

# Adventist Review

OUR FIELD



## AND SABBATH HERALD.



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

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#### THE BEAUTIFUL RIVER.

BY FRED ALLISON HOWE.

Do ye think, troubled hearts, as the tide ebbs and flows,  
As your pleasures dissolve like the dew on the rose,  
And ye weary with turmoil and strife,  
Of the city of gold that your eyes shall behold,  
By the fair crystal river that rolls on forever,  
The beautiful river of life!

O broad, peaceful river! my heart loves to dream  
Of that fair tree of life that hangs over thy stream,  
And I long from thy waters to drink!  
O how peaceful, how blest, and how welcome the rest,  
Calm river, as we shall sit down glad and free,  
Full of "newness of joy" at thy brink!

No ebb has thy tide, and no waves that destroy;  
The dew of God's love, from the hills of joy,  
Is dispelled by no tempest of strife.  
He will dry all our tears, sorrow's deluge of years,  
A "new song" we shall sing through long ages of  
spring,  
By the beautiful river of life.  
Petoskey, Mich.

### Our Contributors.

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

#### NOTHING IS HIDDEN.

BY MISS E. G. WHITE.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs and entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness.

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreaching and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How dili-

gently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the eternal One. The word of truth declares, "There is nothing covered, that shall not be revealed; and hid, that shall not be known."

This spirit of deception in evil-doers is the spirit of their father, the Devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction.

There are many who profess the name of Christ whose hearts are not engaged in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honor God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action?

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreaching sin. Have you not been guilty of committing sins which, in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul humbling himself before God, and seeking for the righteousness of Christ. The least regard for iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you."

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless.

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the flood-gates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of

mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and feet and side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse?

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God.

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed their sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when he exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Lord beheld Adam and Eve as they took of the forbidden tree. In their guilt they fled from his presence, and "hid themselves," but God saw them; they could not cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, "The voice of thy brother's blood crieth unto me from the ground." The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it "an

ensample unto those that after should live ungodly." When the world's Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution.

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy.

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistake in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is nothing gained by a life of sin but hopeless despair.

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, "I know thy works."

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us!

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God.

It is the privilege of every one to so live that God will approve and bless him. You may be hourly in communion with Heaven; it is not the will of your Heavenly Father that you should over be under condemnation and darkness. It is not pleasing to God that you should demerit your-

self. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscientious dignity of character, in which pride and self-importance have no part.

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The Judgment is before us, and how shall we appear who have had light from the heavenly Sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God?"

### THE CHURCH A BUILDING.

BY ELD. R. F. COTTRELL.

"For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:9-16. The apostle Peter presents the church under the same figure: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:4, 5.

Some people have queer notions of the meaning of the first text quoted above. They seem to suppose that the work of which it speaks, refers to our own moral deeds, right or wrong, and when they are tried as by fire, our bad deeds or sins will be burned up, but that he that committed them will be saved. A pleasing result, truly, to follow a life of sin! But it does not appear very clearly how it is that "he shall suffer loss" by having his sins destroyed, unless they are of real value. It would certainly be a cause of rejoicing to get rid of bad deeds any way.

Let us consider the figure used by the apostle. It is that of a building; and the workmen are supposed to put into the edifice a variety of material. Christ is the foundation; the building is the church, a spiritual temple in which the Holy Spirit dwells; the "laborers together with God" are the persons whom God uses to build up the church by bringing in new members; "every man's work," in the figure, does not consist of his personal acts of obedience or disobedience to the moral law which make up his moral character, but of the persons which he has built into this spiritual edifice. They should be "lively stones." They may be comparable to "gold, silver, precious stones," or they may be like "wood, hay, stubble," material which will not stand the fiery trial of per-

secution, and will finally be lost. The laborer who brought them into the church, hoping to see them shine as stars in his crown of rejoicing in the kingdom of God, will "suffer loss" in seeing his work on the building come to naught. His personal faith, repentance, and obedience have been such that he is accepted of God in Christ, and saved; but he is like one who sees that for which he has labored, consumed in the fire.

Have not you, fellow-laborer, felt already the loss, when one whom you have been instrumental in bringing into the church has given up the truth and gone back? The writer has now in mind more than one whom he has aided in coming to a knowledge of the truth, and baptized them into Christ, thus placing them upon the true foundation, but who have forsaken the right way of the Lord; and he grieves over the loss! How far the failure is owing to want of thoroughness on my part is not yet known; but it behooves all to heed the caution: "Let every man take heed how he buildeth thereupon."

### WHY IS IT?

BY N. J. DOWERS.

A CERTAIN class of religious teachers maintain that the Old Testament is not to be our guide in doctrine and duty. It belongs to the old dispensation, and Christians are not under its commands, nor bound by its precepts. They do not seem to grow tired of sounding this sentiment constantly. The New Testament is their guide. They want the sunlight of the gospel, and not the twilight of the law. Bearing this in mind, let us watch them for awhile. We would suppose that such persons, ignoring the Old Testament so completely as they profess to do, would not be likely to make use of it to help them out of trouble so constantly as they do. But wonders seem never to cease. They could not get along at all without such portions of the Old Testament as Deut. 4:12, 13; 5:15; 9:9, 10, and others. They find themselves breaking one of the Lord's commandments, that concerning his holy Sabbath.

The ten commandments spoken from Sinai enjoin this holy institution on all men in all time. Matt. 5:17-20; Mark 2:27; Rom. 3:19, 31. Notwithstanding these plain declarations of the New Testament—words from Jesus Christ himself and his chosen apostle Paul—they must leave them with disrespectful haste, and make a frantic rush to the Old Testament and Moses. Although Jesus and Paul and James (James 2:8-12) teach the binding character of the law and Sabbath, these men must retreat to Moses and "the old Bible" to satisfy themselves that the ten commandments are the "old covenant"—although neither Moses nor any other Old Testament writer says so; and as that covenant is now abolished, the Sabbath is also, and we do not need to keep it. They must go to Moses to find out that because the Lord brought the Jews out of Egypt, therefore he "commanded" them to keep the Sabbath (Deut. 5:15); and they add, "Therefore we do not have to keep it."

Although Jesus, their "lawgiver," says that no jot or tittle shall in any wise pass from the law till heaven and earth pass away, even till all be fulfilled (Matt. 5:17-20), yet because Moses appeals to the people's gratitude as an additional reason why they should obey the Lord, this must outweigh all that Jesus says; and thus they go on in their disobedience. When will the inconsistency of man end!

These teachers follow Moses when they think to justify themselves in what Jesus does not teach at all. Even though their views of the Bible should make Moses contradict Jesus and the apostles, Moses must be appealed to, to justify a course contrary to the teaching of Christ and the apostles. When it suits their purpose, the Old Testament is quoted with much confidence; when it cuts across their path and smites their theories "hip and thigh," then all at once they discover we are not under its teachings, and therefore the Sabbath is abolished, and Sunday is the day we ought to keep!

This will serve to answer the question that stands at the head of this article, *Why is it?*

—There is danger in supposing that we are beyond danger.

## THE TRANSFIGURATION.

BY ELIZA H. MORTON.

'T WAS twilight o'er the hills of Galilee,  
And woody slope and shady vale sent back  
A smile when kissed and fondled by the sun.  
Mount Hermon stood among the peaks a king,  
Aglow with life and strength and majesty.  
The radiant beauty of the earth and sky  
Fell softly round four weary men who sought  
The solitude of yonder mountain top  
For rest and silent prayer; and one had power  
To bid the hills depart, and yet he called  
On God for help to bear a world of sin  
That pressed him sore; and as he prayed, his soul  
Rose far above all earthly pain and fear.  
The veiling flesh no longer hid a form  
Divine, but kindled with a brighter light  
Than glow of noonday sun, and from his face  
A glory shone that woke his slumbering friends.  
And as they gazed with awe profound, behold,  
Two forms, in beauty like the angels fair,  
Stood by the side of Him they loved; and one  
Was Moses, raised to life as pledge that all  
The dead will rise,—the type and antitype  
Both there; and one, Elijah, who was spared  
The sleep of death, as type of those who 'll live  
To see their Lord come back to earth as King  
Of kings. The three disciples stood amazed,  
Confused, and lost in wonder at the sight;  
And as they gazed, a cloud of golden light  
Descended from the sky, and spread around,  
Above and o'er the Master and his guests,  
And from the waving glory came a voice  
Of sweetest melody: "This is my Son;  
Believe on him." The trembling listeners sore  
Afrail fell to the ground, and lay until  
A gentle touch and voice calmed all their fears,  
And they arose to see the silent hills  
And twinkling stars, and feel the cool night air,  
And look into the pale, sweet face of Christ  
Their friend. And oft in future days that scene  
Came back with power to comfort and to bless.  
And down the ages comes the lesson true  
To us. Its glory lights our path, and shines  
Along our way. We see the kingdom fair—  
A goodly land with verdure dressed, and rich  
With corn and wine; a King, beloved and kind,  
With subjects gathered from Death's prison-house,  
And changed to immortality in one  
Brief space of time. O earth, rejoice! O hills,  
Be glad and sing! Once more a light will shine  
O'er Galilee—a never-fading glow,  
Transfiguring earth and sky, and making all  
The land a holy place forevermore.

Portland, Maine.

## RIGHTEOUSNESS.

BY ELD. A. S. HUTCHINS.

RIGHTEOUSNESS is defined by Webster, thus: "Purity of heart and rectitude of life: conformity of heart and life to the divine law." Through faith in the merits of Christ's redeeming blood, his righteousness is imputed to the penitent seeker for salvation. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Without this justification from past sins, there can be no genuine conversion to God. But this work is far from completing the duties of a follower of Christ—far from bringing him to the full enjoyment of his exalted privileges. The principles by which he is actuated must be derived from, and formed according to, the divine rule of right. Says Moses, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Says Paul, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

Again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3.

Once more, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Faith and obedience, labor and love, are the warp and woof of the Christian's life. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Say ye to the righteous, that it shall be well with him." Dear brethren,—

"Come, let us anew our journey pursue."

## THE ARMOR OF GOD.

BY E. J. ROGERS.

NEAR the middle of March, it was my privilege to witness the process of rescuing a valuable cargo from the deck of a sunken ship. The vessel was wrecked off Philadelphia, by running in contact with a mass of floating ice, in a dense fog. These masses are borne down from the North during the early spring, by the arctic current.

In company with a friend, I was taken out in a light sailing vessel, to witness the work of saving "that which was lost." A diver in his diving-bell, or armor, attended by a company of trusted co-workers, was just commencing his work. As we carefully noticed both the material and structure of this armor, it brought forcibly to mind the armor described in Eph. 6:13-17. Like the one there described and the one used in ancient warfare, this had its helmet, girdle, breastplate, and shield. Also the feet of the diver were shod with an appropriate preparation. The helmet was composed chiefly of rubber, with large crystal eyeglasses in front. A rubber air tube communicated with the front interior. The breastplate and the soles of the shoes were both heavily plated with lead. This enabled the diver to maintain an upright position in the water, and to sink readily. The parts properly adjusted with rubber attachments are water-tight, completely surrounding the diver. He girds on this whole armor, then with a signal rope in one hand and a tackle in the other, he is let down to the sunken treasure, in this case nearly one hundred feet below the surface. Attaching the tackle to a barrel or box, he gives the signal and is drawn with his load to the surface. An empty ship in readiness, receives the cargo thus rescued.

While we were admiring the successful working of this armor and its appliances, we were forcibly reminded that the divine attribute of perfection was wanting. An accident occurred. A human hand failed to do the work intrusted to it, which greatly endangered the life of the faithful diver. One of the men helping to turn the crank of the tackle, let his hand slip, and lost his hold! Quickly, consternation prevailed. All were terrified as they saw the tackle rapidly descending, which had brought the diver with his load nearly to the surface. The crank, however, was fortunately intercepted and caught, just in time to save the human life jeopardized by the fall. When brought to the surface, the diver was nearly exhausted, as the fall had cut off his supply of air from above.

What we had seen, led to the following reflections and comparisons: As human treasures thus lost cannot be rescued without a human armor, so without the divine armor, "the armor of God," immortal treasures, even eternal life and all the joys of heaven, must be forever lost. All are buried in sin and sunken in iniquity. Human agencies are not sufficient to effect the rescue. In this emergency, the sovereignty of God and man's free moral agency meet and harmoniously blend. God provides and brings to man an armor, and calls upon him to gird it on. In this we are assured of man's inability to provide his own armor; for God never does for man what he has given him power to do for himself. "Man's extremity is God's opportunity."

We saw also that the diver, engaged in the laudable work of saving "that which was lost," must depend upon his co-workers for an uninterrupted supply of vital air from above. If his connection with the inexhaustible expanse of air a hundred feet above him be cut off for but a few minutes, death must be the unavoidable result. No such liability or danger attends the use of the divine armor. Prayer is the never-failing channel through which the Christian has constant communication with the throne of the Infinite. No power in heaven or earth can cut him off. Nothing but his own personal sin can break his connection with Heaven. Truly, "prayer is the Christian's vital breath." The apostle after describing the armor, in the next verse exhorts to pray "always with all prayer;" that is, public and private, vocal and mental. Daniel prayed "without ceasing." The strongest kingly edict possible, availed not to cause him to cease; but three times a day, as his custom was, with his window open toward Jerusalem, did he raise his voice in prayer to the God of heaven. Man, by obedience to the commandments of God,

secures and perpetuates his connection with heaven's inexhaustible store-house. By disobedience he breaks this connection. Then, verily, his prayer will rise no higher than his head. Excuses do not exonerate. Sin cuts him off, and spiritual death must soon follow. May the Lord help us to discover our sins and put them away.

We notice with great satisfaction the different materials composing the six parts of this divine armor: 1. The girdle. This must have great strength, as it supports the other parts. Therefore, pure, unadulterated "truth" is the omnipotent material of which it is composed. Truth is all-conquering and is sure to triumph. "The eternal years of God are hers;" for angels, Christ, and God are on her side.

2. The breastplate protects the vital organs; therefore it must be able to resist the darts, arrows, and missiles liable to be hurled against it in every encounter. The fiery darts of the backbiter, the poisoned arrow of slander, the spear and javelin of persecution, will all be made to fall harmless to the ground, or rebound into the face of the enemy. If the character is all right, the reputation will take care of itself. False reports will run their race and die of themselves, if let alone. They are not to be pursued. "The righteous shall not be moved." Yet nothing but a breastplate composed of righteousness will suffice. This will not spot or tarnish, but will grow brighter by use.

3. The feet are "shod with the preparation of the gospel of peace." In the closing pages of the history of the late Rebellion, we read of whole regiments of soldiers, carrying their heavy knapsacks and muskets, performing rapid marches, in some instances as high as thirty-five miles per day, and yet these marches were not weary marches. Their knapsacks and muskets were not heavy or grievous to be borne. No one thought of being foot-sore. Why did they, as night came on, toss their knapsacks high in air and cheer their shouting comrades? All is answered. They had heard the gospel, the good news of peace. Lee had surrendered! The end of the war was at hand. Peace would soon be restored. They were soon to return to their homes and loved ones. So is the Christian soldier rejoiced and his heart cheered as the gospel of peace greets his ears. Soon his last battle will be fought, the last foe conquered, and Christ, the all-conquering King, will come and gather his people home. So, as a good soldier, the Christian runs and is not weary; he walks and is not faint. Nothing could take the place of this divinely appointed "preparation of the gospel of peace," in this part of the armor. Have we not good reason for believing that the whole of "present truth" enters into the "preparation" for this generation?

4. "The shield of faith" is of importance, "above all." Being borne in front, it is the first to meet the assaulting weapons of the enemy. With it we "shall be able to quench all the fiery darts of the wicked." Nothing except this shield of faith is proof against fatal unbelief, the fiery poison of which is most deadly.

The way to deceive a person is to get him to believe a lie. There are more persons who believe lies, than there are who advocate and teach them. Yet the deceiver is first himself deceived. The arch deceiver understood this, for his whole effort in the garden centered and culminated in making Eve believe his great lie. She was without sin till she allowed herself to distrust God. She did not have the shield of faith, and so believed the lie. Then, at once, she plunged blindly into disobedience and death.

The same great falsehood is the entire underlying foundation of the world-wide, Satanic delusion of Spiritualism, which, "if it were possible, . . . shall deceive the very elect." A belief in the word of God, which declares that when men die their "thoughts perish;" that "their love, and their hatred, and their envy is now perished;" that "man hath no pre-eminence above a beast;" "as the one dieth, so dieth the other;" "that the dead praise not the Lord," and scores of other equally plain declarations of Inspiration,—a true belief in the word of God, would sweep this fatal delusion from the earth, and no place could be found for it. Human reason and philosophy, falsely so called, tradition, popes' decretals, and sectarian creeds quickly fall, powerless to harm, before the shield of faith. Yet these are mighty to slay all not thus protected. Hypocrisy, persecution, censoriousness, and love of riches cannot abide or stand



before true faith, which necessitates good works.

5. The helmet is for the protection of the head. If "spiritual wickedness" finds entrance into the mind, it gives character to actions by controlling and shaping sentiments. As a man "thinketh in his heart, so is he." Evil communications engender evil thoughts, which vitiate every action of life, even as a corrupt fountain renders the stream impure. God's sure way of preventing all this, is to have the mind preoccupied with the hope of salvation. This is a well-grounded hope, built upon nothing short of the word of God. Sin has brought death. Christ offers life. To look for life beyond the grave, based upon a supposed inherent immortal principle, is but to rob God, to deprive Christ of his crowning glory as our lifegiver, as our deliverer from death,—the condition in which sin places us. We can be saved from sin only by a resurrection. Let but this hope occupy the mind, and it excludes baseless hopes and fatal contaminations.

