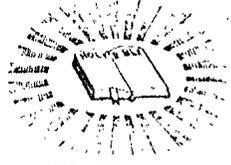


ADVENTIST REVIEW



AND SABBATH HERALD.



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

VOL. 65, No. 22

BATTLE CREEK, MICH., TUESDAY, MAY 29, 1888.

WHOLE NO. 1767.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

"HAVE FAITH IN GOD"

BY J. M. HOPKINS.

"Flee the good fight of faith, lay hold on eternal life." 1 Tim.
6: 12.
"And this is the victory that overcometh the world, even our faith."
1 John 5: 4.

"We must have living faith in God,"
If through the conflict we would go,
Nor falter, when, one hard battle o'er,
We soon again shall meet the foe.

"Have faith in God." 'Tis this alone
Will give us victory in the strife;
Press boldly on and win the prize,
That precious boon—eternal life.

"Have faith in God." His mighty arm
Outstretched to guide, protect, and save,
Will bear us up till victory's won
O'er every foe, death and the grave.

"Have faith in God." Our blessed Lord
Ne'er turned a trusting saint away.
The love which brought him down to earth,
Burns in his heart as warm to day.

"Have faith in God" and upward rise
Above those soul-polluting sins;
Angels of glory from the skies
Call, Christian, rise while mercy reigns.

Chatfield, Minn.

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.

BE OF ONE MIND.

BY MRS. E. G. WHITE.

The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert

the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth.

Those who proclaim the truth for to day have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principle to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables.

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false

tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

It is the desire and plan of Satan to bring in among us those who will go to great extremes,—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to

convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.

Instruction for the workers to-day is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

UNITY OF THE CHURCH.

BY ELD. H. F. COTTRELL.

UNITY among brethren is a good thing. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" If unity is a good thing, division and contention must be bad things. And yet there are those who hold that it is a good thing, and in the providence of God, that there is a variety of creeds and churches in Christendom, so that a convert can find among them all a sect to his liking. If he cannot agree with one sect, still he can find a home somewhere. This thought provokes a comparison. Was it not a good thing that in ancient times there were so many gods among the nations, so that a person ever so difficult to please, could find a god and a mode of worship somewhere to suit his mind? The bond of union should be the truth; and where there are

two creeds contradictory of each other, one, at least, must be false.

What is the will of the Lord in respect to the unity of believers in him? Said Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21. He would have his disciples as closely united in one as he and his Father are. In the same sense in which they are one, so would he have his disciples united in one: "That they may be one, even as we are one." Verse 22.

The apostle also inculcated the closest union of the church possible. Says Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. A closer union could not be required. In what follows, he shows how he regards divisions among believers. He says, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Verses 11-13. What would the apostle say to those of our time who choose to call themselves after the names of Calvin, Luther, Wesley, and other men?

In the beginning the Christian church were united in one, as Jesus prayed they might be. We read, "And the multitude of them that believed were of one heart and one soul: neither said any one of them that ought of the things which he possessed was his own; but they had all things common." Acts 4: 32. Now mark the effect of this state of unity: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Verse 33. Jesus left a united church. An enemy has entered, and it is divided and scattered in fragments. Will he not find a united church when he returns, "a glorious church, not having spot, or wrinkle, or any such thing?" Eph. 5: 27.

But the apostle foresaw, and forebodingly told the elders of the church of Ephesus, that division would come. After charging them to feed the flock of God over which the Holy Ghost had made them overseers, he says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30. And apostasy from the primitive faith of the church would develop the man of sin, the papacy. Speaking of the day of Christ's coming, the apostle says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4. And the seeds of this great apostasy, which would result in rending the church into factions almost innumerable, were already germinating in the church at the time when this was written, A. D. 54. He says, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verses 7, 8.

The ultimate result of this departure from the faith of the gospel is modern Spiritualism—"the working of Satan with all power and signs and lying wonders." Verse 9. Said Paul to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Campbell renders it, "doctrines concerning demons;" and Wakefield, "doctrines about dead men." 1 Tim. 4: 1. Though the apostle signified to the Thessalonians that the work of apostasy had already begun, yet in writing to the Ephesians, ten years later, he evidently looked forward to a time when the scattered flock will all come into unity of faith. The gifts of the Spirit were

to continue till this should be accomplished; this unity and perfection of the church being the very object for which they were given. He says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of faith, and the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 11-13.

The ancient prophet Isaiah also saw this final state of the unity of the true people of God. Said he, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8. The context preceding and following this declaration shows that it has its application near the time of the final redemption of the people of God. The following verse says, "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." And it is very evident that this is the final redemption, from Isa. 51: 11: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." This everlasting joy and exemption from sorrow and mourning can be realized by those only who participate in the final gathering of the elect at the coming of the Lord. Compare with this Rev. 21: 4. The conclusion then seems unavoidable that when the Lord returns to gather his people to the New Jerusalem, he will find his church in unity of faith and spirit; such as was the church in the beginning. Acts 4: 32.

As to the time when this state of unity is to exist, we have the testimony of Ps. 102: 16: "When the Lord shall build up Zion, he shall appear in his glory." This appearing in his glory is at his second coming, "when the Son of man shall come in his glory, and all the holy angels with him." Matt. 25: 31. Paul calls it "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

That the church in "the time of the end" will be united in the truth, is necessarily inferred from the testimony of Daniel: "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 9, 10. Here the people are divided into just two classes—the wicked and the wise; none of the one class understand; but the other class, the wise, do understand. Certainly those who do understand will be in harmony with the truth and with themselves. Having the clear light of the then present truth, because of reading aright the unsealed book, they will be in unity of faith and practice.

Those who shall be brought into harmony with the truth near the close of time will be united in expectation of the coming of the Lord. Heb. 9: 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." They will be united in looking and waiting for him when he comes. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9. It is in the day that death is swallowed up in victory, that the people of God will say they have waited for the Lord. When is that? It is when Christ shall come, the trumpet shall sound, the dead shall be raised incorruptible, and the living saints changed to immortality, in a moment, in the twinkling of an eye. "Then," says the apostle, "shall be brought to pass the saying that is written, Death is swallowed up in victory."

The question now arises, How can the church, now divided into sects and factions, be brought into unity of faith and practice? There are three ways to do it, two of which are proposed of men; the third is the way that God has chosen. The first we notice as a way proposed, is this: Let all

Protestants cease to protest, and give their allegiance to the pope of Rome. This is the pope's way. He has lately issued an Encyclical in which he expresses the hope that "all nations and peoples, united in the faith by the bond of charity, may soon form one flock under one shepherd." Of course he is that shepherd. Though many Protestants are courting an alliance with Rome, yet they have separate interests to serve, and it is not to be expected that this scheme of union will succeed.

The second way proposed is what is called a "Christian Alliance." This is merely a confederacy of the multitude of discordant sects, each holding fast whatever of truth and error they have, making non-essential all doctrines upon which they cannot agree, thus putting whatever they have of divine truth and human inventions upon an equal footing. Such a union may serve well for political purposes; but it is not the kind of unity which God can approve. He has said to his people of these last days, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 12, 13. To learn at what time this prophecy applies, read from verse 9 to the end of the chapter.

These are the human plans for unity. But the Lord's purpose is to bring his loyal people into a real unity in all the truth. And he has prepared in prophecy a final testing message which, in its actual fulfillment, will do this without fail. It is recorded in Rev. 14: 9-12; and is now being fulfilled by actual proclamation, which is spreading abroad over all the earth. The message presents man's whole duty in the summary expression, "The commandments of God, and the faith of Jesus." Those who do truly keep these, obey all the requirements of God. The commandments contain the whole duty of man as a creature of God; while the faith of the gospel presents his whole duty as a sinner seeking pardon and salvation. These together comprise the whole of revealed truth; and the one does not supersede and take the place of the other; but both have existed together ever since the plan of redemption was first laid.

This message will restore the whole truth to the church; and restore the church to unity of faith, spirit, and practice. Those who believe and obey the message will be one; and all those who remain in unbelief and disobedience till probation shall close will be lost. It is clear that God has chosen to close the proclamation of the gospel by this test, which is simple and clear to the comprehension of a child, but is hidden from those who esteem themselves wise and prudent.

The ten commandments are very explicit; especially is this the case with the only one of them about which there is any question among Christians concerning its obligation—the Sabbath commandment. God is not so unjust as to bring the final terrible test of his people upon some intricate point not clearly revealed; but he brings it upon the most simple and clearly revealed point in his primary law. This message is designed to complete the work of the Protestant Reformation, a work which could never be complete while its votaries were still following the beast in its change of God's times and laws (Dan. 7: 25) by honoring the spurious Sabbath which he has foisted into the place of the true, and treading the divine commandment underfoot. There is a necessity for this testing message, that the law of God may be fully vindicated before the world, and that the justice of his final judgments, those seven last plagues, may be seen, when he shall cut off his enemies and deliver his people, as he delivered Israel at the Red Sea.

The characteristics of the church of the last days, united in one by the proclamation of the final message of the gospel, are given in Rev. 12: 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In Rev. 19: 10, we read: "The testimony of Jesus is the spirit of prophecy." The church will not only be united in keeping the commandments of God and the faith of Jesus, but they will have in exercise the gift of prophecy; for that is the meaning of the expression. The gifts of the Spirit were given for the express purpose of perfecting "the saints, for the

work of the ministry, for the edifying of the body of Christ, till we all come in [into, margin] the unity of the faith." The work of this message is not to divide, but to unite.

WHY DO YE FEAR?

BY MARY E. INMAN.

Fear to trust Him! Oh, how shameful!
Fear to trust creation's God!
Fear to follow in the footsteps
That the dear Redeemer trod!
Still we carry heavy burdens,
While the Saviour waiting stands,
Ever longing to relieve us
With his tender, loving hands.

Still we grope along in darkness—
Darkness deeper than the night,
Never heeding that above us
Shines the pure and brilliant light.
Stumbling on in life's rough pathway,
With our weary, aching feet,
We heed not his invitation,
"Find in me a rest complete."

O my heart! why art thou doubting?
Why not now sweet rest secure?
Why not, in his love confiding,
Trust the word that shall endure?
From our bitter care and anguish
We may find a sweet release,
If we will in every trial
Seek the Source of perfect peace.

Ah! the time is surely coming,
When the fearful, doubting one
Will be seized with deeper anguish
Than he ever yet has known.
All the fearful, unbelieving,
Those who doubt within the heart,
In that quenchless lake of burning
Shall most surely have a part.

Reart, Mich.

THE LAW OF TEN COMMANDMENTS AND THE TYPICAL LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

The law of ten commandments is the law to which all mankind are amenable under this dispensation; for by it every mouth is stopped and all the world is shown to be guilty before God. "Now we know what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19. And if the Gentiles keep it, they will judge or condemn the Jews who transgress it: "And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Rom. 2: 27. Christ died that the righteousness of this law might be fulfilled in us; that we might keep this law. "For what the law could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, [or by a sacrifice for sin, margin], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 3-8.

Observe that those in whom the righteousness of the law is fulfilled walk not after the flesh, but after the Spirit, and that those who walk after the flesh are not obeying God's law and cannot please God. Therefore those who walk after the Spirit and in whom the righteousness of the law is fulfilled, keep God's law and are agreeable to God.

This law is spiritual: "For we know that the law is spiritual." Rom. 7: 14. It is the law in which we should delight after the inward man: "For I delight in the law of God after the inward man." Rom. 7: 22. It is the royal law of liberty which we do well to fulfill or keep, and by which we shall be judged: "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For who-

soever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12. See also chap. 1: 25; Eccl. 12: 13, 14.

How unlike this law is the typical law! That law is not a primary law. Not one of its obligations existed before the fall. It never would have existed if man had not sinned. It was added because the law of ten commandments had been transgressed. It grew out of man's wants as a sinner needing salvation, was typical, shadowy, and pointed forward to Christ the great remedy for sin, and having accomplished that for which it was intended, it was abolished by the death of Christ.

It is the law which had "a shadow of good things to come" (Heb. 10: 1), whose "body is of Christ." Col. 2: 17. But what is there about the ten commandments that is shadowy and that speaks of a Saviour to come? Even the Sabbath of that law was made before man sinned and before he needed types of a Saviour to come, and it will exist in the new earth, when all types and shadows shall have vanished away. Isa. 66: 22, 23.

Instead of the typical law being a law of liberty (James 2: 12), it was pronounced by the council at Jerusalem as being "a yoke . . . which neither our fathers nor we were able to bear." Acts 15: 10. Instead of its being a law binding on both Jews and Gentiles (Rom. 3: 19, etc.), it was declared by Paul to be a middle wall of partition between Jews and Gentiles. Eph. 2: 14. Surely the seventh-day Sabbath was not a part of this wall, as it was made for man in Eden, to unite the entire race in love and gratitude to God, and not to separate one nation from all other nations.

Instead of the typical law being a law that Christ did not destroy (Matt. 5: 17), it is a law that Christ abolished in his flesh. Eph. 2: 15. Instead of its being a law that was to hold good, to a jot and tittle, till heaven and earth should pass (Matt. 5: 18), it was added till Christ should come and abolish it at his cross. Gal. 3: 19; Col. 2: 14.

The typical law, or "hand-writing of ordinances," with its feast-days (Greek), new moons, and sabbaths, was "against" those upon whom it was obligatory, and "contrary" to them. Col. 2: 14-17. This law not only pointed their minds forward to Christ as the remedy for sin, but it also served as a means to chastise them for their sins and lead them to repent and reform. This could not be said of the seventh-day Sabbath, which "was made for man" in Eden. Mark 2: 28; Gen. 2: 1-3; Ex. 20: 8-11. What need was there of chastisement for sin when as yet man had not sinned? The sabbaths in this passage are the seven annual sabbaths ordained by the typical law (Leviticus 23), and not the Sabbath of God's immutable law.

The office of the typical law is well illustrated by the work of a pedagogue among the ancient Greeks, which consisted in teaching and correcting small children, preparing them for a more advanced teacher, whom he constantly kept before the mind of his pupils. Hence Paul says of that law: "Wherefore the law was our school-master [pedagogue, Greek] to bring us unto Christ." Gal. 3: 24. A pedagogue had much to say to his pupils about the teacher who was to succeed him; but there is not a word about Christ in the law of ten commandments.

The typical law related to Christ as a Saviour to come and to the law of ten commandments, and could not have existed without the law of ten commandments; but the law of ten commandments related neither to a coming Saviour nor to the typical law, and it existed independently of the idea of a coming Saviour. The typical law was a tribute of respect paid to the law of ten commandments. Through its severity toward the transgressors, and through its types foreshadowing the death of Christ for man's transgressions and blessings coming to the believing and obedient, it guarded the law of ten commandments, showing the importance of keeping it. Says Paul, "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10: 28. This law that was despised, was the typical law which ordained that those who should willfully violate the law of ten commandments, should die without

mercy. God is not a changeable being (James 1:17) nor can he lie, (Titus 1:2) nor can men lie while speaking and writing by his Spirit. But the one-law theory impeaches God's veracity, makes God and inspired men contradict themselves and contradict one another, and puts a host of objections into the hands of infidels, teaching that the law is abolished and is not abolished; that it is a yoke and a law of liberty, etc., etc.

Those who hold the one-law theory sometimes say that if we keep the seventh-day Sabbath, we should, to be consistent, offer sacrifices and practice circumcision. But are they not the very ones who should do this if their doctrine is true? For certainly the Bible speaks of a law as being immutable and perpetual; and if this law enjoins circumcision, sacrifices, etc., it is they who should be circumcised, offer sacrifices, and practice all the rites of the typical system. By adopting the Bible doctrine on the two laws, such inconsistencies will be avoided. Paul says: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, is all" (French translation). 1 Cor. 7:19. Other versions read, "is something."

The typical law well answered the purposes for which it was instituted, and though it is no more obligatory, we may learn useful lessons from its perusal. This law could fail, or cease, and be replaced by the Christian ordinances; but of the law of ten commandments Christ says: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Here the word rendered "fail" signifies *fall* or *be abolished*, and it is thus translated in the French.

It is easier for a created thing to be abolished than it is for the law governing it to be abolished. It was easier for man to come under the power of death for having broken the perfect and holy law governing him, than it was for that law to be abolished. It was easier for the sinful antediluvians to be destroyed, than it was for the law they had transgressed to be destroyed. It has been easier in past ages for God to punish and destroy wicked nations, than to withdraw his law that they had transgressed. It was easier for the Son of God to die for our transgressions of the law, than it was for the law to be abolished, that we might escape its just penalty—irretrievable ruin. It will be easier in the day of final retribution, for the transgressors of God's law to receive the second death, than for the law of God to be revoked.

While it is certain that God will punish the violators of his law, it is equally certain that he will reward those who conform to his law, with a life whose duration will be commensurate with that of his own existence and with that of those commandments which are a reflection of his character, and which we should obey to form characters that will enable us to dwell with a holy God, with Christ and the sanctified in the immortal kingdom.

May God write his law so indelibly on the tables of our hearts, that we shall love and keep it here, and love and keep it eternally in his everlasting kingdom.

(To be continued.)

PAPAL INFALLIBILITY, THEN AND NOW.

BY LOYD CALDWELL.

A 150 YEARS TEST OF VATICANISM: 1300-1450 A. D. THE noontide of the papacy was 1300 A. D. Boniface VIII. started its decline by issuing the bulls "*Clericus Laicos*" and "*Unam Sanctam*," in the former condemning all rulers who claimed, and all clergy who paid, any tax in any form from the church to the state. (The church owned nearly a third of all Catholic property, and collected an immense revenue. The clergy could not be prosecuted in civil courts. See "Mortmain," "Benefit of Clergy," "Exemptions," etc. in Encyc.) "*Unam Sanctam*" affirms *two swords*, both in the hands of the church (pontiff); the *spiritual* wielded solely by the priest, the *temporal* by the kings and soldiers, but at the *will and pleasure of the priest!* "Moreover," it concludes, "we declare, say, pronounce, and define that every human being should be in subjection to the Roman pontiff to be an article of necessary faith"—necessary to salvation. (See Hallam, Dowling, Dupin, Neander, Mosheim, etc.) It is still, and must remain, everywhere in force.

King Philip the Fair, of France, resisted, and

got them revoked as to France in 1311, by Clement V. who the same year condemned the Knights Templars to recant or die by torture, as many did. From 1305 to 1376 the popes resided, not at Rome, but at Avignon, France; which seventy years are known as the Babylonish captivity. From 1378 to 1448 or 1449, was the "Great Schism"—a double or triple line of popes for about seventy years more! Study the following diagram, and you can better appreciate the *sublime impudence* of the dogma of papal infallibility:—

THE GREAT PAPAL SCHISM 1378-1449.

POPES AT ROME.		POPES AT AVIGNON.	
1378	URBAN VI. Supported by Italy, Germany, England, Sweden, and Denmark.	CLEMENT VII. Supported by France, Spain, Scotland, and Sicily.	
1380	BONIFACE IX.	BENEDICT XIII.	
1394			
1404	INNOCENT VII.		
1406	GREGORY XII.		
1409	The council of Pisa assembled to heal the schism. It deposed (on paper) both Gregory and Boniface as perjured heretics, and chose Alexander V. As both Gregory and Boniface refused to acknowledge the authority of the council, there was presented before Christendom the edifying spectacle of <i>three popes at once!</i>	POPES AT PISA. ALEX. V. chosen by a union of the cardinals who both sat up and pulled down both Gregory and Boniface.	[ALEX. V. confirmed the decrees of Pisa; Martin V., those of Constance; Eugene IV., those of Basel. Evidently, with John XXIII., (who called that of Constance), Gregory XII., and Felix V., had a high opinion of the authority of councils!]
1410		JOHN XXIII.	
1415	The great council of Constance (1413-18) deposed all three popes, John for monstrous crimes, Gregory and Boniface as perjured heretics. John and Gregory submitted, but Boniface, though deserted by his backers, held to his office. No successor being chosen for two years, Christendom during this time was <i>without any pope!</i> unless the doubly-deposed and excommunicated Benedict XIII. be counted.		
1417	MARTIN V. Martin sent the council home, but postponed demanded reforms to a future council.		
1423		CLEMENT VIII. Abolished in 1429.	
1431	EUGENE IV. In this year the great council of Basel assembled, approved Pisa and Constance, and declared a council to be above a pope. Eugene deposed it (on paper) and then approved it from beginning until it should end. Then (1437) he ordered it to Ferrara and again (1439) to Florence. Finally the council adjourned, after choosing Felix V., between whom and Eugene IV. a mutual war of excommunication followed.		
1439		FELIX V. Abolished 1449.	
1445	NICHOLAS V.		

