

THE REVIEW AND HERALD

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 ETERNAL GOD IS THY REFUGE." DEUT. 33:27.

BY TORIA A. BUCK.

Down upon the earth's dark lowlands, bright the lights of
God have shone,
Where he sits, with lifted scepter, on his bright and
gleaming throne,
Just behind the cloudy pillar, keeping watch above his own.

Hark! the sea; its waves are sounding on the shores of ev-
ery clime,
While the voice of our Redeemer rings above in tones sub-
lime,
And the old world swings in silence down the changing
grooves of time.

Shall we faint or shall we falter at the burdens we must
bear?
No! the ranks are moving onward, flags are waving, bugles
blare,
And the sabers swung aloft, leave glancing circles in the
air.

Perish every foul ambition, while the great Creator's plan
Sweeps from glory unto glory, making strong the heart of
man;
And the Prince of our salvation marches with us in the
van—

Marches with us o'er the highlands, where the lights and
shadows play.
Though our camp is on the mountain, yet we cannot go
astray,
And we've learned the "swing of conquest," as we march
along our way.

Lo! along time's misty borders waves are breaking on the
shore,
All the hosts of heaven are charging, with their shining
ranks before;
And the call of angels' bugles sounds above the thunder's
roar.

And the breath of God eternal has across our spirits blown,
Where he sits, with hand uplifted, on his radiant, gleam-
ing throne,
Just behind the shadow, keeping watch and ward above
his own.
East Randolph, N. Y.

The Sermon.

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

"SEARCH THE SCRIPTURES."

BY MRS. E. G. WHITE.

TEXT: "Search the Scriptures; for in them ye think ye
have eternal life: and they are they which testify of me."
John 5:39. "To the law and to the testimony: if they
speak not according to this word, it is because there is no
light in them." Isa. 8:20.

We are thankful that we have a sure word of
prophecy, so that none of us need be deceived.
We know that there are heresies and fables in our

*Morning talk at Copenhagen, Denmark, July 21, 1886.

world at the present time, and we want to know
what is truth. It becomes us to search carefully
for ourselves that we may gain this knowledge.
We cannot do this with a mere reading of the
Scriptures, but we must compare scripture with
scripture. We must search the Scriptures for our-
selves, so that we shall not be led astray; and
while many may be led astray because there are
all kinds of doctrines in our world, there is one
truth. Many may come to you and tell you that
they have the truth, but it is your privilege to
search the Scriptures for yourself. "To the law
and to the testimony: if they speak not according
to this word, it is because there is no light in
them." We must be acquainted with the Script-
ures ourselves, that we may understand the true
reason of the hope that is within us.

The apostle tells us that we are to give to every
man that asks us a reason of the hope that is
within us, with meekness and fear. "The en-
trance of thy words giveth light; it giveth under-
standing unto the simple." It is not enough to
merely read, but the word of God must enter into
our hearts and our understanding, in order that
we may be established in the blessed truth. If
we should neglect to search the Scriptures for our-
selves, that we may know what is truth, then if
we are led astray, we are accountable for it. We
must search the Scriptures carefully, so that we
will know every condition that the Lord has given
us; and if we have minds of limited capacity, by
diligently searching the word of God we may be-
come mighty in the Scriptures, and may explain
them to others.

Every church that shall be raised up in this
kingdom should be educated in regard to this truth.
"The harvest truly is great, but the laborers are few."
The teachers that shall present the truth, cannot
stand by you to see that you do not embrace the
errors that are flooding our land; but if you are
established in the Scriptures, you will feel the re-
sponsibility and will search the Scriptures for your-
selves, so that you may be a help to others. Now,
the small churches, although they are but few,
may be a power for the truth. Every one should
feel that a solemn responsibility rests upon him to
build up his little church in the most holy faith.
The very fact that there are only a few, should
cause every individual member to seek most ear-
nestly for a living connection with God; because
the giving of the truth to those around you de-
pends upon the influence that you exert.

Christ has said, "Ye are the light of the world;"
therefore you must put forth every effort to let
that light shine. The only way for you to know
that you have the true light from heaven, is to
compare the light you have received with the
Scriptures. Josh. 1:8, 9. Now, Joshua was to
take the position of Moses and lead the children
of Israel in council. And there was a warfare be-
fore them, if they were to drive the intruders out
of the land. Joshua was to carry the Spirit of
the Lord with him in all he should do. And
he was to carry this Spirit with him by being obe-
dient to all of God's requirements. He was to
meditate day and night, that he might know that
he was doing God's will. You will meet, as I
have, with people who profess to be sanctified,
holy. Now, there is a bewitching influence carried
with this doctrine. They will state to you won-
derful exercises of mind, to show you that the Lord
is leading them and teaching them. Then how
can you tell but that the Lord is leading them?

Well, there is a test: "To the law and to the
testimony; if they speak not according to this
word, it is because there is no light in them."

If it stirs up the enmity of the human heart
when the Lord, the great Jehovah, is mentioned,
you may know the person has no connection with
God. People may claim that they have great faith
in Jesus, and that there is nothing you can do but
that Christ will do for you. Now, when Christ
shall call forth the dead, it depends wholly upon
your course of action whether you have a resurrec-
tion to life eternal, or a resurrection to damnation.
Thus they get these truths all mixed with error,
and they cannot tell what is truth; and if asked
to sit down and search the Scriptures with you,
to see what saith the Lord, I never knew a case
but the answer was that they had no need to
search the Scriptures, for the Lord told them what
to do.

The voice of God is speaking to us through his
word, and there are many voices that we will hear;
but Christ has said we should beware of them who
will say, Here is Christ or there is Christ. Then
how shall we know that they have not the truth,
unless we bring everything to the Scriptures? Christ
has warned us to beware of false prophets
who will come to us in his name, saying that they
are Christ. Now, if you should take the position
that it is not important for you to understand the
Scriptures for yourselves, you will be in danger of
being led away with these doctrines. Christ has
said that there will be a company who in the day
of retributive judgment will say, "Lord, Lord,
have we not prophesied in thy name? and in thy
name have cast out devils? and in thy name done
many wonderful works?" But Christ will say,
"Depart from me, ye that work iniquity."

Now, we want to understand what sin is; that
it is the transgression of God's law. This is the
only definition given in the Scriptures. Therefore
we see that those who claim to be led of God, and
go right away from him and his law, do not search
the Scriptures. But the Lord will lead his people;
for he says that his sheep will follow if they hear
his voice, but a stranger will they not follow.
Then it becomes us to thoroughly understand the
Scriptures. And we will not have to inquire
whether others have the truth; for it will be seen
in their characters.

The time is coming when Satan will work mira-
cles right in your sight, claiming that he is Christ;
and if your feet are not firmly established upon
the truth of God, then you will be led away from
your foundation. The only safety for you is to
search for the truth as for hid treasures. Dig for
the truth as you would for treasures in the earth,
and present the word of God, the Bible, before
your Heavenly Father, and say, Enlighten me;
teach me what is truth. And when his Holy
Spirit shall come into your hearts, to impress the
truth into your souls, you will not let it go easily.
You have gained such an experience in searching
the Scriptures, that every point is established.
And it is important that you continually search
the Scriptures. You should store the mind with
the word of God; for you may be separated, and
placed where you will not have the privilege of
meeting with the children of God. Then you will
want the treasures of God's word hidden in your
hearts, and when opposition comes around you,
you will need to bring everything to the Scriptures.

You are not to be discouraged or faint-hearted.
The word was given to Joshua, "Be strong, and

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of a good courage ;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected ; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. There is more to do than just to give discourses in the desk. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord.

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.

IMPORTANT TESTIMONY FROM EMINENT AUTHORITY CONCERNING THE LAW AND THE BIBLE.

[THE scriptural foundation upon which the Seventh-day Adventist Church is built, viz., "the commandments of God and the faith of Jesus," is not new, as the following testimony will show, and should not now be peculiar. CHAS. L. BOYD.]

"All doctrine that casteth a mist on these two, to shadow and hide them, I mean the law of God and mercy of Christ, that resist you with all your power. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world no more than that without which I cannot keep his laws."—*William Tyndale, Translator of the Scriptures*, burned at the stake for his faith, in the town of Vilvorden, Eng., 1536.

"Give me understanding, that I may learn thy commandments." "O, how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me."—*David, King and Psalmist of Israel*.

"For Adam's breaking of God's precepts we had all been lost, if Christ had not redeemed us again; and as Adam broke the precepts, and was driven out of paradise, so we, if we break God's commandments, shall have damnation, if we do not repent and ask mercy. I never preached willingly or willingly anything against God's holy word, or contrary to the true faith; but have always, for my little learning, set forth the honor of God, and the right obedience to his law."—*William Jerome and Thomas Gerreard*, burned at the stake at Smithfield, London, 1527.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."—*Solomon, King of Israel*, B. C. 977.

"First, and chiefly, since I came to this realm I taught nothing but the commandments of God, the twelve articles of the creed, and the Lord's prayer in the mother tongue. I never taught anything against the Scriptures, which I shall by the grace of God make manifest this day, being ready to suffer death for it." "When Messiah comes, he shall restore all things, and he shall not abrogate the law, which was given to our forefathers, as ye do."—*George Wishart*, put to death for his faith and teaching, A. D. 1527.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."—*Moses, Prophet of God and Type of Christ*, died in Mount Nebo, B. C. 1451.

"I stand not to mine own opinion, I take God

to witness, but only to the Scriptures of God, and that all those who stand here can witness with me, and nothing but the Scriptures."—*John Newman*, burned at the stake, for his faith and teaching, at Saffron, Walden, Aug. 31, 1555.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—*Isaiah, Prophet of God*, B. C. 742.

"So speak ye, and so do, as they that shall be judged by the law of liberty."—*James, Apostle of Jesus Christ*, martyr for the faith about A. D. 63.

"Do we then make void the law through faith? God forbid: yea, we establish the law." "Wherefore the law is holy, and the commandment holy, and just, and good."—*Paul, Apostle of Jesus Christ to the Gentiles*, who suffered martyrdom about A. D. 64.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Thus have ye made the commandment of God of none effect by your tradition." "But in vain they do worship me, teaching for doctrines the commandments of men." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Jesus, the Son of God*, crucified A. D. 31.

SLEEPING IN CHURCH.

BY ELD. J. O. CORLISS.

It seems strange how easily some can fall asleep in church. Let these very persons sit down in their own homes, and they would have no difficulty whatever to keep awake. But let them go to church, and immediately there comes over them a lethargic feeling that they do not seem to have power to repress. One must feel wretched who desires to keep awake in meeting, and finds himself sinking into unconsciousness, in spite of his efforts to the contrary. To that person who has resolutely kept his eyes open in church until they grew glazed and dim, and everything around him seemed to be uncertain, the situation is anything but pleasant. He is glad when the service is over, and he can get away from the place.

A meeting of this sort cannot be of very great spiritual advantage to any one. Indeed, the less of such occasions for any one, the better. To say nothing of the dishonor one does to God by thus sleeping in his house, the harm he does to himself and others, spiritually, would be hard to estimate; for he not only begets in himself indifference in the house of God, but casts a wrong influence on all around him. Some contend that they cannot help the matter. In some cases this may be true; but they are evidently few. If the cause were removed, the habit would depart with it. From recent observation, the writer is satisfied that there are only two prominent causes of this very common but pernicious custom. One of these may be found at home, the other at the church.

It will be observed that those who are least troubled in this direction, are generally not very hearty eaters. They never eat so much as to feel uncomfortable. Could those who work hard, and eat heartily all the week, restrain their appetite a little Sabbath morning, they would find themselves better able to resist the sleepiness that overcomes them so regularly when attending church. We do not wish to enter into the physiological reasons for this; but if any one will stop a moment to think, he will remember times when he has eaten more heartily than usual, and upon sitting awhile after, has found himself almost unable to keep awake. This will apply to eating heartily just before sitting down in church.

But the greatest cause of this difficulty is found in defective ventilation in the church itself. It will be noticed that when nearly all appear sleepy, and the windows are lowered enough to let a strong current of air through the room, everybody brightens up, and the difficulty disappears. Some, it is true, do not like to have the house so cold as the circulation of air makes it; but one does not suffer nearly so much from the cold as from the stupor produced by the excessive heat and lack of fresh air.

When meetings are being held continuously,

great care should be taken to properly ventilate the house. When one meeting closes, all the windows should be opened, that all the foul air may escape. Then the room should be heated to seventy degrees, but never higher than that. Instead of doing this, some sextons shut the house as soon as the meeting closes, to save fuel and expense in heating it anew for the next meeting. Then the house is heated to eighty or eighty-five degrees, and if the fires get down a little he fills up the stoves during service. Perhaps at the same time the windows are tightly closed, and steaming with the collected breaths of a houseful of people.

Under these circumstances, it cannot be wondered that "many sleep"; for the poor preacher himself has all he can do to think of his discourse and connect the parts intelligently, because of the pressure on his brain. Were he not exerting himself with all his power, he, too, would succumb to the deadening effect of the atmosphere. It may be repeated here, that the suffering because a house of worship is a little cool, would not be half so tormenting as the stupefying feeling that one tries to resist in an over-heated and poorly ventilated house. These are suggestions that may yet be found to work well before the cold weather of the present season is over. Try them, brethren.

THE SIN OF BACKBITING.

BY E. HILLIARD.

THERE is scarcely a sin that the professed Christian is so apt to fall into as that of backbiting. Some seem to feast upon the imperfections of others. They will take you aside in a confidential way, and with an enthusiasm worthy of a better cause, will begin to unravel their brother's or their sister's character. They will tell you how stingy this or that brother is, or how sister A or sister B has sinned, until you begin to think that every one is wrong save yourself and your informer, and perhaps if you could hear the conversation an hour or so after your departure, you would lose your good opinion of yourself. How unpleasant! How painful to listen to their secret calumny!

Our hearts ought to be all aglow with the love of God. If they were, how painful it would be to us to witness our brother going astray! Instead of being so anxious to tell others of his failures, we would watch the opportune moment to help him to see himself and turn from his sinful course.

Did you ever win a brother by repeating the tale of his errors? Did the erring one ever come and bow before you in tears because you had published his sins far and wide? Is it the course that Jesus took to change the sinner? Did he take John one side, and confidentially whisper in his ear what a stingy, covetous fellow Judas was? Do you think he took pleasure in repeating to his friends how Peter swore and lied about him? how gently he reproved him by asking him the triple question, "Simon, son of Jonas, lovest thou me more than these"? Then as a token of his confidence and love, he adds: "Feed my sheep." Oh gentle, loving Jesus! How little our lives resemble his! The course that the Saviour took with Peter touched a responsive chord in his heart that beat true to the cause of his Master till the day of his death. Such love is precious, and how many hearts stand in need of the same love and tenderness?

You may say that it will not always do to sympathize with him who is in error. True; but do you think you can drive any one to repentance? Do you not know that it was the long-suffering, forbearance, and goodness of God that led you to repentance? Rom. 2:4. If a man had spots of mud upon his clothing, and refused to clean them off, would you throw more upon him? It would be just as consistent to do so, as to try to make one repent by telling his neighbors of his failures.

It is a spirit of kindness and forbearance that leads the erring to repent. Have you not sometimes gone to the poor discouraged one, and told him of the failures that you had made, and how Jesus forgave and loved you? Did you notice how quickly the heart softened and tears of penitence flowed? Was not your own heart melted into tenderness? Oh, how much better to weep and pray with the erring, than to drive and scold and backbite!

It is often the case that the moment the one at fault hears that you have repeated his failings, a

spirit of rebellion and hatred rises in his heart toward you, and he will watch you as closely as the hound watches his game, and the first misstep you make will be magnified and reported far and near. "If ye bite and devour one another, take heed that ye be not consumed one of another." How Satan loves to see such work! How pleased he is to see those who profess to be working for Christ, doing *his* work so effectually!

Why is it that people love to pour into the ear of their neighbor the sins of another? Why do n't you sit down and tell your friend how stingy you are? how you have cheated this or that man, or committed this or that sin? Ah! it is n't so pleasant, is it? While you were relating your brother's sins, did not some of your own iniquity press in upon your mind?—Yes; but how charitable you are with self, to avoid mentioning it, and to put the disagreeable thing out of mind. Sometime after you have indulged in gossiping, go and sit down quietly by yourself, and read Ps. 130 : 3, 4.

The poor brother or sister who is not present to make a defense against your exaggerated statements, is obliged to bear their influence. Shame on the professed follower of Christ, who has not the moral courage to go to his brother in kindness, and tell him his faults. It may be that the gates of heaven will close against your brother because of the sin he has committed, but be assured that they will close against you, too, and both of you will be found outside; one because he committed the sin, the other because he delighted in reporting it. The eagerness with which some seize the opportune moment for telling the faults of another, is *prima facie* evidence that they rejoice in their iniquity. If we loved our neighbor as ourselves, we would be no more eager to report his failings than our own. He who can dissect his brother's character behind his back without any compunctions of conscience, is truly in a deplorable condition. Whether the work of reporting is done in malice or in a visiting spirit, it is most disheartening and detrimental to the one in error. Oh, how little we realize the power of our words! "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. 18 : 21.

When the habit of gossiping or backbiting is once formed, it is very hard indeed to overcome it. We find ourselves overtaken in the fault before we are aware of it. The following scriptures committed to memory, or framed as a motto and hung upon the walls of our room, will greatly assist us in overcoming this terrible sin: "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." "A froward man soweth strife: and a whisperer separateth chief friends." "Lord, who shall abide in thy tabernacle? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Mendon, Mich.

THE MENTAL AND THE PHYSICAL.

BY N. J. BOWERS.

SOLOMON tells us that "much study is a weariness to the flesh." Eccl. 12 : 12. The wise man seems to have known something of the relation of mind and matter. Why should study weary the flesh, if mental operations have nothing to do with our physical organization, or the physical organization with them? The truth is, mind has its basis in matter, and its manifestations are modified by physical conditions. Severe study will often bring on headache and inflammation of the brain, and brain fever will affect mental operations. If mind were wholly distinct from organization, there could be no such thing as mental disease—insanity. The brain is out of its normal condition, structurally or functionally, and hence those aberrations of mind in all their various degrees. Mental exercises could not weary the flesh, if there were no correlation. There is a physical basis of life and mentality, and this being true, the doctrine of the immortality of mind apart from material relations, is an error of the greatest magnitude.

—Take the Bible as a book of ethics, and nothing can take its place, and no man can afford to have its place usurped. Take it as a teacher of morals, and nothing can compare with it in worth or power. —Hudson.

THE TRIALS' REFINING.

BY FANNIE BOLTON.

Ah! I was weary and breathless, my soul had suffered much,
And I questioned, amid my trial, the reason for this strange dealing.

Why was the cross so thorny that I bled at its every touch?
And prayer brought no relief, and the twilight hymn no healing,
And over my soul, as I pined for Christ, a sense of despair was stealing.