6. "The sword of the Spirit." This is the word of God. To slaughter, or to kill is the chief use of the sword. This suggests aggressive warfare. Christ, our great Captain, leads us forth to meet the enemy. We are not to act wholly on the defensive. Though Paul, in the context, four times exhorts to "stand," yet it is not till we have put on "the whole armor of God," and come face to face with the enemy. Then to stand means much. We have no armor for the back. To retreat is sure death.

Woodland, Cal.

### PAUL'S "INCONSISTENCY."

BY ELD. J. W. SCOLES.

PERHAPS no writer in the New Testament is more frequently quoted than the apostle Paul, to prove the abolition of the law of God. Those who are engaged in the effort to tear down the Sabbath of Jehovah, never tire of ringing in the various changes on the "handwriting of ordinances" which was "nailed to the cross," the law which "was our school master to bring us unto Christ," the "yoke of bondage," and other kindred expressions in Paul's writings; all of which, without discrimination, they apply to the ten commandments, thus seeking to give the impression that Paul was the originator, or at least one of the principal advocates, of the praiseworthy (?) practice indulged in by some professed religious teachers of to day; namely, that of abolishing God's law and undermining the principles of his government!

But let us stop and inquire, What is the reason for this interest being manifested by this class of individuals? Is it because they really think that the principles contained in the moral code were actually faulty? Is there, after all, no morality taught in the decalogue, and is this the real reason why they thus make war upon it?—Ah! no; for while they labor with unremitting zeal to impress upon the people the idea that the ten commandments were so utterly unfitted for the purpose of teaching morals that their abolition was a necessity, they tacitly admit the very point at issue, by going to work at once to build up another system of morals, embodying nine of the principles contained in the very system of law which they have just endeavored to overthrow. It is useless to urge, in extenuation, that those latter precepts are couched in somewhat different language. This is sheer nonsense. The principles themselves are the same, and are identical in character with those of the original law. The fact, then, stands proved forever against the partisans of antinomianism, that the real question at issue is the abrogation of the seventh-day Sabbath, the Sabbath of the Lord, and that this is the reason why they quote the words of Paul as so full of meaning when applied, as they construe them, to this work of abolishing the law.

But the force and beauty of argument lie in its harmonizing with itself and with the facts which it is designed to prove. This is one of the chief evidences of the divine origin of the Scriptures; indeed, no stronger proof than their perfect consistency can be given of their inspiration. What must we say, then, concerning such a writer as Paul, if we find him guilty of inconsistency upon such an important subject as the one under consideration? Would it not be a serious charge against his inspiration? No intelligent

mind could decide otherwise. And yet, if the positions previously referred to are correct, Paul was undoubtedly guilty of gross inconsistency during his whole Christian career. Let us try the effect of a little comparison. In Col. 2:16, where Paul exhorts them to let no man judge them in regard to the sabbath days which were a "shadow of things to come," he must, according to antinomian doctrine, be understood as teaching the abolition, not only of the annual ceremonial sabbaths of the Jews, but of the weekly Sabbath of the Lord as well. How strange that his practice should so continually contradict his teaching! In Acts 17:2 we read: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Notice, this was not an isolated instance, a chance opportunity improved by Paul, but it was *his manner, i. e., his custom or practice.* He was in the habit of observing the Sabbath in this very way.

In proof of this, we refer the reader to the preceding chapter, where we find that not only Paul, but Luke and Timothy as well, "on the Sabbath [margin, Gr. Sabbath day], . . . went out of the city by a river side, where prayer was wont to be made; . . . and spake unto the women which resorted thither." Acts 16:13. Again, in Acts 13:14 we read of Paul and his whole company, that "they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day," and respectfully listened to and took part in these same Sabbath services. And let it not be said that this was only for the purpose of reaching the Jews who still continued to worship upon that day. Far from it; for in verse 42 we learn that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." What an excellent opportunity was here presented for Paul to advocate his no-law, no-Sabbath theory! Had he searched the earth over, he could have found no more favorable audience, nor more favorable surroundings. Why, then, did he not instruct these honest but deluded Gentiles that the "old, defunct Jewish Sabbath" had passed away, and had been nailed to the cross in common with the other principles of the decalogue, some sixteen years before? We ask, Why did Paul prove so false to his sacred trust? and echo may well answer, Why? if antinomianism be true.

We imagine that the real reason why Paul did not inform the Gentiles to this effect, was because he delighted "in the law of God after the inward man." Rom. 7:22. He was a child of the new covenant, and by the very terms of that covenant, God's law (Sabbath and all) was written in his heart in such indelible characters that he could never so far forget himself as to render his teaching inconsistent by his example. His practice shows too plainly the regard in which he held God's law, and the holy Sabbath day, for us ever to admit that Paul was referring to anything like the abrogation of that law which he characterizes as "holy, and the commandment holy, and just, and good." Rom. 7:12. He did teach clearly that the ceremonial law pointing forward to Christ was forever set aside; but those who are so unskilled in the word of righteousness as to suppose that he went by this to include the eternal, unchangeable law of God, make chaos of the whole plan of salvation, as well as place themselves in a position where they are confronted continually by Paul's practice as being directly contradictory to their views of his preaching.

But, ah! there is where the trouble lies. The inconsistency lies all upon their own side. Paul was consistent always, and grandly in harmony with the Spirit of God, and his heart was thoroughly transformed by the grace of God. This is why "the next Sabbath day came almost the whole city together [both Jews and Gentiles] to hear the word of God." Acts 13:44. And this is why it was that many years afterward, when Paul came to Corinth and remained there for more than a year and a half, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. No wonder he could, in the closing years of his life, give this as his final exhortation to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . For I am now ready to be offered,

and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:2-8.

May we so delight in the law and Sabbath of the Lord that, like noble Paul of old, we shall not shun to declare the whole counsel of God; and when the Master comes to reckon with his servants, may the "Well done" be spoken to us also.

Garfield, W. T.

### CONTENDING FOR THE FAITH.

BY MARY W. HOWARD.

IN these days, when so many phases of belief are raising their babel front against the singleness of the faith as it is in Jesus, how needful to heed the injunction of Scripture, to "earnestly contend for the faith once delivered to the saints." We are quite ready frankly to admit that it is far easier to comment upon errors and inconsistencies of others than to avoid them ourselves, or to point out the best way for their cure and removal.

There is, it is said, a propensity in mankind to obstinately adhere to an assumed position, and an inclination to hush up or hide a wrong even after it has become too conspicuous longer to close one's eyes to its fallacies. A fancied consistency lies at the foundation of this; or, as some writer has said, "A foolish consistency hinders men from saying in earnest words what to-day thinks, and to-morrow saying again in earnest words what to-morrow thinks." But Pope, an older writer, has more fittingly expressed it by saying, "A man should never be ashamed to own he has been in the wrong, which is but saying in other words that we are wiser to-day than we were yesterday."

But then we would have no yielding of the truth. On the contrary, we should be frank to confess our convictions, and firm to maintain them, never compromising our integrity for the favorable opinion of any. In fact, there is a feeling strongly akin to contempt, for such as are so vacillating in their faith as ever to be ready to take sides with the strongest numerically. And yet we may and ought sometimes to make concessions in deference to others. Paul assures us he became "all things to all men" that he might win some.

But who for a moment cherishes the thought that he evinced aught but unswerving fidelity to the faith "once delivered to the saints," in the firm dignity of conduct which he showed by withstanding Peter "to the face, because he was to be blamed," when he (Peter), to retain favor with the Jewish converts, descended to dissimulation? Gal. 2:11.

Indeed, one need seek no greater influence than is awarded to a sincere conviction of the integrity of a person, by those whom he seeks to benefit; which cannot be attained by seeking to affect others by external means, if the silent but more potent influence of personal merit be lacking. But, alas! "benumbed by doctrines of the world, the professed church sleeps!"

The number of nominal Christians is very great, and is still increasing; but how many are really, sincerely, and truly Christians according to Christ's standard? "When the Son of man cometh, shall he find faith on the earth?" For how few fight a "good fight," contending "earnestly for the faith once delivered to the saints"! How few by their life and daily walk make known the power of Christ, and his gospel! Why is this? A paragraph to the point I will transcribe, pitiable as its sad truth is at the present day:—

So subtle has Satan become in his temptations, that few admit them to be temptations at all. His whirlpools are so girt about with smooth and pleasant curves of eddying water, that many a fatal circle is passed over, while yet the voyager believes himself in the straight way to port. He has taught us to gloss over deadly sins, with gentle names,—and deceit is tact, and pride is sensitiveness; revenge is spirit, worldly-mindedness is keeping up with the times; and the blasphemy of false doctrines and infidelity is originality of thought. He has made thousands think that to win converts to the church, or rather to gather numbers into its nominal fold, they must yield a good deal to the world,—must not shock it with its strictness; and so the evidences of regeneration in heart and life once required for eligibility and acceptance into church fellowship, is almost ignored.

## Choice Selections.

### THE BLESSINGS OF A THORN.

THERE is nothing wrong in our praying for the removal of that which is a thorn to us, yet very likely it will not be taken away. It is probably something that we really need, the removal of which would be a loss to us. Paul's thorn was a double blessing to him. It was the antidote to his spiritual pride. But for this torturing trial his wonderful experience would have "turned his head." He would have grown self-righteous, or vain of his superior saintliness, or boastful of his high honor as an apostle. The taking away of the thorn thus would have been a misfortune to him. May it not be the same with our "thorns"? May we not need them to keep us humble? When we try to help in trouble, we suppose the kindest thing to be the lifting away of the trouble. We move the pain-weary sufferer into a position of greater ease. We smooth the pillow. We draw out the thorns. We try to make life easier for our struggling friend. But usually that is not God's way. His love is not of that indulgent sort which cannot let men suffer when suffering is the truest kindness. So often he does not remove the thorns, though we ask him earnestly and repeatedly to do so.

Paul's thorn was a blessing in another way. He received more divine strength because he had the thorn. His human impairment of power was filled with Christ-power. After the thorn became a blessing. He looked at it thus the thorn's assurance, and it was no longer ugly and revolting, but was blossoming in rich beauty, full of sweet roses. It was transformed into a rod of grace and strength like the wondrous ancient rod of Moses. It would stay with him through all his life, but its staying would be a pledge of more of the help of Christ. Thus his very weakness became his strength, because Christ-power took the place of the lacking human-power.

In like manner our "thorns" may be transformed for us into blossoming branches of the tree of life. They make us weak as to our own strength, but the emptiness Christ fills with his rich grace. It was when Jacob was broken and defeated that he prevailed with God. He went away from Jabbok limping and disfigured, but his lameness was the very mark of his new power. Our thorns bring us new endowments of power. When we think closely, most of us will see that we get our spiritual strength through our human weakness. The sorrow that seems to destroy us, leaves a void as when a fruitfulness is cut from a vine; but there is new fruitfulness in all parts of our life as a result. The ill health which breaks up all a man's cherished plans and ambitions, turns his life toward God, and a saved soul is the compensation for a wrecked worldly career. By an accident he is unfitted for the ambitious achievements he had marked out for himself, and all his hopes are thwarted; but his life is thereby turned into new channels where his work glorifies God far more than could have been possible in his chosen paths.

So we should learn to put our thorns into the hands of Christ that he may change the "messenger of Satan" into a minister of good. This is the glory of our Christian faith that there is absolutely nothing in the life of a believer that may not be transmuted by the divine power into a true means of grace. Even ugly thorns become roses under the touch of Christ's hand.—*The Westminster Teacher.*

#### IF.

This is one of the shortest words in our language, and yet it is a word of almost unparalleled potency. The general would have won a great victory, but "if" was in his way. The vessel would have made a successful voyage, but an unexpected "if" prevented. A speculator had all his wares laid for a corner that would have been worth millions, but a petty, crooked "if" started up and spoiled it all. Let any reader look back upon the part that "ifs" have played in his own life, and he will see that this shortest of monosyllables is the very monster of marplots. O how different

our condition might be to-day, if we had encountered no "ifs" on our journey!

What, then, is the real meaning of the word? Horne Tooke says it is the imperative of the Anglo-Saxon verb *gifan*, to give. When we use it, we say, Give me this, and I will do that. "If I had a knife, I would cut this stick," is the same then as, Give me a knife, or let anybody give me a knife, and I will cut this stick. This old imperative we call a conjunction, and try to minify it. But its Anglo-Saxon sturdiness makes it obstinate and hard to manage.

An eloquent writer says that "if" is a gate. It is like the head gear of a mill. When it is shut, all the wheels in the factory are still, and all the operatives are idle. But the moment that the gate is open—that the "if" is out of the way, the water rushes in and everything and everybody is in motion. But "if" is not always a mere negative obstacle. It comes sometimes as a positive force. It marches up to the traveler, plants itself before him, and says, You cannot go a step farther in this direction until you have fought with and conquered me. When the school-boy, "with his satchel and shining morning face," sets out on his long and arduous pilgrimage to the temple of learning, the alphabet cries, "halt." Captain A marshalls his twenty-five, rank and file, with X, Y, and Z bringing up the rear, and many tears bedew that shining face before the first of literary battles is won. And so again, when the scholar would enter that great kingdom of calculation, where the provinces are arithmetic, algebra, and geometry, he finds its portal guarded by a solid square of figures in battle array. He must attack that square single-handed, and master it, from twice 1 is 2 to 12 times 12 is 144, ere he can gain admission. It is so all through life. Turn where we may, whatever we attempt to do, there is always an "if" starting up to dispute our progress.

All of which means that God has hung success in both his kingdoms of nature upon given conditionals. If we would get any good, either material or spiritual, we must do something. Blessings wait, like the waters above the dam, until the gate is opened. The Lord himself stands at the door and knocks, but will not enter uninvited. Simple and familiar as this philosophy of the "ifs" is, it is sadly neglected, and men all around us are wondering why their houses are dark, when they have simply been too lazy to open the shutters and let in the light.

Bearing in mind these facts and suggestions, let us look at some of the "ifs" in the Bible: Jesus said to the Jews in Jerusalem, "If any man thirst, let him come unto me, and drink." He was the fountain of living water. To all who came to him in faith he gave eternal life. But he did not and could not bestow that priceless gift upon those who did not want it and would not go to him for it. In thus waiting on the human will, the gospel conforms to the laws of nature. Fountains do not travel around after thirsty people, and refresh them, as we water our plants with a garden hose. No; they bubble up fresh and free, and wait until men are impelled by thirst to come and drink. If any man is unhappy, it is not because there is not grace sufficient for him, but because he will not go to Christ and get it. If he would only go, he could "take the water of life freely."

Again Christ says, "I am the door: by me if any man enter in, he shall be saved." Now, imagine a sheep-fold—a lamb crouching near the door, but outside, and a lion watching the lamb and ready to spring upon it. The shepherd from within cries, "The door is open, enter and you will be safe." But the lamb heeds not that inviting voice. He wonders why lions were made to frighten sheep and to devour them, and why the good Shepherd, if he loves his lambs, does not come out and kill the lion. Such a lamb, even if a lamb could be so silly, would represent the folly of multitudes who linger around our Christian churches. Christ is the door, and he is an open door. He invites any and every one to enter by him; that is, believe in him, and be saved. But the "if" is imperative. The condition must be met. The fact that it is so easy and simple is no excuse for neglecting it. On the contrary, it makes that neglect all the more inexcusable.

Once more, Paul writes to the Romans and to us, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be

saved." Here is the same condition,—faith manifested by confession; faith in the Good Shepherd leading the lamb to enter the fold. That entrance is a public acceptance of offered salvation. But, alas! how many stumble at that "if"! How many say, "Can't I be a Christian without joining the church?" This means, Won't the Shepherd save me outside the fold? Can't I trust him without trusting in the way that his wisdom has devised for saving me? Such faith is a hypocritical pretense, or a Satanic delusion.

Finally, our Saviour said in his great sermon: "If ye forgive men their trespasses, your Heavenly Father will also forgive you." That is a most reasonable, as well as an imperative condition. If we believe in forgiveness, we must show it. Forgiveness is not a one-sided thing, but four-square. It is not an individual luxury for a favored few, who are to enjoy it selfishly, but the great law of the gospel dispensation. If we become citizens of the new kingdom, we must be loyal to its radical principle of love. If we expect that God will love us, notwithstanding our sins, we must love others, love everybody, no matter how unlovely. Yet how many people pray with emphasis, "Forgive us our debts," and then skip lightly over the next five words, "as we forgive our debtors." These words form a solid pentagon on which the four that go before them must rest. Could that "if" in Matt. 6:14—that door which opens the heart of God—be fully entered by us all, what glorious revelations of grace we would enjoy! Ferocious charity—the warmth and glow of brotherly love burning in the breast of every nominal believer—would give the church such prevailing faith that one would chase a thousand, and two put ten thousand to flight. Let us pray for divine help to break the power of this stubborn monosyllable, and to meet manfully the conditions of God's grace!—*Obadiah Oldschool, in Interior.*

#### PRAYERLESS PRAYERS.

THOUGH this may be a contradiction in terms, it is not so in fact. There are millions of what may properly be characterized as "prayerless prayers." Such are all those prayers that are mere form. All genuine prayers proceed from the heart. There is a real desire to obtain what is asked for. There is a felt need of blessing sought. There is something of the earnestness of Jacob, when he said: "I will not let thee go, except thou bless me." Often is God mocked in prayer by "a solemn sound from a thoughtless tongue." There are waves of prayer, but the thoughts are wandering, like the fool's eyes, to the ends of the earth. There is no sense of God, to whom the prayer is professedly addressed. The prayer repeated by a parrot would be just as pleasing to God, and even more so; for, in such a case, there would be no mockery.

