

Advent Review

OUR FIELD

AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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PERFECT PEACE.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus's bosom nought but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus's keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, who pleads before the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggle soon shall cease,
And Jesus call us to heaven's perfect peace.

—Sol.

The Sermon.

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

"GO WORK TO-DAY IN MY VINEYARD.*"

BY MRS. E. G. WHITE.

TEXT: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first." Matt. 21: 28-31.

There is work to be done in the Lord's vineyard, and there are two classes that hear the invitation, "Go work to-day in my vineyard." One class say, "Yes, we will go." They give an assent to the truth. Apparently, they accept the invitation. They say, "We go, sir;" but they do not go. The other class respond, "We will not go." They do not seem to acknowledge the message, or to show any disposition to obey the command; but afterward they repent, and go out to do the Lord's bidding. There was something in the voice that appealed to their souls, and they hasten to proclaim the truth, and to work in the vineyard. Those who take this position, and repent before God, and turn to do his will, will stand approved before him.

In the parable, the son who refused to go represented the Gentile world; and the class who said, "I go, sir," represented the Pharisees. Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had

flashed through humanity, and men had seen the glory and power of God manifested before them. The people brought their sick and suffering ones to the courts of the temple, and Jesus had healed them all. As he had traveled toward Jerusalem, the multitude had spread their garments in the way, and had strewn his path with palm branches, and they had proclaimed his praises, singing, "Hosanna to the Son of David!" Though the rejoicing ones had not dared to carry their acclamations to the very gate of the temple, fearing the priests and rulers, the children had taken up the song, and were praising God in the temple, and shouting, "Hosanna to the Son of David!"

The priests tried to stop them. They declared that these children were defiling the temple, and they turned to Jesus to demand the reason of the manifestation he had called forth. They asked him, "Hearest thou what these say?" And Jesus turned to them with the question, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?" that is, "Who authorized you to take a position against the priests and rulers?" Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him; but if we shall say, Of men; we fear the people: for all hold John as a prophet." They had already acknowledged that it was from heaven, and had condemned themselves. Then Jesus spoke the parable of our text. He declared that the publicans and the harlots would be more susceptible to the truth than would they who had received so great light, and had failed to appreciate or improve it. And he added, "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

The Gentile world would accept the truth; but those who had so great light and such wonderful privileges, to whom had been granted both temporal and spiritual blessings, refused the message of salvation. They had professed to be the people of God. They had said, "We go, sir;" but they failed of doing their Father's will. We cannot afford to be in this position of impenitence. The publicans and harlots go into the kingdom before this class. When the invitation of heaven has been brought to your ears, have you said, "Yes, Lord, I believe the truth"; yet by the actions of your life shown that you did not believe? Have you brought it into your heart? Has its transforming power taken hold upon your soul? Has its sanctifying grace been brought into your character? How is it with you?

The Lord has a large moral vineyard, and there is plenty for each one to do. As the truth of

heavenly origin has come to us, have we given it merely a nominal acceptance? Have we simply been theorists? Have the great benefits and privileges of God's grace and salvation been brought within our reach in vain? Have we walked in the light from Christ that has flashed athwart our pathway? Have we not kept the truth in the outer courts, when it should have been given a place in our very inmost souls? Has it transformed our lives and subdued our characters by its holy influence? Do we claim to be the obedient children of God, and yet find our characters defective in the light of his law? How do our cases stand in the sight of a holy God? He knows every worker, every laborer, every obedient child. The question is, Are we indeed his obedient children? Do we fulfill his commands? or are we transgressors of his holy law? Those who keep his precepts are registered in the Lamb's book of life.

Why is the complaint made so frequently that we have defective characters; that we have miserable infirmities that we cannot overcome? Why is there unhappiness in the home? Why are there stinging, bitter words uttered, and unkindness manifested one toward another? Do you not know that "by thy words thou shalt be justified, and by thy words thou shalt be condemned"? If the heart has the treasure of goodness, if Jesus is formed within, the hope of glory, the goodness will proceed from the heart. Open the door of the heart, and let the Saviour in. Clear away the rubbish from the door, and give him full entrance. We see the necessity of faith,—of that faith that works by love, and purifies the soul. We are not to have that kind of faith that will lead us to present our own righteousness, but we must have that faith that appropriates the righteousness of Christ. All our self-exaltation is in vain. We have nothing to recommend us to God. The question is, Are we baptized, heart and soul, into the work of God? We want to know who is obedient. There may be some who say, "We feel humble. We are not proud or exalted." But this may be a natural element in your character. There are some who do not have the lifting up of pride that others have, but they lack in energy and activity. There are others who are active, but they trust in their own works, and expect to be saved on account of their good deeds, and yet they do not weave the meekness and lowliness of Christ into their characters. It is not representing Christ to present your own elements of character to the world. You must not congratulate yourself on the characteristics for which you have had no battle, no conflict. There are many who are naturally benevolent, and they give freely and without effort; but let them not deceive themselves that this benevolence will save them. We must put on Christ.

But while we urge upon you meekness and lowliness of heart, let no one imagine that the acquirement of this grace demands that you should be coarse and uncultivated. The religion of Christ never degrades the receiver. It refines and ennobles the character. We should study carefully lest we cultivate some trait of character that is unlike the divine Pattern, and not in har-

* Sermon at South Lancaster, Mass., Jan. 11, 1889.

mony with the blessed will of God. Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God. We shall say from the heart, "The things I once loved, I now hate; and the things I once hated, I now love."

As you stand here to-day, and see the defects of your characters in the light of God's great moral standard, will you not say, "I will redeem the past; I will go to work in the Lord's vineyard"? By living faith will you not grasp the promises of God, and appropriate Christ's righteousness, and find the light of heaven shining in your life? You are to bring Christ into your every thought and action. A defective link in a chain makes it worthless, and a defect in your character will unfit you to enter the kingdom of heaven. You must set everything in order. But you cannot do this great work without divine aid. Are you ready to accept the promises of God, and to make them your own by living faith in his immutable word? You should walk by faith, not by feeling. We do not want a sensational religion; but we want a religion founded on intelligent faith. This faith plants its feet on the eternal rock of God's word. Those who walk by faith are all the time seeking for perfection of character by constant obedience to Christ. The Captain of our salvation has given us his orders, and we are to yield implicit obedience; but if we close the Book that reveals his will, and do not inquire, or search, or seek to understand, how can we fulfill its obligation? We shall be found wanting at last, if we pursue this course.

It is the privilege of every one to say, "I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse. I will say, 'What are my orders? What is the line of my duty? What says the Master to me? Is the line of communication open between God and my soul? What is my position before God?' Just as soon as we come into right relations to God, we shall understand our duty and do it; and we shall not think the good things we do, entitle us to salvation.

We are coming to a crisis, and I am in terror for our souls. Why is it that we find men leaving the faith? Are we in a position where we shall know what we believe, and shall not be shaken out? That souls leave the truth should not discourage us in the least, but only make us seek more earnestly for the blessing of God. It is not the education, or the talents, or the position of men, that is to save them. We are to be kept by the power of God through faith unto salvation. How do you stand before God to-day? The question is not, How will you stand in the day of trouble, or at some future time? but how is it with your soul to-day? Will you go to work to-day? We want a personal, individual experience to-day. To-day, we want Christ abiding with us. As Moses lifted up the serpent in the wilderness, so the Son of man has been lifted up, that we might look and live. There is but one plan of salvation. There is but one process by which the soul may be healed of its wounds. Look to the Man of Calvary.

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.

LOSING THEIR HOLD.

BY W. A. COLCORD.
(Battle Creek, Mich.)

MINISTERS throughout the country are becoming alarmed over the prospects for the future of Sunday observance. There is a wide-spread and rapidly increasing disregard for the day, which threatens ere long to become general, and divest it of all its hitherto sacred honors. Conscious of this fact, our orthodox divines have become

not a little anxious over the matter, and feel the need of taking measures for its maintenance not heretofore employed. Hence the formation of such organizations as the National Reform Association, and the various Sabbath associations. Were the object sought by these confined within the limits of the natural province and working forces of the religious bodies out of which they are formed, there would be nothing worthy of particular notice. But it is not. The main purpose of all these is to obtain the assistance of a force entirely outside of religion—the civil law.

The questions naturally arise, What has caused Sunday to be so generally disregarded? Why have religious teachers found it necessary to appeal to a non-religious force for assistance? and is this the proper thing to do? That the day is fast sinking to the level of an ordinary day of business and labor is attested by its most active adherents. Rev. T. P. Stevenson, editor of the *Christian Statesman*, in a document which he presented at the hearing of the Senate committee on the Sunday-rest bill, Dec. 13, 1888, says, "The tendency is steadily toward the increase of the business done on the Sabbath [Sunday]." This growing disregard is not confined alone to non-professors, for he says, "Post-offices are being increasingly resorted to by the public, and even by Christian people, on that day." That something must speedily be done quite out of the ordinary line of Christian endeavor, or the day, as a day of rest and worship, will cease to exist, is as readily conceded. Says Hon. Felix R. Brunot, president of the National Reform Association, in the *Christian Statesman* of Feb. 14, 1889, "If we divorce our public education from religion, a generation will rise up who will have forgotten the Sabbath [Sunday]."

That these assertions are not exactly compatible with the idea quite frequently advanced by this same class of men, that the world is growing better and better, we will not stop longer than to suggest. But why must religion be taught in our public schools in order to perpetuate the Sunday-Sabbath? Is it because the 80,000 religious teachers throughout the country, outside of our public schools, are incapable of sustaining a Bible institution? or is it because the Sabbath they fear is so soon to be forgotten, unless taught by the public schools, rests on no better foundation than such a law as would be required to have religion taught in the public schools? It must be one of the two. The ministers who are laboring so persistently for a national law, making the teaching of the principles of the Christian religion in the public schools compulsory, and saying that the Sunday is bound to go into oblivion unless such a state of things can be brought about, perhaps do not realize that they thereby virtually admit their inability to preserve that which they hold to be an institution of the Christian religion. But such is the case. And that is casting reflection on one of three things: 1. The religion; or 2. Themselves; or 3. The institution. If the Sunday is a genuine institution of the Christian religion, and that religion is self-supporting,—has the inherent vitality to take care of its own affairs,—then the difficulty lies with the ministers. But if the institution is all right, and the ministers are all right, then the weakness is in the religion. But if the religion is all right, and the ministers are all right, then the trouble is with the institution. Here is a problem for theologians to solve. There is a weakness here somewhere. And where is it?

We do not, however, think the problem a difficult one. The religion of Jesus Christ is self-sustaining. It has survived the fiercest opposition, not only in the absence of civil laws in its favor, but in direct opposition to such laws. Neither have its ministers ever found it necessary to appeal to civil laws to teach or enforce institutions which that religion clearly enjoins. It has only been when some dogma unsupported by the word of God has been intro-

duced, that civil forces have been required for its maintenance or support.

Mr. Brunot does not say that unless religion is taught in our public schools, a generation will rise up who will have forgotten religion, or such institutions as baptism, the Lord's Supper, or prayer. No; it is "the Sabbath" (and by that he means the Sunday) they will have forgotten, unless the Government takes religious matters in hand, and sees to it that they are taught in our secular schools. Why is it that this Sunday institution is going to collapse unless it has put beneath it the arm of civil law, while the other institutions are in no imminent danger of becoming extinct? It must be that this Sunday-Sabbath does not rest on as good a foundation as the other institutions. And here lies the whole difficulty. There is no authority in the word of God for calling the first day of the week the Sabbath, nor for observing it as the Sabbath. If there were, its supporters would not be found lobbying around our congresses and legislatures, seeking the aid of Cæsar. They would feel no need of forming an alliance with worldly powers to maintain their cause. There would be no occasion for their being thus exercised over the future welfare of the Sunday, and raising the alarm that it is gone, and the place thereof shall know it no more forever, unless it receives help it has not hitherto had, and that immediately. This is the reason they are so powerless to defend the day, and ask for political assistance. This is the reason they are losing their hold on the masses, and are crying to legislators for help. And this is the reason there is such a general and increasing disregard for the day. The ministers do not preach the moral obligation of observing the first day of the week from the Bible, and *they could not if they would*, for that book does not teach it.

Here lies the difficulty. They are seeking to perpetuate that which God has never appointed. They are clinging to error without a cloak, and following a commandment and doctrine of men, after God has given them light. Isa. 38:12, 13. Said the Saviour, "Every plant which my Heavenly Father hath not planted shall be rooted up." Matt. 15:13. They are endeavoring to trellis that plant which God is upheaving, and to cover the roots which he is making bare. No wonder, then, that the idea of the sanctity of Sunday is fast dying out in the minds of the people, and the day rapidly becoming one of business and activity. No wonder that the advocates of the observance of this day are losing their hold on the masses, and are unable to stay the increasing disregard for the day. And no wonder that thousands are returning to the observance of the only weekly Sabbath ever appointed by God, the seventh day.