Oh! had he left me to sob alone with no pity for me, or feeling?

I must have fallen asleep, I was weary with trial and tears;
And Nature is kind, and will hush us to rest in spite of sorrow.

Like a tender, compelling mother she soothes our fears,
And drowns in her bosom of sleep the thoughts of to-morrow,
And bids our doubts turn into dreams till they borrow
A fantasia of grotesque shapes, to make light of sorrow.

I must have fallen asleep, like a tired child at prayer.
The tears were on my cheeks, and the darkness thickened;—
But, suddenly, at my side and exceeding fair
A glorious Presence stood, and my pulses quickened;
But his brow was so scarred, and his hands so pierced, I sickened
To think what he must have suffered when sorrows thickened.

He spoke, and his voice was the music of love and home,
Like fragrance to fevered souls, to the parched flowers, sweet raining:

"Come, child, with me"—and I stood in an artist's room.

The block of marble grew 'neath the chisel's mauling,
In shape divine, and with every rending gaining
A glory unknown before, for the moments' paining.

"Come with me," and he led me again with him,
Where the heat of the furnace glowed, and within its shining
The gold and the silver quivered and melted, dim,
And I sighed to think of the furnace's heat, repining;
And, again, rejoiced, as I saw in the gold outlining
The features of my sweet Lord for the hours' refining.

"Come with me," and again 'mid the potter's clay,
I stood and watched, while the clay was crushed for molding;

Then kneaded and moistened, to mold in the molder's way;
Then turned on the wheel, into this and to that fair holding,
Till fashioned a vessel of worth; then the oven's folding;
Then polished and flowered, and fit for the king's beholding.

"Come with me again," and I stood in a vineyard bright,
And the husbandman trained the vine to a shapely bower,
Then cut the branch and the shoot and the tendrils light,
Till I sighed to see all the bleeding branches lower,
And the blossoms fall, and the lofty vineyard cower;—
But I knew the fruit would but thicken for that sad hour.

And the glorious One beside me gave me a book,
And I read in its leaves the words that I long have cherished,

"I am the Vine, ye are the branches." Look,
How the branch in me was pruned till it thrived and flourished.

The bleeding branch hath the life of the Vine not nourished?
Its flower has never fallen in vain, its fruit ne'er perished.

If the chisel falls, 't is to make thy beauty clear.
If the heat of the furnace tries thee with its enfolding,
Rejoice in the fire, the Refiner counts thee dear;
And yield to the wheel and the Potter's delicate molding.
He would fashion thee with his flowers and polished golding,
And make thee fit for the court and the King's beholding.

"Sometime, and remember this in the fire,
The Refiner will see his glory within the lining,
And his heart will rejoice as he bids thee, "Come up higher,"

And arrays thee there, where all of his jewels are shining.
The cross is cruel, but I bore it without repining,
To teach thee how to endure in the trials' refining.

WILL THERE BE KINGS WHEN CHRIST COMES?

BY ELD. M. E. KELLOGG.

A MINISTER of forty years' experience opposes the views of the Seventh-day Adventists upon the seventh chapter of Daniel, and the nature of the kingdom to be set up as there described. He claims that the thrones cast down (verse 9) are the thrones of earthly empires, and that in their places a series of republics is to be set up, of which the United States is the beginning. He also thinks the same idea is conveyed in the words, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,

whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27. He understands from this verse that the power is to be given to the *people*—the people being *saints* at that time.

His position, then, is simply this: Monarchical forms of government are to give way before the advent, and be succeeded by governments of the people, who are all, or nearly all, converted; so that the saints really have dominion over the earth. These are very important statements, and, if true, will agree with the general tenor of God's word in regard to the condition of the world at the time of the advent.

Coming, then, directly to the point at issue, we ask, Will there be kings reigning on the earth when Jesus appears the second time? Let the word of God, before which so often fall the opinions of men, decide this question. Any one who reads with any attention, the 24th chapter of Isaiah, must see that it relates to the events of the last days. The prophet looks down to the time when the "Lord maketh the earth empty, . . . and turneth it upside down, and scattereth abroad the inhabitants thereof" (verse 1); when "the inhabitants of the earth are burned, and few men are left" (verse 6); when "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly," etc. The apostle Peter, describing the coming of Christ and the burning day in unmistakable language, uses the word "dissolved," the same word used by Isaiah: "Seeing then that all these things shall be dissolved," etc. 2 Pet. 3 : 11.

Now, does Isaiah tell us anything of the nature of the governments of earth when that great day is ushered in?—He certainly does: "And it shall come to pass in *that day*, that the Lord shall punish the host of the high ones that are on high, and the *kings* of the earth upon the earth." Verse 21. The minister whose position we are examining, must think Christ's coming, as here described, a little *premature*; for, according to this prophecy, the monarchies will not all have given way to republics when the Saviour comes. And, indeed, his coming will be *premature* to the great mass of mankind. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21 : 35.

The sixth chapter of Revelation furnishes the most decisive proof that there will be kings reigning on the earth at the time of the advent. Thus we read of the events under the sixth seal: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the *kings* of the earth, and the great men, and the rich men, and the chief captains, . . . hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Verses 14-16. And they certainly must tell the truth when they exclaim, "For the great day of his wrath is come; and who shall be able to stand?" Not only will there be kings when Jesus comes, but also the papacy—that monstrous anti-Christian system of wickedness which has made and unmade kings at will, and whose power to-day is greater than any one king of Christendom, is to continue its opposition to Christ until the very end of time.

Referring once more to Daniel 7, we find that the prophet sees the great empires of antiquity,—Babylon, Medo-Persia, Greece, and pagan Rome,—each represented by an appropriate symbol, pass before his vision. A change then comes over the Roman beast, and the "little horn" is developed, which all Protestants believe to be a symbol of the papacy. Of this power we read: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Verse 11. He does not say that he saw the papacy changed or converted, or that any other power took its place; but that he saw him go alive into the burning flame. And he also saw that those powers which preceded the papacy did not meet such a tragic fate: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." Verse 12. Babylon, Medo-Persia, Greece, and pagan Rome are the other beasts here referred to. They did *not* go into the burning flame, but had their dominion *taken away*; and this was accomplished as each in turn gave way to its successor. But the papacy meets a far more fearful fate. This

power which wore out the saints of the Most High, and gave so many of the people of God to the flames, goes into the flames itself. Paul tells us that this punishment comes upon the papacy at the advent of Christ: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. Then will it be said, "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." Rev. 18:6.

We have now seen that not only monarchical forms of government, but also the papacy will be in existence when the Lord comes, and then God will "punish the host of the high ones that are on high, and the kings of the earth upon the earth," and will hurl the beast, or papacy, from the throne of its dominion into the burning flame. We wish now to inquire, Will the kings of the earth be acting in harmony with the papacy in opposing the truth of God in the closing days of time? Turning to Revelation, we read: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:13-15.

Here Spiritualism, the last great deception of Satan, is brought to view. And when is this deceptive work to be done?—Just before Christ comes as a thief. Paul has told us that Satan is to work mightily just prior to Christ's coming, and that because of the rejection of the truth, God will send, or permit to come upon the world, "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. So the spirits of devils are now going forth upon their work of deception, and they find the kings of the earth very willing to listen to their teaching; and thus the way is being prepared rapidly for the gathering of the kings of the earth to the battle of the great day of God Almighty. John here sees the gathering of the kings only, but in another view he sees the beast, or papacy, as well as the kings, gathered by the same Satanic work: "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat upon the horse, and against his army." Rev. 19:19. The papacy and the kings, then, are all deceived together, and are acting in collusion in their war against Christ. Their fate is described in words very similar to those used by Daniel: "And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

Now, if Daniel teaches that monarchies are to cease years before the advent, by the expression, "I beheld till the thrones were cast down," he is certainly out of harmony with Isaiah, Paul, the revelator, and, we might also add, every other Bible writer who says anything upon this point, also with himself. What, then, is meant by the casting down of the thrones? Turning to Daniel 7 again, we find the four great empires described. Then the little horn, or papacy, is considered, and its career of domination for 1260 years foretold. Dating the rise of the papacy at the time it became the head of the churches, A. D. 538, its career of oppression would cease A. D. 1798. In that very year the papacy succumbed to the power of a French army, or, in the words of Revelation, received a "deadly wound." What follows next in this line of prophecy?—The judgment of the great day: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verses 9, 10.

Taking all together, we see very plainly that the casting down of the thrones was preparatory to the work of the judgment. Oriental nations do

not use chairs as we do, but sit or recline upon cushions or low ottomans. These were carried by servants, and upon state occasions, when any king or satrap entered a room, he was usually preceded by a servant bearing a cushion which he threw down for a seat. This evidently is what is referred to in the text; for having said, "I beheld till the thrones were cast down," he immediately adds, "and the Ancient of days did sit." The Ancient of days and the thousands who minister unto him, or assist him in the work of the judgment, take their places upon the thrones which have been cast down, or placed for them. Dr. Clarke says of this passage, "that it might be translated 'erected,' so the Vulgate *positi sunt* [were placed], and so all the versions." The Septuagint also uses a word which is defined to mean, "to set, to place, to set up, to erect." So the text does not refer to the kingdoms of this world, and no one would think it did, if he would study the Bible and not his own theories.

Daniel is in perfect harmony with himself and all other Bible writers. But does not Dan. 7:27 show that the kingdom is to go into the hands of the saints?—Yes, indeed; but not until after the judgment. Thus we read: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verses 26, 27. The judgment first decides who are saints, after which they shall dwell in the new earth, promised by Isaiah (65:17), looked for by Peter (2 Pet. 3:13), seen by John with prophetic eye. Revelation. 21. Even then they shall not rule. The dominion, or inheritance, is theirs; but the text plainly says that, "all dominions shall serve and obey him," or Christ. Under the sounding of the seventh trumpet, great voices in heaven are heard, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11:15. And he is to come as "King of kings, and Lord of lords." Rev. 19:16. Then, and not till then, will earthly powers pass away, both kingdoms and republics, giving place to the kingdom of Christ, who is to rule in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.

THE DIFFERENCE.

BY ETHAN LANPHEAR.

1. SAUL the persecutor of the saints: 2. Paul the converted man of God.

First, a zeal without the true knowledge. Second, a zeal of God after true knowledge. Paul was a remarkable man, highly educated for his time, and claimed to understand the law of God; but he was as blind to the true Spirit of Christ as though he had never heard of the will of God to man. Yet in his zeal he was ready to persecute and sacrifice the life of every saint of God and disciple of Christ that would not conform to his idea of religion.

Acts 9:1: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Paul started out for Damascus, doubtless thinking that he was doing God service; but "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Paul found himself face to face with Christ, charging him with persecution. He was struck blind, and fell to the earth helpless. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. . . . And Paul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus, and he was three days without sight, and neither did eat nor drink."

Paul was now under conviction of sin, and began to pray. And is it any wonder, after passing

through what he had? But the Lord sent Ananias in a vision unto him. "Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." I judge that Ananias thought him a dangerous man to be free; but his eyes had been opened, and whereas he had been blind he now could see. He had found it hard to "kick against the pricks." The Lord said unto Ananias, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." What a transformation of Saul's character! Listen to Ananias' words: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

What a change! Notice his words: "Now the things which I write unto you, behold, before God, I lie not." Gal. 1:20. We have many Sauls in our day who need converting; for we have thousands of men who in their zeal would persecute the saints that are keeping "the commandments of God and the faith of Jesus," and are asking the government to pass laws to compel the saints of God to disobey God's commands, and obey the commandments of priests and men who worship heathen institutions and other gods! By the will of God and the testimony of Jesus Christ, let man's duty to God be established. God and Christ have never asked men to legislate their fellow-men into obedience; neither to keep the commandments of men.

Some men, like Paul, may be ignorantly blind; but none are so blind as those who will not see, and whose zeal is not of God, but of their traditions. Such would yield themselves to the Roman yoke for the sake of their traditions, and bind burdens upon the people of God that they are illy able to bear. Why not ask for the ancient edict of Constantine, the first edict for Sunday worship, to be legislated into our national Constitution, and then compel men to bow down and worship the sun god? It would be just as consistent as legislating in Sunday, or the first day of the week, for the Sabbath. God, Christ, and the Bible have told us nothing of a Sunday or first-day Sabbath. Must men professing godliness go on, as did Paul, until they are struck blind, and prostrated, before the scales can fall from their eyes? This course is of your free moral agency; but God will hold you to account. Choose ye! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:16, 17. Paul accepted the true doctrine. Who will do the same?

Plainfield, N. J.

—"Avoid the appearance," the first appearance, as of a lion just coming out of a jungle,— "avoid the appearance of evil." And to do this successfully, escape from temptation by rising above it. The bird sees the storm coming, and he soars to the mountain peak, and the storm coming, beats upon the earth, but not on him, for it is beneath his feet. O ye who have an inheritance "incorruptible, and undefiled, and that fadeth not away," if ye will but accept it on Christ's terms, and yield yourselves to him, why will ye soil your fingers with the mire of a world like this?

But can a man indeed stand amid such temptations?—No; no man can stand, and no man need to fall, but let it be upon your knees; not at the feet of the tempter, but at the feet of Him who cometh with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save. At the famous battle of Bannockburn, King Edward saw the Scots on that terrible morning bend their knees. "They kneel," he cried, "they ask forgiveness." "Yes," said Baron Umphraville, "but they ask it from God, and not from us. These men will either conquer, or die on the field." And they conquered. So when you fall, let it be at His feet, and you, too, shall be more than conqueror, through him.—G. T. Dowling.

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.

TO-DAY.

Give us our daily bread,
Not less, or more;
We may not claim this niche of time,
Though much is past, or lies before.

Give us the promised strength
For this day's life;
Our yesterday is gone, and not for us
May be the morrow's strife.

Give us a daily faith
In which to stand;
Nor looking back or forth, content,
Our times are in thy hand.

—Lucy Randolph Fleming.

FOUR RULES FOR MAKING AND SPENDING MONEY.

1. THERE is only one legitimate way of making money—by honest industry. He who makes money by taking it out of his neighbor's pocket, without giving his neighbor an equivalent, does not make money at all; he simply steals it. He may do this pocket-picking by reputable methods or by methods that are disreputable; but pocket-picking, whatever the method, is always dishonest. Any transaction the object of which is to make A richer by making B poorer, is in the nature of theft. Naked we came into this world, naked we shall go out of it. No skeptic is so skeptical as to deny this proposition. If, then, after living twenty years, we possess anything, we must have gotten it either by receiving it as a gift, by producing it by our industry, or by stealing from our neighbor. There is, perhaps, a fourth way: we may share in a general increase of wealth which we have done nothing to produce. This can hardly be called theft, but it can hardly be called honorable industry.

I meet young men continually whose ambition seems to me to be upside down; they are ambitious to get all that they can, instead of being ambitious to do all that they can. Mr. Fletcher Harper once said to me, "There is more pleasure in earning money than in either having it or spending it." This pleasure in earning money is the solid satisfaction which comes to a man who is conscious that he is doing the world good service; the money that is paid him therefor is incidental and secondary. Money is only a convenient medium for exchange of services. For my own part, I would a great deal rather give more service and get less, than give less service and get more. The discomfort of receiving more than I deserve would be immeasurably greater than the discomfort of deserving more than I get. Indeed, in the latter feeling there is no discomfort at all, but rather a pardonable and honorable pleasure.

Loafing does not earn money, and it is the loafers who are generally the grumblers. It is astonishing how many men will gather in a great city to see one man dig in a cellar. Chance does not earn money, whether the chance be by the throw of the dice or by the rise and fall of stocks. The loafer lives on other people's money, and the gambler takes money out of other people's pockets and puts nothing back in return. The first ambition of every man should be to give a value equivalent for every dollar received, and according to the New Testament measure of economy—"Good measure, pressed down, and shaken together, and running over." He who gives in life's market in that way, will in the long run find it given to him on the same basis.

2. Spend less than you earn. Self-denial is at the foundation of all secular success. My father told me, when I was a boy, "I am resolved always to have plenty of money." "Easier said than done," I replied. "Not at all," he answered; "perfectly easily done: spend less than you earn." I once said to a very successful business man, "I do not pretend myself to be a business man." He replied in almost my father's words, "There is only one rule for success in business: spend less than you earn." The poor man imagines if he were richer he would have plenty of money, but he is mistaken; no one has plenty of money; our wants increase faster than the supply. It is as

much a disappointment to a railroad magnate not to buy a new railroad, as it is to a boy not to buy a new goat-cart. Grade your income to your expenses; that is, spend what you want and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried, and will live on the edge of bankruptcy. Grade your expenses to your income; that is, determine what you will spend, not by your wants, but by your possessions, and you will always be easy and comfortable with a quiet mind.

3. Spend your money after you have earned it, not before. Buy with your wages in your pocket, not with the prospective wages which you expect to have in your pocket when the end of the week comes. So keep out of debt. Hope inspires the man who is earning for future expenditure; debt drives the man who is earning for past expenditure; and it makes an immeasurable difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of the dollar by what you have put into it; but a dollar unearned is a dollar unmeasured. We always underestimate the cost of work which is to be done in the future. I am almost inclined to favor the abolition of all laws for the collection of debts, except those involving liens, like mortgages, or those founded on fraud and false pretense. It would break up the credit system, and help compel men to pay as they go. Debt is second cousin to dishonesty. When one incurs a debt without reasonable assurance of his ability to pay it, the relationship of the transaction to dishonesty is much closer. I would rather wear a threadbare overcoat which belongs to me than a new one which belongs to my tailor; and if I have not paid for my coat, it belongs to my tailor. "Owe no man anything, but to love one another," is the eleventh commandment.

4. Maintain a moral perspective in expenditure; adjust expenditure to real needs, not to temporary inclinations. The young man who spends ten cents for a cigar but cannot afford to subscribe for a newspaper, the working-man who drinks two or three glasses of beer a day but cannot afford to send his boy to school, disregards moral perspective. It is well for us to remember that whatever we do not spend for one thing, we have in hand to spend for another. Every expenditure debars from some other expenditure. In buying an article, it is not enough to say the article is cheap for the money. Is it the very best thing that this money can get for me and for mine? A wise moral perspective will put home first in all expenditures; and in the home, the intellectual and moral well-being of the children before temporary and sensuous gratification.

These four rules are very simple. I do not say that obedience to them will make the reader wealthy, but it will certainly make him comfortable. Earn your money by honest industry; earn more than you spend; earn it before you spend it; and spend it for the best things.—*Laicus, in Christian Union.*

IT'S GOOD ENOUGH.

"THERE! I guess that will do," said John, as he took a shovelful of ashes out of the stove. "The pan is n't empty, but it's near enough; nobody will see it. If I get the stove swept in about five minutes, I can finish that story in the *Fireside Companion* before any one comes."

