



AND SABBATH HERALD.

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

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RESTITUTION.

BY ELD. L. D. SANTER.

"Behold, I make all things new." Rev. 21:5.

How dark is the earth where the angels once trod;
Where the dew on the flowers of paradise glistened;
Where sunshine and joy filled the garden of God,
While to anthems of gladness the universe listened!

How the thorn and the thistle choke out the sweet flower,
And the earth 'neath the curse beareth trouble and
sorrow!

How the joys that are sweetest abide but an hour,
With meetings to-day and sad partings to-morrow!

Sad, sad are the mourners that weep o'er the tomb
Where sleeps the loved one that so fondly was cherished,
While winds of the autumn fill nature with gloom,
And the withered leaves fall, and the sweet flowers perish.

Not always shall flourish the bramble and thorn,
Or tempest to shadow the blue of the heaven;
For soon on the darkness shall dawn a bright morn,
When earth is renewed and its dwellers forgiven.

Once more shall the songs of rejoicing be heard,
While millions, redeemed, shall repeat the glad story
That Jesus has spoken the life-giving word,
And brought by his death all his sons into glory!

The deserts rejoice, and the roses shall bloom,
And sweet flowers spring where low grasses are bending
Forever is banished the tear and the tomb,
While time speeds with joy through the ages unending.
Princeville, Ill.

Our Contributors.

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

THE NECESSITY OF LABOR

BY MRS. E. G. WHITE.

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We have a sacred message to bear to the world. The Third Angel's Message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The Judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation, and prepare to meet their God.

The light that has shone upon your pathway has been given you, not simply that you may rejoice in it, and better understand the Scriptures, and see

more clearly the way of life; but that you may become a light-bearer, and carry the torch of truth into the darkened pathways of those around you. We are to be co-laborers with Christ. We are to follow the example that he has left us in the daily steps of his life on earth. His was not a life of ease and devotion to himself; but he toiled with persistent, untiring, earnest effort for the salvation of lost mankind. From the manger to Calvary he followed in the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

When but twelve years of age, the Son of God was found among the learned rabbis, executing his mission; and when asked as to why he had remained after the feast, he replied, "Wist ye not that I must be about my Father's business?" This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God, and to finish his work. Self and selfish interest had no part in his labor. Love to God and man demands the whole heart, and leaves no place for selfishness to flourish in the life. Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Jesus and his disciples were surrounded with bigotry, pride, prejudice, unbelief, and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God, that he should "not fail nor be discouraged." There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God.

The work of the apostles of Christ was to educate and train men and women to publish the good tidings of the crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us; but there is a marked indifference upon this point in our churches, and this is the reason why there is not more spirituality and vigor in our Christian life. If you would go to work as Christ designed that his disciples should, and win souls to the truth, you would feel the need of a deeper experience and greater knowledge in divine things, and would hunger and thirst after righteousness. You would plead with God, and your faith would be strengthened, and your soul would drink deeper draughts at the well of salvation. Encountering opposition and trials would drive you to the Bible and to prayer, and then you would go forth as laborers together with God, to open the Scriptures to the people. You would grow in grace, and in the knowledge of the truth, and your experience would be rich and fragrant. Upon every converted soul rests the responsibility of laboring for the salvation of men. It is your privilege to visit your neighbors and become light-bearers to your community. This personal effort

will accomplish a precious work, and will meet the approbation of Heaven.

Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with his blessing, and receive its great reward. Do what you can, and God will increase your ability. Let no church think it is too small to exert an influence and do service in the great work for this time. Let no one excuse himself because there are others who have talents to employ in the cause. Do your part. God will excuse no one. Jesus has given to "every man his work," and every man will be rewarded "according as his work shall be." Every one will be judged "according to the deeds done in the body," and will "give account of himself to God."

There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master-deceiver. These very minds were unsettled and inquiring in regard to the Bible truth, and had the opportunity been improved, they would have given unprejudiced attention to the message; but after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith.

Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his moral vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you "by all means may save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ."

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they

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lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls.

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit by personal contact. How often with a few gathered about him, he commenced the precious lessons, and one by one the passers by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was wide spread in blessing. The one soul for whom he had labored became a means of reaching others and bringing them to the Saviour of the world.

This is ever the way the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This means work. Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers. Exercise faith in God by proving his promises as you take up your cross and lift your burden. Put on the yoke of Christ, and prove his words that "ye shall find rest unto your souls." Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself." With living faith claim the promises of God. Has he not said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? "But let him ask in faith."

There are too many talents hid in a napkin, and buried in the earth. O that they might all be employed in the service of the Master, that at his coming he might receive his "own with usury," and that fruit might abound to your account! When Jesus went away, he left to every man his work, and "nothing to do" is an unwarrantable excuse. "Nothing to do" is the reason of trial among brethren; for Satan will fill the minds of idlers with his own plans, and set them to work. Your unemployed heart and mind afford him a plait to sow the seeds of doubt and skepticism. Those who have nothing to do, find time for gossiping, tale-bearing, backbiting, and mischief-making. "Nothing to do," brings evil testimony

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against the brethren, and dissension into the church of Christ. Jesus says, "He that gathereth not with me scattereth abroad."

The law of God is being trampled underfoot, the blood of the covenant is being despised; and can we fold our hands and say that we have nothing to do? Let us arouse! The battle is raging. Truth and Error are nearing their final conflict. Let us march under the blood-stained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious hours of probation are closing. Let us make sure work for eternal life, that we may glorify our Heavenly Father, and be the means of saving souls for whom Christ died! *Christian Service, p. 77*

THE DISCOURAGED BROTHER.

BY E. HILLIARD.

My brother, we hear that you are discouraged. Have the promises of God failed you? Has the Saviour ceased to love you, and left you? or have you ceased to love him, and left him? The moment your own efforts cease for yourself, that moment he ceases his efforts for you. How kind and good he has been to you! When you were following your own ways, and even injuring the cause of truth that your Lord was building up in this ungodly world, he was all the while pleading with his Father to spare you.

Have you got into a hard spot? If so, are you afraid to trust a Being to help you out who has power to create a world out of nothing, and form you from the dust of it? Has he not given his life as a pledge of his interest in us? When he sees us struggling with difficulties, does he not know how much or how little we are able to bear? "For he knoweth our frame; he remembereth that we are dust." Does not his heart yearn for you? Hear his gracious words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then why, oh! why are you discouraged? If Jesus is with you, your enemies cannot harm you; all the world cannot prevail against you. Your friends may leave you; your money may fail you; but Jesus is an ever present help. He is a friend that sticks closer than a brother. If he is not with you, it is because you have separated from him; and even now he is saying to you, "Come."

But why are you discouraged? Does your past life of sin almost crush you? If so, through repentance roll the burden upon Him who in Gethsemane's garden felt the pangs of guilt far more keenly than you have. By faith leave it there; then forgetting those things which are behind, press toward the mark for the prize of the high calling of God in Christ Jesus. It is a sin to worry over the past. You cannot change it in the least; and if you have thoroughly repented of and forsaken your sins, to worry or become discouraged betrays a lack of faith in Christ's power to forgive, and by so doing you dishonor and deny him.

In conversing recently with a brother who once knew and loved his Lord, but who now has left him, as to the cause of his departure, I was told as one of the reasons, that there was no spiritual life or discernment with the church. This to a great degree was the truth. But was it any excuse for the brother? Because the church was sinking, must he sink with it? Poor, deluded soul! Could you have seen the arch deceiver when he was laying the snare to entrap you, how you would have striven to resist it; but now he has caught you in his net of discouragement, and looks on with great satisfaction at his success.

Suppose you were on a steam-boat crossing a lake, and the boat should be wrecked. If all should refuse to put forth an effort to save themselves, would you be willing to sink with them? Or if you should see most of them grasping a weight that was pulling them under, would you do the same, when there was within your reach something that you could lay hold of and save yourself? Would you make the excuse that they had no discernment, and because they had not, you would grasp the same weight and go down with them? Now, my despondent brother, will you grasp the weight of discouragement, and sink at last in the lake of fire, just because some one else has not spiritual discernment? Would not such a course prove that you had not as much spiritual discernment as they?

Be careful lest your accusation against others confront and condemn you in the day of God.

In this life men will labor energetically, and persevere against great obstacles, to gain wealth. They will get along almost any way, and bear many hardships and disappointments without a thought of murmuring, in order to reach a point where they can have things comfortable around them; but when called upon to endure a little hardship for the sake of the dear Saviour, who has done so much for them, and whose heart they have grieved so many times by their sins, they deny him and forsake his cause, and just because some one else does so. Does not this show how little they love him? Would you forsake your mother because some one else refused to befriend or assist her?—Certainly not. Yet you have forsaken One whose love is far more constant than a mother's. Suppose that the Lord should utterly forsake you, and withhold his blessings from you just for one hour. Your earthly possessions would be scattered as quickly as were Job's when God removed the hedge that was around him, and you would lie a corpse upon the earth. How much better he is to us than we are to him!

There seems to be a stupor upon the professed people of God that is alarming. The servants of God have written, and preached, and pleaded in tears for us to awaken. God has spoken directly from heaven, through the Spirit of prophecy, in the most startling manner, and yet the majority sleep on. Some have not even cared enough to read the Lord's message. Had they carefully studied it, those things that now discourage them would have no effect.

Take the "Great Controversy, Vol. IV.," and how plainly it tells us that Satan's snares will be especially laid for those who are looking for the second advent of Christ, and endeavoring to keep all the commandments of God. We read of Satan's directions to his angels, on page 340, as follows:—

We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins God banished us from his presence, and all who follow our example will meet a similar fate.

Some have read these lines with so little interest that they passed out of mind and out of memory almost as soon as they were read. Then while they are being fulfilled, they become discouraged, and begin to doubt whether or not the people to whom they are addressed are really the true people of God. They will say, "If this is the true people of God, why is there so much criticising, judging, and condemning one another? Why such distraction and dissension?" They become disgusted and discouraged, and give up the faith, when really they are as much at fault as any one.

These same individuals claim to believe in the Spirit of prophecy, and yet when the very things come to pass that it foretells, they become discouraged and are overthrown. The trouble lies in the fact that they have spent so little time in reading and studying the messages given through the Spirit of prophecy, that they do not know what they do teach. I tell you, my brother, my sister, if the truth of God that is to save our souls is not worthy of some study, we have not a very high estimate of either our souls or the truth. We may attribute our darkness and unbelief to what we please, but rest assured that with many of us the cause lies in our mental laziness. How can we stand against the powerful attacks of the enemy unless we understand his cunning devices? And how can we know the manner of his attack unless we study what the Lord has revealed concerning the way in which he will come?

Some plead a lack of time; but it seems strange, that those who pretend to be so ambitious for a reward, should plead such an excuse. If we are to receive eternal life, and a mansion in the New Jerusalem, whose streets are of burnished gold, it is passing strange that we cannot find time to carefully study the conditions on which such a reward is based. It is within the reach of every soul on earth; but no one will gain a title to it who has not enough interest in it to spend a little time each day in reading and studying about what it cost the One who offers it to us so cheap, and what we must do to gain it. May God help us to be reasonable, practical believers.

Osego, Mich.

—"Trust in the Lord, and do good."

THE GIFT OF GOD NOT NEGOTIABLE.

BY LAURA C. HUTCHINS.

His disciples Jesus gave wonder-working power:
Heal the sick, the dying rave in the trying hour;
Blind shall see, and lame shall leap, e'en the dead shall live.

Freely low ye have received, freely shall ye give."

Forward thus his followers went, did as Jesus bade.
Evil spirits and disease the command obeyed.
In their scrip no gold they took—laborers must live;
Freely all had they received, freely would they give.

After Jesus went away, and his "Promise" came,
Still his Holy Spirit wrought, ever just the same.
Devils cast out go their way, sick and sorrowing live.
Freely still they all receive, and as freely give.

Simon then, "the sorcerer," comes, and they baptize.
Wonder-working power he sees with a great surprise;
Looked he then with longing eyes,—sorcerer of old,—
Fain the "gift of God" would buy, and he offered gold.

Thought he then the precious "gift" was negotiable;
Thought, perhaps, to speculate; thought to buy the whole.

Peter, with a holy fear, his defeat could see,
Bade him, "Let thy money base, perish now with thee;"

Bade him speedily "repent, seek to be forgiven,
If perhaps such blasphemy doth not forfeit heaven."
Fearful! fearful! then, the thought, buy God's "gift"
with gold!

And to-day 'tis blasphemous, as it was of old.

Blood-bought, blessed, precious "gift," bidding "look
and live!

Freely they who seek, receive, and they freely give.
And the ones who'd speculate in this gift that came,—
Never doth He call them sons, but, another name.

"HOLY GHOST RELIGION."

BY A. SMITH.

WE hear a great deal nowadays about what some people choose to term "Holy Ghost religion," as manifested in noisy demonstrations, uncouth attitudes, and exhibitions of so called "power" in which the subject becomes prostrated in an unseemly manner, and on recovery gives utterance to extravagant sentiments, which people of good judgment and sound sense repel as unworthy of favorable consideration. Such religionists have a certain circumscribed lingo of Scripture, but with the Bible in general, especially the prophetic portions, they do not appear to be familiar. In some respects their manifestations are like those of the Spirit of God; but they lack the graces brought to view in 1 Cor. 13:5, first clause; 1 Pet. 3:4; 1 Cor. 14:33. They are so bitterly opposed to the Third Angel's Message as given by our people, as to make it manifest that either our work or theirs is not of God.

There are various substrata of this so called "Holy Ghost religion," in fundamentals and manifestations, all arrayed, more or less, against the ten commandments as an immutable transcript of the will of God. One of these views, to the consideration of which this article is mainly devoted, is that from the fall of man to the day of Pentecost conversion, a change of heart, and the gift of the Holy Ghost were unknown; that men were then saved by law, and had not the experience of grace as under the gospel. When this view is followed to its conclusion, it will be seen to directly antagonize the fourth commandment of the moral law. Doubtless pure religion as manifested in repentance, conversion, change of heart, gift of the Holy Ghost, and salvation through Christ alone, is the same in all ages of the world, from the fall of man to the end of the Christian dispensation.

If men could have been saved under the former dispensation by obedience to law without Christ, why not in like manner under the latter, thus making the death of Christ in the atonement for man unnecessary, as I heard a Congregational minister in a public discourse declare that it was. Jesus died for those who lived before the flood and those in the days of the Levitical priesthood as much as he did for us. See Heb. 2:9; 9:15; Ac's 4:12.

In all the Bible there is not a more complete, concise, and simple treatise on the doctrine of sin, repentance, conversion, change of heart, gift of the Holy Spirit, the joys of salvation, and a consequent missionary spirit than in the fifty-first psalm. Conversion is also recognized in Ps. 19:7. Enoch and Elijah were doubtless converted men. How else could they have been translated to heaven? Peter says, "In old time . . . holy men of God spake as they were moved by the Holy Ghost." If such

men as Noah, Abraham, Isaac, and Daniel did not have true Holy Ghost religion (not the modern, popular kind), what kind of religion was it? In the camp of the Israelites the *Spirit of the Lord* rested upon Eldad and Medad, and they prophesied. Num. 11:26-29.

Saul experienced a *change of heart* and the gift of the Holy Spirit; in other words he was converted. See 1 Sam. 10:9-11. But he backslid, and the Spirit of God left him. 1 Sam. 18:12. The Lord pronounced Job a perfect man (Job 1:8), and the prophet Daniel was addressed by the angel Gabriel as "O man greatly beloved." How could these men become so eminently holy, and know nothing of conversion or a change of heart? for they in common with all men were once sinners.

It is true that there was a great difference of ministrations between the old and new covenants, but the same Spirit of God inspired both (see Heb. 9:1-8), though while the Son of God was upon earth, his agent, the Holy Spirit, was not a special requisite in carrying forward his work, but after his ascension it was bestowed in a larger measure than ever before, as manifested on the day of Pentecost, and subsequently; the difference as compared with the former dispensation, being more in degree of manifestation than in kind.

True religion is tersely defined in James 1:27. We know of no true Holy Ghost religion but this. But the modern-kind so called, is a misnomer. Is it attested by loud prayer and other extravagant demonstrations? So was the service of Baal. 1 Kings 18:28. Do they fall under the "power," and froth at the mouth? See Mark 9:20. If the trance, or "power," is from God, the eyes of the subject will be open (see Num. 24:3, 4); he or she will not breathe, and yet will speak audibly. See Dan. 10:15-17. Because a person may prophesy in the name of the Lord, is no proof, in itself, that the Holy Spirit inspires him. See 1 Sam. 18:10; Matt. 7:22, 23. Every manifestation of the Spirit of God will harmonize with the Bible. No other can be true.

SINGULAR INCONSISTENCY.

BY ELD. R. F. COTTRELL.

THE following is taken from a recent copy of the Buffalo (N. Y.) *Courier*—

Writing from Rome to John G. Cloak, of this city, Gen. John C. Graves speaks of the presentation of himself and family to Pope Leo, as follows:—

"I called on Bishop Ryan at the American college, and he gave me tickets of invitation for an audience with His Holiness the pope. The audience occurred yesterday, and a large number of Americans were present. We went to the Vatican at eleven o'clock in the morning, and the pope received us separately. Bishop Ryan presented myself, wife, and daughters together. We each knelt before the throne, and through the kind words of the bishop to His Holiness, we were most kindly and cordially received. His Holiness laid his hands on my head and blessed me, and spoke the kindest and most fatherly words. I was proud and glad to receive the benediction and blessing of so good and pure a man as the pope is universally regarded to be, and I do not know that I would have been willing to give up the chance of this precious benediction even to you, much as I know you would value it.

"I think His Holiness one of the most saintly and lovely beings I ever met. I would go further, and say that I never saw any man more kind, paternal, or loving; and while I do not sympathize in the church feeling toward him, I have a genuine love and admiration for him."

Either the pope is that infallible vicar of Jesus Christ which he professes to be, or he is not. If he is, we ought not only to "sympathize in the church feeling toward him," but be in full fellowship with him, and follow his dictates with religious fidelity. But if "His Holiness" is not what he claims to be, but a stupendous fraud, then he is not "so good and pure a man" as he is reputed to be; his "saintly and lovely" appearance is a sham; and it is a disgrace to any free and enlightened person to bow the knee at his throne; and the performance of such an act to obtain political patronage is despicable.

Religious quackery is the vilest of all frauds. The medical charlatan who by false pretenses deludes the credulous, imposing upon them his worse than useless nostrums, is deserving of execration and severe punishment; but he who teaches a counterfeit religion, inducing men made in the image of God to bow down to "gods that have not made the heavens and the earth," is a criminal so base that no human tribunal is adequate to judge of the enormity of his guilt and demerit.

SET YOUR STANDARD HIGH.

BY J. M. HOPKINS.

FEW, if any, ever surpass their ideal, or rise above the standard they erect for themselves. Men oftener fail to reach it. The picture upon the canvas never excels in beauty and symmetry the ideal of the artist's mind. The marble statue is never more nearly perfect in form than the sculptor designed it to be. A building never surpasses the plan of the architect. Thus it is in education and character-building. He who starts out in life with no standard before him, with no ideal of excellence to which to attain, will never rise very high in the sphere of usefulness and worth. Every one, when starting in life, should choose a profession or an occupation, place high his standard, and then bend all his energies to accomplish his purpose.