The whole trouble with those who are laboring to maintain the Sunday by appealing for help to the last earthly support is, they have not kept up with the true spirit of reform from the errors of the apostate church, so nobly begun in the sixteenth century. Rather than give up one of the first errors and dearest idols introduced into the Catholic Church,—Sunday, the usurper of the Sabbath, a change to which that church points as a mark above all else of its authority,—professed Protestants have even gone so far as to unite with Catholics, and seek their assistance in petitioning Congress to preserve it. If they had the life, the light, and the energy which present truth gives, they would not be thus powerless to maintain their cause. No; they would not be advocating above all else that which of itself is not truth. Those who preach that Christ's coming is near, and a reform on the Sabbath question is taking place, have no desire to appeal to the civil powers to aid them in forwarding their work. Their cause succeeds without. All they ask is a right to speak, and the privilege to present their views. The candid and honest accept the truth without compulsion; and the service of all others is a hindrance and a disgrace to any cause.

GOD'S LOVE AND CARE.

BY MRS. E. J. JOHNSON.
(Hart's Road, Fla.)

If we would cast our care on Him,
How many tears which now bedim
Our eyes, might cease to flow!
How light would seem the heavy load,
How smooth the rough and toilsome road,
If in our hearts that peace abode
He only can bestow!

Unbounded help and sympathy
We all may have, so full, so free,
In every time of need.
No grief too light, no care too small;
Our Saviour understandeth all
Our weakness; if on him we call,
He surely will give heed.

In darkest hour where should we go?
Where should we take our deepest woe,
But unto Him who saw
A darker hour of agony,
When kneeling in Gethsemane?
A deeper woe on Calvary?
That he to him might draw

A ruined world, with all its grief.
O, love almost beyond belief,—
Christ's love for sinful man,—
The same to-day as yesterday,
And ever through eternity,
Measured but by infinity,
Is Jesus' love for man.

With such a Friend, whose wondrous love,
All depths beneath, all heights above,
Enchroes us about,
Our peace should like a river flow;
And ever on our path below,
This love divine its light should throw,
Dispelling care and doubt.

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY—NO. 16.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

XI. *We should appreciate the value of those brief prophecies fulfilling in our time that are thrown in abruptly and, as it were, parenthetically, and improve upon their precious instructions.*

These prophecies have their peculiarities, their marked individuality, as well as other prophecies, and enter largely into the make-up of the great prophetic lamp that shines in this dark world, to show us our whereabouts, dangers, and duties, and the proximity of Christ's coming. 2 Peter 1:19, etc. Though most of these prophecies are not preceded or followed by other prophecies, or by prophetic times and prophetic symbols, to locate them, yet it can be said of all this class of prophecies, that they bear the special impress of the divine wisdom that dictated them, and the unmistakable marks of their time of application. They come to us like brilliant stars whose light radiates around them in the firmament. They are like sky-rockets thrown at a great distance, to burst forth in wonderful light and in brilliant and variegated colors at the end of their race.

The following is a sample of these prophecies:—

James 5:1-9: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for [in, Greek] the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge

not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door."

What clear, dazzling, variegating light doth this scripture emit! The expressions, "in the last days," "the coming of the Lord draweth nigh," "the Judge standeth before the door," etc., clearly establish the chronology of this prophecy. Was there ever such a mania after wealth, such taking advantage of the poor in deal to add to worldly treasures, as there is now? Was there ever as much gold and silver rusting—not being used in relieving the poor and needy, and in advancing the cause of God, as there is now? Were there ever as many garments moth-eaten—doing no one any good—as there are now? Was there ever such indulging in wantonness and in forbidden pleasures with the mass of professed Christians, as there is at the present time? Is it therefore strange that there is with most of those who bear the name of Christ, so little relish for the pleasures enjoyed in the service of God and in doing the will of God? Are we not living in the last days, when the coming of Christ is near, and when the Judge standeth at the door? May we not expect that many professing to be followers of Christ and to walk in all the light of Bible truth, will soon find that worldly and sensual pleasures and the love of show and gain have proved their ruin, unless they repent speedily, and honor Christ by following his example and living up to his teachings?

How plain it is that divine wisdom has so worded this prophecy that we can readily see that it applies when the coming of Christ is imminent! Though some of its statements may be true of some who have lived in past ages, yet they are especially applicable to the masses living in these last days. And there are some traits of this prophecy that can be applied only when Christ is near.

2 Peter 3:1-4: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

This prophecy also comes to us with its own individuality, as a bright and special light shining upon us in the end of time. The scoffers, or mockers, of which it speaks, pursue a course that the Lord disapproves. They scoff at that which the Lord approves,—at the signs of Christ's coming which are to be proclaimed in "the last days." Therefore this prophecy can apply only when the coming of Christ is near. The signs of Christ's coming are appearing on every hand, and are being proclaimed by many who have to meet the very scoffing that was to follow those who were to give the true proclamation of the speedy return of Christ. Therefore this prophecy is being fulfilled in the very days in which we live.

2 Tim. 3:1-9: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was."

This prophecy has also its specialties when

viewed from the stand-point of the days immediately preceding the coming of Christ. Here are eighteen sins laid to the charge of those who should have a form of godliness—of professed Christians—in the last days. It may be claimed that these sins have existed in professed Christians in the past. True; but not to that extent that they are now seen in the majority of those who profess the name of Christ, whose guilt is to be measured by the great light that has shone upon their pathway, but in which they have refused to walk.

Some of these give way to licentiousness. They "creep into houses and lead captive silly women, . . . led away with divers lusts." And they oppose the truth, as the magicians of Egypt resisted Moses. This they did by false miracles. These last two specifications fasten the application of this prophecy to Christians living in our day. There is more licentiousness among Christians of to-day than there ever was among Christians in past ages. And how many there are of those now called Christians who embrace Spiritualism, and resort to its wonders to resist the truths for these times! And this will be witnessed more and more as we near the end. This trait is sufficient of itself to show that the "last days" mentioned in this text are those which were to immediately precede the coming of the Son of man, and that this prophecy applies in our times.

Isa. 8:16-20: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This prophecy applies when some are looking for the Lord, who hides his face from his people; when others seek unto them that have familiar spirits, and go to the dead for information; and when a special injunction comes from God to bind (or *pack up*, French translation) the testimony, and seal the law among the disciples. And never has there been such a stir on the second coming of Christ—such a looking for Christ—as now, notwithstanding the fact that the Lord hides his face from the house of Jacob, the true Israel of God, true Christians; and notwithstanding the fact that the Lord seems to tarry—does not come as soon as his true followers have desired to have him come. Never has there been such a tendency to go to them that have familiar spirits, to wizards or sorcerers, and to go to the dead for information, as now. Never was there such an agitation about binding or packing up God's testimony—the ten commandments (Ex. 25:16, 21, 22)—and sealing the law, as there is at the present time. Therefore the prophecy under consideration is now being fulfilled, and it is for us to enjoy its cheering light.

Those whom this prophecy sets forth as looking for the Lord, are for signs and wonders in Israel, or among God's professed people. And what makes them thus? The answer is easy: The very things which they do, make them thus. And what do they do?—They look for Christ, although he has seemed to tarry. This brings reproach upon them. But they cling to the precious truth that the generation that have seen the signs in the sun, moon, and stars, will not pass till Christ comes. Nothing short of seeing Him whom they love coming in the clouds of heaven to save and reward his people, can satisfy them. They gather new and striking evidences of Christ's soon coming, and rejoice, notwithstanding the stigma and opprobrium that are heaped upon them by those who should receive the doctrine of Christ's speedy return with joy, instead of opposing it.

And this is not all they do that makes them

signs and wonders. They pack up the testimony, or law of ten commandments. This implies that they have a journey to make, and need all the precepts of God's law to take with them through that journey. It also implies that the precepts of the law have been scattered, and that some of them have been neglected, and that there is a need of bringing them together, and of honoring them equally in thought, word, and deed.

The term "bind," as found in our English version, conveys nearly the same idea. Farmers know what it means when they talk of binding a load of wood or a load of hay. They do this to keep all the parts of their load together. A similar effort needs to be made at the present time with regard to the law of God, some parts of which have been fearfully neglected and despised, even by some who pretend to be loyal to all God's precepts.

Those who heed the divine injunction, "Pack up the testimony," will have a true sense of the sacredness, immutability, and binding force of every precept of the law. They will understand the urgent necessity of keeping all of God's commandments, to glorify God under the last reform ordained of heaven, to perform with safety their passage through the time of trouble without an intercessor, and stand without spot and blameless before the Son of man at his appearing. Rev. 12:12, 14; 15:8; Isa. 69:16-18; Rev. 22:12, 14.

But the Lord comes a little nearer home, and particularizes, commanding us to "seal the law" among his disciples. The word "disciple" is often used in the New Testament, and means learner; and this is the only passage in the Old Testament in which that term occurs. And may God give us a disposition to be truly learners in the school of Christ. We say, in the school of Christ, because we have already seen that it is Christ who speaks to us in the prophecies. Rev. 1:1; 1 Peter 10, 11; Dan. 10:21, etc.

It is therefore Christ who speaks to us in this prophecy, and who wants us to seal the law among his disciples—those who are disposed to learn of him. In further support of this truth, we would appeal to Paul. In speaking of Christ, he quotes prophecies, showing that they were fulfilled by Christ. Among these predictions is a part of the very prophecy we are studying. I refer to Heb. 2:13, last clause: "And again, Behold, I and the children which God hath given me." Read also the connection. Shall we hear Christ, who as truly speaks to us in this passage, as he would if we were reading a letter written by his own dictation, and just received from the courts above?

What is it, then, to seal the law?—"To seal a law," in common parlance, is to stamp it, with an instrument, to affix a literal seal to it. This God does not do, nor does he require us to do it, that we may be agreeable to him. Therefore the expression, "seal the law" cannot be taken in a literal sense. It is symbolical, as are the expressions, "bind the testimony," "pack up the testimony." So of the term "seal" (a noun), whose use is necessarily involved in the development of this subject.

"To seal" means also to make sure, to secure as one's property. But the law already belongs to the Lord. How, then, can this part of the sense of the expression "seal the law" be met?—By doing that with reference to the law that will secure obedience to it, or by which we shall, on our part, show to whom the law belongs. And what is the thing that must be done to secure this object? That part of the law which shows who is the author of the law must be brought out and understood, and it must have its proper place in the law. Now no other part of the law of ten commandments does this but the Sabbath, or the Sabbath precept. The Sabbath precept alone shows who is the God that gave the law. It shows the author of the law to be the Creator of heaven and earth and of all that is in them, and distinguishes him from all other lawgivers and from all other gods. No other part of the law does this but the fourth commandment. The first, second, third, and fifth commandments do speak of

a God, but they do not show the individuality of the God they mention, so that it might, so far as those precepts are concerned, be confounded with other gods and with other lords.

The work of sealing necessarily involves the idea and use of a seal. The seal of an earthly monarch is that which makes valid the laws and decrees that he promulgates. It shows who is the author of law, gives the extent of his dominion, and reveals his rights to rule. This is precisely what the Sabbath does. It shows the author of the ten commandments to be the Creator of heaven and earth and of all that is in them, including man, made in his image and surrounded by innumerable blessings, which, with himself, are fruits of God's love, wisdom, and creative power. It shows the extent of his dominion—heaven and earth. It shows his right to rule. He who creates has a right to rule, or govern, the things and beings that he creates. And this knowledge, as brought to us by the Sabbath, was designed to bind us to our Creator in the holy bonds of love and gratitude.

"Seal" and "sign" may here be used interchangeably; for a seal is a sign of authority. Hence it is that the Lord himself says of the Sabbath, "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. "It [the Sabbath] is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. Read also Eze. 20:12.

Dear reader, are you willing to be a sign and a wonder in Israel for keeping and vindicating the holy Sabbath of Jehovah, and for loving and proclaiming the doctrine of Christ's soon coming? Be encouraged to do this by the thought that those who are signs and wonders in the sense of this prophecy, are thus "from the Lord of hosts" who dwelleth in the Mount Zion above, whose throne is in heaven, and whose kingdom ruleth over all. Ps. 103:19. It is the God of heaven who, through Jesus Christ, has ordained that there should be a Sabbath reform before the coming of his Son from heaven to reward every man according as his works shall be. Will you engage heart and soul in this reform?