The stove was swept very much as the stove had been cleaned. The open spaces presented a good appearance; but out-of-the-way corners, and underneath boxes and barrels told a different story. However, John said it was "good enough." The story was finished, and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them "all good morning," glanced around the store, and went into his private office. Presently he called John: "Take these letters to the office as soon as you can; they will be just in time for the nine o'clock mail. Come right back." John hurried to the office as he had been bidden, but, having deposited the letters safely, saw no reason for haste; indeed, he even indulged in a game of marbles before returning to his work. When he entered the store again, Mr. Willis made no comment on his tardiness, but remarked, "Well, John, I've almost learned my lesson."

John stared. "What lesson, sir?"

"Why, the one you've been teaching me lately."

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis. The next morning John's work was done as speedily and no better than the day before. Mr. Willis came before the clerks, and sent John out on an errand. While he was gone the gentleman, with a quiet smile, began to investigate the corners that John thought "nobody would see." When he returned, Mr. Willis said, "John, I told you yesterday I had almost learned my lesson; to-day, I know it thoroughly. Would you like to hear it?"

"Yes, sir."

"You have been teaching me how well I could get along without you. I thought the stove needed cleaning and the store sweeping every morning, but it seems they don't; so I shall not need you longer than this week."

Poor John! I wonder what sort of a lesson he will try to teach his next employer.—*Presbyterian Banner.*

NO TIME.

I HAVE often heard girls say that if they had time they would read certain books or study certain sciences that had been recommended to them. Now, when I see such girls day after day absorbed in sticking holes through a piece of cloth, and sewing them up again with linen floss, or spending precious moments in hurtful gossip with companions as idle as themselves, I long to say to them: "The hours you waste in this worse than useless manner could be employed to such advantage as to make you noble, talented, intelligent women, instead of the silly, empty-headed creatures that your present way of passing your time will surely develop."—*Church Union.*

Our Basket.

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

—No gift of earth is sure to bless;
No lot in life brings happiness;
The purest joy we yet may find
Must dwell in the contented mind.

The heart that murmurs not at fate,
Willing to work, content to wait,
In blessing other lives is blest,
Trusting in Heaven for the rest.

—Annie L. Holberton.

—Be polite, or courteous, to everybody. True politeness is giving attention to little things—little acts of kindness and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is, in a word, doing to others as we would that they should do to us.

—To shut up every woman in a dwelling-house, and make of her an animated broom and dust-pan, is to abuse a great many households. But though a woman may hold in her hand a pen tipped with the fire of genius, or a brush that paints her name in glory, or a chisel that carves her fame among the ever-living great, the woman who makes her home the perfect home for those who are of her family, is the one that does the best thing that any woman can do. Work and rest are the enforced conditions of life. Men must work, and home should be for them above all things a place of rest. It must be then, a place of bodily comforts and mental cheer. It must be a place of order and quietness. It should be a cleanly place. Scolding and ill-temper and complaining spoil the spirit of any home. For a home is not a substance, a thing; it is an essence. True housekeeping consists not only in cleaning things, but in keeping them clean. Still, there is such a thing as keeping house too anxiously. Cleanliness that forbids freedom is an evil. There are those who will not let trees grow about their house because they shed their leaves. I know a woman who calls up the members of her family to measure their finger-prints when she detects such marks on her window-glass or wood-work. I knew a man who to his dying day never stepped on a door-sill, but carefully over it, so strong did the impression remain with him of his mother's rigid housekeeping.—*New England Farmer.*

Special Attention.

THE SABBATH IN JAPAN AND CHINA.

BISHOP ABEL STEVENS, D. D., LL. D., in a late letter to the *Christian Advocate*, republished in the *Christian Intelligencer* of Jan. 11, 1888, tells of the following wonderful reforms made, or making, in Japan, the England of Asia, as verified by the bishop's visit there:—

1. Dethroned the Shogun usurpers, abolished a powerful feudal system, and restored the legitimate Mikado dynasty, 2,500 years old.
2. Established modern army, navy, police, post-office, schools, papers, medicine, costume, telephone, etc., etc., in native hands.
3. Promises to use Roman alphabet and to grant a constitutional government in 1890.
4. No more state aid to, or recognition of, the native religions, Buddhism, Shintoism, etc., and universal toleration to all faiths, decreed.
5. Recognizes the Christian Sabbath (so called), and it is marked by closing offices, schools, banks, etc.

Still the government is without a religion, but will not adopt any of the Asiatic ones. It aims at an honorable place in Christian civilization, and recognizes the tremendous advantage of Christian codes of law and thinking. The Japanese masses are ready and willing to be Christianized, and great efforts are making by missionaries to answer the call. These changes are almost all the peaceful work of the last twenty years. There is nothing to equal them in all recorded history.

Let us turn to a couple of episodes in Chinese history: In 1625 some Jesuit missionaries found a Nestorian inscription on a large flat marble in the province of Si-anfu, in Western China, which told of the successful labors of Olopun, a Nestorian priest in that empire. The visit was in 635 A. D., and the writing in 782. A full translation and description may be found in James Freeman Clarke's "Ten Great Religions," vol. 2, pp. 73, 76 (Houghton, Mifflin & Co., Boston, 1885). In describing the beliefs, etc., of these Christians who were once numerous and powerful till overpowered by barbarian conquerors, it says among other things, "On the seventh day we offer sacrifice," thus showing their observance of God's Sabbath. In proof of the genuineness of the inscription, M. Felix Nave says:—

This argument of M. Remusat's is of irresistible force; and we have heard a similar one maintained with the greatest force by M. Quaternere, of the Academy of Inscriptions. So M. Saint Martin, his colleague, argues.—*Clarke*, p. 76.

William's "Middle Kingdom" (Scribner's, 1883), p. 276, says:—

The weight of evidence, both internal and external, leaves no doubt of its verity. It has been found quite recently to be in a good state of preservation, and rubbings (copies) taken from it are nearly perfect. [It is set in a wall.]

Moshiem's Church History (MacLaine's), Cent. VII., p. 146, says:—

Some look, indeed, upon this monument as a mere forgery of the Jesuits, though perhaps without reason. There are, however, some unexceptionable proofs that the northern parts of China, even before this century, abounded with Christians, who for many succeeding ages were under the inspection of a Metropolitan sent to them by the Chaldean or Nestorian patriarch. [MacLaine's note adds:] I see no reason to doubt the genuineness of this monument. [See Torrey's Neander's Church History, vol. 3, p. 89; McClinton and Strong's Cyclopaedia, etc.]

But the Tai-ping Rebellion in China, 1850-64, is one of the most remarkable events in religious history. Hung-Su-Chuen, its leader, a Chinese peasant, obtained a package of tracts from a Baptist missionary at Canton, whither he went to attend competitive examination. These tracts he read after five years' keeping, and then, on being refused baptism, he began preaching the Bible, with great success. These "God-worshippers," as his converts were called, translated and scattered hundreds and thousands of copies of the Bible. In 1850, they were merged in a local uprising that asked their aid against the Tartar despots who then, as now, ruled China. Thus Hung-Su-Chuen became leader of a revolt that but for English-armed intervention would have Christianized China, and changed the moral face of Asia's swarming millions. Cromwell's Ironsides were not more devotional or successful than the Tai-pings.

Says Clarke, *ibid.*, pp. 62-70:—

Their form of worship assimilated to Protestantism. The

Sabbath was kept religiously on the seventh day. Baptism, monthly communion, prayer, grace at every meal, etc., especially avoiding idolatry. Would have the Bible as the test for office, instead of Confucius. They elevated woman, abolished feet-cramping, free divorce, polygamy, opium using, etc. They were merciful to prisoners, and welcomed Europeans as fellow-worshippers of the same Jesus. It is the deliberate opinion of this well-informed Englishman (Lin-Le, Special Agt. of Gen. in Chief; Hist. Tai-ping Rev., p. 306, Lon., 1866) that the Tai-ping insurrection would have succeeded but for British intervention, and Christianity been established throughout the empire.

So Captain Fishbourne and Bishop Medhurst. Of a Tai-ping book the bishop says that "there is not a word in it which a Christian missionary might not adopt and circulate as a Chinese tract." Wm. Speer, D. D., "China and the United States," p. 387 (Nat'l. Pub. Co., Cincinnati, O., 1870), says that "they observed the Jewish Sabbath strict as Pharisees. . . . It made the claims of the Sabbath universally and forcibly understood. It distributed many hundreds of thousands of copies of the Scriptures. Not China alone will feel the power of this movement."

Wheeler's "The Foreigner in China," pp. 224-34 (Chicago, S. C. Griggs, 1881), says that the Sabbath was strictly observed on the seventh day, all ordinary business being suspended, and religious worship being maintained in camp and temple. Sermon, Scripture reading, prayer, ten commandments, hymns, etc. British soldiers and navy helped to kill 400,000 in forty-three battles (led by "Chinese Gordon").

England's cannon had forced the opium trade on China but twenty years before (1842), and the Tai-ping prohibition of opium "doubtless had a strong influence in shaping the policy of the English merchants and the European powers." (See Wheeler; also cyclopedias, travels, etc.)

Comment would soon outgrow bounds, and so the subject is left to the reader. Oh, that God's Sabbath might be kept in this present world, as it will be in the world made new! Isa. 66:22, 23.

LOYD CALDWELL.

Battle Creek, Mich.

CONFLICT OF STATE AND CHURCH IN ITALY.

ITALY at present is fast approaching a conflict which may have far-reaching results. That conflict is between the state and the church, between the king and the pope, between a popular constitutional government and a clerical oligarchy. Every day is demonstrating the impossibility of the co-existence of these powers. Hitherto they have existed together, but only in a state of armed neutrality, ready to throw themselves at each other should a *casus belli* arise. The jubilee of the pope has brought that crisis within appreciable distance. Already we hear of skirmishes between the outposts all along the line.

The late papal celebrations gathered the dignitaries of the church, lay and clerical, round their head. They were thus enabled to consult together, to measure their strength, and to determine on their future course of action. Previous to this they were anything but united. Personal ambition, family differences and jealousies of various kinds, kept them apart. Now there is at least a temporary agreement to sink these petty causes of estrangement and quarrel, and to unite their forces to make a stand and fight for the restitution of the temporal power. The clerical party has received instructions to take even a more active part than they have hitherto done in municipal and senate elections, and to do everything in their power to secure the elections of clericals to the "Giunta" and to all public offices. These instructions are already being carried out with a measure of success in various provincial towns and villages, where the people are ignorant and do not know their rights, and where, consequently, the priests are nearly all-powerful. Hitherto the clerical party has been disloyal, now it is rebellious.

We were lately staying with Italian friends in a town in Lombardy. Our host held a high position in the law courts, and so we met all the society of the place. At no gathering, however, did we find a priest among the guests. We asked the reason of this. "Because," said our host, "friendship with a priest means disloyalty to the government. Any one seen with a priest is at once suspected. We feel sure he is not a good man—at least, we know this about him, he is an enemy of the state." Last summer at Venice, we heard ex-Padre Gavazzi, the eloquent leader and preacher of the Free

Italian Church, when lecturing on the lay schools denounce the pope and priests as the worst foes of Italy; that they are disloyal to the core; that they are against the king, against the government, against real education, against civil liberty, against all the rights as men and citizens which Italy had fought and bled on many a battle-field to secure. A town-councilor of this place, when calling upon us the other day, said: "We never shall make our young men honest and patriotic until we deliver them from the influence of the priests." Any offense against the state, the priests not only condone but often commend. The church is thus regarded all over Italy, as the enemy of the state, and her activity as such comes out everywhere in a thousand ways; and we have reason to believe that she will more openly and emphatically show herself in this character in the immediate future.

Now, hitherto the state has not meddled with the church except to fulfill the obligations it undertook toward it. Roman Catholicism is the established religion. A certain number of churches are sustained by government money. The pope himself, although he calls himself "the poor prisoner of the Vatican," is protected and provided for by the state. It is true he does not accept the handsome pension allowed him; but that is his affair. But now when the church trespasses on the province of the state, when it sets up its head, Leo XIII., as a rival to Humbert I., when it demands the restitution of the temporal power, the state must act, and it is acting with promptitude and firmness. In the very midst of the papal celebrations, the government took a most unexpected and decided step by turning out of the highest civil post in Rome that of the Syndic, the duke of Torlonia, the representative of one of the richest and most influential families of the capital, because he went and presented his homage to the pope. A jubilee address was gotten up in which the hope was expressed that the pope would yet regain the temporal power. The syndics of several towns signed this address, both in their own names and in those of their colleagues. These men the government dismissed from their posts. In one case we know of, and perhaps this thing happened in others, the town-councilors wrote to the government explaining that they had signed the address in ignorance of its real meaning and drift, and begged to withdraw their signatures. In many cases the posts of school-master are held by priests. Some of these men not only signed the petition, but induced their pupils and their parents to do so. The public education department turned all these men adrift. Indeed, a strong effort is being made to remove all priests from the public schools, and to declare that the priesthood, as a body of men, is disqualified to hold the office of government teacher.

Before mentioning another action of the government, and in order to its being understood, it must be remembered that all school-books written by priests, are full of misrepresentations, omissions, and falsehoods. They are so written as to prejudice the youthful mind in favor of the church and against the state. These books are not allowed to be used as text-books in the schools, but the priests have been in the habit of giving them as prizes. Signor Crispi has just sent out a circular to all the municipalities, and to the principal libraries, and editors of scholastic books, in which he warns them that the ministry cannot longer permit such books to be so used. "Books of this class, so-called religious," he says, "are an offense against liberty of conscience which can no longer be tolerated;" and he adds that "henceforth the scholastic provincial councils will examine all books intended for prizes, and that the government will punish any attempt to infringe these regulations."

Another interesting fact is this, that at Rome, at Venice, and in other cities, monuments are being erected by public subscription, to those who, fighting for freedom of thought under papal despotism, were martyred by the Vatican. For example, at Venice, Fra Paolo Sarpi, who was assassinated because of his holding and preaching evangelical doctrines, is being so honored; also Giovanni Bruno, who was martyred at Rome. In connection with this latter an interesting episode occurred, which is still a matter of discussion and agitation. Signor Bonghi, a professor in the University of Rome, wrote and spoke against the erection of a monument to Bruno, and supported the ex-syndic Torlonia in his opposition to it. The next day when he entered his class-room, 150 students hissed him

for over an hour, so that he was not permitted to deliver a word of his lecture. After some explanations and conferences with the university senate and the authorities, it was believed that the affair had ended, and that he might resume his lectures. To minimize, however, the importance of the demonstration against him, Professor Bonghi wrote a letter stating that they were not *bona fide* students who had hissed him, but only a handful of roughs who had gained admittance to the lecture-room for that purpose. The students again showed their patriotism and opposition to clericalism, and disapproved Professor Bonghi's words by hissing him out of countenance a second time. Their action has led to other complications, and, as we have said, things have not yet settled down. Indeed, the university had to be closed altogether for a day or two, while the students of other universities throughout the land have taken up the matter, and are sending addresses of sympathy and support to their fellow-students at Rome.

Such are a few of the "skirmishes" to which we referred as the forerunners of a common struggle. We might multiply their number, but perhaps we have instanced enough to show the attitude of the church and the state in Italy, and how if the former is about to throw down the gauntlet of defiance, the latter is ready to pick it up. How the struggle will end, there can be no doubt. How even the most bigoted and blinded clericals can hope for success, amazes us. They can know nothing of the temper of the government, nor of the power of the people. The battle will mean the downfall of the church—of the church let it be noted, not of religion. The Italian nation is religious, and the Liberals, who are against the Vatican, perhaps more truly so than the clericals, who are in its favor.—*Alexander Robertson, in Independent.*

THE POWER OF CHRISTIANITY.

HOWEVER the infidel and the agnostic may theorize to the disparagement of the principles of the Christian religion, their potency for the uplifting of the human race is written upon the pages of history and in the present relative status of the nations of the earth, in language which none can misconstrue. It was these principles which prevented Rome, nearly 2,000 years ago, from bequeathing upon the world over which she ruled, her pagan ideas of social and domestic life, and which, upon the disruption of that power, saved the world from utter lapse into the yawning gulf of heathenism. It was these same principles, surviving the long and terrible ordeal of papal usurpation, which lifted the world out of the dark pit of Romish superstition. What principle was there known to the world, save that which men drew from the word of God, which could have nerved and inspired them to pass with such fortitude through the deluge of blood in which Rome sought to drown the Reformation? Mere love of liberty, such as the infidel professes, never would have done the work. And to-day it is the principles of Christianity that give to the leading nations of the earth their greatness, and to civilization its elevating power. Bishop R. S. Foster has strikingly presented this great truth in the following language:—

Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually, and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power. The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and molding influence,—wealth, learning, enterprise, progress,—are all in Christian hands. It is a significant fact that the political power of Christendom dominates almost entire paganism, while one third of paganism is under the absolute sway of Christian rulers. All the forces of modern thought are Christian. The eyes of heathenism are turned to the centers of Christendom. The heathen world dissatisfied with its religion and civilization not less than with its poverty and misery, is looking toward Christendom for help. The heathen are waiting for deliverance without knowing what it is they are waiting for. Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions.

—“Blind unbelief is sure to err,
And scan His work in vain;
God is his own Interpreter,
And he will make it plain.”

—“Ah, what a life is theirs who live in Christ;
How vast the mystery!
Reaching in height to heaven, and in its depth
The unfathomed sea.”

The Mission Field.

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

FORGOTTEN WORKERS.

THEY lived, and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died.
They did their work, and then they passed away,
An unknown band;
But they shall live in endless day, in the
Fair shining land.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had they wealth of gold—
No one can tell;
Only one thing is known of them—they faithful
Were, and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent, and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown;
And there last names shine forth in brightest rays
Before the throne.

Oh, take who will the boon of fading fame;
But give to me
A place among the workers, though my name
Forgotten be;
And as within the Book of Life is found
My lowly place,
Honor and glory unto God resound
For all his grace.

—Ed.

BRITISH MISSIONARY SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

BELOW is a summary of the missionary work performed by our society during the last quarter of 1887, so far as reports have been received. It is not, however, a complete report, as some of our canvassers who were actively engaged in the work returned no statement of what they had done. Had all reported, the figures below would be greatly increased. We are glad that so much has been accomplished, and hope that each member will earnestly pray for Heaven's blessing to rest upon the publications that have been scattered and the truth that has been presented.

The promise that he shall reap in due season, is to the worker who faints not. We trust that all our members are of this class, and will render a complete and prompt report for the first quarter of 1888. Do not neglect this because you have been able to do but little. It is the spirit with which we work more than the amount performed, if we do our best, that is regarded by Him who keeps a faithful record for us.

No. of members.....	47
“ reports returned.....	35
“ missionary visits.....	1,458
“ ships visited.....	1,126
“ letters written.....	84
“ “ received (only two reports).....	5
“ Bible readings held.....	255
“ persons attending readings.....	809
“ Present Truth taken in clubs.....	293
“ “ “ subscriptions obtained.....	146
“ “ “ sold and given away.....	11,723
“ other periodicals distributed.....	116
“ pp. of tracts and books distributed.....	151,072

Received on membership and donations, £1 12 9; on Present Truth, £26 7 9; on book sales, £66 14.