I now have in mind those with whom I associated in my boyhood days, and some, too, who occupied very humble positions in life, but who are now filling positions of trust and honor. One, especially, I recall, an Irish boy, who left his home in the city of New York, came West, and worked as a farm hand long enough to earn means to purchase necessary clothing and books, and to pay his tuition for one term of school at the academy in the city of C—. He started with a purpose to succeed, and soon rose to the first place in his classes. At proper hours there was not a more mirthful and jovial fellow in the school. This won for him the title of "The Wild Irishman." He soon secured the friendship of classmates and professor, mastered the common branches, took up higher studies, and when I last heard from him, he was a successful teacher. He had an ideal position to strive for in life, and he reached it. Another, the son of a Minnesota farmer, studied hard winters, and worked on the farm summers. He soon ranked among the best teachers in the country, and is now on the Pacific coast, commanding a salary of one hundred dollars per month. Another was a young man whose circumstances compelled him early in life to shift for himself. For a time he obtained employment in a grist mill. All the spare time he could get from his work he occupied in studying law. First he read Blackstone's works, then others in regular order, and today he is regarded by the legal profession as one of the best, though still young.

I recall one of my school-mates, a Bohemian by birth, whose parents left their native land when he was a mere lad, and found a home on the prairies of Minnesota. He early gave evidence of a desire and determination to become a man among men. I have known him to walk one and one half miles to school when the thermometer registered from twenty to forty degrees below zero, clad in a coat of jean, pants of blue denim, common leather boots without over-shoes, thin vest and shirt, and no underwear. He, like those mentioned above, studied and worked hard, was faithful and honest, and much respected by all. His father died while he was yet young, leaving him the care of home and mother. By industry and economy he increased the size of the home farm, built a fine stone house and a large barn, came into possession of a large tract of land in Dakota, rose in honor and position among his townsmen and in the country, and is now held in high esteem.

We might mention others, but these suffice to illustrate the grand and glorious truth that when one has noble aims and purposes, and then exerts himself, he will succeed. But without noble aspirations, content to occupy a position of servitude, one should not expect to attain anything above the standard he himself erects.

This rule is no less true in matters of Christianity and morality. The word of God furnishes one perfect Pattern, only one standard of excellence and perfection. If the young Christian would rise to that position of acceptance and usefulness which Heaven will approve, he must, early in his religious experience, "seek those things which are above." None should be content with the low, groveling pleasures of earth. God says, "Be ye holy; for I am holy." It is the Christian's privilege, nay duty, to add strength to strength, to imitate more and more the example and character of our divine Lord. This should be his study, his aim, his standard, his ideal life and character.

Young reader, What is your life? What object

have you in view? Have you placed your mark high in points of education, purity, and usefulness? If not, begin now. Waste not your God-given faculties while all around you are avenues to prosperity and honor.

Chatfield, Minn.

"THE DUTY OF BEING PLEASANT."

BY H. F. PHELPS.

THIS heading I borrow from an article in the REVIEW of Feb. 7, the reading of which led me to some reflections. If it is a duty to be pleasant, why not be pleasant all the time? It certainly is pleasant to meet a pleasant person. They are like sunshine. Indeed, it is pleasant to be pleasant. But this is not always an easy matter. Yet it is much better to be pleasant than otherwise; for by this we may lighten sad hearts, and make them feel pleasant. It will have a reflex action, and affect our own hearts and lives; for it will do our own souls good.

No person was ever made any better by being unpleasant, while it actually makes a person better to be pleasant. Then, why not be pleasant at all times. It is no doubt a duty, but just *how* one can always be pleasant is the question. The good Book says: "A merry heart maketh a cheerful countenance;" "He that is of a merry heart hath a continual feast;" and "A merry heart doeth good like a medicine." A merry heart will lead a man to sing, which, by the way, is much better than to fret and scold: "Is any merry? let him sing psalms." Again we read: "Rejoice in the Lord," "rejoicing in hope." Yes, it is easy to rejoice in hope; but how can one rejoice if he has no hope? Some, yes many, can rejoice and be very pleasant if the sun shines. But if there are a few clouds, they are very gloomy indeed. But, we again hear the words ring out: "Rejoice evermore;" "Rejoice in the Lord always."

Rejoice, be cheerful, be pleasant, even if there are clouds, and if they be ever so dark. Trials are sometimes heavy, and hard to bear, but they are for our good, and certainly we can be pleasant and endure cheerfully what is for our good. Sometimes it seems as if they would crush us to the earth, but it is far better to cease our worrying, and "rejoice, inasmuch as ye are partakers of Christ's sufferings." We do not read that Christ ever smiled, but we do read that he wept. However, I do not believe that he ever frowned, or fretted, or scolded; for he was the very embodiment of meekness and patience; and "if any man have not the Spirit of Christ, he is none of his." It is true there are very many things in this life that chafe, many trials that are hard to bear, and cause heart-aches, many things that irritate us and make us feel badly, and that cause perplexity and annoyance. Then how can we rejoice at all times? How can we continually wear a pleasant face?

There is one thing at least that is lacking in our lives. We need the Spirit of the Master. We need a spirit of meekness. We need the "ornament of a meek and quiet spirit," which is so much prized in the sight of God. That spirit is of more value than most people are aware. It will sweeten all the ills of this life, lighten its burdens and cares, and help us in all our sorrows. But many of these are imaginary. I read in the "Testimonies," vol. 4, page 348, as follows:—

The largest share of the annoyances of life, its daily corroding cares, its heart-aches, its irritation, is the result of a temper uncontrolled. . . . The government of self is the best government in the world. By putting on the ornament of a meek and quiet spirit, *subduing* out of a hundred of the troubles which so terribly embitter life might be saved.

Will you try it, reader? I will.

—If a visitor at St. Paul's Cathedral will cast his eye over the northern doorway, he will see a slab of marble on which is inscribed the name of its architect, Sir Christopher Wren, with the date of his birth and death. The words which follow are of great simplicity. They are as follows: "Si monumentum requiris, circumspice," which, rendered into English, mean, "If you seek his monument, look around you." Observe, the inscription says not one word about his genius, or even the grandeur of the work which he executed, but simply tells you, if you wish to form an estimate of his powers as architect, to look around you, and contemplate his work.

Choice Selections.

THE BLESSING OF ASHER.

A GOLDEN PROMISE: A CORDIAL: A PURSE: A SWORD: A SHIELD: A BANNER.

"As thy days, so shall thy strength be." Could we then have a better DRAUGHT than this to cheer our hearts as we continue upon life's journey? It is a heavenly cordial put into our hands by a loving Father. Some try to drown dull care in the wine cup, but they never succeed. Soon it starts up a greater giant needing a deeper draught. But let us drink in this promise, and anxious care will never trouble us.

Could we have a better STAFF on which to lean as we pursue our pilgrimage? Many tourists in Switzerland provide themselves with an alpenstock on which are branded the names of the different places they have visited, the heights they have climbed, the passes they have crossed; and when they get home they sometimes take up the old staff, and read with interest its spiral record, and perhaps tell a friend of the scenes through which they have passed. So will it be with this strong promise when we reach home, and place it in the hall of our Father's palace. There will be branded on it the name of many a hill of difficulty, and many a valley of humiliation, the heights of Baulah-land, and, it may be, the narrow gorge of the Dark Shadow. But after every one will be inscribed the word Ebenezer, and eternity will be sweeter because of the remembrance of the all-sufficient grace of which it speaks.

Could we have a better PURSE with which to pay our way? We know not the dreary wastes through which we may have to wander, the inhospitable shores on which we may be cast, the strange lands we may visit, the strange faces we may see, the strange tongues we may hear; but surely this will provide for all our wants. Wherever our lot may be cast, can we not find inn, and bed, and board, and money to pay all, in this golden promise? God deals with us here as a rich and loving father deals with his son when he is setting out on a long journey in distant lands. He says: "You will have many wants during your travels, and your bills will be very heavy; but it is not good to carry too much money on your person, so I have calculated all you will need, and have placed it at your credit in the safest bank that exists, and I have provided for you circular notes which you have only to present at any point of your journey to have all the money you need." Surely this is just how God deals with us when he says: "As thy days, so shall thy strength be." This is a circular note on the Bank of Heaven, providing for all our wants, and put into our hands by a loving Father.

Could we have a better SWORD with which to fight our way against opposing enemies? Its temper has often been tried, and it has never failed. We do not know what malignant unfriendliness lies in ambush before us, what fierce assaults may be made upon us, what beasts of prey may be lurking for our blood,—roaring lions, perhaps, or snarling wolves, or growling bears, or hissing serpents. No matter! Gird on this sword, and use it manfully, and we shall be more than conquerors.

Could we have a better SHIELD with which to quench all the fiery darts of the evil one? This promise gives strength to suffer as well as strength to fight, and this strength is even more Christ-like than the other. So shall we be like Him "who, when he was reviled, reviled not again;" who was led "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Covered by this invulnerable shield, every dart of every enemy will fall splintered at our feet. We shall have good cause to cry in triumphant wonder, "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

Could we have a better BANNER under which to march? We speak with pride of the meteor flag of England, the flag that has braved a thousand years the battle and the breeze. What is that to this glorious standard, the standard of the King

of kings, proclaiming infinite power, inflexible righteousness, eternal love, and assuring us of a safe conduct all through time.

Come then, friends, let us make this promise our own. Take a deep draught of this heavenly wine. Drain the goblet to the dregs. Neither headache nor heart-ache will it give you, but instead it will renew your strength like the eagle's. Come, grasp this staff with the strong hand of faith. It will keep your feet from slipping, it will confirm the feeble knees, it will bear you to the end.—A. B. Mackay, in N. Y. Observer.

OUR CROSSES.

"No man hath a velvet cross," was Flavel's assertion, years ago, and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross knows its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of great sorrow, his hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this world from those that are dear to us saddens our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned if only by a few, are all crosses which we are loth to bear; but when we remember that each cross borne adds luster to the crown, we should welcome them, or at least be able to say, "Thy will be done."—Sel.

NO GOSPEL—THEN WHAT?

You stand upon that darkest spot in all the earth, by the side of the open grave! It is the dizziest, awfulest gulf the eye of man ever looked into. What means it? Have you hope in your poor heart as you stand there, shivering, stricken soul? Where do you get it from? Whence comes it to you? Have you light there in your darkness? Out of what cloud or from what sky does it shine? Actually, my friend, put the Bible where many do put it practically, and what light or hope have they or can they have? What does nature say to you as you stand there in that dark, drear spot? That pleasant sunlight—brightest, sweetest thing in nature—in answer to the question, "If a man die, shall he live again?"—what has that fair sunlight to say? If there is hope in nature, surely it will be found there. What say the green fields to that question? the ripple of bird-songs? the whispering winds? the fair landscape outstretching broadly beneath the eye? What say the deep, calm blue heavens of the day-time, or the profound star-depths at night? Ah, the world is dumb! Its sounds are all empty chattering or dull, mumbling mockery. Put away the gospel, and man dies in despair, and grimly we bury him out of our sight as a beast!—W. J. Skillman, in Christian at Work.

A FAITHFUL WITNESS.

A WITNESS for God is the most uncompromising man on the face of the earth. He never lowers the flag. He never adapts his testimony to altered circumstances. General unfaithfulness only nerves him,—braces him up to a more complete surrender to his Master's interests. No surrender of the truth is ever thought of. He may die, death alone being the check to the course and testimony of the witness, but he will never sacrifice one iota of his testimony. He is a man who counts not his life dear to him, if he may but finish his course with joy. A witness is essentially a martyr, the word for both being the same in the Greek. "God and his glory!" is his watchword.

Would you be a faithful witness for God, another Antipas, "one against all?" Then you may have to seal your testimony with your blood, as Stephen in the midst of religious Israel, or Antipas among the professing people of God. Acts 7; Rev. 2: 13. A true servant of God never defends his character—that the Lord takes care of; and woe be to the man who wantonly takes liberties with the character and ways of God's witness. He enters into a controversy with God, as Numbers 12 solemnly intimates. A witness for God is a man who meekly bears reproach, suffering, and distress, but is consumed, yea burns, when the glory of his Master is in question.—Sel.

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.

"OUT OF THE DEPTHS."

BY MRS. M. J. HAMILER.

"Out of the depths have I cried unto thee,"
My Saviour, my God, thy salvation to see;
And though billows sweep round me, and tempests
o'erhead,
In the cleft of the Rock securely I'm hid.

"Out of the depths have I cried unto thee,"
And quickly thine angels brought succor to me;
So I'll lift up my voice in thanksgiving to thee,
Thou blest Rock of Ages, while to thee I flee.

"Out of the depths have I cried unto thee,"
My sure Rock of refuge, and quick did I see
Thy light gleaming over the dark troubled wave.
O Christ, my Redeemer, thou 'rt mighty to save.
Oakland, Cal.

"HOW TO PREVENT THE BLUES."

Do any of you know what it is to feel *blue*? Are some of your days full of sunshine and cheerfulness, and then again something goes wrong, and the whole day is "dark and dreary," and you mope around discontented and unhappy—anything but a pleasant member of your family circle? You try to excuse yourself by saying, "I have the blues," but in your inmost heart you do not consider that a sufficient reason for looking like a thunder cloud, and casting gloom wherever you go.

Have you not often wished that you were not so subject to these ups and downs, that you knew the secret of attaining a more uniform cheerfulness and joy? You must have known, in the course of your life, at least two or three people who possessed these two characteristics in such a marked way that it was positively a pleasure even to meet them on the street. Would you not like to be like one of them, a veritable sunbeam wherever you go?

You say perhaps all this is largely a matter of disposition, and that you were born with a different kind. This is true as to the easiness of acquiring such a way of living, but I firmly believe that, with average good health, and sometimes without (though that is harder), any girl really in earnest can cultivate such a state of mind that she is never blue, and that makes her truly a sunbeam wherever she goes.

That expression, "state of mind," suggests the kind of happiness which we really want. You say, "If I had such and such things I should be perfectly happy." You might not be at all, any more than Grumble Tom, who traveled all over the world in search of happiness, but found it not.

"The reason was that, north or south, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent;
For he took his disposition with him everywhere he went."

In other words, people ordinarily expect happiness to come from outward circumstances, from something that happens to them; and that is the original derivation of the word. But the higher kind of happiness which we want, is explained by Dr. Horace Bushnell's derivation of the word "joy," which he says comes from a root meaning to leap or spring, and signifies such a condition of the soul, in perfect order and harmony, as shall pour forth joy instead of receiving it from externals. It is the happiness, not of condition but of character, and is to a great extent independent of circumstances. Would you not like to have this life of joy which will last not only in this life, but for all time? It may sometimes oblige you to give up that happiness which comes from pleasant externals, but your higher spiritual joy will be increased.

Marcus Aurelius said seventeen centuries ago:—

If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy, and there is no man who is able to prevent this.

You see, he thought happiness did not depend on externals, but on the state of mind in which

we live among them. You may have noticed one sentence, "expecting nothing," which shows that even this noble philosopher did not dream of the possibilities of the Christian hope. By the way, let me recommend you as a most interesting study, to buy a translation of the "Thoughts of Marcus Aurelius," and read it, marking on the margin references to Bible texts which show the difference between the best pagan and Christ's ideas.

Some one else has said:—

An approving conscience, then, is the great secret of a cheerful and happy life.

Whittier brings out the idea that this right life is largely shaping also our future lives as well as the present, when he says:—

"We shape ourselves the joys or fears
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade."

I saw somewhere else this similar thought:—

Every good deed that we do is not only a present pleasure, but a prop for the future.

So we see the first step toward leading a happy life,—the great foundation of present and future joy, is the consciousness of having done right. Rev. Thomas Beecher says:—

Look out for the duties, and pleasures like flowers will spring up of themselves along your path.

And yet many people who are very conscientious about doing their duty, are the last ones you would call joyful. What is the reason?

One is that they "take life hard," so hard that they have gradually fallen into the way of allowing its cares to blind their eyes to the many simple pleasures of life. They should read Sir John Lubbock's "Pleasures of Life," and see how many they have let slip through their fingers. They should extract all the pleasure they innocently can from little things as they come along, without waiting, perhaps vainly, for some great joy on which they have set their hearts. They should cultivate the practice of dismissing at once from their thoughts all worrying matters as soon as they are decided, and they should never cross a bridge till they come to it. Let them engage more actively in trying to make somebody else happy, and take good care of their own health. Then if they are not happy, let them ponder Dr. Theodore L. Cuyler's "Recipes for Sunshine in the Soul":—

I. Look at your mercies with both eyes and at your troubles and trials with only half an eye.

II. Study contentment. Keep down the accursed spirit of grasping. "What they do n't have" makes thousands wretched.

III. Keep at some work of usefulness. Work for Christ brings heart health.

IV. Keep your heart's windows always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows.

This last recipe is the best one. It is all very well to say, "Do right and you'll be happy," but there is something more than that needed. We must let the spring of our lives be in Christ, letting his Spirit guide us in all we do.

Here is a part of Miss Havergal's "Secret of a Happy Day":—

"Just to let thy Father do
What he will;
Just to know that he is true,
And be still;
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him—this is all!
Then the day will surely be
Peaceful, whatsoever befall,
Bright and blessed, calm and free.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing;
This is all, and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of his promised rest."

Now, if you will follow almost any one of these recipes, you will not be troubled with "the blues."
—Delia W. Lyman, in *Christian at Work*.

—Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

The Mission Field.

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

INDIANA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No of members.....	432
" reports returned.....	270
" members added.....	8
" " dismissed.....	8
" letters written.....	381
" " received.....	158
" missionary visits.....	1,222
" Bible readings held.....	190
" persons attending readings.....	577
" subscriptions obtained to periodicals.....	181
" pp. books, tracts, etc., distributed.....	457,080
" periodicals distributed.....	8,481

Cash received on tract fund, \$875.95; on periodical fund, \$209.83; on other funds, \$897.84.

EMMA GREEN, Asst. Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	936
" reports returned.....	349
" members added.....	44
" members dropped.....	15
" missionary letters written.....	398
" missionary visits.....	2,431
" Bible readings held.....	1,020
" subscriptions obtained.....	105
" periodicals distributed.....	9,273
" pp. publications distributed.....	1,068,078

Cash received for Battle Creek College, \$61.60; for English Mission, \$54.; for European Mission, \$24.64; for Scandinavian Mission, \$36.96; for South African Mission, \$16.53; for O. H. T. D. fund, \$94.; for Christmas donations, \$484.31; for International T. and M. Society, \$78.53; for So. Lancaster Academy, \$10.; for various home enterprises, \$953.51; for account and sales, \$5,229.86.

A. L. CURTIS, Sec.

INDIANA TRACT SOCIETY PROCEEDINGS.

THE meeting of the Indiana T. and M. Society for quarter ending Dec. 31, 1887, was held in the new S. D. A. church at Indianapolis, Ind.

FIRST MEETING, AT 10 A. M., FEB. 16.—The President, Eld. Wm. Covert, was in the chair. Prayer was offered by Eld. J. W. Covert. The interests of the T. and M. work were then considered. Its early existence was spoken of, tracing its rise and progress until the present date, showing a marked increase in stock or capital as well as in interest.

