

# ADVENTIST REVIEW



## OUR FIELD AND SABBATH HERALD.



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

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#### IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
In our upward way;  
We should love with a life-time's love in an hour,  
If the hours were few;  
We should rest, not for dream, but for fresh power  
To be and to do.

We should guide our wayward or wearied wills  
By the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;  
We should trample the pride and the discontent  
Beneath our feet;  
We should take whatever a good God sent,  
With a trust complete.

We should waste no moments in weak regret,  
If the day were but one;  
If what we remember and what we forget  
Went out with the sun,  
We should be from our clamorous selves set free,  
To work or to pray,  
And to be what the Father would have us be,  
If we had but a day.

—Mary L. Dickison.

### 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

#### PREACH THE WORD.

BY MRS. E. G. WHITE.

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"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; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

The duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the sacred Scripture.

There are ministers who wrest the word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it appear that the inspired utterances of the Bible support false doctrines that teach the trans-

gression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived.

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the way-side, in the market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth, if the followers of Christ had discerned their advantage and improved upon it.

The minister is not only to warn men, but to "reprove, rebuke, exhort with all long-suffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him.

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor.

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help as he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen

the weak. The minister must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ.

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reprov'd the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction.

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprov'er is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account—watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown.

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over any one church, but he was to minister to those that were raised up, confirming them in the faith.

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study—depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with

sincerity of purpose, to know the truth as it is in Jesus.

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

Those who enter the sacred desk should not feel when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure-house of God's word.

"Preach the word." It is the word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word, as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others.

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were "written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth.

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever."

—Be cheerful. Look on the bright side of life. Give large space to hope and small room to despair. Of all the people in the world, Christians have the most for which to be thankful, joyful, and hopeful. Besides, a sad countenance and a sour disposition are poor recommendations for religion. They will drive people away. No one is so attractive as a cheerful, sweet-tempered Christian.—*Pittsburgh Advocate.*

## Our Contributors.

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

### HOME-LAND OF THE SOUL.

BY ELD. L. D. SANTEE.

SOON will come a glorious morrow,  
When the blood-washed throng shall stand  
Free from every shade of sorrow,  
In fair heaven's shining land.  
They will reach their home eternal,  
Where time's billows cease to roll;  
They will rest mid joys supernal,  
In the home-land of the soul.

All our woes will be forgotten,  
All our tears and sufferings fled;  
We shall think no more of earth-life,  
But of heaven's sweet life instead;  
Nevermore a care or sadness  
While the endless ages roll,  
But we'll stand with joy and gladness,  
In the home-land of the soul.

Clasping hands in joyous greetings,  
With the friends of earthly years,  
Joyous words and happy meetings  
Will forever banish tears.  
Joy shall fill the endless hours  
Where no death bells ever toll,  
And we'll rest mid fadeless flowers,  
In the home-land of the soul.

Lovely land of joy and beauty,  
Meadows green and valleys sweet!  
Fitting rest for lives of duty  
When the journey is complete.  
Where the tree of life is budding,  
And life's waters gently roll,  
We shall rest in bliss unending,  
In the home-land of the soul.

*Princeton, Ill.*

### ELIJAH THE PROPHET.

BY JOSEPH CLARKE.

"BEHOLD, I will send you Elijah the prophet; before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. In 2 Kings 2:1-12, we have an account of the translation of Elijah, and in the above extract from the testimony of Malachi, we have a clear and definite prophecy of his special work, just before the second coming of the Lord.

That his special work will be connected with the law of God, we will assume from the verse just preceding those we have quoted ("Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel with the statutes and judgments"); that there is to be a special work of reformation in the days of the preparation for the coming of the Lord; and that this preparation has a close connection with the law given in Horeb. It is also a fact that the prophecy of the second coming of Christ, as recorded in Rev. 14:14, is preceded by a prophecy of a people to arise who would make a great and important article of their faith in the commandments of God, so important that they would give those commandments a foremost position: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "You see here that this is a clearly stated proposition, the law placed on an equality with the gospel. In no age of the church has the law had so prominent a place. Truly this would be characteristic of the prophet whose zeal led him to call together the priests of Baal to Mount Carmel, and there test them by a direct appeal to God, when the priests of Baal fell in the contest. Here was one man, Elijah, against 850 ministers to Baal, and God gave to Elijah the victory; and it is a very striking coincidence that Baal worship, or sun worship, was the matter then, as now, in dispute. The god Baal was the representative of heathenism; and the representative of that form of worship is now Baal's day, or Sunday. Any good Bible dictionary will tell you that Baal (or Bel) was the name by which several of the Eastern nations worshipped the sun. This worship was practiced at a very early period, as it is mentioned in Num. 22:41, nearly fifteen centuries before Christ; therefore Sunday, or Baal's day, is really

of very ancient origin, as its advocates well represent; but it was much abhorred of God, as we see by reading Eze. 8:15, 16.

That Elijah the prophet should be chosen to typify the church in its last contest between the worship of Baal and the worship of the true God, is not a little appropriate and fitting to the nature of the work. As he with all his soul cleave to the true God, so will God's people now in the day of his preparation, cleave to God, in keeping all his statutes and judgments; and so important will they appear in this age of antilawism, that they will seem to place the commands of God first. Why should they do otherwise? If God's commands had been well kept, there would not have been a sacrifice of the Son of God to be made; but the Scriptures nowhere else speak of a people who place so much stress upon the law as the people who are to arise just prior to the second advent. Rev. 12:17, informs us of a people, the remnant of the seed of the woman, who should have the commandments of God, and the testimony of Jesus Christ. This conveys the idea that the last generation of the true church (the remnant), would make the law of God very prominent in their articles of faith. And we may well conclude that Elijah the prophet, who slew 800 of Baal's servants and priests, would justly still hate the worship he once so hotly contested. See 1 Kings, chaps. 17, 18.

The first notice we have of this lover of God and hater of idolatry, or Baal (or sun) worship, is found in 1 Kings 17:1, where he at once accosted Ahab, the wicked king of Israel, with a prophecy of three and a half years of famine. It does not appear that he prefaced his message with any words of introduction, or that he gave any reasons. Ahab and his people were well aware that Baal worship was wrong. They knew that the law of God forbade idolatry. The trouble was, that the worship of Baal was fashionable. The nations around them worshipped the sun; it was necessary; it was only to prevent schism. All could unite on a practice so customary, and which tended to uniformity. The nations around them celebrated Baal's festival days, and why should not the subjects of Ahab? There was talent, education, influence on the side of Baal. His worship was imposing and grand. The music was enchanting; the orators of Baal were eloquent and interesting. They enjoined refinement and good morals, as they understood them.

Why should Elijah interfere? What affair was it of his? Let him attend to his own affairs, and not meddle with King Ahab and his Sidonian spouse. Had not Jezebel a right to import 800 or 1,000 foreign priests? Was it not a free country? Had not the priests of Baal spent years of toil in learning Baal's logic and forms of worship? Was all this expense to be thrown away? Was not Ethbaal, the father of Jezebel, a monarch of great power and influence? Was not the commerce and trade of Ethbaal's subjects of great value to Ahab and his subjects? As the merchants of the city of Zidon and Tyre and Assyria met in their fairs and marts of trade, was it not a great aid to them in the acquisition of wealth, to be of the same religion, to be all of the same order of confederate lodges, to have the same signs of recognition and grips of friendship? Did not these nations prosper, and their merchants lay up their princely fortunes? Why should the subjects of Ahab be excluded from this golden chain of monarchs and gentlemen, this circle of thriving tradesmen and merchants? Ah! it was this Elijah that stood in the way. Three years and a half of famine, just because of a little affair of religion! Elijah would break up all the good feeling existing between Ethbaal and Ahab, or there would be three years and a half of famine. Family peace must be given up, and Ahab and Jezebel must submit, or part, or stop all this trade and commerce with Ethbaal.

Was not Ethbaal, the father of Jezebel, a very popular man, a great patron of the Grand Lodge of B. S. W.? Had not Solomon married, and formed the most intimate relations with foreign nations, the Egyptians and others? and was he not crowned with laurels by the priests of Osiris? and was not he grand master of the same grand lodge to which Ahab belonged? Why should this Elijah, of Mount Gilead, an obscure man, come into the court of Ahab, among the great men who sat at his table, and there in the presence of the queen, the daughter of the renowned Ethbaal, throw out the insulting message, Three and a half

years of famine? No, it could not and should not be. Elijah must be arrested, or flee at once! In this way Ahab and Jezebel thought to intimidate Jehovah.

Ahab represents the men of the present age who are for Baal; and Jezebel represents the women of the present day who support the worship of Baal; and Elijah represents the people of the present age who stand firmly for the commandments of God, and the faith of Jesus. Elijah was translated. He has been a living witness of all the antilawism of the professed people of God. He has witnessed how this doctrine of antinomianism has laid the foundation of the papal edifice. He has witnessed with grief the apostasy of the Protestant element from the same cause. His work as described in Malachi 4, is one that will well agree with his opposition to Baal (or sun) worship while on earth. His was a solemn work. This is still more so, as it is world-wide and final. Kind reader, will we serve God or Baal?

### WHO SHALL STAND?

BY ELD. R. F. COTTRILL.

"LET him that thinketh he standeth take heed lest he fall." The way is preparing for a grand and final test of loyalty to the government of Heaven. The trial will be severe, because human laws will be opposed to the law of God, and obedience to them will be required under severe penalties. It will require faith in the word and work of God, to meet the fiery ordeal. Many profess faith in the word of God who have not faith in his work; that is, they do not believe what God is doing in fulfillment of his promise as recorded in prophecy. As a people, S. D. Adventists believe that the last message of the gospel is now being proclaimed to the world; and this teaching is spreading, and gaining converts in various parts of the world.

We all believe the doctrines taught, because we can read them in the Bible. But we fear there are some, perhaps many, who accept these truths, who yet have not full confidence that the message as it is being proclaimed is the present truth—a special work of God for our time. If it is a special work of God, in fulfillment of the prophecy (Rev. 14: 9-12), it follows that the Spirit of God is moving it forward, and consequently the light brought to us by the spirit of prophecy connected with the work, is wholly essential to every one who would be prepared for the final trial.

There have been those in time past who have assented to the doctrines of the coming of Christ at hand, and the perpetual obligation of the entire law of God, etc., and yet have esteemed the principles of health reform a side issue, a thing entirely non-essential. Such have not received the message entire, but only in part. Many such have fallen away, and left the truth entirely. Others who occupy the same position will follow their example.

The remnant of the church, those who will be the object of the final attack from the powers of darkness, are described as those "who keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. "The testimony of Jesus is the spirit of prophecy." Chap 19: 10. A church might hold to all the commandments, and yet if they had not the spirit of prophecy, they would not answer the description, and therefore would not be the people designated by the unerring Spirit.

From the spirit of prophecy light has been given on the subject of healthful living, without which we cannot glorify God as we ought in our body and our spirit, which are his. Those who, in the face of the light, indulge in useless and hurtful habits, cannot render to God the acceptable service which is his due. If we are right, that the third angel's message is now due, and is being preached, then this is the truth for the time; and the Spirit of God is the motive power, and the spirit of prophecy is attending it. And we must acknowledge this truth sooner or later; and it must be evident to all that the sooner it is acknowledged and its teachings heeded, the better.

We would make no invidious comparisons between ourselves and others; but for the sake of illustration we will state some facts. The S. D. Baptists have been an organized church in this country over 200 years; the S. D. Adventists, not

over forty. Now we greatly outnumber them, and the truth we preach is gaining adherents in almost every civilized nation in the world. We both hold to the same commandments, and teach alike the same faith in Christ and baptism. What, then, makes the difference? Is it not from the fact that we have a message of present truth from Heaven for the people, moved by the Spirit of God, and attended, according to the promise of God, by the spirit of prophecy?

These things ought to convince all that the testimonies which have attended our work from the beginning, present to us no "side issues," or non-essentials. Those who live nearest in accordance with their instructions will have most of the spirit of labor and sacrifice in the cause. And it will appear in the end, that those who have cleansed themselves from "all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" who have abstained from "fleshly lusts, which war against the soul," and thus presented their "bodies a living sacrifice," so as to be "holy, acceptable unto God," having done what they could to bring themselves into harmony with the physical as well as the moral laws of God,—those who have done all this will be prepared to receive the finishing touch of immortality, and be translated, without death, into the society of the pure and holy in heaven. To obtain the final victory, every available help is necessary.

### WHO MADE THE SABBATH?

BY GEO. B. THOMPSON.

"AND on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. As the invulnerable arguments sustaining the Sabbath of the Lord, are presented, and its colossal structure is erected by the side of the puny evidence supporting Sunday as the "Christian Sabbath," the contrast which appears, strikes the candid observer with convicting power. Those who still persist, however, in their adoration of the day, seek to maintain the equipoise of their Sunday Sabbath by resorting to numerous devices. Its enaciated form is wrapped in many gossamer garments. They tell us that the Sabbath is Jewish; made by God, without any act of the Son, and given to them until the crucifixion; and that its observance was a yoke of bondage and against us. But when Jesus came, whose work was to relieve the oppressed, he nailed it to the cross, and gave us instead the first day of the week as the Sabbath, specifically his, made by the marvelous work of his resurrection from the dead. Sunday is therefore set forth as the "Lord's day," or "Christian Sabbath."

This all sounds very fine, and is generally asserted with great nonchalance; and judging from the equanimity of its votaries, we would conclude that their premises were hedged about with the most impregnable proof. But, forsooth! when investigated in conformity with truth, it develops into an *ignis-fatuus*; very delusive, indeed!

First, we ask, where does the canon of inspiration state that the Sabbath is Jewish? It was made hundreds of years before there was a Jew on earth, *i. e.*, at creation, and given to man. It was not given as a yoke of bondage. God is not a tyrant. It was made before the blighting footprints of sin appeared in the earth, and made "for man." Mark 2: 27. Again, when and where did Jesus say, Give ear, ye inhabitants of earth, I, the only begotten Son of God, abrogate the seventh day as the Sabbath, and in place thereof, I bless and sanctify the first day as the Sabbath of the gospel dispensation? Eagerly have such allusions and inferences been sought for in the sacred oracle of truth, by the theological advocates of Sunday sabbatizing; but, alas! their search is futile. Allusions to such a dogma can be found only in the forged manuscripts dug from the archives of apostasy.

The seventh day is not the Sabbath of the Father alone, but also of the Son. Jesus himself speaks in harmony with this when he says, "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. He was associated with the Father in the work of creation. God "created all things

by Jesus Christ" (Eph. 3: 9), "who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1: 15, 16. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1: 1-3.

Numerous other passages might be quoted, showing clearly that Christ was actively engaged in the work of creation. God chose to perform this work through the instrumentality of his Son. "He [God] spake, and it was done; he [God] commanded, and it stood fast." Ps. 33: 9; 148: 5. Before anything could be made, plans must first be devised in regard to its formation. These the Father did not mature alone. As Jesus was associated with his Father in the work, he evidently was consulted, and helped develop the plan of the work in every part. This is evident from the fact that when man was about to be created, the Father counseled with the Son. He says, "Let us make man in our image." He does not say, I will make man, but "let us." Not only is the Son counseled in regard to the making of man, but also concerning his form, and after what he shall be patterned. It is plain to be seen that they counseled in regard to this part of creation's work; and it is just so in regard to all the rest. They first determined the shape, size, etc., of the earth, and fixed its orbit in our solar system. This being settled, the Father bids the Son carry into operation the plans matured. Then the mighty Architect superintends the universe, of which the earth is a part, watching in every detail the consummation of his decrees.

For six days the stupendous and unfathomable work of creating the earth and all things therein continues. The heavenly host behold this marvelous work, and are amazed. They give utterance to their astonishment and adoration in a triumphant shout of joy. Job 38: 7. As the crowning consummation of this work, stands the creation of man. Forth from their plastic hands emanates a being, fashioned in the likeness of his Maker, and untarnished by the pollution of sin. Dominion is given him over all things, and creation's mighty work is completed. "And on the seventh day God ended his work which he had made." He rests, blesses, and hallows the seventh day. Together they work, and together they rest, and perform the acts necessary to make holy the seventh day for all subsequent time. Not only until the close of all things earthly will it remain the Sabbath, but through the never-ending cycles of eternity. Isa. 66: 22, 23. The resting, blessing, and sanctifying of the Sabbath was, like the other work of creation, simply the execution of a plan devised together. The infinitude of the Godhead foresaw the need of such an institution, and in consequence thereof it was made. The Sabbath is something "made" (Mark 2: 27); therefore the co-operation of Christ was necessary; for "without him was not anything made that was made." Again we ask, Who made the Sabbath? The answer is apparent: The Father and his only begotten Son. Truly, the Son of man is "Lord also of the Sabbath."

Says Jesus, "I and my Father are one." John 10: 30. The will, purpose, and desires of each are precisely the same. God's will is expressed in his law (Rom. 2: 18), as spoken amid the grandeur of Sinai, and written by his own finger on the agate of the mountain. This also contains a *verbatim* expression of the will of the Son. God desires and therefore commands that we observe the Sabbath, to commemorate the work of creation. Eze. 20: 12. So does the Son. Matt. 24: 20; 19: 17. Breaking the law dishonors God. Rom. 2: 23. It dishonors the Son also: "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5: 22, 23. That which honors the Father honors the Son, and *vice versa*; and God plainly declares that those who call the Sabbath a delight, do honor him. Isa. 58: 13.