"A GLORIOUS CHURCH."

BY ELD. I. E. KIMBALL.
(Tampa, Fla.)

THERE are but comparatively few who in any way comprehend the requirements and responsibilities attaching to church members. "We are members one of another," and "members of his [Christ's] body, of his flesh, and of his bones." The "church which is of his body" is composed of individuals, who are thus represented as a unit with Christ, and a part of his literal body—of his flesh and bones. A church of this kind answers to the prayer of Christ: "That they all may be one," "and I in them." "He that sanctifieth, and they who are sanctified are all one: for which cause he is not ashamed to call them brethren."

One in mind and heart, one in object and one in zeal to accomplish it—thus we have a church serving God with one consent, as one man, all lifting "with one shoulder," and loving God "with all the heart, and with all the soul, and with all the mind, and with all the strength." Christ is to be seen in every man, else he is a reprobate. The mind of Christ, the zeal of Christ, the interest of Christ, not in houses and lands, or for the things of this world, but for perishing sinners,—this must be taken up and exemplified in us.

A church like this is described as a "glorious church, not having spot or wrinkle or any such thing," "sanctified and cleansed. . . by the word." Christ lived by the same formula which he laid down to regulate the lives of others. He practiced the things he taught, which we should also practice. By so doing we may reproduce his

life in ours. How carefully Christ charged his disciples at the last to keep all his words: "If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings;" but here, as everywhere, he avers that he and his Father are one, and that the word which he spoke was the Father's word. He was in no way inculcating his will simply, but the Father's. (How foolish to speak of himself as being one with the Father, in the sense of being in exact concord with the Father's will, if at the same time he were going contrary to the expressed will of God, as some would try to make it appear, in the matter of Sabbath-keeping.) He prays to the Father: "Sanctify them through thy truth; thy word is truth." This word through which we are to be sanctified is a transcript of the living Word, and will animate us to be "living epistles." As we live by every word, and conform our lives to its precise teachings, applying the measure of the word to all our purposes, words, and works; we thus grow into the image and likeness of Christ, and partake more and still more of his spirit.

No one can claim to have the mind of Christ who does not make God's truth first and last and best, and the souls of men the object of his labors. The mind of Christ will stimulate a man to the sacrifice of life and all else, to save those appointed to death. We should follow on to know the Lord until Christ is formed within. The hour of emancipation and deliverance is at hand. Who will stand with the church of the 144,000 who are to be found without fault before the throne of God?

BURDEN-BEARERS.

BY EUGENE LELAND.
(Millington, Mich.)

PAUL says, "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. When we see others staggering under the burdens of life, a practical application of this text would require us to help them to bear these burdens of our own free-will. But when they see that their burdens are too heavy for them, it would be a misapplication of this text for them to shoulder their burdens off onto some one else.

Every one has a burden to bear, and a work to perform. (See Mark 13:34.) But no one has any right to take upon himself a work which it is not required of him to perform, and then, finding it too heavy for him, shuffle it off onto somebody else. It is the work of the minister to persuade people to be truly religious. It is the work of the statesman to require people to be civil. Each has his specific work to perform, each his sphere of action. The minister points to the promises and penalties which God has in store for the righteous and the disobedient. The magistrate warns against the pains and penalties which man can inflict. Now if the minister fails in his work of persuading people to be truly religious, what right has he to shoulder off this work onto the statesman? If the minister is truly a man of God, his work is done when he has brought to bear upon the people all the influence of persuasion which he can command; and he ought to be satisfied with his work, leaving the result with those for whom he has labored. But right here is where the trouble comes in. The minister is not content to leave the result of his work as the people wish to have it left, but he is determined to have it what he thinks it ought to be; and finding the burden too great for him, he shoulders it off onto the statesman. And then he ceases to be a minister of Christ, and assumes the character of a magistrate of the people.

This is precisely the work of the National Reformers. The Protestant ministry, finding that their preaching does not bring about better Sunday observance, propose to shoulder off their burden onto the legislators.

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.

CUMBERED ABOUT MUCH SERVING.

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some welcome secret may impart;
'Tis always in the time of deepest silence
That heart finds sweetest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

Well, God loves patience. Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself indeed;
But work that's done beneath the scourge of duty,
Be sure to that he gives but little heed.

Then seek to please him, whatso'er he bids thee—
Whether to do, to suffer, to lie still—
'T will matter little by what path he leads us,
If we in all but seek to do his will.

—Christian at Work.

"BY GRACE YE ARE SAVED THROUGH FAITH."

(Concluded.)

DISSATISFIED with herself and every one else, Esther started for prayer-meeting. There was a new minister in the desk, and after the opening hymn, he read texts from the Old and the New Testaments on the nature and effects of faith. "Faith," he said, "unites the dead and worthless branch with the living vine, and draws life and virtue from its vital stem. We cannot be justified before God by the works of the law which we have broken, for in so doing, we have unfitted ourselves for ever fulfilling its high requirements. Transgression weakens and defiles the nature, puts it under obligation it never can pay, plunges it into an abyss from which it has no power to escape. We are justified by faith in Jesus, our sacrifice and righteousness. He puts his own comeliness upon us, and we are accepted in the beloved. But while we are not justified by the works of the law, genuine faith will be made manifest by works of righteousness. 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, 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.' The natural heart is deceitful and desperately wicked. It is enmity against God. It is not subject to his law, neither indeed can be. So, then, those that are in the flesh cannot please God. The tree must be made good by the power of transforming grace, and then its fruit will be good.

"I have seen persons," continued the minister, "who have made the fatal mistake of thinking that they could be justified by their own works. Without a change of heart, without a change from the carnal to the spiritual nature, they have sought to do right. They have tied dead works to corrupt trees, that men might think they were living, fruit-bearing trees in the garden of God. But such works are an abomination to the Lord. The sin of self-justification is the most heinous of sins; for it counts the merit and sacrifice of Christ as unnecessary and unholy. But self-justification is, and can be, nothing but hypocrisy. The carnal heart breaks through every thought and deed of the life, the fruits of

the flesh appear,—pride, strife, emulation, bitterness, rebellion and uncleanness. Nothing less than the power of God can cleanse the leprous spots of sin. Is there any one here to-night whose life is destitute of the spirit of love, whose heart is carnal? My dear friend, Jesus waits to give you the spiritual nature, the divine illumination. His blood was shed for you. He hung on Calvary's cruel cross for you. His pierced hands, his wounded feet, his thorn-crowned head, his broken heart, his infinite love, are all for you. It was your transgression that nailed him to the cross, your enmity that brought the bloody sweat, that caused the withdrawal of the Father's favor, and left him to die alone between earth and heaven.

"O, have you been bearing around with you a weary, restless heart? Jesus invites you to come unto him and find rest. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' We can never merit heaven. Jesus, alone, is the Saviour of men. His merits only can be available for us, and O, they are available. Christ has promised to abide with us; and if he fills our souls, what fragrance will outflow! The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance. Is there any one here who desires to bear these fruits of peace? Speak out your desires, brethren."

Esther had listened with absorbed interest. Every sentence seemed like a lantern that flashed increasing light into her soul. She saw herself in all her obnoxious self-righteousness, her filthy rags. Her face was very pale as she rose to her feet. It seemed that some power outside of herself upheld her for that time of self-mortification. Her voice trembled, and the bitter tears dimmed her proud eyes. She did not see the congregation. She stood alone before God to make her humble acknowledgment of sin.

"My case has been described," she said, "and I thank God. I have never seen my heart before. Oh, how defiled and wretched I am! I have been trying to be saved by my own works, and simply from a selfish motive. It was not for Jesus's sake, not that he might see of the travail of his soul and be satisfied, not that his love and pain might be rewarded, but that I might be exalted, and rewarded because of my meritorious acts, that I have joined the church. I have been tying my dead works onto my corrupt tree. I have done the most grievous wrong to this church. I have handled sacred truths with unclean hands. I have taught in the Sabbath-school simply for approbation of self. Instead of teaching the children to be meek and lowly of heart, I have taught them pride, appealing to the love of praise and reward to stimulate them to learn their lessons, that they might be a credit to me. I have taught them the letter, but not the spirit of the truth, and without any thought of the glory of God. Everything has been for self. I laid aside my jewelry that I might do a meritorious act, and gain favor among you as a pious girl. My works of charity are only sounding brass and tinkling cymbals, there is no charity in them. I have no love for the poor, no sympathy for the oppressed. I neglected the work God had given me to do, to do what he has not committed to my hands. I have in my heart despised true piety, and esteemed myself above you all. I have been a hypocrite, a deceiver, a whited sepulcher." Esther's voice was lost in thick sobs of grief. The minister said, "Look right up to Jesus, dear child. He loves you. He knows all about it."

"Yes, I will," said Esther. "I'm sick and tired of the life I have led. I want his help, for I am perfectly helpless."

"He will help you;" he says, "Him that cometh unto me, I will in nowise cast out."

"I want his nature, his righteousness. I want to be a new creature. Won't you pray for me?"

When they knelt to pray, Esther's faith was like the faith of a little child. It was like the

faith of the woman who touched the hem of Christ's garment. His merit and virtue reached her soul. Her heart was filled with rest and joy. She loved everybody, and she had no thought but of her own need and Christ's fullness, as she sang,—

"Rock of ages, cleft for me
Let me hide myself in thee."
"Nothing in my hand I bring
Simply to thy cross I cling."

How sweet the plain old women looked! how dear the time-worn fathers! and how precious was everybody! She had looked upon them with a feeling of condescension, but now it seemed a grace in them to speak to her.

"I want to be buried with Christ by baptism now," she said, "and rise to walk in newness of life."

Esther put her arms around her mother, and they wept together. "I am better satisfied with this change than I was with the other," said Mrs. Briggs. Her brother noted her fervent love, and listened with eager interest to the story of Calvary from her lips. He found no more fault that it was like a funeral when Esther was around. She was the sunshine of the house and the neighborhood.

Before Monday she had visited all her school-friends, and with tears, confessed her mistakes and sins of the past. How freely they forgave her, and made confessions of their own wrongs to her!

"We've talked very hard about you," said one of her friends. "We've called you a Pharisee and a hypocrite, and everything that is hateful."

"And I've deserved all of it," said Esther, "and have nothing to forgive."

Now, it was her delight to visit the sick and those who needed help, to pour out her sympathy like precious perfume. The Bible was like a new book to her. It was full of rich utterances of love and favor, and revealed to her soul the character of her Heavenly Father. There was nothing irksome about the service of Christ. She found his yoke easy and his burden light. "O!" she said, "I have found him whom my soul loveth, and I want all others to know him."

"It is just as I hoped it would be," said Mrs. Briggs; "Esther has become a Christian with all her heart, and she is a power, through the grace of God, to win others to him." She no longer worked simply to win his favor, that she might be saved, but because it was her delight to please him. She found his commandments were not grievous. After so long seeking justification through selfish works, how glorious it seemed as she read that we are "justified freely by his grace through the redemption that is in Christ Jesus."

"What a mistake I have been making all through my life," said Esther to her mother. "I have always thought that religion meant in reality to give up everything,—that it was simply a kind of an emptying process,—but it's all the other way. All God asks of us is to give him our poor defiled hearts; and then he gives us himself, and everything else beside. It's just one tide of blessing from morning till night. Where sin did abound, grace much more abounds, and I can only praise God."

F. B.

—The best place to find companionship ought to be the home. The first duty of the father and mother is to furnish helpful companionship in the home. But there are many homeless people and many homes that are not educative, and no homes that can furnish all the education that our sons and daughters need. Where shall we spend our evenings? I grant that this question is more easily asked than answered, but it is easy to give the negative answer. Do not spend them in the bar-room, or with the loafers in the country store, or in the village post-office. If there is no literary life in the village, set some a-going. Find at least one companion who will read with you, then a second; three are enough to make a sympathetic circle.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

HOME MISSIONS.

GOD'S WAY OF ENLISTING MISSIONARIES.

God's plan has ever been to spread abroad the knowledge of his truth through the medium of his people. Whether the service has been performed willingly or unwillingly, the work has been required of them, and they have had to stand as witnesses to the people that the God whom they served is the true God. His truth, when trailed in the dust, has been elevated to its proper place again through the instrumentality of his people. When the truth has been sent to make conquests in the dark corners of the earth, God's true people have had to make the sacrifice, endure the hardships, brave the dangers, and then, most of all, perform the patient labor that secures the victory.