JENNIE THAYER, Sec.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	67
“ reports returned.....	20
“ members added.....	3
“ letters written.....	24
“ missionary visits.....	61
“ Bible readings held.....	18

No. of persons attending readings.....	19
“ subscriptions obtained for periodicals.....	32
“ periodicals distributed.....	232
“ pp. tracts and pamphlets distributed.....	1,872

Received on sales of books, \$461.40. The Springville society is the only one that reported.

J. H. DORTON, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	462
“ reports returned.....	228
“ members added.....	5
“ “ dismissed.....	6
“ letters written.....	657
“ “ received.....	258
“ visits made.....	1,487
“ Bible readings held.....	277
“ subscriptions obtained.....	256
“ pages reading matter distributed.....	137,720
“ periodicals distributed.....	14,659

Cash received on donations and membership, \$167.60; on sales and periodicals, \$1,785 92; on Christmas offerings, \$1,406; on other funds, \$563.31.

The societies of Amherst, N. H., Dartmouth and Vineyard Haven, Mass., and Camlen, N. J., failed to report.

E. T. PALMER, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	281
“ reports returned.....	112
“ members added.....	16
“ “ dismissed.....	6
“ letters written.....	190
“ “ received.....	57
“ missionary visits.....	542
“ Bible readings held.....	113
“ persons attending readings.....	34
“ subscriptions obtained for periodicals.....	45
“ pp. books and tracts distributed.....	102,982
“ periodicals distributed.....	3,332

Value of books and tracts sold, \$13.94; of periodicals sold, \$1. Received on tract fund, \$189.60; on periodical fund, \$156.55; on other funds, \$374.33.

LIZZIE A. STONE, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	548
“ reports returned.....	203
“ members added.....	29
“ “ dropped.....	10
“ letters written.....	1,113
“ “ received.....	93
“ missionary visits.....	5,305
“ subscriptions obtained.....	927
“ pages of tracts, etc., distributed.....	491,546
“ periodicals.....	5,401
“ Bible readings held.....	57
“ persons attending readings.....	205

The following have failed to report: Societies at Alta, Chetopa, Hillsboro, Hutchinson, Kirwin, Lebanon, Melvern, Norway, Neosho Rapids, Ozawkie, Oronoque, Pittsburg, Richland, Valeda, and Ward; all of Dist. Nos. 8, 10, and 11; all of our canvassing companies except two; and all the ministers.

L. DYO CHAMBERS, Sec.

SOWING LIBERALLY.

WE are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn into the ground. One was asked why this was done. “Well,” said the Indian, “we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit.” The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all?—Nay, it should rather lead us, like the Indians, to sow more bountifully, lest with scanty sowing the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully, we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit thirty, sixty, and a hundred fold. The inspired word tells us, “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”—*Messiah's Herald.*

—Grace in the heart is the best bridle for the tongue.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 8, 1888.

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

CEASAR ON THE SOUL.

WITH great assurance it is asserted by some that the idea of the immortality of the soul, the uninterrupted and eternal conscious existence of all men, is a universal sentiment of the human mind; and that this all-prevailing instinct born in the human breast, is an unanswerable testimony to its own truthfulness.

This assurance is not well founded; for it everywhere crops out in ancient history, that although the doctrine of the immortality of the soul first appears in paganism, and upon it are founded many of its hideous religious features, the belief was largely confined to the common people, the ignorant and superstitious classes, and not to the intelligent and educated among them, by whom it was secretly, and sometimes publicly, denied.

Merivale ("Conversion of the Roman Empire," p. 24) records a memorable utterance made by Cæsar on this question, on a memorable occasion. The occasion was the assembling of the Roman Senate, Dec. 5, 63 B. C., for the trial of Cataline and his followers; and the place of meeting was the great Temple of Concord, in the city of Rome. The senate was the minister of the civil government, and of the state religion, and among the senators were men of the highest political renown, warriors, legislators, patriots and demagogues, leaders and orators. "Never, then," says Mr. M., "were the civil and the religious character of the senate more conspicuously represented, than when it met in the Temple of Concord, to deliberate on the punishment due to the greatest of crimes, political and religious, the sacrilegious treason of Cataline and his followers." He then introduces the words of Cæsar, as follows:—

It was on such an occasion, then, on such a spot, in such an assembly, that Cæsar pronounced the words which have been doubtless faithfully reported to us, by no mean contemporary authority—the words which have ever since been marked and held in remembrance as the manifesto of Roman unbelief on the subject of future existence.

"In pain and misery," he said, "death is the release from all suffering itself; death dissolves all the ills of mortality. Beyond it is no place either for pain or pleasure. Wherefore," such was his argument, "keep these criminals alive, to suffer a fitting penalty; after death there is no more punishment for sin, neither is there any reward for virtue." Cæsar himself, the chief pontiff, the highest functionary of the state religion, the chosen interpreter of divine things, to the national conscience, declared peremptorily that there is no such thing as retribution beyond the grave, no future state of consciousness, no immortality of the soul.

CATHOLIC CEREMONIES OF HEATHEN ORIGIN.

As enterprising travelers are visiting and exploring every country on earth, discovering new sources of information, and unearthing long-buried monuments which testify in no uncertain tones of the history, customs, and religions of the past, it appears more and more clearly that all the leading features of the Roman Catholic ritual, are copied pure and simple from the forms of ancient heathen worship. Catholicism is simply paganism re-christened and called Christian.

In a new universal history, we find this testimony concerning the resemblance existing between Catholicism and Buddhism:—

The first Roman Catholic missionaries who met the Buddhist priests, were struck with wonder at the many resemblances between the customs of Buddhism and those of Roman Catholicism, and thought that Satan had been mocking their sacred rites. Father Bury, a Portuguese missionary, on beholding Chinese bonzes tonsured, using rosaries, praying in an unknown language, and kneeling before images, exclaimed in astonishment: "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the Devil has not copied in this country.

Poor dupe. When he beheld these things in a pagan religion, which he ought to have known antedated by many centuries that of Rome, he should have exclaimed: "There is not a piece of dress, not a sacerdotal function, not a ceremony, invented by the Devil and perpetuated for ages in the heathen world, which he has not also foisted into the religion of

Rome, and made us believe they were Christian." And then he should have renounced the whole mass of the heathenish rubbish.

TEMPERANCE VS. CHRISTIANITY.

OF what utility can it possibly be to utter professions high and loud with the lips, and then by acts deliberately and completely deny them. What could be thought of a man who should go about declaiming against murder, extolling the law which forbids it, and exhorting all to the Christian graces of kindness and mercy, and yet deliberately and continually seize men and cut their throats.

Now, Christians profess to follow a book which enjoins the highest standards of temperance and sobriety, heaps withering woes upon the head of him who puts the bottle to his neighbor's lips, and debars all drunkards from the kingdom of heaven.

Yet while they profess to believe in and follow, such a book, let the following items, which we clip from an English paper, show how well they live out their profession:—

In going from his palace to Westminster Abbey, the bishop of London passes buildings devoted to the liquor interest in which the commissioners of the Church of England have invested trust funds of the church, to the extent of £70,000.

Mr. Joseph Thomson, the African traveler, affirms that "for every African who has been influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade."

Yet the nation which permits the gin to go out which ruins a thousand for every one who can be influenced for good by the missionaries, calls itself a "Christian" nation; and doubtless the very persons who for accursed gold thus deliberately stamp a blacker stain upon the darkness of heathenism, would feel insulted if one should call in question their Christianity, as they enter the temples professedly dedicated to the God of temperance, bow their sanctimonious heads, and mumble, "Lord, have mercy upon us miserable sinners, and incline our hearts to keep thy law."

THE RABBIT PEST OF AUSTRALIA.

RABBITS have become so numerous in some parts of Australia, and are so utterly destructive of all domestic crops, that they are considered a national scourge, and the government is petitioned to take some steps to destroy them. The reader will perhaps get a clearer idea of the matter, from the following statements, which we glean from an article in an Australian paper recently sent us:—

Rabbits have become very numerous in the northeastern portion of South Australia. A public meeting on the subject was held at Nackra a short time ago, when the following motion was carried: "That owing to the destruction of all crops in this and adjoining hundreds in consequence of the rabbits, the farmers cannot again sow wheat unless immediate steps are adopted by the government to clear the lands." The mover stated that he had put in 200 acres of wheat, and had obtained four bags as a result of his labor. His crop was an excellent one, even up to the 8th of last month standing from three to four feet high. Any one seeing the crop would conclude that at least 200 bags should be obtained from it, and a large number of persons present had seen it, and could bear him out. A correspondent of the *Adelaide Observer*, who made a tour in the district to see the amount of damage done, says: "The first place I was shown was a hay-stack not more than a quarter of a mile from the railway line. The stack would contain about 300 tons of last season's hay. It was fenced with posts and wire and wire-proof netting, with a 2½-inch mesh. Around the sides and ends were burrows, while, singular to say, the top of the stack was just the same. . . . In reply to my query as to how they gained access to the top, I was told that they simply worked their way from the bottom. A garden close by, where but recently there was a fine growth of vegetables, looked more like a sheep yard; in fact, I asked if sheep had ever been in it. Not a root of any description can be found in the ground, while the bark from the stakes around the fence was completely stripped. Close to the hay-stack is a farm of about 1,000 acres, which, when I saw it last, looked good enough for at least twelve bushels per acre. The reaper had not been on it, and rabbit manure could be shoveled up in dray-loads almost anywhere.

The government, we understand, has offered a prize of \$125,000 to any one who will devise some means to exterminate the rabbits. We propose to compete for that prize. Our plan is this: Let the government of Australia cause it to become a fashion for ladies to wear as an ornament upon their bonnets, some portion of the rabbit, say the ears, eyes, nose, tail, etc., as birds are now used in England and America, and we venture the assertion that rabbits will soon become as scarce in Australia, as song birds are becoming here. If this plan, fairly and thoroughly tried, does not work, we will not claim a penny.

THE ABINGTON DISCUSSION.

IN another column will be found an interesting report of a discussion between Eld. J. H. Morrison, president of the Iowa Conference of S. D. Adventists, and D. R. Lucas, editor of the *Oracle*, Disciple paper, of Des Moines, Iowa. When a champion refuses to occupy the last half of the time agreed upon, and allotted to a defense of his own proposition, it is a more forcible confession of defeat than words could frame.

A fear of occupying too much space doubtless deterred Eld. Stevens from giving a more complete report. One other point we consider worthy of mention. Each disputant having liberty to appeal to the teachings of the opposite denomination, Eld. Morrison took occasion to present some things which must have been very edifying reading to Eld. Lucas; for instance, Campbell's Popular Lectures, pp 803, 833, 284, Barton Stone; *Bible Standard* (Sunday-school Quarterlies of 1887) published by Erret and Moser, of Ohio; also Sunday-school quarterlies published by the Disciples in St. Louis, Mo.; in which they make the same distinction between the two laws that we make, and set forth the first day of the week as a Sabbath, and one which has taken the place of the Sabbath of the decalogue; all of which Disciples now deny, and which Mr. Lucas was there to deny on that occasion.

Eld. Morrison also had a large chart containing the ten commandments (about four times as large, he says, as our commandment chart), which they issue from their publishing house in Missouri, and also small commandment cards provided for their Sunday-schools, and little tickets with the motto printed upon them, "Remember the Sabbath day, to keep it holy."

All these Eld. Morrison presented before the people, and pressed Mr. L. to tell why they still cling to the old law, which he claims has been abolished for more than 1800 years; and why they do not issue documents of this kind, with their new law upon them. What could he say to this?—Nothing. And all that portion of the religious world which is opposed to the Sabbath of the Lord, is floundering in the same inconsistency.

The truth is, almost all denominations are departing from their own standards, drifting away from the faith of their fathers, and proving what we have often had occasion to remark, that the present reform upon the law of God is slowly forcing the religious world to return to the Sabbath of the Lord, or retrograde into the bogs of antinomianism.

We can never find words adequate to an expression of our thankfulness that we were called into the liberty and love of the perfect law of God, rather than suffered to fall under the blighting, hardening, soul-destroying influence of the moral anarchism which the modern no-law preaching is exciting in the hearts of the people.

ENCOURAGE THE CANVASSERS.

THE Scripture says, "Thou shalt not muzzle the ox that treadeth out the corn." And the apostle intimates that this provision of the law of Moses, brings to view a great and important principle which should underlie our dealings in the cause of God. He writes that this scripture was written for our sakes, to teach us that "he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." In other words, those who labor unselfishly to forward the work of God in the earth, are entitled to a decent living. The Lord does not become so poor a pay-master for those who work for him, as to leave them to suffer for the ordinary blessings of life. It would not honor God for us to take such views of him and his work and his dealings with men, as to suppose that he would neglect those who are faithful in his service.

We believe the canvassing work to be one of the most important agencies for bringing the truth before our fellow-men. Unless we have entirely misapprehended the plans and providences of God, the great light culminating in the nineteenth century, through the agency of the printing-press, was to be used as a principal factor in the preparation of the world for the coming of Christ. Nearly 6,000 years passed away, and no such thing as a printing-press was ever invented and brought into general use. In the last days knowledge was to be increased, so says the prophet. The world has become very populous. Fourteen hundred million inhabitants now dwell upon our globe, scattered all over its surface. The

warning of these by the voice of the preacher alone would be a task almost impossible to perform. But through the agency of the printing-press, the rays of light can be vastly multiplied, and millions brought to a knowledge of the truth, who could not be reached otherwise. There are large numbers of people so surrounded by and under the influence of popular sentiment, that it will be impossible, perhaps, ever to get them where they will come out to listen to the preaching of the truth. There are great countries under such restraint because of the effect of oppressive laws, that it will be impossible for the living preacher ever to hold meetings and reach them. But by means of the printing-press, the light of truth may find them, and enlighten their minds relative to the special truths for these last days.

We are confident that we have not made a mistake in regard to the importance of the canvassing work. Every time we look over the ground, it seems more and more clear that this is to be a mighty agency in spreading the truth. If this be so (and we are sure none will dispute it), the necessity of having a large number of trained canvassers to circulate our publications, is self-evident. In our judgment, this is the duty of the hour. Its vast importance cannot be over-estimated. The developing and training of all who can labor successfully in this capacity, we consider to be the most important enterprise of the present time. Circulate the light; circulate the light; this is the great work now in hand. To do this we must train earnest, devoted, conscientious workers. We must have such workers. We are greatly encouraged at the success already attained in this department of the cause. When we look back three or four years, and see the weakness of the canvassing work, and then look at what has been accomplished the last year, since our present plans have been more fully in operation, we can but thank God and take courage. Every effort must be made to make our literature attractive in appearance. The quality of our printing and binding ought to be most excellent. Suggestive illustrations should embellish our books, which in appearance and attractiveness should compare favorably with any in the market.

But above all things, we must encourage as much as possible the canvassers themselves. They are the agents in the hands of God for bringing these publications before our fellow-men. They are the connecting link between the publishing-houses and the general public. They are absolutely necessary. Our books may be ever so excellent and attractive, but without these agencies the work will stop. We are free to admit that we have felt a great anxiety for some months past, relative to the success of the canvassers in supporting themselves the present year, because of the failure of crops in many places. We feel the deepest sympathy for these dear brethren and sisters who leave their friends and homes, to brave, in many instances, the unfriendly public sentiment, and trudge from house to house on foot, through the heat of summer and the cold of winter and the vicissitudes of the other seasons, meeting rebuffs here and there, lodging in strange and unfavorable localities, coming in contact with every class, their motives generally unappreciated and their visits undesired. The very nature of their work is such that there is little to inspire them with fervency or exhilaration. The public speaker who stands before the congregation, labors under entirely different circumstances. While engaged in public speaking, his feelings are naturally aroused by the inspiration of the occasion. But we believe that God makes up for this deficiency in the case of those who truly seek his blessing, and bestows the comforts of his grace upon such as go out to labor with unselfish motives, to distribute the literature containing the light of present truth. The cause is a noble one, and the work is of intrinsic excellence; and we long to see it pushed by our people with the utmost energy.

In every important move like this, we shall have various experiences. Satan will do his best to hinder us, and will work through various agencies. The Lord will permit him to test our faith, and to try us in various ways. The greed of worldly agents who work solely for money in selling popular books, will disgust many people with canvassing, and will make our work seem unpopular; but our agents must be instructed to act from a different motive, and manifest a different spirit. We must cling to the work, because it is a part of the message the Lord has delivered to us to be circulated even to the ends of the earth, before kings, peoples, nations, and tongues.

And because special difficulties may occur, we must not cease our efforts, but learn to push through them and surmount and conquer them. In this way we shall be gaining an experience in discipline and energy, which will result in the blessing of God.

Already we have some trained workers that nothing seems to discourage. Success attends them wherever they go. They are able to support themselves, and enjoy God's blessing as they work; and they see various lands enlightened by the rays of truth. These instances should inspire the same courage in the Lord in others, who should imitate them, and also become zealous, earnest, experienced, and successful laborers.

The last year has been in many respects a most encouraging one in the amount of books sold. There has been a very large increase, indeed; yet in some respects 1887 was a hard year. All through the middle Central States the prevailing drouth greatly interfered with our work, in that the masses of the people have suffered losses in crops, and, of course, have less money to spend for books. In several States this has made the work of canvassing very difficult. In Kansas, especially, the drouth has greatly hindered the canvassing work. Perhaps in no other State has there been more earnest, devoted effort to sell our books, than in Kansas. A large number have been trained successfully, and many books have been sold; but for months past it has been a tremendous struggle for these canvassing companies to maintain themselves in the field and really pay expenses. Thus it has been in other States.

This will be a great trial to some of the workers, and will tend to discourage them and make them think of entering other vocations. We hope they will not turn back because of this, if they can possibly help it. We trust God will favor them by his providence hereafter, and that they will see success attend their efforts. Those who stick to the work, and make a success of it by pressing through great difficulties, and continue to improve their experience under such difficulties, will be far more likely to succeed when better times do come, than those who retire for a season. There may be circumstances where it would be well for canvassers to change their location to other fields where the effect of the drouth has not been so hurtful, or even in some instances to go to other States. But we know the difficulty which will stand in the way of this in many cases. They have not the means with which to make such a move. We greatly sympathize with these faithful workers who have devoted themselves to the canvassing work, and we believe that our Conference committees should endeavor to relieve them in every way possible, consistent with the general plan adopted in canvassing. In many places our brethren would assist in furnishing them with provisions and board, and in other cases their Conference might assist them in paying their expenses. We do greatly desire that our Conferences should by all consistent means cherish the canvassing work, so that those who labor faithfully in it may have a reasonable support. If we cannot keep our canvassers in the field, the sale of our publications will largely stop. Think of this, brethren, and encourage these faithful workers all you can.