How derogatory must it be to the Saviour, to

charge him with having no more respect for the claims of his Father's sacred law, than to proceed deliberately to set it aside, and issue instead a code of ethics as best pleased him! Such a claim sets him forth as fulfilling the work of the blasphemous power foreshadowed in Dan. 7:25. Such a wicked position is of itself sufficiently hideous to be discarded by all Christians. Rome, with malicious intent, has put forth her bloody hands, and thought to do this villainous work; but the Saviour, never! And why are men forced to this unreasonable position?—Evidently for no other reason than to seek a subterfuge enabling them to escape rendering obedience to a law which is "holy, and just, and good." Sunday is not the Sabbath. Any such claim is a veritable caricature of truth. Its so-called sacredness is a rag torn from the purple garment of the "mother of harlots," who, when in the plenitude of her power, became drunk with the blood of the martyrs. It is a day dedicated anciently by the heathen, to the worship of the sun; and as such it fell heir to such dignified titles as the "venerable day of the sun," "wild solar holiday of all pagan times," etc. Neither Jesus nor any apostle ever kept it, or commanded its observance. The first law extant, demanding its observance, came from a pagan emperor, and was afterward made imperative by the mandates of the Roman pontiff.

In all candor we ask, Why not discard this pagan-papal institution, and honor both God and his Son by keeping the true Sabbath? Jesus ratified every precept of the law, of which the Sabbath is a part, by his ignominious death on the cross. "It is easier for heaven and earth to pass, than one tittle of the law to fail." It is the basis of the government of God. The great original lies in the heavenly sanctuary, where the puny arm of man can never reach it. How vain for erring, finite mortals to endeavor to chisel with human philosophy an iota from God's ten words! Verily their reward will be according to their works. Rev. 22:12.

Willow Hill, Ill.

### SPIRITUAL GIFTS.

BY LOYD CALDWELL.

THAT God led, guarded, and instructed his church and children through his Spirit, by signs and wonders, visions and dreams, precept and prophecy, during all Bible time, all must and do admit. That he gives his Spirit still in conversion and sanctification, in studying and obeying the word, all are quick to claim. But that God, after leading them thus for 4,000 years, left off at once, and forever abandoned his church and children to the tender mercies of evil men and angels, kings, popes, and the "powers that be,"—is about the teaching of our modern boasted theology!

Those who scoff at the idea of the gifts of the Spirit, as taught in Mark 16:15-20; Acts 2:17-20; 1 Cor. 12; Eph. 4, etc., appearing in our day claim to be led by that same Spirit, not only in such scolding, but in openly and intentionally breaking the fourth commandment—approved by 4,000 years of that Spirit's instruction—while they keep Sunday in obedience to that "man of sin," against which that Spirit expressly warns! 2 Thess. 2:3; Dan. 7:25; Rev. 13:12, etc.

God's Spirit works in harmony with its past work, not in contradiction. Isaiah 56 certainly refers to the Gentiles, and extends to, and is applicable in, the last days. Verse 1. Yet here the Spirit promises blessings to the sons of the stranger, to the eunuchs, to every one that keeps the Sabbath, which all will admit here means the seventh day. But people become "wholly sanctified" and above the law, through the Spirit which taught Paul that all the world are under the law, and proved guilty by it! Rom. 3:19.

Says Major Whittle, the noted evangelist, in his book, "Wonders of Prayer," pp. 14, 15:—

It is the opinion of many of God's children that as the present dispensation draws to its close, there will be among the spiritually minded and consecrated ones of the church, a reproduction of the gifts of Pentecost, for a last testimony to the world before Christ comes in glory. There is much Scripture that might be quoted to sustain this opinion. God grant in his grace and mercy that it may be so. . . . Coupled with this thought, let it ever be borne in mind by the believer, that the testimony of God's word as to miracles, signs, and wonders wrought by Satanic agency in the church during the last days, is clear and unmistakable, and warnings abound as to our danger from them.

1 Tim. 4:1; 2 Tim. 3:1-13; 2 Cor. 11:14; 2 Thess. 2:8-10. By these passages, it is plain that a sign or wonder does not establish a doctrine or indorse a man as certainly being from God. The doctrine and the man must be judged by the word of God.

To all of which every true Seventh-day Adventist will respond, Amen.

Battle Creek, Mich.

### "THE END IS NOT YET."

BY W. A. COLCORD.

In our Lord's great prophecy found in the twenty-fourth chapter of Matthew, after carrying us down through the gospel age, and giving us the unmistakable signs of his second advent and the end of the world, he brings to view two classes of servants that are to exist in the last days. The first he describes as a faithful servant, giving his household a message that is "meat in due season." The second he calls an evil servant, who says in his heart, "My Lord delayeth his coming."

As the end approaches, and the time for the Saviour to make his second appearance draws near, "meat in due season" can be nothing less than heralding forth to the world these very things. That this will be the message given by the faithful servant, is further confirmed by the opposite attitude and sentiments held by the evil servant. He says, "My Lord delayeth his coming." The faithful servant must be proclaiming that the Lord's coming is near.

Aside from the signs which have appeared, the fact that God is allowing a message to this effect to go to the world now, which is destined soon to be heard by every nation, kindred, tongue, and people, is of itself a strong presumptive argument that the end of all things is at hand. From the history of the past we see that God has never allowed a message from him to be given until it was due. Take the examples of the flood, the destruction of Sodom and Gomorrah, and the first advent. While this is true, and should be a source of encouragement and an incentive to renewed diligence to those who are giving the message, we find still further confirmation that the end is near, upon looking around for the evil servant. He is not wanting. The Saviour said there were to be such, and, true to the prophecy, we find them here. And their testimony is just as he said it would be, "My Lord delayeth his coming."

As a marked fulfillment of this, we present an extract from an article which appeared in the *Des Moines Daily News* of May 10, 1887, entitled "The End is Not Yet." Eld. Lucas, a minister of the Disciple Church, and editor of the *Christian Oracle*, was interviewed by a *News* reporter. Notice the following suggestion of the reporter, and the Elder's reply. We italicize a few expressions, to show more clearly how strong the idea of "delay" has become in this man's heart:—

It is claimed by some that these faith doctors are fulfilling a prophecy, and are a token of the near approach of the end of the world.

Yes, I have heard it said, but I do not believe it. People take too literal a view of Christ's words, when he made that remarkable prophecy of the end of the world. He said that many would work miracles, heal the sick by laying on of hands, and raise the dead; that there would be plagues, earthquakes, and wars, but I do not take it all in a literal sense. I do not believe that the end of the world is near at hand, and for good reasons. I believe in the second coming of Christ—I think he will come again, but the time for that is not yet at hand. If he was to come now and proclaim himself, it would be a confession on his part that the gospel was a failure. He came to earth 1887 years ago, and gave the gospel as a means of sanctification and of bettering the world. To come at this time with the sanctification of the world incomplete, would be a virtual confession of its inefficiency. The world cannot be made better by force, but by moral suasion. If Christ were to come down with his angels, and sit upon his kingdom, what effect would it have? Would the world be converted?—Hardly. If that is to come to pass, he might as well send a Napoleon or an Alexander. I do not believe in this pre-millennium coming of Christ. It is not probable—it is not necessary—it would not be wise. The sanctification of the world must go on until it reaches the end—until the gospel has spread everywhere, and every one has felt its influence. We are a long, long way from the end of the world.

"Out of the abundance of the heart," said the Saviour, "the mouth speaketh." If words are any index to the heart, there can be no doubt as to what Eld. Lucas says in his heart. While silence is said to give consent, and many may, by keeping still upon this all-important and living theme, thus say in their hearts, "My Lord delayeth his coming," and so class themselves among

the evil servants, an open avowal of the same can in no less degree be taken as an indication of the condition and sentiments of the heart.

But all such talk will not delay the great day a moment. "At the time appointed the end shall be." Dan. 8:19. And instead of proving that "we are a long, long way from the end of the world," it is itself a strong indication that the great consummation is near at hand.

Thus we see, that from whatever stand-point we view the question, whether from the signs in the heavens above or those in the earth beneath; whether from the message of the faithful servant, or the testimony of the evil servant, we find unmistakable evidence that the end is near, and Christ's coming is even at the doors.

### SPIRITUALISM AND THE IMMORTALITY OF THE SOUL.

BY A. F. BALLENGER.

THAT Satan and not the Bible is responsible for the origin and preservation of the doctrine of man's natural immortality, is a position which has been held by S. D. Adventists from their origin; but they did not expect help in maintaining this position from the orthodox (?) believers in the doctrine. But contrary to our expectation we have it, at least in part, in a sermon delivered in New York, Sunday, April 1, by Rev. R. H. Newton, as reported in the *New York Times* of April 2. After speaking of the skepticism and materialistic tendency of Cesar, Pliny, and the "upper world of culture" of their time, he is quoted as follows:—

On the other hand, down in the under strata of society, Spiritualism, as we know it to-day, spread among the uncultivated masses, developing most of the phenomena which at once allure and baffle inquirers to-day. There is a dark *séance*, the music, lights flying about the room, the "reciprocant" bound in wilthes and falling into a heavy stupor, voices, and materializations. A most unpromising outlook for a renewal of faith in immortality as the superficial observer would have judged—the very condition pressing such a revival, as the more thoughtful student would have seen.

Yes; those are the "very conditions" necessary to the revival and preservation of the error of natural immortality. Again we quote:—

No ephemeral revival was this. The Western world has been living eighteen centuries upon it.

True again. This doctrine, destitute of Bible support, has been living on just such food, not only for 1,800, but 6,000 years. Ever since Satan fathered the doctrine by telling Eve, contrary to the warning of God, that she should *not* surely die, has it been fed from his store-house. It was fed by the sorcerers at the court of Pharaoh. It was fostered by the woman of Endor who held the "dark *séance*" which the God-rejected Saul attended. It was nourished in the time of our Saviour, by the dwellers among the tombs; in the time of the apostles, by Elymas the sorcerer and Simon the sorcerer. It is now being greatly strengthened for the final conflict by the "dark *séance*," "music," "voices," and "materializations," or "Spiritualism," as we know it to-day.

But what was the moral condition of those who renewed this faith? We quote from Mr. Newton's own words:—

Moreover, this movement apparently created no inspiration of ethical energy, kindled no high passion for personal purity and social righteousness.

How true! Neither then nor now does this fosterer of the doctrine of the soul's immortality appear as a teacher of "ethics," "personal purity," or "social righteousness;" but on the other hand, it is, and always has been, the hot-bed of all that is immoral, impure, and unrighteous. Infidelity, atheism, free-lovism, and prostitution have also been "fed" by this "doctrine of devils"—Spiritualism. "Doth a fountain send forth at the same place sweet water and bitter?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In support of a faith, must we "seek unto them that have familiar spirits, and unto wizards that peep and that mutter?"—No, no! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Winchester, Ill.

—Thoughtlessness is never an excuse for wrongdoing. Our hasty actions disclose, as nothing else does, our habitual feelings.—J. T. Field.

## Choice Selections.

### WORSHIP.

WHAT if we sing, and sweetest music flows  
Over our tongues to charm our listening ear?  
Song is not worship till God's Spirit blows  
Along the pipes in melody so clear.

What if we pray? 'T is not the bowing down,  
Nor yet the lifting up of voices and hands;  
The attitude and speech may bring God's frown—  
The pleadings of the heart he understands.

What if we preach in words most eloquent,  
That hold the faces of the eager crowd?  
How can one preach well if he be not sent?  
The power is not in words nor crying loud.

Lip service God despises, and a form  
May only be a show to human eyes;  
The contrite heart with holy fervor warm,  
The heavenly ear and heart cannot despise.

Let us go forth alone for Heaven then,  
With true devotion thrilling all the frame,  
And worship only God in sight of men,  
Our choicest word the dear Redeemer's name.  
—J. A. Libby, in *World's Crisis*.

### FINDING COMFORT IN SORROW.

THE experience of grief is fraught with many dangers. Many lives are stranded on the shallows that skirt the sea of sorrow. There is a prevalent impression that trouble always does people good. This is not true. No doubt it is designed always to do good, but its effects depend altogether on the way it is received. It comes as a heavenly messenger with a blessing in its hand; if welcomed as from God, the blessing is left behind; if resisted and treated with irreverence and unbelief, it bears away again the benediction it came to leave. Then, as in the case of all heavenly messengers that are rejected, the rejection causes harm and detriment to the life.

We ought, therefore, to know well how to bear ourselves in sorrow. We need to remember that it is a sin for a Christian to refuse to be comforted. In a great cemetery there is one monument which tells a sad story. It is a marble form of a dog lying on a grave. The master died, and the faithful dog followed the dead body to the grave; and when the grave was filled up, the dog stretched himself upon it and refused to go away. He pined in his hopeless grief, and soon died. His figure was then cut in marble, and laid upon the master's grave. The statue tells of a hopeless, un comforted sorrow. We may admire it in a dog—he knew no other way in showing his devotion. But such a grief is not only not beautiful; it is sinful. We ought to be comforted in our sorrows; and the comforts of God are not few. It may help some to whom these words come, to indicate a few of the great comforts which Christianity brings to those who love God.

One of the greatest comforts is the assurance of God's unchanging love. No matter what the seeming may be, his love never for one moment ceases to flow toward any of his children. Not one act of his can ever be really an unkindness to one of his own. We cannot always see the kindness or the love. "All these things are against me," said an old man once, and the appearances certainly verified the conclusion. Yet, in the fuller light of a later day, the things that he then thought were against him, were indeed elements of germinal or incomplete blessing.

No doubt it is so in the case of every Christian who is in the midst of trial and sorrow. If God is our Father, and if this is our Father's world, we ought to know that he will never allow any experience of suffering to work us harm, unless by our own unbelief and insubmission we mar God's plan for us in our sorrow, and turn his good into evil.

The outcome of the firm belief of this truth should be a faith that asks no questions, that does not seek for the solution of perplexities, that does not inquire for reasons, but simply believes. It was such a faith as Jesus, in his last night on earth, asked his disciples to have in their dark sorrow. "Ye believe in God, believe also in me." They could understand nothing, all was inexpressibly dark and terrible; yet they were to believe in God in the darkness, and cling to him; their faith was not to waver for an instant. The same lesson is taught in our Lord's word to Jairus when tidings came

that his child was dead. The Master had lingered on his way to the ruler's house, and while he lingered a messenger came to say that all was over, and the Healer need not come. To the stricken father Jesus said, "Fear not; believe only." That is the word the same lips speak to his people always in their grief; and great comfort comes when we can settle down in unquestioning faith on such a firm rock of trust as this, and be quiet and still. . . .

There is still something else in all true seeking of comfort—something that concerns ourselves. We can trust God's love. We know it is well with our friend who has fallen asleep in Christ. But we are the ones who are in danger, and need grace to guide us in our time of grief. What will our sorrow do for us? What effect will it have on our life? Will it leave us more gentle toward our fellow-men, more beautiful in character? or will it leave us more vexed with our Father, distrustful, questioning and cold and selfish in our disposition? God's comfort does not merely nerve us to get through our trouble; it does not just dry our tears and by the inward strength it imparts enable us to be calm and submissive. Even the cynic can be calm, and can go on with his work after his heart has been torn. He can hide his grief and put on an air of cold indifference before the world. God's comfort would lead his children through the sorrow in such a way that they should be blessed and profited by the experience. It is of such comfort as this that our Lord says, "Blessed are they that mourn; for they shall be comforted." We should come again from the shadows with spirits chastened into new spiritual loveliness.

Some one once gave this little parable: "Look at this flute; it was a piece of wood. What has made it a flute?—The rifts, the holes in it. What life is there through which affliction does not make some rift? All went well till then; but through that rift in the life came thought and feeling. So," said the speaker, "I listened to a flute complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by all these rifts and holes;' and it said all this mournfully and musically. 'O thou foolish flute,' I said, 'without these rifts and holes thou wouldst be only a mere stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.'"

No doubt the possible ministry of sorrow for every child of God is very rich. It is painful and costly; but if we yield to it in the spirit of love and faith as to the work of God's own hand upon us, it will leave us with new power. The life that, whole and unbroken, was cold, hard, and musicless, when pierced by sorrows is an instrument capable of giving out sweetest music.

Of infinite importance to us, therefore, in time of trouble, is the question, What is our trouble doing for us? We will miss an opportunity of great blessing, and will receive harm ourselves, if we get only pain and grief from it. If we receive sorrow with reverent faith and love, we shall find indeed within the dark folds that enwrap the strange messenger, none other than the Master himself, come to bring us new gifts of grace and joy.—*Presbyterian*.

### THE BEST GIFTS.

LET us not be content with serving the Lord a little, with giving him the odds and ends of life, the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to be, to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in the garner. "A starless crown and a third-rate harp in heaven," they seem to say, "are good enough for me if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, he would not have allowed such people to

count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him, he must leave all. If any one would be his disciple, he must take up his cross. What sublime courage it took for a friendless young man as he appeared to be, to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked *one thing*—because he would not give up *all* for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes himself who thinks he can make a compromise with Christ and give him anything less than all he is or hopes to be.—*Golden Rule*.

### THE SECRET OF A TRUE LIFE.

HE who has not formed the habit of seeing God in all the situations, modifications, and events of life, is evidently shut out most of the time from any special communion with him. His thoughts are occupied with other things, and nothing reminds him of his Maker. In short, so far as the great purpose of his existence goes, most of his time is wasted. He is like a sailing vessel trying to cross the ocean in the face of almost constant headwinds and calms. His progress is slow at best, and sometimes ceases altogether; many days, and perhaps weeks, go by in which nothing is done.

How different with the man who can neither walk abroad nor sit at home without beholding abundant tokens of his Father's presence and power—without seeing God manifest in earth and sky, in cloud and flower, in river and plain, as well as all which occurs through animate agents, whether they be brutes or men! He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her way across the deep. He is like a sagacious merchant in whose hands everything turns to gold, and with whom nothing can come amiss or go to waste.—*Christian World*.