And those prayers are prayerless which nothing is asked for. Such was the prayer of the Pharisee in the temple. His whole prayer was taken up in thanking God that he was not as other men were, and in boasting of his good deeds. There was not a single petition in the prayer. He felt no need, and he desired no supply. God was displeased with him, whilst he looked with favor upon the humble publican, whose prayer, though more brief, was hearty and sincere.

It is not surprising that so many prayers are unanswered. It is not at all surprising that they do not come up for a memorial before God. It is not the expectation of those that offer them that they will. When they offer them, it is with no expectation that they shall receive an answer, and they look for none, nor are they disappointed that it does not come. They would be surprised were they to receive an answer. They did not mean what they said. They had no real desire for what they asked. They had no thought of what they were saying when they prayed. Their words were but a "chattering noise." Their prayers were prayerless prayers.—*Christian at Work.*

—Education and the gospel go together. Wherever Christ is preached there is enlightenment, progress, and growth. The educational value of the Bible cannot be estimated. It is the plowshare that ridges the field of thought on which literature and science grow their richest harvests.—*Dr. Fulton.*

## 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.

### LITTLE THINGS.

We call him strong who stands unmoved—  
Calm as some tempest-beaten rock—  
When some great trouble hurls its shock;  
We say of him, his strength is proved;  
But when the spent storm folds its wings,  
How bears he then life's little things?

About his brow we twine our wreath,  
Who seeks the battle's thickest smoke,  
Braves flashing gun and saber stroke,  
And scoffs at danger, laughs at death;  
We praise him till the whole land rings;  
But is he brave in little things?

We call him great who does some deed  
That echo bears from shore to shore—  
Does that, and then does nothing more;  
Yet would his work earn richer meed,  
When brought before the King of kings,  
Were he but great in little things?

—Sel.

### TEACH YOUR CHILDREN TO THINK.

THOUGHT is largely a matter of education. The mind can be trained in youth to use its powers until careful reflection becomes a habit interwoven with life itself. Much of the seeming stupidity of children is due to the thought-destroying methods of teaching so prevalent in country schools and to some extent in higher institutions of learning.

The following *verbatim* report of an exercise in arithmetic, penned by a professor, will be recognized as truthful by all who have visited schools to any extent:—

"John," says the teacher when conducting a recitation in long division, "what is the number to be divided called?"

John hesitates.

"Is it the dividend?" says the teacher.

"Yes, sir—the dividend."

"Well, John, what is that which is left after dividing called?—the remainder, is it?"

"Yes, sir."

A visitor now enters, and the teacher desires to show off John's talents.

"Well, John, of what denomination is the remainder?"

John looks upon the floor.

"Isn't it always the same as the dividend, John?"

"Yes, sir."

"Very well, John," says the teacher soothingly, "of what denomination is this dividend?" pointing to the work upon the board. "Dollars, is it not?"

"Yes, sir, dollars."

"Very well, now what is the remainder?"

John hesitates.

"Why dollars, too, is n't it?" says the teacher.

"O yes, sir, dollars!" says John energetically, while the teacher complacently looks at the visitor to see if he has noticed how correctly John has answered.

This method of helping the child with leading questions is practiced to an alarming extent in many schools, and cannot fail to check thought and paralyze the mind. Requiring children to commit words to memory, regardless of the ideas they represent, is another evil, more wide-spread than the former; for the most inexperienced teachers find it easy to assign page after page of the text-book, to be learned word for word, while the drawing out process illustrated above, requires a certain amount of skill on the part of the questioner.

Parents, there is a better way. If your children are being taught illogically, make haste to change their instruction. You can do much at home. Obtain the best books for your children. Study all the new methods of education. Gather the little ones around you several times a day, and instruct them in the elements of useful knowledge. Impart ideas before assigning words to be studied. Do not expect too much from the children at first. Appeal to their powers of observation, and lead them to compare one object or truth with another, and beginning with the knowledge they already possess, lead their minds gradually to grasp

new truths and to take pleasure in independent thought. The reasoning faculties must be developed gradually, therefore be patient.

Encourage your children to ask questions, and hail with pleasure every evidence of reflection. Open before your little ones the great book of Nature; teach them to gather knowledge from every source; regulate their imaginations, instruct them in the sciences, and above all show them the great truths contained in God's word. If you feel incompetent for this task, do what you can and then secure the services of the best teachers to be obtained.

Money invested in education will pay you a larger per cent than government bonds, and will be the richest gift you can bestow upon your offspring. Do you doubt this? Behold the result:—

The helpless infant grown to manhood's prime,—a body well developed, strong and active; a mind symmetrically unfolded, and powers of intellect closely allied to those of the spirits in celestial spheres,—he becomes a husband and a father; in these, and in all the relations of life, he performs well his part. Above all, he is a Christian, with well-trained affections and a tender conscience, supremely loving God, maintaining a constant warfare with the world, the flesh, and the Devil,—growing up into the stature of a perfect man in Christ, and anticipating the fullness of joy and pleasures forevermore which are at God's right hand.

Do you think it will pay?

ELIZA H. MORTON.

### MAKING AND KEEPING FRIENDS.

THE people who complain that they do not receive as much attention as others, or secretly envy those who are surrounded by friends, are invariably those who make no exertion to gain friends, or to keep them if obtained. Friends, like everything in the world, can be gained and secured by nothing but hard labor.

The lack of a habit of neatness in acquaintances for whom we have a liking, may prevent our becoming their friend, while they may be going about with soiled collar and tumbled hair, bewailing the cruel fate that keeps us asunder. We may be of a gloomy disposition, by our manner as well as by our words casting a cloud upon others; shall we then expect to have our company sought for, and shall we be surprised because no one turns to us with a bright face and pleasant greeting?

The reason why one does not have friends is because he is so much engrossed with his own line of work that he has no ear for the failures and successes of others, and often remarks that people talk too much about their own affairs. Self-consciousness and lack of confidence in one's self, cause some to feel that they may not prove agreeable companions, and prevent them from making advances. Over-sensitiveness causes others to feel slighted where no slight was intended, until they withdraw themselves and become as companionable as turtles. Others extort friendship until we feel as if they were aiming a pistol at our hearts, with the words, "Give me your confidence or die!" If we are weak enough, we apparently yield to them; if strong enough, we shun them as we would a highwayman.

One hopes to make friends by and by, has no time to attend to them at present, thereby becoming every day more unfitted for, and less deserving of friends. The greatest cause of lack of friends is the desire to have friends without being a friend. He who will have friends must show himself friendly, and he who would keep his friends must continue to show himself friendly.

A disobliging person need never expect to have friends; for it is not the services that we can perform with no trouble to ourselves that our friends need and appreciate so highly, but it is the little daily losses and crosses that we lovingly endure for them that endear us to each other. One who does not regard the confidence of a friend as sacred, can never become a friend, or retain friends. A constitutional jealousy plucks up friendship by the roots with its agonizing doubts and self-commiseration.

Those who have the most respect for themselves will have the greatest respect for others—the strongest element in friendship; for no friendship can bear the test of undue familiarity. A friend will not flatter us, dares to differ from us, and will withstand us to the face if need be, as St. Paul withstood St. Peter; nevertheless Peter calls Paul "our beloved brother Paul."

We will give the oldest definition of a friend;

does it differ from the present? "A friend loveth at all times." "There is a friend that sticketh closer than a brother." "Faithful are the wounds of a friend." "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel; thine own friend, and thy father's friend, forsake not." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Would Abraham have been called "the friend of God," if there had been a higher type of the relationship between them? And do you not understand the meaning of the word when you read that Jesus said, "I have called you friends?"—*Eliza A. Drinkwater, in Christian at Work.*

### PARENTAL DIFFERENCES.

[THE following, taken from the Detroit (Mich.) *Tribune*, is so much to the point, and as we have seen so many families where parental differences existed, even among Sabbath-keepers, we think it will not be far out of place to give it to the readers of the Review, hoping it will awaken some thoughts on family government, and what it should be. WM. H. MILLS.]

Why will mamma and papa interfere with each other in the government of the children? It does seem strange that they can't see what trouble they are laying up for themselves. One little woman whose children of ten and twelve are entirely beyond her jurisdiction, pathetically remarks that she "can't do anything with them, and John won't try to." The trouble is John has become tired of trying. Whenever he attempted to administer a little timely discipline in the past, mamma invariably interfered, declared he was too harsh, or didn't understand the matter in its true light, or something else, and ended by shielding the offender and averting the needed punishment.

Such a state of things immediately does away with anything like family discipline. The father's or mother's authority must be absolute and unquestioned to be of any value. It is even better to have a little injustice done the child than to have either parent remonstrate with the other in the presence of the offender. A lady once said: "Many a time the tears have come to my eyes and a lump to my throat when my husband has been, as I thought, too harsh with Harry or Ralph, but I have left the room rather than that they should see it; and as much as I love the boys, I would rather they should be punished unjustly than to suppose for one moment that I questioned the judgment of their father."

This was a wise little woman. There was no divided authority in that house; for the husband respected her decisions as she did his, and the children grew up with the proper regard for the word of each.

The husband who interferes with the wife, or the wife with the husband, in the discipline of the children, does away with all discipline of any kind, and what is still worse, lowers either parent in the opinion of the child—a very unwise as well as unkind proceeding to both parent and child.

### FIVE LUMPS OF SUGAR.

WHEN Ethel May waked Monday morning, her mind was filled with an idea given by her teacher in Sunday-school the day before.

She had a rare style of teacher, who managed to interest her class in the lesson, and who gave, in a bright, cheerful manner, many hints which lodged firmly in the minds and hearts of her young hearers. Yesterday she had said to them: "I think almost everybody in this world is either sugar or lemon. They sweeten things for other people, or they make them sharp and sour. Now, I want every girl in this class to make up her mind to be sugar; and whenever she sees any one in trouble, or cross, or tired, or in any way wrong, just pop a great, big lump into that person's mouth, and see what will happen."

The girls had laughed, but the impression remained; and Ethel May, waking that dismal, cold Monday morning, had quite made up her mind to try the plan. Being an imaginative child, she improved upon the idea to her mind, and by the time she was dressed, had decided to take five lumps of sugar with her that day, and, if success warranted it, to double the number to-morrow.



She soon used her first lump. Tom, her younger brother, was grumbling away like an ill-natured bear. It was hard to go to school in this sleety rain, and, somehow, things always seemed harder for Tom than for any one else; at least, he thought so. Just now it was his books he could not find, and he was dashing about in that helpless masculine manner which develops so early.

Although a good-natured child, Ethel never concerned herself much with Tom's worries. There was always something for him to grumble over; but this morning, with a little feeling of curiosity as to the result, she decided to give her first lump of sugar to Tom.

"I'll help you find them," she said, cheerily. "I think they are on the table in the library."

Notwithstanding his emphatic assurance of having looked there "a dozen times already," the missing books were found, and were given into his hands without the tempting "I told you so,"—that slice of lemon we slip so often into the mouth of our neighbor.

His words of relief and gruff thanks were her only rewards; but she did not mind that, and started off with a cherry "good-by" to mother, who stood watching her from the window.

It was not pleasant out-of-doors; for the sleety rain beat against her face, and she had a long walk before her. So she scarcely heeded a little child who was timidly trying to cross a swollen drain, and the "Please help me over" struck her as rather an unpleasant interruption. Suddenly she remembered the sugar, and took out another lump.

With ready hand and strong arm, she jumped the little girl over the gutter, and helped her to cross the slippery pavement, landing her safely on her own door-step; then, not waiting for the thanks, she hurried off to school.

We all know how many opportunities for sweetening are given there. A kind word, a lesson helped, a lunch shared, and you will not be surprised to find that when Ethel started for home she had but one lump left of the five she had taken with her in the morning. Thinking of this as she walked slowly along, determining to save it up for some great occasion, she was startled by such a prodigious roar near by that she nearly dropped her books in the street. The explanation was ludicrous. In the middle of a sloppy, half-frozen pool, a little boy was seated; and it was wonderful to see how much noise could come from such a small cause. Farther up the street ran a larger boy, dragging a sled, and prancing in imitation of half a dozen wild horses, apparently unconscious of the fact that there was "a passenger aboard who had been left behind."

"Oh, dear!" Ethel thought, half regretfully; "must my last lump go to comfort that little rascal?"

Her hesitation was but momentary; then, stooping down, she lifted the small traveler to his feet, and sent a call after the runaway steed which brought him to a full stop.

But it was not easy to comfort the little fellow; he was completely under way, and his mouth opened again for another roar, which closed abruptly; for into the yawning cavern was pushed something soft and sweet, and the yell could be postponed until that was settled.

The other boy now joined them, and to him Ethel delivered a little lecture, sweetened by another chocolate drop, then started the pair off again, seemingly on the best of terms.

"Now I am out of sugar," she said to herself, "and must hurry home as fast as I can for fear of seeing some one I cannot help."

That night, while talking things over with her mother, she told her of her teacher's idea, and her own manner of carrying it out.

"But, dear me, mother," she added, with a merry laugh, "it will never do to limit one's self to five, or ten, or twenty lumps. One must just carry the whole sugar-bowl along."—*Mary H. Grosvenor, in S. S. Times.*

—"Don't try to keep your house too clean," says a clever writer, "or else a step-mother will bring up your children."

—He who possesses the love of his family, the respect of his friends, and who believes in God, has happiness enough to triumph over all possible misfortunes.—*From the French.*

## Bible Readings.

"Search the Scriptures."—John 5:39.

### THE TWO COVENANTS.

1. WHERE are both covenants mentioned? Jer. 31:31-34.

2. What is the meaning of the term covenant?—"A mutual agreement of two or more persons, or parties, in writing and under seal, to do or to refrain from doing, some act or thing; a contract; a stipulation."—*Webster.* Example: Matt. 26:14, 15.

3. Where do we first find an arrangement between God and Israel, after the exode, answering to the definition of a covenant? Ex. 19:3-8.

4. What was the covenant?—"If ye will obey my voice indeed, and keep my covenant. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:5-8. (Notice that as yet they had not heard the voice of God when they entered into this agreement.)

5. Who was the mediator of this covenant? Deut. 5:5.

6. Where was this covenant ratified, or sealed? Ex. 24:3-8.

7. Is it the first, or old covenant that is here spoken of? Heb. 9:17-20.

8. Were the ten commandments this covenant? Ex. 24:8. The covenant was made concerning "these words."

9. What settles the fact that the ten commandments are not the old covenant? Ex. 24:12. (Before Moses was called up to receive the ten commandments, that which Paul calls the old covenant had been ratified and closed up by the shedding of blood.)

10. What does Jer. 11:2-4 say concerning this covenant?

11. If the ten commandments are the covenant referred to in the fourth verse, how should it be read to make this plain?—Insert the words "the ten commandments," in place of the words, "my voice."

12. Was the old covenant perfect? Heb. 8:7.

13. Were the ten commandments perfect? Ps. 19:7.

14. Are the ten commandments ever called a covenant? Deut. 4:13.

15. What is the difference between this covenant and that of Ex. 19?—One is a covenant made, and the other is a covenant commanded.

16. Was this commanded covenant in existence previous to the giving of the law on Sinai? 1 Chron. 16:15-17.

17. Was it so with the one that was done away? Deut. 5:2, 3; Heb. 8:8, 9.

18. How long will this commanded covenant endure? Ps. 111:7-9.

19. Did Christ take away the old covenant? Heb. 10:9, 10.

20. Was he to take away the commanded covenant, the ten commandments? Ps. 89:26-28.

21. What was to be the penalty, if any, if his children should forsake God's law? Ps. 89:30-32.

22. Why was a new covenant made? Heb. 8:7-9.

23. How is the new covenant better than the old? Heb. 8:6, 10-12.

24. When was the new covenant promised?—B. C. 606. See Jer. 31:31.

25. Why a new covenant? Jer. 6:19, 30; Mark 7:8, 9.

26. What is the first provision of the new covenant? Jer. 31:33.

27. Who is the mediator of the new covenant? Heb. 12:24.

28. When was the new covenant introduced? Mark 1:1, 15; Matthew, chaps. 5-7; Dan. 9:27, first clause. (In Matthew, chaps. 5-7, Christ defines the principles upon which he proposes to establish the new covenant.)

29. What relation did Christ sustain to the law? Matt. 5:17, 21, 22.

30. What prophecy did he thus fulfill? Isa. 42:21.

31. When was the new covenant made? Luke 22:19, 20.

32. When was it ratified?—At the crucifixion of Christ.

33. Could it be changed after it was ratified? Gal. 3:15.

34. When do popular theologians claim that the first day of the week was instituted as the Christian Sabbath?—At the resurrection or at Pentecost.

35. If the observance of Sunday as a Sabbath could be traced back to the day of Pentecost, or to the resurrection, what could you say of its validity from Paul's statement in Gal. 3:15?

36. With whom was the new covenant made? Heb. 8:8.

37. Was a covenant ever made with the Gentiles?—No.

38. What pertaineth to Israelites? Rom. 9:4, 5.

39. Are not the law and the covenants recognized as distinct from each other in Rom. 9:4?

40. What is the relation of the Gentiles to Christ, Israel, hope, God, and his covenants of promise? Eph. 2:11, 12.

41. How do the Gentiles come into new covenant relation to God? Eph. 2:12-15.

42. How do they become connected with Israel? Rom. 11:16-24.

43. How may we know when we are in new covenant relation with God? Rom. 8:6, 7; 1 John 5:2, 3.

44. Should we reject a thing because it is Jewish?—No.

45. What belonged to the Jews?—Salvation, (John 4:22), adoption, glory, covenants, giving of the law, service of God, promises, fathers, Christ, (Rom. 9:4, 5), apostles, and prophets.