The report for quarter ending Sept. 30, 1887, was read and approved; also the report for quarter ending Dec. 31, was read. The important points in the reports were brought out by the Chair, and the remarks made by him and others were both interesting and profitable.

SECOND MEETING, AT 10:30 A. M., FEB. 17.—The Committee on Resolutions presented the following:—

Whereas, It has been customary in the past for laborers or others to take out a bill of books and afterward return a part or all of the same in a more or less damaged condition, which plan has in the main been detrimental to the Society; therefore,—

Resolved, That it is the sense of this meeting that no such books should be returned to the Society in settlement of accounts.

Whereas, It has been proved that company work is one of the best means for carrying forward the canvassing work; and,—

Whereas, The position of leader of a canvassing company requires that those working in that capacity possess sanctified judgment; therefore,—

Resolved, That a committee of two be appointed, to act in connection with the President, whose duty it shall be to select three or four such leaders, to take charge of as many companies; and further,—

Resolved, That we respectfully request that the Conference encourage such persons to engage in the work.

Resolved, That in districts where a company is located, the directors encourage the company by donations of provisions, or anything that will be helpful to them in their work.

Resolved, That we recommend, in harmony with the resolution of the International T. and M. Society, the recognition of our State agent as a member of the Board of Directors of this Society.

Whereas, The *Signs of the Times* as our missionary journal, finds favor with the people, while it conveys to them the principles of the present truth; therefore,—

Resolved, That we recommend our local societies to take as large clubs as they can use to advantage, and that we urge all the members of the Society to make constant and strenuous efforts to place this paper in the hands of the people.

Whereas, We believe it to be the duty of all persons doing missionary work, to be fully informed in regard to the matter they distribute; therefore,—

Resolved, That all reading matter be read by the workers before being distributed.

Whereas, The tract and missionary society is an important factor in the cause of truth; and,—

Whereas, It is demonstrated that where a live vigilant missionary society is organized, it is an impetus to keep up the interest of the local T. and M. society; therefore,—

Resolved, That in every place possible a vigilant missionary society should be organized, and should meet to consider the interest of the T. and M. work, as often as convenient.

This report was adopted, each resolution being considered separately, and spoken to quite lengthily by Elds. Covert, Thompson, Pridham, and Oberholtzer. The remarks were cheering yet forcible, and evidently made deep impressions, and could not fail to infuse courage into all hearts and lead to greater activity in the missionary cause. The pass-book for librarians and workers was considered. Some time was spent in discussing its use.

Moved, That the pass-book be used according to resolutions passed by the International T. and M. society.—Carried.

The following resolution was read and adopted:—

Resolved, That we continue our State clubs, and that they be supported by a special donation from all the churches, together with one half of the fourth Sabbath offerings, sent to the State secretary as usual.

The attendance was good at all the meetings, and with renewed courage and an increased sense of responsibility in view of the increased labor, the former laborers and several new workers entered into the work.

Adjourned *sine die*. WM. COVERT, Pres.
EMMA GREEN, Ass't Sec.

THE PACIFIC ISLANDS AS A MISSION FIELD.

THE NECESSITIES OF THE WORK.

WHEN writing our last article, we did not think of referring particularly to Pitcairn again, but within a few days another letter has been received from that colony, detailing the mercies of God to them, and also appealing for ministerial help. They have stood fast thus far amid all the opposition brought to bear against them, and they say that they never prospered as they have since they united to keep the commandments of God faithfully. They report perfect concord and peace among them, and relate some of their recent experience, especially in missionary work with passing vessels.

But should one be sent to look after the work on that island for a few weeks, and then leave the field? This would hardly seem expedient. When that field is visited, it should be to extend the work to adjacent islands. But with only present facilities, this would be somewhat of a tedious work. First, to get to Pitcairn may or may not consume months of time, according as one happens to find a vessel that will pass that point. That island is out of the track of all ordinary ocean traveling, and must be reached, perhaps, by first landing at some other island, and there waiting indefinitely until some trading vessel may call on its way to the latitude of Pitcairn.

It would be the same after visiting Pitcairn. If one wished to leave that island for another particular point, he might become almost a permanent resident there before the opportunity would be presented. Other denominations have seen this difficulty, and provided against it. There are now fully a score of missionary vessels that continually cruise among these islands according to the necessities presented. And they are still adding to their number. In the *Australian News* for January, 1888, is the account of the building of another magnificent steamer, designed for Western Polynesia, to be wholly used for missionary purposes.

It would seem as though our people, had they a keen sense of the times in which we live, and the necessities of the situation, would also feel that something of the kind was demanded of them. Why should not Seventh-day Adventists have a vessel for missionary purposes, properly manned, to carry the truth to these isolated parts of the earth? Surely we have a truth that is as precious as that of any other people. More than this: if we really have the truth, then we have no time to lose in doing what we can to warn the world of impending doom. We shall also be held to ac-

count for retaining means in our possession that might have been blessed to the salvation of souls. Reader, if you really do believe the Third Angel's Message, let me address you one question in this connection: What do you expect to do with the means in your possession when probation closes?

It is not because there are not means among our people, that missionary operations are not already being carried on in the islands of the Pacific; but because those who have these means do not have faith enough in the message to risk them in the Lord's work. Were the means in the Lord's treasury, no time would be lost in sending help to these benighted islanders. Indeed, operations are crippled in the missions already started, because of the failure of some among us to affiliate in the work. If all connected with our churches would do their proportional part, even though it were but little, and that continuously, there would be no lack of funds for missionary purposes. Then a vessel in which the proper complement of workers might be accommodated, could be sent to the Pacific Ocean.

In that case, the mode of operation might be so planned that no time would be wasted. Upon landing a company on one station, the vessel could proceed immediately to the next, where another force might land, and so on, until all the workers were disposed of. The vessel could then return to the first station, and render needed assistance in the way of removing a portion or all of the workers to another part of the island, or to another station, as circumstances require; and so the time of the vessel could be fully taken up.

But a vessel of the proper size and construction for missionary purposes need not be confined to the small islands of the Pacific. It might be found useful in conveying laborers and transporting books to or from New Zealand, Australia, and South Africa; also to carry on missionary operations in India, Hong Kong (an English station in China), Japan, and other places. In fact, when one stops for a moment to reflect on the subject, he will see how fully the time of such a vessel would be occupied, and how profitable to the cause such an enterprise might be made.

One thing may be counted on in connection with this subject. No great pecuniary returns could ever be expected from such an enterprise. On the other hand, it would ever call for an outlay of means, and fresh liberalities from our people. It is possible that some freight or passengers might occasionally be found to convey from one place to another, which would assist in defraying expenses, but nothing positive of this sort could be depended upon. Then again, money is not so plentiful in those islands as in America and similar countries, and while some books could be sold for money, much of the income to the workers must of necessity be of the products of the islands. But this should not for a moment deter our people from engaging in the work of saving those who are "dwellers in the seas."

But means are not at hand to start such an enterprise, and until they are forthcoming, shall the work already started in the Pacific be allowed to languish? Who among our people are ready to take the responsibility of saying that the work there can wait indefinitely? But by withholding means that might be used for the salvation of souls, we do virtually say that. How will you meet such a record?

In view of the earnest appeals that have come over the sea, workers should go to that part immediately, and look after the work. But that will cost time and means. Where are they to be found? Where are those who will be registered in heaven as having made a covenant with God by sacrifice, and thus be of those of whom it will be said when the Lord comes: "Gather my saints together unto me"? Ps. 50:5. Whoever shall be selected for that work, will find it no child's play, nor will it be a pleasure excursion. Many who at first thought would doubtless think they could go as well as not, may not be at all fitted for such a work. It will require some tact, and much perseverance and reliance upon God, to accomplish what ought to be done. God is able to point out through the proper channel those who can and will go, if it falls on them. But whoever goes on such a mission should have the full sympathy and support of our people.

If the system devised at the last session of the General Conference, for the relief and support of

foreign missions, should be conscientiously entered into and heartily carried out, much will be done toward encouraging further labor in those regions from which the Macedonian cry is being wafted to our ears. But if the island enterprise is entered upon immediately, as it should be, some substantial assurance is needed now to warrant an attempt in that direction. When will our people everywhere arouse to a sense of the obligation resting upon them, and take hold of the work in a way worthy of their profession? J. O. CORLISS.

MISSIONARY LABOR IN THE CHURCH.

IN the minds of many people missionary labor is almost exclusively associated with the heathen who worship idols, or very wicked and ignorant people; but there is nothing in the Bible to sustain this view of the subject. Christ labored among his own people, the Jews, who were at that time the professed people of God. The work that he began on the earth, he committed to his disciples and those who should believe on him through their word, for them to carry it to completion. They were to begin at Jerusalem, and from there to go and teach all nations, preaching the gospel to every creature. To Peter he said: "Feed my lambs. . . . Feed my sheep." The apostle Paul says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Thus it is seen that no distinction is made in the work, whether bestowed upon Jew or Gentile, believer or unbeliever, if all have one object, the salvation of souls. With respect to its accomplishment among believers, the Bible is very explicit in its instructions. Thus we read, "Comfort yourselves together, and edify one another." "Comfort the feeble-minded, support the weak." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." "Lift up the hands which hang down." "Bear ye one another's burdens, and so fulfill the law of Christ." "Rejoice with them that do rejoice, and weep with them that weep." "Comfort one another with these words," are the words of the apostle after having set forth the hope of the resurrection. James enjoins the duty of visiting the fatherless and widows in their affliction. Job, a man whom God pronounced perfect and upright, "was a father to the poor," and he "caused the widow's heart to sing for joy." He was eyes to the blind, and feet to the lame. He "delivered the poor that cried, and the fatherless, and him that had none to help him." He "broke the jaws of the wicked, and plucked the spoil out of his teeth." The cause that he knew not he searched out. Job 29: 12-17.

The prophet Isaiah says that the Lord gave him the tongue of the learned, that he might "know how to speak a word in season to him that is weary," or, according to the Revised Version, "to sustain with words him that is weary." Isa. 50:4. The apostle Paul says that God comforted him in his tribulation that he might be able to comfort them that are in any trouble, with the comfort wherewith he was comforted of God. 2 Cor. 1:4. But our duty does not end with those who are represented as weary, weak, disheartened, or afflicted. "Warn them that are unruly." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It may be objected that what is here presented is outside of missionary labor, and if the object is to vindicate one's self, this is true; but a person who should act from such a motive would not meet the requirements of the Scripture. Instead of love of self, love for our brother, a love that would lead us to die for him if necessary, must be the prompting motive. Hence James says: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his

way shall save a soul from death, and shall hide a multitude of sins."

The duty of being "teachers of good things" is also enjoined upon persons of experience in the church. Those especially who occupy leading positions are to be "examples," "patterns of good works."

These scriptures present different circumstances and conditions under which the followers of Christ are required to labor for one another, and also for others, so far as consistent. But how is this work to be accomplished? Those who are most worthy of financial aid are the last to make their wants known; the erring do not usually ask for counsel; those who are sad and discouraged usually seek retirement. Should we wait, therefore, for these persons to come to us, we would seldom have the opportunity of benefiting them. If we are absorbed in our own interests, we shall probably pass them by without notice. Unless we are watching to see them, they may be very near us, and we know nothing of their real condition. It therefore becomes a duty to search for them. In this respect, the example of Job is a good one to follow. The cause that he knew not he sought out. To the poor he was as a father, a very close relationship, indicating not only great affection, but a watchful care for their good. In several texts the duty of visiting, or going to persons, is enjoined, and in a still larger number it is implied. How can we know when a person is in need, or how can we administer to his necessities, unless we go where he is?

Those who are faithful in this kind of missionary work will not fail of a reward. To this class Christ says: "Come, ye blessed of my Father, inherit the kingdom prepared for you: . . . for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MARIA L. HUNTLEY.

MAINE TRACT SOCIETY.

According to appointment, the general quarterly meeting of this Society was held with the church at South Norridgewock, Feb. 19, 1888, at 9 A. M. Prayer was offered by Eld. P. B. Osborn. The report of the last quarterly meeting was read and accepted. The report of labor for the quarter ending Dec. 31, 1887, is as follows:—

No. of members.....	247
" reports returned.....	163
" missionary visits.....	183
" letters written.....	131
" Signs taken in clubs.....	88
" American Sentinels taken in clubs.....	60
" new subscriptions obtained for periodicals.....	40
" pp. tracts and pamphlets distributed.....	18,616
" periodicals distributed.....	5,656

District No. 5 failed to report; also the churches at Hartland, North Jay, Portland, Freeport, East Washburn, and Blaine.

The President presented several subjects to be considered at the meeting, among which were the importance of circulating our books and periodicals, and the manner of supporting the foreign missions. Our periodicals and books can reach people whom the living preacher cannot reach. Many have been led to embrace the truth by reading our publications; and if we should all do what it is our privilege to do in circulating our publications while we have the opportunity, what a great work we would see accomplished in our State! We may not see the immediate fruits of our labors, but let us not become discouraged; for "in due season we shall reap, if we faint not." The time for our labor is short, and how important it is that we do all we can for the salvation of precious souls! Nearly all present voted to carry out the resolution passed by the General Conference, pertaining to the support of our foreign missions.

Adjourned to call of Chair.

J. B. GOODRICH, Pres.

MINNIE RUSSELL, Sec.

—The roots of fairest bloom lie sometimes hidden
The deepest underneath the soil; the stones
Of purest crystal are from gloomiest mines;
The tenderest pearls are won from roughest seas;
And stars & colors dipped in Iris' vat
Beam from unfathomable distances,
Ere they disclose their radiance.

UNEMPLOYED TALENTS.

THERE are certain burrowing animals—the mole, for instance—which have taken to spending their lives beneath the surface of the ground. And Nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. By neglecting them, these animals make it clear they do not want them. And as one of Nature's fixed principles is that nothing shall exist in vain, the eyes are presently taken away, or reduced to a rudimentary state. There are fishes also which have had to pay the same terrible forfeit for having made their abode in dark caverns where eyes can never be required. In exactly the same way the spiritual eye must die and lose its power by purely natural law, if the soul choose to walk in darkness rather than in light.

This is the meaning of the favorite paradox of Christ, "He that hath not, from him shall be taken even that which he hath;" "take therefore the talent from him." The religious faculty is a talent, the most splendid and sacred talent we possess. Yet, it is subject to the natural conditions and laws. If any man take this talent and hide it in a napkin, although it is doing him neither harm nor good apparently, God will not allow him to have it. Although it is lying there rolled up in the darkness, not conspicuously affecting any one, still God will not allow him to keep it. He will not allow him to keep it any more than Nature would allow the fish to keep their eyes. Therefore he says, "Take . . . the talent from him." And Nature does it.—*Drummond.*

Special Mention.

CHURCH REFORM IN ITALY.

THE Chicago *Interior* prints the following paragraph relative to a movement lately set on foot among the Catholics of Italy for a "reform" in the Catholic Church:—

Marked and special attention begins to be generally drawn to a church reform in Italy which has been for some time in progress within the pale of the Roman Catholic Church. The object of its promoters, who claim to be true Italian Catholics, is a new organization of Catholic Christians independent of the Vatican and in opposition to its extreme and ultramontane views. While the new society is in its infancy, it has, as we learn from a recent and reliable letter in the *London Times*, a large number of zealous and determined adherents among all ranks, orders, and professions, for whom, as the result of the present condition of church affairs in Italy, Catholicism of the present ultra type has no charms. The head of the reformatory organization is said to be Count Enrico di Campello, a Catholic priest and recently a canon of St. Peter's, whom the Church of Rome will probably soon discover to be as certainly a "son of perdition" as was Luther. The general purpose of the new society, so far as it can at present be gleaned, is akin to that of the old Catholic party, if it be not identical with it. Its belief is that if the Italian church can cast off the heavy incumbrance it now carries in the form of a usurping and anti-progressive popery, and secure some union with the Christian world outside, a long step will be taken toward a union of the divisions of Christianity, and that the word "catholic," now so entirely misused, will bear a new and real meaning, and become a watch-word of peace. The new organization will be heard from hereafter. It has, we think, come to stay, and we shall watch its course carefully and with interest. The political and religious conditions of Italy are now favorable to the movement.

If the inaugurators of this movement were a little more familiar with church history, they would see that their scheme of reform is only the same old scheme so often tried by a certain class of "reformers" in the past. Again and again, during the early progress of the Reformation, was the attempt made to reform the Church by smoothing down some of the most repulsive and objectionable features of the papacy without touching the foundation principles, and more than one futile attempt was made to patch up the rent caused by Protestantism, by uniting the two factions on a basis half way between their respective stand-points. All these attempts ended, as they deserved to end, in ignominious failure. No half-way scheme of reform will accomplish anything. Romanism is wrong from the very foundation up, and no re-

form can be a true or successful reform which does not recognize this fact. If the promoters of the present reform movement ever come to recognize this fact, and to act accordingly, it will be a happy day for them and for their country.

L. A. S.

ENCROACHMENTS OF ROME.

A LEADING clergyman stated not long since in the presence of a few friends, that the Protestants would be astounded if they knew how many Presbyterians and Protestant(?) Episcopalians of wealth were apostatizing to Rome in the great metropolis.

The pope has his propagandists in Rome to seek after opulent Protestants from the United States while sojourning in the Imperial City, and to pay them the most delicate attentions. The wily pontiff himself grants them a ready audience, and the result is, they become enamored of the papacy. These would-be Protestants were reckoned among the crowd who presented President Cleveland's jubilee gift, and who fondly conveyed the idea to the papal autocrat that this was an expression of the loyalty and affection of the citizens of the United States.

These Protestants (?) return to New York, and endeavor in every possible way to reciprocate the hospitalities of the pope. Many of the hierarchy of New York and other cities have ready access to these Protestant homes, and are entertained most sumptuously; and when the pope sends his emissaries to this country, New York Protestants vie with each other in lavishing upon them the most regal attentions.

Jesuitism, whose watchword is "eternal vigilance," is ever on the alert, and by her subtle representatives is undermining many a Protestant home by stealing away the children. One of their most successful methods is by marriage. They are drawing the lines closely, and former laxity is giving way to the strongest rigidity. No papist is allowed to marry a Protestant unless he becomes a convert. This is more severely applied where wealth is involved on the side of the Protestant. When a marriage occurs, the hierarchy makes it an occasion to flaunt popery in the faces of Protestants who are present. They then invest the hideousness of popery with such dazzling attractiveness that the "scarlet woman," in her disguises, becomes so overwhelmingly delusive that not a few superficial Protestants, if not swept off their foundations, have had a more tolerant spirit infused into their natures, and henceforth evince no antagonism to popery. This is a great acquisition, and paves the way for greater conquests.

The number of mes alliances, Protestant heir-esses with papists during the last ten years in New York, many of them with vast fortunes in their own right, are perfectly startling, and the wealth carried over to the papacy is enormous.

Last week in New York, the daily press of the city described a marriage in glowing colors. A Presbyterian family allowed Archbishop Corrigan to come into their home and debauch it, by setting up a popish altar in the front drawing-room, for the purpose of marrying their daughter to a papist. A large number of distinguished people were present, of various denominations, some nothingarians and some politicians of eminence. In looking over the list of guests, we were gratified to note not a single Protestant clergyman present.