### YOUR DUTY.

LET us measure your duty in giving. What shall be the measuring-rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As we have therefore opportunity, let us do good unto all men."
3. Your convictions. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked, and destitute of daily food," etc.
5. Thy providence. "Let every one of you lay by him in store, as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor the Lord with thy substance."—*Sel*.

### AN OPPORTUNITY.

THERE is nothing in life that slips by more stealthily than an opportunity. The artist knows this when he hastens to record with his pencil the impression which is his for the moment, lest intervening matters shall cause it to be dimmed or effaced. The scientist bears it in mind as he concentrates his powers for a glance into the telescope, or for a movement of the crucible. And in all other spheres the fact is recognized by him who avails himself promptly of the time which is "for every purpose," and of the fine filaments of circumstances which are ready to make his act efficient. If we realize that such seasons of advantage have come to us and gone again unheeded, we are saddened, whether our loss be a temporal benefit to ourselves, or a never-returning occasion for doing good to others. Yet this pain will be a blessing if it shall teach us that in order to have our deeds wrought harmoniously into the swiftly-moving web of life, we must be on the alert to use God's proffered opportunities while they are opportunities.—*S. S. Times*.

## 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.

### AT SUNSET.

BY FRED ALLISON HOWE.

ANOTHER mile-stone passed on life's rough way!  
Behind yon western hill-tops sinks the sun.

Myself, I'll question thee about this day:  
How hast thou lived since it was first begun?  
Within thy heart, has that bright spark of truth  
Been fanned to living flame by deeds of love?  
Have all thy Heaven-lent powers of life and youth  
Been tending upward to those realms above?

Thy life is one day less. How hast thou wrought  
The web of life that thou canst not undo?  
Have knots and tangled ends thy courage fought?  
Hast thou been patient, and a workman true?  
Has the recording angel up above,  
Of this day's deeds and words but good inscribed?  
Hast thou been toiling, not for gold, but love?  
And has thy virtue by no sin been bribed?

Each noble thought, each kindly word and deed  
Of this past day, with loving wishes given,  
Each loving action to a soul in need,  
Will lift thine own soul upward, nearer Heaven.  
Each sympathetic tear a pearl shall be,  
Each loving word and act a jewel bright,  
That in thy crown of immortality,  
Shall shine with pure and never-falling light.  
*Potoskey, Mich.*

### THE HOUSE OR THE HOME?

"Why did you bring them in here, John?—Mrs. Markham of all people in the world! You know what a perfect housekeeper she is. What must she have thought of this room?" said Mrs. Wood to her husband, as the front door closed on the neighbors who had been making an evening call.

Mr Wood smiled in his happiest manner as he answered, "It was just because it was the Markhams that I brought them into this cosy sitting-room. I wanted them to see what a home was like. I don't care a fig whether their house is always in order or not; I know there isn't a corner in it that compares with this room." And with loving eyes he looked around the cheery living-room in which books, magazines, papers, games, toys, and work-basket gave evidence of the occupations of the inmates. "I wanted," he continued, "Tom Markham to have a good time for once in his life; for I don't believe he's ever happy in that great house, where he never dares to move for fear of putting something out of order. Didn't you see how he enjoyed it? I knew he wanted to help Jack with his kite; he could hardly keep his eyes off the boy. Poor Tom! to think their only boy should have run away! I don't wonder they both look old and worn."

Mr Wood sighed, and his wife hastened to say, "Oh, I did n't really care, only I thought it would seem like dreadful confusion to them, the children get so many things around."

"But they don't run away," rejoined the husband. "You know they seldom wish to go out evenings, and I know that you are a perfect house-maker, and that's worth far more than mere house-keeping."

O that all mothers realized this! I thought, as my mind followed the Markhams to their perfectly ordered but dreary house, unworthy the name of home. Nowadays almost every newspaper has a household department, filled with rules and directions concerning all kinds of work, from dish-washing to the furnishing and care of the guest-chamber. But is there enough said about home-making?

There is no doubt of the importance of good house-keeping; no doubt, too, that many American women have sadly neglected their duties in this line, and that some have been moved to reform by the popular agitation of the subject. But do we not know "perfect housekeepers" who make their husbands' lives a burden, and sour the dispositions of children not yet in their teens?

The majority of American women are not rich; many add to their myriad housekeeping duties the care and training of children, with only a "general housework" girl to help along. Let such women attempt to keep house in accordance with the strict rules laid down by the writers on housekeeping,

and who will blame them if they never get beyond the daily routine?

I have read of a woman, with a husband and five children, who did all her own work, kept her house always in perfect order from garret to cellar, never neglected her children's manners, morals, or clothes, excelled as a cook, was always informed as to the contents of newspapers, magazines, and the latest book, and was never known to appear cross or discouraged. There may be such a woman; I never saw one. Certainly they are not and never can be numerous. For the vast majority there is a limit to time and strength. Some things must be neglected.

The question then is, Which shall suffer, the house or the home?

Surely no true woman would decide in favor of the former. And what man does not enjoy a bright, cheerful, happy home, with a wife not too tired to show her interest in all that concerns him and the children, even if some sweeping and dusting have been neglected, and the table lacks elaborately prepared dishes?

"Is not the life more than meat, and the body than raiment?"—*Mrs. M. C. Rankin, in Christian at Work.*

### THE "FUNNY" MEMBER OF SOCIETY.

THE "funny" person is one of the greatest nuisances in society. Sometimes he is young and sometimes he is old, but mostly he is a boy ranging in years from five to twenty-two or twenty-three. Nearly every social circle has one or more of these clowns, and if he but know how distasteful he is to sensible people, he would cease his antics. He thinks he is witty, but in reality he is merely foolish. He is ready with a reply or retort, and has no respect for person or position. His sallies are laughed at by those who regard his sayings and doings as witty and funny, and those who know better keep their peace through common courtesy. He is never serious, and whenever a subject, however sensible or entertaining, is broached, he is the first to enter upon the discussion with some frivolous remark intended to be "funny," which, in nine cases out of ten, destroys the interest the topic has awakened, and prevents a sensible and profitable interchange of ideas and views. This "funny" person must always make himself conspicuous, or else he will not receive the attention for which his heart yearns. Left to himself he soon drops out of sight, and it is safe to say that but few regret his fall from popularity.

But the worst time of all is when the "funny" fellow is in his own home. There he is in his glory; for he has full scope, with no one to check or ignore him. He makes it most awkward and disagreeable for all who come within the range of his would-be witticisms, and most people find it a great relief when the time for leaving comes. At home he has his family about him, and they, regarding him as a prodigy of wit, humor, and brilliancy, feel it their bounden duty to laugh heartily and encouragingly at his every word. Nor are the most sacred feelings safe from this "funny" fellow; for he seems to find special delight in vague, mysterious allusions to some family matter, of the knowledge of which he has become possessed. The victim may writhe in an agony of embarrassment under his cruel taunts, but this only encourages him the more and stimulates him to further exertions. The rules of propriety often compel the victim to remain silent, when under other circumstances the "funny" fellow would receive a justly deserved rebuke. . . .

The "funny" fellow is always a moral as well as a physical coward. He selects for his victims those whom he knows are not able to cope with him because they respect decency and he does not, and most of them prefer to suffer in silence rather than lower themselves to his level by retorting to his sallies or even defending themselves. But then the "funny" fellow no doubt will live and thrive forevermore; and should he read these lines, he will laugh and say that he knows a dozen of just such fellows who are hores to society. You see he would not recognize in these words a pen picture of himself.

There is another "funny" fellow—the little "funny" fellow, who is encouraged to all sorts of "funny" things by his fond parents and indulgent relatives. But then he is young yet, and there is a chance that he will outgrow his foolish habit; but if he does not, then he will have to be classed as

the big "funny" fellow, and we shall have to bear with him as well as we may, and be thankful that matters are as they are and no worse.—*Sabbath Visitor.*

## Special Attention.

### IS THE WORLD GROWING BETTER?

[The following from Bishop A. Cleveland Coxe, is a view calculated to rudely shake the pleasing peace-and-safety dream in which so many people are indulging at the present day. It is a powerful presentation of the subject, not merely because it is in accord with the facts in the case, but because it is in accord with the Scriptures which declare that evil men and seducers shall wax worse and worse to the end. We wish we could indulge in the Bishop's hope by which he tries to peer through the dark shadows; but the word of truth holds out to the world only the hope of the coming of the King to reward his saints and destroy his enemies. We copy from the April *Chautauquan*.]

An undisciplined people we are, and the question of the moralist must be, "Are we becoming more so, or are we slowly but surely improving?" As the result of much observation and inquiry, not without reflection and a spirit of hope and trust in God for our future, I must decide in the negative, and own my fears that the elements which destroy great nations are powerfully at work toward our premature corruption and decay. History demonstrates that a simple and primitive state of society may be long maintained, where a few predominant instincts animate the mass of the population, and where good laws are maintained by that force of conscience with which God has ennobled many heathen minds, and enabled them to create splendid republics and empires. Not so where social life exists upon artificial bases, amid complex conditions, and with few common ideas as to the standards of right and truth, the supremacy of duty over selfish interests or sordid appetites, and the obligation of individuals to subordinate personal inclinations to the common weal. Such and so complex is American life and society; such are the environments of its civil polity.

We had thought that the Holy Scriptures supplied the common foundations of public and personal morality, and that the predominance of a free (i. e., a Protestant) Christianity insured the perpetuity of our institutions. But, as Chancellor Kent suggested, what is the influence of a discredited Bible, even in the requirement of oaths and the administration of justice in courts of law? And when the Bible is turned out of our public schools, and an alien religion\* is allowed to control local politics and even aspires to overawe our national legislation, where are our boasted safeguards? As to these perils and their tendencies, Dr. Strong's remarkable work, "Our Country," may be consulted, and nobody who reads that summary of our social dangers will say that they are visionary.

When Napoleon asked Madam Campan, "What do we lack that is needful to a grand empire?"—she answered, "We want mothers." There can be no homes where a true womanhood is wanting, and hence the wife and the mother are the prime elements of a national vitality. As yet, blessed be God! the traditions of our more primitive days survive in thousands of Christian homes, through the influence of mothers. The American matron still lives and exerts her wholesome influence; I had almost said her noiseless supremacy, in society. But is she supreme in fact, in that sphere to which nature limits her powers? Have we that reverence for the sacred institution of marriage, and that sense of the dignity of the wife and mother, which are requisites of a solid foundation for the family? The answer to this inquiry is found in the statistics of divorce, which in not a few of our States are alarming in a degree that may well make us tremble for the Republic. The polygamous example of Utah is not the only menace to society in this respect. Young people contract marriage in a frolic,

\*This is not a Protestant complaint; the charge of alienism against his own church, was the accusation of Dr. Orestes Brownson, an eminent Roman Catholic.

in many places, and apply for divorce before the first child is out of arms. It is too painful to go further and remark upon the unfruitfulness of marriages and the disposition of multitudes to live in taverns and hotels without the cares of housekeeping. Where such evils are on the increase, the home is a perishing institution.

It has not been sufficiently noted that such evils are bred, in large proportion, by the unguarded position of young girls, in communities which have rapidly changed from mere villages into large towns. Our village life has been, hitherto, singularly primitive, the young of both sexes growing up together with intimacies unrestrained, attending school together, and calling one another by nicknames like brothers and sisters. Their parents have seen them in daily intercourse as companions, and before they have become conscious of it, this intercourse has ceased to be that of mere children. They are permitted to go hither and thither in company. Railway excursions and picnics are frequently unguarded by the presence of grave persons to represent parents and to enforce decorum. Long after dark, young people are allowed to stroll in company, in public streets. Where the village has become a town and the town a city, this license has grown into a nuisance, and the natural consequences have been multiplied correspondingly. Where fathers and mothers, in exceptional cases, have taken the alarm and thrown restraints about their families, they have incurred reproach as austere, or even cruel, or have been laughed at as "stuck-up people," as pretending to be exclusive or something better than others.

Now, in a community thus tending to a dissolute condition, add the corrupting influences of the daily newspaper, stocked with reports of crime and garnished with crude pictorial illustrations of the details of murder, adultery, suicide, and scenes in courts of justice or about the gallows, and I ask what is wanting to make boys experts in villainies, or to rob the young girl of the blush of innocence and the charm of maidenly modesty? The dime novel and the petty theater, still more corrupting, are at hand to pander yet further to the destruction of domestic purity. Strolling companies of players infest the villages and defile their fences with full-length and highly colored pictures of naked women and licentious men. Sodom itself could not have presented such public allurements to vice as everywhere abound among us, even in country places; while in growing cities the unrebuked indecencies that are paraded before all eyes would disgrace a Gomorrah.

It need not be said that "saloons" and grog-shops of every description, with frequent invasions of blasphemous lecturers, investing the most sacred themes with low and ludicrous associations, add flame to fuel.

All this is not fancy but fact. Where such is the case, what becomes of homes? What is the future of the family? In what proportion is the country supplying wives and mothers to the nation? And where are the husbands and fathers who can maintain their households upon any sure foundations of religion and morality, granting them to be so disposed, if the evils I have outlined are not corrected?

It must not be imagined that things are better among the more wealthy classes in our larger cities. Some of the most luxuriously furnished dwellings in New York or Philadelphia, in Chicago or New Orleans or San Francisco, are notoriously the abodes of gilded misery. We hear not infrequently of "fashionable" young women eloping with mere lads, their partners in the shameless waltz; if not with their father's coachmen, who have been permitted to drive out with them unattended, or to follow them, as grooms, in their equestrian airings. In our great cities, women are living in grandeur upon chief streets or park-sides, who are known to have enriched themselves by unmentionable crimes. Of late, an idle class has been developed in American cities where until lately everybody was "doing something" for self-support. We have a "gilded youth," who sport as "dudes," who live unmarried, go-in-and-out as the *habitués* of club-houses, show themselves, night after night, at the opera, give suppers to other people's wives, and live—no-body ventures to surmise just how! The Bible describes all such as "dead while they live."

Hitherto, a certain sort of profligacy has been supposed to exist only in the overgrown cities of the Old World, and among the vices generated by

aristocracies and courts. Recently, New York has become not less a scene for any wickedness or social scandal. I have heard of New Yorkers going abroad to educate their children, on the express ground that Paris itself was preferable to New York; not because the former was not worse, but because the licentiousness of European capitals has made the restraints and safeguards of the young a recognized necessity, if, indeed, their virtue and innocence are objects of parental solicitude. In Europe, young girls are never suffered to go into "society" unattended by their mothers or other guardians; they are not allowed to dance with whom they will, nor are persons introduced to them without permission of such protectors; much less are they escorted to theaters and operas by young men, or suffered to go with them to suppers at "Delmonico's," and to be returned by such companions, to their fathers' houses, long after midnight, sometimes the worse for free libations of champagne. Alas! these are not fanciful conceptions of modern vice in American cities. There are many who will know too well how the moral may be pointed by instances most deplorable and significant.

My own early life was led in New York, where I grew up with a generation, already supposed to be degenerate as compared with its sires, between the dates of A. D. 1820 and 1840. I well remember the first introduction of the Italian opera, and I can testify that far worse than was then predicted have been the evils generated by that importation. The licentious daily newspaper was a monstrous birth of the second decade of that period, and young men became initiated prematurely into familiarity with vice, by the published details of a murder committed in a house of bad reputation, and by the nauseous reports that followed in the trial of the reputed murderer, who was acquitted. Until that instance, nothing so flagrant had ever been committed by the press against public decorum. Soon after, great tides of foreign immigration came in like a deluge, and soon New York ceased to be an American city. It has lost the American idea, in a fearful measure. An alien population dominates in its magistracy; foreign manners have invaded its wealthy circles; and I say with emphasis, that forms of vice which were unknown to its college boys at the age of twenty-one, are now made so familiar by the daily press and by pictorial weeklies, that young girls are initiated into all these abominations, and often hear them referred to, or discussed in their presence, without a blush. The attire of women in the opera box or in evening companies, is dictated no longer by the fashion of such a court as that of Louis Philippe, but is borrowed from the Parisian *demi-monde*. Of this, the caricatures of the illustrated newspapers are sufficient evidence. The pitch of superlative degradation has been reached in the fact that women of the stage have been entertained in the homes of reputable citizens, though the fact was notorious that they were unmarried parents; nay, in one shocking instance, the unwedded parent shamelessly produced and paraded her progeny in public without rebuke. Observe, though I have spoken of such characters as parents, I have not called them mothers. That name is the sacred honor and the exclusive distinction inseparable from honorable marriage.

Is it not time that the pulpit and the periodical press should become the scourge of vices such as these, and the avengers of society against their terrible invasions? Too long have the reputable classes declined to reprove what they have found too strong for them, in many places of the land, and the reverend preachers of Christ have been afraid to "cry aloud" and "spare not," not indeed from cowardice, but from a feeling of inability to deal with the evil without peril of increasing it. But has not the time come when the routine of decorous instruction and exhortation needs to be exchanged in some degree, for the voice of the prophet, exposing the pestilence and bidding sinners to "flee from the wrath to come"?