We hope that new publications will be prepared, and that various helps will be provided to make it easier to succeed in the canvassing work. We feel interested that nothing shall be left undone to sustain and encourage it. Meanwhile, we trust our State agents and Conference committees will do the most in their power to retain in the work those who have already gained an experience therein, as well as to secure other laborers, and train them, so that many thousand volumes more shall be sold in the year 1888 than in any previous year.

G. I. B.

TO THE DIRECTORS AND OTHER LABORERS IN MICHIGAN.

DEAR BRETHREN: At our last general meeting at Flint, certain recommendations were made concerning labor in different districts, especially in regard to tithing, weekly donations, fund for the poor, etc. It was recommended that this matter be earnestly and faithfully presented in every church and company of Sabbath-keepers in the State of Michigan, during the winter and spring. The directors were to take a special interest in these things, and other laborers of experience, and ministers who had a realizing sense of the importance of the work to be done, were to assist in their various districts; and the work was so divided that every company would receive attention.

This work has been in progress for some months. In many cases we hear of the best results, and we have been encouraged to learn that revivals have followed in some instances, and a good work has been accomplished; while in other places our efforts have not met that success we could wish, and in some places even opposition has been manifested.

We desire to hear from each district immediately, in regard to the churches and companies that have been visited, and the number and name of each which has not been visited. We feel very anxious that there should be no failure in carrying out the plans adopted at the Flint meeting. We now expect that our next general meeting, to plan for summer labor, will commence the evening of April 26, and continue through April 30. The Conference committee will be present a day or two beforehand, to form plans, etc., in time for the commencement of the meeting. We have not yet decided as to the place where the meeting will be held. We hope there will be a general attendance of the laborers and leading workers in the State, and that the occasion will be one of profit. In the meantime we wait to hear from every director in regard to the extent to which the recommendations made at the Flint meeting have been carried out. Please write us personally at once.

GEO. I. BUTLER, Pres. Mich. Conf.

EASTER.

FROM the great and ever-increasing honor heaped upon this day by nearly all classes of Christendom, Protestant as well as Catholic, one would be led to think that its observance had been made very prominent in the Scriptures, and enjoined upon the church by direct command of Christ or the apostles. But any one at all familiar with the word of God, knows that such is not the case. We find there no mention of Easter, or of Lent, or of Good Friday, or of any of the numerous other feast and fast days which the Church of Rome has always made, and which Protestant churches are fast coming to make, so prominent. The one instance in the Scriptures where the word "Easter" does occur (Acts 12: 4), is an incorrect translation of the Greek word "paska" (passover), a translation which, in the language of an eminent authority, "is chiefly noticeable as an example of the want of consistency in the translators." There is only one day in all the year the observance of which is Scripturally enjoined; and that is the seventh day of the week, the Bible Sabbath.

In view of the almost total neglect of the Sabbath, and of those rites and ceremonies the observance of which the word of God does enjoin, at the hands of these same churches, the celebration of days and the practice of ceremonies of which the Bible says nothing, becomes a work of supererogation indeed. There is no reward offered for going beyond what the Bible has required in this respect. It is to those who do this, while neglecting the few rites and ceremonies which have a Scriptural foundation, that the arraignment question will be finally asked, "Who hath required this at your hand?"

The observance of days, and the practice of rites and ceremonies, other than the Scriptures enjoin, is the result of an inherent tendency in the human heart to attribute virtue to outward forms and ceremonies, the usual effect of which in the end is to bury completely out of sight the real virtue of the truths they are supposed to commemorate. These extra institutions are borrowed almost wholly from Rome, who in turn received them from her pagan mother. The original Easter festival was a celebration in honor of the Saxon goddess *Eostera*, which, coming about the same time of the year as the pass-over, was transferred in name to the Romish festival of the resurrection.

The church finds no difficulty to-day in celebrating Easter, notwithstanding the day has an oscillatory motion of a whole month and more in length; yet it is urged that it is impracticable to attempt to observe the seventh-day Sabbath, because the true seventh day has been lost, and no one can tell when it occurs. If the fact of indefiniteness had ever been intended to stand in the way of the observance of any day, it would seem that Easter, of all the days of the year, is entitled to this unfortunate distinction; for the imperfections of Jewish and early Christian chronology have invested the true anniversary of the day with such uncertainty that its determination has always been a matter of great perplexity; so much so that in the fourth century the church found it

necessary to get around the difficulty by appointing the local church of Alexandria, as being the best versed in astronomical lore, to determine annually, and inform the Church of Rome, on what day of the kalends or ides Easter should be celebrated, which church should then inform all the churches of the world. The weekly cycle is one, however, and almost the only one, the exact identification of the days of which can never be attended by the least uncertainty.

If the apostle Paul could again step upon the stage of existence, and look round upon the useless and unscriptural ceremonies which are fast finding their way into the worship and institutions of what is called the Christian religion, doubtless one of his first exclamations would be, "Ye observe days, . . . I am afraid of you, lest I have bestowed upon you labor in vain." L. A. S.

A SIMPLE VS. A COMPLEX GOSPEL.

The message of the gospel is a simple message, suited to the comprehension of all races, classes, and peoples of the earth. In its briefest form it is "the commandments of God and the faith of Jesus." But the Christian church has greatly enlarged upon this simple statement of the conditions of salvation, by the addition of numerous dogmas taken from the recruiting grounds of tradition and superstition, such as the trinity, the immortality of the soul, transubstantiation, forordination, the Sunday Sabbath, etc., until it has become very complex and well-nigh unintelligible.

The result of this has been disastrous in the highest degree,—a result which is not so apparent, though doubtless not less real, in civilized lands, as in heathen countries where Christianity strives with another religion for the mastery. A conflict has been and is now raging in the Dark Continent for the possession of the souls of the heathen, in which the opposing force, Mohammedanism, is given by this very fact an overwhelming advantage. Speaking of the rapidity with which the Mohammedan missionaries make converts in Africa as compared with the conversions of Christian missionaries, the explorer, Stanley, mentions this reason:—

The barbarian is a pure materialist, and he is like a child who has not yet acquired even the faculty of articulation. The Christian missionary discovers this barbarian almost stupefied with brutality, with the instincts of a man in him, but yet living the life of a beast. Instead of trying to develop the qualities of this human being, he instantly attempts to transform him by expounding to him the dogmas of the Christian faith, the doctrine of transubstantiation, and other difficult subjects.

The well-known creed of Mohammedanism, on the other hand, is simplicity itself,—“There is but one God, and Mohammed is his prophet.”

A contributor to the *Christian at Work*, Mr. C. L. G. Scales, in an able and interesting article sums up the situation in the African field, and adds the following pointed suggestion:—

Now, if what Stanley and many other intelligent observers have said, be true, shall we not do well to borrow some of the enemy's tactics? If the savage listens readily, because he can understand it, to the simple creed of the Mohammedan missionary, “There is but one God, and Mohammed is his prophet,” but stands open-mouthed and dulleared, or worse yet, puts a period to the discourse by a knock on the head with his spear, when the Christian missionary reasons high—

“Of providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute,
And finds no end in wandering mazes lost.”

when, in short, the missionary tries to instruct him, a child, and a savage child at that, in the theological dogmas spun from the brain of philosophers and cultured thinkers who are the heirs of all the ages, is it not time for the Christian missionary to change his tactics, to simplify his creed a little? Surely it was but a brief one to which the fishermen of Gallilee were asked to subscribe. Is it not time for him to leave at home the Westminster Catechism, and what ever others may be in fashion to-day, and take with him instead only the words of the Master, like the Mohammedan preaching the one God plainly, simply, uncompromisingly, like him showing the poor savage the more excellent way in all that pertains to the moralities and the deceacies of life, and unlike him preaching the new commandment, new to the life if not the letter of Mohammedan as well as Mosaic dispensation, “that ye love one another, as I have loved you?”

This suggestion the Church would do well to adopt, not only in the foreign missionary field, but in the home field as well. The lofty and imaginative flights of rhetoric, and the abstruse theorizing which enter into the make-up of the modern pulpit discourse, are a long way off from “the simplicity that is in Christ.” Under her present tactics, it is little wonder that she

fails to successfully cope with infidelity at home, and with Mohammedanism and paganism abroad.

L. A. S.

SUNDAY AGITATION IN IOWA.

A FRIEND has sent us a copy of the *Des Moines Daily News*, giving a report of a recent meeting in the Central Presbyterian church of that city, for the purpose of discussing the question of a stricter observance of Sunday. The pastor, Rev. Dr. Wishard, presided, and quoted from the 18th chapter of Jeremiah, in which is recorded the prophet's rebuke to profaners of the Sabbath in Jerusalem, as an example of what ought to be done by those who stand, or assume to stand, in a similar relation to the people now. The feature of the meeting was the public stand taken by senators Young and Clark in favor of Sunday enforcement, in support of which the usual arguments were adduced. A large congregation filled the house, and among those present were a large number of senators and representatives. At the close of the services the pastor presented the petitions of the Illinois Sunday Observance Association for the discontinuance of Sunday mails, Sunday trains, Sunday newspapers, Sunday telegraph, etc., urging signatures in behalf of “500,000 workmen who were compelled to labor on the Sabbath.” The petitions were largely signed, and a collection was taken up for the purpose of defraying the expenses of pushing the movement throughout the land.

In this and other reports of similar meetings held from time to time throughout the country, we see swiftly and silently making its way to the front the movement which is ere long to result in the compulsory observance of Sunday as the Christian Sabbath. The hand of persecution is for the time arrested, but the movement back of it holds its course unchecked. The utterances of State and government officials on this subject may be regarded as of more significance than those of the minister, since it is through the former, as trucklers to the popular vote, that the Sunday edict is to be finally set up and endowed with secular power.

In referring thus to the utterances of those who stand prominently before the country as champions of Sunday observance, we do not condemn as untrue all that is said in support of the plea they urge before the people. As a matter of fact, we agree perfectly with a very large part of what is usually said on such occasions as the one alluded to above. We support just as strongly as any partisan of National Reform, the right of the working-man, to be protected from the power of unscrupulous corporations which would deny him the privilege of a weekly rest-day, and we perfectly admit the right of those who worship on the first day to be protected from undue noise and disturbance. But we know very well that Sunday legislation, once begun, will not stop with correcting abuses, but will sweep with remorseless strides across the boundaries of civil and religious freedom. We know this from past experience, and from the frank utterances of National Reformers themselves, and we speak of the movement accordingly.

L. A. S.

WANTED—ONE DOZEN MEDICAL STUDENTS.

THE demand for well-educated physicians, who have been thoroughly trained in the methods of treatment employed, and the principles taught, at the Medical and Surgical Sanitarium, is constantly increasing. Recently, calls have come to us from various parts of the United States and from other countries, for competent physicians prepared not only to practice medicine, but to teach the principles of health and temperance reform. Two dozen competent persons could be thus employed at once, in addition to those who have already been trained for this work. The managers of the Sanitarium are sometimes called upon for assistance in the establishment of other institutions, which they would be very happy to render if they could do so without crippling their own work, which has continually grown faster than they were prepared to care for it to their satisfaction. They are ready and willing to provide for the increased demand for laborers in this great branch of the cause, by the education of competent persons, who, by now beginning the work of preparation, may be prepared when their services are even more greatly needed than at present.

The field of usefulness open before a well-educated and competent physician and teacher of health and temperance, is almost unlimited, and can hardly

be looked upon as second in importance to any other line of Christian effort. All persons are not qualified for this work. All are not qualified to labor in other branches of the work. There is a diversity of talent. We appeal to those who are interested in the advancement of all branches of this great work, to aid us in the selection of proper persons to undertake the study of medicine and hygiene.

The managers of the Sanitarium are constantly receiving applications from young men and women who wish to avail themselves of the superior opportunities for medical study there afforded, but owing to their heavy burdens, they have for some time past steadily refused all such applications, except in cases in which there was good promise that the applicants might become useful in this work. Applicants of this class have been very few, as other enterprises and interests have claimed their attention. We urge that this is an injustice, especially when a strong pressure is brought to bear upon us to supply physicians where they are urgently needed or called for. The Israelites could not make bricks without straw, neither can we make doctors without medical students. The managers of the Sanitarium are devoting much of their time to the education of nurses, cooks, domestics, health and temperance workers, and other kinds of educational work, the good results of which it is hoped may become apparent in the near future. It is proposed to begin, this spring, a special course of study for the benefit of medical students. This will be done if a sufficient number of promising persons are ready to engage in this line of study. We want young men of good education, good address, good character, good health, good ability, and plenty of energy, to undertake this course of study. We also want the same number of young women possessing the same qualifications. The demand for well-qualified women physicians is even greater than that for men physicians, and a field of usefulness equally great and important is before those who fit themselves for this work.

Again we urge that the friends of the cause, and those who have a wide acquaintance, and have influence, will interest themselves in this matter. From such, and all who are interested, we should be pleased to hear at an early date. J. H. KELLOGG.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

754.—WORLDLY LUSTS.

What is meant by the “lust of the flesh,” the “lust of the eyes,” and the “pride of life,” as mentioned in 1 John 2:16? J. M.

The *lust of the flesh*. The word “lust” is used here in the general sense of *desire*, or that which is the object of desire, not in the narrow sense in which it is commonly used, to denote libidinous passion. The phrase “the lust of the flesh,” here denotes that which pampers the appetites, or all that is connected with the indulgence of the mere animal propensities. . . . And the *lust of the eyes*. That which is designed merely to gratify the sight. This would include, of course, costly raiment, jewels, gorgeous furniture, splendid palaces, pleasure grounds, etc. The object is to refer to the gay vanities of the world, the thing on which the eye delights to rest where there is no higher object of life. It does not, of course, mean that the eye is never to be gratified, or that we can find as much pleasure in an ugly as in a handsome object, or that it is sinful to find pleasure in beholding objects of real beauty; for the world, as formed by its Creator, is full of such things: . . . but the apostle refers to this when it is the great and leading object of life; when it is sought without any connection with religion or reference to the world to come. And the *pride of life*. The word here used means properly ostentation or boasting, and then arrogance or pride. It refers to whatever there is that tends to promote pride, or that is an index of pride, such as the ostentatious display of dress, equipage, furniture, etc.—*Barnes's Notes*.

755.—THE WHOLE CREATION WAITING FOR REDEMPTION.

Please explain the meaning of Rom. 8:19, 20. H. A. C.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” So read the texts in question. They may be paraphrased thus: The entire creation waits, with earnest expectation, for the final glorification of the children of God. For all creation (as pertaining to this earth) was subjected to vanity (that is, brought into a condition of comparative uselessness and tendency to decay), not as a willing and

voluntary act on the part of itself, but because the Creator saw fit to allow such results to follow man's transgression; meanwhile providing the plan of redemption, whereby hope might be entertained.

The apostle represents the whole earthly creation as sharing in the suffering consequent upon man's fall, and as looking forward with hope and expectation to the time when redemption will be fully accomplished. Because of man's fall, the entire earth and all its inhabitants became perverted from the original design of the Creator concerning them; they were "made subject to vanity."

756.—"SAVED; YET SO AS BY FIRE."

Please explain 1 Cor. 3:15, especially the expression, "saved; yet so as by fire." S. H.

In this and the connected passages, we understand that the apostle has reference to the work of ministers of the gospel. If those who are converted under their labors are of that character represented by "wood, hay, stubble," thus rendering them quite sure of destruction, the minister under whose labors they were induced to make an effort to become Christians, need not necessarily be lost because they are. But their imperfect character as Christians will reflect seriously upon the minister, rendering his final salvation difficult, as expressed in the text quoted—"yet so as by fire;" i. e., "with great difficulty; a mere escape; a hair's breadth deliverance; he shall be like a brand plucked out of the burning."—Clarke.

757.—DOES JER. 3:16 PROPHECY THE ABOLITION OF THE TEN COMMANDMENTS?

It is claimed by some that Jer. 3:16 prophesies the abolition of the ten commandments; how can the text be explained so as to refute such a claim? What is the correct interpretation of the text? J. K.

Jeremiah was a "prophet in Israel" for about forty years, commencing in B. C. 629, and continuing until after Jerusalem was taken by Nebuchadnezzar. The portion of his prophecy referred to by our correspondent, reads as follows: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more."

We can conceive of only two interpretations that can be given to this prophecy, neither of which admits or even suggests the abolition of the law of God. One of the interpretations that we refer to is that the prophecy was fulfilled previous to Christ's first advent, and the other that it will not be fulfilled until after his second advent. The prophecy may, indeed, be twofold in its meaning, and so cover both fields that have been mentioned. We will consider them in order.

Ever since the ark was made and the tables of commandments deposited in it, which occurred immediately after the giving of the law at Sinai, it had been the central point of worship. It was there that the visible presence of God was manifested. The prophet foretells a time when such should no longer be the case. It was but a few years after the prophecy was uttered that Jerusalem was taken by Nebuchadnezzar, and the whereabouts of the ark and its contents have not been known since then. The 17th verse must be considered in connection with the one that has been quoted, in order to properly understand it: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." This may be construed as signifying that the time would come when Jerusalem as a locality would be the central place of worship, rather than the ark as a particular point. We know that such was the case after the return of the Jews and the rebuilding of the city. Even up to the time of Christ (John 4:20), the people worshipped toward Jerusalem. If this be taken as the interpretation, and it be admitted that Jeremiah's prophecy included the abolition of the law, it proves that the law was abolished, including the Sabbath, several hundred years before Christ's first advent; for the return of the Jews after the Babylonish captivity commenced in B. C. 536, and the rebuilding of the city in 534. This is more than even the most radical of antinomians will admit, and it is plainly evident that the prophecy does not signify the abolition of the law.

The second interpretation that may be given the prophecy is that it applies in the new earth state, when the New Jerusalem shall be the metropolis, where, as Isaiah says, "shall all flesh come to worship before me, saith the Lord." If it be construed as applying then, instead of at the time before stated, our friends are welcome to all the help they can get from the text, in the matter of proving the abolition of God's law. If it be applied then, the Sabbath is not gotten rid of; for Isaiah distinctly recognizes it in the text before referred to. Isa. 66:23.

The last clause of Jer. 3:17 seems to indicate very clearly that the prophecy does apply in the new earth state; for it says of "all the nations," "Neither shall they walk any more after the imagination of their evil heart." That consummation has not yet been realized, and never can be in this dispensation.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Isa. 61:10.

BE NOT DISCOURAGED.

He who would lift a fallen race,
Or raise it to a higher plane,
Must dare the foes of truth to face,
Though oft his labors seem in vain.

He who in hearts would sow the word,
For recompense for worldly loss,
Must look above, to heaven's Lord,
And human censure count as dross.

Then let us do our duty all,
With earnest thought for others' needs,
And trust the seed will sometimes fall,
To blossom forth in noble deeds.