If we trace the dealings of God with his people, we shall find these principles plainly marked out in all their history. Abraham was chosen in an age of almost universal idolatry. The Lord designed, through Abraham and his posterity, to keep the recognition of himself and a knowledge of his truth alive in the earth. Abraham was chosen because of his unwavering confidence in God, and because he had that trait of character that would impress itself upon his posterity. He was the witness for God before the generation in which he lived. Through a famine, he was driven into Egypt, and while there, was brought in contact with the king in a way that brought the true God to the knowledge of the Egyptians. Again, he was brought before King Abimelech, with a like result. Later, Joseph was carried to Egypt through a peculiar chain of circumstances, in which God overruled. When he had been fully tested, and proved true to God and his law, Joseph was exalted by the Lord to a position where his influence could be felt by the king and all his subjects. Though the youngest but one, of all the sons of Jacob, he was perhaps the only one that could have been intrusted with so important a mission.

Still later, God brought out the Israelites from their bondage in Egypt by such wonderful works that his name was exalted above all the gods of Egypt. The fame of the wonders wrought by the God of the Hebrews in Egypt, at the Red Sea, and in the wilderness, went out before them, and the fear of him fell upon all the surrounding nations. This was but preparatory for what the Lord would have accomplished through his people if they had been true to him. His design was to make them a great nation, and through them exalt his name and his truth till they should be known and recognized by all the nations of the earth. But what they would not permit God to accomplish through them by their prosperity, he did accomplish by them in and through their adversity. They might have raised their light so high that all the nations of the earth would have been attracted to it, and the knowledge of God might have gone out from Jerusalem to all the world; but they turned their backs upon God, and despised their high privilege; and God compelled them, in captivity and bondage, to become witnesses for him among all the nations of the earth. In their captivity they were brought into the courts of kings, and through them the name of their God was magnified. Thus God's purpose was fulfilled through his people.

In the early days of the gospel, converts to it were gathered together at Jerusalem till they became so numerous that jealousies and strife began to spring up among them. This was not as God would have it. The gospel was to go to all the world—not to be confined to Jerusalem. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went

everywhere preaching the word." This is another illustration of the draft God makes upon his people to do missionary work when they fail to do the work he has given them to do willingly.

These incidents have been referred to, to show the plan upon which God deals with his people. They confirm the statement made at the beginning of this article, that God's plan has ever been to spread abroad the knowledge of his truth through the medium of his people; and they also prove that what his people will not do in prosperity they are driven to do in adversity. With these two principles before us, let us take a view of our own position as a people. We have committed to us the third angel's message,—the truth and work which will ripen off the world for the second coming of Christ. This message is to go to all people. This will call for light-bearers—true missionaries—in all parts of the country and in all nations of the world. God is raising up faithful men and women as witnesses for the present truth in all parts of the country, and more or less in all nations of the world. Openings in many fields are coming to our knowledge where faithful missionaries could go and find the soil already prepared for the truth.

A brother in one of the Southern States where laborers are few, exclaims in a letter, "O, where are the faithful, self-sacrificing missionaries that will locate in our cities and towns, and bring the third angel's message before the people, and become a nucleus around which those who accept the truth can gather, and be instructed till they become thoroughly established? Are there not those in ——— who could do this work, and help us out in these destitute fields?" This is almost like the Macedonian cry, "Come over and help us." We repeat the question, "Are there not those in our strong Conferences and large churches who have enough of the true missionary spirit to go out with their families and locate in cities and towns where the truth has not gone; and while supporting themselves by the labor of their hands, as Paul did, teach the truth to the people, and strengthen those who embrace it till they are strong enough to stand alone? Are there not those who could be valuable missionaries who at present are letting their lights go out under the glare of the greater lights around them?"

Will the people of God in this age hold back, till, driven to the work by the rod of chastisement, we shall be compelled to do it in adversity? or will we make the necessary sacrifices willingly, and do the work while yet we have peace?

DAN. T. JONES.

A LESSON FOR MISSIONARY WORKERS.

A CASE has lately come to my notice, which I will state for the encouragement of missionary workers. It has taught me to be more earnest in my efforts to interest others in the truth, and not to become discouraged if at first I do not seem to be successful. A sister from time to time sent the *Signs of the Times* and other reading-matter to a lady living in a town a few miles from her home. She wrote to the lady several times, but the answers she received were always full of objections and excuses. Often the sister was impressed to visit the lady, and talk with her; but she could not get courage to do so, and always found an excuse for not going. At last she became discouraged, and concluded that the lady had no interest, and it was a waste of time and means to continue the work longer. But recently the lady has written her from another State, and this is what she says:—

I was interested from the first, but would never own it. I had a desire to be a good Christian, and do God's will, but was afraid of being deceived, and led into delusion. Every paper, every tract, and every letter was read by myself and by my most intimate friends. We often spent hours in discussing different questions, and often from these friends did I get objections with which to fill my letters to you. I was determined to leave no stone unturned in order to settle my mind that I was right, and that this new doctrine was wrong; but all at once the papers, tracts, and letters ceased to come. I knew I deserved this, for my letters to you had not been kind; but I did wish to ask more questions and find

more fault. I then, for the first time, discovered that I was much interested. It was suggested to me that God had heard my prayer, and had removed the temptation to embrace error, which I was not strong enough to resist. So I tried to quiet my conscience, and in the busy scenes which followed in moving to another State, I for a while felt glad that I no longer received the papers and letters, and often used to think, "I will write a letter and tell this woman how glad I am that she has stopped troubling me, for now my mind is at rest." I had hardly become settled in my new home when a canvasser called, and I found that his book taught the same doctrine that had interested me. I could not resist the inclination to buy the book, and again I read earnestly. Out came all the old *Signs*, *Sentinels*, tracts, and letters, and with my neighbors I studied them. Now three families of us are rejoicing in the truth; and I write to ask you to work for the dear friends in your State, who were so much interested when I left.

MRS. N. H. DRUILLARD.

PREREQUISITES.

TRUE missionaries have the mind which was in Christ. God's Spirit is said to dwell in the hearts of believers; and, on the other hand, "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Whether we have the Spirit of Christ may be determined by inquiring whether we have that pure, peaceable, and humble mind which the Spirit produces and preserves in hearts where it makes its abode.

A divine influence will not render men haughty and turbulent, contentious and passionate, stiff and overbearing, but calm and serious, modest and teachable, mild and condescending. The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The apostle says, "The spirits of the prophets are subject to the prophets: for God is not the author of confusion, but of peace." 1 Cor. 14:32, 33. This observation the apostle makes to correct those who excused their disorderly conduct, by alleging that they were under the special operations of the Spirit of God. He would have them understand that a divine operation never produces confusion in the mind, or disturbance in the church of Christ; never renders men irrational in their conduct, or troublesome to their brethren; is never carried to such a height as to deprive them of self-command, and true Christian dignity. The Spirit of Christ operating upon the soul produces good fruits,—love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, and temperance. These are prerequisites to success, as missionaries for God.

The religion of Christ will make men humble and self-distrustful—not arrogant and vain. It will not dispose them to talk much of their own goodness; but to show out of a good conversation their works, with meekness of wisdom. It will not prompt the new convert or the youthful penitent to assume the office of public teacher and reprover, but will make him swift to hear and slow to speak. It will lead him to lay aside all guile and hypocrisy, all envy and evil-speaking, and to seek the sincere milk of the word, that he may grow thereby, and become useful in the Master's service.

Success in our missionary work depends largely on our possessing and manifesting amiable and engaging virtues, such as charity, peaceableness, humility, and meekness. If we are selfish, dishonest, contentious, haughty, rigid, and censorious, our pretended religion makes but an unsightly and forbidding appearance, however serious, devout, and godly we may sometimes appear to be. As we wish to promote the welfare of our fellow-beings, and lead precious souls to Jesus, let us walk worthy of Him who has called us to his kingdom and glory; let us study the things which make for peace, and defer to each other in cases of difference in opinion; let us contribute to the purity of the church by the holiness of our own lives; then may we be acceptable workers for God; and when the ransomed of the Lord shall return to Zion with songs and everlasting joy, we may be among that happy throng.

M. WOOD.

Special Attention.

SUNDAY NEWSPAPERS.

THE Oakland (Cal.) *Times*, in answer to a suggestion from a correspondent that the discontinuance of its Sunday edition "would be extremely gratifying to the moral and religious sentiment of the community," devotes a column to the statement of some reasons why it does not deem it expedient or necessary to do so. Among other things, it gives the following testimony on the connection between the issuing of a Sunday paper, and the work of getting it up:—

By way of preface, however, we will inform them that the bulk of the labor required in the preparation of a Sunday morning newspaper is completed before Saturday at midnight, and that it is in the preparation of the Monday issue of a morning paper wherein labor is most largely required on Sunday.

Just so. We presume the editor knew what he was talking about when he made this statement, and that what is true of the Oakland *Times* is true of daily papers in general. Yet we never hear any one advocating the suppression of anything except the Sunday issue.

One of the chief reasons for such an issue is stated by the editor as follows:—

As to the main idea involved—that at which our Christian friend is aiming—a few words of explanation, of apology if you please, or in self-defense of our course: We would have all our friends to know, be they Christian or otherwise, that the *Times*, in issuing on Sunday, does not desire to offend the moral or religious feelings of any person. Moreover, if we could be shown that an equal degree of satisfaction could be had by our patrons in receiving the news six days in the week instead of every day, we would gladly avail ourselves of the privilege of one day's respite in seven. Unfortunately for us, perhaps, no one has ever shown us that they actually did not desire the news of the day Sunday morning as well as on other days. On the contrary, it frequently occurs that there is a greater proportionate demand for copies of the *Sunday Morning Times* than the week-day editions.

The moral and religious sentiment of the community is not outraged by the issue of a Sunday newspaper, and the editors all know it. Were the Sunday paper discontinued, the sentiment of the average community would find vent in expressions of dissatisfaction, rather than those of thankfulness.

The suppression of the Sunday newspaper, therefore, would neither do away with Sunday newspaper labor nor affect directly the standard of religion in the community, the assertions of National Reformers to the contrary notwithstanding.

AN ORTHODOX VIEW OF SPIRITUALISM.

SOME utterances concerning modern Spiritualism made in the New York *Herald* by a prominent orthodox clergyman, R. Heber Newton, are worthy of mention. In answer to a request to furnish "an outside view of Spiritualism," he is reported to have said, among other things, the following:—

I have been a somewhat careful reader in the voluminous literature of Spiritualism. Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era, and this hard fact, when we ponder it well, is certainly significant. . . . Spiritualism is here, not as having come yesterday, and therefore being likely to go away to-morrow. It is no latest Boston craze. It is already, in its modern form, nearly half a century old. One cannot inquire among his friends and acquaintances without finding on every hand those who have been not only looking into it but have become silent converts to it. Where it is still unaccepted, a decided change of tone has taken place concerning it. Societies for psychical research are verily a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewilderment. Is this a case of the insistence of fact? or of the persistence of fable? Spiritualism is, further, vastly more than fifty years of age. Two thousand years ago the Roman civilization was familiar with our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances; knocks, voices, lights, flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits—these and other kindred phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar.

Despite the bad repute into which Mme. Blavatsky has brought occultism, the sacred books of India show that Hindoo adepts had systematized the art of mediumship ages ago. Spiritualism has been as wide-spread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindoos. . . .

Spiritualism claims, insistently or persistently, to be such a purposeful effort on the part of spirits to discharge a mission in the inspiration of a new religious revival upon earth. Spiritualism does, as a matter of fact, seem to substantiate the claims of its priests. It goes without saying that, if it be accepted as what it claims to be, a system of communication between spirits and men,—it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this basic faith of religion known to history. Spiritualism seems to bear out this claim of a mission in religion by the contents of its communications. The sneer that naturally rises to the lips of the reader, familiar only with the senile maunderings of the conventional message, does not conclude the case. As already hinted, there appears to be a higher Spiritualism in whose circles, if found, a candid student ought fairly to look for the real secrets of this mysterious movement. This higher Spiritualism seems to manifest the characteristics that ought to be found in a systematic movement, such as this claims to be. . . . In short, the higher Spiritualism appears to be liberalism in religion. It seems to be in most points one with progressive theology. . . . Spiritualism, in its modern form, has come at the time when, if it be what it claims to be, it is most imperatively needed. A tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres environing our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man; if ever those spirit spheres have brooded low above our world—surely the time has come for such blessed inspirations.

All of which shows how Spiritualism is working its way into the strongholds of orthodoxy and turning the minds of prominent ecclesiastics in its favor. Such words can scarcely be construed as other than eulogistic, and they are made the more significant by the source from whence they come.