It seems sometimes to be forgotten that there is "a root of all evil" which begets even the liquor curse, and includes it; so that something even worse than that lies behind it, and needs to be recognized as not less the evil that fills our prisons with criminals and our streets and markets with crime. I refer to the money greed. It is the golden calf of American degeneracy, and to it has been sacrificed the American spirit of our more

primitive and truly patriotic fathers. Let us allow for possible over-statements, but when the sentiment is uttered daily, and when such testimony as was offered by Dr. King at the recent "Christian Conference" in Washington,\* goes unanswered, we may believe that in the lobbies of our legislatures all things are venal. The courts of law in New York may have been baffled in punishing flagrant venality in certain cases, but they have effectually exposed the existence of systematized corruption. Facts and statistics have been presented lately, which prove the bribery of certain ecclesiastics by official personages, on a scale of gross injustice to other Christians and to the treasury of the nation. One wonders what has become of our American claims to be a people governed by their own free will as expressed by the majority of honest votes, and especially as uninfluenced by any meddling of church with state. Nobody who has eyes to note and brains to reflect upon the rapid decay of all conscience in political matters, can fail to lament the probable consequences, nay, the certain result, unless, by the mercy of God, such unscrupulous dealings may be punished, and banished from the conflicts of political parties.

"Panic cleverness," which meant low craft and cunning, and which generated "panic fidelity" (i. e., unfaithfulness) in treaties and public trusts, was the forerunner of the "swift destruction" that fell upon Carthage, in spite of her heroes and the qualities in which, for a time, she surpassed the rival republic of Rome, herself destined to fall by similar pravity. When a Christian people loses its savor, "wherewith shall it be salted"? It cannot be doubted that our colonial forefathers, albeit in divers manners, undertook to found Christianity in America, as the base of laws and morals, and their stern virtues carried us forward to independence and elevated us to greatness. Is our surrender of nearly all their maxims, the loss of their public spirit and the failure of their uncompromising devotion to Anglo-Saxon ideas of constitutional government, a momentary weakness, or are we already in the earlier stages of irremediable decline?

Christians believe, as has been felicitously said, that, "though Satan is mighty, God is Almighty." It was his purpose once to save a city if ten righteous could be found in it. My hope for the future of my country is based upon what God has thus taught me, and is inspired by confidence that thousands of holy and prayerful men devote their lives to the good of all their neighbors, and intercede, daily, through the Great Intercessor, for the preservation of our national institutions.

Let the world mock our simple faith as it may; we must still cherish the convictions of early Christians, that the world stands because of the prayers of the faithful. A little light may kindle a mighty illumination, and so banish the dark; and putrefaction may be arrested by even a little salt. Let every householder who prays with his family, reads to them God's holy word, and takes them to the house of prayer, on the day of the Lord, do so with the happy conviction that he is not laboring in vain for the temporal welfare of his countrymen.

It is hard to believe that our past history is no guarantee of good things to come. Was there ever raised up such a character as Alfred when God had not a plan to bless and perpetuate his influence in the people he created? And can it be that Washington—the Alfred of this New World—was set as a beacon to mankind, in the pure and unselfish greatness of his example, for no other purpose than to make more hideous and revolting the speedy downfall of the nation which so largely owes its existence to the moral grandeur of his character? I mean to carry with me to the grave the cheering trust that evil has not become "the good" of this marvelous people. To children's children I suppose we may bequeath the blessings of our noble heritage, if only there is a remnant among us of the spirit which planted alike at Jamestown and at Plymouth the seed-principles of a Christian constitution capable of long survival if not perpetual vitality.

\*At Albany he had seen corrupt bargains made with almost unmitigated effrontery—"the consideration furnished and the goods delivered"—as he expressed it.

—"If only we strive to be pure and true,  
To each of us all there will come an hour  
When the tree of life will burst with flower,  
And rain at our feet the golden dower  
Of something grander than ever we knew."

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 24, 1888.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.  
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### COME TO SUPPER.

A WRITER in the *Herald and Presbyterian*, speaking of the appearance of Christ to his disciples after his resurrection, as recorded in Mark 16:14, endeavors in the ordinary manner to draw an argument therefrom in behalf of Sunday-keeping. He says:—

As he [Christ] met his disciples on that day [the first day] and blessed them, so we believe that he will continue to meet with and bless those who follow their example in assembling on that day, to the end of time.

The same meeting which John (20:19) refers to and speaks of the blessing, Mark (16:14) also refers to and speaks of another feature of the occasion. Mark says they "sat at meat;" that is, were partaking of their evening meal. It was not a public gathering for worship at all, but only an assembling for supper. Our writer believes the Lord will continue to bless all those who "follow their example;" that is to say, he will continue to bless all those who come to supper on Sunday!

Our friend can see nothing but a blessing in connection with Sunday; but, according to Mark, Christ said something more than "Peace be unto you," he "upbraided them with their unbelief and hardness of heart." And well he might; for they were so obtuse in their understanding in regard to his resurrection, and so surprised at any such idea, that they would not accept the testimony of some of their own number who declared that they had seen him. They could not believe that he was risen. They would sooner believe that the Marys and the two disciples who had returned from Emmaus, lied, than believe that Christ was risen. And yet we are gravely told that they were holding a grand public religious meeting to celebrate the resurrection of Christ, and introduce a new institution which would make void one of the commandments of God, without being instructed to do so, or ever having had anything said to them on the subject! If this were so, we think that Christ, instead of saying to them, "O fools and slow of heart to believe" (Luke 24:25), would rather have said, "O marvels of understanding! O embodiments of intuition! O incarnations of prescience! Let your names go down to posterity as the wonderful disciples who could see when there was no light, and were prompt to obey when there was no command."

Now, we think that the rebuking and upbraiding business should also have its place in the Sunday question; and we will parallel our friend's statement by another, bringing in this neglected point, thus: "As Christ rebuked his first disciples for their unbelief and hardness of heart, so we believe he will continue to upbraid and rebuke all those who allow themselves to fall so far under the power of unbelief and hardness of heart as to adopt an institution which has been set up in opposition to the great memorial of Jehovah, and follow a practice which makes void one of his commandments."

### THE TWO COMMANDMENTS AND THE TEN.

THE two great principles, supreme love to God, and love to our neighbors as to ourselves, are generally recognized in Christendom as universal and eternal principles, and comprehensive expressions of the will of God. But there are some who, while admitting this, deny that the ten commandments are the law of God, claiming that the latter were given to Israel alone, were local and temporary in their application, and have been done away.

The main reason on which they rest this attempt to divorce these two principles from the ten commandments, is that they were not, like the ten, formulated upon the tables of stone. The one expression, "Thou shalt love the Lord thy God with all thine heart," is found in Deut. 6:5; and the other, "Thou shalt love thy neighbor as thyself," is found in Lev. 19:18. These, they say, therefore, were not part of the ten commandments, but were in the books of Moses, and were a part of his law.

Such a conclusion is altogether illogical from the fact that God was under no limitation with respect to communicating through Moses to the people whatever he chose to make known respecting his commandments and any of the principles of his government. He might refer to them, rehearse them, expound them, or summarize them, in any manner he chose, and that would not confound his moral law with the ceremonial system, nor degrade his commandments from their position of supremacy over all others.

The ten commandments as written upon the two tables, are a revelation of God's law as adapted to this world. They cover the two lines of duty, founded in the very nature of things, love to God, and love to our fellow-men. Nothing less than these particulars would be adapted to man in his present condition in this world. And the two principles referred to above, are immediately related to the two tables, inasmuch as they are simply a summary of the laws contained thereon.

Why, then, were not these two great commandments engraved upon the tables?—Because, as already noticed, to be fully adapted to man's present condition, all the particulars contained in the ten precepts needed to be expressed. But why, perhaps some will ask, were they not also engraved upon the tables, in addition to the ten commandments? We answer, Because that would have been tautology. The ten precepts being there, the summary of them might well be expressed elsewhere, or left to be developed in the minds of those who were to obey them. Thus every query that can possibly arise concerning the matter is easily solved. It is seen that the two great commandments, while they are a summary of the ten commandments, could not consistently have been placed upon the tables with the ten; and God's way is the right way and the only way.

These two great commandments are a summary not only of the laws binding upon the human family, but of all obligations resting upon any created beings, past, present, or future; and they are drawn out into particulars as circumstances require. Some indulge in a great deal of childish amusement over the idea that such a commandment as the fourth could be binding on the angels. What! say they, angels have men-servants and maid-servants, and horses, and cattle to rest as well as they? So foolish an objection deserves no notice. The obligation to love God with all the heart, involves the obligation to remember him in any way he may designate. The circumstances of man's creation gave him the Sabbath for that purpose. That the same object is to be gained in the case of the angels we may be sure; but in what way they are to secure it, it is not for us to say without a revelation. But whatever it is, that is to them what the fourth commandment is to us, one of the channels through which they show their love to God. Men were to have, some of them at least, men-servants, maid-servants, and cattle; and hence for them the commandment regulates their duty in reference to these things. For a class of beings who were never to have them, no mention, of course, would be made of such things. But in their way they would be manifesting obedience to the great law to love God with all the heart, just the same.

Under this principle, as we have seen, one of the commandments binding upon men is the fourth commandment. And this was no new principle and super-added obligation brought in at the time of the creation, but only a development of the same principle adapted to the circumstances of the human family. And having once been thus introduced, it can never be taken from them until the circumstances of the creation can be reversed, which, of course, can never be. Hence this great memorial of the Sabbath abides with man, so long as man in his coming immortality shall endure. For this reason the Lord declares by the prophet that so long as the new heavens and the new earth—the future eternal abode of the righteous—shall remain, so long shall the Sabbath remain. And each of those blessed Sabbaths shall behold the redeemed multitudes of all the earth, assembled together to worship before the Lord of hosts. Isa. 66:22, 23.

### WAS CHRIST A PRIEST ON EARTH?

ON this subject the apostle Paul, in Heb. 8:3-5, makes what seems to us a very explicit statement, as follows: "For every high priest is ordained to offer

gifts and sacrifices: wherefore it is of necessity that this man [Christ] have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."

The apostle is here speaking of Christ, who, as a priest after the order of Melchisedec, has superseded the Levitical priesthood of the former dispensation. He shows that the Levitical priesthood was a type of the priesthood of Christ; and that, consequently, as those priests were ordained to offer gifts and sacrifices, Christ must also offer gifts and sacrifices. He then proceeds to state where Christ was to perform his priestly work. It was not here on earth, but in heaven; for they served unto the example and shadow of heavenly things. And he emphasizes this fact by saying expressly that if he (Christ) were on earth, he could not be a priest, because a class of priests had already been ordained here who were to do all the literal work of the priesthood that was to be accomplished on earth; therefore Christ could not be a priest here also, as there could not be two lines of priests operating at the same time. All Christ's priestly work is therefore performed in heaven, in connection with the sanctuary of which he is the minister. Heb. 8:1, 2.

Following out the logical sequence of these statements, S. D. Adventists come to the conclusion that the sanctuary in heaven, to be the counterpart of the sanctuary here on earth, must have its two apartments also; and that Christ's work, to be the counterpart of the work of the priests on earth, must be performed in both the apartments of the heavenly temple, as theirs was performed in both the apartments of the type, the Mosaic tabernacle.

Another step brings us to our present position; namely, the ministry in the first apartment precedes that in the second. So Christ must first minister in the holy place or outer apartment of the heavenly temple. The ministration in the second apartment, or most holy place, followed. It was comparatively a brief work, was the great and closing work of atonement, and completed the round of the sanctuary service. So in Christ's work as the great Mediator for the world, the time must come when he finishes his general work in the first apartment of the sanctuary on high, enters upon the special work of the holy of holies, which is to make the atonement, cleanse the sanctuary, and bring to a close his work as intercessor for lost men.

And the time when this momentous change in the ministry of Christ is reached, is marked by a prophetic period: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. That period being computed, is found to end in 1844; and thus it is shown that we are in the time of the cleansing of the sanctuary, and that the close of probation, and the second coming of Christ must be at the door. The truth on these points is as simple as the a, b, c, and as impressive and beautiful as it is simple.

But all this badly upsets modern theology, and consequently meets with corresponding opposition. The church has lost sight of the heavenly sanctuary, and hence has but vague and confused ideas of the position and work of Christ on high. They will have it that Christ has but one apartment in which to minister since his ascension to the Father, and that is all heaven, and has but one kind of ministry to perform, with nothing to indicate when it is about to close. So to meet the views referred to above, they set up the claim that Christ performed here on the earth that part of his priestly work corresponding to the work of the Levitical priests in the first apartment of the sanctuary, and hence has only the antitype of the most holy to enter in heaven. Thus Mr. J. W. Morton, in his essay against our views of the sanctuary, says:—

The services performed by the priests in the court of the tabernacle, and in the first tabernacle itself, were all typical of the work of Christ on earth, and were completely fulfilled when he expired on the cross.

In our reply to this, we objected to the view here expressed, inasmuch as it represents Christ as performing a portion of his priestly work here upon the earth, contrary to the declaration of Paul in Heb. 8:4, that Christ could not be a priest on earth. In his rejoinder, Mr. M. still contends that Christ did act as a priest here on earth, and says:—



This is indeed a precious Bible truth. He died as a sin-offering. Mr. S. does not deny this. Now, who offered that offering? Was it a Levitical priest?—Certainly not. The apostle says: "He offered himself;" and he himself says (John 10: 15, 18) "I lay down my life for the sheep." "No one taketh it away from me, but I lay it down of myself." If Calaphas had offered him, that would have been a priestly act; was it any less so because he offered himself? I repeat what was said in the essay: "The last sin-offering that could be acceptable to God was slain on Calvary." If Christ had not presented that offering as a priest, his death would have been nothing but a common murder. If I may borrow Mr. Smith's language, I will add, that it is "the merest quibble" for him to quote Heb. 8: 4, 5 as he has done. He utterly misapplies the apostle's argument in that passage. What the apostle meant was, that if the Mosiac economy had continued in force, Christ would have no priestly work to perform. In other words, that the Levitical priesthood ended where his began, at the cross.

With the inspired record before him, we will leave the reader to judge whether or not we have utterly misapplied the apostle's testimony. Why Mr. M. should present a statement utterly foreign to any idea which the apostle's language would convey, and then boldly declare that that is what he "meant," is more than we will attempt to account for.

In the foregoing extract we have another instance of the confounding of things distinct, which has brought so much confusion into the theological world. From some unexplainable cause, men seem utterly unable to distinguish between Christ as a sacrifice and Christ as a priest; between Christ dying as a victim, and Christ acting as a mediator. So Mr. M. says that Christ offered himself on the cross "as a priest."

Reader, have you ever found, in looking over the whole field of types, an instance in which the victim was acting also as priest? or an instance in which the priest offered himself as the victim? That Christ fills the offices of both victim and priest, we well know. But he does not fill them both at the same time. While he is victim, he is not priest; and while he is priest, he is not victim. Attributing both offices to him at the same time, betrays that very confusion of ideas which is so much to be deplored in Biblical teaching. Christ is first a sacrifice, to shed the blood without which there is no remission; then being raised from the dead, he takes his place as priest to plead that blood in behalf of penitent sinners; and he "ever liveth" to make intercession for them.

But did not Christ "offer himself"?—Yes; so far as giving himself up to die as a sacrifice. And he would have given his life, even had none been found sufficiently phrensiad by sin to put him to death. But God suffered the Jews to fill up their cup of iniquity by nailing him to the cross; and so far as they were concerned, it was a murder. Stephen, in his scathing charge upon the Jews, said: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7: 52. And Peter said of Christ: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 23. And on another occasion the apostles testified: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins." Acts 5: 30, 31. Mark that his work as a Saviour (priest) to grant repentance, is located after he is raised up to the right hand of God. Peter in the temple, re-iterated the same truth: "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." Acts 3: 14, 15. The prophet Isaiah said: "The Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 6, 7.

Compare these declarations of Scripture, all representing Christ as having surrendered himself a helpless sufferer, a passive victim, in the hands of his enemies, with Mr. Morton's idea that he was at this time acting as a priest before God! He was only providing that divine and infinite sacrifice which afterward as priest he could plead before his Father in behalf of men.

Another point Mr. M. seems to have overlooked. According to the first four chapters of Leviticus the general law of sacrifice was for the penitent to slay the victim himself, and then the priest took the blood and performed his ministry therewith. So with Christ. The blood having been first provided in his

death, he could then, after being raised up, make use of that sacrifice in his priestly work.

In Zech. 6: 12, 13, there is a prophecy of Christ, and the relation he sustains to the Father while the plan of salvation is in process of fulfillment between them. The prophet declares that Christ, here called "the Branch," "shall sit and rule upon his throne;" that is, upon the throne of his Father; "and he shall be a priest upon his throne." He has no priesthood till he is raised up to the throne of his Father; no priesthood till he "is set on the right hand of the throne of the Majesty in the heavens," and installed as "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

Yet, according to Mr. M.'s position, it took the Levitical priests the whole year, except a part of one day, to typify what Christ was to do in only one day as a priest here on earth, where Paul says he could not be a priest, and only a part of one day to typify what he has been doing in heaven for over 1800 years!

We will not follow his argument on this particular branch of the subject further. It grows more and more preposterous, the more we examine it. We do implore him to cast aside the mysticism of a "medieval theology," and accept the clearer light that is shining in this age of "advanced Biblical knowledge."

#### THE FINANCIAL AGENCY.

At the last General Conference, among the many moves made for the advancement of the cause of present truth, was the creation of the office of Financial Agent. The Chairman was authorized by vote to appoint a suitable person to this position. Some weeks since, we announced through the Review the appointment of Bro. Harmon Lindsay. We stated that as soon as he could arrange his business affairs, he would locate in Battle Creek, to act in the capacity of such an officer. Recently he has done so, and is now entering upon his duties.

As our brethren generally have not a clear perception of the nature of the work to be done through this agency, and as it is new to all of us, and to the agent himself, it is but proper that we should state some of the reasons which have led to this step. The cause with which we are connected has now become very extensive, reaching, as it does, to the most remote parts of the earth. Our people are found in many different countries. The enterprises we have in hand are quite numerous, yet all tending to one point,—the warning of the world of Christ's coming. Therefore, we have many calls for means with which to carry forward the various branches of the work.