Finally, the Basel fathers re-assembled in 1449, and induced Felix to resign as pope, to take chief place under Nicholas, thus ending the schism and 150 years of scandal. Nicholas, in return, approved in full the contradictory decrees of both Basel and Ferrara Florence! The councils of Pisa, Constance, and Basel were much larger and more representative than that of Florence, and all pope-approved; still Jesuits usually reject them, and count in Florence!

There is no theory of infallibility that can bridge over these 150 years. Consult the encyclopedias, church histories, lists of popes, councils, etc., and compare with the above. You will find it as authentic as anything in papal history. Bishop Hefele, "who has forgotten more about the history of councils than the infallible pope ever knew" (Dr. Schaff), numbers *Constance* and *Basel* as the 16th and 17th councils, and counts *Ferrara-Florence* as a continuation of Basel. The much-lauded "*Catholic Belief*" omits both Constance and Basel, and numbers the Florence side-show as No. 17. Both are high Catholic authorities. Why doesn't the infallible pope decide? There is the same trouble in tracing the popes through the "Great Schism." Compare lists, and see. Why doesn't the infallible pope decide? Pope Paul V. in 1607 promised a decision of the predestination question, and the theological world is still waiting! Pope Pius IX. in 1854 decided "by divine authority," that the "ever virgin mother of God," Mary, was preserved from all stain of original sin. Should not the former topic precede, logically and chronologically? We move the previous question.

—A man may as well be expected to grow stronger by always eating, as wiser by always reading. Too much overcharges nature and turns more into disease than nourishment.—*Jeremy Collier Agassiz.*

TWENTY PER CENT PENALTY.

BY ELD. WM. COVERT.

THE reader may think that twenty per cent is rather a high rate of interest, and so it is; but this is what is asked by the Lord of those who choose to retain any portion of the tithe for a time. It is not in harmony with the will of the Lord for any one to retain the tithe. The twenty per cent is added as a penalty for tardiness. It is certainly a damage to any Conference to have its members retain the Lord's money for their own use. So the Lord instructed Moses to write: "If a man will at all redeem aught of his tithes, he shall add thereto the fifth part." The tithe is "holy unto the Lord." "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; . . . he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto."

As the tithe is holy to the Lord, the individual retaining it is committing a trespass in holy things, and should pay the penalty assessed by the Lord. I believe that the texts above cited were not put in merely to fill up the Bible, but were given space in God's book because the Lord would guard his treasury and his work.

PROHIBITIONISTS AND THE SABBATH QUESTION.

[In the Watertown (N. Y.) *Advocate* of April 12, 1888, Bro. M. C. Wilcox discusses the relation of the Sabbath question and Sabbath-keepers to the prohibition movement and prohibitionists. Our readers will be interested in the thoughts presented, as we shall be called upon more and more to vindicate our position along this line of argument.]

MR. EDITOR: Believing that your sense of fairness, justice, and generosity will permit a minority to speak, I venture to send this communication. The writer represents a class of Prohibitionists numerically small, it is true, but nevertheless, real and staunch friends of the temperance and prohibition cause. But they do not feel that they can unite in the propagation and maintenance of principles held, if we understand correctly, by many, if not the majority of Prohibitionists. I cannot better make my meaning clear than to refer to two resolutions at the Congressional Convention held in Gouverneur March 27. But in the outset, let me say that we believe in prohibition of the liquor traffic seven days in the week and fifty-two weeks in the year; therefore with the sentiment of the resolutions relating to that, we are in hearty sympathy and concord. But with the first and twelfth we cannot consistently with the principles of justice and liberty, be in harmony. The first resolution reads as follows:—

Resolved, That we acknowledge Almighty God as the rightful sovereign of all men, and that to his laws, who is the source of all just government, all human enactments should conform as an absolute condition of peace, prosperity, and happiness.

It seems good, but, Mr. Editor, the soft words cover a sharp sword. We believe that "Almighty God is the rightful sovereign of all men" just as much and as reverently as any one can; but to say that to his law all human enactments should conform, is proposing what can never be carried out. For the law by which God governs his subjects is essentially different in nature and character from what any human enactments can be or should be. God is a moral governor; his law is moral law. It relates not merely to outward action, but to inward motive. It points out not only man's duty to his neighbor, but his duty to his Creator. However scrupulously the outward service may be performed, if the heart is not in harmony with the service, if the motives are wrong, the service counts for naught. Obedience to God's law (of course through Christ) develops moral character. But not so with the laws of human governments. They are not moral but civil. They relate to overt acts alone. They are designed to promote civility, to compel men to be civil. To illustrate: The constitution of God's government is his moral law summarily comprehended in the ten commandments. The first declares, "Thou shalt have no other gods before me." In other words, it forbids idolatry. But "covetousness," says the inspired apostle, "is idolatry." Col. 3:5. The tenth commandment

reads, "Thou shalt not covet." The sixth reads, "Thou shalt not kill;" but "whosoever hateth his brother is a murderer" (1 John 3:15); that is, hatred carried to its legitimate result, if allowed, would issue in murder. The seventh precept reads, "Thou shalt not commit adultery;" but "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The third commandment forbids blasphemy; but not only is he, the professed sinner, who thoughtlessly and irreverently takes the name of God in vain, guilty of blasphemy, but he who arrogantly assumes God's prerogatives, and whose service may be professedly the service of God, is the more guilty. See Rev. 13:6; 2 Thess. 2:4; 2 Tim. 3:2, 5; Rev. 2:9.

Now, Mr. Editor, how can human enactments conform to God's law. To do so they must take cognizance of man's motives and purposes. But God alone can read the heart; he alone, therefore, can rightly judge. Or will we by thumb-screw, fire, and fagot, the *auto da fe*, the rack, and torture of various kinds, exact the truth that some of our Loyolas, Torquemadas, Lauds, or Claverhouses may find employment? It was the carrying out of just such a principle as is embodied in the resolution, that developed the persecution and persecutors of the Dark Ages. They made what they supposed to be God's law the law of the government. Human nature is the same now as then. Again, the underlying principle of God's law is love (Matt. 22:37-40); but how can human laws compel love in the hearts of any? Once more, human governments have no right to enact laws which relate to man's duty to his God. The laws which define that duty are above all human legislation. And wisely and well did our forefathers, the founders of our Government, lay its foundation. The first four precepts of the decalogue point out man's duty to his Maker. With them human governments have no right. But it is their duty to protect the life, chastity, property, and reputation of their citizens, so far as overt acts are concerned. Hence civil governments deal only with civil law, in order to make man civil; and when they go beyond this, and legislate upon those relations which lie between man and his Maker, they are repeating the sad, fatal folly against which all history warns us.

The twelfth resolution is but a legitimate sequence of the first. It reads:—

Resolved, That we believe in preserving the sanctity of the Sabbath by the enforcement of present laws, and the enactment of such other laws as may be deemed necessary.

Your report correctly states that after the discussion, "the wording was left to stand, as every man should read that resolution as addressed to himself personally. Then if he believed the Sabbath to fall on Sunday or Saturday, it would still echo his sentiments." But, Mr. Editor, who said this? It was the echo of voices who were either indifferent or else knew that the term "the Sabbath" in law could be interpreted in only one way; viz, as the majority hold. It was one of the reverend gentlemen who were on the committee on resolutions who declared so positively, The resolution is all right as it is. Did he have a doubt as to what was designed by the resolution?—We throw not. And note this: That resolution could not be understood by any sane man as "addressed to himself." The resolution is not designed to protect individuals, but an institution termed "the Sabbath." If for individuals, why did it not read something like this:—

Resolved, That we believe in giving every man the right to observe the Sabbath as conscience dictates, and that his rights shall not be interfered with in this respect.

But it is the institution to which the resolution relates, and not the man. Now, to carry out that resolution, "the sanctity of the Sabbath" would be preserved. But is not "the Sabbath" a definite institution? If it is one day to one and another day to another, how can its "sanctity be preserved"? The man who believes in the Sunday Sabbath keeps it, or can keep it, as religiously as he desires; the law protects him in these rights. But his seventh-day neighbor believes that God commands him to keep the seventh day, and that it is also a bounden duty to his family to work the other six, Sunday included. God and the Constitution grant him these rights. But if he works Sunday, how is the "sanctity" of the Sunday Sabbath preserved? And if the Sunday-keeper works on the seventh-day (as nearly all do), how is the "sanctity" of the seventh-day man's Sabbath preserved? If you say of the first-day man, that he

also ought to keep the seventh day, the reply would be that the law had no right to rob him of one seventh part of his time after he had conscientiously given the same amount to the Lord; and he would say truly. And would not the converse also be true? After a seventh-day man has kept the Sabbath conscientiously as he believes God commanded, have his fellow-citizens the right to say, "Sir, you must keep the first day also, that the sanctity of [what the majority holds to be] the Sabbath may be preserved?" And yet one party or both must yield in order that the resolution be carried into law. Again, would those who are compelled to abstain from work, and who would spend the day in sullen idleness, preserve its sanctity or holiness? Or would church attendance be compulsory? And would it not be necessary for a secret legal espionage to be made of the laws of our fellow-men? For to carry the resolution into effect, laws must be passed, must be enforced under penalty, or they are of no account; and so persecution inevitably follows, till "whosoever killeth you will think that he doeth God service." The laws which led to persecution in the early centuries of the union of church and state, were not less seemingly harmless, nor so evident, as are the tokens of persecution in "the land of the free." As the Rev. Chas. Beecher truly said: "Our best, most humble, most devoted servants of Christ, have in their midst what will one day, not long hence, show itself to be the spawn of the dragon."

We are pained to see the Prohibition party and the W. C. T. U. give their influence to such things, to suit a few ultra religionists. We are persuaded that the majority of Prohibitionists do not desire to oppress any one. The prohibition of the liquor traffic is the duty of a government as a measure of economy, safety, and to protect the property and lives and chastity of its subjects, especially the weaker ones, wives and children. But many Prohibitionists vote for religious laws without thinking of their effect if enacted, simply to please some in the party. As was said to the writer by a prominent delegate at Gouverneur, "I am willing to do anything for peace, are n't you?" But we cannot sacrifice principle for peace. First pure and then peaceable, is the gospel order.

Another said: "The resolution is to oppose Sunday liquor traffic." "But," we asked, "are you not for prohibition seven days in the week?" "Yes, sir," was the reply. Then is not the Sabbath resolution in the interests of religious legislation solely?

We discuss this question on the broad ground of right. If all in this land but ten were observers of the seventh-day Sabbath, they would have no earthly right to coerce the ten into the observance of that day. And it is just as true on the other hand. Human law has a right to compel men not to interfere with the worship of others, but it has no right to define what, or how, or when their worship shall be. "Render therefore unto Caesar the things which are Caesars; and unto God the things that are God's," are the words of Him who "spake as never man spake." Caesar can demand only his own. The Sabbath is not a civil institution. Therefore Caesar has no right to demand it. It lies between man and his Maker solely.

We write the above in no spirit of controversy. We desire to act intelligently on this subject. We wish to present before our brethren in the temperance cause our reasons. We ask them to weigh them candidly.

May God bless the prohibition work, and help its leaders not to stain the otherwise noble work by religious legislation, which will ever lead to religious persecution.

HE HAS PRAYED FOR US.

BY ELD. THOS. H. GIBBS.

How often we hear the request, "Remember me in your prayers." This is right; for the good Book says, "Pray one for another." How encouraging it is to know that we are remembered in the devotions of those in whom we have faith and unbounded confidence; for "the effectual fervent prayer of a righteous man availeth much."

One whose prayers have never failed, and whose righteousness can never be impugned, has prayed for us—our blessed Saviour. He says: "I pray . . . that thou shouldst keep them from the evil."

John 17:15. This was not for the disciples alone, but "for them also which shall believe on me through their word." Verse 20. Oh, what a surety we have here that victory can be ours! The Father will hear him in our behalf. Blessed and cheering assurance!

Choice Selections.

SELF-POSSESSION.

It never pays to take offense hastily. In most cases none is intended, and if it be taken, the supposed giver feels himself to have been misunderstood and aggrieved. In the large majority of other instances also,—those in which it is more or less seriously offered,—it usually is the wiser course to pay no heed to it. Here, of course, there are exceptions which a proper self-respect will not fail to note; but the most effectual method of keeping the peace, and at the same time of rebuking the offender, is to treat the offense with dignified tranquillity. But to show that one feels hit, to exhibit vexation, and to be evidently bent on retaliation,—this ordinarily is to belittle one's self, and to abandon for the time not merely the attitude of the Christian, slow to wrath and quick to forgive, but even that of the mere man of the world, in whom nothing is more essential than self-possession.—*Congregationalist*.

"INNOCENT IN ITSELF."

How often is this remark made whenever the question of doubtful popular amusements is being discussed! Dancing, horse-racing, boat-racing as ordinarily practiced, games of billiards and cards,—these, and numerous other amusements, are sometimes justified on such grounds alone. If it be urged that, under the circumstances, these things are inexpedient and ought to be avoided, the reply is, "Oh, these things are innocent in themselves."

The error lies in assuming that certain actions and words may stand alone, and separated from all others, may have nothing to do in molding character. But can we conceive of such isolation? Every moment our influence touches other souls. Whatever may be the cause or even the occasion of evil is to be carefully avoided. There is no law more plainly written than this.

Personal influence, rightly considered, has no place for the doctrine, "This is innocent in itself." Life is profoundly serious, because each part holds a necessary relation to every other part. In all our estimates of guilt or innocence of human action, this view ought to be ever present with us.—*Baptist Weekly*.

CHRISTIANS WOULD BE LEFT.

SOME one inquires who would be left in our churches if the following classes were taken out: "All who will not pay just debts. All who are hypocritical. All who are deceitful, and talk about others behind their backs. All who get into debt without a prospect of paying the same. All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who think more of a wicked rich man than they do of a pious poor one. All who oppress the poor. All who make long prayers for the sake of being heard and seen of men. All who are vain and self-conceited."

But if all these were taken out of "our churches," the Lord would still have his church left—founded upon a rock, and composed of living stones, which are builded together for a spiritual house, an habitation of God through the Spirit.—*The Christian*.

—Do n't do right unwillingly,
And stop to plan and measure;
'T is working with the heart and soul
That makes our duty pleasure.

—*Phoebe Cary*.

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.

NO ROOM FOR IDLE GRIEVING.

BY EMMA ALICE BROWN.

THERE is no room for idle grieving,
Nor time to entertain the fears we borrow;
The hours are all too fleeting for achieving
Our daily tasks, to fret about to-morrow;
Each breath, each hurrying moment of existence,
Some burden bears, some instant care—so why
Reach for the shadow looming in the distance,
Or beckon on the clouds of by and by?

Why should we mourn the wine we left untasted
(Perhaps it had the bitter pang of tears),
The possibilities we spurned or wasted,
The schemes that came to naught in other years?
What is the use of sitting down and ruing?
We strove, we failed; so let it rest forever.
God knoweth our capacity for doing:
Perhaps the will is more than the endeavor.

He gave us heart capacity for gladness,
For sweet content, and love toward our neighbors.
He planned no dwelling-place for sin and sadness,
Nor any space of time for useless labors.
He carved no niches for deceit and malice,
For envy, vain desires, nor greed of gain;
The wine he pressed for life's untarnished chalice,
Held no embittering dregs of death or pain!

He made this earth brimful of happy laughter,
And sent it ringing down the groove of time,
With all its joyous seasons trooping after,
Toward one glorious goal and end sublime.
If we pervert the purpose of our being,
Distort and thwart the noble scheme he planned,
Dare we arraign the Just, the wise All-seeing,
Or doubt the skilled perfection of his hand?

OTHER PEOPLE'S DUTIES.

A VERY frequent mistake made by us is that we covet some particular duty or office which does not, by the allotment of circumstances (in other words, by the ordering of Providence), naturally fall to us. We would like to choose our own work, even as we would like to select our own cross, making an exchange, it may be, with our neighbor. We think, "Oh! if I were only in so and so's place, my work would be more congenial, more important, and better adapted to my capabilities; then I could fill my niche well." And yet perhaps if that were our given place we would prove restive, sighing for another and a different sphere. What unreasonable, short-sighted, unfaithful mortals we are! And all the while we are called by His name who was faithful unto death for us!

Not long since I heard a young mother (one who was not at the head of the house), say regretfully that she had no special work or office in the family economy. She was reaching out after what God had not given her, while the special work he had made her very own, the care and training of her child, seemed to her unimportant in comparison with what she wished to do in another direction; or at least, insufficient to engross her energies and interest. Of course she thought she was doing all that she ought to do for her child.

Ah! dear young sister, tend more carefully your own choice vineyard; see that "the little foxes" do not get among the tender grapes, or make havoc in the budding vines. Leave not this work to others; delegate not your own precious office to even the best of nurses or care-takers; neglect nothing which you yourself are fitted to oversee and direct in the daily life of your child. Train yourself, develop yourself in now lines for her sake, that you may keep pace with her in all her growth of mind and heart. God gave her to you, and you to her, to no one else in like measure.

And if a mother by bereavement has to sustain the twofold relation of parent, if God by taking away the father has, so to speak, twice given her child to her, how can she think she has no work in the family economy? How can she covet some small duty that may naturally fall to another's charge? Only let her realize what infinite variety of occupation and thought her child will give her, in the physical, intellectual, and spiritual development of life. Is it not for all this that the Father in heaven has given her the time and opportunity? And is she not responsible to him for a faithful discharge of these precious tasks? Has she not

the promise of divine help and wisdom for her work? Let her then show what spirit she is of, in the daily discharge of all that does belong of right and of responsibility to her, and then may she hope for the dear "Well done" of the King at the end of all.

We should count nothing a trifle that can tend to the happiness or the well-being of those around us. God has said: "Who hath despised the day of small things?" He has chosen our heritage for us. And must he not watch with loving solicitude for the beautiful response of a contented spirit, a grateful acquiescence in all his ordering?

A sermon on the "Symmetry of Life," by Phillips Brooks, gives me a closing thought: "Set yourself earnestly to see what you were made to do, and then set yourself to do it. . . . Find your purpose and fling your life out to do it, and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself. Only he who lives a life of his own can help the lives of other men."—M. K. A. S., in *Illustrated Christian Weekly*.

LIVING WITHIN ONE'S SELF.

WHATEVER may be urged by the student of books in behalf of seclusion, the average mortal is far from believing that the charm of life is found in solitariness. Man is a gregarious creature. Companionship is an inborn necessity of his inmost nature. The human mind is developed in the open air and sunlight of familiar intercourse. Companionship is a stimulus and inspiration. It is not only a stimulus, but is also a discipline. It moderates the desires and passions. It unmasks a man and shows him as he is.

It is true, however, that in the social as well as in the solitary life one can live exclusively within himself. One form of selfishness is self-repression. It is a concealment, not a self-effacement; a moral disguise in a half-hearted, veiled intercourse; a hiding beneath a mask. The mind conceals its wealth; it extinguishes its spiritual light. The fruit plucked from the tree of knowledge is suffered to decay in its possession, rather than to be shared with those who are eager to taste its flavor. It derives its nourishment from some inscrutable cause, like the silk-worm in its cocoon web. It preys on others for its selfish advantage as insidiously as the gnat sucks human blood. It buries its talent. It leads a molluscan life. This habit of self-repression renders one invisible to the world, as though he had slipped on a magical Gyges' ring. He disguises his purposes and aims to defeat the end for which he was created. He lives within himself.