—Mrs. Mattie Hammond, in *Restitution*.

NEW ZEALAND.

AUCKLAND.—It has been six weeks since we began tent meetings in this city this summer. The attendance has been fair, though not as good as it was last year. Prejudice and secret opposition are much stronger than they were at that time. Thirteen have taken their stand to keep all the commandments of God; others are weighing the matter, and some have decided to obey as soon as they can be released from the positions they are now holding.

We have sold fifty dollars' worth of reading matter, and have received \$101.20 in contributions. Some of our young men are selling our denominational books from house to house, and have met with encouragement. I think they have sold about seventy-five dollars' worth. Three hundred copies of the *Bible Echo* are used by our T. and M. society, in connection with our tent work. Thus we are sowing the seed the best we can, knowing the Lord of the harvest will cause it to bear fruit in his own good time.

A. G. DANIELLS.

Feb. 27.

AFRICA.

AFTER a pleasant voyage of three weeks, we arrived safely at the docks in Cape Town, Feb. 9. As we neared the city, there was but one familiar object to be seen, and that was the cotton tabernacle in which Elds. Robinson and Boyd had been holding meetings for two weeks. The average attendance has not been large, but quite regular. A good class of people attend. A few persons seem deeply interested in the truths presented. They buy books readily, and have thus far contributed nearly forty dollars toward the expense of the meetings.

The readiness with which people receive our publications is a very encouraging feature of the work. Receipts on sales to this date, amount to about \$1,200. This includes books sold by canvassing and otherwise. A young brother who recently started out to canvass for the Dutch edition of "Thoughts on Daniel and the Revelation," took twenty-seven orders the first three days. A few days since, a lady from the Free State called, and wished to see Mr. Robinson's library. She said she saw the notice in the city paper, and desired to see some of the books advertised. She bought five dollars' worth, and said she would call again before leaving the city. She is spending a few weeks in the city during the hot weather. Several persons have come to the house and bought from five to fifteen dollars' worth of books. Thus the good seed are being scattered. Our health and temperance literature is especially appreciated, and is giving us influence with the better classes. It seems evident that the providence of God has opened the way before his servants here. We hope to continue so to labor that God may bless every effort put forth, and make it effectual in gathering out of this city and colony a people for his name.

It is now a little past mid-summer here. The season has been very fruitful. Grains, fruits, and vegetables are plentiful in the markets, and are reasonable in price. Thus far we have had no occasion to look back with longing to the "leeks and onions and flesh-pots" of America. But people tell us: "It is either a feast or a famine in the colony." This season it is a feast. We are all enjoying good health, and are of good courage in the work. I trust the prayers of God's people may continue to ascend in behalf of the cause here. My address is 5 Scott Street, Cape Town, Africa. IRA J. HANKINS.

Feb. 15.

TEXAS.

WHITNEY.—This place is six miles west of Peoria, on the H. & T. C. R. R., where a few of our people have been living for some time, and have been very anxious to have a course of lectures given. So having procured the Presbyterian church, we commenced meetings in it last Sabbath evening, the 10th inst.

Though only six miles from one of our oldest churches in the State, there seems to be considerable interest to hear. Some missionary work was done here to prepare the way for the meeting. As a result, a few began to keep the Sabbath some time ago, and others became interested. We hoped that a few might be brought into the truth, and thus strengthen the little company already here; and we have good reason to believe that our hopes will be realized. Seven discourses now have been given, and the attendance has been very good and seems to be on the increase. It is devoutly hoped that some good may be accomplished, and to this end we work and pray.

W. A. McCUTCHEN.

March 16.

PENNSYLVANIA.

CHALFONT.—We have now been here six weeks, and have had a fair interest from the first, especially so considering the weather and the roads. Thus far two have commenced the observance of the Sabbath. Others are deeply interested, and we entertain the hope that they, also, will decide in favor of the truth. We have sold over twenty-six dollars' worth of books. Remember the work in this place, dear brethren.

J. S. AND M. V. SHROCK.

INDIANA.

FARMERSBURGH, KEWANNA, AND NEW LONDON.—Since my last report, I have assisted Eld. Wm. Covert in meetings at Farmersburgh, and have also held a ten-days' meeting at Kewanna, with interest and profit. At this place it can be truly said that the spirit of the message is manifested, and we hope ere long to see additions to the church.

Last night I closed my meetings at New London, which was once one of our strong churches, but is now few in number, owing to removals. Eld. Victor Thompson assisted me in the meetings, and notwithstanding the weather was very bad, and the attendance small, we realized that the Lord was near, and that all were profited. One was added to the church. Book sales since my last report, amount to sixteen dollars.

N. W. KAUBLE.

March 26.

WEST VIRGINIA.

AMOS, MARION CO.—Since my last report, the truth has made some advancement at this place. I have been here a little over six weeks. Seventeen have signed the covenant, and our Sabbath-school now numbers forty-six scholars. The interest at no time has been better than at the present.

Those who have embraced our faith are among the best citizens of the place. One encouraging feature is, that all who have made a start, have their companions with them; so there will be no opposition in families.

I went out over the hills last Sunday, about two miles, and visited one family. I have never been in a place where reading matter was more eagerly received than here. The people are reading, and moving intelligently. I have hopes that many more will accept the truth. The assurance that comes to us from many of our brethren, that they are praying for us, gives us courage in the work. We are trying in humility so to seek the Lord that he will add his blessing.

W. J. STONE.

March 23.

WISCONSIN.

RICHFORD.—By special request of Eld. Breed, I held a two-days' meeting with the church at Richford, Waushara Co., commencing March 17. We held eight meetings, which were well attended by the brethren and some of their neighbors. As they listened to the inspiring, practical truths of God's word for these last days, all the believers seemed to take new courage in the Lord, and an increase of the spirit of labor to do something to help save the perishing, seemed to spring up in all hearts.

A club of five copies of the *Signs* and ten copies of the *Sickle*, was taken as a beginning. I hope they will soon have their faith so increased that they will see the necessity of at least doubling the number of papers thus taken. I also hope that all will go to work. Remember the Lord inquires, "Why stand ye here all the day idle?" and says, "Go ye also into the vineyard;" and he has given "to every man his work." The Lord has so arranged his work that every man, woman, and child can labor in his vineyard. May the Lord help us all to labor understandingly.

I. SANBORN.

MAINE.

BLAINE, PRESQUE ISLE, AND EAST WASHBURN.—Since my report of March 2, I have spent one Sabbath and first-day at each of these places. At Blaine the meetings were not very largely attended because of bad roads. A brother was ordained elder of this church, and the ordinances were celebrated for the first time with our brethren here. It was indeed a precious season to me. The Lord seemed to come

very near to us. There are quite a number who have not yet united with the church, who ought to do so, because they would be an additional strength to it, and it would also prove a blessing to them. May they ever remember that in union there is strength.

The meetings at Presque Isle were well attended by those not of our faith. The brethren and sisters all seem to be of good courage in the truth. At East Washburn I found that the enemy is still making an effort to draw away from the truth those who are trying to keep the commandments. How strange it is that people who profess to be Christians, and who take the Bible for their guide, can be so blinded by Satan as to think for one moment that God's law has been abolished,—that law which Paul calls "holy, and just, and good," and "spiritual," and which he says is established by faith (Rom. 8:31), and by which the apostle James says we shall be judged. Truly the light in such has become darkness, and they are walking now after the inclination of their own evil hearts. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The quarterly T. and M. meeting of Dist. No. 7 was held Sunday, March 18. The brethren voted to take a club of ten copies of the *American Sentinel*, to use in the missionary work. Nearly all at this place, as well as at Presque Isle and Blaine, voted to carry out the recommendation of the General Conference, to lay by a certain amount of money each week to carry the truth to foreign countries; and we hope the brethren will be faithful, and not neglect this important matter. S. J. HERSUM.

March 25.

COLORADO.

HILLSBOROUGH.—After leaving Ohio, I spent about four weeks at the Sanitarium, and then started for this place. Spent about a week in Kansas, where I had the privilege of attending the dedicatory exercises at the Sterling church. Reached Denver Feb. 14. I took a severe cold that unfitted me for any work for several days. After recovering somewhat, I spent the Sabbath at Golden City, where I found a few Sabbath-keepers. Feb. 31, I went to Boulder and stayed for nearly one week. We had some excellent meetings with this church. The attendance was good, and all seemed to be encouraged to go on in the good work. They have a vigilant missionary society that is doing good work in sending out the truth. Nearly all, if not all, voted to make weekly offerings to sustain the foreign missions. Books in which to keep the daily record of missionary labor, were furnished to all the members that would use them.

When I finished meetings at Boulder, I went to Longmont and remained for a few days, where we had some good meetings. I tried to stir up the missionary spirit, and hope that the results will be good. Mrs. Gates was with me, and held sisters' meetings with good results. The brethren and sisters seemed willing to learn how to do work for the Lord. The wants of the different departments of the cause were considered, and all seemed to be encouraged by the meetings. One sister expressed a desire for baptism at the first opportunity. My health is somewhat improved as the result of my stay at the Sanitarium, and the dry, pure air of this State. My bronchial difficulty and the sore throat from which I suffered almost constantly while in Ohio, have been largely removed. I trust that I may be fully restored to health, and that I may have the special blessing of the Lord to work for the salvation of precious souls. I ask for the prayers of God's people in Colorado. E. H. GATES.

Feb. 19.

MISSOURI.

AMONG THE CHURCHES.—After our good camp-meeting at Nevada, it was necessary for me to remain at home for several weeks, to look after the interests of my family. During my stay here, Bro. Hunter assisted me in a series of meetings with this church, by which we hoped to help our own people and gather a few others into the fold. But after continuing five weeks, we closed without any visible fruit of our labor. I also spent the week of prayer with this church. Some of the brethren sought the Lord earnestly, while others were indifferent. Dec. 30 to Jan. 9, I was with the Deerfield church. I left them feeling encouraged to press forward in the good work.

From Jan. 13 to 19, I was with the company at Eldorado Springs. The weather was so cold that we could do but little. I found some at that place who were interested last summer when the tent was there, who still desired to hear, and I hope the seed sown will yield fruit to the glory of God. Jan. 27-31, I was with the Rich Hill church. Some there had been somewhat discouraged; but as I presented the plain Bible truth to them, they again seemed willing to move forward with the message. May the Lord bless them and keep them from falling.

I was with the little company near Cedarville, Dade Co., Feb. 2-21. This company has been greatly re-

duced in number by death and removals, but the few who remain are faithfully living out the truth. Two signed the covenant at this place. From Feb. 27 to March 21, I was with the Diamond church. This church has been passing through some very severe trials of late, but we are glad that we can say that love and harmony now prevail among them. Four signed the covenant, and thus came under the watch-care of the church. May the Lord bless these churches and companies, and keep them faithful until the end. My courage is good, and I praise God for a humble place in which to work in the closing message of truth as it goes to the world. J. W. WATT.

March 25.

KANSAS.

AMONG THE CHURCHES.—We attended the dedication of our church at Sterling, Feb. 12, 13. Eld. Gibbs was present. Eld. E. H. Gates, who was on the way to Colorado, stopped here a few days to visit friends, and preached the dedicatory sermon. Our brethren here have a tasty church, lighted with electric lights, and free from debt. We remained two weeks longer, and were thankful to see some good accomplished in the church, and some conversions, as the result. Five were baptized, and four were added to the church. The ordinances were celebrated.

We were with the Geneseo church a few days, and had some good meetings. The friends there seem to be in earnest to secure the prize. March 6, we went to Stanton County to visit Bro. Cross and family, whom we knew in Vermont, nearly twenty years ago. We held some encouraging meetings, which were well attended by the settlers in that new country. No preaching had ever been done there by any denomination, and some had not heard a sermon for two years. We feel confident that a series of meetings would result in the organization of a good church. Several others were keeping the Sabbath, and we organized a Sabbath-school, and they took a club of ten *Instructors*. On our return, we spent a Sabbath with the Fellsburg church. Here we enjoyed good meetings with a faithful little company. They had had no preaching for more than a year. We believe further labor there would bring out others. Our courage in the work is good.

March 21.

R. F. BARTON.
Geo. W. PAGE.

AMONG THE CHURCHES.—Since my last report, I have visited and labored with the churches as follows: Jan. 18-20, I was at Ottawa. I found this church in need of labor. Some of them had become discouraged, but as the plain, practical truths were presented, the Spirit of the Lord came in, and many were encouraged. Feb. 1-7, I spent at Moline. The brethren at this place labor under some difficulties, having no regular place of worship, besides they are much scattered. While at Grenola, Feb. 10, 11, the weather was bad, and but few were in attendance. They appeared to be encouraged. I hope some good was accomplished at Lowe, during the meeting there, Feb. 13-15. There is an outside interest there to hear the present truth. The Busby church was encouraged during my visit there, Feb. 17-20.

I was at Cherry Vale Feb. 21-24. I was met by Eld. Lamont, who assisted me in presenting the truth. Satan has tried hard to destroy this church, and many have fallen; yet there remain several precious souls here who are fighting the good fight of faith, who were much encouraged. I was at Dennis Feb. 25-29. Bro. Mc Reynolds met me, and assisted me in the work at this place. The brethren in attendance were encouraged. I visited Fort Scott March 1-4. This church is much reduced by removals. Some of those remaining were encouraged. I was at Mound City March 5-8. Here, also, is a small church, which has been laboring under some peculiar difficulties, and has been somewhat reduced by removals. There remain some honest souls here, who are determined to gain the kingdom of God. I met with the Centerville church March 9-12. This church being somewhat out of the way of travel, has been neglected. But the brethren and sisters are firm, and rejoice to hear the truth.

I was at Palermo March 16-19. Here is perhaps the oldest church in our State. The members appeared benefited by my visit. All seem glad to hear preaching. They have lately fitted up and dedicated a house of worship that is quite creditable. There is a good outside interest to hear the truth at this place. At all the above-named places nearly all voted to carry out 1 Cor. 16:2, as recommended by the General Conference. J. W. BAGBY.

March 26.

BATTLE CREEK MISSIONARY SOCIETY.

It has been my privilege to spend two evenings at the regular weekly meetings of this society, and I was much pleased to find many of them earnestly engaged in the study and preparation of Bible readings, the object being to qualify the members who are already engaged in missionary work, to give an intelligent, connected reading from the Bible, upon any topic which their missionary subjects may be especially interested in, and upon which they need instruc-

tion. Their plan is to announce a subject, such as the new earth, prayer, obedience, consecration, etc., one subject only at a time, and ask all who have joined the Bible-reading class to prepare a short reading upon it, of from eight to fifteen questions, and be ready to give their readings the next week.

At the next meeting of the society, after the usual opening exercises, the reading of the secretary's report and extracts from interesting letters received, etc. (none of which is dispensed with), the leader calls upon some person to present his reading. All are expected to be ready to respond to this call, and to do their best. The reading is presented either by asking the questions in their regular order, and giving the Scripture answers read, or by the author's giving a synopsis of his reading, stating the points he has endeavored to make, the texts used and why chosen, and so on. Usually both of these methods are employed, so as to vary the exercise. Then it is the privilege of any member of the society to make suggestions and offer kindly criticisms.

Thus it will be seen that although all the members of the society do not as yet take an active part in the readings, yet the whole society really resolves itself into a Bible school for one hour; and it is most gratifying to see the interest that has been awakened. Youth and old age are working together, trying to prepare themselves to give a reason of their hope.

It is not the design that this should take the place of any plans of missionary work now in successful operation, such as mailing the *Signs*, writing letters, personal visits, loaning reading matter of all kinds, etc.; but to add this to the others, and thus better qualify workers for all the other branches. The plan seems to us well worthy of consideration by our missionary societies everywhere. Angels of God will be sent to render assistance in such a work. GEO. B. STARR.

GEO. B. STARR.

CANVASSING IN OMAHA, NEBRASKA.

THINKING that some would be interested in the work in this city, and knowing that most of our people read the *Review*, I take this means of informing them of the progress of the work here. We commenced canvassing for *Good Health* Feb. 15, since which time we have taken 360 orders for this journal, and sold 8,000 pages of *Health Science Leaflets*, besides doing other missionary work. We have organized a Sabbath-school of seventeen members, and others are being added to our number. Our company consists of seven persons, five of whom are devoting all their time to canvassing. We have no discouraging word to say in regard to our work; for we know that the Lord has helped us thus far, for which we feel thankful. While we have difficulties to meet, we are glad to say we have been able to surmount them to a certain extent.

There are some of our people who feel as though canvassing for *Good Health* is time poorly spent. To such we recommend the reading of "Testimony," vol. 4, p. 225:—

When Christ sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach. The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. . . . When the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted.

We would like to inquire what better way there can be to heal the sick, than to send them a journal that will tell them how to get well when sick, and remain well by proper living. We are glad to see some fruits of our labor at this early day. Those who are "waiting for something to turn up" before entering the canvassing work, are losing golden opportunities to do good. My address is 2,007 North 27th St., Omaha, Neb.

W. C. BOYNTON, *State Agt.*

DISCUSSION AT ABINGTON, IOWA.

It was my privilege to attend the discussion held in the Christian church at Abington, Iowa, between Eld. J. H. Morrison and Eld. D. R. Lucas, editor of the *Christian Oracle*, published at Des Moines. The tent was pitched in this place last summer, by Bro. Washburn and Beard; and they had but just begun their labors when they were challenged to a discussion by the Disciple brethren, who are quite numerous at that place. The matter was deferred at that time, as they did not want to have the meetings interrupted; but as the interest increased, and some were taking their stand for the truth, the opposition became bold and somewhat defiant.

Eld. Lucas held a series of meetings there early in the winter, at which time he took occasion to preach against our work, and to challenge any of our people to a discussion of the points at issue, saying that he was ready to meet them at any time. Finally, after some correspondence, arrangements were made for a joint discussion between him and Eld. Morrison, to begin Tuesday evening, March 6. The propositions for discussion were as follows:—

1. Do the Scriptures teach that the ten command-

ments, as recorded in the twentieth chapter of Exodus, are now binding, the fourth precept of which enjoins the observance of the seventh day as the Sabbath, or Lord's day, as taught and practiced by the Seventh-day Adventist Church?

2. Do the Scriptures teach that the first day of the week is the Lord's day and should be observed, as taught and practiced by the Christian Church?

Eld. Morrison agreed to affirm the first, and Eld. Lucas the second of the above propositions. It was further agreed that each question should be discussed for four sessions of two hours and twenty minutes each, and if either party desired more time on either question, it should be granted.

It is not my purpose in this article to give anything like a synopsis of the arguments employed on either side, as that would take too much space, and might not present anything especially new to the readers of the REVIEW.

The first question was discussed for five sessions. Eld. Lucas took the usual position of his denomination, denying that the Bible recognizes two laws, and calling the ten commandments a yoke of bondage, and making their observance the worst kind of slavery, claiming that they were abolished and taken out of the way as not adapted to this age of "gospel liberty;" that Christ *magnified the law by taking it out of the way*, etc.