In such a service the Jesuitical archbishop puts a side of the Romish Church forward which is least repulsive to the sensitive Protestant, just as Cardinal Gibbons, through temporizing politicians, was allowed to occupy the leading place in the Centennial of the Constitution of the United States, and played his part well.

These services, like the dropping of the water upon the rock, wear away our true perceptions of the papacy, so that in some directions it is now regarded as most intolerant unless Romanism is put upon the same level with Protestantism.

Unless this spirit is neutralized soon, and Protestants wake up to the wiles of popery, this Republic will find itself inextricably in the grip of one of the most demoralizing systems that ever defiled this fair earth.—*Episcopal Recorder.*

—The innocence of the intention abates nothing of the mischief of the example.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 13, 1888.

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

THEN SHALL THE SANCTUARY BE CLEANSED.

As announced last week, we now offer a few remarks upon this subject, in response to queries of another correspondent in addition to the points then noticed. This writer has no difficulty with the view that there is an inseparable connection between the eighth and ninth chapters of Daniel; that the vision of chapter nine is the key to that of chapter eight; that the seventy weeks are the first portion of the 2300 days of Dan. 8:14, they being cut off from those days, and that therefore the computation of the whole period is determined by that of the seventy weeks, and that beginning in 457 B. C., they terminated in 1844 A. D. But his query is how we can tell that this has any connection with the cleansing of the Sanctuary as we view it, and the investigative Judgment, inasmuch as the margin of Dan. 8:14 reads, not, then shall the Sanctuary "be cleansed," but "be justified."

The word "justified" is given in the margin as being a more literal definition of the Hebrew word; but the "justification" involved in the term must be secured by removing or cleansing from something which so long as it remains prevents such justification. Thus it must be that "to cleanse" also conveys a proper meaning of the word, or the translators would not have incorporated it into the text in place of the word "justify."

The word rendered "cleansed" (margin, "justified"), in Dan. 8:14, is *tsadaq*; and one of the definitions given to this word in Bagster's Hebrew lexicon is, "to be purified"; and Dan. 8:14 is referred to as the passage where it has this meaning. Bagster refers also to the Septuagint and Vulgate as using the word in the same sense. This is the term which Paul uses in Heb. 9:23, when speaking of the cleansing of both the worldly and the heavenly Sanctuary. He says: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." The Greek word here used is *katharizo*, which is defined, "to cleanse, to render pure; by metonymy, to cleanse from sin, purify by an expiatory offering, make expiation for," Heb. 9:22, 23.

Thus we see that there is complete harmony between the Hebrew and the Greek, and between the Old and New Testaments on this subject. Daniel uses a word which means "to purify": "Unto two thousand and three hundred days, then shall the Sanctuary be purified." And Paul follows with a comment saying that "the heavenly things themselves" (by which terms he refers to the heavenly Sanctuary, Heb. 8:2; 9:23) must be "purified." And this purification is a "cleansing from sin by an expiatory offering." The words used in the original convey the idea more accurately than the English translation; for the English word "to cleanse," suggests first the idea of removing literal or physical impurity, and so gives an objector a chance to quibble over the idea that there is anything physically impure in heaven; but the words used in the Hebrew and Greek do not admit the idea of cleansing from physical uncleanness, but only from the defilement of sin; and this is not accomplished by soap and sand, but by the blood of an offering. Of sins only is the Sanctuary to be cleansed. Sins, by the plan of redemption, are treated as real objects, and are considered as lodged in the Sanctuary when they are removed from us by the mediation of Christ; and from the Sanctuary they are to be removed by the work of atonement which Christ accomplishes in the most holy place; and when they are thus removed, the Sanctuary is purified, justified, or cleansed from sin.

The cleansing of the Sanctuary in the type (Lev. 16), was "a shadow" of this work, but not the "very image" (Heb. 10:1); for that work pertained to the congregation as a whole, but this pertains to individuals; and as Christ's atonement reaches each individual case, that case is decided; for when a person's sins are atoned for and put away, he is forever saved. But this decision of cases is a work

of judgment; for that is a part of the work of judgment, to decide the case of the person under trial; and it is the very first step in the work of judgment; for decision of the case, as between guilt and innocence, must be made before sentence is rendered and executed. This decision of cases is the very work done in the Sanctuary, and the only work accomplished there. This is why we call the cleansing of the Sanctuary a work of judgment; and this work of judgment ends probation and closes the plan of salvation so far as offers of mercy and pardon are concerned.

Our correspondent further says: "If Dan. 7:9, 10 refers to this work of cleansing the Sanctuary, is not the Father the one that cleanses; as we all agree that the 'Ancient of days' is the Father?"—No; he does not do the work; he acts as judge only. The phrase, "the Ancient of days did sit," means to take a seat as judge in a court of justice. Then Christ is brought in before him (verses 13, 14) to accomplish with his thousand thousand and ten thousand times ten thousand heavenly assistants, the work of examination of cases and blotting out the sins of those whose names he confesses to his Father (Matt. 10:32; Luke 12:8; Rev. 3:5), and whom the Father accepts as the fruits of his Son's great sacrifice; thus Christ cleanses the Sanctuary, submitting his work to the Father as judge. This being accomplished, all further judgment, that is, in reference to the sentence and the execution, is committed by the Father to the Son. John 5:22, 27. The Son then exchanges his priestly for his royal attire (Rev. 19:16), and commences the work of carrying out the decisions rendered in the Sanctuary, by appearing in his glory in the clouds of heaven (Rev. 22:12), to take his people to himself (John 14:3; 1 Cor. 15:51, 52) and to break the nations with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2:9; Dan. 2:34, 35, 44; 2 Thess. 1:7, 8.

Thus opens the millennium, the thousand years of Rev. 20:4. During this period, the saints, sitting on thrones with Christ at their head (Rev. 3:21; 20:4), fix the sentences to be executed on the subjects of the second resurrection, at the end of that time. 1 Cor. 6:2, 3. The years expire; the wicked dead are raised, and the sentence written is executed upon them. Ps. 149:9. Then the new creation (Isa. 65:17; 2 Pet. 3:13; Rev. 21:1-6) is brought in, and the saints possess the kingdom under the whole heaven. Dan. 7:27. Thus the Judgment, the preliminary stages of which are now being accomplished in the Sanctuary on high, will be fully completed.

The question is further asked, what we mean by Christ's entering into the most holy place, or second apartment of the Sanctuary; if that implies that he had not been there at all till the end of the 2300 days in 1844. We mean that the service which is performed in the Sanctuary, was, till that time, performed in the outer apartment. No service pertains to the second apartment but the work of atonement, which is the cleansing of the Sanctuary; and this work did not commence till the end of the 2300 days in 1844. But we believe it did commence then according to the prophecy, and will soon be finished.

WHICH ARE REVEALED, WORDS OR IDEAS?

In the Review of Oct. 18, 1887, we took occasion to offer a few remarks concerning the course of those who are making a specialty of opposing sister White and her work. Their stronghold is to place her in a false light, misrepresent our position in reference to her work, and having bolstered up to their satisfaction this man of straw, then engage in childish glee in hurling at it their clubs of ridicule and condemnation.

For instance, they say, "We know her words are not inspired," thus covertly implying that she claims and we hold that they are; and then they produce what they suppose to be a stunning fact that she sometimes herself changes the phraseology of her sentences, employs amanuenses to assist in preparing her works for the press, and inserts quotations from history. "Are these all inspired, too?" they sneeringly ask.

All we deemed it necessary to say in reply, in the paper referred to, was to deny in toto the implied charge, and ask who holds, or has ever contended that her words were inspired; and who now argues that the words, the mere language, of even the Scriptures themselves are inspired?

Another false light they throw upon the subject by saying that she cannot go into a community and work miracles in proof of her mission as the ancient prophets did. We replied that she does not claim to be playing the rôle of Moses; that the title "prophetess" is an epithet which her opponents throw after her, not one which she assumes herself, and that the ancient prophets, so far as we are aware, did not go around vaunting their prophetic calling, and asking the people to come out and see them work a miracle in proof of their claim. Hence this representation is doubly foolish, inasmuch as, first, it puts the old prophets in a wrong light; and, secondly, even if it represented them correctly, it would still be illogical to take their course to condemn hers, since she does not claim to be acting the part they acted.

A brother in Arkansas wishes more light on some of these points, and asks wherein sister White's position is not like that of Moses, inasmuch as it was through Moses that God communicated instruction to the people. We answer that if God's dealing with Moses had stopped at that point, there would have been perhaps some ground for comparison; but it did not: 1. Moses was a mediator between God and the people; which no one is now. 2. A new dispensation had then come; which is not the case now. 3. A whole nation was then migrating bodily from one country to another, and must have a head and leader; but no such movement is now in progress, no such agencies are required, and no one is called upon to take any such position.

The question is asked, further, Did not Elijah call the people together and work before them a stupendous miracle? and was not this to show who was the true prophet? We answer, No; it was to show who was the true God. Elijah, it is true, claimed to be a prophet of Jehovah, and no one seemed to dispute his claim. There was no issue on that point. But the question to be settled was whether Elijah's God was the Lord, or whether Baal was. And the miracle decided the question very emphatically.

But further, the questioner says, "Is not a word a sign of an idea? and how then can an idea be inspired, and the signs that transfer the idea from one mind to another be uninspired?" *Ans.*—If there was but one word by which an idea could be expressed, this would be so; but when there are perhaps a hundred ways of expressing the same idea, the case becomes very different. Of course, if the Holy Spirit should give a person words to write, he would be obliged to use those very words, without change; but when simply a scene or view is presented before a person, and no language is given, he would be at liberty to describe it in his own words, as might seem to him best to express the truth in the case. And if, having written it out once, a better way of expressing it should occur to him, it would be perfectly legitimate for him to scratch out all he had written and write it over again, keeping strictly to the ideas and facts which had been shown him; and in the second writing there would be the divinely communicated idea just as much as in the first, while in neither case could it be said that the words employed were dictated by the Holy Spirit, but were left to the judgment of the individual himself.

Much of what the prophets have written in the Scriptures are words spoken directly by the Lord, and are not their own words. In these cases, of course, the words are inspired. In sister White's writings she often records words spoken by angels. Such words, of course, she gives as she hears them, and has no discretionary power in regard to the terms to be used, or the construction to be followed. These are not *her* words, and are not to be changed. But much of what the penmen of the Bible have said they might have written in different phraseology, and the truths uttered have been inspired truths to the same extent that they are now. Take for example the familiar passage, Dan. 8:13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Suppose Daniel had expressed it in this manner: "Then the voice of a certain saint fell upon my ear; and as I was listening, I heard another saint address the one whom I had first heard speaking, and ask this question, How long the measure of the vision? how long shall the daily and the transgression of desolation tread under foot both the sanctuary and the host?"

The idea is here strictly preserved; and would not

the inspiration have been the same in the latter statement as in the first? Here was the simple fact to be expressed: that Daniel heard one saint speaking, and another one addressed him, and asked the question he did about the sanctuary and the host; and Daniel had liberty to state it any way he chose; and the inspiration was in making known to Daniel the truth to be stated, not in the phraseology in which it should be expressed.

And when John on the Isle of Patmos heard the voice of majesty and love addressing him, as he was wrapped in the Spirit, the voice said unto him, "What thou seest write," not "Write the words that I shall give thee." Rev. 1:11. And when John says, in verse 12, "And I turned to see the voice that spake with me," he might have said, "And I turned to see who was speaking with me," and this would have been just as much inspiration as the former. These examples will illustrate what we mean by saying that the words may not be inspired, while at the same time the ideas, the facts, the truths, which those words convey, may be divinely communicated.

The same method of reasoning which opposers adopt in regard to sister White when they ask if her amanuenses, and the historians she quotes, were inspired too, the infidel uses against the word of God itself. We call our English Bible an inspired book; but the English is a translation from the original Hebrew. Other translations have been made, and the translators differ much in the phraseology of their translations; whereupon the infidel asks, Are these translators all inspired, too? And he asks it on just as good ground, and with just as much reason, as those referred to above ask the same question with reference to the writings of sister White.

THE EUROPEAN OUTLOOK.

UNDER the heading "The Impending War," Geo. Washburn, president of Robert College, Constantinople, contributes to the *Independent* of March 8, the following description of the political situation of Europe. It is an interesting study. Great changes are evidently impending in the East; and these will become more and more a matter of interest to the student of prophecy, as we near the consummation. It is important to have an intelligent understanding of the situation; and this can best be given, as in the present instance, by one who is on the ground:—

Last year at this time a European war seemed imminent. I expressed the opinion at that time that there were six chances out of ten that it would break out in the spring; but the peace of Europe was not disturbed. The skepticism of the Bourses of Europe was justified. The capitalists formed a more accurate opinion of the situation than the diplomats. We have reached the same point again. The Bourses are not buoyant or confident, but they are still skeptical, while the diplomats believe that the chances of war are greater now than last year—at least eight out of ten they would say.

One thing is certain. All the causes of war remain. Nothing has been done to remove them, and there is a general readiness for war which did not exist last year. Either we have before us a gigantic "game of brag," or the certainty of war. Russia has actually mobilized and massed in Poland and Bessarabia an army of several hundred thousand men, all ready to invade Austria and Rumania. Germany is arming and organizing the whole male population for war. Austria, who is generally behind time, is concentrating her army, and even Turkey is spending her last cent on armaments. France and Italy are also ready. It is undoubtedly true that no Power desires war, and that all shrink from the frightful consequences of a general European conflict. But can Russia draw back and give up the game after all this display, unless she gains her end? I do not see how she can gain it without actual war, nor how she can give it up. The prize before her is the Empire of the World, the key of which lies now in the Balkan Peninsula. She is determined to have it. Every Russian whom one meets says this frankly, and believes the time has come to secure Constantinople. As the fate of the Austrian Empire depends upon keeping Russia out of the Balkan Peninsula, she cannot yield to mere threats. She must fight for her life. The war may be again postponed for a time, but, sooner or later, it must come. There is no escape from it.

Russia is now actively engaged in intrigues in Greece and Rumania. It is understood that Greece is on the point of making a treaty of alliance, the price of which is to be paid at the expense of Turkey, which will bind her to take part in the war, under certain circumstances. The aid of Montenegro has already been secured. The government of Rumania is strongly anti-Russian, and the effort there is to overthrow the Bratianu ministry, or to create such a state of anarchy as will enable Russia to occupy the country. Here at Constantinople every effort is made to induce the Turks to embroil themselves with Bulgaria, but thus far without success. The Turks understand their interests far better than the Greeks understand theirs. Turkey will not take part in the impending war unless

forced to do so by an invasion of her territory, either by Russia or Greece or Montenegro, understanding of course that she still counts Bulgaria as part of the empire.

The real question involved in this war, when it comes, will be a simple one, however it may be attempted to obscure it. It will be the question of the supremacy of Russia in Europe. If she is victorious, Bulgaria and Rumania will become Russian provinces. Constantinople will be at her disposal whenever she sees fit to occupy it. Austria will become another Poland. Greece will be simply a Russian outpost in the Mediterranean, and other European Powers will do her bidding. All this will not happen in a day. It will come gradually and be resisted in other wars, but the result is inevitable.

There is another question involved in the present complication, but it is a secondary one. It is the question of Alsace and Lorraine. France will not attack Germany if Russia retreats from her position, but she will join Russia if Germany supports Austria, as she is bound to do by treaty. She is ready to sacrifice the interests of Europe and the liberty of the East to regain her lost provinces. Without French support Russia would never move. If the war comes, we shall probably see Russia, France, and Greece on one side, Austria, Germany, Italy, and perhaps England and Turkey on the other. Belgium may also be involved; and if the war is prolonged, other small states as well.

England might prevent a war, even at the last moment, by joining the alliance of Germany, Austria, and Italy; but as English interests are not directly and immediately concerned, it is doubtful whether public opinion would sustain the government in taking this step. The drift of opinion in England for several years has been in favor of non-intervention in European affairs. Mr. Gladstone, Mr. Chamberlain, and Randolph Churchill have all supported this policy in the belief that it was the popular one. But if the war once begins, public opinion is certain to wake up to a knowledge of the fact that England has a vital interest in the fate of Europe, which she cannot ignore. It is a strange delusion which these gentlemen, all of them, labor under, that the new English Democracy will not be as patriotic and as ready to defend the honor and interests of England as the old Aristocracy. They may not be able to comprehend all the mysteries of European politics, but they will have no difficulty in understanding this one, and they will insist on having a voice in deciding the question of Russian supremacy in Europe.

Bulgaria is the occasion, though not the cause, of all this trouble in Europe. It should never be forgotten that she has never asked for anything but to be left alone; that under the most trying and exasperating circumstances she has kept the peace, she has done her best to conciliate Russia, she has been ready to give up everything but the right of self-government, while Russia has invariably demanded unconditional surrender to her will. If war comes, it will not be the fault of Bulgaria; and whatever may happen in the future, she ought to have the credit for her unexampled patience and self-control during the past two years and a half. She even offered her throne to the brother-in-law of the czar, by a unanimous vote, after the czar himself had aided in kidnapping Prince Alexander. If Russia had simply desired to regain her legitimate influence in the country, what more could she have asked?

Instead of this, she is still hiring filibusters to invade Bulgaria and threatening Europe with war. For what?—Simply because she is determined to annex Bulgaria to the Russian Empire. I believe she will fail in this attempt, and be miserably defeated. There is many a patriotic Russian who hopes that this may happen, and that out of defeat some liberty may come to the people of Russia.

Meanwhile Prince Ferdinand seems to be getting on very well, in spite of the fact that he has not been officially recognized by any European prince. He has not the sympathetic character of Prince Alexander, and cannot arouse the same enthusiasm; but he seems to be winning the respect of the people, and he has made no serious mistakes. The people are reasonably patient and loyal, although this long-continued state of suspense is injuring all the material interests of the country, and the administration is not always wise in its measures, as might be expected in a country which has had but a short experience in self-government. The last attempts to invade the country under Russian patronage have proved conclusively that the people do not desire revolution or sympathize with Russian filibusters. The very peasants, upon whom the Russians counted, turned out and hunted the invaders as wild beasts, shooting them without mercy. Those who escaped over the frontier are now in Turkish prisons. But how long Bulgaria can hold out, under present conditions, I do not know. At the outset I should have said that it was impossible for her to hold out two years; but we are now half through the third year, and there is no appearance of weakness. The outlook is still hopeful.

"NOTHING SHALL OFFEND THEM."

THE following is the concluding portion of a sermon by C. H. Spurgeon, on the text, "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. We copy from the *Examiner* of Feb. 16, 1888. On the last clause, "Nothing shall offend them," he offers the following good thoughts:—

Here is a singular preservation: "Nothing shall offend them." There shall be no stumbling-block in their way.