And yet our subtlest emotions are difficult of interpretation and analysis. We cannot communicate to another our deepest thoughts. We cannot reproduce a peculiar state of feeling in another human consciousness. Our words are unintelligible, our phrases are cold and formal, our thoughts take wings. In a certain twilight which pervades some inscrutable relations, a mysterious force or influence usurps the faculties, steals away the thoughts and coils itself about the reason. Our feelings rise in the throat and paralyze the chords and muscles with a sort of choking sensation; for we cannot utter them. A mystic spell seals the lips. We explore, as it were, the vacant chambers of the mind in search of a few lingering ideas which may have escaped the fatal exorcism. We long for the talismanic, spoken word that unlocks the secret recesses of the heart.

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

But though we despair of communicating to another our subtlest feelings, our deepest emotions, our profoundest thoughts, human intercourse discovers a great deal of the mystery of our being, and enables us to prove helpful to the world in whose ever-changing conditions and environments our fortunes are cast. As a flower unfolds its beauty and sheds its perfume on the air, so may the human soul reveal its innermost beauty, exhale its hidden incense, and disclose the illuminating purpose of its life.

Are we sure, however, that we do not live too much within ourselves? Are we not vainly occupied with our peculiar individuality? Do we not shrink from the duty which health and the lavish

bounty of nature enjoins, of mixing in the daily life of the world and elevating its purpose and aims? In one of Hans Christian Andersen's tales, a restless soul exclaims: "I did not sufficiently travel out of myself. I did not let the radius of the mind intersect the great circle of the world." "Recollect, my son," said his mentor, "that the leaf which is rolled up within itself withers."

A man can scarcely go out of his door-yard without touching the horizon of life. In the recesses of his soul are longings for human intercourse. Shall he stifle them and brood in melancholy self-isolation? Are his desires to be circumscribed by a narrow daily routine and the round of his daily experience to continue its sempiternal course? Is he likely to attain the end of his desires by falling into a Narcissus-like adoration of himself?

In a recent work of fiction a puling sentimentalist delivers himself of these words: "Vague desires stir within me, which blend together and give birth to others which afterward devour them. My desires are a cloud of birds whirling and hovering in the air. Ah! if I could know what I want; if the idea which pursues me would extricate itself clear and precise from the fog which envelops it; if the fortunate or fatal star would appear in the depths of my sky; if the light which I am to follow, whether perfidious will-o'-the-wisp or hospitable beacon, would come out and be radiant in the night; if my pillar of fire would go before me, even though it were across a desert without manna and without springs; if I knew whither I am going, though I were only to come to a precipice—I would rather have the mad riding of the accursed huntsmen through quagmires and thickets, than this absurd and monotonous motion of the feet." Such sentiments are born of a semi-poetic and maudlin egotism. For egotism is the spirit of unrest. The life of every egotist is a mournful isolation. The contemplation of his own perfection, the absorption of his mind in one pursuit, the living within himself, breed an intense self-loathing and disgust of life. Even novelty loses its spice, beauty its voluptuousness, and life its charm.

It is by mixing in the world and doing our share of its work that we gain courage and confidence and a realizing sense of the purpose for which we were created. As soon as we escape from the specter of self-consciousness we begin to live on a higher plane. One may perform an active service in all that concerns the well-being of the multitude and preserve his individuality inviolate. The erosive forces of nature are powerless to wear away the soul. In the path of self-development its circles are extended indefinitely. It seeks wider horizons, it enlarges its power, it utilizes its gift. It emerges from the penumbra which clouded its aim and gave indefiniteness to its purpose, into the perfect light of day. It sheds light and perfume in its path.

Self-concentration always warps and withers the spiritual nature of man, and surrounds him with a wall of adamant. He locks himself in a dungeon and throws away the key. He bears a life-long hunger in his heart. Schiller wrote:—

"Wouldst know thyself? In others self discern.
Wouldst know the world? Then read thyself and learn."

Living within ourselves is a rat-in-a-hole existence. Living for pleasure insures no higher reward than a moral lumbago and that placid contentment symbolized in a Japanese idol, with eyes fixed in stony stare on some visionary presentment of its own perfection. The path of pleasure, though bestrewn with roses, is beset with thorns. Beneath the satin skin of the siren are a Satan's claws. The selfishness of the human heart is a drop of poison in its innermost depths. It is the ugly worm that lies concealed in the chalice of a beautiful flower. No grace of manner or outward perfection compensates for the moral deformity and inward perversion of the heart. Its self-exile is a living death.

But the brave heart throbs with generous emotion and beats in sympathy with the pulsating heart of mankind. One lives in the world and yet is not of it. One contemplates the bright and not the seamy side of life. Its tragic element is real. But so are its joys and benedictions; its companionships and kindred; its lights, as well as its shadows; its stimulating zest and flavor, as well as its pangs and torments; its refined enjoyments and energizing discipline; its color and motion; its flowers and song.—*Harold van Santvoord, in Interior.*

Special Attention.

SAINT-MAKING IN ROME.

As the supply of saints is "not sufficient for the market," the pope has started his machine again. Twice I have been to see it run.

The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, ninety feet in width, and seventy-five feet to the ceiling, in the center of which is a golden halo with a dove descending through atmosphere such as voils Mont Blanc on a clear summer day. It was spanned by luminous arches of marvelous beauty, and the place was flooded by the soft light of thousands of wax candles. At the far end where the pope was enthroned, stood his altar. Behind and above this was an indescribable "Glory," the bright, soft, golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see; but at the appointed moment figures began to develop until we had the Trinity in this "Glory," surrounded by cherubim. The Father appeared like a monk; the Son, as a little babe in his mother's arm, smiling as if pleased to see so many pretty things; the Holy Ghost, in the form of a dove; but the Virgin Mary was the great object of adoration. As represented there and accepted by the pope, the Trinity was merely to "fill up the picture."

Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders; viz., cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the pope's relatives, the representatives of various ecclesiastical orders, the cardinal secretary of state, with his officers, the majordomo of the apostolic palace, the pope's singers, etc. The Swiss and Palatine Guards, in their fantastic costumes, were the guards of honor. The galleries were occupied by distinguished visitors from all parts of the world.

As early as five o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until nine o'clock, and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), 200 bishops with white miters and capes of silver cloth, embroidered with gold, archbishops, among whom were many Americans, Syrians, and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers, followed by their "tail bearers" and "gentlemen in waiting."

When all were seated, there was for a few moments the silence of the tomb. Then the pope in his sacerdotal chair, under a golden canopy and *flabelli*, or immense fans, of ostrich and peacock feathers, surrounded by the pontifical court, was carried into the hall and seated upon the "throne of God!" Extending his foot from under his royal robe, cardinals, archbishops, and the others, in their order, came and kissed his hand, knee, or toe, according to their rank. When this disgusting performance was ended, the lawyers read the petitions for the canonization of these people, to which the pope replied. Then he sang "*Veni Creator*," placed the miter upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung, and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

The pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver cage with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne

out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganized Christianity. It is in the midst of such idolatry we are working. By the assistance of 202 ministers, teachers, and other Christian workers, we carefully placed in the hands of these people during the year, 23,403 Bibles, Testaments, and books of the Bible, besides our Sunday-school and other work. In addition, we have paid this winter the salaries of fifty-seven teachers in forty-seven evangelical night schools for young people, in various parts of Italy, and the number is increasing.—*Rev. W. C. Van Meter, in Christian Inquirer.*

THE PROTEUS OF VICES.

But even the race-course is "slow," and a minor evil, in comparison with the spirit of speculation which is infecting all legitimate business, controlling not only the stock market, but the dealings in the staple commodities of daily life.

A *bona fide* purchase with a reasonable expectation of selling at a profit, is the essence and life of trade. But as soon as it becomes a willful taking of risks on an uncertain future, it begins to partake of the nature of gambling. It is betting against the unknown. Especially is the transaction stripped of all distinction from other forms of gaming, when it ceases to be a genuine acquisition and transfer of property, and represents only the paying of the difference between the market prices at the time of the "sale" and at the time of settlement. This is not simply a moralist's view, but the uniform decision of the courts has been that such transactions are gambling, and hence pernicious in their nature and utterly void as contracts. Taking advantage of this fact, an effort is making in Chicago, New York, and Philadelphia by the stock exchanges, to cut the nerve of the outside "bucket shops" by cutting off from them all telegraphic service, or else to prosecute them on the plain charge of ordinary gambling. "But," is the pertinent query of a Wall Street "Talker" in one of our leading papers, "suppose some zealous citizen should come along and want to press the same sort of charge against the Stock Exchange?" For the proportion of "sales" in the latter which involve actual transfer of property is quite insignificant, and the purchases for legitimate investment still more so.

The growth of the "bucket shop" tells the story of the prodigious progress of the gambling spirit among all classes of our people. In five years these establishments have increased in New York from fifteen to 200, and it is estimated that their customers in the city amount to at least 10,000. They have been opened in all the cities of the country, and even in villages of 5,000 inhabitants. The business which five years ago was clandestine, is now plied conspicuously, and the customers are no longer almost exclusively notorious and disreputable gamblers. Respectable-looking people go in and out, and not a few of the frequenters are women. They deal not only in stocks, but in cotton, oil, wheat, and anything in which the various exchanges speculate. There is usually no limit to the smallness of the amount wagered, and the gambler sits watching the blackboard exactly as in a gaming-house he would watch the spots upon the roulette table.

These people, of course, almost always bet for a rise; and it is the interest and the unscrupulous and constant effort of the proprietors to depress the market. Hence a systematic circulation of false reports, whereby a sudden, if only a momentary, decline may be caused. Here, also, we have a miniature of the tactics pursued by the magnates and the minions of the Stock Exchange. Not only does this involve utterly baseless reports of men's deaths and of political events, but insinuations and prophecies of failure against prominent brokers, bankers, and merchants. In a time of uncertainty no name is safe, and no scheme of demoralization and panic is left untried. Vast loans are called in unexpectedly, vast amounts of stock are thrown upon a staggering market. If in the wheat, or cotton, or coffee, or oil market, a syndicate is formed to buy up so much of the crop as to control it and "corner" other dealers and oppress the *bona fide* purchaser and consumer.

It is estimated that the *clique* engaged in the recent wheat operations held at one time 18,000,000 bushels out of a visible supply of probably

not more than 25,000,000, and that not less than 100,000,000 bushels were "traded in" in a single day, involving a loss or gain of \$7,000,000, or \$8,000,000. The whole process is as heartless, malevolent, and nefarious as the "operations" of the robber barons of the Middle Ages, or the buccanoers of the Spanish Main. These "financial freebooters" not only prey upon each other, but more and more are enabled to reach the pockets of the people and even of the poor, who are unable or unwilling to see that speculation, like all other gambling, is a game of loaded dice for the owners of the "bank." In this class of transactions these practically hold the stakes, and can and will manipulate them solely for their personal advantage. The crash which concludes a "mining spree" in San Francisco will wipe out the savings of thousands of working-men and working-women. The collapse of a wheat, pork, or petroleum "deal," or a plunge downward in the stock market, will be echoed back all over the country in the ruin of bank officers, trustees, agents, and employees of every kind, usually a class of persons who have been above suspicion.

One of the worst results of the speculative mania seems to be the growing demoralization of the public conscience. Men, high in the church, as well as in respectable society, engage openly and unblushingly in these transactions, till the term "Christians at work" was not inaptly applied to them by a Jewish dealer. How many young men were there who did not follow the career of Jim Fisk or H. S. Ives with a secret admiration, till startled by their fall? And how much truth is there in the following "instantaneous photograph" of public sentiment:—

"\$1—'Thief!' \$50,000—'Defaulter!' \$100,000—'Shortage!' \$500,000—'Canadian Tourist!' \$1,000,000—'Brilliant Financier!'"

Is it an exaggeration to say that we are fast becoming a nation of gamblers? Yet we must not despair of the Republic. In our zeal for other reforms we have lost sight of this. It only needs that the moral sentiment of the people be aroused as it was to the evil of slavery, and as it is now rising to sweep away the drinking saloon. Ten years ago lottery-selling was openly practiced in New York, and it took three years to secure the first conviction. To-day there is not a place where the public can buy a lottery ticket, and there is no difficulty in executing the law. So will it be in time with regard to the pool-room and the bucket-shop. It will be more difficult to educate public opinion to the "sticking-point" as respects betting on race-tracks and on the futures of crops and stocks, because there is more capital involved and more social prestige. It is "so English, you know," to bet on the races as the royal family, the dukes of Westminster and Portland, Lords Hartington, Roseberry, and Randolph Churchill do. And there are untold millions engaged in the processes of self-ruin, mutual spoliation, and public rapine, which constitute the most brilliant and exciting "operations" of the exchanges. But by a systematic education of the young in the intrinsic immorality of all kinds of gambling, and their restraint in those species of petty gaming which are now cultivating their taste and habits for the vice; by the banishment of all resort to chance from church fairs and from moral society; by the restoration of our rural fairs from little more than race-courses to their legitimate objects; and by the consistent and persistent witness of life and lip and vote on the part of honest and earnest people, we may expect to stem even this threatening "tide of the times."—*F. N. Zabriskie, D. D., in Advance.*

—"Can ye not discern the signs of the times?"
Matt. 16:3.

—We see a truth with clearer eyes for trying to make others see it. We lift our load more easily for helping others bear their burdens. The giver never fails to get back; he gets in giving. If not paid back in his own coin, God's royal bounty pays him in heaven's own shekels. He gives good and gets goods; he gives a word of instruction and gets knowledge, or a word of cheer and gets joy; he gives a lift and gets lifted; gives a tear and gets his own tears wiped away. This is giving bread and water and getting ambrosia and nectar—giving a copper and getting a mine of gold and gems.—*A. E. Pierson.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 29 1888

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

THE BLAIR SUNDAY BILL.

Quite a sensation has been created the past week by the reports of a bill introduced in the Senate of the United States by Senator Blair, providing that no mail shall be carried on Sunday, nor any mail matter be delivered on that day, nor any military drills or parades be allowed, nor any work or recreation be permitted in any line of business or any territory over which the United States has exclusive jurisdiction, on Sunday, the Christian Sabbath. The religious character of the bill is indicated by the fact that it speaks of the day thus: "The first day of the week, commonly known as the Lord's day." Hence the papers call the bill, "a bill for the observance of the Lord's day."

"The Rev. Wilbur F. Crafts, D. D.," author of the popular work on Sunday-keeping, entitled "The Sabbath for Man," has been before the Senate's Committee on Education and Labor, to which this bill has been referred, to argue in its favor. The same address he also presented before the "National Conference on the Christian Principles of Civil Government," held in Philadelphia, April 25, 1888, as a sort of side-show to the National Reform Convention, held in that city at that time.

Mr. Blair is a prominent man in the temperance work, and in this matter of the Sunday bill which he has introduced, is undoubtedly only a tool in the hands of the Women's Christian Temperance Union. It is easy to foresee how rapidly a state of things would follow in which freedom of conscience and liberty of worship in this country would be gone, if such a bill as that should be adopted by Congress.

It may be said in reply that there is no danger that such a bill will pass. It probably will not pass just now. The *Watchman*, a Baptist paper of Boston, thinks the bill will not prevail during the present Congress, but at the same time gives its voice that such a bill is greatly needed!

But suppose it does not pass now, how does it come about that even an attempt is made, with certainly no insignificant force behind it, to secure the passage of such a bill? We have no doubt that even S. D. Adventists, who have long known from the sure word of prophecy what is eventually to take place in this boasted land of liberty, if they could have unveiled before their eyes the strength and activity of undercurrents everywhere working to bring about the predicted overthrow of religious liberty in our country, would be greatly startled. The sudden introduction of such a bill is only an indication of what is going on in secret beneath the surface. Who knew that any such movement was in progress, till like a thunderbolt from a clear sky, an attempt is sprung upon Congress to pass such a bill?

Skeptical friends, you who have stoutly maintained that there never would be any attempt in this Government to unite church and state, and that no oppressive Sunday laws would ever be enacted, what have you to say to these things? The inability to read the signs of the times which some people apparently labor under, reminds us of a cartoon which appeared last year in *Harper's Weekly*. A Western prairie farmer was represented as sitting just outside his cabin door, calmly whittling, while his wife was attending to domestic duties inside. In the distance, borne on the whirling proboscis of a cyclone, a barn and other debris were flying before the storm. Viewing the scene with a professional eye, and leisurely continuing his whittling, the farmer at length exclaims, "Mirandy! I should n't wonder if we had a cyclone round here afore night." "What makes you think so?" she asks. "Why," he replies, "I see Deacon Jones's barn already sailing off to the southward!"

It used to be a true adage that "straws tell which way the wind blows;" but nowadays people don't seem to be able to tell which way the wind is blowing, unless they see a whole barn sailing off on the gale.

The Blair Sunday bill ought to be about as good an

indication of what is soon coming upon us, as Deacon Jones's barn was to the prairie farmer.

CHRIST THE NATION'S RULER.

THE insane idea seems to be taking possession of the minds of certain classes of men, more and more, that it will honor Christ to vote him in as the civil ruler of this nation; and that this will bring the millennium! In the early part of the present month the Prohibition Party Convention for the State of Pennsylvania, was held in Harrisburg. The platform opened with the declaration,—which will sound familiar to those who are acquainted with National Reform literature—that "Pennsylvania is a Christian State founded by Christian men," etc. Plank number seven was a strong declaration in favor of elevating and protecting the Sunday. The 17th plank opened with these words: "Devoutly thankful to our Lord, who is King of nations, because of his goodness," etc.

When the platform was reported to the convention, some one, presumably a National Reformer, wished the reference to "our Lord" to be more explicit, and so moved to amend by adding the words, "Jesus Christ," making it read "our Lord Jesus Christ, who is King of nations," etc. During the discussion of the amendment a delegate asked, "Do the words in question mean Christ?" To which Judge Black replied, "What else could they mean?" The convention therefore did not deem the amendment necessary.

That the expression was designed to refer to Christ is confirmed by a letter from the said Judge Black to the editor of the *Christian Statesman*, in which he says:—

I have become exceedingly anxious that the Prohibition party of this State and of the nation, the Christian party of the country, shall distinctly recognize in its declarative assembles the Lord Jesus as the Governor of our nation. I believe this to be his right, and a divine honor conferred on him as the Saviour of men. I have, however, been perplexed in the selection of a proper phraseology, one that shall be clear, distinct, and Biblical, but not complex nor lengthy.

Commenting upon these facts, the editor of the *Statesman*, adds:—

It is plain that the convention desired and intended to make a virtual acknowledgment of the Lord Jesus Christ in his relation to the nation, but hesitated to make it frank and explicit. The whole idea of Christ's sovereignty over the nation and its government is so new to most minds and so different from all that we have been accustomed to hear in political declarations, that this hesitation on the part of political leaders is not surprising. Like Nicodemus, they would own him under cover and indirectly, but are not yet prepared to confess him openly "for fear of the Jews," and others of his enemies. But like Nicodemus, they will gain confidence with time and further thought, and will yet, we trust, set up their banners boldly in His name. Such declarations as the above are therefore cause for unspeakable satisfaction to all the friends of Christian government in this land.

One statement in the foregoing extract is worthy of particular notice; and that is that "the whole idea of Christ's sovereignty over the nation and its government is so new to most minds, and so different from all that we have been accustomed to hear in political declarations, that this hesitation on the part of political leaders is not surprising."

This is indeed new to most minds. It is immensely different from what we have been accustomed to hear. It is such talk as many in the past, when they have been referred to the prophecy, have stoutly affirmed never would be heard. But here it is; and who can explain it? Why is it that such new ideas are broached, and urged so persistently upon the people? How has it come about that a line of policy is so suddenly outlined which is so different from anything before heard, that statesmen at first stand aghast at its novelty and audacity?

But one solution is possible: "Prophecy is fulfilling. The last crisis is approaching. Alas for him who is so hardened or blind as not to be able to discern the multiplying symptoms that men are being given over to strong delusion to believe a lie, and to act the part predicted under the last fatal deception!"

A DEFINITION, EX CATHEDRA.

SPIRITUALISM claims its mission to be, to demonstrate to the world the truthfulness of the doctrine of the immortality of the soul. This not being sufficiently proved by the Bible, it steps forth to supply a long-existing and keenly-felt want, and show to the world by indisputable phenomena and striking manifestations, that the soul lives on in the spirit world after the death of the body; for, behold, what

pretend to be departed souls come back and exclaim, "Here we are! to speak for ourselves."