A. W. ROTHWELL.

## Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see what he requires of us.—*Jeremy Taylor.*

—Faith is the faculty by which we commune with God and the invisible world. It is the holiest and most purely spiritual act of which we are capable—the highest exercise of the soul actuated by the best motives, and inspired by the highest spiritual moods. It is the criterion of moral strength, the test of Christian character. The man who believes fully in God is a strong man. Faith is the soul of action. We believe, and therefore have we spoken. Faith is the conqueror of trouble, the antidote of fear in danger. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

—Many of the rarest beauties of character are touches given by the divine Spirit in hours of affliction. Griefs, sanctified, soften the asperities of life; they tame the wildness of nature; they burn out the dross of selfishness and worldliness; they humble pride; they reveal to us our own weaknesses, faults, and perils; they deepen and enrich our experiences. It has been said that "the last, best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, and warmth of heart toward the cold." But there is no influence under which these late fruits ripen so quickly as under the power of sorrow. It makes us gentle toward all. Many a home is saved from wreck by sorrow that comes and draws estranged hearts together again.—*Miller.*

# The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 27, 1888.

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## S. D. ADVENTISM NOT ORTHODOX.

We have had lying in our drawer several months an article by C. E. Harroun, Jr., clipped from the *Free Methodist*, of Chicago, of Oct. 26, 1887, bearing the title which stands at the head of these lines. It was sent in by a sister, with the request that it be answered. We had thought to notice sometime some of its points, but upon further examination hardly think it would be worth while; for when a person will so persistently misread our position as this writer does, or is possessed with a chronic inability to understand it, it is generally safe enough to leave the intelligent reader to detect the misrepresentation.

It will suffice if we show a sample or two of his misconstruction of our teaching. He accuses us of denying the atonement of Christ, because we deny that Christ made that atonement on the cross. Christ on the cross provided a general sacrifice for the world indiscriminately, of which all may avail themselves who will. But the atonement he makes at the close of his ministry, is not indiscriminately for all the world, but for those who have sought it, and are entitled to it. The popular view that the atonement was made upon the cross, establishes inevitably one of two enormous errors: Universalism, or the most ultra form of the doctrine of election or predestination.

He accuses us of misrepresenting the nature of Christ by applying to him the term "archangel." But does not the Bible so call him? 1 Thess. 4:16; John 5:25. He says: "They tell us Christ is an archangel." We tell them no such thing. We never use the expression "an archangel," which would imply that there are multitudes of archangels, or at least more than one. Our friend needs to learn a little better the definition of words, and consider that there can be but one "archangel," as there can be but one who holds the position of "chief" of the angelic hosts. And he needs to read a little more carefully his Bible, which calls Christ "the archangel," but never "an archangel." And it is in no respect derogatory to Christ to speak of him as the head of all the heavenly hosts.

He scouts the idea that Christ was not possessed of a dual nature while here upon the earth. At the same time he fails to answer the point made by S. D. Adventists, that if his nature can be separated into human and divine, and only the human part died, then the world is furnished with only a human sacrifice, not a divine sacrifice, as we contend.

Because we say that Christ took on him the nature of the seed of Abraham, he accuses us of perverting the scripture, and says: "Adventists do not admit that Christ in his incarnation took on the seed of Abraham. This would be a suicidal admission." The passage referred to in these remarks is Heb. 2:16. Did Mr. Harroun, junior, ever read the margin of that text which is a literal translation of the Greek, and is adopted in the revised version? "He taketh not hold of angels, but of the seed of Abraham he taketh hold." If this does not refer to the nature he assumed when he came into the world, to what does it refer? He took not upon him the nature of angels, but the nature of the seed of Abraham. He, the divine Son of God, appeared here upon earth, in human nature. He, the Word, "was made flesh," assumed the nature of the seed of Abraham. But he was the Son of God none the less; and when he died, it was a divine sacrifice.

He says we deny that sins are forgiven when a person is converted, because we say that sins are not "blotted out" until the atonement is made in the heavenly Sanctuary. There hardly seems to be any excuse for one to charge us so falsely. There is a distinction between "forgiving" sin and "blotting out" sin, which he carelessly overlooks. Sins are pardoned and forgiven, when confessed and forsaken; but the time does not come for those sins to be blotted out till the conclusion of Christ's work as priest in the heavenly Sanctuary. Men repent and

are converted and pardoned; but their sins are not blotted out till the times of refreshing come from the presence of the Lord. So Peter expressly testifies. He says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

These instances will be sufficient to show how he treats our views. He concludes by saying, "I know of no doctrine drawn from the Scriptures which they hold in common with the orthodox churches." To which we might respond that if we should treat the views of other denominations as he treats ours, we might make the same charge against every one of them.

## "CALL TO REMEMBRANCE THE FORMER DAYS."

EVER since the year 1840, the name "Adventist" has been known to the world as designating one who believes that the second advent of the Lord Jesus Christ to this world, is near at hand.

The agitation of this question, though commencing some years before, began to attract wide-spread public attention at the time above mentioned, and was soon nicknamed "Millerism," from the chief leader in the movement, Mr. William Miller, of Low Hampton, N. Y. Multitudes are still living who retain personal remembrances of the movement, and all others of ordinary information have more or less knowledge of it.

The idea generally entertained in the world at large is that that movement proved an utter failure; and many query on what ground any one can now call himself an "Adventist," and especially on what ground a denomination calling themselves "Seventh-day Adventists," whose work has now far outgrown in its proportions the original movement, base their views. To answer this inquiry it will be necessary to call the reader's attention to one or two theological points involved in the question.

The Adventists of 1844 expected that the end of the world would come in that year, because they held that certain prophecies would then transpire, which they believed reached to the coming of the Lord. Chief among these was the prophecy of Dan. 8:13, 14, which reads: "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 underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." On this they reasoned as follows:—

1. These days being used in symbolic prophecy, are symbolic days, denoting "years," according to the rule expressly stated in Num. 14:34; Eze. 4:6. The vision therefore covers a period of 2300 years.

2. These years date from the going forth of a commandment to restore and build Jerusalem (Dan. 9:25), which decree went forth in the seventh year of Artaxerxes Longimanus, king of Persia (Ezra 7:8), B. C. 457 (margin). They would therefore terminate in A. D. 1844.

3. The "sanctuary" which is then to be cleansed, is this earth.

4. This earth is to be "cleansed" by fire; for Peter says that it is reserved unto fire against the day of Judgment and perdition of ungodly men. 2 Pet. 3:7.

5. This destruction by fire is to be at the second coming of Christ; for he is to be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8; and many other texts.

From these premises the conclusion seemed inevitable, that when the 2300 years ended in 1844, the Lord would come; and so, fixing their minds on what they considered the equivalent event to the one mentioned in the prophecy, but in their estimation the more important event, they fixed the day on which the 2300 years would end, as the day on which the Lord would come, and made their proclamation accordingly.

But the day passed by and no Saviour appeared. Suspended between hope and fear, and waiting till every plausible allowance for possible inaccuracies of reckoning and variations of time, was exhausted, it became at length apparent that a great mistake had been made, and that the mistake must be on one or both of the following points: either, first,

the period of the 2300 days did not end at that time, and they had made a mistake in supposing that they would terminate in that year; or, secondly, the cleansing of the sanctuary was not to be the burning of the earth at the second coming of Christ, and hence they had made a mistake, even though the day had been correctly fixed, in expecting such an event at that time. While there was a possibility that they had made a mistake on both these points, it was certain that they had made a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest, and thrilled with enthusiastic hope the hearts, of thousands upon thousands, was not to be abandoned, especially by its more conservative and sincere adherents, without earnest thought and reflection. The whole field of evidence was therefore carefully resurveyed. It soon became apparent that two methods were being adopted to account for the fact that the Lord did not come when he was expected, and to explain the consequent disappointment.

One class at one rash bound, jumped to the conclusion that they had made a mistake on the time, and that the prophetic periods had not expired. This was, of course, to abandon the whole previous movement, with all its accompanying manifestations of God's power and the abundant evidence of his blessing, as in no sense the work of the Lord or the fulfillment of prophecy; for if the time was wrong, everything was wrong.

Another class, impressed with the fact that God had given too much evidence of his connection with the movement, to allow them to abandon it as not his work, carefully reviewed the evidence on every point. The result with them was a clearer conviction of the strength and harmony of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then "the sanctuary" should "be cleansed."

The difference between this view and the former, as related to the preceding movement, is at once apparent. For whereas that necessarily gave up the whole Advent movement up to that time, this involved no such necessity, inasmuch as, if the time was correctly reckoned, it could be asserted on the authority of the prophecy, that some great event did take place then, even if men were unable to understand what it was; and God might, for some wise purpose, have suffered his people to fall into a mistake in regard to the event then to take place, even as he suffered the disciples, under the eye of Christ himself, to escort the Saviour into Jerusalem with shout and song, under the supposition that he was going to a throne, whereas in fact he was only going to a cross.

Those who adopt the method last mentioned, of explaining the disappointment in 1844, are the ones now known as "Seventh-day Adventists;" and a few words more relative to the explanation they offer of the past mistake, their present position on chronology, and the introduction among them of the practice of observing the seventh day as the Sabbath, will complete the scope of this article.

It will readily be seen that the positions, as set forth above, held respectively by the Seventh-day Adventists and those who by way of distinction may be denominated "First-day" or "No-day" Adventists, must place a marked difference between the two classes as respects chronology. For the First-day Adventists, believing that the prophetic periods were given to make known the very time of Christ's coming, and that those days have not yet ended, are logically bound to discover the true reckoning, and fix a day for Christ to come, or else fall back upon the absurd position that all that is said in the Bible about prophetic time is so much of revelation unrevealed. Unwilling to do this, they have busied their brains ever since 1844, in trying to solve the puzzle how to re-adjust the prophetic periods, and fix upon a new time for Christ to come. From their wriggling and squirming under this dilemma, has arisen in those later years all the fantastic time-setting which has



very naturally disgusted the world, and, worse than this, has brought a stigma of reproach upon all prophetic study whatever.

On the other hand, Seventh-day Adventists set no time. They never have done it; and the very foundation of their faith forbids it. The world and the churches, mixing us up with the other class, often refer to us as setting times for the Lord to come; and this is perhaps not so much to be wondered at as yet. But it is strange that any one, knowing the facts in the case, should manifest such a reckless disregard of those facts as to contend deliberately, and undertake formally to prove, that S. D. Adventists have set times for the Lord to come, and that our claim to the contrary is consequently false. We know of only one person who has attempted to do this. The argument runs thus: "Some of those who were in the '44 movement are now Seventh-day Adventists; and while in that former movement they believed in the time that was then set for the Lord to come; therefore Seventh-day Adventists do set times for the Lord to come."

Isn't that profound reasoning! On the same ground we can prove that the Baptists believe in, and practice, sprinkling for baptism. Thus: "Some who are now Baptists, were formally Methodists; and while Methodists they believed in, and practiced, sprinkling for baptism; therefore Baptists practice sprinkling for baptism!"

The reasoning in this case is precisely the same as in the other, and every whit as legitimate. The facts are that when persons leave the Methodist Church and join the Baptists, they discover the error of calling sprinkling baptism, and are immersed; and so in the other case, before any of the persons referred to became Seventh-day Adventists, though they could not change the reckoning, they learned the error of supposing that any prophetic period reaches to the coming of the Lord, and discovered the mistake they had made in the event then to occur, and took their stand accordingly.

The truth which they discovered as an explanation of the disappointment, and which entered as a fundamental principle into their new faith, utterly precluded the idea of ever setting a time for the coming of the Lord. The sanctuary which was to be cleansed at the end of the 2300 days, they learned was the sanctuary of the new covenant in heaven, the true tabernacle which the Lord pitched and not man; and the cleansing of that sanctuary is the final ministration of our great High Priest in the most holy place to make the atonement, and to remove therefrom the sins of the people. The beginning of that work is fixed by the period of the 2300 days; but its termination is not revealed. We only know that it is an indefinite, but comparatively brief, work, following the end of all the prophetic periods; and the time while we are waiting for its termination, is the period of "the patience of the saints." Rev. 14:12. No man, therefore, could set a time for the Lord to come, and still be a Seventh-day Adventist; for to set a time would be to abandon the faith which had made him such.

On two independent lines the Sabbath truth has come among us: First, the example of a Seventh-day Baptist sister, Mrs. Rachel D. Preston, who removed from New York to Washington, N. H., called the attention of a body of Adventists in that place, as early as the latter part of 1841, to the claims of the fourth commandment upon us, as a part of the law of God. Secondly, light on the subject of the sanctuary opened before this people the door of the inner apartment of the temple in heaven, wherein is seen the ark of God's testament. Rev. 11:19. As soon as this fact came out that there is a sanctuary, with its most holy place, and an ark, in heaven, it was evident that God's law must be there, and that the law deposited in the ark in the typical sanctuary here on earth, must have been a transcript, word for word, letter for letter, of that law in the sanctuary in heaven. This establishes the seventh-day Sabbath beyond any possibility of overthrow. No man can give up the Sabbath without surrendering all the evidence and light and truth on the subject of the sanctuary. Hence, although a man may keep the Sabbath on other evidence and other grounds, independently of these considerations drawn from the subject of the sanctuary, it is nevertheless a fact that this subject adds greatly to the clearness, beauty, and power of the Sabbath truth. And it is this connection of the Sabbath truth with the fulfillment of prophecy that gives it a vitality and aggressive force at the present day which it has not possessed for ages in the past.

All Adventists in 1844 had light and truth far in advance of the religious world around them; and why did God honor the S. D. Adventists in leading them forward unto these additional truths of the sanctuary, Sabbath, messages, etc.? We believe it was because they honored Him in not giving up the great Advent movement of the past in which he had worked with such power and manifested so much of his Holy Spirit. These facts they prized too highly to be driven from them by the perplexity of a temporary disappointment. They believed that God had been in the movement, and that in due time he would make all plain. And this he has done; and he has also done more. He has led them on to success. He has enlarged their borders and multiplied their numbers. He has guided their counsels and prospered their enterprises, till they are doing tenfold more than all other Sabbatarians and Adventists in the world combined. The secret is, they have been willing to accept truths which reach to the hiding-place of power; truths to which belong "the eternal years of God;" truths which will shine on in their blessedness, majesty, and glory, when the battlements of all opposing errors shall have crumbled into everlasting decay.

These truths, the times, the events visibly looming up before us in the near coming years, call upon us not only to renew, but to enlarge immensely, our zeal and consecration, lest the work be taken from us and committed to other hands. Oh! that every believer, young and old, far and near, could so realize the love of Christ which has called us to this work, with all its glorious possibilities, that they could exclaim, and not only exclaim but feel, and not only feel, but give it in their lives a practical exemplification,—

"Love so amazing, so divine,  
Demands my life, my soul, my all."

#### SCRIPTURE METHOD OF RECKONING THE DAY.

THE purpose of the two previous articles on this subject has been to maintain the following propositions:—

1. That one design of the Creator, regarding the sun, moon, and stars, was and is that they serve the dwellers upon this earth as time-pieces, to indicate to them the beginning, progress, and completion of the earth's revolutions, each of which revolutions measures off a period of time denominated a "day."
2. That upon all portions of the globe, at all times of the year, it is possible to determine the beginning, progress, and close of the days with accuracy, by consulting the heavenly bodies, in accordance with the expressed purpose of the Creator.
3. That upon all portions of the globe, where practicable, God designed that the days should be reckoned from "even unto even,"—a period of darkness succeeded by one of light.
4. That "even," when used to denote the beginning of the twenty-four-hour day, is at sunset.
5. That Christ and his disciples so reckoned the day.

Consideration will now be given to a few texts that it is thought by some are difficult to harmonize with some of the above propositions.

Neh. 13:19: "And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath."

It is thought that this text intimates that the Sabbath did not begin until after the darkness came on. But the text does not say "when it began to be dark at Jerusalem," but "when the gates of Jerusalem began to be dark." The gates of Jerusalem were placed under wide and high walls, and the darkness would approach there before it did elsewhere. It is easy to conceive that the shadows might become quite deep in the gates of the city, particularly in some localities, even before the sun should set. This consideration is sufficient to show that the text furnishes no objection to the position taken, but rather sustains it.

Calmet, in his Bible Dictionary, article "Sabbath," thus states the ancient Jewish method of beginning the Sabbath: "About half an hour before the sunset all work is quitted, and the Sabbath is supposed to be begun." Of the close of the Sabbath he speaks thus: "When night comes, and they can discern in the heaven three stars of moderate magnitude, then the Sabbath is ended, and they may return to their ordinary employments."

Another correspondent cites Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; and John 20:1, 19, and wants to know how they can be harmonized with the practice of reckoning the Sabbath from sunset to sunset. We will quote the texts, that they may all be before the reader together:—

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. . . . Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Mark 16:1, 2, 9.

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

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." John 20:1, 19.

Dr. Albert Barnes, in his "Notes," gives the following very clear explanation of these texts, as regards the time of the visit of the women to the sepulcher:—

*In the end of the Sabbath.* The word "end" here means the same as *after* the Sabbath; i. e., after the Sabbath was fully completed, or finished, and may be expressed in this manner: "In the night following the Sabbath (for the Sabbath closed at sunset), as it began to dawn," etc. *As it began to dawn toward the first day of the week.* The word *dawn* is not of necessity in the original. The word *there* (as in the original) properly means, as the first day approached, or drew on, without specifying the precise time. Mark says that it was after "the Sabbath was past, and very early in the morning, at the rising of the sun;" i. e., not that the sun was risen, but that it was about to rise, or at the early break of day. Luke says that it was very early; in the (Greek) *deep twilight*, or when there was scarcely any light. John says, it was "very early, while it was yet dark;" that is, it was not yet full daylight, or the sun had not yet risen. The time when they came, therefore, was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure, or not distinctly visible.