His positions were all more than met by Bro. Morrison, it being simply a matter of veracity between Eld. Lucas, who says it was a system of "slavery" and "bondage," and Inspiration, which calls it a law of liberty, holy, just, and good. Eld. Lucas made no effort whatever to harmonize his theory with the various statements in the Bible respecting the two systems of law, thus leaving his hearers to believe that the Bible contradicts itself, as well as his own theory of interpretation.

On the second question the Elder tried desperately hard to prove a "custom" to meet on the first day of the week to "break bread," from Acts 20: 7, but had to acknowledge before he got through, that the breaking of bread in the text was on the *second* day of the week. It soon became evident to all that the Elder was about run ashore for arguments to sustain his first-day-of-the-week Lord's day, when at the close of his first session, without consulting with Bro. Morrison, he announced to the congregation that he would hold only one more, when the debate would close. He doubtless felt the sand sliding from under his feet, and that if he should live up to his contract, and have to draw his inferences out over four sessions, they would be so transparent that all would see through them.

He tried to divert the minds of his hearers by bringing in irrelevant matter from Sr. White's writings; but the moderators ruled him out of order, thus shutting him off from the pleasure he had anticipated in reading what some one else has said of Mrs. White. If powerful physical demonstrations and "bodily exercise" were equivalent to good, sound logic, the Elder would be a hard man to meet; but when we consider that "bodily exercise profiteth little," it is more and more apparent that the truth has nothing to fear from its opposers when presented in meekness and humility.

Thus the debate ended by Eld. L. assuming the responsibility of closing the discussion, and leaving the field, *two sessions short of the time he had agreed upon* at the beginning, Eld. Morrison predicting that he will never again meet any Seventh-day Adventist minister in debate on the above propositions, with the same rules and regulations.

Although the roads were very muddy, the attendance was good, the house being crowded at each session. I think a favorable impression was made on the minds of those who were desirous of learning the way of truth more perfectly.

C. F. STEVENS.

"AMONG THE CHURCHES."

THE above is given as a quoted heading, because it frequently appears in our denominational papers, over interesting reports from various ministers who labor from church to church. The purpose of this article is to give a "report" as true as possible to nature. Not but that all such reports are true—I will not intimate such a suspicion. But while they may tell "nothing but the truth," they do not always tell the whole truth. I call upon every church officer, member, and minister who reads this report, to answer, mentally, to the reality of the events here recorded:—

I reached home, after a long absence, on Tuesday morning, and spent three days in resting from ministerial labor, and making necessary provision for my family for the coming winter. Friday morning, I took the train to visit the church in Sleepy Hollow, according to previous appointment. The church had not been visited by a minister for over six months, and thinking they would probably be very hungry for the word, I prayed that God would give me the right word to speak. At two P. M., I reached New Town, the nearest railroad station, and expectantly alighted with my heavy luggage, to shake hands with the good brethren who had come to meet me. Several hackmen and hotel-runners appeared very glad to see me, and acted very cordial as I passed, declining their kind (?) offers, confident of meeting a different kind

of a welcome before long. But none came, and soon these new-found friends had deserted me, and one or two curt answers from the depot man suggested the idea of my moving on. So my disappointed hand clutched my bundles, instead of the hand of friendly greeting.

Upon the street I found a man who knew our people at Sleepy Hollow, and would be going out there with a team when he got ready, and I could wait and ride. He had hauled hogs to the market, so of course there was plenty of room going back; and his beer and tobacco sufficed to make him a very sociable companion. He landed me a mile from Bro. A's, whose place I reached just after sunset. The family were hurrying along their chores, and said they were very glad to see I had "got there."

It was a disappointment to learn that there would be no meeting that night. "We all have to work so hard," said Sr. A, "we thought we would best go to bed." Long after dark supper was ready, and when the work was finally completed over three hours of the Sabbath had passed, and with a brief reading and prayer all retired.

The next morning the family arose at a late hour, and I anxiously inquired at what time we would meet for Sabbath services.

Bro. A said, "The usual time is eleven o'clock, I believe."

"Yes," said I, "but at what time is the meeting to-day?"

"Oh, the same hour, I suppose," he replied; "but our folks are rather slow about getting out."

Here was a great disappointment to me. I had come over eighty miles to meet with this church; they had had no preaching for months, and there was much to be done for them. The Sabbath-school would probably open at half past eleven. Preaching would begin at 12:30, when the men and children would be thinking more of dinner than anything else. The service would close at 2 P. M., and then we could do no more till evening. But there was no remedy, and when the time had fully come we started. We reached the meeting-house at 11:15. Old Bro. Pilgrim shook my hand cordially, and was glad to see me. Some others were rather indifferent. By and by Bro. Behind-hand, who had been elder of the church fifteen years, and Sabbath-school superintendent longer than that, subdued the din and clamor by the vigorous use of the call-bell, and announced the school opened. Being a minister, I was called on to offer prayer, and afterward voluntarily took my seat in a class. I had expected to be called upon to assist in conducting the school, or to teach a class, but finally concluded that, still better, it would be my privilege to conduct "general exercises." But in all this I was disappointed. I was not even asked a question in the recitation.

When the school had exceeded its time, I was asked to "make some remarks to the children," but for their sakes I forebore to do so. It was afterward told me that the reason of such treatment was that other ministers had always declined to take any part in the Sabbath-school, and it was supposed that I would. I had no word of commendation for such a course, either in the minister or the school.

An intermission was taken before preaching, when it really seemed as if Sleepy Hollow had been misnamed. Everybody was awake, and all were talking at once, when I took my seat in the desk and waited for a lull in which I could call for order. One of the brethren seeing my dismay, struck the bell a few times in a way that threatened to demolish it. But it had the desired effect, and in the next hour the propriety of the name (Sleepy Hollow) was fully demonstrated. After the discourse we were about to appoint meeting for the evening, when the elder slowly arose and said: "In view of the bad roads and dark nights and our being so scattered, I think we would better not try to meet to-night." And Deacon Dilatory said that it was his mind, besides he had other business. So it was yielded, but all were urged to come out the next day, in view of important matters to be considered. Meeting was appointed at ten o'clock, A. M., and for afternoon and evening.

The next morning I went early to the church, and waited till eleven o'clock for a congregation. I wished to talk upon the tract and missionary work and other branches of the cause. The aged ones were there, and some of the sisters,—those who wanted to work and were already doing what they could. But the brethren, those on whom the work depended for support, and whose help it so much needed, sent up the old-time excuses of a yoke of oxen, and a farm, and a family. In the evening there was a discourse, and the Lord helped in preaching the word. Several neighbors were in, and nearly all the cold, backslidden church-members were there. They thawed out considerably, and at the close of the meeting said they hoped I would come again.

Now, these things make up an allegory. Sleepy Hollow stands for many of our churches. That trip cost the Conference fifteen dollars, and it may be questioned if the last state of that church was not worse than the first. I chide myself that I did not write explicitly before going, that there would be meeting Friday evening, and that the Sabbath-school would commence at 9:30. It is true that many of our churches seldom have the benefit of ministerial labor. It is also true that Satan weaves such a web

of worldliness and circumstances about them, that many of them fail to appreciate or improve it when it comes to them. As a minister, I long to be in that condition of which Paul writes when speaking of his coming to Rome: "And I am sure that when I come unto you, I shall come in the *fullness* of the blessing of the gospel of Christ." But this will be vain unless there are hearts *hungering and thirsting* to receive it.

G. C. TENNEY.

Special Notices.

CHURCH CLERKS IN NEBRASKA, ATTENTION!

As there has been a failure on the part of many of the church clerks of this Conference to report the tithes which is paid by their respective churches, I most earnestly request that they delay no longer, but learn *at once* the amount of tithes that has been paid by their churches to the State since Sept. 9, 1887, and report the same to me. Also immediately fill out the blank report which you have received, and send it to me. If any have failed to receive such a blank, let me know, and I will send you one.

Will all persons who send their tithes direct to the State treasurer report the same to me, stating to what church they belong, if to any? Do not delay this, but attend to it *at once*. Address me at 626 South 8th St., Lincoln, Neb. Mrs. CHAS. ROBERTS, Sec.

OHIO STATE MEETING.

We call the attention of our brethren and sisters in Ohio, to the appointment of the State meeting to be held at Cleveland, April 18-25. This meeting is one of great importance. Elds. G. I. Butler and R. M. Kilgore will be with us, to counsel and instruct us in the work of God. Also the general canvassing agent, F. E. Belden, will be present, and will take especial pains to give instruction in that branch of the work. The instruction will be similar to that given in the Battle Creek College during the special course.

We earnestly desire a large attendance. Ministers, directors, canvassers, and all who expect to enter the work should be present. Elders, librarians, and many of our brethren and sisters would be greatly benefited by attending this meeting. Bro. Belden's instructions will begin at the first of the meeting. He may not be able to remain with us till the close, therefore all should be present at the first meeting, Wednesday evening, April 18.

All those desiring tent labor or canvassing work in their part of the State, should present their requests at this meeting. It will probably be decided where our camp-meeting will be held, and where labor will be bestowed during the season. We expect to secure reduction of railroad fare on all the main roads entering Cleveland. Be sure to call for a certificate of the agent from whom you purchase your ticket, showing that you have paid full fare to Cleveland, to attend the State meeting of Seventh-day Adventists, held April 18-25. This certificate secured from the agent where you start, and signed by our secretary, will return you at one cent per mile.

A few suggestions as to how to find the place of meeting will perhaps be necessary: From Superior Street take the Woodland and Lorain street-cars going to the east side, and get off at the corner of Woodland and Perry Sts., at the house of meeting. Those coming Wednesday afternoon who desire to go to the mission rooms, should take the Brooklyn and Scovel Avenue street-cars, go out Scovel Ave., and get off at the corner of Case St. and Scovel Ave. Our brethren will be at both places to see that places are provided for those who come. We suggest that this will be a good time to bring something with which to help the mission family, as their expense is very heavy. By a little painstaking, boxes containing catables, etc., could be checked through without any expense. Shall we not seek for a refreshing of spiritual power and life at this meeting? We urge again all those who expect to canvass or labor otherwise in the cause, to avail themselves of the privileges of this meeting.

R. A. UNDERWOOD.

P. S.—Since writing the above, I have received notice that reduction of fare will not be granted unless one hundred or more holding certificates are in attendance. Probably there will not be that number present besides those holding R. R. permits.

R. A. U.

NOTICE FOR NEW YORK.

ANY churches or companies of Sabbath-keepers in our Conference that desire ministerial help between now and the tent season, should write me at Adams Centre, and state the circumstances and needs of the cause in their respective localities. Any one having knowledge of any good opening for a tent-meeting this summer, should let us know at once. All applications will be carefully considered, and meetings will be held where there seems to be promise of doing the most good in building up the cause of God.

M. H. BROWN.

GRAND RAPIDS MISSION.

AFTER April 10, our mission will be removed to No. 845 Crescent Ave. Correspondents will please remember the change. H. W. MILLER.

ILLINOIS, DIST. NO. 2, NOTICE!

Owing to a special meeting to be held at Onarga, April 11-17, which some of our brethren in the northern part of the State are expected to attend, I take the liberty to postpone the quarterly meeting for Dist. No. 2, one week. It will therefore be held at Rockford, Ill., April 21, 22. Our State agent is expected to be present, to give instruction in the canvassing work. We hope that all who think of engaging in this branch of the work will be at this meeting, as Bro. Hutchins expects to organize for the spring and summer campaign. It will be impossible for me to attend. R. M. KILGORE.

DAKOTA, NOTICE!

THERE are quite a number of scattered Sabbath-keepers in Dist. Nos. 4 and 5, whom I have been unable to visit during the winter, owing to the depth of snow. Quite a number of these scattered brethren I have not heard from. I presume some of them do not take the Review, and so do not know where to write; and others perhaps do not know to which district they belong. The districts I have charge of are Nos. 4 and 5, composed of the following counties: Dist. No. 4 includes the south half of Grant County and all of Deuel, Brookings, Kingsbury, Beadle, Spink, Clark, Codington, and Hamlin; No. 5, Roberts, the north half of Grant, and Day, Brown, and Marshall.

Now, brethren, if any of you who have not written me chance to see this notice, I would be very glad to have you write me. The Lord's coming is nearer than many of us think, and we have but a short time in which to get ready. I would be glad to visit you, and talk concerning our faith, and lay plans for carrying forward the work. My address for the present will be Iroquois, Kingsbury Co., Dak. E. O. BURGESS, Director.

News of the Week.

FOR WEEK ENDING MARCH 31.
DOMESTIC.

—The Burlington and Missouri River switchmen at Omaha struck Monday morning.

—Two shocks of earthquake disturbed Nashua, N. H., early Tuesday morning. Residences were jarred and sleeping persons awakened.

—Fire at Aurora, Thursday night, destroyed the Chicago, Burlington & Quincy paint shop, pay-car, and five other cars, at a loss of \$175,000.

—Fire at Coldwater, Miss., early Friday morning, destroyed ten business buildings. The loss is \$32,000, with insurance of about one half.

—Senator John J. Ingalls, writing to a friend at New York, declares that the Southern confederacy is as active a political power as it was in 1861.

—The barks "Emigrant," "Vesuvius," and "Mabel Stoddard," salt laden for Gloucester, Mass., have been given up as lost. Forty-five men are supposed to have perished.

—The number of hogs packed in the West during the winter season, is estimated by the Cincinnati *Price Current* at 5,900,000, a decrease from last year of about 539,000 head.

—Stickney's powder factory at Ashford, N. Y., was destroyed Tuesday morning by an explosion. Two men were blown to atoms, and a big hole marks the spot where the factory stood.

—Natural gas caused a fire in the Leeburg Machine and Foundry Company's works at Leeburg, Pa., Thursday, that destroyed the entire plant, at a loss of \$50,000; insured for \$17,000.

—Near Forest, Ohio, Thursday afternoon, the six children of Farmer Jacob Kraus found and ate some wild parsley, from the effects of which one died during the night, and the others cannot recover.

—The engineers and conductors on the Rapid Transit Railway, running between Topeka and Oakland, Kansas, struck Monday, and tied up the entire line, because Engineer John Berdy had been discharged.

—At a secret meeting in Boston, of large manufacturers of doors, sash, and blinds in New York, New Jersey, and Pennsylvania, a combination was formed, with the object of advancing prices and regulating production.

—The United States war ship "Lancaster," which sailed from Montevideo, Jan. 17, for Gibraltar, has not been heard from, and anxiety as to her safety is felt in some quarters. It is known that her boilers were in bad condition, and it was thought that she would have to sail a good part of the way.

—The town of Ninnescah, in Missouri, was visited by a cyclone Saturday evening, which wrecked or damaged nearly every building in the place. One woman was reported killed, and the financial loss is \$30,000.

—The Coburn Shuttle Company's four-story mill in Ayer City took fire on Friday night, and was damaged to the extent of \$200,000; partly insured. Five hundred hands, mostly women, are thrown out of employment.

—Three stores at Union City, Pa., were destroyed by fire early Tuesday morning. During the conflagration an explosion of gunpowder and benzine occurred, injuring several persons, Dr. W. P. Billes being dangerously hurt. The financial loss is \$30,000.

—The crew of twenty-three of the steamer "Cannonbury," recently wrecked off Nantucket, Mass., have been quarantined in an old railway station on the island. One of their number died Thursday morning, the symptoms of the disease being those of Asiatic cholera.

—The annual report of the American Bell Telephone Company for 1887, just published, shows gross earnings of \$3,453,027.70; expenses, \$1,242,430.89; number of exchanges, 743; number of instruments used, 380,277, an increase of 23,759 over the preceding year; total miles of wire, 45,732.

—Anthracite coal managers, representing all the mining and transporting interests of the Schuylkill, Lehigh Valley, and Wyoming regions, at a meeting at Philadelphia, Tuesday, decided unanimously to maintain the present prices during the season of 1888, and to keep down the output so as to prevent overproduction.

—Mr. Powderly, the chief of the Knights of Labor, has issued a manifesto to the order, setting forth the failure of strikes, making plain the losses they entail, and suggesting that it is time that a halt be called. He thinks that education and legislation are the prime necessities of the hour, and propounds questions to the local assemblies as to whether they believe in an educational campaign; whether competent brothers should be sent out to teach the principles of the order; and whether he shall levy an assessment to pay the expenses of the lecturers.

—The great Burlington strike is still on, and the prospect is, apparently, as serious as ever. The Chicago, Milwaukee & St. Paul Road has joined the strike, and other roads are expected to take the same step soon. There is a good prospect of a general tie-up on all the roads centering in Chicago. It is said that the Brotherhood of Engineers have determined to cut Chicago completely off from the West, as far as lies in its power. The Burlington Road threatens to compel other roads to transport its property under the provisions of the Inter-State commerce law, while the employees of other roads threaten to strike if they are ordered to move Burlington freight. There is prospect of a strike on the Chicago & Alton, Fort Wayne, Pan Handle, Rock Island, and Santa Fe roads next.

FOREIGN.

—Near Matanzas, Cuba, the crops on three extensive estates were recently destroyed by fire.

—Serious fires are reported in Hungary. Nineteen houses have been burned at Csabad, and 200 at Kikinda. At last reports the fire was still raging.

—A recent Berlin dispatch says: "It is estimated that 75,000 persons have been rendered homeless by the floods. The damage to property is estimated at 400,000,000 marks."

—A great rise in the rivers Elbe and Vistula has caused extensive and disastrous floods in Germany the past week, inundating several hundred square miles, and destroying many villages.

—A wedding party of sixteen persons, returning from the church at Neusatz, Hungary, on the 16th inst, started to cross the ice on the Danube in carriages. When half way across, the ice gave way, and the entire party was drowned.

—The Society of Porters of Paris, on March 29, organized a demonstration against employment agencies. They marched through the streets, and violently tore down signs and notice boards, having several conflicts with the police.

—It is stated that the Dominion government will buy back from the Canadian Pacific Railway 7,000,000 acres of land for \$10,500,000 in ready cash, for which sum the company agrees to a cancellation of its monopoly in the Northwest.

—London dispatches report that a fierce storm, with high tides and a tidal wave, has caused great damage in the north and south islands of New Zealand. Telegraph wires have been prostrated, and railway traffic has had to be abandoned on account of the destruction of the roads.

—The Governor-general of Canada has issued a notice to citizens of British Columbia who go on sealing expeditions, to "refrain from asserting their rights by force, and from taking on board arms and ammunition in excess of the usual requirements," lest serious complications arise.

—Advices from Paris announce that a number of calamitous fires occurred recently in Hungary, during the prevalence of a gale. At Kikinda 1,500 persons were rendered shelterless, and are camping out in the snow. Thirty-eight houses were burned and many lives lost at Mezo-Berenz.