The financial problem is one of constant perplexity—one which cannot be neglected. The sending of the truth by means of the living preacher or by publications, will ever cost money. The erection of offices or school-buildings requires funds. Establishing missions in distant lands will ever be costly. These are things which will necessarily cost more and more, till the close of our work. It is a matter of no small difficulty to so plan that none of these varied interests will be left to suffer, and that each department or enterprise shall be properly supplied with funds, so that no losses shall occur, and the ends sought shall be secured without hinderance from lack of means. But if a wise course is pursued, this may be accomplished.

It is thought by many that there is such a scarcity of means among us that the work cannot properly be supplied with funds without some one's being distressed. We regard this as a great mistake. If it were so, it would be a reflection upon God's providence. To suppose that the Lord had a message to be given, and a mighty movement founded upon it to be made, even to earth's remotest bounds, and yet had not provided means with which to do it, would be strange indeed! It would certainly reflect greatly upon his wisdom in managing.

We are sure that more means among our people are wasted in vain speculations, in the purchase of unnecessary articles, in pleasure-seeking, in useless traveling, vain show, the gratification of the appetite, the pride of the eye and life, etc., than are used in all the various departments of our work. There are some of our people who are very careful in the use of means, and some who put into the cause all they ought. They really sacrifice, and deprive themselves of many things that would be perfectly lawful for them to have for their own use. God regards these

with great favor, and blesses them with much of his Spirit. They are truly the children of God. But there are many more among us who do not do this, who give very little attention to the wants of the cause. We have given this matter much thought, and feel sure that our convictions are right on this point.

Again, the cause of God suffers a great loss because of the lack of forethought, and care, and wise planning on the part of many who truly love it and really intend to bestow a portion of their substance upon it. From our constant associations with our people in various fields, for many years, we know from their own testimony that there are large numbers who really intend that a portion of their property shall be devoted to the spread of the present truth, when they no longer need it. To the best of our judgment, not one tithe of this ever finds its way into the Lord's treasury. Many put off attending to this, intending to do so before they die; but they are taken sick suddenly, and nothing is done. So it goes to those who are distant relatives, perhaps, or to those who already have enough to ruin their hopes of eternal life, or to unruly, wicked children, to increase their pride and ruin them.

Or perhaps as some of these stewards of the Lord are desiring to make some provision for the benefit of the cause of God, some near relative who has little or no love for it, opposes it, and for dread of opposition and trouble, nothing is done. The cause gets nothing. Possibly the person makes some effort, and to save a little expense or because he desires to keep secret what he is about to do, takes no counsel, but makes a will that is not according to law. He dies supposing his means will go where he designed; but, alas! as soon as one who has some knowledge of such things examines this will, he sees at a glance that it is not worth the white paper upon which it is written. The property all goes to the legal heirs, and the cause which the deceased hoped to benefit, gets nothing.

The fact is, we have never received one fifth of the money devised in wills, during our past history. We have come to regard wills as very unsatisfactory, really costing about as much as they come to. Yet if proper care was taken, wills might be made which would be far more reliable than they usually are. The better way is for one to administer on his own will before his death. By so doing, his property goes where he wants it to go. We have often wondered how those who acknowledge themselves stewards of the Lord, can be so careless in regard to that which the Master has committed to their trust. Our property represents the actual work of our lives, laid up in houses, lands, stock, or money, or some other form of property.

We do not wish to be understood that we should not make provision for our children and those dependent upon us after our death. But if we love the cause of God as we profess to do, shall we not also consider its welfare, and bestow means upon it? How can we as stewards expect to hear it said, "Well done, thou good and faithful servant," if we are not careful to render a proper account of our stewardship? "He that is faithful in that which is least is faithful also in much." Our having the "true riches" will depend largely upon whether we have rightly used the earthly wealth committed to our trust.

Many of those who accepted the truth in an early period of the message are now becoming old and feeble; other aged persons have embraced it since. Often persons after long sickness feel that before they die they would like to have proper counsel as to what to do in their matters of property. When people have become feeble in body and mind, it costs a great effort to look up such matters, and they hardly know whom to trust. If they go to a worldly lawyer who has no interest or faith in our work, they feel like questioning somewhat his advice. Often our brethren and sisters feel that it would be a great privilege to have some safe, sensible business man of like faith with whom to counsel under such circumstances, who would take charge of the making out of legal papers, and advise properly as to where to bestow their means. Our leading brethren are all very busy, having charge of important interests, and they feel diffident about calling them away from their work.

If it is a fact (and we do not doubt it) that there is a large amount of property among us which our people would be very glad to have go to the cause, if they only knew how to bring it about properly, most certainly it is time some provision was made to

reach such cases. Our foreign missions are in debt, and sadly in need of funds. Our educational institutions are all badly in debt. We are in want of means in many directions, yet we are losing money which those holding it really wish the cause to have. But in the past we have not had the agencies by which to connect this work with its proper source of supply, and we feel that it is high time our arrangements were perfected toward meeting this want. Hence the financial agency has been devised for this purpose.

Some of us have been greatly overburdened trying to look after so many different interests. It is important that other men of good business experience and judgment should be called in to help, by using their abilities in planning and bearing burdens. Bro. Harmon Lindsay, who has been chosen to fill this position, has been engaged quite extensively in business for many years. Our brethren can repose confidence in his integrity and carefulness, and we feel sure he can be a great help to us, and to our people, and to the cause of God.

Heretofore there has been but little attention given to this branch of the work. Offers of property have been made in some instances, but there was no one who could give them the proper attention, all being crowded with so much work. Hereafter, we trust such things will receive more attention. Wherever there are persons among us who wish to give property or make wills to the cause, who desire counsel on such subjects, it would be well for them to correspond with Bro. Harmon Lindsay, Battle Creek, Mich., care REVIEW AND HERALD, concerning these matters. Where they send matters of this kind to us, we shall place them in his hands or counsel with him concerning them. Officers of Conferences will, we trust, call attention to any cases of this kind. Let us all act as stewards of God, be faithful to our trust, and plan wisely to advance the interests of the third angel's message.

Of course, in all important questions Bro. Lindsay will advise with those in authority, so that every matter will receive due attention. May God make this new agency a blessing to the cause.

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

#### A "KNOCK-DOWN ARGUMENT."

THE editor of the *Michigan Christian Herald*, in a recent issue of that paper, undertakes to commune with himself and the public in reference to the "seventh-day question." The *Herald* has just finished publishing a lengthy series of articles on the subject, but they were from the pen of a correspondent. The editor was giving his attention to weightier matters. Now, however, apparently by way of giving the question a final "settler," he turns the full battery of his intellect upon it, and says:—

Is it a knock-down argument against the seventh-day Sabbath position that has just occurred to us? The position insists that the identical seventh-day observed in Jewish history must be observed perpetually, or the divine command is violated.

Well, what was the seventh day observed by the Jews in Bible times? Was it the seventh day of our week, as is assumed by those insisting upon the observance of our Saturday?

We have always understood that the divisions of time called weeks and months, under Jewish custom were indicated and measured by the moon. The week began with the new moon, or one of the other quarterly phases. The seventh day was the last day of the quarter. The months of the year, like the moons, were thirteen.

The Jewish seventh days would therefore be the seventh, the fourteenth, the twenty-first, and the twenty-eighth of the lunar month, which began with the new moon.

The editor of the *Herald* must indeed be a veritable prodigy of controversial prowess. Other men belabor their minds with long and painful study, and sit up nights to ransack "the Fathers," for arguments with which to refute the positions of those who advocate the seventh-day Sabbath; and then without very satisfactory success. He, however, can merely sit in his sanctum and have ideas casually "occur" to him which "knock down" all those positions like nine-pins! It would seem that he should have long ago come to the assistance of those who have been laboring so long and earnestly against "the seventh-day Sabbath position," and thus saved them many years of trouble and effort. Let us bestow a moment's glance at this formidable "argument."

"We have always understood," says the editor of the *Herald*, "that the divisions of time called weeks and months under Jewish custom were indicated and measured by the moon." Ah! that is just the trouble with the great majority of those who so con-

sciously set out to overthrow the seventh-day Sabbath. Instead of going to the Scriptures for information, they proceed to build an argument on what they "have always understood," and in nine cases out of ten what they have always understood on this question is something altogether different from what the Scriptures teach. Certainly it is in this case. No one can there get any such idea as that "the week began with the new moon, or one of the other quarterly phases;" nor, for that matter, can it be drawn from any other reliable source of information. The Jewish month began with the new moon, but the Jewish week was and is an entirely independent arrangement, identical with the week instituted at creation. The Jewish month might have begun on any day of the Jewish week, though properly there is no such thing as "Jewish week," any more than there is a "Christian week" or an "infidel week." "The week," says the *Encyclopedia Britannica*, "is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity."

Following out the argument founded on what the editor had "always supposed," the *Herald* continues:—

Our divisions of time into weeks and months are different. The seventh day of our week is only occasionally the seventh day of the lunar week. In the present week, for instance, the Jewish week would have had last Tuesday as its seventh day. Did our friends observe that as the commanded Sabbath? If not, they are observing other days as the Sabbath than the one which they claim that the Lord commanded. Out of this dilemma we see no way of escape but the one which leads to our own understanding of the divine law of the Sabbath; namely, that a seventh part of time in its count by days shall be a Lord's day—the "Sabbath of the Lord thy God."

These are remarkable statements indeed, to come from one who has enjoyed the advantages which our free and enlightened country offers to those engaged in the pursuit of knowledge. We venture to say they were not made on the authority of any citizen of the Jewish race. Our divisions of time into months are different; our divisions of time into weeks are not different, but identical, as any school-boy doubtless knows. "The seventh day of our week is only occasionally the seventh day of the lunar week." A very safe statement indeed, since there is no such thing as a "lunar week," save in the *Herald's* imagination. But the following sentence brings us to the climax: "The Jewish week would have had last Tuesday as its seventh day," and therefore, he says, we should have observed that day as the Sabbath! Truly this is an assertion such as only a misguided devotee of the Sunday Sabbath could be supposed to make! Does not the editor know that the Jews have continued without interruption to observe the seventh day of their week as the Sabbath from the time of Moses till the present time, and that that seventh day is always identical with our Saturday? He talks as though the Jews either did not observe the seventh day of their week as the Sabbath, or else that they were observing different days of our week—as for instance the "last Tuesday" of which he speaks—as their Sabbath. Does he not know that it is because we observe Saturday, the seventh day of our week, that we are accused of keeping the "Jewish Sabbath"? We did not suppose any intelligent citizen of our country, especially an editor, could be so ignorant of the weekly practices of so conspicuous a portion of our community as are the Jews. He would better improve his next opportunity to attend worship in some Jewish synagogue, and ascertain a few facts relative to the subject of which he assumes to speak.

The truth of the matter is, that all classes of people in all civilized nations, whether Jews, Christians, atheists, or any others, begin and end the week on precisely the same day. The Jews, from the earliest period of their existence as a nation, have observed this period precisely as they do now; and Christian nations, by adopting the same order of numbering the days, acknowledge the correctness of Jewish reckoning. If therefore the seventh day of the Jewish week had recently, as stated, fallen on Tuesday, the Christian world, including the editor of the *Herald*, would have been bound to observe Wednesday as their Sabbath, since all Christendom acknowledges that the first day of the week immediately follows the seventh. The dilemma here is certainly not one which any observer of the seventh day need trouble himself to escape from.

The reaction of hurling this formidable argument against the seventh-day Sabbath is so much stronger

than its projectile force, that quite probably it is in one sense a "knock-down argument." But it does not knock down anything in front of it. Amid the fallen ruins of rival man-made institutions, and the shattered weapons directed by puny man through all the ages against it, the institution of the seventh-day Sabbath still towers erect upon the foundation laid by the Almighty at the beginning of time; and thus it will continue until its close.

We presume that ere this the editor of the *Herald*, if he has given the subject a second thought, has been able to answer his own question with a very subdued and humble negative. L. A. S.

#### CHANGING FAST-DAY.

It seems not improbable that one of the next steps to be taken in the retrogressive journey Romeward of American Protestantism, will be a change in the observance of its customary annual Fast-day, such as will make it coincide with the great Fast-day of the Romish Church—Good Friday. Such a change was proposed at a recent Methodist Conference held in the East, and the proposition was received with favor by all present. The *Boston Herald* also favors the scheme, as the following editorial clipped from its columns shows:—

The suggestion made at the Methodist conference on Fast-day, and approved of by the vote of the clergymen there present, that the governor of Massachusetts be petitioned to hereafter appoint Good Friday as Fast-day, instead of the traditional Thursday, shows a marked decline in religious prejudice, and an equally satisfactory advance in religious good sense. . . .

As a day of fasting and prayer, the traditional Thursday in April is a pretense which has only the compulsory statutes of the State to justify its existence. It is a holiday, but not a holy day; and if a thing may be said to part with something that it can hardly be claimed to possess, it may be said of Fast-day that it is each year losing whatever slight remnant of sacredness once attached to it. This is due to the fact that the anniversary is not identified with any distinct religious event, and its failure to hold the respect of our people indicates the utter impracticability of having sacred days made to order by the decree of the government.

Now, while Good Friday has never been in this State officially recognized, it is, and has been for years, observed by large numbers of our people, both Protestants and Catholics, with a consideration which throws official Fast-day into contempt. . . . Our Puritan forefathers, in their resolute reaction against the old church, believed it necessary to ignore many of its essentially popular and, as we now look upon them, commendable characteristics. But human nature is much the same all the world over, and we have by degrees slid back to the old and time-honored customs. Our Puritan predecessors would not recognize Christmas, and had their festival on Thanksgiving Day. While we still retain the feast that they created, Christmas has reasserted its claims upon the hearts of men. So, too, with Easter. Deacons and good church-members of half a century ago would be scandalized if they could visit Boston of the present time, and witness the recognition of the annual celebration of the resurrection which is given by practically all of the Protestant churches.

With all that the *Herald* here says as to the disregard of the present customary Fast-day, the attention paid to the Catholic festivals, and the wide departure of Protestantism from its position of fifty years ago, we can fully agree; but that any good will come from the proposed change, we fail to see. There can be no good reason given for such a change. In the first place, "Good Friday" is no more associated with any religious event than is any other day of the week, since the day of the month on which Christ was crucified, like the Fourth of July, or Christmas, or any other particular day, will fall on a different day of the week in each successive year, and continue to do so through the whole seven days; and in the second place, it ought to be evident to any one that a community which has so far lost its spirituality as to show no regard to Fast-day as now appointed, cannot be made to properly regard the institution by changing it to a different day. A great many specious arguments doubtless can be gotten up for making the change proposed, but it is our opinion that the only perceptible result, should it be made, would be to advance Protestantism one step further in its retrogression toward popery, by bringing the fast and festival days of the two churches more nearly into line, and thus strengthening the bond of union which has for a long time been growing between them.

L. A. S.

—Why is it, poor sinful mortals that we are, that we persist in the practice of wounding the feelings of our fellow-creatures? Is there not enough sorrow being reaped by the sower? Is there not enough affliction in the natural course of life, without our adding bitter, unthoughtful words?

## Progress of the Cause.

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

### WORKERS AND WINNERS.

*Keep striving:* The winners are those who have striven  
And fought for the prize that no idler has won;  
To the hands of the steadfast alone it is given,  
And before it is gained there is work to be done.

*Keep climbing:* The earnest and steadfast have scaled  
The height where the pathway was rough to the feet;  
But the faint-hearted faltered, and faltering failed,  
And sank by the way-side in hopeless defeat.

*Keep hoping:* The clouds hide the sun for a time,  
But sooner or later they scatter and flee,  
And the path glows like gold to the tallers who climb  
To the heights where men look over landscape and sea.

*Keep onward, right on, till the prize is attained;*  
Front the future with courage, and obstacles fall.  
By those, and those only, the victory's gained  
Who keep faith in themselves and see God over all.

—Eben E. Rexford, in *Golden Days*.

### DENMARK.

COPENHAGEN.—The mission school in this place still continues, and we can truly say that the Lord is prospering this undertaking. Thirty persons attend the school, twenty-three of whom are doing colporteur work, each in his district. They have all been able to sell some books, and we are thankful for the results reached in this direction. During the past month they have received for books and papers \$149.40; but for some reasons we cannot dispose of so many books as they do in Stockholm: 1. The law forbids us to sell a single tract except by subscription, and when we come to deliver the books, only one half of the people make good their orders. 2. No place in Scandinavia is worked by colporters like this. The book-sellers have colporters, and the missionary societies likewise; so the city is filled with literature. 3. About one half of the scholars attend school morning and evening, and the rest attend in the forenoon and afternoon; so the last-named division have only about four hours in the middle of the day in which to work.

They are all very thankful for this opportunity, and we trust it will be a great help to the work in the future, through the blessing of God.

April 1.

J. G. MATTESON.

### NEW ZEALAND.

AUCKLAND.—Although the weather has not been favorable to tent work, we have met with much encouragement the past month. The attendance has been fair and the interest good. At present writing we know of thirty who have begun to keep the Sabbath, twenty-seven of whom have signed the covenant. We have received \$143 in donations, and have sold one hundred dollars' worth of books. There are some halting for whom we shall labor a little longer.