Intellectual stumbling-blocks are gone. One asks me, "Do you mean to say that you read the Bible and do not find difficulties in it? I regard the word of God as being infallibly inspired, and therefore if I find difficulties in it, which I must do from the very nature of things, I accept what God says about those difficulties, and pass on. The word of God does not profess to explain all mysteries; it leaves them

mysteries, and my faith accepts them as such. When out in a yacht in the Clyde, we came opposite the great rock called the Cock of Arrau. Our captain did not steam right ahead, and rush at the rock; no, he did what was much wiser; he cast anchor for the night in the bay at the foot of it, so that we were sheltered from the wind by the vast headland. I remember looking up through the darkness of the night, and admiring its great sheltering wing. A difficulty was it? It became a shelter. Every now and then in Scripture you come before a vast truth. Will you steam against it, and wreck your soul? Will you not, with truer wisdom, cast anchor under the lee of it? Do we need to understand everything? Are we to be all brain and no heart? What should we be the better if we did understand all mysteries? I believe God. I bow before his word. Is not this better for us than the conceit of knowing and understanding? We are as yet mere children. We know in part. Of course, we are blessed in this enlightened age with some wonderfully great men, who understand more than the ancients, and either know the unknowable, or think they do. In a sentence, I will give you the result of my observation upon men and things: "No man knows everything except a fool, and he knows nothing." I have not yet met with any exception to this rule; no, not even among the superior persons who prefer culture to Scripture. If thou lovest the word of God, thou wilt see no difficulties which will in the least cause thee to stumble. Love to the word is the abolition of difficulties. Things hard to be understood become stepping-stones on which to rise, and not stumbling-blocks over which to fall.

"Nothing shall offend them." Does not this also mean that no moral duty shall be a cross to them which shall cause them to turn aside? They will not turn away from Jesus because a sin has to be abandoned, a lust denied, or a pleasure given up. The man who has counted the cost will not be offended by his Lord's requirements. Does Jesus say, "Do this," he does it without demur. Does Jesus say, "Cease from that," he withdraws his hand at the instant. When a man once loves the law of God, albeit it involves self-denial, humiliation, loss, he shrinks not at the cost. Self-denial ceases to be self-denial when love commands it. The cross of Christ is an easy yoke, and soon ceases to be a burden. A duty which for a little season is irksome, becomes pleasurable before long, to a lover of the law of the Lord.

Moreover, the man who loves God's law is not offended if he has to stand alone. To some persons it is impossible to traverse a lonesome way, but he that truly loves God's law resolves that if all men forsake him, he will cleave to the Lord and his truth. Can you not stand alone? Does solitude offend you? As for me, I am resolved not to follow a multitude to do evil. I will keep to the old faith and the old way, if I never find a comrade between here and the celestial gates. I do not think a man loves God's word thoroughly till it breeds in him a self-contained peace, so that he is satisfied from himself, and drinks water out of the cistern of his own experience. Paul was not offended, though at his first answer no man stood by him. What have we to do with other men as supporters of our faith? To their own master they stand or fall. As for our Master in heaven, let us follow him through life, and unto death; for to whom else could we go? He only hath the words of eternal life.

Neither will such persons ever be so offended as to despair of God's great cause. The night grows darker and darker, but the man who loves the divine law expects the sun to rise at his appointed hour. Oh that the Lord would hasten it at his own time! If he delay, we will not therefore doubt. Grace has produced in past ages men who were confident as to the triumph of truth when others feared for it. Look at the dauntless courage of Luther, who, when everybody else despaired of the gospel, trusted his God and cheered his people, and would not bear of drawing back. He could not pronounce the word "despair." "Luther, canst thou shake Rome? The harlot sits enthroned upon her seven hills; canst thou hope to dislodge her, or loose the captive nations from her bonds? Canst thou do this?"—"No," said Luther, "but God can." Luther brought his God into the quarrel, and you know which way the conflict turned. Not to-day, nor to-morrow, nor in twenty years may God's truth win; but the Lord can afford to wait. His life-time is eternity. O struggler for the truth, make thou sure that thou art with God and with the truth, and then be sure that God is with thee in truth, and will deliver thee! "Nothing shall offend them."

SCRIPTURE METHOD OF RECKONING THE DAY.

As far back as profane history extends, there has always been a diversity of practice among the inhabitants of earth regarding the reckoning of the day. It has been variously reckoned, from sunset to sunset, from sunrise to sunrise, from noon to noon, and from midnight to midnight. Were it not for the Sabbath, perhaps no very special stress need be laid upon this question; but the existence of the Sabbath institution, and the obligation to observe it, render the question of the proper mode of reckoning the day, especially the Sabbath day, an important one; for certainly if one day of each week is to be observed as holy time, and that particular day is pointed out in a manner whereby we may know of a surety which it is, it becomes necessary to know when that day begins, and when it ends.

Upon all moral questions God has a will, and as the question of Sabbath observance is moral in its very nature and foundation, God certainly has a will with regard to it. It is furthermore evident that upon all questions that concern man's conduct, in which God

has a will (and this may include man's every thought, act, and deed), and regarding which man is to be called to account, that will has been sufficiently revealed to enable man to comprehend it. It must also be granted that so long as man situates himself, respecting his habitation and vocation, in harmony with the design and purpose of his Creator, he will find no intervening obstacle to prevent him from conforming to the will and requirements of that Being. In simpler language, God requires nothing of man that it is not in his power to perform. It is not a sufficient excuse for non-conformity to God's requirements that one's situation and circumstances in life are such as to render obedience impossible. If one is conscious of being so situated that he cannot obey God, it is his first duty to so change his situation that he can obey.

Let us state the question fairly. The weekly cycle of time is marked by nothing in nature; its reckoning is dependent upon the setting apart of one of its days—the seventh—as the Sabbath of the Lord, a day that is holy in its character, made so by the act of God himself. Man's obligation in the premises is to observe that day as God designed it should be observed,—as a day of rest from secular employments, of recognition of God as the Creator, and of worship to him.

The first questions that arise are, When does this weekly cycle begin? and How are its several days to be reckoned? These queries are easily answered. Turning to Holy Writ, we find that God measured off the first week of time, which we certainly have a right to take as a model, and commissioned the sacred historian to record the manner of such measurement in language that cannot be misunderstood. The record of the first day of the first week of time closes thus: "And the evening and the morning were the first day." Gen. 1:5. It is noticeable that the record of each of the first six days closes in the same manner, as if to emphasize the fact that each day consisted of an "evening" and a "morning,"—a period of darkness succeeded by one of light.

Such was the measurement of the model week; it began with a period of darkness and closed with a period of light. The last, or seventh, day was the Sabbath, made so by God's example and use of the day. He then performed a work that had direct reference to the future; he sanctified, *i. e.*, set apart for a holy or religious use, each septenary recurrence of the day he had just celebrated. Notice that this act of sanctification had no reference to the day upon which he had just rested; for it would be absurd to set apart past time to a holy or religious use. Time to come is the only time that can be set apart for any use whatever.

This first Sabbath was the model, and as that was reckoned so should all coming Sabbaths be reckoned; otherwise they will not be according to the model. That first Sabbath was a day just like the other days or the first week of time; *viz.*, a period of darkness, denominated "evening," succeeded by a period of light, denominated "morning."

In Gen. 1:14 we read: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This text is important as giving us information regarding the relation of the heavenly bodies to our earth. By reading the 16th verse, we learn that in harmony with the will of God as expressed in the text quoted, he made the sun, moon, and stars. These, then, constitute God's great time-pieces for this earth, regarding the reckoning of "seasons," "days," and "years." It is by consulting the position of these heavenly bodies that we may ascertain what season it is, and what time in the season; the beginning, progress, and close of the year are also ascertained by the same method. The varied and varying positions of these heavenly bodies, from the stand-point of our earth, are caused by their own motions, and those of the earth itself. In the process of ascertaining the progress of seasons and years, the sun, moon, and stars may be consulted with profit. The question arises, Is it necessary to consult the sun, moon, and stars, in the reckoning of the twenty-four-hour period of time denominated a "day," or is the sun alone sufficient? A few moments' reflection will show that not the sun alone, but also the moon and stars, must needs be consulted in the reckoning of the day period. If what is called the rising and setting of the sun were uniform throughout the globe, as regards the times of occurrence, the year round, and one year after an-

other, this, perhaps, would be all that would be necessary; but it is a well-known fact that in some regions the sun is visible for months in succession, followed by a long period when it cannot be seen at all. In such regions it is necessary to consult the stars during the long periods of darkness, in order to know when the days begin and end. All this is anticipated in the sacred record. "And God said, Let there be lights [sun, moon, and stars] in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Stars rise and set the same as does the sun, and people who live in the most northern habitable portions of the globe, must, during the long period of darkness, reckon their twenty-four-hour days by consulting these risings and settings, just the same as we in this latitude reckon by the risings and settings of the sun. During the long period when the sun remains above the horizon, in those northern regions, it rises and sets with regularity, the same as it does with us, with this difference: it does not entirely disappear. It sinks, apparently, toward the horizon, and presently reaches its lowest point; this is its setting. Then it apparently rises, and continues to rise for twelve hours, when its zenith is reached, and it again begins to approach the horizon. It no sooner "sets" than it commences to rise. These simultaneous settings and risings are twenty-four hours apart.

Thus has been indicated the methods whereby the beginning, progress, and close of the days may be ascertained in those latitudes that do not have the same regular and continual daily visits from the sun that this latitude has. It is plain to be seen that although God appointed the sun as the special ruler over the light part of the day, and the moon over the dark part, it is nevertheless necessary, in some regions, to consult the stars also, in determining the beginning and close of the days. It is furthermore evident that the statement to the effect that each twenty-four hour day consists of a period of darkness followed by a period of light, is not universal in its application; there are portions of the earth where, for several months together, each day of twenty-four hours is wholly dark, and again wholly light. At this point the objector interposes the assertion that the rule heretofore adopted of reckoning the days from sunset to sunset is useless and impracticable, because it cannot by any possibility be universal in its application. This is not by any means a necessary, or even a reasonable conclusion. Holy Writ does not set forth the order of a succession of light and darkness as the one universal rule in reckoning the days; such a rule is applicable only in those portions of the globe where such regular succession of light and darkness occurs. The one universal rule set forth in the Scriptures for the reckoning of the days, is that already quoted, which requires that the stars be consulted in some regions, as well as the sun.

The subject should be considered from its true stand-point. What causes the days? Surely, not the rising and setting of the sun, moon, or stars. Days are caused by the revolution of the earth upon its axis—each revolution measuring off a day. The apparent positions of the sun, moon, and stars are simply indications to the inhabitants of earth, informing them of the progress of the earth's revolutions; telling them when a revolution begins, and when it is completed. They may be compared to the hands on the face of a clock or watch, except that their changes in position, to us, are due to the movement of our earth and not to the movement of the heavenly bodies themselves.

To a very large portion of the habitable part of the globe, the sun is an all-sufficient indicator regarding the commencement and ending of the days. The sunsets are twenty-four hours apart, or approximately so, and thus is furnished to man a great natural time-piece. In all such regions each twenty-four-hour day consists of a period of darkness succeeded by a period of light. In other regions, the position of other heavenly bodies can be consulted with the same accuracy in measuring the revolutions of the earth, and thus the days may be reckoned with equal facility and exactness. The only difference is that in such regions the days are not regular and uniform as regards the light and dark portions. But seven of the days in the polar regions constitute a week of precisely the same length as seven of the days at any other point of the earth's surface, and the seventh can be observed as the Sabbath with no more difficulty than in other regions. Likewise is it true that the

beginning and close of each seventh day are as readily determined there as elsewhere.

We have dwelt somewhat at length on the foregoing points, in order to free the subject from all possible difficulties, and make clear the full significance of the words found in Gen. 1:14, before quoted. Several queries that have arisen may as well be noticed at this point:—

1. As the record in Genesis states that the sun, moon, and stars were not created until the fourth day, what caused the light, or period denominated "morning," of the three previous days?

Fortunately we are not left to conjecture regarding this question. The language of sacred history is clear and explicit: "And God said, Let there be light; and there was light." It was God's creative power that caused the light of the first four days of creation week, and that of all succeeding days has been caused by the same means. If we attempt to enter God's laboratory to discover the details of his work, step by step, as regards actual material used and methods employed, we are entering forbidden domain, and shall be none the wiser for our effort. We are too apt to confine the power of the Creator to the employment of agencies, forgetting that he is the Author of all natural agencies. If God employs certain agencies, it is not because he is compelled to do so, but simply because in his wisdom he has seen fit to create those agencies and commit to them such functions. Just so in the creation of light; God was not dependent upon the sun to supply light to the earth for the first four days of the creative week, any more than he has been since that time. The Creator is greater than any of his creations, and if he should see fit to remove the sun and provide for its functions to be performed by some other means, he could do so with as perfect ease as he called the sun into existence. It must be evident that God could have provided for a succession of light and darkness upon the earth before the sun's influence was brought to bear upon it, and such act be no more remarkable than the exhibition of his power in creating the sun and endowing it with its present functions.

2. Why, necessarily, must each day begin with the darkness, and how could such an order have been established?

While these may be interesting themes to speculate upon, it is sufficient for us to know that the order of a succession of light and darkness, as we now witness, was established, and is in successful operation. We have the record in Genesis to the effect that such a succession was established, and that "God saw that it was good." To say the least, it is the height of nonsense for man to question the possibility of the establishment of a phenomenon that he daily witnesses, and extremely presumptuous for him to attempt to subvert a plan that God pronounced "good." Since God has not seen fit to reveal the exact method by which he established the present order of the succession of light and darkness, and there is no other method whereby such knowledge may be obtained, it appears much as though the interrogations of these over-inquisitive persons will have to remain unanswered.

3. Were the days of the creation week of Gen. 1, literal twenty-four-hour days?

The day is caused by the revolution of the earth upon its axis. If the earth has maintained a uniform rate of speed in its motion ever since it began its revolutions, the days have all been of uniform length. Only upon the hypothesis that the motion of the earth was different during creation week from what it has been since then, or that the sacred record is untruthful, can it be maintained that the length of the days of that week were other than literal, twenty-four-hour days. Only he who is prepared to demonstrate that the earth has ever changed its rate of speed since put in motion by the hand of an Almighty Creator, should claim that the days of creation week differed in length from the days of the present time.

In the sacred record, the sun, moon, and stars are not introduced until the fourth day. Then their influence was brought to bear upon the earth, and they were commissioned to serve the inhabitants of this planet "for signs, and for seasons, and for days, and years." The conclusion is not easily avoided that the laws governing the length and character of the "seasons," "days," and "years" here spoken of, had already been enacted and put in force.

But let us not suppose for a moment that the only purpose of God in creating the sun, moon, and stars was that they might perform the functions mentioned for this earth. This would be the height of egotism on our part, and would wonderfully belittle God's

wisdom in his creative work. Never in this mortal state will man be able to fathom the purposes served by the myriads of celestial bodies that we look out upon from our narrow confines.

In a future article further consideration will be given to the intimations of Scripture regarding the time for commencing and closing the day.

O. W. M.

Bible Readings.

"Search the Scriptures."—John 5:39.

CONVERSION.

"All have sinned, and come short of the glory of God." Rom. 3:23.

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19.

"Sin is the transgression of the law." 1 John 3:4.

"By the law is the knowledge of sin." Rom. 3:20.

"Nay, I had not known sin, but by the law." Rom. 7:7.

THE NATURAL MAN.

"For we know that the law is spiritual: but I am carnal, SOLD under sin." Rom. 7:14.

"Ye have SOLD yourselves for NOUGHT." Isa. 52:3.

"Whosoever committeth sin is the SERVANT of sin." John 8:34.

"For of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19.

"For the enemy . . . hath made me to dwell in DARKNESS." Ps. 143:3.

"The god of this world hath BLINDED the minds of them which believe not." 2 Cor. 4:4.

"Thy word is a LAMP unto my feet, and a LIGHT unto my path." Ps. 119:105.

"For the commandment is a LAMP; and the law is LIGHT." Prov. 6:23.

"If we walk in the LIGHT, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. . . . Yea the Almighty shall be thy defense; . . . for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up." Job 22:21-29.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

"There is NO PEACE, saith the Lord, unto the wicked." Isa. 48:22.

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19-21.

"For when ye were the servants of sin, ye were free from RIGHTEOUSNESS. What fruit had ye then in those things? . . . for the end of those things is DEATH." Rom. 6:20, 21.

"For the wages of sin is DEATH." Rom. 6:23.

"See, I have set before thee this day LIFE and good, and DEATH and evil." Deut. 30:15.

"Choose you this day whom ye will serve." Josh. 24:15.

"I call heaven and earth to record this day against you, that I have set before you LIFE and DEATH, blessing and cursing: therefore choose life." Deut. 30:19.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of SIN unto DEATH or of OBEDIENCE unto RIGHTEOUSNESS?" Rom. 6:16.

A. T. ROBINSON.

HEART RENEWED BY GRACE.

"Christ hath REDEEMED us from the curse of the law." Gal. 3:13.

"Forasmuch as ye know that ye were not REDEEMED with corruptible things; . . . but with THE PRECIOUS BLOOD OF CHRIST." 1 Pet. 1:18.

"But now being made free from sin, and become SERVANTS to God." Rom. 6:22.

"Because the creature itself also shall be delivered from the BONDAGE of corruption into the glorious liberty of the children of God." Rom. 8:21.

"For ye were sometime darkness, but now are ye LIGHT in the Lord." Eph. 5:8.

"The eyes of your understanding being ENLIGHTENED; that ye may know what is the hope of his calling." Eph. 1:18.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

"GREAT PEACE have they which love thy law." Ps. 119:165.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

"But now being made free from SIN, and become servants to God, ye have your fruit unto holiness, and the end EVERLASTING LIFE." Rom. 6:22.

"But the gift of God is ETERNAL LIFE." Rom. 6:23.

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.

RALLYING CALL TO THE CHURCH MILITANT.

BY TORIA A. BUCK.

There is light upon the mountain,
There is music in the air,
Like the tinkling of a fountain
Or the murmur of a prayer;
And my soul is filled with music,
As I hear adown the gloom,
"Whoso'er the Master willeth,
We shall meet and rest at home."

Brothers, have your hearts grown weary?
Is the Christian's hope less dear?
Do you find life sad and dreary
While the days are passing here?
Let your weary hearts remember
In the hour of darkest gloom,
By the way the Master leads us,
We shall meet and rest at home.

From the battlements of heaven
Soon the herald's voice will fall,
And the sons of God uprising,
Answer to his bugle call.
When the light of heavenly glory
Opens the portals of the tomb,
By the way the Master leads us,
We shall meet and rest at home.

Upward to the camps of heaven,
Where are pleasures all untold,
We shall fold our tents and travel
Like the Israelites of old;
Not to sound of martial music,
Not to bugle call or drum:
Whoso'er He leads, we follow
Till we meet and rest at home.

Soon we'll all go home together
Where our mansion in the skies,
In its golden splendor waiting,
Soon will greet our longing eyes.
Is the prospect pleasing, brothers?
Whoso'er our feet may roam,
Soon with songs of joy unending,
We shall meet and rest at home.

East Randolph, N. Y.

SOUTH AFRICA.

CAPE TOWN.—We pitched our tent in this city, and began meetings Thursday evening, Jan. 26. This manner of holding a religious meeting was unheard of in this colony, and we had no little anxiety in reference to it. For weeks we had watched the movements of the Salvation Army, and while we had nothing to say with reference to their work, we felt sure that our work should begin on a different plan. Those in America cannot appreciate the circumstances here among this mixed population; and we were very desirous of making such arrangements in reference to our first meetings, as would attract the attention of the better class of citizens. The providence of God in a remarkable manner opened the way for us to secure a plot of ground in the best part of this city, free of charge. There are plenty of places in the city where a tent could be pitched, but there are few places where it could be kept standing for a week in the summer time. The "southeasters" blow with such fury that unless we had a sheltered spot, they would sweep it away very suddenly. About every week this wind blows continually for forty-eight hours, and sometimes longer. On one side of the tent is a wall ten feet high, and on another side is a row of trees, so that we can hold our meetings even during the hardest winds. At the first service about sixty five were present, the next evening there were a few more, and on Sunday evening the tent was full and scores stood outside. On Monday evening the tent was well filled again, and last night, though the "southeaster" was raging, we had a good audience.