A CONGRESS OF AMERICAN NATIONS.

SUCH a congress is about to be held in Washington, D. C., and seems likely to be a gathering of no small interest and importance. It will be the first congress of its kind, and its object will be to promote the common interests of the nations of the Western Hemisphere by the more intimate acquaintance of all, and a more thorough knowledge by each of the nature, resources, and aims of the others, as a basis for harmonious action. In this movement the United States naturally takes the lead, and will have representatives at the meeting from all localities within its borders. Representatives from other American nations will be present by invitation from the United States. It is possible that Chili may decline to take part on account of her still somewhat strained relations with other powers, but with this possible exception, it is thought that the representation will be complete.

After the congress is organized, it is intended to take the representatives of the southern republics on an extensive tour of the country, and to give them every facility to become thoroughly acquainted with its resources and its people. Such a thing could hardly fail to be beneficial in eliminating much of the prevailing outside ignorance which has been a hindrance to the maintenance of proper diplomatic relations with some of our smaller sister republics.

MARRIAGE AND DIVORCE.

THE special report on marriage and divorce made to Congress by Carroll D. Wright, Commissioner of Labor, embraces the periods between 1867 and February, 1889. The figures are serious, if not alarming. The increase of divorces, both actually and in proportion to the number of marriages, is so great as to deserve the serious consideration of moralists and statesmen. South Carolina is the State in which divorces are least frequent, not one being recorded in the years 1867 and 1868; in 1869 there were five, in 1870 only one, in 1871 there were seven, next year sixteen, and so increas-

ing to thirty-nine in 1878, in which year the maximum of divorce was reached. Illinois holds an unpleasant pre-eminence as the State in which the greatest number of divorces have been granted in the twenty-two years under review, and also as the State in which the proportion of divorces to marriages is greatest. Between 1867 and 1886 the divorces granted in this State counted as 36,072, against 15,355 for New York, and 25,193 for Indiana. In South Carolina one divorce is granted to every 133,359 marriages; in Illinois one to every 271, taking the year 1880 as a standard of comparison.

It is to be noted that the Central and Western States are far more prolific of divorces than the Southern and Eastern. Michigan had one divorce to every 403 marriages in 1870, and one to every 269 in 1880, and Virginia only one divorce to every 3,734 marriages in 1870, and to every 1,743 in 1880; while in Oregon there was one divorce to every 175 marriages. It cannot be denied that these are uncomfortable figures to reflect upon. They indicate a loosening of home ties and a neglect of home duties that augurs ill for the safety of society. They also suggest the need of reform in the divorce laws of most of the States. —*Inter Ocean*.

THE NICARAGUA CANAL.

WE give a few facts concerning this canal, of which a good deal is said in the papers, and which is likely soon to become an established fact. The entire length of it, from the waters of the Atlantic to those of the Pacific, will be 170 miles. For a distance of fifty-six miles, the canal will run through Lake Nicaragua. This lake is within sixteen miles of the Pacific, and this sixteen miles is the most difficult part of the route. A special advantage of the canal over that of Panama is that it is 600 miles farther north, and will thus save a sailing distance of 1,200 miles from New York to San Francisco. The climate also is free from the fatal fever that prevails on Panama, a special consideration both for the workmen and the passengers. The transit from sea to sea will require twenty-eight hours. The canal is to be from 80 to 120 feet wide at the bottom, and from 80 to 340 feet at the surface. It is expected that the work will begin at once.

THE WASTE OF WAR.

THE wars of European and American nations during the period from 1790 to 1880, or ninety years, destroyed 4,470,000 human lives; and \$15,235,000,000 of the proceeds of human industry. This is an average of 50,000 lives and of \$165,000,000 for each year of the period. This, to be sure, is but a trifle compared with the *rum curse*, but still it is a terrible waste.

The present standing armies of Europe contain 12,500,000 *men*, at an annual cost, if you include their possible productive labor, of \$2,355,000,000; and these soldiers are a constant menace to the peace of the world. Indeed, they are one of the most potent causes of war. What need would exist for forts on the borders of nations, or of bristling armies along their boundaries, if their intentions were just and upright? They are no longer required on the confines of cities, towns, counties, or of the States of a republic. —*The Christian*.

IF the following item (from the Princeton, Ind., *Clarion*) is truth, it certainly is what the *Clarion* names it, "A Nut for the Scientists."

A few days ago Mrs. Thomas Land, living in the suburbs of Carlisle, while sitting before her grate containing burning coal, observed something imbedded in a chunk of coal, and without stopping to think whether it might be of interest or value, took the poker and tore the substance out, which proved on examination to be an iron ring about one and one-half inches in diameter, and showed that it had been corroded by fire long ago. This coal was taken from the mine one-half mile north of Carlisle, at a depth of 211 feet. Is it not a mystery how this ring, similar to a ring used on the end of a common trace-chain, became imbedded in coal hundreds of feet under ground, which was formed thousands of years ago?

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 9, 1889.

URIAH SMITH, EDITOR.
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CO-OPERATION OF THE STATE.

THE fears of the American people in many quarters are beginning to be justly aroused to the danger of church and state in this country. In the case of an attempt to form such a union, it is well understood on which side the Catholic Church would cast its immense influence. At such a time, when it is necessary to the success of the scheme, that these fears should be allayed, it is perhaps significant that such paragraphs as the following are appearing in the Catholic papers. The *Catholic Mirror* of Feb. 2 contained this paragraph:—

It was never the policy of the church to invite the co-operation of the state in spiritual affairs. It certainly has never entered the mind of any American ecclesiastic to seek such aid from the Government to strengthen the hands of the church here. It has never been necessary to do so. The church is thoroughly able to discharge, unassisted, its offices toward mankind. There has never been any doubt existent in the minds of the faithful, of her ability to contest single-handed for the possession of men's hearts. And it is only through the citadel of the heart that men's minds can be converted to the faith.

It is hardly supposable that any one will fail to see through such a statement as this. The effort may be made to allay apprehension, by counting on confusion of terms; but the policy of the Roman Church is well understood. Of course it is not the policy of that church to invite the State to co-operate; what she wants of the State is to obey. She wants no division of authority or honors. She will hold the position of supremacy, and use all other forces as agencies to do her bidding. Such is the papal idea of church and state, and such a condition of things that hierarchy would bring about in this country if it had the power, and intends to do so, when it gets the power.

THE FUTURE OF THE NATION.

THE immediate future of the nation is in the hands of the rank and file of its young men of today. With them rests the nation's hope. As they develop, so will the coming state of society be. And what influence are these young men subjecting themselves to? What are they studying? What path are they pursuing?

The outlook in the line of these inquiries is not hopeful. We have statistics for one locality, which may serve as a sample for many others. A recent number of the *Springfield (Ohio) Republic*, makes a startling exhibit for the young men of that place; and that place is not probably worse than the average of other places.

The facts brought out in its report are these: There are in the city 141 saloons. A count was made one evening of the number of young men who went into five of these saloons in one hour, from 7:30 to 8:30 o'clock; and it was found to be 600. The names of the saloons and the figures were furnished by the secretary of the Y. M. C. A. of that city, and used by Dr. Helwig, in a sermon in the First English Lutheran church, of which he is pastor. The smallest number that entered any one of these saloons was 57; the largest, 183. How many must have visited the 141 saloons of the place! Grant that these were leading saloons and had the most patronage, still the others must have had some; and as there is no intimation that the evening was an exceptional one, and the report covers only one hour, it would be safe to say that these saloons must have averaged during the whole evening, at least 40 young men each; and this would give us 5,640 young men as patrons of the saloon, with all its blighting and debasing influences.

On the other hand, the census of the eight leading churches of the city was taken, and it was found that there were only 386 young men in the membership of these churches, only 225 more who, though not members, were attendants on religious worship; but out of the whole number only 173 who were active in church work.

In a communication to the *Christian Statesman* of March 24, 1889, from Louisville, Ky., J. M. Foster says:—

It is a lamentable fact that in so many churches they [young men] are conspicuous by their absence. Out of 7,000,000 young men in the United States, 5,000,000 never go to church; 95 out of 100 are not members; and 97 out of 100 do no work, and carry no cross for Christ. Where are the young men? There are 100,000 tramps in this country, most of them young men. A sheriff whose duty it was to look after the tramps, was asked, How many of them are young men? and he answered, "All of them." On a certain evening, 252 men entered a saloon in Cincinnati within an hour; 236 of them were young men. In New Albany, Ind., in one hour and a half 1,109 men entered 19 of the 76 saloons; 983 of them were young men. C. H. Yatman saw 62 young men enter a saloon in Newark, N. J., in five minutes. "In a city of 17,000 population, with 3,000 young men, 1,021, over one-fourth, entered 49 saloons in one hour one Saturday night." "In a city of 38,000 population, with 6,000 young men, on a certain Saturday evening, ten per cent of them visited seven of the 128 saloons.

This shows the fearful preponderance on the side of deterioration and degradation among those who are to shape the future. But the time is short. Let us work the more earnestly to save some.

FOR THE GOOD OF SOCIETY.

"Is it not right," so runs a very common question at the present time, "to enact laws which are for the good of society? Is not any arrangement which is for the good of society, entitled to the support of all good citizens? And if any one opposes laws which are enacted to this end, is he not an enemy of society? And is it not for the good of society that all should observe each week a day of rest? Even if the day chosen is not the Sabbath of the Bible, would it not be better that some day should be set apart and enforced by civil enactments, than that there should be general lawlessness in society in this respect?"

This plea is urged with a good deal of apparent honesty, and the proposition looks quite specious at first sight. But before we decide in its favor, an important distinction should be well considered. And that is this: God has some ordinances and arrangements calculated for the good of society, the control of which he reserves exclusively to himself, and which, so long as they are left in that control, and legitimately used within the sphere of the influences he has provided for their maintenance, operate for the highest well-being of individuals and communities; but which, if man with his lack of spiritual discernment, and his bondage to prejudice and passion, should attempt to intermeddle with, would immediately tend, not to the good, but to the worst injury of society.

To illustrate: God commands all men to repent, believe, and be baptized, in other words, to become earnest and sincere Christians, unite with the church and practice all its ordinances; and every one must admit that it would be for the highest good of society, if all people, under the operation of the Spirit of God, would come into just this position.

Here, then, is something which is for the good of society. Would it not be right, then, to enforce this by law?—Undoubtedly so, if it is right to enact laws to enforce everything which, in its original design, is for the good of society.

But let men undertake to enforce this by law, and what would be the result?—The church would be turned into a whited sepulcher, fair perhaps without, but within full of rottenness and dead men's bones, and the ghastly religious tyranny of the Dark Ages would again appear to curse the world.

Just so in the matter of Sabbath-keeping. If all men would obey God in this respect from conscientious convictions of duty, and a desire to do his will, it would certainly be for the good of soci-

ety; that is, society would be better in this case, than it would be if it were otherwise. But let blind human laws endeavor to enforce uniformity in this respect, and what would be the result?—1. Discrimination would necessarily be made between those who differed as to the day; 2. The rights of some would be outraged; 3. The law would make no change in the practice of any except such as were opposed or indifferent to the Sabbath institution, inasmuch as all who kept the day from conscientious motives would do so without the law; but to compel a man to appear religious who is indifferent or hostile to religion, is to debauch his moral nature and transform him into a hypocrite; this would be the only fruit of such a law, except the gratification which would be felt by religious bigots in whose interest the law would be enacted, to see others compelled to conform to their notions in the matter. But to compel one person to conform to, contribute toward, or suffer for, the religion of another to which he is either indifferent or hostile, is religious tyranny; and tyranny is never for the good of society.

CONFIRMING THE COVENANT.

A CORRESPONDENT asks: If the words, "Will," "Covenant," and "Testament," mean the same thing, how did Christ and the apostles preach the new covenant three and a half years before the crucifixion, if a will is not of force till after the death of the testator?

Ans.—It was necessary to instruct the people in regard to the new covenant before they would be ready to enter into it when the time should come for its ratification. They must be made acquainted with its principles and provisions, and understand its requirements. Then they could understandingly take upon themselves its obligations. This preliminary teaching was what Christ was engaged in giving previous to his death. The formal acceptance of the covenant was made by the twelve, representing all who had embraced the doctrine of Christ to that time, when they partook of the bread and wine, symbols of his body which was soon to be broken, and his blood which was to be shed, on the cross, in ratification of the covenant. For three years and a half more the apostles confined their offers of the blessings of the new covenant to the Hebrew people. Thus the covenant was confirmed with them for one week (Dan. 9:27), when that people, by their incorrigible rejection of Christ, were set aside, as having any peculiar relation to God, and the gospel proclamation went forth indiscriminately to all the world.