We have met some cases of such interest that I will relate them for the encouragement of the readers of this report. A few months ago our Australasian paper, the *Bible Echo*, fell into the hands of a young gentleman about twenty-five years of age. He is a school-teacher, and lives fifteen miles in the country. He does not know how he obtained the *Bible Echo*, but, to use his words, he was charmed with the truths it taught. He came to the city for "Thoughts on Daniel and the Revelation" and "Vol. IV., Great Controversy." Having read them, he sold them to his neighbors and came for other books. This time the tent-meetings were in operation, and Bro. Hare induced him to remain a day or two. He signed the covenant before returning home. Last Sabbath he came fifteen miles to attend meeting, and spoke in the social service. His mother and also his sister are about to accept the truth. They are very anxious for me to visit them, and hold some meetings. This young man now wishes to devote his life to the spread of the truth. The family occupy a good position in society, having improved good advantages. He told me that his mother said she believed this was the purifying truth they had so long prayed and looked for. We feel that the Lord's hand is in the work, and we trust this man will be of use in the cause.

Another case of interest is as follows: Last summer two little girls, about ten and twelve years of age, came to the tent meeting Sabbath-school. Their hearts were touched, and they began to keep the Sabbath. The other members of the family made light of it, but in a short time two older sisters began to keep the Sabbath, and in the winter were baptized. By this time a young man (a cousin to these children) came from England to take a position in a hardware store. He was induced to come to our meetings in the church, and as a result accepted the truth, renounced his trade, and is now canvassing for our

books. When I began the present series of tent-meetings, the mother and another sister of these little girls came to hear, accepted the truth, and have been baptized. This makes seven of the family who have been baptized. This is an excellent family. The husband and father is a leading druggist here, and a man of property. He is an old colonist, and holds a prominent place as such. He is not much interested in religion, but casts his influence for us.

We can but believe that the hand of the Lord is in this work. We felt the presence of God at the baptism of those two little girls, Sabbath, March 18. There are other cases which show that the Spirit of God is working for us. One young man, a school-teacher, signed the covenant, but his wife, being a member of the Church of England, would not come to the meetings. However, when he was to be baptized, she came to see the ordinance performed. Her heart was touched, and the next evening she came to hear a sermon on the third angel's message. At the close of the service, her heart was melted to tenderness, and in tears she signed the covenant.

Such things convince me that the Lord can do a quick, short work when he begins. I believe we are nearer the end than we as a people realize. God's work will soon go with power, and if we do not step in where he can use us and all we have, he will set us aside and take others. My heart cries out to God for more of this power. I never saw so many evidences in my work, of the willingness of God to help, as I have of late. My courage is good, and I ask your prayers that I may have grace to do my part in the rapidly closing work.

March 26.

A. G. DANIELLS.

### ENGLAND.

WELLINGBOROUGH.—I have been laboring at this place most of the time since our tent effort last summer. There has been an interest to hear all the time, but the people seemed to be very slow to move out upon the truth. It looked at times as though it was doubtful whether we should see a sufficient number accept the truth to sustain an organization. But by holding on, and by visiting, holding Bible readings, and getting the interested ones to seek the Lord for help, we are able to say that our labor has not been vain.

March 11, I baptized ten persons, and April 1, three more followed their Master in this ordinance. We have organized a church of fourteen members, and a tract society of thirteen members. There are eight or ten more persons who are on the point of giving up all for the Master, and connecting with his people under the banner of the third angel's message. I have no doubt that most of them will come with us as soon as business matters can be adjusted so they can be free to keep the Sabbath. This church is only seven miles from Kettering, which gives the brethren of both places an opportunity to meet together occasionally. I hope soon to commence work in another town about five miles distant, and thus get a nucleus of Sabbath-keepers in this vicinity that will be able to meet together on quarterly meeting occasions.

Since Feb. 13 I have been engaged in conducting a training-school for canvassers. There have been eight persons present to receive instruction in selling our publications. Most of them have done very well considering the territory in which we have had to work. Could we have suitable books for this country, and a school conducted in a large city, I am sure we could educate many young persons to sell our publications so as to be self-supporting, and at the same time be spreading the truth among a class of people that cannot be reached at present by the living preacher.

Although the work seems to move slowly in this country, yet I believe we shall soon see that all the means and labor have not been spent in vain. If men would come here from America feeling a burden for the work, and come to stay until the Lord comes, much more would be accomplished than can be done by staying here until they begin to learn how to work, and then leave the field. May God give his people much wisdom concerning his work in England. My courage has never been better than at present. Brethren, pray for the work in Europe.

April 5.

J. H. DURLAND.

### WISCONSIN.

NORTH LAKE AND LITTLE PRAIRIE.—I have spent most of the winter at North Lake since the first of November, having a home offered me among this good people. Have spent the time in visiting and holding Bible readings and meetings. The Sabbath-school now numbers twenty, and all seem interested; and it is encouraging to see them take hold of this good work so readily.

There has been some severe and most unreasonable opposition to the truth which offers to all a free and full salvation. The believers are only the firmer for what they have to bear. This is as it should be. Matt. 5:11, 12. I was with the little company Sabbath, April 14, when we had a good meeting. As I tried to picture before them the reward of the righteous, God's Spirit came near and encouraged the people to go on. Great will be the reward of those who are faithful to the end; but the Bible says that

those who are saved will enter heaven through "great tribulation." Rev. 7:14.

I have sold thirteen Bibles, and other books and tracts to the amount of over \$18; have loaned several thousand pages of reading matter, distributed a number of periodicals, and taken four subscriptions for the *Review*; and in the two or three weeks I have been canvassing, I have taken several names for the *Good Health*. I spent Sabbath, April 7, with the Little Prairie church in their quarterly meeting. Those brethren and sisters can do much to spread the truth by writing letters and distributing papers. The meeting was a blessing to all present.

April 16.

E. W. WEBSTER.

### KANSAS.

FARLINVILLE.—We came to this place April 1, and commenced meeting with a small congregation. We found here the worst prejudice that we ever encountered; but we are thankful for evidences of its giving way. Last night our congregation numbered about one hundred. We are now in the midst of our presentation of the Sabbath question, and many say we are in the right; but the burden of our minds is, Who will take hold of the truth, and prepare for a home in the kingdom which is soon to be set up?

Bro. Matteson preached here about eighteen years ago, and some who then embraced the faith have gone out as laborers. We ask the prayers of God's dear people for this meeting.

April 15.

J. A. COFFMAN.  
RUFUS BAKER.

### KENTUCKY.

BALD ROCK, LAUREL CO.—Six weeks ago Bro. C. B. Hughes came to this place and commenced meetings. The attendance has been good all the time. At one time it seemed as though the whole country would yield to the truth; but after time for reflection, and when outside pressure commenced to fall heavily, the congregation began to decrease in number. From twenty-one who were keeping the Sabbath or promised to keep it, we now have twelve left. I have been with them for about two weeks, and Bro. Hughes will stay with them one week longer, to strengthen those who remain. The people here are very poor, but they are very friendly, and are always willing to share what they have with you, and do it cheerfully. The work in Kentucky progresses slowly, but certainly God has a people here who will yet rally under the warning cry of the third message.

April 10.

J. H. COOK.

### TEXAS.

ROCKWALL, DALLAS, ETC.—Jan. 20, I started to visit some of the Sabbath-schools of this State. Sabbath, Jan. 21, I was at Rockwall, but held no meetings, on account of the cold weather and mud. I visited some of the brethren, the most of whom seemed to be of good courage. Sabbath and Sunday, Jan. 28, 29, I was with the friends at Dallas, and held four meetings with a few of the brethren. Eld. G. C. Tenney's article in *Review* of April 3, "Among the Churches," is quite applicable to this church. While here I was called home, and on arriving found one W. A. Jerrell, D. D.,—with whom I had arranged previously to have a discussion, but who, when the time came, failed to make his appearance—was there, and had been holding meetings. He left the same day that I arrived home; but after waiting a week, his friend persuaded him to come back, and we spent five days at Sodom discussing the Sabbath and immortality questions. We also were to spend the same length of time at Black Jack Grove, on the same propositions; but he became tired of the work, and quit in the midst of the discussion of a proposition, with one more proposition to discuss. His excuse was that the weather was too bad. He is said to be the most skilled debator of the Baptist denomination in Texas; but his argument was all abuse and misrepresentation. His main argument for the Sunday Sabbath was based on Ps. 118:24. His position on man's nature and destiny was that between death and the resurrection, the dead are conscious and in paradise, not in heaven or hell. The truth gained many friends by the discussion.

I have located at Sulphur Springs, Hopkins Co., Texas, which will be my permanent address hereafter.

April 10.

W. S. CRUZAN.

### INDIANA.

THE quarterly meeting for Dist. No. 6, Indiana, was held at Jonesborough, Ind., April 15. The secretary being absent, W. F. Redding was appointed secretary *pro tem*. The following is only a partial report of labor, as a full report of all the societies was not given: Number of missionary letters written, 19; letters received, 2; visits made, 77; Bible readings held, 3; subscriptions to periodicals, 40; periodicals distributed, 936; pages of tracts, books, etc., sold, 100; number given away, 13,367; cash received on books and tracts, \$17.30; on fourth

Sabbath donations, \$9.09; on first-day offerings, 86 cts.; on tithes, \$43.21.

The following resolutions were passed:—

*Whereas*, It is the desire of all our people to lend a helping hand toward spreading a knowledge of the third angel's message; and,—

*Whereas*, The missionary work furnishes a wide field in which all may earnestly labor; therefore,—

*Resolved*, That we urge upon all the members of the four churches of this district the importance of renewing their energies in this important work.

*Resolved*, That we instruct the librarians to see that each member is provided with a pass-book; also that all understand how to use the same.

*Resolved*, That it is the duty of each librarian to use diligence in obtaining a correct report of all work done, in season for the church quarterly meeting, and to forward the same to the district secretary before the district quarterly meeting.

W. F. REDDING, *Sec. pro tem.*

#### NEBRASKA.

ARCADIA, VALLEY CO.—I closed the meetings at the Wing school-house, two miles southwest of this place, on Sunday, March 25, where I had been holding meetings since Feb. 18. Although the weather was very unfavorable during the time our meetings were in progress, still we were able to secure a good attendance from the beginning till the close, many becoming so deeply interested in the precious present truth, that not one meeting was missed by them. Four different ministers, representing the Methodist and Baptist societies, were present, some of whom attended nearly all the meetings. They manifested a very friendly feeling, and one of them said that he had always kept the first day of the week, but that he could not tell why, and could give no Bible evidence for its observance. He has promised to continue to investigate the subject further, and I hope and pray he may yet feel the claims of God's holy law upon him.

Near the close of the meetings, one opposition sermon was given, on the Sabbath and the nature of man, by Eld. J. P. Cook (Baptist), which was truly a verification of 2 Cor. 13:8 and Ps. 76:10, and was the means of giving strength to many who saw the weakness of his arguments. Fourteen willing souls signed the covenant to keep all the commandments of God and the faith of Jesus. Some of these formerly had a name with our people, but the church they belonged to disbanded, and they became backslidden and discouraged; but they desired at this time to covenant anew with the Lord to greater faithfulness.

I feel that these meetings were truly a source of great strength, not only to those who live in this place, but also to myself, the unworthy instrument whose labors God has so wonderfully blessed. I feel to pledge myself to greater faithfulness in his blessed cause, and I earnestly desire our brethren everywhere to remember the cause of truth in Nebraska. May God arouse his slumbering people to the importance of the times, and send forth laborers to gather in the sheaves in this broad harvest field; and may we all be able to build on the great foundation gold, silver, and precious stones, that our work when tried may stand the fiery test, and we sustain no loss.

April 8.

O. F. CAMPBELL.

#### MICHIGAN.

BYRON CENTER.—Our meetings have continued here since March 1, and although fierce opposition has been met, I feel that the Lord has crowned his truth with victory. The M. E. minister preached an opposition sermon of three and a half hours' duration. He also sent for an opposer of God's law in another county, who came, and endeavored for three evenings to expose the errors of Adventism. The object appeared to be, to break up our meetings. But while the baser sort were pleased, and a bitter spirit was engendered in them toward God's law and its conscientious observers, the friends of truth and fairness were opposed to this attempt against peaceable religious services.

Two excellent ladies gladly gave their hearts to the Lord, and decided to observe his Sabbath in face of the opposition. These are still firmly rejoicing in the truth. Also a gentleman and his wife have now joyfully accepted the Saviour and the truths of the last message. These four have signed the covenant, and others who are interested have arisen for prayers. This church is small, but brotherly love seems to prevail among its members; and there is no reason, if all do their duty faithfully, why God's blessing and prosperity may not richly follow them.

Book sales have amounted to about \$5.50. Have obtained fourteen subscriptions for the *Gospel Sickle*, three for the *Review*, and two for the *Good Health*. A sister from the Grand Rapids mission has labored faithfully during this effort, giving Bible readings and visiting from house to house. My wife was with me three weeks, but was called home by her parents' sickness. The Lord has greatly blessed in these meetings, and the present truth never looked more clear and beautiful and timely to me than now. The time cannot be far distant when the Lord will

work wondrously for his waiting people. I am seeking to become holy and humble and pure, that I may share in the great refreshing soon to be showered upon His praying children. W. C. WALES.

AMONG THE CHURCHES.—At the close of our effort in Hazleton, March 5, we went to Flint and spent three or four days with this church. We enjoyed some excellent meetings here, and were much encouraged to see the readiness with which these brethren took hold of the plans of the Conference as we presented them. Not a dissenting voice was heard, but every one present with a willing heart entered into the work of carrying out these plans. Missionary matters were considered, and a large club of periodicals was taken for free distribution. Since the State meeting these brethren have been steadily going forward. Besides the Sabbath and weekly prayer-meeting, a meeting is held each week in which all assemble to listen for an hour or an hour and a half to the reading of the "Testimonies."

From Flint we went on the 9th of March to Memphis, where Bro. M. B. Miller had been laboring for some time, and we remained until Tuesday, March 13. We found all working in harmony with the plans as they had been presented. The Lord has done much for these brethren, as they have sought him in earnestness. At a missionary meeting held on Sunday, a good degree of interest was manifested, and quite a large number were added to the society. From Memphis we went to Armada, and remained until the 15th. Though there are but few at this place, and their situation is quite unfavorable, yet we enjoyed some excellent meetings, in which all expressed themselves as greatly strengthened and encouraged. We next visited Rochester. At this place we held meetings only on Sabbath and Sunday; but all were present, and as the tithing question and that of first-day offerings were presented, every one took a lively interest in these matters. We think the future will show good results from this meeting.

On Monday, the 19th, we visited the little company at Birmingham, and remained with them three days. We found them in harmony and union, and as the matter of duty in tithes and offerings was presented, promises of faithfulness in the future were made by all. Every one received a box for first-day offerings. On Friday, the 23d, we reached Howell. This church is small, and the members are widely scattered; but on the Sabbath we found nearly all present and of good courage. The entire time of both Sabbath and Sunday was devoted to meetings, as the roads were bad and the brethren lived so far apart that we could not get together for evening services. As in other places, we found all here ready to fall into line and carry out the plans presented. Confessions were made that they had not been faithful in paying tithes, and all promised to be honest with the Lord in this matter in the future. We had arranged to visit those who did not attend the meetings, but were called to Mt. Morris to attend a funeral.

April 4, we came to Bancroft and began a series of meetings. We found the brethren in a measure cold and backslidden, failing to pay tithes, out of harmony with the plans of the Conference, and disagreeing with one another. The first week we held meetings each evening, visiting all the families of the church. We felt that seasons of prayer should be held, and therefore appointed an hour for this purpose just before the preaching service; but we found that this did not work well, not being able to get a full attendance, so we appointed them at 2:30 p. m., at a private house.

At our first afternoon meeting nearly all were present, and as opportunity for testimonies was given, a spirit of confession came in, and good freedom was enjoyed by many. These afternoon seasons were kept up with good results. Men and women whose hearts had been cold and hard, were melted to tears, and such confessions we have never heard. Fathers and mothers embraced their children, and, confessing their coldness and indifference, besought them to turn and give their hearts to God. Children sought the forgiveness of parents and of each other, promising to go forward in the Christian life. Entire families are now walking in union toward the kingdom. One aged brother and six of the youth have gone forward in baptism, and been added to the church. All are taking hold together, and perfect union seems to prevail. Our parting meeting was one of the best we have enjoyed since coming here. We go from here feeling much encouraged.

Truly the Lord is good, and to him we give all the praise for what has been accomplished.

April 19.

J. F. BALLENGER.  
GEO. H. RANDALL.

#### CALIFORNIA.

SAN FRANCISCO.—As I have been moving so much during the past year, I have thought best not to report till now. As it had been decided that I should go to the Pacific Coast to labor, I closed my labor in Brooklyn, N. Y., where I had remained for ten months. I believe a good work was accomplished there by the effort put forth in selling our books and receiving subscriptions for our periodicals. Not less than \$1,000 worth of our Scandinavian publications have

been sold among the Scandinavians of Brooklyn and New York City in the last year, and a great deal of missionary labor has been done in different ways, all tending to spread the truth among that nationality. I believe that if this work could be followed up by some competent person, the seed already sown would spring up and bring a rich harvest.

On the way to this coast, I made a stop of seven days in Salt Lake City, Utah. This city has many things of interest to the visitor. It has an altitude of 4,261 feet above sea-level, an area of 5,780 acres, and a population of 30,000, of which about 20,000 are Mormons. The city is laid out principally in blocks of ten acres each. The temple block is to the Mormons the "sacred square," and the central object of interest to the traveling visitors of the city. This block covers an area of ten acres, surrounded by a high wall, and contains the Temple, now in process of erection, the Tabernacle, Assembly Hall, and the Endowment House. The Tabernacle is a peculiar building, elliptical in shape, 250 feet long, 150 feet wide, and seventy-five feet high from the floor to the top of the roof. The bents of the roof are composed of a lattice truss that rests upon forty-four sandstone piers, each three by nine feet in size, and from fourteen to twenty feet in height. The entire building has a seating capacity of about 10,000. In the west end of the Tabernacle is situated a large organ, which in appearance and sweetness of tone is said to be second to none in the United States, and is exceeded in size by but one. The front towers of the organ have an altitude of fifty-eight feet. Its dimensions are thirty by thirty-three feet. It has fifty-seven stops, and contains a total of 2,648 pipes, ranging in length from two to thirty-two feet.