But the followers of this ism, like other mortals, fall into some perplexity over the definitions of "soul" and "spirit," and wonder what the difference is between them. Of course this self-constituted teacher, this divine (?) exponent, this sublime demonstrator, of the soul's immortality, must solve these doubts, and enlighten the benighted minds of men on this question. If we accept the doctrine of the immortality of the soul as true, we must accept the definitions which its only teacher attaches to the terms connected with it. And here we have it in the *Banner of Light*, of Feb. 25, 1888. Among the questions and answers in the "spirit message" department, we find the following:—

Q.—Is there a difference between soul and spirit? If so, what! and can one exist without the other?

A.—We have considered the terms "soul" and "spirit" on other occasions, but we find a confusion existing in the minds of many inquirers in relation to those terms, and we also find that spirits, as well as speakers, are apt to make use of the terms interchangeably, giving the same definition to both. But there is a difference between the two words.

To our mind, the soul is really the man, as it is the life-principle, springing from the great fountain-source of all life, power, intelligence, or being. This life-principle, the motor power which sets in operation all that it comes in contact with, we do not consider in the abstract, because in its connection with human life we find it individualized; and yet it is a principle, an active power operating upon and throughout the human structure. To us the soul is a part of infinitude, that which is in the likeness of God, the great Creator of all life and law.

What, then, is spirit? Spirit to us is the structure operated upon by the soul, or life-principle. This spiritual being has its parts and its functions, every one of which is permeated and fulfilled by the great electrical life-principle which we call the soul.

Can the spirit exist without the soul? To our mind, no; because without that great moving, animating power or principle the spirit would fall into disuse, and would be as senseless and cold as inanimate matter could possibly be; but when filled and acted upon by this great electrical power and individualized force, it becomes sentient, conscious, active, full of vitality.

Can the soul exist without the spiritual structure?—Only in the abstract, because there must be a manifestation of all law, all power, all activity—else this law, power, and activity would be diffused throughout the atmosphere or the universe, and be unable to perform its work; but when it can create and devise means for its manifestation in useful ways, then it shows a purpose for its existence; and this is what we find in regard to the soul as connected with the spirit; and this is what we find in regard to the soul and spirit as connected with matter, the one and the other devising ways and means and manifestations for the expression of their great force, power, and consciousness. All that shows intelligence, intellectuality, power of being or of development, belongs to the soul, and yet all this is manifested throughout the spirit of man, and made to create as well as to sustain forms of order, even laws and systems.

We believe that man is ever a dual being, but in connection with physical life a truer being, inasmuch as when endowed with the outward form of flesh there is not only the soul-principle, the great moving, electrical force which sets the entire machine, the entire universe in motion, but there is a grand structure filled with magnetic and electric power, which we may properly call the spirit of man. We have also the physical form, acted upon by this dual force of magnetism and electricity which makes up the soul and spirit, the positive and negative principles of life and being, of which we must believe the Great Father of all is composed.

This, it strikes us, makes confusion worse confounded. The spirits themselves make mistakes, it seems, concerning the soul and spirit. If they know anything about the question, from their stand-point of acquaintance they ought to know all about it, and make no mistakes. The communicating spirit says, "To our mind." How is this? Is it with the spirits merely a matter of opinion and not of knowledge? If so, they are no better teachers of the immortality of the soul, than men still in the flesh.

But when we come to the definitions, the subject seems to be more mixed than ever. According to the answer, it takes both the soul and spirit to make the immortal part, and neither of them can exist separated from, and independent of, the other. Hence we cannot speak about the "disembodied soul," or "disembodied spirit." But what the connection these have with the body at any time, it is hard to conceive. If the spirit is the "structure" and the soul is the "animating principle," what more is needed, or what more can be used? Why have another structure called the body? and where can this come in! and what is its office? We have the soul acting upon a structure called the spirit, and this structure acting upon another and useless structure, like the fifth wheel in a coach, called the body.

The foregoing spirit evidently got into trouble

when he came to this part of the program; for when the "physical form" is brought in, lo! the soul and spirit turn out to be merely a "dual force of magnetism and electricity," or "the positive and negative principles of life and being."

From the very nature of the case, Spiritualism must get as far from the Bible, and as opposite to the truth, as possible, for the being who is pulling the wires in that movement, is the father of falsehood and the embodiment of unrighteousness. So in this case, if the terms were reversed, it would be nearer to the truth taught by the Bible on this question.

IS IT CONSISTENT?

We have received a circular from the Western Women's Christian Temperance Union of Detroit, asking us to publish six reasons why temperance unions should support the *Detroit Journal*. The first reason given is that "the *Journal* is the only daily paper published in the city that advocates the proper observance of the Sabbath."

To this we demur at the very outset, on the ground of fact and Scripture. By the term "Sabbath," of course Sunday is referred to. But *Sunday is not the Sabbath*. So far, therefore, from the *Journal's* advocating the proper observance of the Sabbath, it does not advocate the Sabbath at all.

There is but one Sabbath, and there can be no other unless God shall see fit to institute another. But the only one he has given us is the original, Edenic, seventh-day Sabbath of the Lord our Creator. Men may try to set up another; but it will be in no sense divine, nothing but a gross idol. The stolid obliviousness which the church and the world persist in manifesting to the true distinction, and the real issue, in this matter, is indeed marvelous.

We are in favor of the "proper observance" of all days so far as the liquor traffic is concerned; and that is to prohibit such traffic on all days; not on Sunday only, but on every day of the week. Now, if a sentiment can be aroused sufficiently strong to secure and enforce a law closing the saloon on Sunday, cannot the same power just as easily close the saloon on all days of the week?—It assuredly can. Then why is this not done?—Simply because the preponderating influence in this sentiment is not for temperance, but for the Sunday!

But the plea is urged, "Wouldn't you be glad to secure prohibition as far as possible, if it cannot be secured wholly? Would n't it be best to prohibit the liquor traffic on Sunday, even if this prohibition cannot be secured on other days?" But this is putting the question in a false light. This is not the true alternative. The real question is this: Is it true temperance reform to work for the Sunday closing, and be content to stop with that, when the same power which accomplished that, could just as easily close the saloon on every day of the week? A true temperance sentiment seeks to do this, that is, shut the saloon upon all days; and just so far as it fails to do this, so far the temperance principle is lacking. And when all that can be secured is a closing of the saloons on Sunday alone, evidently it is not because they love intemperance less, but because they love the Sunday more. It is Sunday legislation pure and simple. It is bringing in a religious project under a false issue. We are for temperance always and everywhere, in its broadest, fullest, completest sense. But to the slipping in of religious legislation, and that, too, in behalf of an unscriptural institution, under the cloak of temperance, we have been, are, and ever shall be opposed.

WHAT THEY ARE DOING.

It is elsewhere noted in this paper that the National Reform Association design to make the present year a year of petitions to Congress in behalf of the principles of their religious amendment movement. It might be well to call attention also to what has already been done, and is still being done, in the way of petitions to Congress in behalf of Sunday.

The address of Mr. Crafts, spoken of in another column, states that "petitions of more than one and a half million adult Americans against Sunday mails, Sunday parades, and inter-State Sunday trains—partly from organizations, partly from individuals—have already been marshaled and sent to Washington by the Women's Christian Temperance Union, through its Sabbath Observance Department, of which Mrs. J. C. Bateham, of Painesville, Ohio, is the efficient superintendent. But this is only the vanguard of a

large army of petitions to Congress, that is being recruited in every Congressional district of the country, through the Illinois State Sabbath Association (Hon. D. P. Lord, Elgin, Ill., Secretary), which significantly recognizes that in our intricate civilization, the bitter streams of Sabbath desecration that flow through a State can only be sweetened by salting its springs at the nation's fountain-head."

To those who say, and are perhaps inclined to think, that nothing will ever come of such movements, it is sufficient to repeat the old adage that "continual dropping will wear even stones." Such petitions persistently applied, will in time have their effect, and especially when the signatures become somewhat formidable in numbers. There should be no doubt of this when we look at the disgusting craving for votes which characterizes the average politician. In his emetical lust for office what does he care for freedom of conscience, or the rights of those whom our modern Pharisees would be ready to denounce as a few religious cranks?

Under the specious plea for the working-man, and the sly manipulation of that contemptible sophism and transparent falsehood that "the liberty of rest for each, demands a law of rest for all," almost before any one knows it, the obnoxious legislation is liable to transpire. And from the vantage ground of a strong Congressional law, how long before these enemies of religious freedom would be able to wheel all the States into line, and cause them to enact laws binding on every individual which would override the conscience, and trample upon the rights of those who wish to observe that day as the Sabbath which God has commanded, and devote the first day of the week to the same legitimate occupations allowed on any other working-day, according to the same commandment?

Events are moving faster than we are aware. Does not the apostle's injunction apply to this time with startling force: "It is high time to awake out of sleep?"

"THE PROPHECY FOR SPIRITUALISM."

Under this heading appears in a recent number of the *Banner of Light* (Spiritualist organ) a synopsis of a discourse by a leading Spiritualist, which contemplates the "marked changes in thought which have taken place since the advent of modern Spiritualism," and forecasts the yet greater changes which it is predicted will be accomplished through its agency. We quote the following extract, the force of which, however unpleasant it may sound, no one familiar with the recent history and present standing of orthodoxy will be likely to deny:—

The theories of scientific men, said Mrs. Richmond, work a change in the world, whether for better or worse; and change prevents chronic fallacies, so that the world does not move in a groove of error as in past times. This change is going on not only in the realm of social science, in the sense of its direct application to human life, but in the still higher realm of the spiritual atmosphere; by which is meant not merely in the demonstrated facts of Spiritualism, nor the belief in spiritual communion, but the general acceptance and contemplation of the possibilities of knowing something about man's spirit here and hereafter. That which was formerly confined to metaphysical speculation has become the theme of almost general enlightened contemplation. Subjects that were forbidden to the human mind, either from theological prejudice, or from ignorance, or from the tendency to materialism, are now themes of daily contemplation and of possible knowledge. It is shown by the tide of thought which is flowing from the Orient toward the Occident in the forms of Oriental religions. Thirty years ago, Puritan Boston was shocked to hear an open defense of the religious belief of the Brahmans. It was thought that we were in danger of going back into heathenism and paganism. There has been a change within ten years. There is no religion upon earth that may not be considered in almost any intellectual, social, or even religious society in the country.

It is even possible now in London, Paris, New York, and Boston to be in support with the worship of the Buddhist, of the Indian, of the Brahman, of all the countries of the Orient, without in any way compromising one's fidelity to the Christian religion in its most enlightened form. And this is due solely to the advent of modern Spiritualism some forty years ago.

Whether this result is "due solely to the advent of modern Spiritualism" or not, may be a matter of doubt; but that it is very largely due to this agency there can be no question. But what have the churches been doing all this time to oppose its alarming inroads upon the ranks of their communicants?—Simply nothing, or the next thing to it. Not that they favor Spiritualism, but the latter occupies a vantage ground upon which they dare not attack it. Securely intrenched in one of the strongholds of orthodox belief, the natural immortality of the soul,

it cannot be dislodged without razing that stronghold itself to the ground, which of course never would be allowed. Better that Spiritualism should continue its deadly work of corruption and disintegration unimpeded, than that this pet dogma of ancient paganism and modern theology should be cast aside.

Spiritualism approaches the masses through the easy avenue of their belief in man's natural immortality, and appeals to them through the evidences of their senses, as at the Spiritualistic *séances*, and the natural longing of the human heart after that which it claims to give. To oppose these powerful influences the arsenal of orthodoxy contains no weapons save those which it has been able to manufacture from such evidences of moral and physical evil, fraud, deceit, and imposture, as the phenomena of Spiritualism have furnished. The Bible contains many inspired denunciations against witchcraft, necromancy, and consulting with familiar spirits; but, on the other hand, it makes mention of numerous interviews between the men of its time and the inhabitants of the heavenly world, and, on the supposition that the dead return to hold again communication with their friends on earth, it becomes rather difficult to distinguish to which class of these manifestations the phenomena of Spiritualism belong. Spiritualists themselves, of course, boldly assert that one is included as much as the other, and challenge their opposers to disprove their claim.

Rev. T. De Witt Talmage, the eminent Brooklyn divine, delivered recently a sermon against Spiritualism, in the Brooklyn Tabernacle, a step to which he was impelled mainly by the charge that he was himself a Spiritualist, and partly, perhaps, from a sense of what the times demanded of him. Orthodoxy can furnish from its ranks no stronger champion of its principles, or more powerful adversary to oppose its enemies, yet the replies called forth by his discourse indicate that he seriously compromised himself in the eyes of many. His denunciations were eloquent and scathing, but had they been accompanied by the "sword of the Spirit," how much sharper and more effective would they have been! With this terrible weapon, "sharper than any two-edged sword," which the words of Eccl. 9:5 and similar texts would have placed in his hands, he might have pierced the monster through at a blow, stripped from it its attractive covering, and exposed before his audience and the world the hoofs and horns indicative of its infernal origin. But, alas! he was compelled to discard this all-powerful weapon, because he well knew that in making a thrust with it at Spiritualism he would run his own orthodoxy through, as well as that of his hearers.

Of course the Spiritualists were not slow in replying to Dr. Talmage's attack, being so well aware of the fatal weakness to which his orthodox views exposed him. As a sample of these replies, we cite the following from the well-known writer, "Eleanor Kirk," which doubtless voices the sentiments of a large number of those who listened to the doctor's discourse:—

When the Rev. Dr. Talmage remarked last Sunday that "Spiritualism was an unclean, adulterous, and abominable doctrine, and the sooner it goes down to the hell from which it came up, the better for earth and heaven," did he forget himself, or did he really mean to consign his chief henchman and deacon, Dr. Harrison A. Tucker, to the fires of *sheol*? Did he include all the members of his church and congregation who believe in this practical immortality of the soul? And just here I am reminded of a story: On one occasion the Rev. Henry Ward Beecher was approached by a mother whose daughter, a most intelligent young woman and a member of Plymouth Church, had become interested in the subject of Spiritualism. "You must labor with her, Mr. Beecher," said the lady, "and if you find her obstinate, threaten to excommunicate her." "That, madam, would be something of a joke," said the minister with a twinkle of the eye, "because if the folk with Spiritualistic tendencies were to be cut off from Plymouth Church I should n't have a corporal's guard to preach to." Now, this is the same with the Tabernacle people. I know of members of this church who go to hear Mr. Talmage in the morning and hold *séances* at their own or their friends' houses in the evening. Many mediums are well supported by the Talmage people. The pastor may not be aware of this state of things, but he does know that Dr. H. A. Tucker is a clairvoyant and a trance-medium, and I believe I am correctly informed that this exceedingly wealthy man—made so by this trance traffic—has prescribed and still continues to prescribe for the Talmage family. Now, if this man belongs in hell, why is he allowed to occupy the best seat in the Tabernacle and manage the most important affairs of the church?

Handicapped by such considerations as are here stated, we fear the words of the eminent preacher, however sincere and earnest, must have fallen far short of the effect intended.

It is the confident prediction of Spiritualism that before the advent of the twentieth century, the harvest of the past forty years will be ripened and gathered, and it seems not unlikely that such will be the case. This harvest has been steadily growing in the decrease of faith in the Scriptures, the disintegration of definite religious belief, and the general decay of public morals. There can be no manner of doubt that the leaven of Spiritualism is to-day rapidly though silently permeating all classes of society. The transition from the orthodox stand-point of belief in the natural immortality of the soul, to the platform of avowed Spiritualism, is at the farthest but a step. How long will the masses, drawn by the powerful and subtle cords so enticingly thrown around them from the unseen world, be in taking it? This is a sad question, and one that time will settle.

L. A. S.

A NEW CATHOLIC UNIVERSITY.

ON Thursday, the 24th, at the seat of our national Government, almost under the shadow of the capitol, was performed the impressive and significant ceremony of laying the corner-stone of what will be known in the near future as the "Catholic University of America."

The day was not just such as might have been desired for the occasion, and owing to a drizzling rain which set in early in the morning and continued with short intermissions until nightfall, the audience of 25,000 people which had been anticipated, together with a grand parade which was to have been conducted by General Rosecrans, had to be omitted from the program. Among those present were Cardinal Gibbons, the highest Catholic prelate in America, the archbishops of Boston, Philadelphia, Cincinnati, Santa Fé, and St. Paul, a large number of bishops, priests, and scholastics, and, we regret to say, President Cleveland, together with Secretaries Bayard, Vilas, Whitney, and Endicott, and Postmaster-General Dickinson.

The leading address of the occasion was delivered by Bishop Spaulding, of Peoria, and the language in which he alluded to the growth and prosperity of the Catholic Church in America is, as might be expected, entirely out of accord with what has been said of late by representative Protestant papers on the same point. We quote a short extract from his speech:—

All observers remark its [the church's] great development here, the rapid increase in the number of its adherents, its growth in wealth and influence, the firm but gentle hand which brings heterogeneous populations under the control of a common faith and discipline, the ease with which it adapts itself to new conditions and organizes itself in every part of the country. It is not a little thing, in spite of unfriendly public opinion and of great and numerous obstacles, in spite of the burdens which high achievements impose and of the lack of easy and supple movements which gathering years imply, to enter new fields, to bend one's self to unaccustomed work and to struggle for the right to live, in the midst of a generation, heedless of the good and mindful only of the evil which has been associated with one's life. And this is what the Catholic Church in America has had to do, and has done with a success which recalls the memory of the spread of Christianity through the Roman Empire. It counts its members here by millions, while a hundred years ago it counted them by thousands, and its priests, churches, schools, and institutions of charity it reckons by the thousands, while then they could be counted hardly by tens. And public opinion, which was then hostile, is no longer so in the same degree.

This can hardly be taken as the language of one who believed the prospects of his church in this country to be on the decline. Nor is any such decline indicated by the multiplication of her churches and colleges, her bold and persistent attacks upon our public schools, and, most of all, by the ceremony of laying the corner-stone of her most important university, marked by the presence of the President of the United States and a large portion of his cabinet.

Stripped of all the imposing ceremony and meaningless rhetoric in which the event was decked out, the significance of the act is simply this: Rome is about to make an important advance move in the great game she is playing to secure a controlling influence in the affairs of this country. The "assassin of nations" is getting ready to strike with her dagger at the heart of the United States Government. It is the same old story which has been repeatedly told in the history of the Protestant Reformation, of Jesuit intrigue and cunning, and Protestant lukewarmness, credulity, and overthrow. The colleges, seminaries, and universities of the Jesuits are their most powerful weapons for the overthrow of

that system of religion which they hate, and the planting of such institutions in a Protestant country is an unerring indication of what is soon to follow. Poland, Bohemia, and Hungary, after having all but escaped from the iron chains of Rome in the sixteenth century, were in this very manner overtaken and again bound in the shackles of popery, and their fate should be a terrible warning to the Protestant nations of to-day. It might take long to strangle the Protestantism of such a country as the United States, but it would certainly be done in the end, should the present drift of national affairs continue unchecked. The one redeeming feature of the situation is that before the great Catholic university at Washington, and the hundreds of Catholic schools and colleges all over the land shall run the evil course which their designers fondly anticipate, their career will be suddenly and eternally terminated by the "glorious appearing" of Him who "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" the last trace and vestige of papal power and authority, and forever free this world from the great blood-sucker which, drawn up from the miry pool of ignorance and superstition, has for more than a thousand years sapped the moral and political vitality of its nations.

L. A. S.

WONDERFUL WISDOM.

MEN are wonderfully smart in these days. So acute are some of them that they imagine they can circumvent and defeat the Almighty, disarrange his arrangement, and undermine and overthrow his law. A pamphlet entitled, "The Sabbath of the Lord," by Rev. John Levington, has fallen into my hands, and not remembering of seeing it noticed in the REVIEW, I offer a brief notice of it. The drift of his effort is to do away with the idea of any established week in the Bible; so that the Sabbath is any one day in seven, and no particular day.