HARD ARGUMENTS.

A CORRESPONDENT of the *Christian Statesman*, writing from the Senate-Chamber, Sacramento, Cal., Feb. 21, 1889, states some interesting points in connection with the efforts made during the past winter to revive the Sunday law of that State. The defeat of the law was so overwhelming, that it was denied even a second reading, by a vote of 22 to 13. Concerning the causes which contributed to this result, he gives quite an extended notice of the S. D. Adventists and their position, in which our readers will be interested. He speaks as follows:—

The best organized and most consistent opposition to this work is that of Seventh-day Adventists. They present their arguments in a way that commends them to the minds of many men. The following conversation illustrates the arguments they use:—

Ques.—"Why do you Adventists so strenuously oppose the passage of laws against allowing saloons, prize-fights, gambling-houses, etc., to be conducted on Sunday,—take the present bill for illustration?"

Ans.—"We don't oppose closing them up on Sunday. Close them up every day in the week, and then they will be closed up on Sunday."

Ques.—"But isn't it a partial victory to get them closed up one day in the week?"

Ans.—"No; not any more than it would be to have a law against murder or stealing on Sunday. A law stopping them only on Sunday is a law tacitly admitting them to be all right on other days. It gives these places that ruin our children an appearance of respectability—an apparent sanction of the law—and it makes them

worse than they were before. It is on the principle of high license—one of the Devil's most delusive traps."

Ques.—"But do not Christians have a right to be protected in their worship on Sunday?"

Ans.—"Most assuredly they have. We have no Sunday law in this State now, yet Christians are protected in their worship. It was only the other day, as you know, one man in San Francisco was sentenced to an imprisonment of fifty days, and another to an imprisonment of thirty days, for disturbing a meeting on Sunday. Laws should protect all in their religious observances, but compel none."

Ques.—"But why do you oppose Sunday laws when Sabbatarians are exempted?"

Ans.—"Because a person has a right to refrain from resting just as much as he has a right to rest. We are opposed for the same reason we would be opposed to laws compelling everybody to worship Christ, except those who conscientiously worship some other deity. Laws cannot of right interfere with an individual's rights, either positively or negatively. The infidel has a right to life, liberty, and the pursuit of happiness, just as much as the Christian. Says our Constitution: 'All men are created equal.' I wouldn't ask for an exemption clause. If the laws are right, it is wrong to exempt. There should never be an exemption made to a just law."

These are the arguments that have to be met. The Adventists are just about as obstinate as the traditional Quaker; and their views on religious liberty are quite similar. An Adventist would go to jail and stay there indefinitely, before he would pay what he considers to be an unjust fine. These facts and arguments are partially responsible for the course just taken by the legislature of California.

While he states that these arguments are to be met, it is noticeable that he suggests no way in which to meet them. We wait with interest to hear their answer.

HOW THEY DODGE.

ONE of the secretaries of the National Reform Association reports one of his meetings in the *Christian Statesman* of March 14, 1889, in which he says:—

An opportunity was given to ask questions. A student asked: "Would not the enactment of a national Sabbath law oppress the conscience of those who keep the seventh day?" It was answered, "We have Sabbath laws already in every State in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the nation fall into line with the States."

We would like to ask the questioner how much light he received from this answer in reference to his question. The question struck at the principle involved in all Sunday laws. Would they not oppress the conscience of the seventh day observer? or, to extend the question, of any who do not choose to keep Sunday, seeing no moral obligation in it? A Sunday law is designed to make somebody keep Sunday who does not wish to; otherwise there would be no need of a law: for the practice would regulate itself without any law; as all who wished to keep Sunday would do so anyway. And all the light we get on this principle is, Oh! we have laws now in all the States but one, and would not think of giving them up, but want the nation to fall into line, and superimpose another law on top of these.

The question still remains, Would such a law interfere with any one's conscience? The fact is, some of the State laws have shamefully interfered with the rights of conscience, and are doing so still; and this writer wants the nation to do the same thing; and this is the curious dodge he resorts to, to divert the mind from the vital point involved in the query.

THE GRACE OF PATIENCE.

THERE are many scriptures which highly commend the grace of patience, and exalt it to a position of the greatest eminence. Perhaps no other grace is spoken of more highly. The exercise of it produces the most important results. Saith the Scriptures, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. Surely if the work which patience will accomplish in us, if fully exemplified, will make us "perfect and entire," so we shall have need of nothing more, it certainly cannot

well be overestimated. But to have this "perfect work" of patience, we must clearly understand what it is. Webster defines it as, "1. The quality of being patient; the suffering of afflictions, pain, toil, calamity, provocation, or other evil, with a calm, unruffled temper; endurance without murmuring or fretfulness. 2. The act or quality of waiting long for justice or expected good without discontent. 3. Constancy in labor or exertion; perseverance." He defines "patient" as "bearing; enduring; suffering with weakness and submission; sustaining pains, trials, or the like without repining, murmuring, or fretfulness; bearing up with equanimity against that which is calculated to trouble, to distress, to depress, etc.; calmly submissive; constant in pursuit or exertion; persevering; calmly diligent."

These definitions are very clear, and forcibly express the meaning of this term. Patience, then, implies perfect self-possession,—the command of one's own spirit. It must be evident that the thoroughly patient man is the conqueror of circumstances; he has the mastery of himself; whatever evil may attack him which would have a natural tendency to throw him off his balance,—unpleasant feelings, moods, temper, distressing circumstances, unjust treatment, and criticism, abuse, injustice from friend or foe,—not only cannot swerve him from his course, but cannot ruffle his spirit. He possesses an inward power to triumph over the evil within and without. He is the greatest of conquerors. He has conquered himself. "He that ruleth his spirit" is better "than he that taketh a city." Prov. 16:32. He never desponds, never weakens in his integrity, never becomes petulant, fretful, peevish, angry, or morose. In the midst of distressing afflictions, he has the power of self-possession, so that he can as calmly view the actions and motives of others as though in the height of prosperity. His feelings are not disturbed so that he cannot weigh all matters justly. All this victory is implied in Christian patience.

Is it any wonder that one who possesses this grace in its fullness is "perfect and entire, wanting nothing"? He has reached the highest state attainable in human life. But in saying this, do we not exalt it above other graces which inspiration places at the very height of excellence, such as faith and love?—Not necessarily. The fact is that the grace of patience cannot be obtained without the constant exercise and exemplification of both these, as well as other most valuable graces. Patience combines many of these. It is a composite grace. No person can develop true Christian patience by human power alone. Its root is love, a plant of heavenly origin. That love is drawn to the soul by living faith in God. Patience is a manifestation of trust and confidence in God and his promises, and faith is an ingredient always in them.

Humility is most necessary in order for us to possess true patience. The egotist and selfish man is never a truly patient one when his pathway is crossed. When self is emptied out of the heart, as it always is when we possess true humility, a place is made for the Spirit of God to enter. Living faith calls down the blessing into the heart; then heavenly love springs up and flourishes; then we can be truly patient, and bear what our Heavenly Father permits to come upon us. We do it for his dear sake. The peace of God enters, and earthly troubles seem small indeed while we possess and enjoy that boon,—that precious, heavenly gift. The more of God's blessing we enjoy, the more true patience we can exercise. This seems to be the divine method of working.

But how is this most important grace to be obtained and increased? We are conscious of a lack of it, and doubtless much desire its greater fullness. Let the inspired word answer: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:10. "My brethren, count it all joy

when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." James 1:2, 3. "We glory in tribulations also; knowing that tribulation worketh patience." Rom. 5:3.

How joyfully these inspired writers—men of the deepest Christian experience—speak of trials, tribulations, infirmities, reproaches, temptations, and distresses, for Christ's sake. These are the most painful experiences it is possible for human nature to endure. Yet they rejoiced in them, counted them all joy,—yea, *gloried* in them. It would be difficult for language to express a higher degree of satisfaction, yea, of exaltation, than these terms convey. And what for?—Why, for the *privilege* of these experiences. It is hard indeed for human nature to appreciate the feelings thus expressed. They seem strange, unnatural, unaccountable. They are the very last experiences we should naturally choose for ourselves. Yet these men were of flesh and blood and nerves, like other men. Distresses caused them just as much suffering; persecutions were just as painful; infirmities were as hard to overcome; and temptations as difficult to resist. Yet they took "pleasure" in them, "counted them all joy," and "gloried" in them. It is impossible to account for their sentiments except upon the supposition that they esteemed patience as of the highest possible value. They preferred to endure these painful experiences, yea, longed to do so, if they might gain the self-control which patience brings. Patience is followed by other precious graces. It brings with it experience and hope, and the clearest evidences of God's love. Rom. 5:3-5. It qualifies us to live a pure and exemplary life in this world of change and turmoil.

But *how* do tribulations and distresses work patience in our characters? The real Christian, who desires above all things to serve his Lord acceptably, will seek ever to imitate Christ, who is his pattern and example in all things. When all is pleasant, and his pathway is strewn with pleasant things, he finds it comparatively easy to be kind, even-tempered, cheerful, and faithful. He sees little need of greater attainments. He fancies himself a good Christian. Is he not patient, calm, and full of courage? While things remain in this condition, the Lord sees little opportunity to make him realize his need of more grace, so that he will make effort to obtain it. He will be likely to remain in an easy, self-satisfied condition. The heavenly husbandman sees that the field needs breaking up, mellowing, and the shrubs require pruning, to bring the best results. There comes a change. Dear ones are called away; friendly associations are broken up; the false prop of worldly prosperity is knocked out. The friends of more prosperous days, who spoke so fairly of their affection and esteem, now seem to take little interest in us; feebleness and wasting sickness sap our strength; our good name is attacked; and in a little time all seems changed. How different appears the face of everything. The heart is heavy, and aches with anguish. It would almost seem that bright hope had flown away forever; we query, Shall we ever feel as we did before? Can we again find joy in anything? Can we carry our burden of sadness the long weary months and years of the future? How somber life seems! How dreary even the sweet face of nature! We notice impatient, fretful, even vindictive feelings rising in our hearts. Possibly envious, jealous feelings may seek expression. We are tempted to think that even God has forsaken us. It requires an effort to refrain from murmuring and finding fault with even our best friends. What is the matter? Oh, nothing more than this: Providence has wisely changed our circumstances and experiences, to show us a chapter in our own hearts which we did not realize was there. We are really the same persons we were in prosperity, only our circumstances have changed, and all is now unpleasant that was before agreeable. Now, as these hidden evils come to the surface so that we can see them in our

own hearts, what shall we do? If we really love God with all the heart, we shall seek for his grace as never before. We shall plead mightily for divine aid to gain a victory over self. We shall put a clasp upon our life and heart, that we may press back every murmuring, complaining thought or word. We shall try to realize our utter weakness and unworthiness in his sight when left to our poor human strength. Then, with living faith we shall believe he careth for us, because he says he does, and has shown his infinite, immeasurable love by dying for us. We shall cling to Christ as our only hope, knowing that his love will never fail us. Though friends may have grown cold, he never has. He is always the same, "yesterday, to-day, and forever."

And then how precious is the experience which follows! All alone, perhaps hidden from mortal view, we gain his blessing. Our eyes swim with tears. Our heart is tender. Our Lord is precious indeed. Then how little all these earthly troubles seem! While our hearts are full of the peace of Heaven,—“that peace that passeth all understanding,”—we feel we can bear anything for his dear sake. We can then overlook easily any little slights of our friends, or passing discouragements. They are allotted to us in life to test us, and to try our faithfulness. Our friends may not have realized that their course had changed, and caused grief. Really, it was better for us that they pursued the course they did. It has driven us nearer to the Lord. Now we have an experience truly valuable to us, with which to help others. Thus tribulation worketh patience. The thorough knowledge of these facts led the inspired writers to value even the evils of pain, trial, and distress, because a means of such great good to them.

But it is right here that the Christian is tested. While tribulation worketh patience to the true disciple, it often works *impatience* to the half-hearted. Dear brethren and sisters, let us never despise God's chosen agencies to perfect character. They are all right,—*just right*. When we view things correctly, we shall highly prize, as the apostles did, these painful experiences, varied and peculiar, which have enlarged our spiritual vision, chastened and subdued our natural passions, cooled our fiery spirits, and made us meek, tender, patient Christians. It is a great triumph in heavenly warfare to reach that position in which charity “beareth all things, believeth all things, hopeth all things, endureth all things.” It is a grace that “never faileth.” This experience is simply possessing a sufficient amount of the blessed love of God in our hearts to enable us to be fully patient. It is the love of God alone which enables us to possess the soul in patience. Patience and long-suffering are precisely the same,—the fruit of the Spirit of God. We can no more develop the fruit of patience in the soul without unpleasant experiences than we can raise a large crop and never till the soil. The highest tillage ever brings the best returns.