—Foreign dispatches state that the situation between the Central allies and Russia remains the same. The visit of the king of Rumania to Vienna resulted in a definite treaty, under which Austria pledges to resist any violation of Rumanian territory. Leading Rumanian army officers will be replaced by German and Austrian officers. The emperor's decree of March 21, authorizing Crown Prince William to represent him in the transaction of state business, is now

recognized as tantamount to the creation of a co-regency. Besides this decree another exists, giving to the prince fuller powers in the event of the emperor's growing worse.

—Disastrous floods are reported throughout Hungary. Thirty villages have been ruined, and the town of Saathmar-Nemeth has been partly destroyed. The towns of Bekes and Csaba are menaced, and the inhabitants are struggling for their lives against the overflow of the river Koros. Many houses have fallen.

—Another crisis has arrived in the affairs of the French government. Owing to a vote in the chamber of deputies for a revision of the constitution, the ministry resigned, and their resignation has been accepted by President Carnot. The difficulty arose out of the fact that the Bonapartists feared that a revision of the constitution would tend to a restoration of the monarchy. Gen. Boulanger is now expected again to come to the front.

RELIGIOUS.

—The Mississippi Valley Spiritualist Association began its semi-annual convention at Moline, Ill., Friday.

—The Baptist is the largest evangelical denomination in Denmark. They number 2,300, and are increasing rapidly.

—In New York, Sunday, nine persons converted to the faith-cure religion, were immersed in the ice-cold water of New York Bay.

—A theological seminary museum has been established in connection with the Reformed Church Seminary at New Brunswick, N. J. The collection includes mummies, stones from the tomb of Rameses III., Bedouin, Greek, Arab, Persian, and Egyptian implements of war, paintings representing Scriptural events dating back to 3,500 B. C., Egyptian machinery and implements of trade, ancient manuscripts, books, and many other valuable curios.

—The Russian government is pursuing a very severe policy toward the German Lutherans of the Baltic provinces. Under the decrees compelling religious conformity, the minister of the interior is authorized to suspend or banish Lutheran pastors without any judicial inquiry. Fifty preachers in Livonia, and as many in Courland have been warned, and several pastors' wives in Esthonia have been marked out for punishment for holding missionary meetings.

Appointments.

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

No providence preventing, I will meet with the church at Pottsville, Mich., in quarterly meeting, April 7, 8. M. B. MILLER.

QUARTERLY meeting of the Valeda church will be held at Valeda, Labette Co., Kan., April 7, 8. Please notify all scattered brethren who do not receive the Review. C. MO REYNOLDS.

DIST. No. 8, Kan., will hold their quarterly meeting with the Genesee church, April 14, 15. We hope for a good attendance of the brethren and sisters, and a full report from all our librarians. Bro. Barton will be present to assist us. JAMES V. MACK, Director.

MEETING for Dist. No. 3, Ohio, will be held at Greenburgh, April 14, 15. The director and V. H. Lucas, the president of the Ohio Sabbath-school Association, will be present. We hope there will be a good attendance. R. A. UNDERWOOD.

THE T. and M. meeting for Dist. No. 5, Ind., will be held at Bunker Hill, Miami Co., April 14-16. Hope to meet friends from all the surrounding churches; also the secretary and librarians. Bro. Wm. Covert will be present. JESSE WOODS, Director.

THE quarterly meeting for Dist. No. 2, Ind., will be held at Plymouth, April 14, 15. It is greatly desired to have all the librarians present at this meeting, with their reports of the churches. Eld. W. Hill, of Rochester, is expected to be with us. WM. R. CARPENTER, Director.

THE Ohio State meeting will be held at Cleveland, Ohio, at corner of Woodland and Perry Sta. (east side), beginning Wednesday evening, April 18, and continuing till April 25. See article in another column concerning this important meeting. R. A. UNDERWOOD.

If the Lord permits, I will meet with the Pittsburg church in quarterly meeting, April 14, 15. I hope that none of the members who can possibly attend will fail to do so, and that they will influence all interested ones to attend a part of the meetings, at least. L. A. WING.

I now expect to attend quarterly meeting, April 7, 8, with my home church in Charlotte, Mich. There will be a two-days' meeting, and we hope every member will be present. Let those report by letter who cannot attend. I will join with Bro. L. N. Lane in a meeting at Webberville, Ingham Co., April 14, 15. Hope a special effort will be made for a good attendance and a good meeting. I. D. VAN HORN.

QUARTERLY meeting for Dist. No. 3, Iowa, will be held at Sigourney, April 7, 8. We hope to meet all the librarians there with their books.

PROVIDENCE permitting, the quarterly meeting of Dist. No. 6, Kan., will be held with the Arlspe church in Pottawatomie County, at the residence of Bro. E. M. Gwin, Sunday, April 15.

QUARTERLY meeting for the church at Patricksburgh, Ind., April 7, 8. We would like to have a report from each member of the church.

THE Lord willing, I will visit the following-named places: Chicago, Ill., April 7, 8; Lake City, Minn., " 13-17; Minneapolis, " " 19-20; St. Paul, " April 27 to May 2; Silver Creek, " May 4-8.

THE quarterly meeting for Dist. No. 2, Neb., will be held with the Waco church, April 14, 15. We very much desire to see all the librarians present, and all the brethren and sisters who can come.

Obituary Notices.

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

GLASPIE.—Died of inflammation of the lungs, near Memphis, Mich., March 22, 1888, Julia E. Glaspie, daughter of Gardner S. and Mary Glaspie, aged 13 years, 7 months, and 27 days.

JEFFERS.—Died March 17, 1888, of diphtheria, in Memphis, Mich., Robert M. Jeffers, son of John F. and Almira Jeffers, aged 11 years, 7 months, and 15 days.

DURANT.—Died near Brainerd, Kan., March 18, 1888, of consumption, Benjamin Durant, aged forty-three years. About five years ago he embraced the truths of the third angel's message, and died in full hope of the same.

BUCKMINSTER.—Died of croup, in Howell County, Mo., March 5, 1888, Pearl, little daughter of Eugene and Eva Buckminster, aged 1 year and 10 months.

JOHNSTON.—Fell asleep in Jesus at Fair Haven, Minn., Feb. 27, 1888, Praxiana Johnston, aged seventy-seven years. Sr. Johnston has been a sufferer from asthma for years.

BURCH.—Died at Spring Arbor, Mich., March 10, 1888, Sr. Ida Burch, aged 21 years, 4 months, and 4 days. The disease seemed to be of a complicated nature, seriously affecting the brain, and causing much suffering.

CARL.—Died near Roaring Branch, Pa., at the home of her parents, March 17, 1888, of malarial fever, Martha Carl, aged 5 years and 10 days. Little Mattie was unusually bright for one of her age.

GREENWOOD.—Died of paralysis and old age, Feb. 25, 1888, at his home in Parish, Oswego Co., N. Y., Horace Greenwood, in the eighty-fifth year of his age. Bro. Greenwood was converted at an early age, and joined the Methodists.

GERNET.—Died of pneumonia, near Bethlehem, Pa., March 11, 1888, Marcus Gernet, aged 38 years, 9 months, and 14 days. Bro. Gernet's first religious experience was with the Lutherans.

GEORGE.—Died in Salina, Jefferson Co., Iowa, Feb. 4, 1888, of an injury received from a falling tree, Wm. H. George, aged 51 years, 3 months, and 28 days. Bro. George was born in Union County, Ind.

ALPAUGH.—Died at Pittsford, Mich., Feb. 10, 1888, Aaron C. Alpaugh, in the fifty-fifth year of his age. The subject of this notice was born in Sloansville, Schoharie Co., N. Y., June 30, 1843.

GLASCOCK.—Rhoda Hoxie Glascock died near Hillsboro, Ohio, March 17, 1888, in the thirty-first year of her age. She was born in Sumner Co., Maine, and was married to Eli Glascock Oct. 2, 1858.

Love's broken chords will all be reunited; But not upon the ashy forge of pain. The fall blown roses dead, the sweet buds blighted, Will bloom beside life's garden wall again.

There are no trifles in the lives Of men! for seeming trifles oft are powers That act with potent force for weal or woe; And what is great or small we know not now, Or what shall lead to weal or what to woe; But in our blindness this we surely know— The happiest man is he who, doing right, With child-like faith goes on, and, well content, Leaves all the future in the hands of God.

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. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A young man twenty-six years of age desires a situation in some Eastern State, to work at some honorable trade. Would like a steady place. Can begin the latter part of April. Address O. J. Sjoborg, Box 101, Ryerson, Muskegon Co., Mich.

WANTED.—Homes for boys. Any one desiring to adopt a boy should address the undersigned at Battle Creek, Mich., care REVIEW AND HERALD. We have two bright, active boys, aged eight and twelve years respectively, for whom we wish good homes among Sabbath-keepers. Apply at once. C. ELDRIDGE.

RECEIPTS.

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

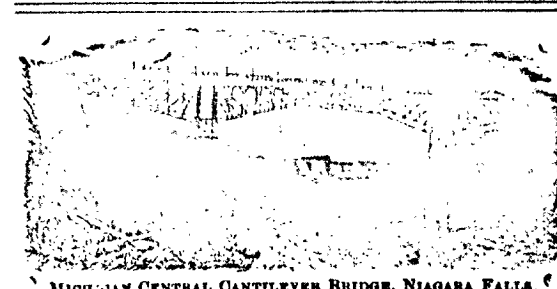
Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—J F Anderson, Joel W Warren, Pacific Press, J F Hansen, Rufinus Peterson, W W Hyatt, C A Wyman, John Schmidt, D D Wieb, H P Kellogg, L Sundin, Mrs Hattie Baldwin, Eld E E Marvin, A W Bathor, J T Crockett, A M Rutan, W A Johnson, Eugene Iceland, E O Burgess, W A Johnson, Daniel A Judd, F M Owens, N E Tract Depository, Jacob Oblander, Geo H Smith, Bernard Brady, F T Poole, G W Anglebarger, E T Palmer, J H Dorchel, E A Morrison, D A Ball, S T Fiehl, W H Wild, Miss Nettie Clegg, Henry Knover, Mrs S L Crouse.

Books Sent by Freight.—C E Low, E J Sanders, Mrs G W Green, W C Hanson, A H Beannont, N E Tract Depository, L T Nicola, J P Carman, F H Mason, Jas Mc Clunghey, F W Field, Fred N Diamond, S O James, L E Coon, George A King, M W Neal, R J Dougherty, L O Chadwick, L C Chadwick, F W Field, M W Lewis, C F Curtis.

Man's Nature and Destiny, By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New Edition, revised and enlarged. 411 pp. \$1.50.

Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

Table with 10 columns: Station, Mail, Day, Exp, N. Y., P. M., P. M., Local. Includes Trains East for stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit.

Table with 10 columns: Station, Mail, Day, Exp, P. M., P. M., Local. Includes Trains West for stations like Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Michigan City, Chicago.

* Connects with railroads diverging. † Connects with L. E. and W. and I. N. A. & O. † Connects with C. W. & M. † Connects with G. R. & I. and L. B. & M. R. † Connects with L. S. & M. N. and Grand Trunk. † Connects with T. A. A. and N. M. †† Connects with railroads diverging and Steamboat Lines. d Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

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

Complex table with multiple columns for 'GOING WEST' and 'GOING EAST'. Columns include Station, Mail, Day, Exp, P. M., P. M., Local. Stations include Chicago, Port Huron, Flint, Durand, Lansing, Charlotte, A & BATTLE CREEK, Vicksburg, Beholdcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago.

(Steps only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE Traffic Manager. W. J. SPICER, Ticket Agent.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 8, 1888.

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A small party will leave Chicago for Oakland, Cal., Monday, April 16. Any one planning to go west about this time, and wishing to join the party, may address W. C. White or A. R. Henry, Battle Creek, Mich.

Elds. W. C. White, R. A. Underwood, and R. M. Kilgore, who, with Eld. Butler and the writer, comprise all the members of the General Conference Committee now in this country, have been in Battle Creek the past week. Daily consultations have been held with reference to camp-meetings the coming season, and other important branches of the work.

Eld. Farnsworth occupied the Tabernacle pulpit last Sabbath, and gave a stirring discourse on the importance of having faith in the work of God for this time. Right here great multitudes will fall in this generation, as many have fallen at different times in the past, in confining their faith to the matter of their personal acceptance with God, but overlooking the special work of God for their time. But this latter kind of faith was what saved Noah, Lot, and the disciples, and is the kind which must be exercised to save people now. "Now the just shall live by faith."

We call the attention of the reader to the article in our Special Mention department this week, on the conflict between the church and state in Italy. Italy is one of the two states which has done itself the honor of paying no attention to the pope's jubilee, in striking contrast with the silly sycophancy of the United States. It is doing itself now the greater

honor of laying its hand promptly on the clerico-political conspirators who are working to overthrow civil liberty in Italy and give back to the pope his temporal power. The work in which the government is thus engaged is a legitimate and noble one, and we bid it Godspeed therein. And we believe it will succeed. We believe we have passed that point when the dominion of the "little horn" has been taken away to be consumed and destroyed "unto the end," which forbids the idea of its restoration. Its spirit, which is the spirit of the "dragon," is, of course, still abroad among the nations; the "wine of Babylon" still affects them; and through this Satan will impel them to a last supreme effort against the people and work of God in the earth. But the papacy, although the deadly wound it received in 1798 was long ago healed, never has been able, and we believe never will be able, on its own behest to wage organized and systematic persecution against the people of God. Its great words (Dan. 7:11) were heard in the Ecumenical Council of 1870; all the world has "wondered after" it (Rev. 13:8) in the cyclone of fuss and feathers raised over the jubilee; the next plunge the prophecy points to is into the "burning flame."

IMPORTANT GENERAL MEETINGS.

We have been urged by different Conference committees to appoint several general meetings. The General Conference Committee have made appointments as follows:—

- Ohio, Cleveland, April 18-25
- Indiana, Indianapolis, April 26-May 1
- West Virginia, May 3-8
- Virginia, May 10-15

Brn. Kilgore and Belden, and perhaps the writer, will be at the Ohio meeting. Brn. Kilgore, Underwood, and Eldridge will attend the Indiana meeting. Elds. Cook and Raymond will be present at the meeting in West Virginia, and Elds. Cook and Stone at the Virginia meeting.

The closing course of the South Lancaster Academy will be held from April 24 to May 10. Brn. Farnsworth and Prescott, we trust, will be present, and also the writer. The general meeting in New York we leave for the brethren in that State to appoint, which will probably take place just before the Pennsylvania camp-meeting. Elds. Underwood and Miles will attend it.

These will be important meetings, and we trust the brethren in these States will make special efforts to be present. It is very difficult for the General Conference to furnish laborers for these meetings, as every person is pressed with many burdens and cares. If the brethren do not manifest a general interest in attending these meetings, we shall feel it hardly worth while hereafter to call on these overburdened general laborers to leave their own fields, to attend such meetings in these States again. G. I. B.

THE EARLY CAMP-MEETING PROGRAM.

We have received communications from the presidents of several of our Conferences in reference to the time of their respective camp-meetings. The General Conference Committee, having been in session for some days, arrange the program as follows:—

- Kansas, May 22-29
- Iowa, May 29-June 5
- Upper Columbia, " 30 " 5
- Minnesota, June 5-12
- Pennsylvania, " 6-13
- North Pacific, " 6-13
- Wisconsin, " 12-19
- Dakota, " 10-26
- Canada, June 28-July 3

We trust this program will be satisfactory to all concerned. It is difficult to arrange these meetings to suit all, but we have endeavored to follow the requests of each Conference committee as well as we could.

In regard to help for these meetings, we are not prepared to state positively who will attend each meeting. It seems now improbable that we shall have the privilege of having Sr. White at any of our Eastern meetings this season. This we greatly regret, and we know it will cause much disappointment to our people. We now expect that Elds. Kilgore, Farnsworth, and the writer will attend most of the Western camp-meetings; Elds. Smith, Underwood, and Van Horn, the meeting in Pennsylvania; and Elds. Underwood and Goodrich, the meeting in

Canada. This division of labor may be subject to changes, of course, before the meetings are held. G. I. B.

A NEW PUBLICATION.

"EEN KEURIG MENGELWERK HANDELENDE OVER HET VIERDE GEBOD" ("Miscellaneous Writings on the Fourth Commandment"), is the name of a new pamphlet in the Holland language. This fine-looking book is made up of eight of our sterling English Sabbath tracts, as follows: "The Law and the Gospel;" "The Two Laws;" "The Sabbath Made for Man;" "The First Day of the Week;" "Who Changed the Sabbath?" "The Sabbath in the New Testament, and Candid Admissions from Learned Men;" "Sunday from a Historical Stand-point;" "Which Day do you Keep? and Why?"

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FOR SALE—ROMISH INDULGENCES.

In a German Catholic paper, *Der Wanderer*, of St. Paul, Minn., there appeared recently the following notice:—

Consecrated rosaries,—giving their possessors, if they are in a condition of grace, for every devoutly prayed "Lord's prayer" and "Ave," an indulgence of 500 days, besides the Brigidinian (Indulgence) of one hundred days, and the blessing of the Holy Father, treasures of grace, which may also be sacrificed for the poor souls,—can be procured from the reverend Fathers of the Holy Cross, at Notre Dame, Ind. Whoever wishes to have such, should write to Rev. A. Grainger, C. S. C. But at least a dozen must constitute an order, and \$1.00 for expenses must be added to each order.

The appearance of such an advertisement as this it seems to us ought to provoke on the part of some enlightened person of that vicinity an earnest effort to dispel therefrom such a lingering shadow of the Dark Ages. And yet doubtless if our eyes could be fully open to the situation, we would stand amazed at the number and intensity of similar shadows all around us. L. A. S.

AUTHORITY BY WHICH THE DAY WAS CHANGED.

The following is from the "History of the Christian Church," by Rev. Joseph Reeve, a Roman Catholic:—

To establish a uniformity in the celebration of Easter Day throughout the church, had long been the wish of the Roman pontiffs. Our blessed Redeemer had risen from the dead upon a Sunday; in memory of that glorious mystery, the Jewish Sabbath had been altered from Saturday to Sunday, by ecclesiastical authority, after which it seemed absurd to celebrate the feast of the resurrection on any other day than a Sunday. A charitable consideration for the Jews had first given rise to the toleration in Asia; the motive for that toleration was now completely done away by the ruin of the Jewish nation; the continuation of it began to cause scandal among the faithful; by some it was condemned as a blot in ecclesiastical discipline.

He tells us that in 192, St. Victor exerted himself with greater rigor than his predecessors, to bring about conformity in the whole church, but failed.

"Judaic prejudices," it seems, he says, "were not yet worn away: the time was not yet come for enforcing a conformity in the celebration of Easter through the universal church." And further, that the church at "Ephesus, and some few churches in Asia Minor, were quietly left in possession of their former practice, till the question was finally decided in the general Council of Nice," 325 A. D. R. F. C.

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