Dr. Adam Clarke, in his well-known Commentary, has this to say on Matt. 28:1:—

*In the end of the Sabbath] Opse de sabbatōn.* After the end of the week: this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. . . . In general, the Jews divided their natural day, which consisted of twenty-four hours, into *day* and *night*. Their artificial day began at the *rising*, and ended at the *setting*, of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night*: hence the same word, in the Hebrew, signifies both *evening* and *night*. Gen. 1:5; Mark 6:47. Matthew has employed the word in this extensive sense here, pointing out the latter part of the Jewish night, that which immediately preceded the rising of the sun, and not the first part, which we call the *evening*. The transaction mentioned here evidently took place early on the morning of the *third* day after our Lord's crucifixion; what is called our Sunday morning, or first day of the week.

Other authorities, bearing the same or similar testimony, might be cited; but these are sufficient to show that the statements of the evangelists, regarding the time of the visit to the sepulcher, do not antagonize the position heretofore taken that the days were reckoned from sunset to sunset; neither do they furnish any foundation for the claim that any other method was in use at the time of the occurrence related, or at the time when the evangelists wrote. It is evident that when Matthew used the expression "as it began to dawn toward the first day of the week," he had reference to the light portion of the first day of the week.

It remains to consider John 20:19: "Then the same day at evening, being the first day of the week," etc. The question arises, If Christ rose from the dead early in the morning of the first day of the week, how could he meet with his disciples in the evening of the same day, if the day closed at sunset?

This leads us to consider the meaning of the word "evening" in a broader sense than has heretofore been given to it in these articles. Webster defines "evening" thus: "The latter part and close of the day; and the beginning of darkness, or night; properly, the decline or fall of the day, or of the sun."

The Bible Dictionary of Cassell, Pether, and Galpin, published in London, gives the following definition:—

*Even, Evening.* The after part of the day, from noon to

night. It was probably divided into two portions called the two evenings, the exact limits of which are much disputed; perhaps from twelve to three P. M., and from three to six P. M.; though some say from three to six and from six to nine P. M.

Thus we see that the term "evening" has three significations; viz., (1.) the entire dark portion of the twenty-four-hour day, as in the expression "the evening and the morning were the first day;" (2.) a definite point of time, as in the expression "from even unto even, shall ye celebrate your Sabbaths;" and (3.) a period of time, more or less indefinite in duration, extending from noon onward, possibly to nine o'clock.

In view of what has been established as the Scriptural mode of reckoning the days, and the mode always in use among the Jews; and in view of the different significations given to the term "evening," it will not be difficult to understand the expression used by John in designating the time when Christ met with his disciples upon the day of his resurrection. Had the meeting occurred any time between noon and sunset, or at the time of sunset, the expression "the same day at evening" would be admissible, and not in the least conflict with the method of reckoning the days from sunset to sunset.

It is not presumed that in the consideration that has been given in these articles to the subject in hand, it has been exhaustively treated; much more might be said, and many other portions of Scripture considered, which would be found to sustain the positions taken. We are not aware of any intimations of Scripture that can be construed as indicating any other method as Scriptural, than the one we have endeavored to maintain.

It is hoped that the effort may not prove fruitless in enabling the reader to satisfactorily settle in his own mind what constitutes the Scriptural method of reckoning the days, and that in the observance of the Sabbath he will conscientiously conform to that method.

G. W. M.

#### AGENCIES IN THE WORK OF GOD.

THE wisdom and power of God in all his works are to us inscrutable; and in none more so than in that work which concerns us most, the great plan of human redemption. While we have in the sacred word a revelation of this plan, in so far as is necessary for our instruction and edification, the Omniscient alone can view his work in all the vastness of its extent, and all the minutiae and complexity of its details; and he alone sums up the resources at his command for its propagation. Man could be given a representation of this, as in the wonderful vision of the wheel within the wheel; but the finite mind is lost at the very outset in the endeavor to comprehend the workings of its mysterious mechanism, and can only exclaim, in the language of the apostle, "How unsearchable are his judgments, and his ways past finding out!"

It is not to be reasonably supposed that the work of God, in any age of the world, has been monopolized by a few chosen persons, or by any one nation or people. While there has ever been a certain class whom God has recognized as his peculiar people, and to whom the burden of his work has been intrusted, he has also had in every land and among every people those whom he has used as instruments for the accomplishment of his designs. When Abraham was called of God and separated from his kindred, and seemed to stand alone as the representative of God's cause and people, Melchisedec was performing the office of "priest of the most high God." The righteous Job is supposed to have lived at this time, or soon thereafter. Also, when the Israelites, having been separated from all the nations of the earth, were journeying toward the promised land, Balaam, an inhabitant of Aram, in "the mountains of the east," was a prophet of the true God, and there were doubtless others, both then and in later times, whose names have not been recorded. The disciples of Christ at one time seemed to entertain the idea that the work of God had been intrusted exclusively to their hands, and accordingly, when they beheld one not of their number casting out devils in the name of Christ, they forbade him, because "he walked not with them; but when they related the incident to their Master, he replied, "Forbid him not; . . . for he that is not against us is on our part."

This statement is certainly no less true to-day than it was in the time of the apostles; but its truth detracts in no way from the honor or responsibility of any servant

of God. No one now has any more warrant for holding exclusive and Pharisaical views on this point, than had the ancient disciples. The great wheel of God's providence turns without jar or discord, while its vast circumference extends out far beyond any denominational limits, encircling, doubtless, all the nations and peoples of the earth. We believe there is a great and special work going forward in the earth to-day, as has been the case in ages past, and that there is a special people to whose hands it is intrusted; but it could not well be claimed that this movement is a summary of all that is being done among the nations of the earth through the agency of the Spirit. The Scriptures make plain to us the burden and final aim of God's work in these last days, but the agencies, direct and indirect, which he has connected with it, and the manner in which they are thus connected, are among the secret things which belong to God alone. In the earnest efforts being made to pierce the darkness of heathen lands by the light of the gospel, we may recognize some of these agencies, as well as in many Christian enterprises in civilized lands; and while we cannot withdraw our time and means from that which we regard as God's special work, to devote to these enterprises, we can none the less consistently bid them Godspeed. Far would it be from us to forbid, had we the power, any who were casting out devils in the name of Christ, albeit they might walk not with us, nor know anything of our work. We lay no claim to the exclusive spirit which some have tried to attribute to us in this respect. We can and do bid Godspeed every enterprise which tends to uplift a fallen race to the high plane of gospel light and liberty; but we may be sure that no movement has a tendency in this direction which sets aside any portion of God's word, or ignores the claims of his law.

L. A. S.

#### THE COMING CHURCH UNION.

REV. ALEXANDER V. G. ALLEN, D. D., professor in the Episcopal theological school of Cambridge, Mass., discussing in the *Independent* some of the possibilities and limitations of "Christian union," sets forth the feasibility of such a step by the Protestant churches of this country, under the following conditions:—

The various sects of Presbyterianism or of the Reformed Church of Calvin might easily come together in one organization, as indeed they seem inclined to do, by subordinating their differences. How far this method of union by the subordination of differences might be carried, it is impossible to determine. It would at least require that each church should give up its distinctive limitation or negation. High churchmen must cease to insist upon their doctrine of apostolic succession; Presbyterians must admit that the Westminster Confession is not the last word in theology; Congregationalists, yield their theory of the independence of the local church; Baptists, no longer contend that obedience to Christ requires adult baptism by immersion; Quakers, withdraw their opposition to a hireling ministry and to visible sacraments; Methodists, allow that salvation is possible without undergoing a technical process of conversion; Universalists, confess that the Winchester articles disturbed the basis of a practical theology; and Unitarians, no longer reject the doctrine of the Trinity. As none of these concessions implies the sacrifice of necessary or fundamental truth, it is not impossible to conceive the attainment of Christian union by this negative process of elimination.

This strikes us as rather a novel plan for consummating Christian union. We had always supposed that, as true Christianity can make no compromise with error, true Christian union could only take place upon the basis of the acceptance of all Scripture truth, instead of the casting aside of that which is regarded as such, and that all Bible truth is to the Christian both "necessary" and "fundamental." We believe, however, that there will be a union of the churches in this country, and a more extensive one than they at the present time contemplate; and already there seems to be a dawning presentiment of such a contingency as we believe will bring this union about; for the writer continues:—

And, further, faint as this possibility may now appear, yet it is within the range of the imagination to conceive some powerful motive whose working would hasten the process. A great sentiment may take possession of Protestant Christendom which would imperatively demand that all artificial restrictions be dropped in the presence of some grave danger.

We believe there is such a possibility, and not by any means such a faint one as the writer's words would imply. But it will be a different one from any that is now anticipated. When the "loud cry" of the Third Angel's Message begins to resound throughout the world, it will arrest the attention of Christendom in a far greater degree than its proclamation does at the present time. The popular

churches will be aroused, and will then have little trouble in discerning therein a "grave danger," professing, as they now do, to regard our views as a fatal form of religious heresy. Under such circumstances, it will not be difficult to form a "Christian union" without paying much attention to "distinctive limitations" of church or sect.

L. A. S.

#### SOWING THE SEEDS OF TRUTH.

THE Lord says by the prophet, "Blessed are ye that sow beside all waters." The outlook in certain portions of the foreign work at the present is particularly encouraging. Especially is this true of the German work. Some ten weeks since, a German paper was sent to a gentleman in Pennsylvania. Very soon the subscription price of the paper was sent to the office by the same man, with an order for a package of tracts. As soon as these were read, another order came for a quantity of tracts to lend and give away, and several bound books, also, were ordered, among them "Thoughts on Daniel and the Revelation." Learning from our Year Book that a mission was contemplated at Hamburg, Germany another letter, just received, brings five dollars from the same gentleman, for that enterprise whenever it is started. And yet this individual is not a Sabbath-keeper.

Another case: Our Battle Creek missionary society recently sent a couple of German papers to an address in Arkansas. Very soon an intelligent response came concerning the papers. As a result, a correspondence ensued, in which several letters were exchanged. Though not adopting our view of the Sabbath question, he thinks the publishers are doing the Lord's work in sending out such good reading, and he backs up the wish that we may have God's blessing, with a five-dollar bank-note.

Still another: An aged German in Iowa received a few numbers of the German paper. From the very start he seemed to be especially interested to find who it was that committed the bold deed of changing God's Sabbath. He said that the matter had always been a perplexity to him. He had been a Lutheran from his youth, and had once offered a Lutheran priest fifty dollars if he could tell him how the Sabbath became changed. Our tract, "Who changed the Sabbath?" has helped his mind, and the prospect is that he will take his place in the ranks, though seventy-three years of age. He has already ordered several packets of publications, and seems to accept quite fully the positions. He is postmaster, and seems anxious to spread the light.

And so the good work spreads to the comfort of believers and the everlasting confusion of the haters of the Sabbath.

G. W. A.

#### CAN CANVASSING BE MADE A SUCCESS IN NEW ENGLAND?

PROBABLY there is no part of this country where the circumstances are more unfavorable for the sale of our works, than in the New England States. The great book markets of the country are located here. The land is literally flooded with books and papers of every description, and overrun with canvassers and agents. The people have been imposed upon by unprincipled agents, and almost every kind of humbug has been palmed off upon them, until to be known as a canvasser, is to be looked upon with suspicion at once.

Shall we conclude that in view of these circumstances, we have no duty to do in the direction of getting our books before the millions of people in this Conference? Within the limits of our Conference are more than 6,000,000 souls, and about 700 Seventh-day Adventist church-members. How are these people to be warned concerning the great day of God that is just before us? Do we suppose that such a work will be accomplished by a few ministers preaching about it? It seems to me that we must be firm believers in a millennium before the Lord comes, to have any such idea. Think of it, dear friends, one Seventh-day Adventist to about 8,500 souls!

The great God has foreseen this state of things, and for years, by his providence, has been bringing into existence, and placing within our reach, just the means by which this work can and must be accomplished. God's hand has been over our publishing houses, and guided his servants in their efforts to improve our books, until their style is attractive, and they will sell when proper efforts are put forth to get them into the hands of the people.

But the question suggested at the head of this article still remains.—Can these books be sold in New England? We believe that when this work is taken hold of with faith and perseverance, and with the love of souls actuating us, God will go before us, and we shall see marked success in this branch of the work.

It has been demonstrated in the past, that individuals with no previous experience can go out and sell our books, and earn more money that way than they could in working on the farm or in the shop. In proof of this statement, I desire to present an itemized report of the work accomplished last summer, during the vacation, by some of the students of South Lancaster Academy, under the direction of Eld. E. E. Miles, our present general agent. The company numbered nine, only one of whom had ever had any experience in canvassing work, and he an experience of two months; and only two of the number had ever had any experience in any branch of the work.

A brother, having previously canvassed for two months, reported as follows:—

Time in the field, 3 months and 3 days.  
Actively engaged in work, 60 days (8 hours per day).

ORDERS.	DELIVERED.	PROFITS.
"Marvel of Nations," 45,	44,	\$ 24 00
"Great Controversy," 180,	171,	128 25
"Life of Christ," 44,	42,	31 50
Parliamentary Practice, 4,	4,	60
Health Science Leaf'ts, 25,	25,	1 25
Purity Pamphlets,		1 50
<b>Total,</b>		<b>\$187 10</b>
Expenses,—traveling, rent, board, washing, horse hire, etc.,		\$ 32 15
Profits above expenses,		154 95
" per month, for three months,		51 65

A sister, with no previous experience as a canvasser, gave the following report:—

Time in the field, 10 weeks: actually worked, 45 days (8 hours per day).

ORDERS.	DELIVERED.	PROFITS.
"Great Controversy," 65,	60,	\$45 00
"Life of Christ," 70,	68,	51 00
"Minis'n of Angels," 52,	50,	3 00
<b>Total,</b>		<b>\$99 00</b>
Expenses reported,		\$23 36
Profits above expenses,		75 64
" per week,		7 56

Another sister who had never entered any branch of the work, reported,—

Time in the field, 8 weeks; actually worked, 35 days (8 hours per day).

ORDERS.	DELIVERED.	PROFITS.
"Great Controversy," 31,	27,	\$20 25
"Life of Christ," 28,	26,	19 50
"Minis'n of Angels," 63,	60,	3 60
"Marvel of Nations," 1,	1,	50
<b>Total,</b>		<b>\$43 85</b>
Expenses reported,		\$17 17
Profits above expenses,		26 68
" per week,		3 33

A brother, thirteen years of age, with no previous experience, reported,—

Time in the field, 3 months; actually worked, 60 days (6 hours per day).

ORDERS.	DELIVERED.	PROFITS.
Good Health Sub., yr., 166, 6 mo. 35,		\$82 40
Social Purity Pam'lets, 50,		5 00
Health Science Leaf'ts, 25,		1 25
<b>Total,</b>		<b>\$88 65</b>
Expenses reported,		\$24 00
Profits above expenses,		64 65
" per month,		21 55

Another brother who had had no experience in canvassing, gave the following report:—

Time in the field, 2½ months; actually worked, 48 days (6½ hours per day).

ORDERS.	DELIVERED.	PROFITS.
"Marvel of Nations," 160,	145,	\$81 00
"U. S. in Prophecy," 4,	4,	86
<b>Total,</b>		<b>\$81 86</b>
Expenses reported,		\$38 02
Profits above expenses,		43 84
" per month,		19 53

The report of another inexperienced brother was as follows:—

Time in the field, 2½ months; actually worked, 50 days (7 hours per day).

ORDERS.	DELIVERED.	PROFITS.
"Marvel of Nations," 172,	153,	\$87 37
Expenses reported,		38 02
Profits above expenses,		54 35
" per month,		21 74

In addition to the above, thirty-one subscriptions

were taken for the *American Sentinel*. The three other members of the company took a large number of orders, but they a little less than paid their expenses.

It will be noticed that this is not a report of what was done in one day or one week, but for three months together, after taking out all bad weather, sickness, and all other drawbacks. Who cannot go and do likewise?

For every dollar earned in this way, the canvasser has the satisfaction of knowing that he has placed more than two dollars' worth of our precious books in the hands of the people. To illustrate: Suppose two persons earn forty dollars in a month, one by canvassing and the other in the shop, and it takes all of this for the support of their families; at the end of the month, one has the satisfaction of knowing that he has placed in the hands of others over eighty dollars' worth of our books, while the other man has barely lived and supported his family. But this is not all. The tract society receives a profit of ten per cent on the sales of the canvasser; so in addition to paying a tithe equal to that of the man who worked in the shop, the canvasser has made quite a liberal donation to the tract society.

There has never been so favorable a time for those who wish to engage in this work in this Conference as the present. Eld. Miles will devote all his time in the field the coming summer, and by this means you will get just the assistance you need to make a success of the work. There is to be a special drill during the last few weeks of the school, and there ought to be quite a number who will spend this time in preparing for the work. The six weeks' drill which has already been announced, will begin April 2, and continue till the close of the school, at which time there will be a general meeting, from which the canvassing companies will go out. Any who may be thinking about the work, should correspond with Eld. Miles, and arrange to secure as much as possible of the six weeks of this special drill.

Those who cannot devote their entire time to the work, should, as far as possible, be present at the last three weeks of the special course, and learn how to do something in the canvassing work in their own neighborhoods. "But very few of those who have received the light are doing the work intrusted to their hands." "Will the work which might be done in peace and comparative prosperity be left undone until it must be performed in days of darkness, under the pressure of trial and persecution?" "We are not doing one half that must be done to prepare a people to stand in the day when the Son of man shall be revealed." "Every one who does what he can for God, who is true and earnest to do good to those around him, will receive the blessing of God upon his efforts." "God will work with our efforts, when we do on our part all that he has enjoined upon us to do; but because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned." "Zeal and energy must be intensified; talents that are rusting from inaction must be pressed into service. The voice that would say, 'Wait; do not allow yourself to have burdens imposed upon you,' is the voice of the cowardly spies."—*Testimony No. 32*, pp. 30, 35, 139. A. T. ROBINSON.