To choose for ourselves a life of pleasant experiences is to be satisfied with a small amount of grace, but little ability to do good to others,—a meager conception of God's love, a weak, barren experience in divine things. Human nature is too self-caring, too self-satisfied, takes too self-complacent views of its own goodness, to ever see the necessity of reaching out after divine grace without the stimulus of sorrow. No one can properly judge of his own real condition till brought into distress.

“Tried is the gold that the brightest will shine;
Bruised is the vintage that yieldeth the wine.”

Sorrow in the soul begets patience, tenderness, human sympathy, and ability to appreciate others' woes. The most eminent servants of God, Abraham, Joseph, Moses, David, Daniel, and Paul were men who had passed through great sorrow. Christ, above all others, suffered, being tempted in all points, that he might know how to appreciate the wants of others.

The patient man is the truly brave man. True courage is not of the fiery, frothy, boasting sort. It knows how to endure all things for conscience's sake. When it feels it is right, it looks not to see how many will side with it or take the opposite view, but looks to God alone, to the true principle of his righteous government,—anchors to the Eternal Rock, and there abides. It makes no noise, no fuss about it, but quietly waits in patience God's own time of vindication.

As a people, we need more patience. How little of it do many of us possess! We are easily excited or thrown off our balance, given to petulance, fault-finding, murmuring, anger, and impatient of being questioned or crossed. But should we be so? What does the angel mean when he says, “Here is the patience of the saints”? Is not the third angel's message to develop the most patient people who have ever lived? Are not their circumstances to be the most peculiar, trying, painful, and soul-testing of any? The Scripture speaks of our time as one requiring special patience. “Be patient therefore, brethren, unto the coming of the Lord.” “Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” James 5:7, 8. “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” Heb. 10:36, 37. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly.” Rev. 3:10, 11.

How important, then, is patience to those living just before Christ comes. We need to cultivate it. We need God's blessing, that this fruit of the Spirit may be borne. Do we not also need the experiences of affliction, tribulation, and trial, which give occasion for its exercise, and which work patience within us? “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” G. I. B.

Bowling Green, De Soto Co., Florida.

AN APPEAL FOR THE ENGLISH SABBATH.

In a recent number of the *Contemporary Review*, an English journal, Mr. Francis Peek makes an appeal “to all who value the Sabbath, either as a day of rest and social enjoyment, or as a day of worship and spiritual culture,” to unite in endeavoring to surround it with greater legislative safeguards, and so prevent its becoming a day of toil or amusement. Following the National Reform theory in this country, he turns to the “ideals,” as he calls them, of the early Israelites, of the later prophets, and of Christ, and urges Parliament, as a step towards the realization of those typical Sabbaths, to enact that no public servants, including the police; no railway, tram-way, nor bus men; and no persons employed in licensed places of refreshment, shall be required to work more than six days out of seven; and that, as far as possible, the day of rest shall be on Sunday.

This is a mild demand as compared with those of the National Reformers in this country, but public sentiment in England is not yet prepared for such strong demands as are made here; and, considering that the aim which prompts it is the realization of the typical Sabbaths of ancient times, it may safely be considered as but the prelude to something stronger. Those longed-for Sabbaths could not be brought back by such an enactment, and it would accordingly be necessary to follow it up with others, or stop far short of their cherished aims. This is one of the cardinal principles of the National Reform movement. It begins with very moderate demands; but as Mr. Crafts said, it “wants more,” and continues to ask for more so long as it sees anything incomplete in the establishment of its ideal system of National Christianity.

L. A. S.

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.

LABOR.

BY ELDER L. D. SANTEE.

(Livingston, Ill.)

“Son, go work to-day in my vineyard.” Matt. 21:28.

With its long thought my toiling brain was weary,
My pen held idly at the close of day;
Without, the wind was shrill, the eve was dreary,
As in the solitude I knelt to pray.

For all my toil had seemed but thankless labor,
My efforts wasted, made for others good;
My earnest words to worldly friend or neighbor,
Seemed all in vain, or poorly understood.

And so I knelt, feeling so weak and lowly,—
Feeling how thankless had my life-work been,
Praying to God, the sinless and most holy,
To give me strength, and keep me pure within.

And then it seemed that from some unseen spirit—
Some gentle presence—came the words to me:
“Thy prayer is selfish, thou no crown dost merit,
T'is thine own sorrows that have troubled thee,

“While all around thee groan the sick and dying,
On every hand are sad and weary eyes.
Up, then, to labor; be not idly crying,
For love of self hath prompted all thy cries.

“Lift up the bowed, undo the heavy burden,
Feeding the hungry bread sent down from God;
Repeat the story of his love and pardon,
And scatter flowers where weary feet have trod.

“Nor weakly bow in thine own desolation,
Brooding o'er thine own sorrows and thy loss,
But follow Him who trod for thy salvation
The winepress lone, and died upon the cross.

“All, all around are souls in darkness lying,
Grieve not that joys from out thy path are riven;
Go with the name of Jesus to the dying,
And thou shalt find a rich reward in heaven.”

The sweet voice ceased, the silence was unbroken;
Without, the wind and darkness covered all;
But in my spirit still remains the token
That I must labor at the Master's call.

Now, not for self I ask for life-ways pleasant,
Not for myself to wear love's diadem;
For souls unsaved with me are ever present,
My labor and my prayers are now for them.

NORWAY AND SWEDEN.

It has been some time since the readers of the REVIEW have heard anything from me; yet I have not been idle. At the last General Conference, it was decided that I should go to Norway, and after counseling with the brethren, it was thought best for me to leave as soon as possible. After the General Conference, I attended the mission school at Minneapolis, which closed Dec. 23. It was a great privilege for me to have this time for study with my brethren and sisters. After the close of the school, I once more visited some of the Scandinavian churches in Minnesota. We had often been strengthened by considering the word of God together, and we were also much blessed this last time.

Jan. 10 we (myself and family and sister Laura Borgen) left Minneapolis for Europe. It was sad to part with our kind friends, but the hope that we should meet again at the coming of our Saviour, enabled us to bear it. O blessed hope, what would life be without it! We stopped several days on the way, at the following places: Chicago, Battle Creek, and New York. At the last-named place we had the privilege of meeting sister White, Elds. White and Haskell, and other dear brethren, which encouraged us much. January 26, we went aboard the steamer “Hekla,” of the Thingvalle Line, and soon the blue waves were between us and America. In my thoughts I went back to the time when I first crossed the Atlantic Ocean, about nineteen years ago; and as I thought of God's mercy and loving-kindness to me during all these years, I was led to praise him, and renew my promises of consecration and faithfulness.

We had a good voyage, considering the time of the year. The weather was quite good except the last two days and nights, when the sea was rough. Our accommodations were good, and much kindness was shown us. There were but few passengers, but we distributed a good deal of reading-matter both to them and to the sailors, which was received with thankfulness. We sailed directly to Christiania,

arriving there the 9th of February, having been on the water just two weeks. Several brethren and sisters met us at the dock, and took us to Bro. O. A. Olsen's home. We were glad to get ashore, and to be among brethren, and thankful to the Lord for his care over us during the long journey.

Many things seem strange to us here. House-rent is high, and fruit also. The mission-school had been in session about a week before we came, and we were much encouraged by seeing so many young persons from different parts of Norway and Denmark trying to fit themselves for greater usefulness in the cause of God. The main points of our faith were quite thoroughly investigated, and the Spirit of God made the truth very clear and interesting. Thanks be to the Lord, who has blessed the efforts of his servants and planted his truth in Scandinavia. March 3, I went with Eld. Olsen to Stockholm, where a mission-school was started immediately. From twenty to twenty-five persons attend the school more or less every day. Brn. Erickson and O. Johnson assist in giving instruction. Two hours and a half are devoted each day to the study of the Bible, and we have already received many blessings therefrom. All are of good courage, and we believe the cause will prosper, both in this and in the other Scandinavian countries. We earnestly hope that our brethren in America will remember us in their prayers and also by their means. The Conference is to be held here next week, and we expect Eld. Haskell will be with us. My address is Akersgaden 74, Christiania, Norway. L. JOHNSON.

March 17.

OHIO.

BLOOMINGTON.—We began meetings at this place March 8, and closed March 25. About twenty-five meetings were held. Three started in the service of the Lord, and three were buried with the Saviour in baptism. The Lord seems to be impressing the hearts of some who have not yet begun to walk in the way of his precepts. We are much pleased with the little company here, and feel that they have talent which the Master can use, if properly consecrated, for the advancement of his work.

O. F. GUILFORD.

E. T. RUSSELL.

ILLINOIS.

LOVINGTON, MOULTREE CO.—A series of meetings was begun at this place on the evening of March 12. I have dwelt mostly on practical subjects for the benefit of the church, speaking on spiritual gifts, health reform, tithing, and kindred truths, that pertain especially to our time. The weather has been pleasant, and the attendance good. Eighteen discourses have been given. I leave the church much strengthened and encouraged. The desire was unanimous to be in harmony with the body, and to hold up the hands of those who are at the head of the work. There is a good degree of union among the members of this church, and I believe they will exert an influence for good on those around them. At a business meeting, they voted to deed their church building to the General Conference. An effort was made to raise the interest in the tract and missionary work. May the Lord bless this dear people, and impress upon their minds that spiritual strength is developed by working for Jesus.

L. D. SANTEE.

INDIANA.

BOGGSTOWN, SHELBY CO.—After our good State meeting at Indianapolis, I came to this place and began a series of meetings Feb. 21, continuing them until I had given thirty-two discourses. Our people here are quite well blessed with the things of this world, and are quite liberal toward the cause of God. They have a very nice meeting-house in which to worship, and to all outward appearances one might think the truth quite popular here. But not so. I do not think I have ever seen the people of a community more determined not to hear. For the first ten days the attendance of those not of our faith was small; but before the meetings closed, the house was well filled, some coming who had declared they never would step inside of the house. Some promised to obey; one united with the church, and others will be baptized soon.

I am more and more convinced that even the most objectionable doctrines we preach can be so arranged and presented that they will not give offense. Our brethren and sisters here are very much encouraged to know that their friends and neighbors

are becoming willing to hear the truth; and as we see them rejoicing in the truth, we are made to rejoice also.

J. M. REES.

SYNOPSIS OF THE PROCEEDINGS OF THE GENERAL CONFERENCE COMMITTEE.

A SESSION of the General Conference Committee was held in Battle Creek, March 11-27. Five members of the Committee were present: W. C. White, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, and Dan. T. Jones. As some of the questions considered will be of general interest, we will give a synopsis of the proceedings to the readers of the REVIEW.

Whereas, It is necessary in order to carry forward our special work, that we have a corps of workers educated and trained for their work, and who, in turn, can train others; therefore,—

Resolved, That we approve of the plan of holding institutes of from two to three weeks in length, in different sections of the country, for council and instruction, and for the spiritual interests of our workers; and that we supply these institutes with help in the following lines of work: 1. Counsel in business and financial matters; 2. In the consideration of plans and methods for future work; 3. Instruction in different lines of practical work, such as the duties of church officers, the relation between religion and the State, the study of Bible doctrines, etc.; 4. In labor for the spiritual interests of those present, and instruction in that line of work.

It was moved that F. E. Belden be requested to attend the institutes held this spring, and to divide his time as follows: Chicago, April 5-15; Minneapolis, April 16-30; Chicago, May 1-10; Kansas, May 12-21; Pennsylvania, May 22 to June 4.—Carried.

The committee appointed to consider the request of the Washington council relative to the organization of a new Conference, made the following report, which was adopted:—

We recommend, That a Conference be organized, composed of Long Island, the seven lower counties of New York, New York City, New Jersey, Maryland, Delaware, and the District of Columbia.

Until the organization of this Conference can be effected, we recommend that the following Executive Committee of five be appointed by the General Conference Committee to take charge of the work in this territory: J. E. Robinson, Chairman; T. A. Kilgore, Treasurer; J. W. Rambo, W. H. Saxby, D. E. Lindsey; and that A. L. Wright act as Secretary.

We further recommend, That the General Conference Committee request the New England Conference to relinquish Long Island, Staten Island, New York City, and New Jersey; and that the New York Conference relinquish the counties of Rockland, Westchester, Orange, Putnam, Sullivan, Ulster, and Dutchess, to be incorporated into this new Conference.