The city of Salt Lake has several churches of different denominations. The Scandinavian Methodists were erecting a neat brick house, at a cost of \$10,000. There are said to be about 6,000 Scandinavians in this city alone, and about 50,000 in the Territory, most of whom are Danish and Swedish. The Norwegians, who are not so easily imposed upon, have kept away from the doctrine of the Mormons, in which they have chosen the better part.

My heart goes out in sympathy for our Scandinavian people who live in this Territory, as well as in other places of the earth, and I can but believe that there are many honest souls among them who ought to have the truth presented to them; and I hope and pray that God will direct in regard to this. While in that city I made a goodly number of visits, held some Bible readings, and gave away about 2,000 pages of reading matter in tract form.

Nov. 11, I arrived in Oakland, Cal., where I remained till the close of the General Conference, and Dec. 9, according to recommendation of the Conference, commenced work in San Francisco. Here my wife and I started a Scandinavian mission training-school, at 1026 Jessie St., where we have been located ever since. Seven young persons have been engaged with us in this work for three months, and God has greatly blessed us in the efforts put forth. The canvassing work and Bible work have taken all the time which has not been spent in studying; and although the Scandinavians of this city are not very numerous, and are scattered in every direction, which makes it very hard to find them, we have, in spite of these and other difficulties which we have had to encounter, succeeded in selling \$500 worth of our Scandinavian books, and taken 125 yearly subscriptions for our Danish and Swedish periodicals. Some of our young men are now engaged in canvassing in Oakland and Sacramento; and as the Scandinavians are comparatively few on this coast, we shall soon finish this kind of work among them.

I can truly say that God has gone before us in preparing hearts for this work, and I know of no part in which I have more faith and interest than this; and I believe more and more that good instruction in how to canvass for our books, with the love of God in the heart, and a burden for the salvation of souls cannot be overestimated, and will, if used in the right way, be the very means that will help bring the truth to the uttermost corners of the earth, and gather thousands of souls into the kingdom of God. May the Lord help both our ministers and people to awaken to this important branch of the work is my prayer.

April 6.

J. F. HANSON.

#### KANSAS CANVASSING WORK.

WINTER is past, and the time has arrived when we wish to rally all our available help to the field of labor. Owing to the failure of crops, the canvassing work moved slowly the past year; yet thousands of books were sold, and some are already keeping the Sabbath through their influence. There are about thirty canvassers in the field, and they are of good courage.

The work done during the coming season will depend largely upon the efforts put forth, but we should accomplish at least twice as much as we did during the past year; and we can easily do this, if each will faithfully do his part.

Dear brethren, shall we let the time go by unimproved? There are many among us who, with proper encouragement, could make a success of this work. In view of these facts, the canvassing work

should receive the hearty co-operation of all who are interested in getting before the people these truths for our time. We have well drilled canvassing companies at work where we can send those of no experience, and give them the best of opportunities to make a success. Those who are not now in the field, but who expect to enter this branch of the work, should come to the camp-meeting prepared to join a company, and go from the meeting to their fields of labor. Soon the working time will be over. Who will share in the reward? N. P. DIXON.

#### THE SPECIAL COURSE AT BATTLE CREEK COLLEGE.

THIS course of instruction is now past, and it will be proper for me to say a few words in reference to it. First, I will say that we had a most precious season. I never attended a special course that seemed to close with more satisfactory results than this one. The meetings and class exercises were good from the beginning, but they grew better and better all the way till the close. There was no great excitement, but some way there was a deepening of Christian experience, and a strengthening of faith, that were truly refreshing to see and feel.

Those who had the burden of the instruction upon them, met for social prayer and counsel at 7:30 each morning. At 8:15 the public exercises of the day began by a general prayer and social meeting lasting one hour or more. Then came an exercise in Bible reading, conducted by Bro. Starr, designed not only to give a practical illustration of how a reading should be given, but also especially to help the class in Christian experience; and if we may judge from the numerous testimonies given, both these objects were reached.

At 10:30 there was usually a practical talk on some subject designed to help those who were intending to go into the field to work, and also to impress all with a desire to do something. At 2:30 P. M. the canvassing class was held, conducted by Bro. Belden and Eldridge. This was a most interesting part of the exercises. Ten States were represented by their agents, and many experienced canvassers, also, were present; and it was a most profitable occasion for all. The State agents also had meetings by themselves, in which they received and gave much instruction.

At five o'clock, Dr. Kellogg gave a lecture on temperance and hygiene. These lectures were of the most instructive and interesting character, and the interest in them seemed to increase till the close. Those who attended them (and there must have been 250) enjoyed an intellectual and moral feast that but few have the privilege of enjoying. There was preaching in the evening at 7:30, which closed the exercises of the day. Several meetings were held in the interests of the Sabbath-school work, and some points in the Sabbath-school lessons received a lively discussion.

Thus from morning till night, the hours of the day were filled up as fully as was thought profitable. In nearly all these exercises a deep feeling of solemnity prevailed, and in many of them the blessing of God was so prevalent that many would be in tears while the recitations were going on. It was indeed encouraging to hear the testimonies of so many expressing their thankfulness for the help they had received, and for the clearer knowledge they had of Christian experience. There has been a deep feeling on the part of the teachers and most of the students the past winter, that God would greatly bless and help the College. As a result of this, quite a goodly number have been converted; frequently during the winter some of the students have given their hearts to God.

At the special course several more were converted, so that (if I was correctly informed) there were only two who stayed through till the close who had not given their hearts to God. Yet there was no special stir, but a deep spirit pervaded the meeting and moved greatly upon all our hearts.

I could not help contrasting the different influence in our good College, with the influence in many popular worldly schools. I would not say one word derogatory to the common schools of our land. They are accomplishing an incalculable amount of good. But they do not pretend to teach the Bible nor religion, and but very little of morality, and probably they cannot under the circumstances; much less, then, could we expect them to teach anything in favor of present truth. In fact, the whole current of influence is strongly in the opposite direction, so that boys or girls sent to one of these schools are in danger of losing their interest in our special work, unless they be strongly fortified by parental instruction and the fear of God before they go.

In our College, however, the current runs the other way. I do not mean by this that every one who goes there loves the truth, or that every one is good and pure. That would be too much to expect. But I do believe that the teachers are men and women who love God greatly, and they earnestly pray for God's special blessing to rest upon the students and ourselves. By far the larger part of the students are of the class that want to do right, and they are young men and women who love God, and whose prayers, and greatly blessed them the past

year. I feel certain that if our brethren and sisters generally knew what a good College we have, and what a good spirit prevails in it, and how different the influences are as compared with the spirit that prevails in many popular schools, they would put forth greater efforts to have their children here.

I believe that many of our good brethren are making a mistake in this respect, and I greatly fear that when a few more years roll round, they will regret that they did not put forth greater efforts to place their children under the best influences possible. Brethren, there are some things in which if we make a mistake, we can rectify it; but in this we cannot afford to make a mistake. The results are too momentous. We expect to see a much larger attendance next year than this, although the number in attendance this year, has been gratifying. The prospects before the College never were more encouraging than now. A large per cent of the students are fitting themselves to work in some place in the cause. We shall expect to see a great increase in the number of students the coming year.

E. W. FARNSWORTH.

## Special Notices.

#### MINNESOTA, NOTICE!

It seems that the time between now and the time appointed for S. S. conventions to be held, is thought to be too short to give the schools opportunity to prepare; also as our camp-meeting is so near, it would be difficult for many to attend. Hence the appointments for Good Thunder and Owatonna are withdrawn.

E. A. MERRELL.

#### WORKERS' MEETING AT DES MOINES, IOWA.

THE workers' meeting in connection with our camp-meeting will commence May 22, and will be held on the same ground as that of last year. We want to see all our brethren and sisters there at the beginning of the meeting, especially all our ministers, canvassers, and workers. We also desire all who have any claims against us, to send in their reports before that date, so that the auditing committee will be able to get this business all done before the camp-meeting proper opens. This meeting will be about two weeks earlier than usual, and it is necessary for us to commence now to get ready, so we shall not be behind nor miss the first part of this meeting. Brethren, do not neglect your duty. Be prompt. The camp-meeting committee will be on hand, and have everything in good shape.

J. H. MORRISON, Pres.

#### TO STATE SECRETARIES.

A NUMBER of letters and questions received at the office of the *Herald der Wahrheit*, from our brethren in general, and even from some State secretaries, demonstrate the fact that our terms, prices, etc., are not clearly understood. Hence the following remarks, which we hope will make matters clear to all:—

The price of the *Herald* to all subscribers, both new and old, is one dollar per year. Agents receive a liberal commission for new subscriptions obtained, and for those only, so that they may support themselves. For renewals they receive nothing. When the paper is to be used for missionary purposes, or when one person or family orders five or more copies (and in such cases only), we furnish the *Herald* for seventy-five cents per year. Those who prefer to order their own *Herolds* in clubs are not entitled to any discount; this is granted only to missionary workers. We know that many brethren, through misunderstanding, have received their own *Herald* for seventy-five cents, for which they should have paid one dollar. We hope that these remarks will be easily understood by all.

Will the tract societies try to push the *Herald* this year? We need labor in this direction on the part of our T. and M. societies, churches, and canvassers in the field.

T. VALENTINER.

#### THE GENERAL MEETING FOR NEW YORK.

WE call the attention of our brethren and sisters in New York, at this early date, to this important meeting. It will be held at Syracuse, May 25-30, the Lord willing, and we give notice of it early, that our people throughout the Conference may lay their plans to attend. The location is central, it is easy of access from all parts of the State, and the church at Syracuse has extended a cordial invitation to other churches in the State to come and share their hospitality. The church there are not strong in numbers or financial ability, but they are willing to do what they can. They have not had experience in entertaining large numbers at our general meetings, but they are anxious to have the privilege of gaining some experience in that direction, and of sharing the burdens of such a meeting, and they may also share

in the blessings that come to those who bear burdens in the cause of God, and who have the servants and people of God in their homes for a few days.

We trust that all our churches in Central New York will send large delegations, and that the more distant ones will have at least one or two to represent them, as important matters are to be considered, and plans for the work during the summer will be matured. We especially desire to have all come to this meeting who wish to enter any branch of the work in our Conference. Instruction will be given, and special efforts will be made to qualify persons to engage in the work of God. Eld. R. A. Underwood, of Ohio, will be present, and we also expect Eld. E. E. Miles, from New England, and of course all the ministers from our own Conference. We expect to have an excellent meeting.

M. H. BROWN.

#### TO KANSAS CHURCHES.

LET all the churches of the Kansas Conference proceed at once to elect delegates to the State Conference. Each church is entitled to one delegate, and one additional delegate for every fifteen members. I hope all churches will be well represented, as business of great importance to all will come before this session. The following-named brethren are called to the camp-ground at Emporia, Kan., as early as May 15, to begin the work of auditing the accounts of the Kansas ministers and workers: J. H. Baker, C. A. Hall, John Helligass, J. D. Rocky, L. Winston, Wm. M. Dail. We desire to accomplish just as much as possible before the camp-meeting proper begins, and I trust these brethren will all be present in time to begin work May 16.

A. G. MILLER, Pres. Kan. Conf.

#### TENNESSEE, NOTICE!

I wish to call the attention of every Sabbath-keeper in this State, to the fact that our tent fund is exhausted, and it will be necessary for us to buy a few small tents, so that those coming to our camp-meeting may be accommodated. Last year we did not have tents to accommodate all who came to our meeting, and those of you who were present remember that many tents were so crowded that it was quite uncomfortable.

We will not need to purchase large tents this year, but a few small ones for campers. What I desire to say is this: Let the elder of each church request each member to pledge to the tent fund a small amount, to be paid at or before our next camp-meeting. A small sum from each one would be sufficient at this time. Let all such pledges be sent to J. H. Dortch, Springville, Henry Co., Tenn. I would be glad if all isolated Sabbath-keepers, also, in this State, would send to Bro. Dortch either money, or pledges to be paid at or before our annual camp-meeting. Come, brethren, let us have more tents.

J. M. REES, Pres. Tenn. Conf.

#### CARTHAGE, MO., CAMP-MEETING.

AT the last annual Conference in Missouri, it was voted to hold four camp-meetings the present year. The first of these meetings will be held at Carthage, in the southwestern part of the State, May 24 to June 5. There are quite a number of our people scattered through the southern and southwestern parts of the Conference who have attended but few camp-meetings, and there are some who have attended none at all. It is very hard to live out the truth from year to year, surrounded by opposing influences, without meeting with those of like faith at least once a year, and hearing the truth preached, and getting our courage and spiritual strength revived. The work of the message is advancing, and if we keep pace with it, we must not become satisfied with merely keeping the Sabbath and expecting that the Lord will come sometime in the near future. These local camp-meetings, held near to the people, as they are, afford an excellent opportunity for getting together and spending a week in feasting upon the truth.

The first part of the meeting, May 24-30, will be devoted largely to the discussion of live and practical questions by the workers, and to instruction in different branches of work. The canvassing work will receive special attention, also the Sabbath-school work and the T. and M. work. As this meeting comes just at the opening of the tent season, when definite plans and arrangements must be made for the summer's work, it is designed to make it a general meeting for all the workers in the State. We shall expect all who are laboring in the employ of the Conference, or who expect so to labor the coming summer, to attend this meeting, where they can reasonably do so. Tent companies will be formed and fields of labor assigned to them, and labor will be assigned to those who do not go with tents. Among all the objects to be sought for at this meeting, by the workers and others who attend, the most important is a preparation of mind and heart for the work in which we are engaged.

Tents will be furnished on the ground at reasonable rates, to all who desire them. We expect the usual reduction in fare over the Missouri Pacific

and the St. L. & S. T. roads. If instructions are not published in the Review before the meeting, when you buy your tickets, ask for a "convention receipt," and pay full fare going, and the reduction will be made on the return trip. DAN T. JONES.

News of the Week.

FOR WEEK ENDING APRIL 21.

DOMESTIC.

Sunday night at Pittsburg, Elizabeth Arnold (colored) passed away at the age of 118. Information from Chicago states that virulent small-pox is raging in that city. A fire broke out at Haverhill, Mass., Saturday, and a dozen buildings were burned; loss about \$50,000. Fire damaged Randolph & Jenks' cotton warehouse at Philadelphia, Pa., Wednesday, to the amount of \$50,000. The entire business portion of Monmouth Center, Me., was destroyed by fire Thursday night. The loss is \$75,000, partly insured. Five intoxicated Indians were drowned Tuesday, at Trempealeau, Wis., while attempting to drag their canoes across a raft of logs. Twelve stores and dwellings at Bradock, Pa., were burned early Wednesday morning, the loss being \$30,000. Many persons had narrow escapes. Carnegie, Phipps & Co., proprietors of the Edgar Thomson Steel Works, at Bradock, Pa., have decided to resume work Monday, with non-union men. A half block of buildings on Main Street, Owensborough, Ky., was destroyed by fire Sunday night, entailing a loss of \$150,000. The insurance aggregates \$75,000. A Baltimore and Ohio engine exploded Monday morning at Rockwood, Pa. Two men were blown into the river and badly burned, and two others were slightly injured. Monday night at St. Joseph, Mo., two non-union engineers were beaten by strikers, and injured in a serious manner. It is feared that one of the victims cannot recover. The Mississippi River at Winona, Minn., is twelve feet above high-water mark and rising rapidly. A large part of the city is under water, and there are fears of very heavy damage. From reports received by the Northwestern Miller, it estimates that the short-crop in the winter wheat yield, as compared with last year, will be from 18,000,000 to 33,000,000 bushels. An entire family named Lathrop, father, mother, and three children, occupants of a house near Wolf River, at Embarrass, Wis., were swept away by the floods, Thursday night, and drowned. A Government officer reported to the Senate, Thursday, that an expenditure of over \$300,000 would be necessary to protect Sioux City, Iowa, from the rapid encroachments of the Missouri River. An announcement of the "Q" Road that it will not agree to just-in rates after May 10, is taken to mean that another freight war is impending, which will be the most severe ever known in the West. Eight horse-thieves were caught by an armed posse thirty miles from Purcell, I. T., recently after a running fight, and strung up without confession or prayers. Some of the posse were killed. An incendiary fire, Tuesday night, partly destroyed the stables of Senator Stanford, at Palo Alto, Cal. A number of valuable horses were burned, and others badly injured. The financial loss is about \$200,000. A large portion of the town of Caledonia, Wis., has been flooded, caused by a break in the levee on the west bank of the Wisconsin. Farms and are submerged, and the agricultural season will be set back fully one month. The Government is to undertake at the Brooklyn navy-yard, the construction on its own account of a first-class armored cruiser, at the cost, excluding armament, not to exceed \$2,500,000. The cruiser will be named "The Maine." Dr. Rauch, Secretary of the Illinois State Board of Health, prophesies great trouble throughout the country from the natural spread of the small-pox, the disease starting from San Francisco, where it has been brought by the Chinese. New York has a German Prohibition Association. It was founded three weeks ago, with forty members. They hope to show that the nation is the greatest evil and enemy needed both state and church, and take a decided opposition position. At Peoria, Ill., Monday night, Lelsky's brewery and five three-story houses, occupying an entire block, were burned, at a loss of \$100,000; insurance, \$40,000. Six firemen were injured by falling walls, and another died twelve hours afterward. A closed switch on the Santa Fe and Walnut Valley Route, near Winfield, Kan., Friday, caused a serious wreck. Of a freight train of 110 cars, 100 were being towed by the engine, and several hundred feet of track torn up. Two men were seriously injured. A machine manufacturing factory at New York, Thursday