March 22.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

### DO N'T.

THE (London) *Methodist Recorder* serves up a list of "Do n'ts" to its ministerial readers, following the line suggested by the popular book bearing the title:—

Do n't preach too long. Better to leave the people longing than loathing.

Do n't go on after you have finished. Let the clatter of the mill stop when the corn is ground.

Do n't try to make up in length what is lacking in strength. Quantity can never become a substitute for quality.

Do n't imagine that the demand for short sermons is a sign of diminished piety. Men may respect the cow, though they cry for condensed milk; and the word of life comes now from many voices besides the pulpit.

Do n't imitate others. Better be a poor original than a fine copy.

Do n't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Do n't mumble your words. Chew your food, but not your language.

Do n't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Do n't speak monotonously. The voice has numerous keys; play on as many as possible.

Do n't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Do n't preach old sermons unaltered. Grown men look awkward in boys' clothes.

Do n't stop making sermons. That means, do not cease growing until you cease living.

Do n't harp too much on one string. Variety is pleasing, and God has given you ample choice of themes.

Do n't disparage science. Nature is a transcript of the divine mind, and to study her reverently is to think God's thoughts after him.

Do n't condemn books you have never read, theories you have not studied, nor men you do not understand.

Do n't hesitate to speak out on public questions, but do not introduce politics into the pulpit.

Do n't be afraid to speak on every-day duties. Teach men how to live; God will teach them how to die.

Do n't seek popularity. Let it seek you.

Do n't indulge in long prayers. Heaven is not hard up for information, and protracted petitions drag heavily.

Do n't pray in stereotyped forms. Freshness of phraseology lightens the wings of devotion.

Do n't forget the children. Their attention is worth winning, and you may often reach old hearts through young ears.

Do n't be disheartened if every sermon does not save a soul. Hearts may be pierced, though we see not where the arrows lodge.

Do n't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to wait the harvest.

Do n't preach worse at the end of your term than at the beginning. Better be scantily clad at first than naked at last.

Do n't neglect preparation. The bullet cannot fly if no powder has been put into the barrel.

Do n't neglect prayer. The finest pipes can give forth no music till filled with the divine breath.

### MOTIVES VS. METHODS.

In the work of soul-winning, motives are more to be considered than methods. Methods will in great measure take care of themselves. Let the incentives to soul-saving but possess us, and we shall readily acquire such methods as the occasions may demand. Individual souls require independent treatment. In physical life the specific remedy for a special disease successful in one case may prove valueless in another. In the spiritual world the remedy must ever be the same for all souls; viz., the gospel of Christ; but in diagnosis and application there must needs be independent method. Jesus had no fixed rules; he adopted no inflexible system. The variety of his miracles for bodily healing, and of his teaching for spiritual instruction, prove it so. When healing one blind man he used clay, spittle, and Siloam's waters; while for another he only spake the word, and light flashed out of those dark windows. On one occasion he lifted the sufferer by the hand; on another he imparted the healing power through his garment's fringe. So in preaching, Jesus followed no formal plan. His sermon to Nicodemus condemned the flesh nature, and enforced the need of regeneration; while in dealing with the Samaritan woman, he brought her personal sin to remembrance, thereby awakening her conscience, until her thirsty soul cried out for the living water. He preached righteousness to Simon the Pharisee, and grace to the penitent Magdalene. He commanded Jairus and wife to feed the child restored from death, but for Lazarus the command to the friends was, "Loose him, and let him go." Thus our Lord was neither stereotyped in method, nor stultified by rigid rules. He lived in the Spirit, was led by the Spirit, taught and wrought by the Spirit, whose resources are inexhaustible, and who also is our source of supply for wisdom and strength.—*G. C. Needham, in N. Y. Observer.*



## 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.

"HERE AM I; SEND ME." ISA. 6:8.

BY MRS. L. D. A. STUTTLE.

"Whom shall I send from pole to pole,  
To gather out each faithful soul  
Before the last loud trump shall roll?"  
"Lord, here am I; send me, send me."

"Whom shall I send? the Judgment day  
Is hastening on while men delay;  
Not long my burning wrath shall stay."  
"Lord, here am I; send me, send me."

"Whom shall I send? o'er earth and sky  
Hang tokens that the end is nigh?"  
In eager, trembling tones I cry,  
"Lord, here am I; send me, send me!"

"Whom shall I send with hurrying feet  
To bring the blessed tidings sweet,  
Nor count earth's transient joys complete?"  
"Lord, here am I; send me, send me."

"Whom shall I send, and who will go  
Beside all waters seed to sow,  
And trust in me to make it grow?"  
"Lord, here am I; send me, send me."

"Be thou the 'potter,' Lord, I pray,  
And let me be the 'potter's clay,'  
And help me evermore to say,  
Lord, here am I; send me, send me."

Hancroft, Mich.

### CENTRAL EUROPE.

THE truth of God is constantly pressing its way among the different nations of Central Europe. We can but feel thankful for the many omens of good we see all around us. Bro. Laubhan writes us from Russia that notwithstanding the severity of the weather, he baptized ten persons on Christmas, and that many new ones are interested near the Volga. We are constantly receiving letters at the office from interested persons, and these often contain orders for the *Herald* and other publications. In France Bro. Comte had good success, and the brethren there seem to be of good courage. Bro. Vuilleumier has held meetings this winter in the Piedmont Valleys, and many attended them till the snow became so deep that it was very difficult to do so. Yet it seems hard to arouse the people to realize the importance and solemnity of the truth.

Here in Switzerland our canvassers are still meeting with excellent success, and a number of new ones wish to engage in the work. A number of persons have embraced the truth of late. Bro. Holsler and myself visited the brethren at Chaux-de-Fonds and also the French canvassers. They have been having excellent success. Bro. Curdy has taken some 350 orders in two months. Our brethren who came from France, found that with the change of field success attended their work. Seven are canvassing in French Switzerland. The brethren contributed fifty dollars more toward furnishing the meeting hall, and we hope now to commence the lectures by next week.

At Bern, our canvassers took 300 orders, but found much opposition. One of the leading papers published articles concerning our doctrines, in order to prejudice, but the following extract shows what admissions they were obliged to make. Speaking of us, they say:—

Their activity and spirit of sacrifice can serve us fittingly as a shining example. Only lately they have commenced their mission in Central Europe, but they can already report considerable success. At Basel they have gained a good foothold, and have erected a publishing house which is very active.

Then after giving an extract from the October number of the *Herald*, to show the progress of our work here, they add:—

The S. D. Adventists to all appearances will create a stir. At Tramelan I found an audience which nearly filled the little meeting-hall on the Sabbath, and learned that seven new ones had started since the beginning of the year. Bro. Erzenberger is still having marked success at Zurich. Eight have already expressed a desire to unite with the church, and several more are keeping the Sabbath. The many journals which were distributed there are having an influence. The canvassers are meeting with good success. At Azmoos I found a nice little company, who seem by their upright walk to have lived down the prejudice which existed when Bro. Erzenberger held meetings there several years ago. I saw the house from which Bro. E. once fell, and was astonished when I saw from what a height; yet God spared him from any serious injury. We had the largest meeting they had had for years, some thirty being in attendance. Since then a number have inquired, and desired to have more meetings. A tract society of five members was organized.

We also had a good meeting at Schaffhausen. Some friends from Stein were there. At both places persons have become interested in our truth through Bible readings which Bro. Perk held there. At Stein there are perhaps six convinced of the truth, and several have promised to attend the Conference. So our canvassers have been able not only to sell several hundred books in two months, but to be the means of bringing a number of souls to a knowledge of the truth by efforts made evenings and Sundays. It was my privilege to visit some friends at Muhlhausen, a large city in Alsace. Three here have started to keep the Sabbath, mostly through our publications. Several have become interested since my visit, and desire a minister. These friends have also promised to come to the Conference. We hope that we shall have God's blessing at this important gathering, and that plans will be devised by which the work in Central Europe may be greatly advanced.

March 9.

L. R. CONRAD.

Those who have studied the reformation of the sixteenth century, must have remarked the important part which the publication of the truth acted in this movement. The influence of the printed matter went far beyond that of the living preacher. Luther and others of the Reformers preached with the living voice to those who could assemble to hear them; but with the pen they reached thousands who never saw or heard them, and the gospel light was disseminated in a most marvelous manner by means of the silent preachers.

Another marked feature of the time was the readiness with which the published truth was received by the people. Everywhere hands were outstretched to receive it, and the printed sermons and essays were read and pondered in the palaces of the nobles and the humble abodes of the cottagers. Every indication seems to point to a repetition of this experience under the Third Angel's Message, wherever it is preached. Especially is this noticeable in Central Europe, the old battle-ground of the Reformation, where there are so few living preachers to carry the present truth to the dense population.

A recent letter from Bro. Auger, who is still canvassing in Switzerland, illustrates this. We cite from his letter:—

The canvassing work is still encouraging. The figures you gave in your report in the *Review* were beyond our highest anticipations before the work commenced, but now they have fairly doubled. Instead of thirty-four subscriptions taken in six days, as high as fifty subscriptions have been taken in four days, and one hundred in nine days. Bro. Prudent and Audéat are with me in Switzerland. Bro. Prudent took eleven orders in one day. In the first two days he sold as many books as he had sold in three months in France; viz., seventeen. Sr. Robert has taken 150 orders in these two months, though unable to work a large share of the time. We expect Bro. Prudent and Thivolet from France, to labor here for a few weeks to gain an experience. Bro. Curdy has taken over 325 orders, and I have taken 232. I have lost some time from active labor in planning and arranging work for others.

In Chaux-de-Fonds and Locle we have left over 800 books. Our plans are now to canvass Le Val de Ruz, while we can find the men at home. There is too much snow there now for the sisters to canvass, so Bro. Prudent with his sister and Sr. Thivolet will work in Neuchâtel. This week I am trying the experiment of canvassing in the country, between the villages. For the three days that I have worked, I have averaged five subscriptions a day. I am at a loss to know what God may do yet. Surely the end is nearer than we expect, and his Spirit is at work.

I am learning every day that this or that one likes the book, "Life of Christ," very much. Since leaving Chaux-de-Fonds, every time I have been there some one has met me and given me a subscription. Last Sunday as I came out of the Independent church, a young man caught hold of my arm, and said that the week previous he had looked for me, to give me his subscription. He said he had kept close to me this time, to be sure to tell me after the sermon to send him a book, "that nice, good book." I could write till morning of such testimonials from laymen, deacons, and pastors. Pastors have bought the book, and after its examination have said that it is just what is needed, being altogether simple and practical. Some have recommended it to many persons. After one such recommendation, Bro. Curdy took fifteen orders in one day.

We find good results from leaving a place half canvassed till we have delivered quite a number of books, and then finishing it; also from leaving some of the prospectuses in families who subscribe. In this way the book has become known in the neighboring villages before we were ready to canvass them. People subscribe even knowing that it is published by Adventists. Many express the desire to attend a course of lectures by our ministers.

This last feature mentioned by Bro. Auger is especially worthy of notice, and, indeed, it is new to the work in Switzerland. At the commencement of the canvass, both in German and French, there was considerable prejudice manifested against the book as coming from our denomination; but this seems to have passed away, in some sections, at least. Bro. Auger adds:—

I have mentioned, of course, the encouraging features of the work. We do not allow ourselves to dwell on the other side of the question. We have to put forth all our energy and courage to get subscriptions. Still we are never so ill-treated as in France.

We would say in conclusion, that the canvass for

the German edition continues to be successful. Two editions of the French have been sold, and three of the German, and another edition of each, of 2,000 copies, is now being printed. The work at Zurich is reported as a success. E. H. WHITNEY.

### PENNSYLVANIA.

TIOGA COUNTY.—I began meetings at Elk Run Jan. 25. The attendance has continued uniform and large. The friends in this vicinity have rendered valuable assistance in singing. As the result of these meetings thus far, six have decided to obey all of God's commandments. All of these except two are adults and heads of families. There are several others who I hope and pray will decide for the truth.

Eld. J. W. Raymond was with me from Feb. 24 to 28. His services were much appreciated by all. Notwithstanding there is in this locality a large anti-nomian element, there are many from that class becoming convinced that the law of God, the standard of all righteousness, is still binding. Calls for labor are still coming in. My prayer is that I may have more of the Spirit of our blessed Master. Brethren and sisters, pray for the work here. Book sales and receipts on periodicals amounted to \$27.75; donations, \$10.

March 9.

K. C. RUSSELL.

### MICHIGAN.

GOWEN.—From the 9th to the 19th of March I was with the church at Gowen. The brethren here are very much scattered, on account of which I held meetings in five different places. These meetings were attended not only by the brethren, but also by others who were much interested. Some have decided to obey God's truth. The Spirit of God was present in a large degree at our meetings. New church officers were chosen, and the brethren all renewed their covenant with God, and promised to be more faithful in his work. Nearly all were willing not only to pay a tithe, but also to lay by something every first-day for the foreign work.

I became much interested in the people in that community, and wished I could remain longer. The Lord willing, I will return in July. May the Lord bless his work among the Scandinavians in Michigan. I am now at Battle Creek, where I have the privilege of meeting many dear brethren and sisters who are attending the special course at the College, in connection with which we are having excellent meetings.

March 21.

L. JOHNSON.

### MINNESOTA.

LUCE.—I closed my labors at this place March 12. Although the people were quite busy at this time of the year, we had a fair attendance. The Spirit of God came near at times, and sinners were made to tremble at his word. Five signed the covenant to keep all of God's commandments. We organized a Sabbath-school, with the necessary helps. If those who have given themselves to God will be faithful, the Lord will add to their number such as shall be saved. I expect to commence a series of meetings in a new district, March 18. My courage is good.

March 15.

O. M. CHAFFER.

DASSEL.—There has been much excitement during the past week. The Methodist minister has been present from Litchfield, trying to quiet the minds of the people. He tried for four evenings to make it appear that we are a small, insignificant sect, setting the time for the end to come, and giving heed to seducing spirits and doctrines of devils. His efforts to get the people to see that the seventh day was Adam's first day, and that Sunday is the day that was kept from creation down to the present time, has caused only confusion. He spoke very earnestly concerning the Sunday law, stating that in a few years we would keep not only Saturday, but Sunday also. On Sunday evening we were granted the use of the Congregational church for the review, which seemed to have a good effect upon the people.

March 15.

M. H. GREGORY.

### IOWA.

AMONG THE CHURCHES.—Since the General Conference, I have visited the following churches: Afton, Osceola, Woodburn, Sandyville, Grinnell, Castana, Storm Lake, Smithland, and Fonda. Some of these are old churches. From some of these places quite a number of the members have moved away, leaving those who remain somewhat discouraged. Such is the case at Afton. The church at Osceola seem to be thriving and adding to their number.

I attended a dedication service at Castana. The company there have a very neat little church building, finished in good shape. The church at Smithland has made great improvement during the past year. There is hardly room in their house of worship for their Sabbath-school. A church difficulty involving somewhat the Storm Lake and Fonda churches, was amicably settled. A good spirit was manifested by both parties, which will soon adjust

matters; yet we know that it is a lamentable fact that church trials usually are remarkably destitute of the good Spirit of God. At Fonda the weather was very cold. The attendance, however, was very good, notwithstanding some were obliged to come seven or eight miles.

We had good meetings at all these places. Nearly all adopted the plan of weekly donations. Bro. Nicola was with me at the last three churches mentioned. We so divided the work as to have every company visited once at least, by one of the ministers. All report favorably in regard to the weekly donations. I think I voice the sentiment of this Conference when I say that we are not satisfied with our efforts. We feel like pushing the work a little stronger, laboring a little harder, and praying more earnestly for the help of God.  
J. H. MORRISON.

OHIO.

AMONG THE CHURCHES.—Since our last camping, I have labored at Parkersburgh W. Va., Columbus, Delaware, Mt. Vernon, Waterford, Troy, Belleville, and Marion. During the week of prayer I was with the Columbus, Mt. Vernon, and Waterford churches, and I believe that all who attended the meetings were much encouraged. A spirit of self-examination and confession of sins was prevalent. If the sins confessed were entirely forsaken, and the good resolutions made are strictly carried out, I know that these churches cannot do otherwise than prosper. I trust that this will be the case, and that when another week of prayer comes around, it will find them having made great advancement in the things of God. At the close of the meetings the members generally showed their love for the truth by contributing liberally toward the support of the missions. At Columbus I baptized two who united with that church.

I was assisted a part of the time at Marion by Bro. H. M. Mitchell, where we organized a church of eight members, the most of whom had accepted the truth as a result of meetings held there by Elds. O. F. Guilford and D. E. Lindsey. Four or five others who are keeping the Sabbath expect to unite soon.

A tract society was organized, and I was rejoiced to see all the members of the church join it. If some of our older churches would follow this example, how much more good they might do! We also organized a Sabbath-school of ten members, which has since almost doubled its membership. It is my earnest prayer that this little church may be "steadfast, unmovable, always abounding in the work of the Lord."

I was glad to see a disposition on the part of many in the churches which I visited, to get closer to God; and none but those who seek him with all their hearts will stand in this sifting time. My faith and courage increase as I press on. My address is No. 186 South Sandusky St., Delaware, Ohio.  
O. J. MAHON.

DAKOTA.