He finds fault with the "orthodox," as well as with the "grossly heterodox," for entertaining the question, "Which day of the week is the Sabbath?" He seems unwilling to admit there is any week in the Bible. He says, "Nor is there any such word as 'week' in the original Scriptures." Well, we do not look for the English word "week" in the Hebrew or the Greek. But is not the period of seven days distinctly marked from the very beginning? and what is the difference between seven days and a week?

He says the Sabbath day is so called, "because it is a day of rest, after six successive days of work." Again: "It is a fact that the law commands us to keep the seventh day; and it is also a fact that we do keep the seventh day; for we keep the day that follows six successive days of work." Again: "The law simply says work six days and keep the seventh, which makes it equally convenient for all." Again: "Commence to count when you commence to work, and let us not hear another word about the Sabbath, till you work six good honest days' work, and the next day is both the seventh and the Sabbath day."

Then we may begin to count when we please, and consequently may keep any day as the Sabbath which we please. This is quite liberal; and S. D. Adventists are at full liberty to keep Saturday and work on Sunday. *Not so*; says our friend, "All who live in the same latitude and longitude are bound by common sense and common interest to keep it at the same time; and as the Adventists found the Christians keeping it thus, when they came and chose to settle among them, they should not be allowed to disturb the day of rest by laboring thereon."

Here we have it; a definite day after all; and a law of the State to compel its observance! "Common sense" would indeed dictate a definite day as the Sabbath, so there would be uniformity, and not confusion; and we believe God had discernment enough to know it, when he blessed and set apart for man that day on which he had rested, to be kept as a memorial of his work and rest during the first seven days of time. Was not that just a week? and was not this the origin of the week among all nations? And why talk of the same latitude and longitude? Aren't you willing they should keep Sunday in Europe, Asia, Australia, or Africa?

To suppose that God instituted as a Sabbath for man any one day of rest after six of labor, and left it for the majority in any and every sinful nation to choose which day they will keep, and compel all to keep it, is to place him in the scale of intelligence below his creatures. No legislature in the world would ever think of putting forth such a law as that. Is it not strange that men professing godliness will undertake to circumvent the Almighty, and stultify

and undermine his law? Do they suppose they can deceive him? Is not a uniform week a fact among all nations to-day? When was it not a fact? Did it not originate with the creation of the world in six days and the rest on the seventh? R. F. C.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

778.—POSSESSED OF THE DEVIL.

Is Satan and his angels have a material individuality, how do they take possession of human beings? What is signified by the expression "possessed of the Devil"? How could "seven devils" possess Mary Magdalene? In what does the casting out of devils consist? J. L.

In Eph. 6:12 we read: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or "wicked spirits," as the margin reads. And in Rom. 6:16 we find the following: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

There are two powers, or influences, brought to bear upon human beings—one being from and of God, the other, of Satan. Both seek to obtain possession of the individual. Both are capable of directly influencing human beings through the medium of their perceptive and mental faculties. Both have angels, or messengers, who are sent forth to minister to the members of the human race—each class in the interest of their respective sovereigns. These angels are invisible to mortal eyes, except in cases where they are permitted to assume human form. No doubt one principal feature of the work of these angels is to arrange circumstances, with a view to governing the actions of individuals. The individual's will is the sovereign of his being. His judgment, conscience, sense of propriety, and other kindred faculties, may be regarded as chief counselors to the will. The will may be said to command or permit obedience to one or the other of the powers that solicits the allegiance of the individual. Whichever of the two contending powers secures the individual's allegiance, may be said to have possession of him. "To whom ye yield yourselves servants to obey, his servants ye are; . . . whether of sin unto death [Satan], or of obedience unto righteousness [God]." The possession thus obtained by one of the contending powers is more or less perfect, according as the completeness of the entire being—physical, mental, and moral—is made obedient to the solicitations and principles of that power. The manner in which the various circumstances, incidents, and opportunities of life are met and utilized, decides to whom we are yielding ourselves servants to obey. Inherited and acquired conditions, physical, mental, and moral, also our surroundings, such as companions, avocation, climate, country, habits of life, etc., have a very important bearing, and render our possession by the soliciting power more or less difficult, according to the nature of those conditions and surroundings.

In certain cases, existing conditions are such that Satan is enabled to get complete control of individuals, and they become demoniacs. In these cases, reason is generally dethroned, and the individual is bent on diabolical conduct. But there is a wide difference between ordinary lunatics and demoniacs. Lunatics are not, necessarily, possessed of the Devil; although many, no doubt, are. Mary Magdalene was said to be possessed of seven devils, to denote the completeness of the control that Satan had obtained over her. The number seven denotes completeness.

But God, being more powerful than Satan, is able to compel him to withdraw entirely from an individual, and cease his solicitations for possession. He is, furthermore, able to so mold and transform our faculties that we will despise the solicitations of Satan's angels, and take delight in those of his angels. Moreover, God is able to compel the angels of Satan to solicit and obtain possession of other beings. Witness the incident at Gadara, where the swine were taken possession of. God is able to control the evil angels, through the medium of his own angels, or even human beings.

It should not be thought, however, that man's only prerogative is to listen to the solicitations of God and Satan, and make his choice of sovereigns. He may do more; he may, in turn, invite solicitations from either God or Satan. He may petition for the exercise upon himself of the influence of either good or evil angels, and thus be a voluntary helper in bringing himself into a condition of enslavement to Satan, or into possession of the liberty wherewith God can make him free. The normal condition of man is that of harmony with his Maker. Satan's effort is to pervert man from that normal condition; to cause him to depart from the course and design of his Creator.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6

THE TREE OF LIFE.

BY ELDER L. D. SANTEE.

MID the glories of Eden the tree of life stood,
In the lovely garden of God;
In a world that was sinless and pure and good,
Where no steps of evil had trod.

There was glory above
In the low-bending heavens,
And sweet songs of love
To the glad air were given;

And the great tree of life, with its verdure of green,
Like a blessing of God in its beauty was seen.

But the enemy came to mar what was pure,
With the craft of his fell deceit;
With snares to betray and with lies to allure
He brought mankind to his feet.

And man to sin yielded,
The man and his wife,
And a flaming sword shielded
The great tree of life,

And clouds overshadowed the beautiful day
While the tree of life passed to the heavens away.

And through seasons so weary and years that are long,
There are crying and anguish and grief,
While the earth bears her burden of crime and of wrong,
And man fades away like a leaf.

As the grass in the evening
Is withered away,
So man in his grieving
Abides but a day.

I have wished, I have longed for, again and again,
The tree that could banish all sickness and pain.

But, ah! there's a time when the spoiler shall die,
When death shall be feared nevermore;
When in joy unspoken shall beam every eye
And the sorrows of earth are o'er.

This life is but brief,
But in heaven's bright years
There is gladness, not grief;
There is joy and not tears;

And I'll gaze with a solemn delight, evermore,
On the great tree of life on the glorified shore.
Princeville, Ill.

CANADA.

LA CHUTE, ANGERS, AND OTTAWA.—It was my privilege May 3, to visit once more my parental home. The short interview on religious matters with those whom my heart has so long desired to see out of darkness, will not easily be forgotten. I believe that they will yet take their stand on the side of truth. The precious seed sown last year seems to have taken root in the hearts of some dear souls, and I believe it will yet spring up. May God's blessing rest in abundance upon my dear parents.

I was also permitted for the first time to meet at Angers Bro. Louis Gobeille's father and mother and children, who have the past winter taken their stand on the side of truth. It seems that they were looking for the true church even before the light of the third angel's message reached them. I feel to praise the Master for the progress they have made since becoming acquainted with the truth. They had formerly accepted the light of the gospel from one of the first missionaries sent to Canada. My prayer is that God may permit more of these dear souls to accept the light of present truth.

After a short visit with these dear brethren, Bro. Louis Gobeille and myself went to Ottawa, to start the canvassing work for "Thoughts on Daniel and the Revelation." We are thankful indeed to see this part of the work prospering in this city. Praise be to Him who came to earth to save us!

N. PAQUETTE.

TEXAS.

CEDAR GROVE.—We have just pitched our tent here in a beautiful grove, and commenced meetings last evening with a fair attendance. The prospects are good, and we hope for some success. Our post-office address is Will's Point, Van Zandt Co., Texas.

W. T. DRUMMOND.
W. A. McCUTCHEN.

May 17.

MISSOURI.

ST. LOUIS.—For the last ten weeks, I have been at the pleasant mission home in St. Louis. This city has a population of about 400,000, and because of its large Catholic element it is often called the Rome of America. They have forty-seven churches and numerous schools and colleges in this city. The missionary work done here by our people moves slowly but steadily forward. Less than a year ago, they organized a church with but twenty members; it

now numbers about fifty. Six were added to the church while I was with them, and about ten or twelve commenced to keep the Sabbath.

The distribution of tracts by the Bible workers, seems to develop an interest in those who desire to know the truth. This is then followed by Bible readings with those who are willing to continue their investigation. Those at the mission engaged in this noble work, are of good courage. The Lord will certainly carry forward his work through his humble, devoted workers, until every honest soul is gathered for the heavenly garner.

May 22.

J. G. WOOD.

MICHIGAN.

STEPHENSON.—At the request of Eld. Butler, we came to this place April 10, to visit and labor with this church until the way should open to go into some French settlement. In the meantime we have been holding meetings with those not of our faith. The weather has been such that these meetings have been nearly broken up by the rain and mud, and at times there have been several evenings together when no meetings could be held. Notwithstanding this, four have decided to keep the commandments of God and the faith of Jesus. The snow has been gone but a short time in the woods, and the roads have been impassable for teams. We remain a little while to develop the work more fully, when we shall go among the French thirty miles north of this place, where there are two families of French Belgians keeping the Sabbath.

We have not felt free to leave without making an effort to get some additions to this church; for they are certainly in great need of this. There will be baptism next Sabbath. Just how many will be baptized we do not know, but we expect the church will be strengthened by new additions. We are of good courage, and feel that God is good; and we press on with all confidence in this precious work.

M. AND H. ENOCH.

WISCONSIN.

FISH CREEK.—Several years ago Eld. Decker held a series of meetings here, when about fifty commenced to keep the Sabbath, and a church was organized. But through various influences, in time the church was broken up, and the place was abandoned until the past winter, when Bro. William Sanders, the director of the district, visited here, and found a few who had still some love for the truth. He finally appointed a few meetings, and finding an earnest demand for preaching, wrote to the president of the Conference for help, who called upon me to go and assist Bro. Sanders in proving the interest, which I did, commencing the 8th of May. I spoke twelve times. Thirty-eight signed the covenant, and we leave about forty-five keeping the Sabbath, with an interesting Sabbath school and prayer and social meetings. Ten copies of the *Instructor* were taken, and tithes amounting to thirty-one dollars were paid.

Many others are deeply interested who we hope will soon enlist in the service of the Lord. Bro. Sanders will soon return to follow up the work, and I expect to join him in the effort again as soon as I can. I expect to see a good, strong church raised up here, to glorify God by faithfully keeping the commandments of God and the faith of Jesus. We are now on our way to the Plainfield dedication meeting.

May 17.

I. SANBORN.

SEXTONVILLE AND VICTORY.—I met with the brethren and sisters at Sextonville May 12, 13. All seemed to be of good courage, and they manifest their love for the truth and the cause of the Master by laboring earnestly in the T. and M. work. The Lord came very near, and the meetings were profitable to all in attendance. On the Sabbath one followed the Lord in the ordinance of baptism.

May 19, 20, I assisted Bro. Robert White in his meetings at Victory. The services were held in a school-house on the Ridge, about four miles above the town. The truth has been making progress in this vicinity. One year ago last winter, several began to obey as the result of missionary labor put forth by the church, and a few meetings held by Eld. Cady. During the past winter and spring, Bro. White has labored here for several weeks, and ten or twelve have been persuaded to obey the Lord. There is still a good interest to hear, and it now seems that a few weeks' more work would bring others to realize the claims of God upon them and lead them to obey. On Sunday there were seven baptized, and others will soon be ready to follow in this ordinance. The brethren now intend to build a house of worship in the fall. A church building is needed very much, and we believe one ought to be erected. We feel to praise the Lord for what he has done in this vicinity. Truly, the Lord is ready to work.

May 22.

TENNESSEE.

MT. GILEAD.—Eld. J. M. Rees visited the little church at this place, arriving Friday, May 4, and re-

maining with us over two Sabbaths, giving in all thirteen discourses. May 6, he, with myself and family, attended a Baptist meeting at Laurel Church, about three miles distant, where Eld. O. Soule delivered a course of lectures about twelve years ago, meeting with strong opposition. The Baptist minister kindly invited Bro. Rees to preach to his congregation. He complied with the request, and continued the meetings. In the afternoon, he preached again to a good congregation, who listened attentively to the word spoken.

Owing to the busy season, the attendance of those not of our faith was small throughout the remainder of the week, but on the following Sunday in the forenoon the attendance was good. In the afternoon he again preached to an attentive congregation, and with much freedom presented the evidence for the Sabbath. The truth found its way to some honest hearts. The elder in charge of the Baptist church, who had preached for twenty years, accepted the truth, and said he would keep the Sabbath and preach it to his congregations. He is also in harmony with us on the immortality question, the nature of man, the state of the dead, etc. Many others acknowledge that we have the truth. But just how many will obey, time alone will tell. We all feel much encouraged by the earnest warnings, admonitions, and instruction received, which were truly meat in due season. Bro. Rees leaves us, expecting to go to Dayton. May much of the Spirit and power of God attend his labor there.

P. D. MOYERS.

DAKOTA.

GAYTON.—I have just spent eighteen days in this place, to finish up the work begun last fall. At that time seven signed the covenant, all of whom are still firm in the truth. On this visit three signed the covenant, seven were baptized, and eight joined the church. After our last meeting two others manifested a strong desire to take hold with us; one requested baptism. The Lord willing, I shall return in a few days, after filling other appointments. This is a very busy season for the farmers here, yet the attendance has been good. We tried to impress upon the people the importance of a coming up on all points of the faith, and of a complete consecration to God. The Spirit of God came in and made our hearts tender.

A sister who was preparing to enter the mission, was taken ill suddenly, and friends did all that could be done for her relief, but to no avail. It seemed that the enemy would destroy her, and that death was near. In answer to prayer, she was immediately healed. We all felt to humble our hearts, in view of God's goodness to us.

The work in North Dakota has made some advancement the past winter, though the weather was severe. Many and urgent are the calls we are unable to fill. The workers at the Fargo mission report good courage, and that new ones are taking hold of the truth. Pray for the work here.

M. M. OLSEN.

May 14.

ALABAMA.

BIRMINGHAM.—After a prolonged silence we will say that during the fifteen months we have been in Alabama, our time has been devoted principally to the canvassing work and the distribution of our periodicals in general; and we feel sure our labor has not been altogether in vain. We have sold about \$4,000 worth of books, which are being read by as many or more persons, including both white and colored. The colored people especially are very ready to read anything that will give them a better knowledge of the word of God. I have many times been invited to preach to them, which I have done as often as I could, and feel confident that I never have spoken to a more appreciative people. It is my impression that a stronger effort will yet be made to bring the last message before this dusky race. Their churches are always open for us, which is not the case with those of the whites.

We have circulated hundreds of *Signs, Reviews*, and *Instructors*, and some *Good Healths*, all of which many of the best class of people in this city are taking at the present time. For the greater part of these periodicals we are indebted to the brethren in Wisconsin, who forwarded a box of good, clean papers, and who have our thanks. We truly hope they may see souls saved in the kingdom of God through the circulation of this reading matter. The Sabbath-keepers in the States of Alabama and Mississippi are few and scattered. We have an organized Sabbath-school of sixteen members in this city, and regular Sabbath meetings are held.

Several persons have manifested an interest in the truth, for whom we have hopes. One lady came to our house, and with tears told us that she had come to the conclusion she could go on no further until she decided to obey God by keeping all his commandments. She is a member of the First Baptist church here, but has been investigating present truth for about a year. We had sold her "Thoughts on Daniel and the Revelation," and now she had come out on the side of truth. We feel sure God is willing to help in this field, and our prayers are that he will give us many more consecrated laborers. If there are any

who would feel blessed in leaving their comfortable homes in the North, to come here to sacrifice for this very important branch of the work, either as colporters or canvassers, I would be glad to hear from them. If workers are not successful in other fields, I do not think they would be likely to make a success here. Work means *work*, and we look beyond for our reward.

Sabbath and Sunday, May 12, 13, we were made glad by the presence of Eld. Kilgore, who was on his way to the Arkansas camp-meeting. We so seldom meet workers from other fields that these occasional visits are thrice appreciated. Our courage is good to labor on. Brethren, remember the work in Alabama. C. W. OLDS.

May 15.

NEW YORK.

BUFFALO.—My work in Newburgh and Albany closed about five weeks ago, when I was called to Western New York by the death of Sr. E. B. Gaskell, of the Newfane church. Since that time I have visited the Batavia church, and preached to them five times. The ordinances were celebrated. Some of this little company have moved away, but those who remain bear some evidence of a sincere love for the cause of God. The remainder of the time has been devoted to the interests of the work in Buffalo. There are some very encouraging features in this city. The brethren and sisters are manifesting considerable interest in the missionary work, and in proportion as this spirit comes in, the members become active and hopeful. This branch of the work is made the special topic for prayers and remarks in the prayer-meetings. Encouraging letters have been received, stating that three individuals have recently embraced the truth. Two of these were made acquainted with the truth in this city, but at present live in Cleveland, O., and have been found by the mission workers there. They have now taken a stand for the truth. The other is from a lady who has never seen one of our people, but has decided to obey the truth through reading sent by her friends in the West. Several others who had backslidden from the faith, have taken a new start, and one family has moved here from Canada. These things have been encouraging to us all, and we feel like thanking the Lord for his goodness.

The canvassers meet with good success, and find those who are interested in what they have read. It has been the hope of the church here that a course of lectures could be given immediately; but as it has been thought best to hold tent-meetings in smaller towns during the summer, we have held meetings only on Sabbath and Sunday. H. E. ROBINSON.

May 18.

KENTUCKY.

AMONG THE CHURCHES.—From March 20 to April 3, I was at Pellville. The rain and high water interfered much with our meeting. This church had not been visited for a year, and some had backslidden; but there are a few faithful souls here who are striving for the mastery. There is some outside interest. The last evening I spoke at this place, the house was well filled and good attention was given while I spoke upon the "Testimonies." From here I went to Providence. A brother and his family were just ready to move from here to Virginia, which broke up our place of meeting, and we had only a few meetings among the scattered ones. This church of fourteen members will now number only four or five. This has been caused largely by neglect, but other reasons, also, are assigned.

From March 24 to 31, I was at Keysburgh. Here I found almost all our little company growing in the truth. They meet persecution, prejudice being very strong; but still there are a few not of our faith who would like to hear, some of whom, we hope, will accept the truth. May 2-6, I was at Russellville. I had been much discouraged about this little church, about one half of whom were addicted to the use of tobacco, and it seemed to have a chronic hold upon them. Time and again they had made up their minds to quit, only to begin again, and I had especially labored with them upon that point every time I had been there for two years past, with little success so far as I could see. I intended to stay with them only one night; but when I found they were seeking the Lord and working in earnest themselves to get rid of the filthy weed, I stayed with them a week. If these brethren and sisters will live out the truth and fully walk in the light, I am satisfied their numbers will increase; but if they hold on to their idols, God's good Spirit will not work through them to the salvation of others. There is great danger of our standing in the way of the work of the third message by our acts, and of blocking up the progress of the truth, for which no doubt we will be held responsible in the judgment. I pray that these members may not only quit the use of tobacco, but *stay quit*. They should look at it as a great sin against God and themselves.

May 7, 8, I visited a brother and sister at Auburn. Found them alive in the truth, though alone. From May 9 to 14, I was at Bowling Green. Here I met Bro. Hughes. This was designed to be a general meet-

ing, but there were but few from a distance; still we had quite a good meeting. There are some faithful souls here who are striving hard to enter in at the strait gate; but some have apostatized. May God pity them. Our closing meeting on Sunday evening was a good one, and it was truly good to be there. Some who we think might have been there were not present, probably because of a lack of interest. We must awake to a livelier interest in this Conference, or Satan will yet obtain the victory. The ordinances were celebrated at this meeting. Monday, the 14th, I came to Glasgow Junction. As I was expecting to remain here over night, the people seemed quite anxious for me to preach; so I spoke on present truth to quite a goodly number who assembled on a notice of one hour.