In advertising our meetings, we adopted a plan that we had never tried in America, by announcing services on Tuesday, Saturday, and Sunday afternoons, at four o'clock. At these services a Bible reading is usually held, and thus far it has worked well. In this way we will get the people accustomed to coming to the tent in the day-time, and on the Sabbath, too, before they have heard on the Sabbath question. Our books and tracts begin to go quite freely. We had held five meetings, but nothing had been said about collections, and many would ask us, "Why do you not take up a collection?" We have come prepared to contribute toward your expenses, and you should give us an opportunity. The opportunity is now furnished in the shape of a box, attached to a post, into which on the last two evenings twenty-five shillings have been dropped.

This morning a third of a column in the Cape Times was devoted to making friendly reference to us as a people and to our work. We have now spoken upon

Daniel 2 and 7, the signs of the times, the second advent, the millennium, and present truth. The best of attention has been given, and many express a deep interest in what they hear. Some who had previously purchased "Thoughts on Daniel and the Revelation" are our most interested hearers. A minister from London, on his way to Australia, stopped here at Cape Town, and there chanced to fall into his hands a tract on the state of the dead. Learning the source whence it came, he took occasion to warn the people of the Baptist church where he preached while here, against the American heresy that had been recently imported. He carried the matter so far that it displeased the pastor and many of the members. One of the deacons came to our house a few evenings afterward, and wished a Bible reading on man's nature. After having given this, we sold him eight dollars' worth of our religious books. Last evening he said: "That book by Mr. Smith, on man's nature, is the clearest book I ever read. It completely demolishes Mr. —'s sermon at our church against your views."

We are all well and of good courage, and expect that we shall see of the salvation of God here in this city and in the colony.

C. L. BOYD.
D. A. ROBINSON.

MICHIGAN.

BYRON CENTER.—I commenced meetings in this village Thursday evening, March 1, and have preached seven times. There has been an increasing attendance from the first. Last night (Monday) the comfortable meeting-house of our people was crowded with attentive and intelligent people. Although a course of lectures was given here six years ago, continuing about three months, I think I have never seen a better interest manifested than has been evinced since I came here, both in attendance and in quiet, orderly attention paid by all to the speaking.

People are very friendly, and I have received many invitations to visit at their homes. The weather and roads have been favorable thus far, and, with the blessing of the Lord, I expect to see some yet rejoicing in the precious present truth. As I have sought the Lord in humility for the help of his Holy Spirit, I have enjoyed strength and freedom in the Master's service. I earnestly request the prayers of God's people in behalf of the cause here.

W. C. WALES.

INDIANA.

FOREST CHAPEL.—I commenced meetings here Jan. 1, and labored to the best of my ability for about seven weeks, being shut out of two houses. But the Lord worked with us, and eight souls took a decided stand for the truth. Some will pay tithes who have not done so before. I also presented the subject of laying by something each week for the support of the foreign missions, as recommended by the General Conference, and a number took hold of this work.

A half-acre lot was purchased, upon which to build a house of worship, the size of which will be 28 x 40 ft. The timber is nearly all at the mill, and already there are over \$200 subscribed. Received five dollars on tent fund, and the book sales amounted to \$29.65. Donations amounted to \$320. To the Lord be all the praise for the good accomplished.

Feb. 27.

F. M. ROBERTS.

INDIANAPOLIS.—I ceased my labors here at the close of our State meeting, preparatory to moving to Oakland, Cal. I praise God for his rich blessing while laboring here. As an evidence of the appreciation of the work in which we were engaged, a meeting was held in the Sabbath-school room of the church on first-day afternoon, and after hearing pleasant things from the children of the school, Mrs. Bartlett and myself were agreeably surprised by the presentation of a valuable and handsomely framed picture from our friends, several of whom were not Sabbath-keepers, but who thereby showed their interest in the truth. A vote of thanks and appreciation was also heartily tendered sister Green, who also leaves here for another field. Eld. B. F. Purdum follows up the work here, and his labor is highly appreciated by all.

Thus after nearly twelve years of labor with this Conference, I leave with regret many dear friends. May God grant that the pleasant associations in Christ which we have had with you, my brethren and sisters in Indiana, may be renewed in the kingdom of God. I take this opportunity to bid you all "good-bye" (God-be-with-ye). My address for the present will be Oakland, Cal.

March 6.

A. W. BARTLETT.

PENNSYLVANIA.

WEST PIKE, POTTER CO.—I commenced meetings at this place Friday evening, Feb. 10, and continued each evening until the 22d. The brethren were encouraged to go on with increased zeal in the work of present truth. A good degree of outside interest was manifested. Several expressed their belief that we have the truth. Circumstances were such that I could not remain longer, but I confidently hope that

the brethren will so live and walk before the world that some will join their ranks in the future, and aid them in trying to hold up the gospel light of present truth. The brethren here for several months past have held a Sunday-school some two miles from this place. They conduct it the same as our Sabbath-school, using the same lessons, taking weekly contributions, and appropriating a portion of the donations to the support of the London mission. Cannot others go and do likewise? F. PEABODY.

CHALFONT.—Three weeks ago we came to this place, and secured a public hall, with the understanding that we could have the use of it as long as we desired. But after speaking a few times, the proprietor confidentially informed us that there were already two ministers in the place, and these being poorly supported, he feared that our undertaking might not pay in the end. In order to show his fears in a tangible way, he concluded by saying that he had no objections to our using the hall for a night or two yet.

We thought the enemy had succeeded in hedging up the way for us, but we soon found another room, where we have since continued our meetings. The attendance is quite good, and books sell well. We trust the Lord will grant grace so that the hearers will not only become convinced, but also convicted, and thus embrace the solemn warnings for our time. J. S. AND M. V. SHROCK.

MINNESOTA.

AMOR AND LUCE.—After closing my labors at Lisbon in the early part of the winter, I came to Amor to attend to some things at home preparatory to going to Battle Lake, to give a course of lectures. While at home the cold, inclement weather set in, and it was impossible to do anything at that place or anywhere else in a new field; so I remained at Amor through the cold part of the winter. This church is progressing. We held some very precious meetings together. The Sabbath-school is increasing in interest. The brethren and sisters promised to pay their tithes faithfully, also to lay by in store as God prospers them, for the support of his precious cause.

Feb. 10, I came to Luce to hold some meetings. This field had no flattering prospects to offer, but by urgent request I commenced meetings. As the work progressed, the interest deepened. The Lord has given power to his word, and as we hold up God's sacred law before the people, and show its claims upon them, the Spirit of the precious Saviour is present to convict and convert. One sister who had been on the background, and had nearly lost her hold upon God, gave her heart anew to him. Another lady signed the covenant and took a firm stand for the truth. We hope for others. We shall organize a Sabbath-school next Sabbath. Our courage in God and faith in the triumph of the truth never were better.

March 3.

C. M. CHAFFER.

GRESHAM AND AMOR.—Jan. 7-15, I was at Gresham, in company with Bro. Everest. We found Bro. Schram, the elder of the church, sick with typhoid fever. He was quite low, having been sick for nearly three weeks. Their meetings were generally held at his house, as the friends are scattered, some from two to four miles around. The roads had been but poorly opened, and the weather was so cold that, under the circumstances, we could not hold evening meetings. We did what we could for the sick, visited some, and held one meeting on Sabbath and one on Sunday in two neighborhoods.

Jan. 17-24, we were at Amor. The meetings were held here in a school-house, commencing on Friday evening. On Sabbath and Sunday our people turned out well to the preaching services, but there was a noticeable absence at the T. and M. meeting. This is not as it should be. Let us keep the missionary spirit alive in our hearts. And here let me say, brethren, if you must be absent from one of the exercises of the day, be sure you do not neglect the missionary meeting. Each evening during our stay we held a meeting in the interests of health and temperance, with increasing interest. Thirty-three signed the pledges. Some young men pledged themselves against tobacco and rum. One young lady gave up her tea and coffee, and signed the teetotal pledge. An H. and T. society was organized, but it was a source of grief that some of our own people did not attend the meetings, who are still clinging to harmful habits. "Will our people see the sin of indulgence of perverted appetite?" Will any of our beloved people set up an idol in their hearts, and cling to it until it is too late to give it up? May we arouse ourselves, for the Lord is at hand.

March 3.

H. F. PHELPS.

MAINE.

SOUTH LUBEC, HOULTON, ETC.—From Jan. 17 to Feb. 21, I was at South Lubec, Washington Co. The meetings were greatly broken up because of the stormy weather. Until Jan. 17, there had not been snow enough to make sleighing; but the next day after I arrived, nearly one foot of snow fell, with a heavy wind that piled it in heaps. Although I was

there about thirty-five days, I held only nineteen meetings. As the result of this effort, I left two keeping the Sabbath. There was no open opposition manifested, but it was quite evident that there was a strong undercurrent against us. I should have continued the meetings longer, but my way seemed to be hedged up for the present, and I decided to return to Aroostook County, and hold a few meetings with our brethren.

I held some meetings at Bro. Kenistons, in Houlton, and as the result, one young man decided to give his heart to the Lord. I shall spend one Sabbath with the church in Baine, after which I shall visit the brethren at Presque Isle, East Washburn, and Linneus. The brethren at Houlton all voted to carry out the recommendation of the General Conference, to lay by a certain amount on the first day of each week, to carry forward the work in foreign countries. Brethren, pray for the work in this county.

March 2.

S. J. HENSON.

AMONG THE CHURCHES.—Since Jan. 26 I have visited Portland, Deering, Freeport, Brunswick, Bath, and Richmond. The weather has been unfavorable the most of the time, and but few could get out to the meetings. But the Lord has helped us, and some of the children of Sabbath-keepers have taken up the cross. I obtained a number of subscriptions for the Review, the American Sentinel, and the Instructor, besides selling some books. The plan recommended by the General Conference to support our foreign missionary work, meets the hearty approval of our people. How many will practically carry it out, time will tell. I hope our people in this State will heed the voice of the General Conference, and lay by something each first-day for our foreign missions.

Our general T. and M. meeting held at Norridge-week, Feb. 18, 19, was thinly attended. The churches at Hartland and Cornville were represented. Some were detained at home on account of sickness, and others from lack of interest. A lady with whom some of our brethren had been holding Bible readings, and to whom they had given reading matter, took her stand for the truth at this meeting. It gave them courage to see some fruit of their labor. If others would go to work, they might, with the blessing of God, see like results. There are honest souls all about us who will accept the truth when it is properly set before them. Bro. Osborn was with me at this meeting. He reports that some new ones have decided to obey the truth at Woodstock. He has returned to follow up the interest there. Bro. Webber reports that some are taking hold of the truth in Bangor. It is time for us to wake up in Maine. The Lord is ready to help us when we are willing to do our part. A more thorough consecration to the work of God is what we need and must have in order to have the "well done" said unto us.

I met with the church at Hartland Sabbath, Feb. 25. We had the missionary reading, and the Lord came in to help us as we felt our need of having more of the Spirit of Christ to lead us to take hold and help in the cause. We need the decision of Joshua and the perseverance of Nehemiah, to stand against the influences of this age. May God help us in my prayer.

Feb. 28.

J. B. GOODRICH.

THE WORK IN SEVERAL STATES.

SINCE the General Conference I have labored in the States of Kansas, Missouri, Michigan, Indiana, Georgia, and Florida. On my return from the General Conference, at the earnest solicitation of brethren and sisters living at Lone Elm, Kan., I spent one Sabbath and first-day with the church there. I was much pleased to have the privilege of meeting with several who had embraced the truth under my labors in years past, in the State of Indiana. Our meetings were well attended, and as I tried to present the precious truth to them, the Lord came near to bless. The large hall was so full at the last meeting that all could not find seats.

On Monday night, Dec. 12, I held meeting with the church at Kansas City, Mo. I spoke in the mission room. Our mission there seems to be doing some effective work. There were some sixty present, the most of whom had become interested through the efforts of the mission workers. Several of them have fully accepted the truth, and are rejoicing in it; and they are trying to induce others to accept the same. The workers have many things to encourage them in their noble efforts, and I was very glad to find them all of good courage in their work.

During the week of prayer I labored with the churches at Ceresco, Pottsville, and Dimondale, Mich. The meetings were of a very interesting nature, and I think all seemed benefited. The donations were liberal, and with the majority the contributions were given in such a way as to indicate that the offering was made because the donor loved the cause to which he was donating. Our people seem to have an interest for the good work in foreign lands, and I know that our workers in those fields are much encouraged by the interest felt for the work by our brethren.

The last week of the closing year I spent with the friends at Bedford, only seven miles from Battle

Creek. The truth was first preached at this point some thirty-five years ago, at which time some embraced it, among whom were the writer, when a mere youth. When meetings were held there at that time, two Sabbath-keepers at Battle Creek, the only ones there, came to Bedford to attend Sabbath meetings. Two years since, through the influence of my parents, who have lived out the truth there during the last thirty-five years, a course of lectures was given, when several embraced the truth and a church was organized. The meetings each Sabbath are of an interesting nature. On first-day, Jan. 1, by request of old friends and neighbors, I spoke to a large congregation in the Congregational meeting-house. The attendance was large, and all seemed interested.

From Jan. 13 to 24, while on my way South, I held meetings in the State of Indiana, at Ligonier, Wolf Lake, Rochester, and Mechanicsburg. Although the weather was extremely cold, the attendance at these places was large, and a deep interest was manifested at all the meetings. Some came several miles to attend. At Ligonier we celebrated the ordinances, and the Lord came feelingly near and blessed those present. The city of Richmond is being canvassed by several workers, for "Vol. IV." The books sold have created an interest on the part of some fine people, and at the earnest request of a brother who lives there, and the canvassers, I gave one discourse in the city as I passed through. The meeting was held in the parlor and sitting-room of a wealthy gentleman who has become interested. There were some fifty congregated on this occasion, and all paid the best of attention. I had the pleasure of speaking to, and conversing with, a professor of the leading college in the city. He stated that he was very deeply interested in "Vol. IV.," and was delighted that it had fallen into his hands.

Sabbath and Sunday, Jan. 28, 29, held meetings at the Atlanta mission rooms. The attendance was good, and we had the pleasure of presenting the truth to some who had embraced it through the efforts of the mission workers, but who never before had listened to a sermon. All seemed to rejoice that my brother and I had come to the State to help forward the work in the State at large. Several have commenced to live out the truth as the direct result of the mission work. The work is spreading, and as Atlanta is the Chicago of the South, and rapidly growing, it presents a good missionary field, and one in which our workers are much encouraged from the fact that they find much to encourage them. During the first six months of their work, they sold from house to house, books to the amount of \$250, not \$2.50 as is stated in the Year Book. The books have been sold even more rapidly during the past three months than before. The canvassers are doing well in the States of Georgia and Florida, and if fifty were at work where there is one, all could do well.

Since Feb. 3, in company with Eld. O. C. Godmark and Bro. C. F. Curtis, I have labored with the friends at Austell, Senoia, Reynolds, and Quitman, Ga. The meetings at all these places were good, and the few Sabbath-keepers were much encouraged by our visits. At Reynolds one was baptized, and we celebrated the ordinances with them. Some are paying tithes, and seem encouraged to aid the cause in order that it may gain ground in the State. We sold some books at every meeting we held except at our Sabbath services. All seem anxious to have a camp-meeting held in the State, and we have decided to hold one during the summer.

On Feb. 23, Bro. C. F. Curtis and the writer engaged in meetings at Moultrie, Fla., with Eld. I. E. Kimball, formerly of Vt., who was holding meetings at that place. The meetings have been of an interesting nature. Some seem to be interested. On Sabbath, Feb. 24, we organized a Sabbath-school. We celebrated the ordinances with the church, and three were added to their number. Sixty-six dollars tithes were paid in, and all seem to be of good courage. Two canvassers start from the meeting to engage in the work.

The field in Georgia and Florida is a large one, but we see no reason why in time there may not be many who will embrace the truth, and a good Conference be built up.

S. H. LANE.

INDIANA STATE MEETING.

THIS meeting was held according to appointment, at Indianapolis, Feb. 15-21. We were much disappointed in not getting help from abroad. We had the promise of the services of Eld. Butler, and also expected Bro. Farnsworth to be present; but sickness prevented them from attending. Notwithstanding this, the meeting was quite good. The Lord came graciously near, and poured out his Spirit in a copious manner upon all present. The meetings were held in our new church. The meals were prepared and eaten in the basement. This proved to be a convenient arrangement. It greatly reduced the burden and care, and gave universal satisfaction. It lessened the expense of the meeting very much, good meals being provided for twelve and one half cents each, which price met the cost of provision and fuel for the meeting. Forty persons found lodging in the depository building, and about the same number at 82 Cherry St. The dedicatory services were post-

—This sympathy of Christ with and toward his suffering people is an extensive sympathy. It reaches to all their infirmities; a proportionable sympathy, answerable to every occasion; a perpetual sympathy. As long as he continues high priest, and we remain subject to infirmities, so long will he be touched with the feeling of them.—*Canon Bardaley.*

News of the Week.

FOR WEEK ENDING MARCH 10.

DOMESTIC.

—An earthquake shock disturbed Lamolite, Ill., Sunday afternoon.

—Professor Ernest Young, of Harvard College, has committed suicide.

—Postal clerks at Spokane Falls, D. T., are on strike, and the post-office is closed.

—Duden & Co.'s lace factory at Williamsbridge, a part of New York City, was burned Thursday night; loss \$100,000.

—An affray between Mexican army soldiers and sheriff's deputies at Eagle Pass, Texas, resulted in one death and several severe injuries.

—A Central Pacific passenger train was wrecked Wednesday night, at Fenslon, Nev., by a broken rail. Several persons were badly hurt.

—The Cincinnati Densitating Company's works at Delhi, Ohio, were destroyed by fire Friday afternoon, with a loss of \$60,000, partly insured.

—Fire losses in the United States and Canada for February were \$11,218,500, over \$4,000,000 above the average February loss for thirteen years.

—At Indianapolis, Ind., Monday, the Prohibitionists filed remonstrances in Commissioner's court against the granting of licenses for the sale of liquors.

—Fire at Harrisburg, Ill., Thursday night, destroyed eleven business houses and five dwellings, with a total loss of \$74,000; insurance, \$14,000. The town had no fire engines.

—It is said to be a matter of record in a leading New York restaurant, that the average time of 3,000 New York business men at their down-town luncheon is eight minutes.

—The Inter Ocean Rapid Transit Railroad Company, capital, \$7,500,000, was incorporated at Springfield, Ill., Wednesday, to build elevated lines on the West Side, Chicago.

—The two elections held in Massachusetts, Monday, resulted very satisfactorily to the prohibitionists. Out of fifty-five towns in the eastern part of the State, only eight voted for license.

—By a premature explosion of dynamite in a mine at Ishpeming, Mich., Monday, five men, John Williams, Alfred Lucas, Eric Mattison, Charles Rusk, and William Gerdie, were instantly killed.