DIST. No. 1.—Since coming to this field, I have been laboring chiefly in this district. Bro. N. P. Nelson has been with me. This was my first visit. While laboring among these brethren and sisters, and trying to present before them the dangers of the times in which we live, and the plans laid to carry forward the work, the Lord has come very near. We have enjoyed excellent freedom, and we trust good has been accomplished. Quite a number who were in a somewhat discouraged condition, have resolved to start anew for the kingdom. It is certainly a poor time now to become discouraged. Evidences are thickening around us which tell plainly that we are coming into perilous times. The great sifting time is before us, and may God help us to establish our "hearts; for the coming of the Lord draweth nigh."

In different places confessions have been made which have brought relief to the soul. This is good, and just what the Lord desires to see. Nothing will bring light and peace to the heart like confessing and forsaking sin. Some have acknowledged that they had opened the heart to doubt and unbelief, and that they were conscious that their faith in this work was being undermined. Resolutions have been made to close the heart to the insinuations of Satan, and keep doubt and unbelief out.

The plan of first-day offerings has met with universal approval wherever we have presented it, all pledging to do what they could. Believing that the tithe is holy to the Lord, we have tried to urge upon our brethren the necessity of faithfully and honestly returning it to him. Some have confessed that they had neglected duty in this respect, and have promised to be more faithful in the future. The T. and M. work has received attention. New clubs of periodicals have been ordered, the new pass-books have been introduced, and there seems to be a general desire and determination to scatter the light of truth. The work in Sioux Falls is again in progress, with some indications of good. In company with Bro. Burgess, director of Dist. 4 and 5, I shall now visit the churches in the northern part of the Territory.

We ask the prayers of the brethren and sisters in behalf of the work. My address is Sioux Falls, Box 1085.  
W. B. WHITE.

VIRGINIA.

AMONG THE CHURCHES.—Since my last report I have been looking after the work in general in this Conference, and am happy to say that the truth is making some progress in this field. After my return from Indiana, I held a one week's meeting at Mt. Gilead, in Loudoun Co., where a small company of Sabbath-keepers have been brought to see and accept the truths of the Third Angel's Message. I found by visiting from house to house, holding Bible readings, etc., that there was a deep interest to hear and understand all about the points of faith held by us as a people. I am fully persuaded that in this State at least, more can be done to induce people to accept the whole truth, by visiting, holding Bible readings, and getting our publications into their hands, than by preaching; from the fact that people here are slow to move.

The friends both at Mt. Crawford and Bridgewater are still firm in the truth, and the interest of those not of our faith is excellent. At Mt. Crawford we had the free use of the M. E. church North; but after holding a few meetings in the house, some became very much alarmed, as some of their members were becoming deeply interested, and perhaps would commence keeping the Sabbath of the Lord. They therefore called a meeting to consult together and devise a plan by which they could keep us from preaching in the church. It was thought best to elect nine trustees. Some of these men lived at quite a distance from Mt. Crawford, and, of course, we would have to see all parties before we could get the house, and if one objected, then it was understood that the house could not be opened.

We have been unable as yet to organize at the above-named places, for those who are keeping the Sabbath are very much scattered; but we hope that in a short time matters will be in a different shape. I have held a great many Bible readings during the winter, and sold several dollars' worth of books and tracts; have also obtained sixteen subscriptions for the REVIEW. We are informed that Eld. S. F. Sanger, of Bridgewater, is soon to make another tirade against the law and Sabbath of God, at Cedar Grove, near New Market. Doubtless he will take the same position he has assumed heretofore; namely, that there was no law until the exodus, and that all laws then enacted were abolished at the cross of Christ, since which time we have had no law. May God pity any one who would attempt to follow the teachings of such watchmen. But the light of God's eternal truth will not thus be extinguished, and leave all in darkness. I thank the Lord that we may know by his word that his truth will triumph, and that some will be victorious in overcoming, and be saved when Jesus comes, though others will go on in their evil ways, choosing darkness rather than light, because "their deeds are evil."

The brethren are now preparing to build a church at New Market. This is where the truth was first preached in Virginia, by Bro. E. B. Lane and J. O. Corliss, some twelve or thirteen years ago. There is quite an interest in and about New Market to hear upon points of our faith, and we hope soon to have an edifice in that place, and by earnest efforts to gather in souls, such as will be saved when Jesus comes. May God help us all to live humble, that he may be pleased to bless the cause in Virginia.  
March 15. M. G. HUFFMAN.

THE CANVASSING WORK IN DAKOTA.

DEAR BRETHREN AND SISTERS OF DAKOTA: Feeling that your interest in the canvassing work demands it, I take this means of informing you of the progress of this branch of the work during the past winter. God has especially blessed at Aberdeen, where we have been holding a training-school, and canvassing the city and country. We have not only delivered over \$900 worth of books there, but several of our most promising young men have been induced to take hold of the work in earnest, and are having excellent success, notwithstanding the winter has been the most severe ever known there. We have now moved to Millbank, where we expect several new ones will join us. I do not know of one brother who has taken hold of this work in earnest in this Conference, who has not made a success of it. This shows that God is ready to help those who are willing to do what they can to give the last warning to the world.

We have now a good company of reliable young men who are giving their time to this work; but how few they are compared with the work to be done! We feel thankful for the interest manifested in us and our work by the brethren in general, but we are especially grateful to the churches of Brothertield, Parker, and Cresbard for help rendered, and hope that they will be rewarded in heaven.

Dear brethren and sisters, God is leading out in this work in this Conference. Shall we not, then, do our part faithfully, and thus please him and save precious souls? The plans we are now following

will draw on you from time to time for money and provisions, but be assured that money spent in this way will be treasure laid up in heaven.

J. J. DEVEREAUX, Gen'l Agt.

CANVASSING IN GRAND RAPIDS, MICH.

THE moderate yet cheerful report from Grand Haven, Mich., helps to take off the depression caused by the glowing account of the canvassers' success in Illinois. If the work in Illinois is a fair specimen of what agents are expected to do (one taking 100 orders for "Sunshine" in about three days, and another forty-seven orders for "Great Controversy" in five days, and the third nine orders in succession), then we poor canvassers who are putting in long days, often until nine or ten o'clock at night, and then taking only a few orders per day, might about as well quit the business.

But there is another side to the question, and I will report what we are doing by God's help, under unfavorable circumstances, hoping it may inspire some with zeal and courage in time of depression and opposition.

I began to canvass here for "Thoughts on Daniel and the Revelation," on the second day of January. The canvass on "Thoughts" I had long dreaded, thinking it a hard book to sell; but to my surprise, I soon found it to be one of the most attractive and interesting books we have.

I came to work among the Hollanders, but soon found them very much prejudiced, as an effort had been made to influence them against the truth. The second day I learned that one of the leading Holland ministers had publicly warned the people against the book, and many seemed very bitter, some telling me that I was doing the work of the Devil. Praying for help, I made the Holland elder a friendly visit, hoping that his feelings would change. I asked him to examine the book, and point out what there was in it objectionable for his people to read. This he refused to do, saying he knew where it was printed, and that was enough. He soon after put an article in the Standard, a leading Holland paper, warning the people against the book.

But feeling anxious that this people should receive the truth, I kept on, determined to do what I could. Feb. 5, Bro. A. S. Kellogg joined me in the work, and we have been pressing on against all opposition, often taking an hour to remove the prejudice so that the people could see the Bible truth and the importance of the book.

Although the minister has been going from house to house, personally warning the people against our work, yet we believe the Lord has worked for us, many having taken the book in face of all this opposition.

We have taken in all 208 orders for the Holland edition of "Thoughts on Daniel and the Revelation," and thirty-two orders for the English edition, and have delivered 102 of the books already. Only a few fail to take the book. We find many honest people, and many who are interested in the truth. We feel very much encouraged, and ask the prayers of God's people in behalf of the work in Grand Rapids.  
D. A. OWEN.

Special Notices.

TO ALABAMA AND MISSISSIPPI.

WILL all scattered Sabbath-keepers and leaders of companies who are not already corresponding with me, please write me at once, stating the number of Sabbath-keepers, and the prospect of an interest to hear the truth in their respective vicinities? Address me at 1523, 8th Ave., Birmingham, Ala.  
OSCAR HILL.

TO ABSENT MEMBERS OF THE KANSAS CITY CHURCH.

WE would be pleased to have all the brethren who have moved from the Kansas City church, report in time for our quarterly meeting, Sabbath, April 7. We do not have the addresses of all of our members, and it is very necessary that we hear from every one. Dear brethren, we are not asking more than duty requires of you; therefore do not fail to respond, and tell us how you are progressing in the good work. Address your letters to me, 2006 E. 23rd St., Kansas City, Mo.  
D. T. SHIREMAN.

NOTICE FOR MAINE.

THE list of the members of our State health and temperance society, is at present very incomplete, it having been destroyed at the burning of Bro. Pater-son's house. We greatly desire to complete the list as far as possible; and to effect this, we ask the co-operation of our church librarians.

Let each librarian ascertain the number in his church who are full members (i. e., those who have paid the initiation fee of twenty-five cents) and those who are pledge members, and send the same to me

at his earliest convenience; also designate which pledge was signed. Let each librarian see that all members are reported. Those who are not connected with any church can address me directly at Cornville, Maine.  
H. C. GILES, Sec.

## News of the Week.

FOR WEEK ENDING MARCH 24.

### DOMESTIC.

—The Immigration Board reports the total number of passengers landed at New York the past year as 450,845.

—A heavy wind and rain storm in the Pittsburg district, Wednesday morning, leveled telegraph poles and did other damage.

—At Milford, Mich., Thursday, the Pettibone flouring mills were burned, with a loss of \$122,000; insurance, \$19,000.

—The Massachusetts House, Tuesday, passed the bill granting women the right to vote on the question of grading liquor licenses.

—Fire at Jacksonville, Fla., early Monday morning, destroyed half a dozen stores and warehouses. The total loss is estimated at \$125,000.

—The strike of East Saginaw (Mich.) union carpenters for nine hours' work, ten hours' pay, begun Jan. 1, was settled, Friday, on a basis of nine hours' work and a slight reduction in wages.

—The defalcation of James W. Tate, Treasurer of Kentucky, is now placed between \$190,000 and \$200,000. The legislature has impeached Tate, and offered a reward of \$5,000 for his apprehension.

—After a three weeks' unsuccessful strike for nine hours' work for ten hours' pay, the Milwaukee ship carpenters and caikers have given up the fight, and returned to work last Thursday morning.

—Fire in the Elberon flats at New York, Friday morning, caused many of the inmates to jump for their lives. Mrs. Frances Westlake was killed, and six others were badly hurt. The financial loss is \$30,000.

—W. H. Schmidt's sash and door factory, covering half a block of ground, at Milwaukee, was destroyed by fire Thursday evening. The loss, \$75,000, is only partly covered by insurance, and 300 men are thrown out of employment.

—A hurricane Tuesday night at Calhoun, Ga., unroofed every structure in town, and destroyed several buildings, including the Baptist and Methodist churches. Four or five persons were wounded, and numbers of cattle were killed.

—A dam at Quickestream, near East Blackstone, Mass., collapsed early Thursday morning, causing two bad wash-outs on the New York and New England Railroad, besides destroying three highway bridges. The loss is figured at \$75,000.

—Two passenger trains on the Pittsburg and Lake Erie Road came in collision in a curve near Wampum, Pa., Friday morning. The baggage-master, S. P. Gray, and Henry Harkness were killed, and nine others were seriously wounded.

—John S. Hughes, of Atlanta, Ga., last week made out a bill of sale of himself to Gus Kaglemacher, a German farmer, in liquidation of a debt he owed. In Georgia such a contract holds good in law, and Hughes is a slave for the remainder of his life.

—The flood at Millburg, Mass., necessitated a removal of prisoners from the jail, where the water is now six feet deep. Some of the citizens, it is said, actually had to swim out of their houses. The central portion of the town of Uxbridge is also flooded.

—Fifty citizens of Aurora, Ill., in a petition to the Board of Railroad Commissioners, Friday, stated their belief that engineers unfit and incompetent to perform their duties were running trains through that place, thereby endangering the lives and property of patrons, and asked an investigation.

—A mixed train on the Portland and Willamette Valley Road was derailed near Portland, Oregon, Thursday afternoon, the passenger coach rolling down a fifteen-foot embankment. Conductor A. K. Colborn was fatally injured, and ten passengers were seriously hurt. Two cars of cattle were killed.

—Further investigation of the treatment of Arkansas convicts in the Coal Hill mines, reveals brutalities even more horrible than at first reported. Warden Scott whipped seventy-five men in one night till all were bleeding; the men had gone without shoes all winter; one had been murdered in cold blood, by order of the fugitive warden, Gafford.

—Secretary Fairchild, in his report submitted to Congress early in December, estimated that the Treasury surplus would reach \$140,000,000 by the end of the present fiscal year. It is now stated at the Treasury Department that, owing to the heavy receipts during the past few months, the estimate then submitted will prove to be too small, and that the surplus at the end of June, 1888, will probably reach the sum of \$155,000,000.

—During a storm in Washington, Wednesday, lightning struck the Capitol, the flash being especially vivid in the Senate Chamber. All the occupants of the Supreme Court-room—justices, lawyers, and auditors—jumped to their feet, but quickly subsided. In the House wing, blue balls of fire were noticed playing about the corridor, and some

members thought the roof was about to tumble. A horse outside was knocked down, and an engineer in the basement was prostrated.

—Morrison R. Waite, Chief Justice of the Supreme Court of the United States, died Friday morning, at Washington, of typhoid pneumonia, after an illness of a few days. Both houses of Congress adjourned out of respect to the memory of the deceased, and committees were appointed to attend the funeral. The Supreme Court also adjourned, and President Cleveland issued a proclamation ordering that the Government buildings be draped for three days, and that flags be placed at half-mast on the day of the funeral.

—Thomas E. Nash, general superintendent of the railway mail service, who personally represented the post-office department in Chicago during the threatened interruption of mail transportation caused by the Chicago, Burlington, and Quincy strike, said in Washington recently that no further trouble in carrying mails is anticipated; that engineers are willing and anxious to haul mail cars, and railway officials to have them do so, strike or no strike; but that an unsettled, feverish condition still prevails among those best informed on the strike; that it is feared it may extend to other roads; and that the situation is critical.

—Advices from Topeka, Kan., state that a movement has been set on foot by farmers of Kansas, looking to the organization of a farmer's trust, to include the farmers, stock raisers, and feeders of the Northwestern States and Territories, and that in furtherance of the project a mass convention of the farmers and stockmen has been called to meet in Topeka, Tuesday, May 1, to complete an organization. The plan contemplates the establishment of central agencies to be located respectively at Chicago, Cincinnati, Kansas City, Indianapolis, Omaha, St. Louis, Cedar Rapids, St. Paul, Milwaukee, and Louisville, to do all the selling for the members of the association.

—A dispatch dated Chicago, March 24, reports that 200 switchmen employed in the yards of the C. B. and Q. R. R. in that city struck work that morning, and as a consequence Burlington traffic is at a stand-still. The switchmen at Aurora, Ill., also stopped work, and altogether about 500 men are involved. No notice had been given to the company, nor had any grievance been presented, but one of them alleged as a cause that they were tired of working with incompetent engineers. Chief Arthur is reported as saying that the brotherhood of engineers had nothing to do with the strike, nor did they intend to have. Passenger and mail trains are running as usual.

### FOREIGN.

—An explosion near Havana, Cuba, Monday, killed several persons and wounded many others.

—The ice in the Danube is breaking up, and there have been enormous inundations in Galicia and Hungary, ruining many villages.

—By a collision between a freight train and a snow-plow, near Gravenhurst, Canada, Thursday, seven men were killed and five seriously wounded.

—It is feared that another half-breed outbreak will take place in the Canadian Northwest provinces, and the Indians are said to be talking freely of a coming revolt.

—One of the richest silver mines in the world is that of Michoacan, Mexico, which has yielded sixty nuggets of native silver weighing from one to fifty-one pounds.

—A government bill is to be presented in the Canadian Parliament, providing for the surrender by the Canadian Pacific R. R. of its monopoly rights in Manitoba and the Northwest.

—The greatest activity now prevails in Paris, in regard to the preparation of the buildings for the International Exhibition of 1889. It is believed that this will be the most wonderful and interesting industrial assembly ever convened.

—It is reported from Ottawa, Ontario, that the Manitoba representatives have reached a settlement with the Dominion government regarding the railway trouble, and that the Canadian Pacific will be granted a large annual subsidy, but its monopoly in the Northwest will be completely wiped out.

—There is a general feeling in City of Mexico banking and financial circles, that the loan of £3,600,000, placed Monday with Berlin, Paris, and Amsterdam bankers, insures prosperous times for some years to come. The government can now meet its obligations and have a surplus for public improvements.

—A dispatch dated Berlin, March 28, reports the present condition of Emperor Frederick as follows: "The Emperor's disease is decidedly less alarming than it has been in many months before, and this gives rise to hopes that possibly he may be cured. He passed a good night last night." Those who remember the many similar dispatches concerning General Grant, and the apparently marked change for the better which occurred in the last stages of his disease, will not see in such dispatches much cause to hope for a favorable termination of the emperor's malady.

—The Italian fleet is being put in readiness for immediate service, and in the arsenals at Naples and Spezia, the work of preparation is going on night and day. The principal rendezvous of the fleet is at Magdelena, a superb anchorage protected by a group of islands. The recent publication of the Austro-Prussian agreement, and the action of Russia in massing troops on the frontier, seem to have convinced the Italian press that war is imminent, and it is demanding the recall of the expeditionary corps sent last autumn against King John of Abyssinia. This corps is

composed of between 600 and 700 of the best officers of the Italian army, and nearly 20,000 picked troops.