My work among the churches has been devoted mostly to home and foreign missions. I think every member took a free-will-offering box, pledging to comply with its requirements. Also some not of our faith did likewise. May God enable them to be faithful to their vows. Since Bro. Cook left we have no president, and we are awaiting the action of the General Conference. S. OSBORN.

May 16.

CANVASSING IN CENTRAL EUROPE.

DOUBTLESS many would be interested to read some of the details of the canvassing work in this field. In general, the work is carried forward very much as it is in America, but in some of the details there is quite a difference. A territorial record is kept, and the agents obtain their territory by contract with the publishing house. With few exceptions, the agents work in companies, and meet on the Sabbath. The company of French canvassers have Sabbath meeting and Sabbath-school; and Sunday is spent in counsel, instruction, experience meetings, and arranging territory and work for the coming week. As there are more trains on Sunday than on any other day, it is very favorable for them to go to their respective fields on that day. This is less expensive than in America, as railroad fare is cheaper, and the distances between the villages less.

The agents take orders to be delivered at any time, according to the desire of the subscriber, and thus more orders are taken than if all were confined to a certain date of delivery. In each case, the subscriber is required to pay down one franc on the book ordered. With his weekly report, the agent sends in the orders thus taken, and at the time appointed, the publishing house delivers the books through the mails, C. O. D. The postage and collection fee on each book is about seven cents. As soon as the books are delivered at the post office by us, they pay us the total amount to be collected. In case a book is refused by the subscriber, it costs five cents to have it returned, and the money paid us on it is refunded to the post-office. Everywhere the P. O. department employs mail carriers, so that in all cases the books are delivered at the homes of the people.

With ordinary success, the money received down on the books by the agent, is sufficient to pay his expenses. Then when the books are delivered, the balance of his profits are credited to the agent. Thus he generally has a *credit* instead of a *debit* at the publishing house. During the months of March and April, 1,291 copies of the "Life of Christ" were delivered by mail. Of these 1,094 were accepted, and 197 refused,—about fifteen per cent. During April, our agents took 1,245 orders for this book. Recently some new workers have been added, so that now there are twenty-four canvassers in the field,—fifteen French and nine German. Two of these have begun in Germany, and soon a company will start for France. We are glad to report that the work in Germany has opened very encouragingly. In Barmen, a city of 103,000 inhabitants, Bro. Perk took forty-eight orders for the "Life of Christ," in seven days.

The larger cities of Switzerland have been canvassed, and but little can be done in the country places, as the people are away from home at work in the fields. But we trust that the way will open for the canvassers to work in the cities of France and Germany during the summer. The workers are of good courage, and we are still able to say that not one of those who entered the field at Conference and since, has made a failure. We feel very thankful for the success that has attended this branch of the work. At present, the thirty-five hands employed in the office are kept busy making books to fill the orders that are due from week to week. Thus the twenty-four agents, while doing much to spread the truth, are not only sustaining themselves, but are furnishing employment to more than their number, besides doing much to build up the publishing house.

We trust that the special blessing of the Lord may rest upon this work in the future as it has in the past few months. H. P. HOLSER.

Basel, Switzerland, May 9.

CANVASSING AT MILLBANK, DAK.

THE following is the result of our canvassing in this place: Two canvassers, working respectively nine days with "Vol. IV., Great Controversy," took thirty-two orders. Three canvassers in twenty-three

days took 108 orders for the "Marvel of Nations," in twenty days, eighty, and in nineteen days, sixty-five. One canvassing for "Life of Christ" (Swedish), in eleven days took thirty-one orders, and another canvassing for "Thoughts on Daniel and the Revelation," took eighty-one orders in nineteen days, and twelve orders for other books. Besides, there has been sold between fifty and sixty dollars' worth of dictionaries, atlases, and diagrams. Part of these books have been delivered, with excellent success, and the rest are to be delivered by the 4th of June.

When we take into consideration the time of the year, and the fact that crops have been very poor here for the last two years, we think this shows marked evidences of the special blessing of God. We hope all in Dakota who ever expect to engage in this work will attend the workers' meeting and camp-meeting without fail, as we expect there to receive some valuable instruction in this branch of the work. J. J. DEVEREAUX, *Gen'l Agent*.

THE VIRGINIA STATE MEETING.

OTHERS have reported this meeting, but notwithstanding, I wish to say a few words in regard to it. This meeting was held according to appointment. The Lord came near by his Holy Spirit, and all who attended, received a blessing and returned to their various fields of labor greatly encouraged to press forward in the noble work as they had not done before. All who did not attend this meeting lost a great blessing. Elds. Underwood and Stone were with us, and their valuable instructions were highly appreciated by all. We believe that these servants of God brought light into our meeting which enabled us by God's help to devise plans by which the truth can be more rapidly and intelligently brought before all the honest in heart throughout this great State.

The canvassing work received special attention, and as this branch of the cause has been lagging in this Conference, it was thought best, after much discussion and careful consideration, to use only one tent this summer, and thus we would be able to put several canvassers in the field this year. Bro. Underwood and Stone left on Monday, May 14, and we could but thank God and the General Conference for having had such good help. Our prayers will follow them, that the Lord will crown their labors with success.

And now, dear brethren and sisters, the Lord is good and ready to do great things for us; and shall we not humble ourselves before him, confess our sins, and connect with the true and living Vine, that we may be enabled to bring forth fruit to perfection, ready to be gathered in the soon-coming harvest? There are many ways by which we can help spread the third angel's message. If we can do nothing more, we can bring the Lord his own as he has prospered us. Remember that in a few weeks our annual camp-meeting will convene, when it will be necessary to settle with those who have labored in this Conference during the past year; and unless there is a vast increase of tithes during this quarter, we shall greatly lack means wherewith to pay our laborers. Why not pay the Lord his own, and thus save the Conference the embarrassment of calling for means at the time of the camp-meeting? Come, brethren, let us live up to our profession, and thus prove the Lord as he asks us to do, and receive the blessing promised. If we can obtain help from the General Conference, we contemplate holding our camp-meeting July 31 to Aug. 7. May God help us to do what is right. M. G. HUFFMAN.

A GOOD WORD FROM KANSAS.

This following is from a letter received from a former Methodist minister in Kansas, who has lately accepted the truth, as a result of missionary efforts put forth by the workers at Battle Creek.

In the providence of God we are still alive, and trying to hear our testimony for the truth. I preach once in two weeks in the Grand Army Hall, but there are few who seem to feel interest enough in this matter to come and hear. I have used to good advantage the tracts and papers sent me. I need more, especially of those tracts entitled "Why not Found Out Before?" I find a few who seem willing to read, but, oh how the mind is darkened, and how they need line upon line and precept upon precept, and how often the story needs to be told before the truth is grasped and retained in the mind! And then when allurements of orthodoxy, like a siren song, lull to repose in self-security, it seems like waking the dead to arouse the people to a due consideration of these things.

In conversation with a Methodist brother last evening, he said he had not investigated the Sabbath question, and more than that, he never intended to do so. I said to him, Brother, if you have imbibed an error, how can you ever hope to know the truth if you refuse to investigate?

The truth is, a cross lies hidden in the observance of the Sabbath, which few are willing to endure. It is delightful to be a Christian when one can float with the tide, but when one sees exclusion from the society he loves, himself spoken of lightly, the world and otherwise good men flooding the marts of trade and worldly gain on the busiest day of the week, the want of confidence manifested toward him for work-

ing on a day which others consider sacred, and the numerous inconveniences of standing alone among men, he sees obstacles which few are able or willing to try to surmount in these days.

Again I thank you for the tracts and papers you sent me. You cannot tell how much they have helped me in my work. Tell Bro. Smith, God bless him for "The Chronological Position of the Atonement" in the Review of May 8. I am learning something new all the time.

We have not met any of the brethren from this Conference yet, but hope to before long. The camp-meeting is held too far away for us to go this year, but we will work away at that which comes to hand, believing that the Lord will own the effort, and that it will not be altogether in vain. It might be nice to live in Battle Creek, so as to be with the brethren, and have the benefit of their society; but if God will give us the victory, we would rather be on the skirmish line here, and take the rough and tumble of camp life in the face of the enemy.

May 17.

C. W. BELKNAP.

Special Notices.

MAIL FOR THE MINNEAPOLIS CAMP-MEETING.

ALL sending mail to any person attending the camp-meeting at Minnehaha Falls, should send it to Minneapolis, and put the word "camp-ground" on the envelope, besides the address. There is no post-office at Minnehaha, and we have made arrangements at the post-office in Minneapolis to have all mail addressed in the above manner, delivered at the ground.

A. D. OLSEN.

ADDITIONAL INSTRUCTIONS CONCERNING THE MINNESOTA CAMP-MEETING.

WE have failed to secure reduced rates over the Northern Pacific, the St. Paul, Minneapolis & Manitoba, and the Minneapolis & Pacific railroads, owing to a combination of these three roads. Those coming over either of these lines should buy round-trip tickets, and thus secure the best rates possible.

Those coming over the Northern Pacific, or the St. Paul, Minneapolis & Manitoba Road, should buy tickets to St. Paul, and there baggage can be rechecked to Minnehaha. Also buy round-trip tickets from St. Paul to Minnehaha. Those coming over the Minneapolis & Pacific Road, should buy round-trip tickets to Minneapolis, and transfer to the Chicago, Milwaukee & St. Paul Road, and buy round-trip tickets to Minnehaha.

The brethren of North Dakota can secure reduced rates by coming over the Chicago, Milwaukee & St. Paul Road from Fargo. We would advise our brethren in all cases where, without too great inconvenience, they can reach a road that will grant a reduction, to do so, and thus secure the benefit of reduced rates.

ALLEN MOON.

HOW TO REACH THE WISCONSIN CAMP-MEETING.

WE expect to get reduction of fare over the different lines in the State, on the certificate plan. Passengers should pay full fare in going to the meeting, and should obtain a certificate of the same from the agent who sells them the ticket. Where the route lies over two or more roads, a certificate should be obtained for each ticket bought. These certificates should be preserved, and when signed by the Conference secretary will entitle the holders to the reduction. All should be particular in this matter, as no reduction will be granted without the certificates.

Neenah is reached by the Chicago & Northwestern and Wisconsin Central railways. Those coming over either of these roads should ticket direct to Neenah. Those coming over the La Crosse division of the C. M. & St. P. R. R., will change at Minnesota Junction. Those coming over the Prairie du Chien division west of Madison, should change at Madison. Those coming over the Mineral Point division should change at Milton Junction. Those from the northwest over the C. St. P. M. & O. will change at Merrillon. Those over the Green Bay Road from the west will change at Amherst Junction. Those on the Wisconsin Central south of Stevens' Point should ticket direct to Neenah via Stevens' Point. Any who may take the Wisconsin Valley Road from Tomah should change at Junction City. Those coming over the M. L. S. & M. R. R. will change at Appleton Junction. Those from the north over the M. & N. R. R. should change at Ft. Howard Junction.

A. J. BREED.

NOTICE TO ARKANSAS.

AT our meeting just past, it was decided to locate the depository and central part of our work at Little Rock. This will be impracticable before September next, for various reasons. Hence it is thought best to keep the work at Springdale, Washington Co., until that time. All business matters connected with the T. and M. society, also with the canvassing work,

should be addressed to the secretary, Melissa T. Elmore, Springdale, Wash. Co., Ark.; and all general matters, to myself, at the same place.

Several agents are already in the field, and others are preparing to go soon. We have room for all, and will be glad to hear from, and assign territory to, those who wish to engage in canvassing. W. G. Smith, of Texarkana, is our appointed State agent, but he will not be able practically to enter the field before September; hence the business will be done through the State secretary for the present. Send all church records and reports to Bro. E. B. Young, Springdale, Wash. Co., Ark. We trust all church clerks and others interested will secure the address, and be prompt in reporting. All tithes secured by church treasurers, and held by isolated members for use in the State, should be sent to Bro. Wm. Martin, Springdale, Wash. Co., Ark. We are sorry to find our treasury empty, and the State considerably in debt, to begin with, but we trust all will feel burdened in regard to this matter, and as rapidly as possible fill up the treasury.

Now that we are an organized Conference, the debts that have been incurred in the past will be paid off as soon as possible, and work will be advanced just as fast as our circumstances will admit. Those having pledges yet unpaid will aid us much by meeting their obligations, and others wishing to aid us can do so by sending funds to the above address. We shall not be able to use but one tent during the summer, owing to the want of men and means. It will be pitched in the northern part of the State until September, and afterward in the southern part. Two camp-meetings also will be held, one in the northern part of the State, and one in the southern part, which arrangement, we trust, will accommodate all our people.

With the good reports from all over the State, and the success that has attended the labor of the last few months, and the work of organization, it seems that the hand of God has surely directed us; and it is to be desired that we may still be humble and have strength from God to perform the duties that are assigned to us in our newly-organized Conference.

J. P. HENDERSON, Pres. Ark. Conf.

THE WISCONSIN CAMP-MEETING.

DEAR BRETHREN AND SISTERS: We are reminded of the fact that the wheels of time have made another revolution, and another year has gone with its opportunities for doing good and advancing the great cause of present truth. The camp meeting has been appointed for June 12-19. It will be preceded by a workers' meeting, one week earlier. We hope to see a larger number at the meeting this year than ever before. There ought to be the largest gathering of S. D. Adventists at this meeting ever seen in the State of Wisconsin. No pains will be spared to make it pleasant for all who may attend. Brethren, let us begin now to prepare for the meeting by seeking God with all our hearts, with an earnest desire upon the part of each one of us to take advance steps. A better opportunity will be afforded for this at this meeting, than ever has been in the past, as the time will be largely given to instruction meetings. Every worker, in whatever branch of the work, should be there, to learn how to carry forward more successfully the last work to be done on earth for fullen man. Elders of churches should feel they need the instruction that will be given, that they may understand better how to look after the spiritual interests of the church. All officers of the church and T. and M. society will be very much benefited, and the work will be put on a better foundation, if there is that interest taken in it that ought to be.

The meeting will be held at Neenah, in a beautiful grove on Doty's Island, one half in Neenah and one half in Menasha. It is a beautiful spot, abounding in romantic scenery and delightful shade. The General Conference will send the best help it can furnish. It is expected that Elds. Butler, Kilgore, and Furnsworth will attend; also Bro. Eldridge will be present at the workers' meeting, to help in the interests of the canvassing work. These brethren will come burdened for the work in Wisconsin, and it seems there should be a more earnest effort put forth this year to attend this meeting than ever before. The evidences are multiplying fast that show the end near; and if our brethren will leave their cares and work for a few days and attend this meeting, they will be richly paid for the time spent. Matters of much importance will come up at this time, and the interests of the cause demand the presence of our leading brethren, that we may have the best counsel and advice possible. Reduced rates have been secured on all railroads. By paying full fare one way, those attending the meeting will be returned for one third that amount.

A. J. BREED.

TO MICHIGAN TENT COMPANIES.

IN harmony with a request made at our late State meeting, the executive committee of the State Sabbath-school association are preparing a series of tent-meeting Sabbath-school lessons, especially designed for the use of new schools held in connection with tent-meetings.

The series will consist of about thirteen lessons, and will cover briefly Daniel, chapters two, seven, eight, and nine; the sanctuary, the saints' inheritance, the second advent of Christ, the law, the Sabbath, and possibly the nature of man, and the destiny of the wicked. They will be so prepared as to strongly fortify the truths presented from the desk. They are to be gotten up according to the most approved methods, each lesson consisting of a four-page leaflet. In addition to the Scripture texts and corresponding questions, copious notes and comments will be given, including such extracts from leading commentators and authoritative works as are pertinent to the demonstration of the subject under consideration.

The lessons will not be numbered, thus leaving the order of their use to the judgment of those in charge of the schools.

A good school, held either Sabbath or Sunday, as circumstances may dictate, adds greatly to the interest and value of the meetings, and the design is that these leaflets will supply the demand in the matter of lessons for such schools. They will be an invaluable aid in securing the desired success in conducting tent-meeting Sabbath-schools.

If these lessons are generally used, so that a fair edition can be printed, they can be furnished at fifty cents per hundred copies, post-paid. One lesson has already been printed, sample copies of which can be had upon application. Orders are respectfully solicited. All orders or correspondence pertaining to this matter should be addressed to Vesta D. Miller, 35 College Ave., Battle Creek, Mich.

EXECUTIVE COMMITTEE, MICH. S. S. ASS'N.

P. S: Tent companies or laborers in other States, or in any part of the field, who may wish the lessons above described, can have them upon the terms named, and they are invited to send for sample copies.

Ex. Com.

News of the Week.

FOR WEEK ENDING MAY 26.

DOMESTIC.

—Electric experts are confessing to New York that its overhead light wires are dangerous things.

—Montana's gold and silver output last year is said to have been between \$3,000,000 and \$4,000,000.

—The Rev. Dr. Lyman Abbott was, Friday night, elected permanent pastor of Plymouth Church, Brooklyn.

—Thursday the steamer "Rosedale" cleared from London, England, for Chicago, via the Welland Canal.

—The supreme court of Nebraska has decided that a woman may sue and recover money her husband has squandered for liquor.

—The post-office and half a dozen other buildings at Hiseville, Ky., were burned Monday morning. They were partly insured.

—The largest and finest hospital in the world has been completed in Baltimore, after ten years of continuous work. It will be opened with formal ceremonies next autumn.

—During the month of April the national debt was decreased \$9,235,300. There still remains in the treasury \$314,955,553 in cash available for the reduction of the debt.

—The quarterly whipping of convicts came off at the jail at Newcastle, Del., on Saturday. Five men were lashed with a cat whip which had thongs twenty-seven inches long.

—Fire in a rag shop at New York, Thursday morning, entrapped ten women, seven of whom escaped, while the others sustained severe injuries. One of them is not expected to recover.

—The works of the Belmont Iron Company, at Philadelphia, were burned Tuesday morning, causing a loss of \$70,000. Some of the employees were compelled to jump from the windows.

—Three children at Marion, Ky., were bitten by a mad dog, Friday. People in that and an adjoining county are alarmed at the prevalence of hydrophobia among the dogs there. Five have been killed, and others are at large.

—The National Prohibition camp-meeting will be held at Decatur July 12-21, inclusive. Mrs. Zerelda Wallace, mother of General Lew Wallace; Mrs. Helen Gougar, National Chairman Dickie, and W. T. Mills will be among the speakers.

—Brownston, Texas, was visited by a cyclone Tuesday, which demolished the Methodist, Baptist, and Presbyterian churches, and eight dwellings, besides destroying all crops, trees, and fences in its path. Amanda Willis, a colored woman, was instantly killed.

—The drowning of Samuel Moore in the Indian Grave Levee district by the floods, and of two children of Wm. Johnson in the Sny district, was reported at Quincy, Ill., Monday. Two families are reported missing, and no trace of them can be found. It is feared that many more fatalities will yet have to be recorded.

—In Pickens County, Chickasaw Nation, Indian Territory, non-residents are opposing the collection of the tax on stock, and have organized and armed themselves with Winchester. The militia is unable to cope with them.

and the aid of the United States will be invoked by the tribal authorities. General warfare is feared.

—According to a Pittsburg dispatch to one of the New York dailies, Dr. Arthur Debaussat, a Frenchman by birth, and president of the Trans-Continental Aerial Navigation Company, "has contracted for the construction of a number of mammoth air-ships. Each of these ships will be 454 feet long, 144 feet in diameter, cone-shaped, of steel, and will cost \$150,000 each."

—The experiment of transplanting a portion of a rabbit's eye to the eye of a human being was performed the other day in Philadelphia. It is believed the operation will turn out to be a most successful one; if so, it will be regarded as one of the grandest surgical operations of the century. It is the third of its kind in the history of the world, two previous ones having taken place at Glessen, Germany, both of which proved successful.

—At 3 o'clock Wednesday morning a freight train on the Rock Island Railroad went through a bridge near Randolph Point, Mo., crashing into a ravine twenty-five feet deep. A short time after a freight on the Hannibal and St. Joseph went through a bridge which adjoined the Rock Island, and which had been weakened by the first wreck. A brakeman, an engineer, and two tramps were killed, a fireman was fatally injured, and two other train men were badly hurt.