—The Board of Supervisors of Douglas County, Ill., has ordered an investigation of the books of all county officials from 1872 to date, alleging that thousands of dollars are due the county from said officials.

—Efforts are being made to have locomotive engineers, like marine engineers, licensed and controlled by the Government. It is said that a bill has been prepared on the subject, and will be submitted to Congress.

—Fire, Monday, in the building at New York occupied by J. H. Bunnell & Co., electric and telegraph supplies, and Simon Bache & Co., glass importers, caused a loss of about \$120,000; fully covered by insurance.

—The public debt statement for February shows a reduction during the month of \$7,756,366.67, which makes the total reduction since the beginning of the fiscal year \$76,974,023. The total national debt is now \$1,202,454,714.83.

—A passenger train on the Burlington and Missouri River Railroad, one of the C. B. and Q. lines, run by a Reading engineer, derailed into the Denver passenger train at Humbolt, Neb., Thursday afternoon. Five persons were injured.

—The National Association of Bakers, in session at St. Louis, have approved the action of the Chicago Union, No. 49, in its fight against the anarchist members; but also adopted a resolution denouncing the hanging of Spies et al as a judicial murder.

—Through the fault of a dispatcher at Marshalltown, Iowa, two heavy freights on the Iowa Central collided near Hampton, Tuesday afternoon, piling nineteen cars and the engines in a heap of ruins. Brakemen Williams and Ferguson were fatally hurt.

—Early Friday morning fire destroyed the Methodist University at Mitchell, D. T. Ten persons jumped from windows. One died in two hours, three are believed to be fatally hurt, and six others were badly wounded. The financial loss is \$50,000.

—Dr. Wm. Hayes Ward, editor-in-chief of the *Independent*, met with a severe accident lately in going onto a ferry-boat. He was crushed by a truck, which broke four of his ribs and severely bruised a portion of his face. He was insensible for a time. He is now in a New York hospital, and is said to be recovering.

—The price of sugar has advanced more than one cent per pound to the consumer since the Sugar Trust went into operation. Taking the amount of sugar consumed in the United States as 3,000,000,000 pounds annually, and it is more than this, the advance represents a profit to the Trust of \$30,000,000.

—Miss Louisa M. Alcott, the famous author of "Little Women" and other stories, died at her home in Boston Highlands, Tuesday morning. It will be remembered that her father, A. Bronson Alcott, expired Sunday, and as she was born on the anniversary of his birthday, it is deemed

singular that she should have followed him so soon to the grave.

—A tie placed across the track of the K. C., St. Jo. & C. B. Railroad, near Nebraska City, Neb., Tuesday afternoon, derailed the engine of a freight, run by a new man, and a passenger train following ran into the freight, wrecking several cars. The engineer and fireman of the passenger, and a number of others, were injured, but none fatally. Two men have been arrested on suspicion of having placed the tie on the track.

—Representative Thomas, of Illinois, became indignant recently at seeing a picture of the President's wife used in connection with an advertisement for a patent nostrum, and has announced his intention of introducing into Congress a bill prohibiting, under a penalty of fine or imprisonment, the using of the picture of any American woman or girl as an advertisement for patent medicines or other articles, without the written consent of the person interested.

—A fire broke out Wednesday afternoon in the *Evening Union* newspaper office at Springfield, Mass. The occupants of the editorial and composing rooms on the fifth floor were hemmed in by the flames, and but few escaped. A dozen or more jumped from the windows, six being killed and the remainder dangerously injured. It is feared that many others perished in the burning building. Among the victims were two women, the society editor and a proof-reader. The entire plant was destroyed, and the financial loss is very heavy.

—A strike of engineers on the Burlington and Northern Road was inaugurated Wednesday, and fears are expressed that the Kansas City, Fort Scott, and Gulf system will soon become involved, and that trouble is also brewing for the Missouri Pacific, the Atchison, Topeka, and Santa Fe, and the Union Pacific. At Denver, Rio Grande engineers have refused to handle Burlington cars, and at Lincoln, Neb., employees of the Elkhorn Line have taken a similar stand. The strikers appear to be confident, while the Burlington system seems to be doing a fair share of business.

—About ten o'clock on the morning of March 6, the people of Williamsburg, Ind., and the surrounding towns, were startled by a heavy shock which was at first supposed to be an earthquake, but was soon discovered to have been caused by an explosion of a large quantity of blasting material stored in a brick building about one mile south of Williamsburg. A man named Taylor was the only occupant of the building at the time, and such was the force of the explosion that not a single trace of the body has yet been found, while a horse and buggy standing near by were blown into the finest kind of fragments. The bricks were literally reduced to powder, with which the trees in the vicinity were painted red to a distance of twenty or thirty feet from the base.

FOREIGN.

—American authors are more read than the English in Japan. Last year 85,000 English and 119,000 American books were imported into that country.

—A band of twenty bandits, on Feb. 28, attacked Sleva de Canales and Picacho Rancho, in Mexico, killing a dozen people, wounding many, and sacking the towns. Several captures have been made.

—An attempt has been recently made to secure legislation in the Diet of Saxony, in favor of cremation; but after being placed under interdiction by the Roman Catholic bishop, and declared contrary to the faith of Protestantism by the Protestant ministers of the Diet, it was defeated.

—Premier Crispi, of Italy, has sent a telegram to Count Menabrea, the Italian ambassador at Paris, instructing him to demand of the French Government the punishment of fifteen French soldiers who stopped some Italian railway officials at Modane, and by threatening them with bayonets forced them to kneel before them.

—From Rome it is announced that the bodies of over 200 victims of the recent avalanches in the Italian Alps have been recovered. The hamlet of Trasquera, at the foot of the Simplon Mountain, and another hamlet in the Bini Valley, have been destroyed by avalanches. At the latter place five persons were killed.

—A dispatch from Suakin, dated March 4, brings news of an attack on that place by a large force of rebels. After four hours' fighting, the rebels retired, leaving several hundred killed and wounded on the field. On the British side Colonel Tap and five Egyptians were killed and fourteen wounded. The British gun-boats "Dolphin" and "Albion" assisted the garrison, and poured a deadly fire on the retreating rebels.

—At half-past eight o'clock Friday morning, the aged emperor of Germany, William I., slept with his fathers, having been king of Prussia twenty-seven years. By the emperor's death, the crown prince, Frederick William, becomes king, and will take charge of the affairs of government. Telegrams of sympathy from all civilized countries were received at the Imperial palace in Berlin, and the sentiment of the press, both in France and Russia, was of the most respectful character. The emperor at the time of his decease was in his ninety-second year.

—The Cordillera of the Andes has for some time been exhibiting a curious phenomenon. It is seen from observations made upon the altitudes of the most important points, that their height is gradually diminishing. Quito, which in 1745 was 9,596 feet above the level of the sea, was only 9,570 feet in 1803, 9,567 in 1831, and scarcely 9,530 in 1867. The altitude of Quito has, therefore, diminished by seventy-six feet in the space of 122 years. Another peak, the Pichincha, has diminished by 218 feet during the same period, and its crater has descended 425 feet in the last twenty-five years. That of Antisana has sunk 165 feet in sixty-four years.

RELIGIOUS.

—The centenary of the settlement of Australia and the jubilee of Congregationalism in Victoria are to be celebrated in October next.

—It is stated that the number of youths of noble rank in Italy now studying for the Romish priesthood is smaller than ever before in the memory of man.

—The *Catholic Standard*, of Philadelphia, regards with favor the growing movement for union among the Protestant churches. This fact alone should lead the latter to think twice before proceeding farther.

—In Winnipeg, Manitoba, an Icelandic Lutheran church was recently consecrated. The size of the building is 42 x 66 feet, and cost \$4,000, and the pastor is Rev. Jon Bjornson. There are said to be 2,000 Icelanders living in Winnipeg.

—There will be divided among the superannuated preachers, and widows and orphans of preachers, of the Methodist Episcopal Church, next year, \$100,000 out of the profits of the Methodist Book Concern. The Book Concern will be a century old in 1889.

—The State convention of the colored Baptists of Tennessee has adopted a resolution to the effect that "no minister be allowed to preach the gospel who fought prohibition during the late canvass," and refusing to recognize any such thereafter in convention.

—A feature of Episcopalian observance of Lent the present year, it is said, is an earnest effort to secure \$1,000,000 for missions. This is the proper way for a Protestant Church to celebrate all Roman Catholic festivals, and all other features should be omitted.

—Rabbi Philo has offended the orthodox portion of his Jewish congregation in Cleveland by starting a Sunday-school, and allowing the men and women to sit together, instead of following the usual custom of placing the women and children in the gallery by themselves.

—Mr. W. H. Innis, of Emmetsburgh, Ia., has addressed a letter to the barbers of that State, urging that they make an appeal to the senators and representatives of their respective districts for such an amendment to the present Sunday laws as will close all barber shops on the first day.

—According to the tables of Rev. Daniel Dorchester, D.D., of the Evangelical denomination for 1886, the total of churches or congregations in the United States was 112,744; of ministers, 83,854; and of communicants, 12,132,651. That is, one Evangelical Protestant Church in every 518 inhabitants.

—From Syria tidings have been received that the late attempt of the Turkish authorities to force new and intolerant restrictions upon the cause of Christian education has been earnestly resisted by the diplomatic representatives of the different Powers, in consequence of which it has completely failed and been withdrawn.

—Not less than fifty Lutheran pastors in Livonia, on the Baltic, are arraigned before the court for ministering to the 30,000 converts who repented of having become Greek Catholics, and returned to the Lutheran Church. The tyranny of the czar's governors goes so far as to prohibit the weekly Bible lectures held by the pastors in their own parishes.

—One of the most important religious institutions for colored people in the South, is the Gammon School of Theology, founded in 1883, mainly through the efforts of the Rev. E. H. Gammon, of Batavia, Ill. The school offers, "without distinction of race, to all students for the Christian ministry, as thorough, extensive, and well-arranged a course of study as any institution in this country."

—A dispatch from Rome, dated March 3, relative to the celebration, Friday, of the seventy-eighth anniversary of the pope's birthday, says that "in receiving the congratulations of the sacred college, the pope lamented more than ever his present position, which, he said, was unbearable. He said that in not prohibiting the jubilee fêtes recently celebrated, Italy had acted from selfish interests, and not from any respect to the holy see. No arrangement with the government was possible until the independence of the papacy was recognized and restored."

—Arrangements are being very rapidly matured for the great convention of Christian Endeavor societies in Chicago, next July (5-8). No church in the city will hold the throngs that are expected, and the largest hall obtainable has been secured. It is expected that very low fares will be obtained from all trunk lines of railroads, and several of the hotels have put their rates down nearly one half for the delegates. Accommodations for several thousand have been obtained in good hotels for \$1.50 per day. Miss Frances E. Willard is to be one of the speakers at this convention.

—The subject discussed before the regular monthly meeting of the Presbyterian Social Club of New York City, last week, Tuesday, was "The Relation of the Roman Catholic Church to Our Common Work." The Rev. Drs. Philip Schaff, John Hall, Howard Crosby, H. W. Field, and others, took part. Dr. Schaff, after a brief but masterly sketch of the history of the Roman Church, declared that, as the Catholic Church had survived the terrific shocks of the Reformation, and stands to day the largest visible Christian Church, God must have some great work for it to do. If immorality and infidelity are the great dangers of our time, the Catholic Church is the ally of the Protestant Church in the warfare against them. To this Dr. Hall replied that there was no more reason to think that there was good in the Catholic Church because it had lasted so long, than in some heathen religions, which have lasted much longer. The Catholic Church should be treated with Christian kindness, but not made the "mother church," or be an ally.

Appointments.

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

THE Lord willing, I will meet with the company of Sabbath-keepers at Alaska, Kent Co., Mich., Sabbath and Sunday, March 24, 25. Meetings will commence Friday evening. Would be pleased to see our brethren from the Lowell church and as many others as can come. Brethren, remember this meeting in your prayers.

L. G. MOORE.

THE quarterly meeting for Dist. No. 3, Ohio, will be held at the Greensburg church, Greene, Trumbull Co., April 14, 15. We very much desire to see all the librarians present, and all the scattered brethren and sisters who can come. Come, brethren, and let us enter the work with renewed zeal, remembering that we have not long to work for the Master here, and that there are souls perishing on every side of us for whom we may be held accountable.

A. J. VACUHN, Director.

Nothing preventing, we will meet with churches in Dakota as follows:—

Madison,	March 17, 18
Vilas,	" 19, 20
Badus,	" 22, 23
Spring Lake,	" 24, 25
Arlington,	" 26, 27
Brookings,	" 28, 29
Watertown,	March 30-April 1
Millbank,	April 3-5
Webster (with canvassers),	" 6-8
Ellsworth,	" 11, 12
Lakeside,	" 14, 15
Iroquois,	" 21, 22

We hope to see a good attendance at all these meetings, and greatly desire that God will meet with us. Come, brethren and sisters, to these meetings. The message is going as never before. Perilous times are before us. Let us not forsake "the assembling of ourselves together," but come seeking the Lord, and to lay plans for the advancement of his work.

W. H. WHITE.
E. O. BURGESS.

Obituary Notices.

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

BELLARD.—Died in Sherborn, Mass., of a complication of diseases, Sr. Charlotte E. P. Bellard, aged thirty-four years. Sr. Lottie was baptized at the Grosvenor camp-meeting, and united with the Boston church, where she remained an esteemed member till removed by death. Her deep love for her Saviour was strongly manifested in her daily walk in life, and her interest in the missionary work. We believe she will come forth with the redeemed when the jewels are gathered. A sorrowful husband and an only sister are left to mourn their loss.

DODGE.—Died of heart disease, at Portland, Oregon, Feb. 2, 1888, Sr. Clara Odgen. Clara Norton was born in Rubicon, Wis., Jan. 3, 1857, and was united in marriage to Harmon Odgen Nov. 5, 1885. Her Christian experience dates from the camp-meeting in Portland, June, 1885. Here she professed faith in Christ, was baptized, and united with the Sabbath-day Adventist church of East Portland. She lived to mourn her loss, a husband, her aged parents, and eleven brothers and sisters, only one of whom professes the faith she cherished. A large congregation assembled to listen to words of comfort which were spoken by the writer from Rom. 12:15. WM. PORTER.

LEWIS.—Died at his residence in Mt. Pleasant, Benjamin Lewis, aged 67 years, 3 months, and 10 days. My husband had been suffering for a long time with stomach difficulty. He was born in South Wales, Oct. 14, 1820. At the age of sixteen, he became a member of the Congregational Church; but during the last few years of his life, he was a believer in the Seventh-day Adventist doctrine. He was a faithful Christian and a kind husband and father. He leaves a wife and ten children to mourn his death. But with the consolation of the blessed hope, they leave all in the hands of a benevolent Creator, until the voice of Him who said, "I am the resurrection and the life," shall summon the heirs of glory to the ineffable joys of the salutes in light. Funeral services by a Methodist minister, who spoke words of comfort from 2 Kings 20:11. MRS. ELIZABETH LEWIS.

STUDLEY.—Died at Plainfield, Wis., of typhoid fever, Feb. 26, 1888, Bro. Marion Studley, in the thirtieth year of his age. Bro. Studley came to Minnesota from Wisconsin a few years ago, and was living in Winona last summer when our tent meetings were held there. He attended a few of the meetings near the close of the season, and became interested. Afterward, he attended the public Bible readings held at the church, and private readings were also held at his home. He became a thorough convert to the truth of the Bible, and accepted Christ as his Saviour. In September he was baptized, and soon after united with the S. D. A. church at Eagle Lake, Minnesota. In January, 1888, he removed to his former home in Wisconsin. He was taken sick in a few days, and his illness lasted about one month. He gave evidence of his faith before and during his illness, and departed with a good hope. We believe he sleeps in Jesus. He leaves a wife, two children, a sister, and a large circle of friends. Words of comfort were spoken by Eld. I. Sanborn and the writer.

ALLEN MOON.

PETTER.—Died at Kasota, Le Sueur Co., Minn., Feb. 12, 1888, our dear aunt, Mrs. Catherine Petter, at the residence of her daughter, Mrs. Maria Huber. The deceased was born in Falls Village, Litchfield Co., Conn., in 1807, and removed from there to Mecca, Trumbull Co., Ohio, in 1830. She there married Stephen Petter, in 1832, and in 1835 they settled in Newburg, Pike Co., Ill. She was left a widow in 1855, but remained on the old home farm eighteen years, when she sold it and came to Minnesota. Since then she has lived with her children, always taking a kindly interest in their welfare, and they in hers. Thirty-four years ago she became a member of the First-day Adventist Church, after which time she endeavored faithfully to follow her Master, accepting now light as it came to her. She died in the faith of the Seventh-day Adventists. In speaking of death, she said: "My hope is in the mercy of God and the merits of my Saviour." She was the mother of seven children, five of whom survive to mourn their loss. She was a faithful wife, a loving mother, and a true friend to all in need of her sympathy and help.

MRS. S. H. PETTER.

RUCKER.—Fell asleep near Winfield, Kan., Jan. 22, 1888, Orlo M. Rucker, aged 11 years, 1 month, and 20 days. Her sickness was pneumonia, and was not of long duration. Orlo was a good girl, and at the time she was taken sick, she was reading her Bible through by course. She was laid away with strong belief that she would come up in the first resurrection, bearing "the image of the heavenly." Funeral services by the writer from 1 Cor. 15. I tried to impress upon the members of the family the necessity of living so as to meet her in the kingdom. They felt keenly Orlo's loss.

LEVI TURNER.

CRON.—Died of asthma, at Kellerton, Iowa, Feb. 25, 1888, Sarah Rainey Cron, aged 64 years, 9 months, and 18 days. Sr. Cron was born in Findlay, Ohio, where she remained until eighteen years of age. She then removed to Alledo, Ill., where she embraced the truths of the Third Angel's Message under the preaching of Eld. R. P. Andrews. She removed to Kellerton in the spring of 1881, and has always been an earnest advocate of present truth. She died in the blessed hope of sharing in the glorious reward which awaits the faithful. A husband and three children are left to mourn her loss. Remarks at the funeral by the writer.

HARRY V. ADAMS.

ROSS.—Died Jan. 21, 1888, of paralysis of the heart, in the S. D. A. home of worship at Monterey, Mich., Bro. Leonard Ross, aged 66 years, 8 months, and 27 days. Bro. Ross was born in Bangor, Franklin Co., N. Y., and with his father's family removed to Michigan in 1837, locating where he resided at the time of his death. He early made a profession of religion, and united with the Baptist Church, of which organization he remained a consistent member for many years. He was at length led to embrace present truth, and united with the S. D. A. church at Monterey, March 8, 1868, and adorned his profession by an exemplary life until the time of his death. For eight years previous to his death he was treasurer of the Monterey church, the duties of which office he ever discharged with promptness and fidelity. He was esteemed by all who knew him, and his death is mourned by a large circle of friends and relatives. He rests in hope of eternal life at the resurrection. Funeral discourse by Eld. Gay, Baptist minister of Allegan.