—In spite of all efforts at suppression, a brisk slave trade still goes on between Africa and Arabia. According to *L'Afrique* there is, on the borders of the Red Sea, a regular price current for slaves. Girls from ten to fifteen years of age bring from \$80 to \$100; boys from seven to eleven, \$60 to \$80; young women from sixteen to twenty-two, \$50 to \$70; young men from fifteen to twenty-six, \$30 to \$50. The slave caravans rarely have men who are above twenty-five years of age. As to what becomes of these slaves after they enter Arabia, it is now affirmed that Moslem pilgrims to Mecca, coming from various parts of the world, take back with them to their homes slaves of both sexes.

### RELIGIOUS.

—The Mormon establishment, or church, in this country comprises 162,388 persons.

—Dr. John Hall, of New York, is worth a million, and preaches to a congregation worth \$400,000,000.

—Of 42,000,000 children in India who are of school age, only about 3,500,000 are receiving any education, and less than 200,000 of the latter are being taught the truths of Christianity.

—The first Protestant church was recently organized in Corea, in connection with the Protestant mission. Fifteen members were enrolled. Though contrary to the laws of the island, the government has made no effort to interfere.

—The *Spirit of Missions* reports the result of a recent attempt by a party of faith-cure missionaries to establish a self-supporting mission on the Congo. They reached the shores of the great river in safety, but as they ignored medicine, the leader died in a week or two, and the rest were obliged to abandon their principles and seek employment on the coast, with a view to earning sufficient funds to pay their passage back to civilization.

—According to a late authority, the religious statistics of the world at the present time are as follows: Roman Catholics, 190,000,000; Protestants, 108,000,000; Greek Church, 80,000,000; other churches, 10,000,000; total, 388,000,000 nominal Christians. Of the non-Christians there are, Jews, 7,000,000; Mohammedans, 85,000,000; Buddhists, 500,000,000; Hindus, 190,000,000; heathen, 280,000,000; total, 1,062,000,000. This makes thirty per cent of the earth's population nominally Christian.

—The pope has sent an autograph letter to Emperor Frederick, in which he expresses "deep sorrow" at the death of Emperor William, from whom, he says, he received not a few, and by no means unimportant, proofs of friendly sentiments, and from whom he was hoping to receive no less important proof in the future. He congratulates Emperor Frederick on his accession to the throne of so great and powerful an empire, and trusts that he will receive from him the same marks of friendship as he did from the late emperor.

—The *Church Missionary Intelligencer* mentions, as an evidence of the efforts of the German authorities in East Africa to make missionary work subservient to their schemes of colonization, the fact that not only are German territories to be made the preserves of Protestant missionaries from Germany, to the exclusion of other nationalities, but arrangements have been made with the pope to establish an apostolic prefecture in East Africa, to be occupied by German priests alone. As soon as qualified, these priests are to take the places of other missionaries, and turn their attention to developing the German language and German influence.

## Appointments.

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

NOTHING preventing, I expect to hold quarterly meeting with the church at Seventy Six, Beaver Co., Penn., April 7, 8. We are anxious to see a good attendance at this meeting.  
L. A. WINK.

QUARTERLY meeting for Dist. No. 11, Kan., will be held with the Fort Scott church at the usual time, April 14, 15. Brethren, this is the Lord's work, therefore come out. We hope every librarian of the district will be present.  
J. H. COFFMAN, Director.

THE quarterly meeting for Dist. No. 8, Iowa, will be held at Council Bluffs, April 7, 8. We very much desire all the librarians to be present with their books. Come, brethren, to this meeting. Eld. J. H. Morrison will be there, and we expect a profitable time.  
L. P. JACOBSON, Director.

THE quarterly meeting for Dist. No. 2, Ill., will be held at Rockford, April 14, 15. It is desired that there be at this meeting a good representation from every church and company of Sabbath-keepers in the district. The librarians, especially, should be present. Bro. Hutchins, our State agent, is expected to be with us to give instruction in that canvassing work. All who think of engaging in that branch of the work in the near future, should attend this meeting, or correspond with me at Warren, Ill., before that time, as we expect to organize then for the spring and summer campaign. Now, dear brethren and sisters, it is a long time since we have had a district meeting in Dist. No. 2, and let there be a general rally. The Lord is soon coming! Let us act as though we believed it.  
D. W. C. MONNETT, Director.



No providence preventing, I will meet with the churches in Maine, as follows:—

QUARTERLY meeting for Dist. No. 6, Neb., will be held with the Stearns Prairie church, commencing Friday evening, April 13, and continuing over Sunday.

THE Seventh-day Adventists of Boston and vicinity meet for worship every Sabbath (Saturday), in United Fellowship Hall, 1371 Washington St., Corner of Union Park St.

THE Lord willing, I will hold quarterly meetings in Kansas, as follows:—

QUARTERLY meeting for Dist. No. 2, Kan., will be held with the Clyde church, April 14, 15. We hope to see our churches well represented, as we could not hold our district meeting last January, on account of the storm.

THE quarterly meeting of Dist. No. 7, New England, will be held at Boston, Mass., April 14, 15. We very much desire to see all the librarians present, and all the brethren and sisters who can come.

QUARTERLY meeting for Dist. No. 1, Neb., will be held with the Decatur church, April 14, 15. As there has been some change in the work, I hope to see every business agent present, and as many others as can come, so that we may lay plans for more and better work in the future.

A QUARTERLY meeting for Dist. No. 7, Illinois, will be held at the Martinsville church, Clark Co., on Sabbath and Sunday, April 7, 8. We hope to see all the scattered brethren and sisters present.

THE quarterly meeting for Dist. No. 2, Ohio, will be held at Belleville, Richland Co., April 14, 15. We hope to see a good representation from every church in the district, as matters of importance in the interest of the T. and M. and mission work will be considered.

MEETINGS will be held in Dist. No. 3, Mich., at the following places:—

Obituary Notices.

PARVILLE.—Died at Normal, Ill., Dec. 31, 1887, of heart disease, Sr. Julia Parville, wife of G. H. Parville, aged 29 years and 9 months. She had been in failing health for several years, but bore her sickness with much patience.

GUNNISON.—Bro. Hal Gunnison died at Athens, Ill., March 11, 1888. He was a firm believer in the doctrine held by the S. D. Adventists. He leaves a wife to mourn his loss.

WILSON.—Died at Georgetown, Ottawa Co., Mich., March 10, 1888, Hattie, infant daughter of H. B. and Clara H. Wilson, aged five months and twenty-one days.

PIERCE.—Died Sept. 7, 1887, at Burton, Harvey Co., Kan., Sr. Charlotte T. Pierce, in the fortieth year of her age. Sr. Pierce was brought up to reverence the fourth commandment, her parents having been S. D. Baptists.

LEWIS.—Died of pneumonia, at his residence in Rich Valley, Pa., Feb. 18, 1888, Philip Lewis, aged seventy-one years. The deceased was one of the oldest and most highly respected citizens of Shippen Twp., beloved by a large circle of friends.

JOHNSON.—Fell asleep in Jesus, in Arabela, Tuscola Co., Mich., Feb. 13, 1888, Sr. Alice Johnson. She was born in Battle, Sussex Co., England, Feb. 2, 1847.

ERKINS.—Died from a relapse of pleuro-pneumonia, at Battle Creek, Mich., March 3, 1888, Mrs. E. Lizzie Erskine, wife of Ralph Erskine, aged 34 years, 10 months, and 3 days.

MANN.—Died at Gilmanston, Wis., Feb. 23, 1888, after an illness of one month, Louisa Mann, in the ninetieth year of her age. Deceased was the daughter of Deacon Benjamin Mann, and was born in Randolph, Mass., May 11, 1798.

HAYES.—Died in Thomasville, Ga., Oct. 19, 1887, Mrs. Sarah Ellen Hayes, aged 52 years, 8 months, and 15 days. At the age of twelve she was converted and united with the Methodist Church.

GRIFFIN.—Mary E. Griffin, wife of John Griffin, and daughter of Jesse and Charless Nelson, died of typhoid fever near Jonesboro, Ind., Feb. 4, 1888, aged 27 years, 6 months, and 29 days.

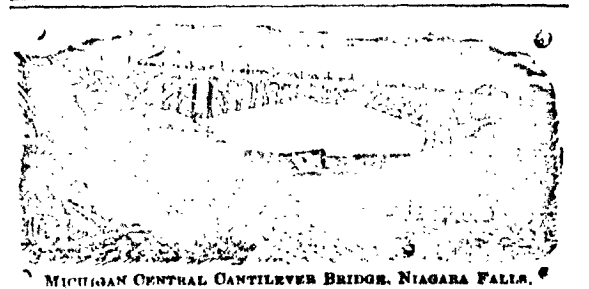
CHAPMAN.—Addie R. Chapman, wife of Bro. E. A. Chapman, and daughter of Bro. N. N. Lunt, died in Oakland, Cal., at 6 A. M., Thursday, Feb. 23, 1888, aged 28 years, 2 months, and 11 days.

Publishers' Department.

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

WANTED.—Homes for boys. Any one desiring to adopt a boy should address the undersigned at Battle Creek, Mich., care REVIEW AND HERALD.

Travelers' Guide.



MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

Table with columns for TRAINS EAST and TRAINS WEST, listing stations and departure times.

Connects with railroads diverging. \*Connects with L. E. and W. and L. N. A. & O. †Connects with C. W. & M. ‡Connects with G. R. & L. and L. S. & M. §Connects with L. S. & M. S. and Grand Trunk.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing stations and departure times.

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

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 27, 1888.

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The special course in the College is still progressing favorably, with increasing interest.

The Lord by the prophet gives the rule by which those who wish to serve him should govern themselves. They should hold themselves ready to do his bidding at the first call. The directions are found in Isa. 6: 8: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." It is a good position to be in, to stand ready to respond, "Here am I, send me;" but it is not so well for one to go before he is sent. Yet some take such a course that if the Lord should say to them, "Whom shall I send, and who will go for us?" they would have to say, not, "Here am I; send me," but, "Lord, here am I; I've been."

It seems necessary frequently to call the attention of those sending mail to foreign countries, to the necessity of paying postage *in full*. We have received notice from the Scandinavian mission, in Christiania, Norway, that nearly every mail brings them one or more letters or packages from distant fields, upon which the postage has been underpaid; and the consequence is that the mission has to pay the full amount on each, which is usually from ten to twenty cents. None of our foreign missions are rich enough to do business in this way; so please remember that all mail matter sent to them must have postage prepaid in full.

It is often amusing to learn the ideas which some people entertain of the Seventh-day Adventists. For instance, a lady was visiting a friend in Battle Creek, who is a member of our denomination. This lady had reported that those Adventists there in Battle Creek "did nothing but worship the S-a-b-b-a-t-h, worship the S-a-b-b-a-t-h." She professed to find her opinion on this point greatly strengthened by her visit to this place. It happened on this wise: Attending service with her friend at the Tabernacle one Sabbath morning, an opening hymn was selected

from the Sabbath department of the hymn book, where the reader will observe over the pages the running title, "Worship—The Sabbath," the word "worship" denoting the department to which that portion of the book is devoted, and the words following the dash, "the Sabbath," denoting the particular subject treated by the hymns there found. Glancing at the open hymn book, her eye fell on this running title: "Worship—The Sabbath," whereupon she went away and reported, "I knew they did nothing but worship the Sabbath; for I attended worship with my friend one day, and there I found it right in their hymn book, Worship the Sabbath! worship the Sabbath!" The problem is, how we shall safely navigate our frail bark through a world of such discerning observers.

Eld. R. M. Kilgore occupied the Tabernacle pulpit, Sabbath forenoon, the 24th, giving a comprehensive presentation of the subject of tithing. The obligations which all men are under to God were set forth in a clear light. There are three separate and distinct considerations, on any one of which men are under obligation to devote their entire service to God: First, by creation we belong to God wholly; Secondly, having sold ourselves to sin, we have been purchased back by the blood of Christ, and hence are the purchased property of the Redeemer; Thirdly, having been created, and then purchased from the fatal bondage of sin, we have no capital to do business on, till we receive it all from Heaven. All our health, strength, talents, and opportunities of life, are given us of God. Now, if we were able to do for ourselves what is embraced under the first and second of these headings, we ought to be wholly God's from our dependence on his free gifts. If we were able to do for ourselves the second and third, we are wholly God's by creation. If we could do for ourselves the first and third, we would still be wholly God's by purchase. And when we put these all together, how intensified ought to become our feelings of obligation to God! Yet of the time and means he gives us, he reserves only a small fraction to himself, one seventh of the former, and one tenth of the latter; and this, not because he needs it at all, but that we may have a stated manner of testifying to our remembrance of him. Shall we ignore such obligations, and abuse such liberality by robbing God in tithes and offerings? That is the question for this people to answer; and on the answer, not in words only but in deeds also, both being made to harmonize with his will and word, will depend the blessings which we hope for in the near future, but which can be bestowed upon no other conditions.

Those who believe that God's plans and providences have been running through the history of the world in disjointed fragments, broken pieces, and independent divisions, would do well to ponder the following remark by Charles Merivale, B. D., author of "The Conversion of the Northern Nations." The classes we refer to are such as believe that the past dispensations have no connection with the present, and the Old Testament no connection with the New, but that God, having instituted various plans at different times, as each one proved a failure, started out each time with an entirely different and independent plan to carry out his purpose. And hence the gospel has nothing to do with what went before. But the only view of this matter which is at all reasonable or consistent, is that set forth by Mr. M. in the following eloquent passage. He says:—

It is well to hold fast the assurance of the continuity of God's providence in the spiritual guidance of our species. To be convinced that, as we can discover no entirely new creation in the progress of material things since the first beginning we can trace of them, so neither has there been any entirely new moral or religious revelation vouchsafed to us. The same God has been over all his works, both the material and the spiritual, from the beginning, animating, amending, informing, indoctrinating his moral creation from time to time, in an appointed order and sequence, but never entirely breaking with the past, and effecting a new creation without using the materials of the old. Our religion is an historical one! It is the history of religious progress. The Scriptures of the Old and the New Testament testify to a progressive development of divine truth. The verities imparted to the patriarchs are still the foundation of the religion of Jesus Christ."—*Doyle Lectures, 1865, by Charles Merivale, p. 6, preface.*

"Bibellesungen ueber die Gegenwaertige Wahrheit" is the title of a little volume of Bible readings in the German language. The volume contains 64 pp., and

is bound in a heavy, neat, paper cover. Our German brethren have long desired something of this kind, and we trust that they will show their appreciation by ordering freely. The low price of only fifteen cents each will enable every one to have a copy. Orders should, of course, be sent through the various T. and M. societies.

We are also glad to learn from the Pacific Press that the German "Life of Christ" meets a most encouraging sale.

### PROTESTANT POPERY.

A BROTHER in London, Eng., has sent us a clipping from the *Daily News* of that city, giving an account of the funeral of A. H. Mackonochie, a popular preacher of the Church of England. There is nothing remarkable in the fact that a clergyman should die and have a funeral; but the remarkable feature in this case was the manner of conducting the ceremonies on this occasion. The services were a complete reproduction of what might have been seen, if the subject had been a zealous papist, and the funeral a Romish one. Mass after mass was said, candles were kept burning by the coffin, the crucifix and candles borne in the procession, etc. And this in a church calling itself Protestant. It is only another straw in the current showing how the old sorceress is again weaving her spell and spreading her influence over Christendom. Such signs of relapse and defection are most sad. And it would almost seem to be time for some new Elijah to raise again the cry, "If the Lord be God, follow him; but if Baal, then follow him."

### THE CLIMAX REACHED.

A FRIEND has sent us a clipping from the *Champion City Times*, published in Springfield, Ohio, which gives, revised and enlarged, the now familiar canard about the "excited Adventists," and the "end of the world in 1888." The writer, a correspondent from Richwood, O., takes his cue from the article which first appeared in the *Chicago Tribune*, and with the usual reportorial fondness for accuracy of statement, proceeds to transfer the whole scene of the *Tribune* correspondent's interview to Richwood and Nevada, Ohio, alluding to certain well-known parties in this city as residents of Nevada, and putting the utterances which the *Tribune* ascribed to other parties here, into the mouths of alleged citizens of Richwood. The story was "thin" enough when it first appeared several months since, but in the diluting process it has undergone in going the rounds of the secular and religious press, it has become so exceedingly thin that it may be reasonably doubted whether even the most gullible can now be made to swallow it. In this latest version the climax of absurdity seems to have been reached, and if it be true that the Devil ever overshoots the mark in his mad attacks upon the truth, he has certainly done so in the present instance, as the inhabitants of the above-named towns, and of many other places, must be ere this aware.

L. A. S.

### NOTICE TO DAKOTA CHURCH CLERKS AND TREASURERS.

THE office of Conference secretary has recently been vacated, and it has been thought best to appoint Bro. Geo. J. Powell to fill the vacancy. All church clerks and treasurers should now send their quarterly reports to him, and all quarterly reports from laborers in the employ of the Conference should be sent to the same place. Address Geo. J. Powell, Sioux Falls, Dak., Box 1085. CONFERENCE COMMITTEE.

For a person to become possessed of the idea that he is already saved, simply by virtue of having accepted and professed faith in the sacrifice of Christ in his behalf, is certainly a great mistake, and we look with pity and concern upon those who have fallen into this delusion; but there is another mistake almost as bad, and doubtless quite as common, and that is to go to the other extreme, and act as though we regarded our ultimate salvation as out of the question, or something extremely doubtful. When we have complied with the conditions of salvation, we ought to entertain the firmest conviction, not that we are already saved, but that we ultimately will be saved, and manifest a lively hope and expectation of this in our bearing and deportment. To take any different view, or adopt any other course, is to cast discredit upon the revelation God has given us of his infinite love, and the boundless provisions of divine grace.

L. A. S.