—The grand and imposing ceremony of laying the corner-stone of the prospective "Catholic University of America," was conducted Thursday at the grounds purchased for the building in Washington. President Cleveland was among the number present, which was composed principally of noted prelates of the church, priests, scholastics, and lay members. A gold medal two inches in diameter, and bearing the pope's profile was bestowed upon Miss Mary Caldwell in acknowledgement of her gift of \$300,000 for the erection of the building.

FOREIGN.

—A reproduction of the Bastille is about to be opened as a show in Paris.

—The emperor of Germany is slowly but steadily improving in health.

—The Toronto city council has passed a resolution protesting against the practice of shipping destitute persons from the British poor-houses to Canadian cities.

—American enterprise is felt at Hernosand, Sweden, which has just been provided with the most northern electric light station in the world. The lamps are lighted at 2:30 o'clock in the afternoon and put out at 12:15 o'clock at night.

—Advices from Rio Janeiro state that the Brazilian Chamber of Deputies has passed a bill for the immediate abolition of slavery. A decree has been issued by the Brazilian Government appointing three days for festivities in celebration of the event.

—A dispatch from Madrid, dated May 22, says: "A collision occurred to-day between a passenger train and a freight train at Canet, twenty-five miles from Barcelona. Three persons were killed and forty-six were injured. Several of the latter have since died."

—Hundreds of assisted immigrants brought into the Dominion at the government's expense, from Great Britain, are in Toronto, living under sheds and literally destitute and starving. The government maintains costly agencies in Europe to bring immigrants there who would not otherwise come.

—A young Brahman, lately returned to India from England, has applied for re-admission to his caste, which he lost by foreign travel. If he is re-admitted it will open the gate to many breaches of caste. If he is not re-admitted, rebellion against the folly of the rule debarring him will be sure to follow.

—Ten mills and a great many puddling furnaces in Pantypool, Wales, that have been idle a long time, are to start up again, according to a cablegram to James Phillips, of Sharon, Pa., offering him a position. The possibility of the passage of the Mills bill by the American Congress is the direct cause of the activity.

—Several of the wealthiest merchants of Moscow have been convicted of adulterating tea. One of them was deprived of his civil rights, and banished to Siberia for life. The others convicted were sentenced to different terms of imprisonment. The adulteration of food in Russia has attained alarming proportions, and is constantly increasing, despite the measures taken by the government to suppress it.

—Finding that the papal rescript against the Irish National League met with a most unfavorable reception, the Vatican authorities have strenuously endeavored to explain away the meaning of the measure, saying that it did not contemplate any interference in Irish politics, etc. Bishop O'Dwyer, however, of Limerick, seems to understand the matter differently, and has sent a letter to the mayor of Limerick giving warning that Catholics who attend the league meeting announced to be held on Sunday will be guilty of a grievous sin, in view of the admonitions of the papal rescript. The bishop regrets that the national organization should be risked for the sake of upholding the plan of campaign, which is condemned by both Mr. Gladstone and Mr. Parnell. The letter has caused a sensation.

—News from the Old World is that the relations between the emperor and Prince Bismarck are again strained, and the situation is so critical that he will return to Berlin at once. The Russian preparations are very ominous. The news of the week is to the effect that Russia has accepted

the French syndicate's terms for a loan, and a sum of \$44,000,000 has been obtained. Russian activity continues in Southern Russia. Masked batteries are being rapidly constructed along the Black Sea, the Dniester, and Odessa, and immense stores of ammunition are being collected at Odessa. The two strategic lines leading to the Austrian frontier will not be completed before July. The latest frontier incident illustrating the position of affairs is the arrest of General Rehrborg at Przemysl, who, while carrying a trader's passport, was accused of being a spy. After eighteen hours' detention he was released. The arrival at Vienna of General Von Planotz and his staff, prior to a tour of Galicia and Transylvania, is very significant. This is in obedience to a plan of campaign long since approved of by the Berlin and Vienna war offices. A bad symptom is the recurrence of the press hostility against France.

RELIGIOUS.

—The Presbyterian Church, during the year just closed, contributed \$783,527.30 for home missions. This was \$130,000 more than in any previous year.

—The German Baptist conference at Manchester, Ind., Thursday, decided on Bridgewater, Va., as the place for holding the next annual conference in May, 1889.

—In London, England, there has been instituted a Methodist Sisterhood. The only request made of those who join is that they give three months' notice of any intention to withdraw, so that the work may not suffer.

—The gross income of the British and Foreign Bible Society the past year was \$1,251,000, and its expenditures, \$1,125,000. A deficit of \$50,000 from last year was extinguished and a balance of \$75,000 remains.

—The largest salary paid to any of the bishops of the Protestant Episcopal Church is \$10,000 a year. New York pays this to Bishop Potter, and provides him a house. The next largest amount is \$8,000, and only the bishops of California, Chicago, Long Island, and Massachusetts receive that figure. Only eight receive \$5,000.

—Mormons have been having a five days' jubilee at Manti, San Pete Co., Utah, dedicating their third temple in the Territory, and claim that great signs and wonders attended the ceremonies, angel voices singing around the heads of the speakers, and the appearance of the spirits of presidents Brigham Young, John Taylor, and J. M. Grant.

—Albany's new cathedral of All Saints will be dedicated on All Saint's Day, in September. Bishop Doane has raised about half of the \$500,000 desired. Twenty-four great columns are to support the vaulted stone ceiling, and they are dedicated to departed persons, some of national reputation. By this method of dedication, subscriptions have been the more easily obtained.

—Mgr. Thomas S. Preston said at New York, Thursday, that cremation is abhorrent to the practice and teaching of the Roman Catholic Church; that it is an attack upon the doctrine of the resurrection, the church holding that the self-same body which is buried shall rise again, and that the funeral of Catholics whose remains had been incinerated could not be attended with any of the rites of the church.

—The Board of the American Bible Society, which held its annual session recently in New York City, announces the completion at Yokohama of Dr. Hepburn's version of the Old Testament in the Japanese language. Hitherto that portion of the Scriptures has been accessible only to those of the Japanese who could read Chinese, but now the entire Bible will be placed within the reach of all the people of Japan.

Appointments.

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

The next general quarterly T. and M. meeting for Maine will be held at Waterville, June 16, 17.

J. B. GOODRICH.

There will be a general meeting held at Waterville, Maine, beginning Friday, June 15, at 6 P. M., and continuing over Sunday.

J. B. GOODRICH.

The eighteenth annual session of the Wisconsin Conference will be held in connection with the camp-meeting at Neenah, June 12-19. Let every church be represented by delegates.

A. J. BURED, Pres.

The next annual session of the Wisconsin T. and M. Society will be held in connection with the camp-meeting at Neenah, June 12-19. Let there be a large delegation of officers of the society.

A. J. BURED, Pres.

In connection with the general meeting at Waterville, Maine, June 15-17, a Sabbath-school will be held Sabbath morning, at 9:30 o'clock. The lessons will be the regular lessons for that Sabbath. We desire all to come prepared to take part in the exercises, and to make a good, liberal donation to the association.

S. J. HINSON, Pres. Maine S. S. A.

The next annual meeting of the Dakota Health and Temperance Association, will be held at Sioux Falls, in connection with the camp-meeting, June 19-23. At this meeting we hope to arouse a new interest in the health

and temperance work, and put our society in a more effective condition, corresponding with the advance moves being made in this direction. Time and opportunities to devote to this work are promised us in the workers' meeting, which we trust will be improved to the best advantage.

S. B. WHITNEY, Pres.

This quarterly meeting of Dist. No. 4, Neb., will be held at Oxford, in connection with the camp-meeting to be held July 5-9. Dear brethren of Dist. No. 4, can we not have a good report from each one of you this coming quarter? Let all local T. and M. societies hold their quarterly meetings June 24, and send their reports at once to the secretary, Mrs. J. E. Jayne, Bloomington, Neb., that she may have time to prepare her report. We want to see a report in person of all the scattered Sabbath-keepers in the district.

WM. J. WILSON, Director.

ADDRESSES.

The post-office address of Eld. A. S. Hutchins and wife will be Barton Landing, Vt., until further notice.

Obituary Notices.

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

TO-DAY AND TO-MORROW.

BY ELDER J. W. SCOLES.

A barren field, lone, cold, and drear,
And swept by winter's chilling blast;
A shattered harp whose broken strings
Tell the sad story of the past;
A grave strewn with the withered leaves
Which feebly flutter to the ground,—
These are the scenes which fancy weaves
From sad-eyed memories gathered round.

Ah! doubting heart, why art thou sad?
Can hope no joyous message bring?
That field shall be with verdure clad
When waked from sleep by sunny spring.
That harp whose strings, though silent now,
Gladdened thy soul in days of yore,
With sweeter melody shall flow
When tuned by master hand once more.

That lonely, leaf-enshrouded mound
But lightly holds its sacred trust;
When the Lifegiver's voice shall sound,
Dear ones now sleeping in the dust
Shall rise from death by power divine,
And, clad in radiant robes of light,
Shall "as the stars forever shine,"
Where faith and hope are lost in sight.

O shining throng! O verdant shore
Where weary feet shall be at rest!
O golden harps which evermore
Shall greet our ears with music blest!
Soon shall the pearly gates unfold,
Soon shall our tears and sorrows cease,
And we thy glories shall behold,
O city of eternal peace!

Garfield, Wash. Ter.

GORDON.—Ida, infant daughter of William L. and Lucinda Gordon, died at Hillsdale, April 3, 1888. Funeral services were held April 5. This little babe had but nine months of life. She was a precious and sweet little treasure enjoyed only for a short time.

D. H. LAMSON.

BEAN.—Augustus F. Bean fell sweetly asleep at Clinton, Maine, May 15, 1888, after an illness of only about twenty-four hours. Bro. Bean was forty years of age. He embraced the truth about eight years ago, under the labors of Bro. J. B. Goodrich. He was a consistent Christian, and was highly esteemed as an honest, upright man by a large community. His wife embraced the truth at the same time with him, and with her son and daughter deeply feel his loss.

R. S. WADSWORTH.

BRIGHAM.—Died May 14, 1888, of scarlet fever, Willie, son of L. and N. E. Brigham, aged 12 years and 3 months. He suffered greatly, being confined to his room for six weeks. Willie had never made a profession of faith in God, but when he saw that he must die, he seemed to be perfectly resigned to the will of the Lord. He was a bright, promising boy, greatly loved by all. We sympathize with the father and mother, whose fondest hope on earth has been blighted. But we look forward with bright anticipation to the first resurrection, when, we believe, Willie will come forth from the land of the enemy, with the bloom of immortality upon his cheek.

J. Q. FINCH.

HUMPHRIES.—Died near Castana, Iowa, April 30, 1888, Sr. Ann Humphries, aged 67 years and 9 days. She was born in Leicestershire, Eng., Dec. 21, 1821, but found the light of truth awaiting her on her arrival here. She was baptized and joined the Castana church in 1855. So sustaining and cheering was the blessed hope to her in her dying hours, that she frequently expressed herself as ready and willing to die, trusting in Christ to verify the sweet promise of Rev. 14:13.—"Blessed are the dead which die in the Lord from henceforth." She leaves a daughter here and a sister in England to mourn her loss; but they sorrow not as without hope. Words of comfort from Rev. S. 24.

S. W. BIRD.

GORDON.—Died of consumption at Hillsdale, Mich., April 17, 1888, James Andrew Gordon, aged thirty-eight years. Bro. Gordon was born in Cayuga Co., N. Y., March 12, 1850. In his early manhood he joined the "Church of God," known also as "Windermerean." Nearly seven years ago he, with his family and some others, began the observance of the Sabbath at Jamosville, Mich., by reading and studying the Bible, though friends had furnished him some Seventh-day Adventist literature which helped them much in their investigation. For some years Bro. Gordon had been a member of the church at Hillsdale. He was very circumspect in his words and careful in his life. He leaves a wife, three children, an aged mother, and other friends to mourn his loss. The funeral service was held in Hillsdale, April 19, and we laid him away to sleep a little while, until the great awakening.

D. H. LAMSON.

CASE.—Mollisa Case died in Denmark, Lee Co., Iowa, March 20, 1888. Her disease was mainly old age. Mr. Case was born in New Hartford, Conn., Jan. 27, 1797, and was in her ninety-second year at the time of her death. She has lived in Iowa since 1842. She united with the Congregational church in Denmark, Iowa, soon after coming to this State, and embraced present truth when she was in Denmark, about four years ago, mainly by reading, as she was too feeble to attend the tent-meetings. Her daughter attended the meetings, and after returning home would talk to her mother of what she had heard in the tent, and by reading and conversing with others she accepted the present truth with her daughter. Her death was peaceful; she seemed like one falling asleep. We have hope in her death that she will rise in the morning of the first resurrection. Funeral sermon by the writer, in the Congregational church in Denmark, from Rev. 14: 13. C. A. WASHBURN.

KATELEY.—Died May 1, 1888, at Lake left, Minn., Sr. Alaco Kateley, aged thirty-five years. At the age of eighteen Sr. Alaco was converted and united with the Methodist Church. Some three years after her husband embraced present truth, which she did not then see as of much importance; but seeing its good effect in helping her husband to quit the use of tobacco, and still be kind and patient, she admired the work, and began to read with interest. Soon after having the privilege of hearing Mr. Merrill and Coon speak upon present truth, she took a decided stand for the truth with her husband, and together they enjoyed much of the blessing of God. At her death she called her family to her bedside, and spoke of the Christian's hope, and encouraged them to be faithful and meet her in the new earth. She kissed them and bade them good-by, and fell asleep. She leaves a kind husband, four dear children, and many friends to sorrow, but not without hope. Words of comfort were addressed to a large and sympathizing audience, by the writer, from Job 14: 14. D. C. BURCH.

CLARK.—Died of bronchitis and asthma, at Cambridge, Nebraska, Bro. George Clark, aged forty-six years. Bro. Clark was born in Mercer County, Ohio. He enlisted in the army in 1870, and served his country four years, during which time he contracted the disease which ended his life. He emigrated to Nebraska in 1876. He was raised a Baptist, and lived in that faith until about nine years ago, when under the labors of Charles Boyd, he embraced the truths of the third angel's message, after which he was a member of the Seventh-day Adventist Church. He was a devoted husband and a kind father. His sickness was very painful, but was borne without a murmur. When suffering for breath, he would be seen to whisper a prayer. Only a short time before his death, he said to his companion, "Mary, I shall meet you in the kingdom." When he became so low that he could not speak, he whispered, "It is well." He leaves a wife, two sons, three daughters, and many friends, who will deeply mourn his loss. The circumstances of his death were sad. It became certain that he could not live in this climate, and a trip to Colorado was recommended by his physician. They placed him on a bed in a covered wagon, attended by his wife and son, and when they had traveled only twenty miles, they saw that death was near. They carried him into a house, and he lived through the night, and fell asleep in death at five o'clock the next morning. His sorrowing wife and son returned with the remains, accompanied by his soldier friends; his children living at Beaver City, had been informed by telegram. It was truly sad to see the children who only a few hours before had bidden their father good-by, now awaiting the arrival of their sorrowing mother and the cold, lifeless form of him who was so dear. May God pity and bless them. The funeral services were well attended, and were conducted by Eld. Carbin. Sr. Clark looks forward with faith to the coming of the Lord. O. A. HARVEY.

YOUNG.—Bro. Henry Youngs, of Mankato, Blue Earth Co., Minn., died at his home April 24, 1888, of cancer of the stomach. Bro. Youngs was born in England, March 8, 1825, consequently at the time of his death was in the sixty-fourth year of his age. In 1850 he left England and came to this country, settling first in the State of Ohio, where he lived some five years, after which he moved with his family to the State of Minnesota, and settled in Faribault County, near Bass Lake. In 1856 the light of present truth was carried into his neighborhood by Elds. Ingraham and Morse, and he, with others, embraced the message, and a church was organized, known as the Bass Lake church. Bro. Youngs always seemed to have unbounded confidence in all points of present truth. He was a strict health reformer, a careful observer of the Sabbath, a firm believer in the "Testimonies," etc., from the first, as his family state he never expressed a doubt as to the application of this work to our time. His health began to fail several months ago but as his trouble appeared to be dyspepsia, nothing serious was apprehended. However, he continued to grow worse, and last fall he decided to go to the Sanitarium, where he spent two months and was somewhat relieved; but shortly after returning to Minnesota, he began to fall rapidly. Toward the last he suffered much pain, but endured it all patiently. His last words were, "Precious Jesus!" He leaves a wife and twelve children to mourn their loss. In the feelings of those bereaved ones the church of which he was an esteemed member fully join; for in his decease they feel they have lost one of their chief members. A large audience assembled at the S. D. A. church building in Mankato, on the occasion of the funeral, when a discourse was preached from Job 14: 11. We laid him away to rest till the conquering One who has the keys of death and the grave shall return for the purchase of his blood, when we fully believe our brother shall put on immortality. Wm. SCRAM.

VIEW OF NATIONAL REFORM.

THIS package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation.....	8
2. Religious Liberty.....	8
3. National Reform and the Rights of Conscience.....	10
4. The American Papacy.....	10
5. Bold and Base Avoval.....	10
6. National Reform in Church and State.....	10
7. Purity of National Religion.....	8
8. The Salem Witchcraft.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy.....	24
11. The Republic of Israel.....	8
12. National Reformed Presbyterianism.....	32
13. The National Reform Movement an Absurdity.....	32

The above package will be sent post-paid to any address for twenty cents. Address, AMERICAN SENTINEL, Oakland, Cal.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE.

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

During the Christian Dispensation.

By MRS. E. G. WHITE. Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanatification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

The demand for this popular book is so great that we have had to print eight editions of it, and as we have hundreds of agents in the field canvassing, we expect to sell many thousand copies of this valuable book during the next few months. If there is no agent in your town, please send us your address and we will send you descriptive circulars or have an agent call upon you.

The "Great Controversy" contains over 500 pages; 21 full-page illustrations and Steel Portrait of the Author; printed and bound in the very best style.

Active Agents Wanted in Every Town and County in the United States. For Terms and Territory, address, PACIFIC PRESS, Publishers, 12th and Castro Sts., Oakland, Cal.

HELPS TO BIBLE STUDY.

CONTAINING a series of Bible Readings, adapted to Bible work with individuals or families, or A PERSONAL STUDY OF THE SCRIPTURES.

Pamphlet form, 108 pages. This valuable work, together with a tract entitled, "HINTS TO BIBLE WORKERS," sent post-paid for 25 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

THE AMERICAN SENTINEL, AN EIGHT-PAGE MONTHLY JOURNAL.

DEVOTED to the Defense of American Institutions, the Preservation of the United States Constitution as it is, so far as regards Religion or Religious Tests, and the maintenance of Civil and Religious Rights.

It Will ever Be Uncompromisingly Opposed to Anything Tending Toward a

UNION OF CHURCH AND STATE,

Either in Name or in Fact.

It will discuss subjects of the deepest interest to all American citizens, and every position taken will be fortified by sound argument.

Terms: Fifty cents per year, post-paid; sample copies free. If you will send us the names of two new subscribers at fifty cents each, we will send you the paper one year free; or in clubs of five or more copies, we will send the papers at the rate of thirty cents each per year.

We will send the AMERICAN SENTINEL one year, and any book mentioned below, post paid, for the price named opposite the book. Or they can be obtained from any State T. and M. Society.

- "Practical Manual of Hygiene and Temperance,"..... \$1.00
- "Revised Version of the New Testament,"..... 1.00
- "The Life of Christ" (800 pp.), by C. Geikie, D. D..... 1.00
- "The United States in Prophecy,"..... 1.00
- "The Coming Conflict in this Country,"..... 1.25
- "Sacred Chronology and the Peopling of the Earth," 300 pages, cloth..... 1.25
- "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner..... 1.25
- "Our Country—The Marvel of Nations," its Past, Present, and Future," by Uriah Smith..... 1.35
- The Pacific Health Journal, a 32-page monthly magazine of Hygiene and Temperance, one year..... 1.35
- "The Great Controversy between Christ and Satan," over 20 full-page illustrations, popular edition..... 1.75

Address, PACIFIC PRESS, Publishers, 105th Castro St., Oakland, Cal.