J. C. CLEMONS.

McCONNEL.—Died of typhoid fever, near Havana, Montgomery Co., Kan., Feb. 14, 1888, Wm. Samuel McConnell, in the twenty-first year of his age. Bro. Samuel was one of our regular attendants at the tent last summer at Caney. His mother, one brother, and sister embraced the truth, and united with the church at that time. After we closed meetings in the tent, I held a few meetings at Havana, at the last of which Samuel signed the covenant to keep all the commandments. He took a deep interest in the Sabbath school, gave up the use of tobacco, and lived an exemplary life. He was willing to die, but expressed a desire to live that he might work in the cause of God. He requested his brother to conserve himself wholly to the Lord, and, if possible, to do enough work for them both. Shortly before his death, he requested that the hymn "Gleanings of the Golden Morning" be sung, and helped sing it. He died happy. We believe he sleeps in Jesus. Funeral services were held in the M. E. church at Caney. Words of comfort were spoken by the writer, from Rev. 14:13. This is the third time since Aug. 13, 1887, that death has visited the little company of Sabbath-keepers at Caney.

R. H. BROCK.

DRANK.—The following tribute to the memory of a brother whose funeral I recently attended, is taken from a local paper of Eaton Rapids, Mich.: "Died, at his home in this city, Jan. 28, 1888, Francis A. Drake, aged fifty-three years. His death was caused by cerebral weakness of the brain. In 1861 he enlisted in the army, serving one year. He then came home feeble to body, and has never been well since. In 1872 he experienced religion, and joined the M. E. church of this place. Two years after, he embraced the Adventist faith, of which he remained a firm believer to the last. In his death the community have met with a great loss. He was loved and respected by all who knew him. He always had a kind word for every one. He was a great sufferer for three months, but bore up with Christian fortitude, and ever expressed a willingness to bow to the will of the Lord. In his last hours of consciousness, a friend asked him if he was trusting perfectly in Jesus. With a radiant smile, he answered, 'Yes.' He leaves a wife and four children, besides a large number of relatives and friends, to mourn their loss. He was an earnest worker in the church; and there, as elsewhere, his loss will be keenly felt. The funeral services were held at the M. E. church, Eld. William G. Latham officiating."

L. O. WELLMAN.

ROSS.—Died at my home, in Wilson Co., Kan., Oct. 31, 1887, Geo. W. Ross, aged 32 years, 3 months, and 1 day. Bro. Ross was born in Iowa, where his earlier years were spent. He was converted while at the College at Battle Creek, Mich., and after some years of a somewhat varied experience, he came to Kansas last spring, and engaged very earnestly in the canvassing work. He soon became noted for energy, earnestness, and almost unparalleled success in this work, and was subscribed in the work that, contrary to the counsel and advice of his many friends, he would neglect the mid-day meal, hastening from one place to another. In the autumn it became plainly apparent that he was breaking down in health. He attended the camp-meeting at Independence, which was a great blessing to him, after which he made a large delivery of books, when he became ill immediately. His disease was a hemorrhagic disorder of the stomach and bowels. He was confined to his bed about ten days. He was fully reconciled to the will of the Lord, and died in triumphant faith. We expect to meet him where the life of mortality will not afflict. The funeral was largely attended by his many new friends, there being none of his relatives near. Words of comfort were spoken by the writer.

C. McREYNOLDS.

KIRK.—Fell peacefully asleep in Jesus, at Frontier, Hillsdale Co., Mich., Dec. 28, 1887, of pulmonary consumption, Sr. Lucy Jeannette Kirk, in the twenty-third year of her age. She will be remembered at the Sanitarium, by students at the College, and for her winsome ways, by many of her associates. To know her was to love her, is the testimony of all. Though her last sickness was of long duration, and her sufferings at times were very great, yet she bore all with that patient resignation which indicated the peace in the heart that "passeth all understanding." Her last days were spent in prayer and praise, often in the presence of friends who came to comfort and cheer her in her distress. Lucy was born in Williams County, Ohio, but had lived in Michigan with her parents for the past fourteen years. She fully believed the present truth, and was more than an ordinary exemplar of a Christian's life; but her diligence and abnegation of self were extreme. This peculiar temperament kept her from being baptized, and this was the only real regret in her last hours, not only to herself but to her friends. Words of faith and praise often fell from her lips, and her Saviour, in whom she fully trusted, seemed most precious to her. Her funeral, on Dec. 29, was largely attended. The services were conducted by the writer, assisted by a friend and neighbor, Eld. John Warner, of the M. P. Church. We laid her away to rest till the Lifegiver comes.

D. H. LAMBON.

MEAD.—Died at Washington, N. H., Feb. 2, 1888, my father S. Newell Mead, aged 67 years and 5 months. He was born in Washington. In 1844 he was a firm believer in the Advent doctrine, and with the Advent people shared the disappointment. He was among the first in Washington to embrace the Third Angel's Message in the fall of 1850, and since that time he has been a firm believer in it. Twenty-one years ago he fell from the top of the barn, causing concussion of the brain and greatly shocking his nervous system, so that he has since suffered much from feeble health and a gloomy depression of mind; but he always rejoiced in the advancement of the work, and whenever he was in a meeting where the Spirit of the Lord was especially present, his heart responded to it with joyful emotions. During his last sickness the gloom and depression seemed to be almost entirely removed from his mind, so that his voice was oftentimes heard praising the Lord for the Christian's hope and the precious promises of his word, and he many times repeated the words, "Blessed are the dead which die in the Lord from henceforth," saying that he never realized their sweetness before. He was very patient, and as his sufferings increased he prayed earnestly that he might not be left to dishonor the Lord by being impatient. Toward the last he was more inclined to slumber, and finally sank away in a sleep from which he never aroused. Funeral services were conducted by Eld. O. D. Farnsworth.

ROSE F. MEAD.

Publishers' Department.

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

My permanent address is Greenleaf, Washington Co., Kan.
C. W. FLAIZ.

BUSINESS NOTICES.

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

FOR SALE.—A small farm in Howard County, Indiana. For further information, address G. W. Morse, care REVIEW and HERALD, Battle Creek, Mich.

WANTED.—I desire to correspond with a first-class brick-layer, who is a Sabbath-keeper, and who desires to locate in a good, lively town in Western Iowa. Address immediately, A. W. Bunnell, Missouri Valley, Iowa.

WANTED.—One or two good men (Sabbath-keepers) to work a farm in shares. Farm situated four miles from the city of Escanaba, Delta Co., Mich. For further information, address W. J. Hatton, Box 40, at the above place.

TO RENT.—A new shoe factory, ready for business, to let free for six months or longer, to reliable party. Plenty of help, with good market obtainable; only small capital needed to start with. Address Business, Box 877, Vineland, N. J.

RECEIPTS.

NOTICE OF expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these change do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Freight.—Amy A. Neff, Neb T and M Society, G. W. Green, C. P. Curtis, H. W. Miller, J. S. Shrock, A. A. Neff, B. B. Nottager, F. W. Field, L. Dye Chambers, N. E. Tract Depository, L. C. Chadwick, B. B. Nottager, J. E. Swift, L. T. Dysert, Mrs. S. M. Bradford, Minn Tract Depository, L. T. Nicola, W. W. Lewis, Geo. A. King, Geo. H. Randall.

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Travelers' Guide.



MICHIGAN CENTRAL ANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.										GOING WEST.									
Mail.	Day.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	Mail.	Day.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
6.00	6.45	7.15	7.45	8.00	8.15	8.30	8.45	9.00	9.15	10.15	10.30	10.45	11.00	11.15	11.30	11.45	12.00	12.15	12.30
4.30	5.15	5.45	6.15	6.30	6.45	6.55	7.10	7.25	7.40	8.45	9.00	9.15	9.30	9.45	10.00	10.15	10.30	10.45	11.00
8.15	8.45	9.00	9.15	9.30	9.45	9.55	10.10	10.25	10.40	11.45	12.00	12.15	12.30	12.45	1.00	1.15	1.30	1.45	2.00
2.00	2.15	2.30	2.45	2.55	3.10	3.25	3.40	3.55	4.10	5.15	5.30	5.45	6.00	6.15	6.30	6.45	7.00	7.15	7.30
1.15	1.30	1.45	1.55	2.10	2.25	2.40	2.55	3.10	3.25	4.30	4.45	5.00	5.15	5.30	5.45	6.00	6.15	6.30	6.45
12.15	1.30	1.45	1.55	2.10	2.25	2.40	2.55	3.10	3.25	4.30	4.45	5.00	5.15	5.30	5.45	6.00	6.15	6.30	6.45
10.30	11.15	11.45	12.00	12.15	12.30	12.45	1.00	1.15	1.30	2.15	2.30	2.45	3.00	3.15	3.30	3.45	4.00	4.15	4.30
8.00	8.15	8.30	8.45	8.55	9.10	9.25	9.40	9.55	10.10	11.15	11.30	11.45	12.00	12.15	12.30	12.45	1.00	1.15	1.30
6.50	7.00	7.15	7.30	7.45	7.55	8.10	8.25	8.40	8.55	9.55	10.10	10.25	10.40	10.55	11.10	11.25	11.40	11.55	12.10
a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.

Gr. Rap. & K. Ex. Trs. Kail'm'zoo 6.45 a. m., Det. Creek 7.31, Marshall 1.57, Jackson 9.15, Ann Arbor 10.35, ar. Detroit 11.50 a. m. Returning, leave Detroit 4.00 p. m., Ann Arbor 5.00, Jackson 7.10, Marshall 8.33, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninety-six Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.

Nov. 20, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Chgo.	Mail.	Day.	Pass.	Chgo.	Mail.	Day.	Pass.	Chgo.	Mail.	Day.	Pass.	Chgo.	Mail.	Day.	Pass.	Chgo.	Mail.	Day.	Pass.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
6.00	6.15	6.30	6.45	7.00	7.15	7.30	7.45	8.00	8.15	8.30	8.45	9.00	9.15	9.30	9.45	10.00	10.15	10.30	10.45
1.15	1.30	1.45	1.55	2.10	2.25	2.40	2.55	3.10	3.25	3.40	3.55	4.10	4.25	4.40	4.55	5.10	5.25	5.40	5.55
12.15	12.30	12.45	1.00	1.15	1.30	1.45	1.55	2.10	2.25	2.40	2.55	3.10	3.25	3.40	3.55	4.10	4.25	4.40	4.55
10.30	10.45	10.55	11.10	11.25	11.35	11.50	12.05	12.20	12.35	12.45	1.00	1.15	1.30	1.45	1.55	2.10	2.25	2.40	2.55
8.00	8.15	8.30	8.45	8.55	9.10	9.25	9.40	9.55	10.10	10.25	10.40	10.55	11.10	11.25	11.40	11.55	12.10	12.25	12.40
6.50	7.00	7.15	7.30	7.45	7.55	8.10	8.25	8.40	8.55	9.55	10.10	10.25	10.40	10.55	11.10	11.25	11.40	11.55	12.10
a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, P. H. H. Passenger, and Mail Trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sundays only.

G. O. R. REEVE.

W. J. SPICER.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 18, 1888.

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

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We print this week the last of the series of articles from the pen of Eld. Corliss relative to missionary work in the Pacific Islands. From reports that have been received concerning them, we feel sure they have been a feature of special interest to many, if not all, the readers of the REVIEW. Active steps are now being taken toward sending a missionary from our ranks to that secluded quarter of the globe, and we shall doubtless have more to say on the subject in the future.

THE ATONEMENT NOT COMPLETED.

THE idea that the atonement for the sins of the world was completed on the day when Christ rose from the dead, is an error which is very prevalent in the orthodox world of to-day. It is an error which is often made to do duty in supporting the Sunday-Sabbath institution, on the ground that, as redemption is a great and glorious work, the day on which it was completed is especially worthy of our commemoration. For having held and publicly taught a different view, Seventh-day Adventists have been denounced in bitter terms, and accused of denying the atonement altogether. But now comes the popular and entirely orthodox *Independent* with an editorial on "The High Priest of the Gospel," in which it takes the same position, as witness the following extracts:—

What became of this high priest after he had made his sin-offering on earth the just suffering for the unjust, and what further has he done and is he still doing as the "high priest of our profession"? The apostle tells us that "when he had by himself purged our sins," he "sat down on the right hand of the Majesty on high." He also says that "we have a great high priest that is passed into the heavens, Jesus, the Son of God," and that this high priest "is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." He further tells us that "he ever liveth" in heaven, "to make intercession for them" that come to God by him. His office as high priest was by no means ended at his death. He rose from the dead, and after forty days ascended into heaven, and is there now, and for centuries has been there, as the high priest of the gospel system. Suffering and death on earth

did not complete his work. The sequel thereof was to be in the heavenly world, whither he went when he left the earth by ascension.

And again:—

His [Christ's] work on earth, as also that in heaven, is a work of salvation. What he did and is doing for us we cannot do for ourselves. His sacrificial service as our high priest lies at the very foundation of our deliverance from the condemnation of God's law. It is only by understanding his priesthood as taught in the Bible that we can understand how the guilty are to be saved. To discard this doctrine is to dispense with that which God has made vital in the plan of human salvation.

This is just what Seventh-day Adventists have taught, and just what ought to be apparent to any one from a candid investigation of Paul's letter to the Hebrews, and the typical sacrificial service of the Old Dispensation.

L. A. S.

THE JEW QUESTION. HOS. 3: 4, 5.

A STRONG supposed argument for those who see "visions of peace" for old Jerusalem, and indulge the hope that literal Israel as a nation will yet be restored to Palestine, is based on Hos. 3: 4, 5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." The position assumed on this text by those who expect the return of the Jews is, that the "many days" here mentioned refer to the dispersion of the Jews in the gospel dispensation.

But is not this an unwarrantable conclusion? *Per contra* we would suggest that the period applies to the terrible Chaldean captivity of seventy years, when the children of Israel hung their harps on the willows by the water-courses, and in view of their humiliated state refused to sing the Lord's song in a strange land. See Ps. 137: 2. Hosea penned this prophecy B. C. 785, and in the year 606, just 179 years afterward, Nebuchadnezzar, king of Babylon, took Jehoiakim, king of Judah, and a part of the sacred vessels of the temple, into captivity to Babylon. 2 Chron. 36: 5-7. A few years subsequent, the rest of the sacred vessels, and all the people, were deported thither also. See verses 17-20. The Jewish people remained in this dreary captivity till the famous edict of restoration by the Persian king, Cyrus. See Ezra, chaps. 1, 2.

But the text says: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." This, of course, applies to the gospel dispensation; and "David the king," as Jews and Christians both believe, refers to Christ. Good old Matthew Henry, the well-known English dissenting commentator, says of this passage: "Now this promise had its accomplishment, when by the gospel of Christ great multitudes, both of Jews and Gentiles, were brought home to God, and incorporated in the New Testament church; served God in Christ, with a filial fear of divine grace, AND WERE ACCEPTED OF GOD AS HIS ISRAEL." This would seem like a sensible and natural view of the prophecy. See Acts 2: 41, where "three thousand" were baptized in one day. In chap. 4: 4, it speaks of the number of men believers alone as being "five thousand." And in Acts 6: 7, it says "a great company of the priests" were obedient to the gospel faith. Read the entire book of Acts, and see how remarkably the prophecy of Hosea was fulfilled even at the commencement of the gospel dispensation. But the passage doubtless has an application all along the times of the gospel.

G. W. A.

NOTICE TO INDIANA.

UNTIL further notice, all having business with the Indiana T. and M. Society will please address all business and make all money orders or drafts payable to J. W. Moore, 175 Central Ave., Indianapolis, Ind.

EMMA GREEN.

OHIO, NOTICE!

THE Ohio T. and M. depository has been removed to New No. 440 Floyd St., Toledo, Ohio. All persons doing business with the secretary of this society, or with its general agent, A. J. Vaughn, will please address as above. Please write it "New No.," as the houses are now being renumbered.

L. T. DYSENT.

NOTICE FOR KANSAS.

If there are any Sabbath-keepers living in or near Burlington, Kan., will they please address me immediately, as we contemplate canvassing there soon? Address me at 821 W. 5th St., Topeka, Kan.

N. P. DIXON.

BOUND VOLUMES OF THE "SENTINEL."

WE can furnish Volume 1, 1886, and Volume 2, 1887, of the *American Sentinel*, with Index, bound in strong paper covers, at sixty cents per volume post-paid. Either volume in cloth binding for \$1.00 post-paid. The two volumes bound in one, in cloth, with gilt title, for \$1.75 post-paid, or for \$1.50 if taken at the office or sent with other books by freight where we do not have to pay the twenty-five cents postage. Address *American Sentinel*, Oakland, Cal.

A NEW CANVASS.

LOCAL agents and canvassers should send to Pacific Press, Oakland, Cal., for their new *American Sentinel* and *Pacific Health Journal* canvass. It will be sent free upon receipt of a two-cent stamp to pay postage. They will also send you sample copies of these periodicals post-paid. Canvassers should remember that the Pacific Press Publishers, Oakland, Cal., allow the same commission on renewals to the *American Sentinel*, *Signs of the Times*, and *Pacific Health Journal* as for new subscribers to those periodicals. Many subscriptions expire during February and March of this year, and we trust that agents will keep a sharp lookout to see that these subscriptions are promptly renewed for the ensuing year.

PACIFIC PRESS.

GENERAL MEETING AT ITHACA, MICH.

It is designed to have a general meeting at Ithaca, commencing Friday evening, March 16, to continue over the following Monday. This meeting is expected to accomplish two objects; namely, to help those who may attend the meeting, and to learn the needs of other parts of the district, so that plans for future labor in the district may be perfected at that meeting. In order to do this, there ought to be a general attendance from the surrounding region, that it may be ascertained where other meetings are needed the most.

Let there be, therefore, a special effort made by all the Sabbath-keepers in Gratiot County, to attend this meeting, and let all come expecting to stay until the close. It is expected that Elds. A. O. Burrill and J. O. Corliss will be present, to assist in the meetings. Let all come praying for the blessing of God. Brethren, the time has come for an advance move to be made in Dist. No. 8. Shall we not take advantage of this occasion to get a larger measure of God's Spirit to help us in preparing for the closing scenes of probation? Let us have at the Ithaca meeting the greatest rally we have yet seen in this district, and may it prove an oasis in the lives of all who may come.

E. S. GRIFFIN, Director.

TO NEW YORK CHURCH CLERKS AND TREASURERS.

DEAR BRETHREN AND SISTERS: As our April quarterly meetings are about to be held, I desire to call your attention to the necessity of being prompt in making out and forwarding your reports. Please see that each item of information called for in the blank is furnished according to the facts in the case, and to the best of your ability. Be sure that the blank is properly filled out, so as to be forwarded the first Monday after the quarterly meeting.

The Conference secretary ought to receive a report from every church clerk and treasurer within one week from the date of quarterly meeting, and he would if every one was careful to do promptly his part. Where there is no quarterly meeting held at the regular time, and there is to be none held under two or three weeks, or until the next quarter, the report should be sent in at the regular time, giving the names and addresses of the old officers, and such other information as is required. We are engaged in God's work, and though a little trouble is necessary in properly performing it, the consciousness that we have done it according to the best of our ability will be our reward here, and in the life to come we shall enter into the joy of our Lord. Let us improve more and more in the work of God.

My address until further notice will be 320 Washington Ave., Albany, N. Y. All mail should be sent to me at this place.

FRANK M. WILCOX, Conf. Sec.

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