morning, penned in forty-five women and six men, many of whom were forced to jump from the windows, but, falling in the fire nets, escaped without serious injury. Miss Minnie Leonard perished in the flames. Since the Ohio Legislature adjourned, it has been discovered that by a mistake in a bill changing the Aldermanic districts of Cincinnati, the Board of Aldermen of Cleveland was abolished and no provision made for electing a new board, thus leaving the city without a municipal government. Excitement prevails in the Chickasaw Nation over the collection of the tax of one dollar a head each month on stock owned by non-citizens. The collector is protected by a body of Chickasaw troops, as in some places the people have banded together to resist payment. Congress will be asked to interfere. Serviles in the M. E. church at Racine, Wis., were interrupted Sunday night by a bullet striking through a window and striking one of the worshippers—a woman—in the shoulder, her heavily beaded jacket averting the force of the missile. Great excitement ensued, but the perpetrator of the outrage is not known. In the ruins of the Bethel House fire at St. Louis, three bodies were found Friday morning, making four dead victims. Four others are in the hospital badly injured. The struggles of the frantic lodgers to escape from the flames are said to have been desperate. It is believed that the fire was of incendiary origin. While the New York and Washington express, south bound, was passing over the elevated road of the Pennsylvania Railroad Sunday morning, it collided with a heavy passenger locomotive at Thirtieth Street. The express train consisted of a baggery car and ten coaches, including two vestibule cars. Four cars were badly smashed and seventeen persons injured more or less severely. A new dynamite-crushing gun-bait, the "New York-town," built for the United States by a Philadelphia company, will be launched Saturday, April 28, in the presence of Secretary Whitney. It carries four pneumatic guns for the hurling of dynamite projectiles, and is claimed to be the most formidable engine of war yet invented. The guns are loaded by steam, and the shells, containing 600 pounds of explosive gelatine, can be fired twice a minute. The statement comes from Columbia, S. C., that an old colored woman, familiarly known in the neighborhood as "Genny Rose," died at Davidson's College, April 10, at the age of 131 years. Her mind gave way several years ago, and about a year ago she became totally blind. She did not complain of feeling ill up to within an hour of her death, which was due solely to old age. A peculiar circumstance in the life of this old woman was that she would occasionally cut a set of new teeth, and she had just finished cutting an entirely new set a few days before her death. A Chicago newspaper said recently that since the great railroad strike began, the engineers, firemen, and switchmen have sustained the following losses: Loss of wages on the "Q" Road, \$300,000; pay-roll of Brotherhood, \$159,450; Grievance Committee's loss of wages, \$30,870; Grievance Committee's expense account, \$22,050; non-union men substituted, \$20,000; expenses of head-quarters, \$3,375; Santa Fe and other strikes, \$24,700; cost of switchmen's strike, \$15,000; miscellaneous \$10,000. Total, \$601,580. Of the cost to the Burlington Company, these estimates are made: Loss in traffic receipts, \$1,800,000; special police protection, \$180,000; cost of engaging new men, \$50,000; damage to property, \$50,000; miscellaneous, \$20,000. Total, \$2,100,000. These are all direct losses affecting one or the other of the contestants in the great strike. There are indirect losses to the commercial community, and besides, hundreds of minor employees have been thrown out of work, and the indirect losses already affect a great number of humble households.

FOREIGN.

Matthew Arnold, the noted Englishman of letters, died suddenly in Liverpool, from heart disease, on Sunday, the 15th. In the City of Mexico, on the 7th inst., there died a lady who was a direct descendant of Montezuma, the ancient Aztec governor. The British warship "Caroline" reported at Honolulu April 3, that she had raised the English flag on Fanning's, Christmas, and Phoenix Islands. Labor strikes are spreading in Germany. The labor central committee has requested workmen to stay away from the districts affected by the strikes. An explosion occurred in the St. Helen colliery, Workington, Eng., April 18. Thirty persons were killed and others injured. Advertisers from the Phoenix Islands say that the town of San Fernando in the province of Pampanga, has been partly burned. The damage is placed at \$1,000,000. A dispatch from Calcutta says that the damage caused at Dacca by a recent tornado, amounts to 100,000 rupees, and that 112 bodies have been recovered from the ruins, and over 1,000 persons more or less injured are in the hospital. One of the most recent ideas of temperance reformers in Australia, is a large milk palace in one of the chief streets of Melbourne. Here in cold weather, hot and speed milk may be obtained. In the summer, frozen milk, fresh condensed milk, and milk pure and simple are sold. General Boulanger has again come to the front in France, having been elected a member of the Chamber of Deputies from the Department du Nord, by a majority of 100,000 out of about 250,000 votes.

Considerable excitement and incipient rioting have prevailed in Paris the past week. Emperor Frederick has experienced a change for the worse in the progress of his disease, and the end is thought to be not far distant. The emperor's physicians are greatly alarmed at his condition, and the public are realizing that the final dissolution may occur at any moment. Dr. Mackenzie's leave of absence has been stopped. Owing to a proclamation of General Martin, in Cuba, declaring certain provinces in a state of siege, the greatest excitement prevails. It is said that the General wants it to appear that a revolt is impending, but the Liberals, whose newspapers have been suppressed, enter a denial. Martin states that his action is due to the increase of brigandage, arson, kidnaping, and other crimes. In May next will occur the three hundredth anniversary of the sending out by Philip II. of Spain, of the "Invincible Armada," which it was fondly hoped by both Philip and the papal pontiff would deal the death blow to English Protestantism, and the utter collapse and ruin of which presents one of the most conspicuous manifestations of the hand of God in modern history. It has been proposed in England to observe the anniversary by an appropriate celebration. Excavations conducted under the direction of the American School of Classical Studies at Athens, have resulted in a recent find at Icaria which proves to be one of the most important that has been made in Greece for many a day. The Temple of Apollo has been unearthed, and within it have been found an altar, sculptural representations of Apollo in relief, marble seats, vases, and other objects of archaeological interest. Other foundations have already been uncovered in the same locality, and a thorough examination is to be made. A dispatch, dated Bucharest, April 16, said that the peasant uprising in Roumania was extending. Several village mayors had been killed, and large bands were assembling with the avowed object of attacking Bucharest. The telegraph wires had been cut at several railway stations. The men of the territorial army who were hastily called out, proved untrustworthy, and were replaced by troops of the line. Special trains brought troops from Moldavia to protect the capital. Later dispatches state that the government has succeeded in quelling the disturbance. Dispatches from Germany state that the conflict between Prince Bismarck and the empress is only temporarily suspended. The empress has gone so far as to apply to the Russian and Austrian courts in order to secure support and achieve her purpose. If the czar could be induced to send an assurance to Bismarck that the Battenberg marriage would not alter the friendly relations existing between Russia and Germany, the empress might deem the battle won. The Austrian imperial family maintain a neutral attitude in the matter. They would like to see the breach between Germany and Russia widened. No encouragement comes from the czar, however, nor is he likely to make any overtures. RELIGIOUS. Two thousand secretaries of district missionary meetings are now furnishing the daily and weekly papers of the country with missionary intelligence. The court at Malaga, Spain, has sentenced Senor Vila, a Spanish pastor, to twenty-eight months imprisonment for publishing a pamphlet condemning Roman Catholic dogmas. It is stated that a number of Catholic missionaries are about to leave the City of Mexico to go among a tribe of about 25,000 aborigines in Southern Mexico who are said to observe Aztec worship and to perform some of the horrid Aztec rites. They are a savage people, and their country is almost unknown. Some of the reports of recent mission work in China, show that, in spite of many obstacles, Christianity is making some impression there in its conflict with heathenism. One missionary reported 210 baptisms in Central China at one time. Others have been preaching to immense congregations, and some very influential men in the empire have embraced Christianity. As showing the reflex action of foreign missions on the spiritual prosperity of the home church, it is stated that in the early part of this century there were in the United States two divisions of Baptists, which were about equal in membership; after the lapse of seventy years, the new missionary section had 45,000 members, while the missionary Baptists numbered 2,500,000. Avenue A mission, New York City, now has "Sunday evening suppers" in connection with its gospel work. Four hundred men are said to be fed every Sunday evening. The weekly attendance is more than doubled, and the number of conversions has greatly increased. It is stated that within seven days, 228 persons announced their determination to reform, and knelt at the altar for prayer. Mr. L. D. Wishard is about to undertake a tour of the world in the interests of the Young Men's Christian Association. Eighteen associations are now established for foreign missionary soil—Japan, Turkey, India, China, Persia, and Ceylon. There are 300,000 in India speaking English, and 60,000 Christian young men, and 100 government schools from which the Christian religion is excluded, but where the undenominational Young Men's Christian Association could enter. A missionary in South Africa has sent to the Golden Rule a very interesting account of a Society of Christian Endeavor among the Zulus. The organization is modified necessarily to meet the needs of the natives, but the main features are the same as in America. The Zulu young people take much delight in their society, are instructed by



The Review and Herald.

BATTLE CREEK, MICH., APRIL 24, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

KANSAS, Emporia,	May	22-29
Missouri, Carthage,	"	24-June 5
Iowa,	"	29-June 5
Upper Columbia, Dayton, W. T.,	"	30 " 5
Minnesota,	June	5-12
Pennsylvania,	"	6-12
Wisconsin,	"	12-19
Dakota,	"	19-20
Canada,	"	28-July 3

GEN'L CONF. COM.

There has been sent us for notice, a 16-page pamphlet, issued in London, England, in the interests of the "Theosophical Publication Society," the object of which is to supply "students of theosophy and the occult sciences with literature on these subjects, in a cheap and available form," and to awaken "the general public to a sense of the absorbing interest and immense importance of theosophy." It is sufficient to say that if the general public entertain convictions in any wise similar to our own on the subject of theosophy, it will take a very long time to awaken them to any sense of its "absorbing interest;" and as to its "immense importance," there is ample evidence that the only thing important about it is that a person keep as far aloof from it as possible. But while it fails to demonstrate that there is anything valuable about theosophy, it does fully demonstrate, to our mind, the "immense importance" of a thorough knowledge of the sacred Scriptures, as a safeguard against this and all other delusions of the last days, by which multitudes are being swept into the gulf of perdition.

Compromise with wrong, and apparent prosperity through that compromise, is not success. Many have an idea that by yielding to the customs of the world and adapting themselves to their ways, they will acquire greater influence with unbelievers, and thus be the better prepared to do them good. Just the reverse of this will be found to be the truth. In proof of this, witness the low spiritual condition and worldliness of the professed church of Christ to-day. The same mistake was made by the early church im-

mediately following the days of the apostles. It tried to accommodate itself to paganism as far as possible, to gain influence. The result was that it became itself pagan under the name "papal." Speaking of this period, Merivale ("Conversion of the Northern Nations," p. 73) says:—

But whatever may have been the relative proportion of the Christians and the pagans at this period, there is ample evidence to show how great had been the reaction from the simple genuineness of early Christian belief, and how nearly the Christian world had generally associated itself, in thought and temper, not to say in superstitious practice, with the pagan. We must not shut our eyes to the fact that much of the apparent success of the new religion had been gained by its actual accommodation of itself to the ways and feelings of the old.

A TRIP TO PITCAIRN ISLAND.

DOUBTLESS many of the readers of the REVIEW have become much interested in the inhabitants of this island, who have as a body become observers of the true Sabbath. They have been looking anxiously for the visit of a minister for months past, to baptize them and teach them the truth more perfectly. The General Conference at its last session became deeply interested in this matter, and we hoped to find some one to go before this time; but we have found it difficult thus far to find a suitable person. Our dear Bro. Tay, of Oakland, Cal., who visited the island before, has felt very anxious to see something done, and has stood ready to go with a minister on this trip.

At the recent meeting of the General Conference Committee the matter was considered, and Eld. A. J. Cudney, of Nebraska, was requested to go. He has consented, and will sail, we trust, early in May, in company with Bro. Tay, to visit this island and also others in that distant part of the world. So that by the next General Conference we can better determine what is best to be done concerning the purchase of a missionary ship, and the sending of laborers to the South Sea Islanders, to bring the present truth before them. There is a large field of labor where the truth as yet has been but little known, and in which doubtless many of our publications might be circulated. We shall all be anxious to see suitable efforts made to disseminate the truth in these distant parts of the earth.

G. I. B.

WITH the sudden rise to the surface of General Boulanger, the idol of the French war party, the impending decease of Kaiser Frederick, and the uncertainties which yet hover round the proposed Battenberg marriage, the European situation is again apparently approaching a crisis. The latest news from Berlin is that the emperor's death is liable to occur at almost any moment, in which event the German throne will be occupied by Crown Prince William, of whose policy not much is known save that he is a worshiper of Bismarck. It is believed, however, that his proclivities are much more warlike than are those which have characterized either the present emperor or his father, Emperor William.

We are informed by an item which recently appeared in an exchange, that "a chair of Darwinism (or Spencerism) has been founded at the College de France, by the Municipal Council of Paris," and that "M. Ribot, the eminent psychologist, has been appointed the first professor." The item may or may not be true, but we cannot help thinking how useful and ornamental such a "chair" must be to any institution of learning! Pure, naked theory is always so useful to a person in practical life, and it is so much more beautiful to contemplate the ascent of man from his ancient home in the mud and slime of the ocean bed, than to think of him as coming down from Adam! It is strange, indeed, that so important an adjunct as a "chair of Darwinism" should have been so long left out of the colleges and universities of civilized countries.

THE "Rev." Mr. Baxter, the alleged prophet, of whom mention was made in the REVIEW some time since, is now, according to report, holding forth in Edinburgh, Scotland, where he lectures several times a day to crowded houses. A correspondent of a Cologne (Germany) paper, says of one of Baxter's meetings which he attended: "The walls were covered with horrible pictures, representing fiends of Daniel and John, fire-breathing monsters and demons, dead bodies, skeletons, etc., so that it took all the coolness of a Scotchman to preserve self-com-

mand." The subject of Mr. Baxter's lectures and "prophecies," is the coming day of judgment. In this way he doubtless succeeds in terrifying some into a belief in the wild and distorted vagaries which fill his mind, and in disgusting many more with the whole subject. The source from whence Mr. Baxter's inspiration emanates, is not difficult to see; but the Devil never seeks to impose a counterfeit upon the world when there is not a genuine work going forward which he wishes by that method to oppose.

THAT the present age is one in which a great movement is to be accomplished in the earth in the work and providence of God, is a fact which is forcibly recognized by thoughtful and observant Christian workers in other denominations besides our own. Whatever views they may hold as to its nature, they believe in the movement itself as strongly as we do. In the last number of the *Missionary Review*, Dr. A. T. Pierson touches upon this point as follows:—

By every sign and signal God has shown the men of this generation that his purpose is the immediate evangelization of the world. Behold him while the church is yet but half awake, arouse here and there a heroic soul to dare to go, like Jonathan and his armor-bearer, to attack the strongholds of the enemy. Behold him, when the church is yet but half awake, go before the little missionary band, and as they shout the gospel message at high walls and closed gates he makes the barriers fall, and within thirty years flings wide the two-leaved portals of every leading nation on the globe to the entrance of the gospel. He who doubts providential interposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho's walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles have been on a larger scale and repeated through half a century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history—the mariner's compass, steam, the telegraph, the printing-press, all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates, and occupy the vast fields of labor.

This is in exact accordance with our belief, save in what we believe will be the result of this great work. The preaching of the gospel unto all nations, which is having so marked a fulfillment in this generation, and for the accomplishment of which God has so marvelously opened the way, we believe is given for a witness unto them, and does not necessarily imply the salvation of all who heard it. The light which shines upon the future from the sure word of prophecy, shows us that no immediate evangelization of the world will take place, but that another event is imminent which makes no less imperative the present world-wide proclamation of the gospel. It should stimulate and encourage us to see this indirect proof of the correctness of the position we occupy before the world.

It is calculated that when Prince Bismarck made his recent great speech in the German Reichstag, on the aspect of European politics, he addressed an audience of 264,000,000 persons. The estimate distributes them as follows: 165,000,000 Europeans, 20,000,000 Americans, 65,000,000 inhabitants of Asia, 2,000,000 Australians, and 3,000,000 South Africans. And this audience were, for the most part, attentive listeners. How preposterous would it have seemed to our forefathers to have been told that any man would ever be able to address, as almost simultaneous listeners, such an audience as this!

IRRELEVANT ISSUES DAMAGING.

THOSE who have the truth of God in relation to human salvation to proclaim, cannot afford to be diverted from the work by taking up questions, the decision of which, one way or the other, cannot affect the terms of the gospel. To take on irrelevant questions is not only useless, but really damaging to the cause, since it takes time which could and should be employed in the necessary advocacy of the great truths inseparably connected with the plan of salvation. And besides this, such a course has a tendency to awaken prejudice which the simple advocacy of the saving truth of the gospel would never have stirred. Therefore let all who would advance the cause, stick to the main point—the great question of what must be done to secure eternal life. We cannot afford to be diverted from this, by taking up irrelevant issues which can tend only to make us odious in the sight of multitudes of those whom we would win to the saving truth which God has called us to proclaim. The last message of the gospel is here. Time is short. There is no time to spare.

R. F. C.