WHO CHANGED THE SABBATH?

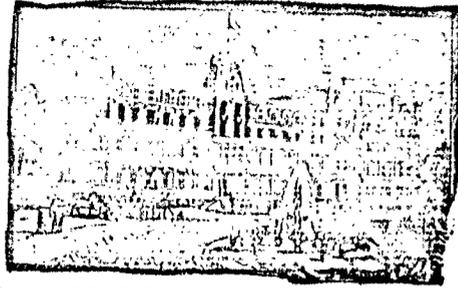
A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts are given from Catholic writers. Price, 8 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

THE LOST TIME QUESTION.

A TRACT of 24 pages, giving a clear and comprehensive statement of this question, which perplexes the minds of many. Send for it. Price, 3 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

MEDICAL AND SURGICAL SANITARIUM.



THE LARGEST SANITARIUM IN THE WORLD.

This Institution, one of the buildings of which is shown in the cut, stands without a rival in the perfection and completeness of its appointments. The following are a few of the special methods employed:—

Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and every form of Water Bath; Electricity in every form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths. All other remedial agents of known curative value employed.

Good Water, Good Ventilation, Steam Heating, Perfect Sewerage.

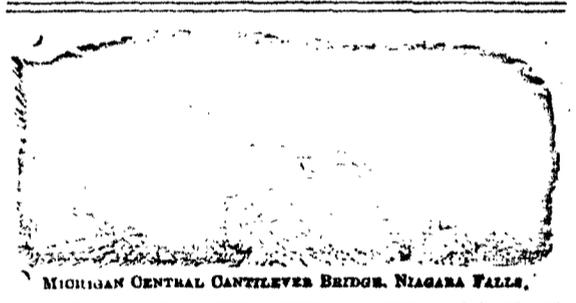
For circulars with particulars, address SANITARIUM, Battle Creek, Mich.

SPIRITUALISM—SATANIC DELUSION.

A TRACT for the TIMES.

THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere. 32 pp., sent post-paid for 4 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

STATIONS.	Mall.		Day Exp.		N. Y. Exp.		A. S. Exp.		Night Exp.		R. R. Exp.		Local Pass.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Chicago	7:00	9:00	10:10	12:10	1:30	3:30	5:30	7:30	9:30	11:30	1:30	3:30	5:30	7:30
Michigan City	7:23	9:23	10:33	12:33	1:53	3:53	5:53	7:53	9:53	11:53	1:53	3:53	5:53	7:53
Niles	8:40	10:40	11:50	1:50	3:10	5:10	7:10	9:10	11:10	1:10	3:10	5:10	7:10	9:10
Kalamazoo	10:22	12:22	1:42	3:42	5:02	7:02	9:02	11:02	1:02	3:02	5:02	7:02	9:02	11:02
Battle Creek	11:15	1:15	2:35	4:35	5:55	7:55	9:55	11:55	1:55	3:55	5:55	7:55	9:55	11:55
Jackson	1:20	3:20	4:40	6:40	8:00	10:00	12:00	2:00	4:00	6:00	8:00	10:00	12:00	2:00
Ann Arbor	2:43	4:43	6:03	8:03	9:23	11:23	1:23	3:23	5:23	7:23	9:23	11:23	1:23	3:23
Detroit	4:10	6:10	7:30	9:30	10:50	12:50	2:50	4:50	6:50	8:50	10:50	12:50	2:50	4:50
	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

* Connects with railroads diverging. † Connects with L. E. and W. and L. N. A. & C. ‡ Connects with C. W. & M. § Connects with G. R. & I. and L. S. & M. S. ¶ Connects with L. S. & M. S. and Grand Trunk. ** Connects with T. A. A. and N. M. †† Connects with railroads diverging and Steamboat lines. ‡‡ Daily. All other Trains daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mall.	Day Exp.	Pass.	Loc. Pass.	Mall.	Day Exp.	Pass.	Loc. Pass.	Chgo. Pass.
8:00	8:00	8:00	8:00	8:00	10:20	10:20	10:20	10:20	10:20
8:06	8:06	8:06	8:06	8:06	10:26	10:26	10:26	10:26	10:26
8:12	8:12	8:12	8:12	8:12	10:32	10:32	10:32	10:32	10:32
8:18	8:18	8:18	8:18	8:18	10:38	10:38	10:38	10:38	10:38
8:24	8:24	8:24	8:24	8:24	10:44	10:44	10:44	10:44	10:44
8:30	8:30	8:30	8:30	8:30	10:50	10:50	10:50	10:50	10:50
8:36	8:36	8:36	8:36	8:36	10:56	10:56	10:56	10:56	10:56
8:42	8:42	8:42	8:42	8:42	11:02	11:02	11:02	11:02	11:02
8:48	8:48	8:48	8:48	8:48	11:08	11:08	11:08	11:08	11:08
8:54	8:54	8:54	8:54	8:54	11:14	11:14	11:14	11:14	11:14
9:00	9:00	9:00	9:00	9:00	11:20	11:20	11:20	11:20	11:20
9:06	9:06	9:06	9:06	9:06	11:26	11:26	11:26	11:26	11:26
9:12	9:12	9:12	9:12	9:12	11:32	11:32	11:32	11:32	11:32
9:18	9:18	9:18	9:18	9:18	11:38	11:38	11:38	11:38	11:38
9:24	9:24	9:24	9:24	9:24	11:44	11:44	11:44	11:44	11:44
9:30	9:30	9:30	9:30	9:30	11:50	11:50	11:50	11:50	11:50
9:36	9:36	9:36	9:36	9:36	11:56	11:56	11:56	11:56	11:56
9:42	9:42	9:42	9:42	9:42	12:02	12:02	12:02	12:02	12:02
9:48	9:48	9:48	9:48	9:48	12:08	12:08	12:08	12:08	12:08
9:54	9:54	9:54	9:54	9:54	12:14	12:14	12:14	12:14	12:14
10:00	10:00	10:00	10:00	10:00	12:20	12:20	12:20	12:20	12:20
10:06	10:06	10:06	10:06	10:06	12:26	12:26	12:26	12:26	12:26
10:12	10:12	10:12	10:12	10:12	12:32	12:32	12:32	12:32	12:32
10:18	10:18	10:18	10:18	10:18	12:38	12:38	12:38	12:38	12:38
10:24	10:24	10:24	10:24	10:24	12:44	12:44	12:44	12:44	12:44
10:30	10:30	10:30	10:30	10:30	12:50	12:50	12:50	12:50	12:50
10:36	10:36	10:36	10:36	10:36	12:56	12:56	12:56	12:56	12:56
10:42	10:42	10:42	10:42	10:42	13:02	13:02	13:02	13:02	13:02
10:48	10:48	10:48	10:48	10:48	13:08	13:08	13:08	13:08	13:08
10:54	10:54	10:54	10:54	10:54	13:14	13:14	13:14	13:14	13:14
11:00	11:00	11:00	11:00	11:00	13:20	13:20	13:20	13:20	13:20
11:06	11:06	11:06	11:06	11:06	13:26	13:26	13:26	13:26	13:26
11:12	11:12	11:12	11:12	11:12	13:32	13:32	13:32	13:32	13:32
11:18	11:18	11:18	11:18	11:18	13:38	13:38	13:38	13:38	13:38
11:24	11:24	11:24	11:24	11:24	13:44	13:44	13:44	13:44	13:44
11:30	11:30	11:30	11:30	11:30	13:50	13:50	13:50	13:50	13:50
11:36	11:36	11:36	11:36	11:36	13:56	13:56	13:56	13:56	13:56
11:42	11:42	11:42	11:42	11:42	14:02	14:02	14:02	14:02	14:02
11:48	11:48	11:48	11:48	11:48	14:08	14:08	14:08	14:08	14:08
11:54	11:54	11:54	11:54	11:54	14:14	14:14	14:14	14:14	14:14
12:00	12:00	12:00	12:00	12:00	14:20	14:20	14:20	14:20	14:20
12:06	12:06	12:06	12:06	12:06	14:26	14:26	14:26	14:26	14:26
12:12	12:12	12:12	12:12	12:12	14:32	14:32	14:32	14:32	14:32
12:18	12:18	12:18	12:18	12:18	14:38	14:38	14:38	14:38	14:38
12:24	12:24	12:24	12:24	12:24	14:44	14:44	14:44	14:44	14:44
12:30	12:30	12:30	12:30	12:30	14:50	14:50	14:50	14:50	14:50
12:36	12:36	12:36	12:36	12:36	14:56	14:56	14:56	14:56	14:56
12:42	12:42	12:42	12:42	12:42	15:02	15:02	15:02	15:02	15:02
12:48	12:48	12:48	12:48	12:48	15:08	15:08	15:08	15:08	15:08
12:54	12:54								

The Review and Herald.

BATTLE CREEK, MICH., MAY 20, 1888.

CONTENTS OF THIS NUMBER.

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

Poetry.
 "Have Faith in God," J. M. HOPKINS..... 337
 Why Do Ye Fear? MARY E. INMAN..... 339
 No Room for Idle Grieving, EMMA A. BROWN..... 342
 The Tree of Life, ELD. L. D. SANGER..... 347
 To-day and To-morrow, ELD. J. W. SCULLEN..... 350

Our Contributors.
 Be of One Mind, MAE E. G. WHITE..... 337
 Unity of the Church, ELD. R. F. COTTRELL..... 338
 The Law of Ten Commandments and the Typical Law, (Con-
 tinued) ELD. D. T. BOURDEAU..... 339
 Papal Infallibility Then and Now, LOYD CALDWELL..... 340
 Twenty Per Cent Penalty, ELD. Wm. COVICK..... 340
 Prohibitionists and the Sabbath Question, ELD. M. C. WILCOX..... 347
 He Has Prayed for Us, ELD. T. H. GIBBS..... 341

Choice Selections.
 Self-possession, Congregationalist..... 341
 Innocent in Itself, Lighter Weekly..... 341
 Christians Would be Left, The Christian..... 341

Home.
 Other People's Duties, Illustrated Christian Weekly..... 342
 Living Within One's Self, Harriet van Santvoort..... 342

Special Mention.
 Saint making in Rome, Rev. W. C. Van Meter..... 343
 The Proteus of Vices, F. N. ZABRISKIE..... 343

Editorial.
 The Blair Sunday Bill..... 344
 Christ the Nation's Ruler..... 344
 A Definition, Ex Cathedra..... 341
 Is It Consistent?..... 345
 What They Are Doing..... 345
 "The Prophecy for Spiritualism," L. A. S..... 345
 A New Catholic University, L. A. S..... 346

The Commentary.
 Scripture Questions: Answers by G. W. MORSE..... 346

Progress of the Cause.
 Reports from Canada—Texas—Missouri—Michigan—Wiscon-
 sin—Tennessee—Dakota—Alabama—New York—Ken-
 tucky..... 347, 348
 Canvassing in Central Europe, H. P. HOLBER..... 348
 Canvassing at Millbank, Dak., J. J. DRYBRAND, Gen'l Agent..... 348
 The Virginia State Meeting, M. G. HUFFMAN..... 348
 A Good Word from Kansas, C. W. BELKNAP..... 348

Special Notices...... 349
News...... 350
Appointments...... 350
Obituaries...... 350
Editorial Notes...... 352

EARLY CAMP-MEETINGS FOR 1888.

Missouri, Carthage,	May 24-June 5
Iowa, Des Moines,	" 29 " 5
Upper Columbia, Dayton, W. T.,	" 30 " 5
Minnesota, Minnehaha Falls,	June 5-12
Pennsylvania, Williamsport,	" 6-13
Wisconsin, Neenah,	" 12-19
Dakota, Sioux Falls,	" 19-26
Northern Michigan, Wexford,	" 27-July 3
Canada, Ayers Flat, P. Q.,	" 28 " 3
Nebraska, near Oxford,	July 5-9
Nebraska, Ainsworth,	" 19-23

GEN'L CONF. COM.

Great alarm is felt in Europe at the continual moving of Russian troops toward the Austrian frontier. Russia claims that this is simply to strengthen the western limits of her empire; but military authorities agree that it is in reality a preparation for a war for which Russia is seeking a pretext, and which is inevitable.

The Pacific Press Office, Oakland, Cal., reports a volume of business transacted for the year ending March 31, 1888, amounting to \$163,935.42. Among the items, we notice 18,700,800 pages of books, pamphlets, and tracts printed; job printing amounting to \$79,130.52; book sales, \$39,130.04; subscriptions to *Signs of the Times*, \$16,616.90. This shows that a very encouraging degree of prosperity is attending the labors of our brethren there.

A forcible presentation of the obligations we are under to God for all his benefits to us, was made last Sabbath in the Tabernacle, by Bro. G. W. Cavinoss, from Ps. 116: 12-14. It was shown that for the unnumbered and innumerable gifts and privileges showered upon us by Him, our best returns and most earnest devotion should be made to Him. Anything less is the basest ingratitude. We should take the cup of salvation and call upon the name of the Lord, and faithfully pay our vows unto him.

We are requested to call attention to the Michigan State Public School, located at Coldwater, Mich., which is a temporary home for the dependent and neglected children of the State. A circular received

from the superintendent, says: "These children are not criminals—unfortunate circumstances over which they have no control are the causes of their being sent to this institution. We desire to place these children into families, and are seeking suitable homes for this purpose. We have an excellent choice of boys from two to ten years of age." Any person desiring further information can receive it by addressing the superintendent, Wesley Sears, Coldwater, Mich.

THIS PAPER.

The reader will find the first pages of the paper this week well up to the standard of profitable and interesting reading. Of the regular articles from Sr. White each week, it is not necessary to speak. The interest with which they are everywhere regarded is still unabated.

Bro. Cottrell discusses the question of church unity, contrasting the kind which God proposes and that which man proposes, in a manner to afford food for thought.

Bro. Bourdeau continues his forcible argument on the ten commandments as contrasted with the typical law.

An amusing chapter on papal infallibility is given by Bro. Caldwell; and Bro. Wilcox exposes the design of those who are striving to tack on religious enactments as riders upon the prohibition movement.

In our Special Mention department, Van Meter shows up the ridiculous farce of saint-making as still practiced in Rome, under a system which he well denominates a "paganized Christianity;" and F. N. Zabriskie, D. D., unveils the alarming demoralization of the public conscience, as exhibited in the insane passion for stock-gambling, which is so rapidly spreading over all the land. The wickedness of this work is apparent when it is considered that no exchange of the commodity in question is contemplated; it is only a question of gain or loss among themselves, yet so manipulated that one class or another of the community shall be the losers to the whole extent of that branch of business in the country. Take, for instance, the commodity of wheat. Any one could understand a transaction like this: A party wishes to engage ten bushels of wheat the 10th of October next, and another party agrees to furnish it at \$1.00 per bushel, which the first agrees to give. When the time arrives the price of wheat is found to be 87½ cents per bushel. Party number two furnishes the ten bushels, receiving \$1.00 per bushel, and thereby receives a profit of \$1.25. But not content with small and legitimate transactions, they rush off into fictitious bargains, paying merely the profit and loss. For instance, if a buyer agrees to take 500,000 bushels of wheat at \$1.00, and at the time stipulated, wheat is selling at 87½ cents, then the profit to the seller is \$62,500 and this cash he pockets at the expense of the buyer. If, on the other hand, wheat can be run up to \$1.12½ per bushel, the buyer pockets \$62,500, at the expense of the seller. But no wheat is involved in the transaction at all. It is simply a bet that the price of wheat will stand at such a figure at such a time; and the excess or decrease is paid by the party concerned. It is the interest of the seller, of course, to depress prices, and of the buyer to raise them; and when there are tens of thousands on each side engaged in this work, it can be easily seen how the industry of the country must be affected. If prices are depressed, the producer loses so much on the product of his toil; if they are increased, the poor consumer pays so much more for his living; and all this is merely that these gamblers may pocket their iniquitous gains. Men may cry peace and safety over such a state of things; but the word of prophecy declares that the fever will increase till the patient dies.

THE NATIONAL REFORM ASSOCIATION.

The present year is the twenty-fifth since the organization of this association, and its friends propose to signalize it by raising the sum of \$25,000.00 for its special work, and holding a great national convocation at its close next spring, in the city of Pittsburg, Pa. It is to be with them a year of petitions. They call upon all the friends of the movement old and new, to enroll themselves in that capacity, and besiege Congress in behalf of their measures. Local organizations are to be formed wherever possible, and the call for the convocation is to be put into the hands of Christian leaders and teachers throughout the nation. They aim to make it a year of special advancement in their work.

A DISGUSTING PICTURE.

AMONG the most repulsive transactions connected with the Romish superstition of "Good Friday," is the following as noticed in the Boston Herald of March 26:—

At most, if not at all, of the Catholic churches, yesterday, Catholics engaged in the liquor business were requested to close their saloons on Good Friday, that being the day that the crucified Saviour while nailed to the cross said, "I thirst." Last year many Catholics in this business closed their stores, and it is expected a larger number still will have their places closed next Friday.

This is more than foolish; it is blasphemous! To imagine that it is entering into sympathy with Christ, or honoring him, to close the saloons on the supposed day of his crucifixion, that a lot of rum-bloated toppers may go around thirsting for their damnable portions, because Christ in his last agony, on the cross exclaimed, "I thirst," looks to us like reaching the lowest depths of degradation in the conception of divine things.

THE CONSCIENCE OF THE SOLDIER.

The following is a copy of one of the petitions to Congress now in circulation by the National Reform Association:—

To the Senate and House of Representatives of the United States of America, in Congress assembled:—

We, the undersigned, citizens of the United States, respectfully petition your honorable bodies to forbid military drills, musters, and parades of United States cadets, soldiers, and marines, on the first day of the week, in times of peace, as interfering not only with the soldier's right to the Day of Rest, but also with his rights of conscience.

We have italicized the last clause as worthy of special emphasis. Coming, as it does, from a party who have openly avowed their purpose to ignore the conscience of the seventh-day observer, and trample upon his religious rights as entitled to no recognition whatever, it is a remarkable utterance. Has there ever appeared in this movement an intimation that an exemption clause should be inserted in any Sunday law, in favor of the observer of the seventh day, as otherwise his conscience would be interfered with?—Nothing of the kind; but when efforts have been made to secure such exemption clauses, the most strenuous efforts have been put forth to defeat them.

It makes a great difference, it seems, whose conscience is involved in the matter, and what the conscience has reference to. The conscience of the Christian, who with a spirit of true loyalty to God, purposes to observe as the Sabbath, the seventh day which he has commanded, and devote the first day of the week to its legitimate uses as a laboring day,—the conscience of such an one, they virtually say, may go to the dogs; but the conscience which the soldier is presumed to have in reference to the first day of the week, that is a very precious article and should be tenderly regarded!

THE MAXIM GUN.

This is the name of a gun of the Gatling variety, only much more effective, which was invented by Hiram Maxim, an American. Of course it is intended for military purposes. It is the latest and most formidable thing in the line of machine guns yet invented, and on the authority of military experts may fairly be called one of the wonders of the age. Such is its construction and mechanism that the recoil of the piece when once fired is utilized to throw out the empty shells, ram home fresh charges, and at the same time keep a column of cool water moving about the barrels to prevent heating. The working of the gun is wholly automatic, save the work of attaching from time to time a fresh ribbon of cartridges; so that left standing upon its tripod by a retreating army, it will keep up a rapid and murderous fire upon the advancing pursuers to the last record of effectiveness, and, if properly handled, may be made to scatter its deadly bullets along the ranks of an enemy, "like a storm of iron hail blowing in his face." It would seem that in the production of such a gun as this the ingenuity of man, as directed toward accomplishing the destruction of his fellow-man, had about reached its limit. The "maxim" about this gun is to give it as wide a berth as possible when in action.

SCRIPTURE REFERENCES.

A TRACT of 32 pages, containing a careful compilation of proof-texts on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. A work of great value to all Bible Students. Price, 4 cts. Address, REVIEW & HERALD, Battle Creek, Mich.