We recommend, That all city missions within the limits of this new Conference be made canvassing stations, and conducted on the self-supporting plan.

We recommend, That Eld. J. E. Robinson locate in Washington as early as his health will permit, and that a minister be located in Brooklyn.

It is recommended by your Committee that all tithes within this territory be paid to the treasurer of this committee (T. A. Kilgore) after April 1, 1889; and that in view of the weak financial condition of this field, the General Conference pay the wages of the ministers located in Washington and Brooklyn; and further, to aid in making the canvassing work successful in this field, that provision be made for holding a canvasser's institute immediately after the Pennsylvania camp-meeting.

We recommend, That the house now occupied in Brooklyn be leased again for the coming year, and that each person occupying it be charged a reasonable proportion of the rent; and that the General Conference pay one-half of the loss on rent, above that which is paid by the regular workers.

D. T. JONES,

A. T. ROBINSON,

R. A. UNDERWOOD,

} Committee.

It was voted that the president of the N. E. Conference, Eld. A. T. Robinson, be appointed to attend to the leasing of the house in Brooklyn, and to manage the business there till the committee appointed over that field is notified, and ready to take the management of the work.

Whereas, The Pennsylvania Conference Committee requests that Eld. J. S. Shrock be permitted to remain in that field, and as this is in harmony with Eld. Shrock's wishes; therefore,—

Resolved, That we release Eld. Shrock from General Conference recommendation No. 18, and recommend that Bro. Julius F. Boettcher go to Germany in his place.—Carried.

Moved, That we recommend brother and sister Klein to go to Europe, and labor in Hamburg till the way opens for them to engage in the work in Russia.—Carried.

Moved, That we recommend sister H. Ohm to con-

nect with the mission to be opened in Hamburg as a Bible worker.—Carried.

Letters were read from Eld. Huffman, of Georgia, and from Eld. Hill, of Mississippi. A brother has been indicted in Georgia for working on Sunday. His trial will come off in August. In Mississippi also the Sunday laws stare them in the face. They ask for counsel. The matter was referred to a committee, which subsequently reported as follows:—

We recommend, 1. That in the case pending before the courts in Georgia, a defense be made, and the best counsel employed that can be procured; and in case an adverse decision is rendered, that it be carried far enough to test the constitutionality of the law. 2. We advise that a competent laborer be sent there to present the Bible doctrine of the Sabbath, and the relation of civil government and religion while the trial is in progress.

The report was adopted.

Voted, That the General Conference Committee request the Pacific Press to furnish New England with matrices or plates of the *Sentinel*, and allow the publication of a New England edition at South Lancaster.

Moved, That we recommend Eld. E. W. Farnsworth to spend eight or nine weeks in Battle Creek to assist Eld. Smith in his College work, and to labor for the Battle Creek church.—Carried.

Voted, That the States of Georgia, Florida, and South Carolina be united together under the name of the South Atlantic Mission Field, and that M. G. Huffman, C. F. Curtis, and L. H. Chrisler be a committee for counsel in that field.

Voted, That we recommend all Sabbath-keepers, whether they be ministers, canvassers, or lay members, within the territory of mission fields, to pay their tithes to the treasurer of the General Conference or to such persons as may be appointed to act as treasurer of their respective fields.

Voted, That Bro. C. M. Kinney go to Louisville to labor, provided the colored brethren there are willing to co-operate with him in his work, and to assist him financially as far as they are able to do so.

The following recommendations in reference to Montana were adopted:—

1. That on account of the remoteness of Montana from the Upper Columbia Conference, it be separated from that Conference.

2. That the Upper Columbia Conference be requested to release its claims upon Montana.

3. That a minister and a company of canvassers be sent to that field at as early a date as practicable.

4. That a committee of three be appointed to take the oversight of this field, under the direction of the General Conference Committee.

The Committee on Finances offered the following recommendations, which were adopted:—

1. *We recommend*, That the General Conference appoint a standing finance committee of five, whose duty it shall be to work up by correspondence, and when necessary, by personal visits to different parts of the field, the first-day offerings, tithes, donations, and legacies; and at the same time examine and audit the books of the treasurers of the State Conferences and tract societies, and also give them instruction and advice as they may need. We would recommend that this be done at general gatherings, as they will usually offer the most favorable opportunity with the least expense.

2. *We recommend*, That it be a part of the duty of this committee to counsel with State Conference committees, and give advice in financial matters, and that whenever necessary, a member of the finance committee visit different parts of the field when enterprises are contemplated that will involve a large outlay of means; and that in such cases the representative of the finance committee stay long enough to become acquainted with all the circumstances, that he may be prepared to give advice as to the policy of the enterprise.

3. *We recommend*, That the first-day offerings for the support of foreign missions be constantly kept before our people; and that we urge our public laborers, both in the General Conference and in the State Conferences, to make this a part of their duty; also that a tract be prepared on the subject, and distributed free.

4. *We recommend*, That a system of reporting be adopted, and that reports be published each quarter, showing the amount of first-day offerings received from each State and from each church, and the average per member. That it be a part of the duty of the Corresponding Secretary of the General Conference to prepare these reports, and that he be instructed to prepare blanks and supply State secretaries for their reports, and that he take charge of the publication of the reports.

5. *We recommend*, That the State secretaries be requested to furnish, with their quarterly remittance of first-day offerings, the amount paid by each church in the State, and the membership of each church.

6. *We recommend*, That more attention be given to the finances of State Conferences by the General Conference, and that a more conservative policy be adopted in the expenditure of money; that instead of engaging in enterprises without a reasonable provision being made

for the necessary funds, the larger part of the funds should be on hand before the enterprise is begun.

7. *We recommend*, That as much of the indebtedness for city missions as was incurred for the payment of the wages of the workers be paid out of the title fund, and the balance out of the proportion of the one-hundred-thousand-dollar fund to be set apart for city missions.

8. *We recommend*, That contingent expenses of the General Conference not otherwise provided for, be paid out of the donation fund, and that the finance committee be empowered to make appropriations from this fund from time to time, as necessities may demand; and that they, at the end of the Conference year, present a full report of the receipts and expenditures of all the different funds to the General Conference Auditing Committee.

9. *We recommend*, That the Brooklyn and New Orleans mission accounts be transferred to the city mission account.

A. R. HENRY, }
H. LINDSAY, } Committee.
DAN. T. JONES, }

The report was considered item by item, and adopted.

The Chair was authorized to appoint the standing finance committee provided for in the above report. O. A. Olsen, A. R. Henry, H. Lindsay, C. Eldridge, and Dan. T. Jones were named.

Moved, That Bro. Roderick S. Owen be requested to come East and attend the camp-meetings in the interests of the Sabbath-school work and children's meetings.—Carried.

The following report was presented by the committee on foreign missions:—

Your committee to whom was submitted matters relative to the work in Foreign Missions, would submit for your consideration the following recommendations:—

1. That Bro. Druillard and wife go to South Africa and take charge of the book depository and the city mission in Cape Town, Bro. D. to take charge of the ship work, and sister D. to act as tract society secretary, and treasurer of the African Mission.

2. That Eld. S. N. Haskell visit South Africa before the next General Conference, if he can do so without great loss to the work in Great Britain, that he may become acquainted with, and give council about, the work there; and arrange for a helpful co-operation between the workers in England and the Colonies.

3. That sister Hettie Hurd, of London, go with brother and sister Druillard to Cape Town, to teach those who are chosen to become Bible workers.

4. That Wm. Hutchinson and wife, of California, go to Ireland, to labor under the direction of the British Mission Board.

5. That Frank Hope, of California, go to England, and labor at first in the London Mission.

Whereas, The recommendation of the General Conference that some member of the General Conference Committee visit each of the foreign missions, cannot at present be carried out; therefore,—

6. *Resolved*, That we recommend Eld. D. A. Robinson to prepare to visit the following places after the next General Conference: Italy, Turkey, Palestine, Persia, India, China, Australia, and New Zealand, to collect information concerning the peoples of these countries, and to become acquainted with different missions and the various methods of mission work; and thus fit himself to act as foreign mission secretary when his tour shall have been completed.

W. C. WHITE, }
A. T. ROBINSON, } Committee.
C. ELDRIDGE, }

The recommendations were separately discussed and adopted.

Voted, That Eld. H. Shultz take the same oversight of the German work in this country that he has had in the past.

Moved, That Brn. E. J. Waggoner, J. O. Corliss, and W. A. Colcord be appointed as editorial committee for the General Conference *Bulletin* for the Conference of 1889.—Carried.

Voted, That the *Bulletin* be an eight-page paper, the size of the *Home Missionary*, to be enlarged to twelve or sixteen pages when necessary; and that such portions of the written reports from the different fields as are of general interest, be published in the *Bulletin*.

Voted, That we recommend that the subscription price of the *Bulletin* be twenty-five cents for the volume; and that it be advertised, and a subscription list obtained, before the Conference.

The committee appointed to consider the suggestions offered by Prof. Prescott in reference to teachers' institutes and other educational work, submitted the following recommendations, which were adopted:—

1. Considering the scattered condition of our teachers, some being on the Atlantic and some on the Pacific Coast, and the great expense of their coming together, we recommend that no general teachers' institute be held this year.

Whereas, The ministerial institute just closed has proved satisfactory to those attending, and we believe that a longer term, announced early in the season, would

be largely attended, and prove of inestimable value to the cause; therefore,—

2. *Resolved*, That we recommend that a special course for ministers and Conference laborers be organized, to begin about November 15 and continue five months, this school to be held for the benefit of those of our laborers who cannot take a complete course of study at the college.

3. *We recommend* great caution in the establishment of Conference schools; that before such enterprises are begun, the Educational Secretary be consulted, and a mutual understanding reached between him and the Conference committees; and that no schools be started without his advice and approval.

Whereas, The following resolution passed by the teachers' institute of 1888, has not been acted upon by the General Conference: "*Resolved*, That it is the opinion of this institute, that a course of general reading and study, to meet the wants of S. D. Adventists, ought to be adopted, and that the General Conference be requested to take the matter under consideration at its next session" (Year Book p. 71); therefore,—

4. *We recommend*, That Prof. Prescott, with two assistants, be requested to outline such a course of reading and study.

C. Eldridge and Prof. A. W. Kelly were named to complete the committee.

E. W. FARNSWORTH, }
DAN. T. JONES, } Committee.

Moved, That Eld. R. C. Porter be recommended to go to Montana and labor in that field.—Carried.

Moved, That E. W. Farnsworth, C. Eldridge, and D. T. Jones be a committee to look after the French work and lay plans for the same.—Carried.

Moved, That we recommend Bro. E. M. Morrison of the Pacific Press to go to Australasia to take charge of the book business in that territory, to remain there at least two years; and that the General Conference pay his traveling expenses to Melbourne, provided the Pacific Press handles the books for that field without profit.—Carried.

Moved, That we recommend Eld. J. O. Corliss to connect with the work in New England.—Carried.

Moved, That we engage Bro. W. S. Chapman to report the early camp-meetings.—Carried.

DAN. T. JONES, Sec.

THE CANVASSING OUTLOOK.

[This report of the general canvassing agent, Bro. C. Eldridge, was presented to the General Conference Committee March 14, 1889, and by request of the Committee is published in the REVIEW for the encouragement and benefit of all who are interested in the canvassing work.]

The general condition of the canvassing work was never more satisfactory, or the outlook so promising as at present. During the past year we have made great advancement in this line, and the canvassing work has become more general. Last year this branch of the work was confined to a few States; and when a drouth or other calamity happened to befall those States, it almost entirely stopped the work. But with the organization of the other States, under the supervision of active general agents, who have been able to give their whole time to it, a more satisfactory condition of things has been brought about. We now have State agents in Arkansas, Alabama, Mississippi, Colorado, Dakota, Delaware, Maryland, Georgia, Illinois, Indiana, Iowa, Ohio, Kansas, Louisiana, Maine, Michigan, Minnesota, Missouri, Nebraska, New England, New York, North Carolina, Ontario, Pennsylvania, Province of Quebec, Tennessee, Kentucky, Vermont, Virginia, West Virginia, and Wisconsin. With the exception perhaps of Maine, there has been a large increase in the number of canvassers employed, and a corresponding sale of books. Great activity has been displayed in Pennsylvania and the New England States, which now can be ranked among the first in the canvassing work. Kansas, Minnesota, Iowa, and Illinois have been, and are still, the leading States in the canvassing line. We have sold more books this year than during any other since this work was started, and have from 500 to 700 agents now in the field selling our different denominational books, and the prospects for an extensive sale of our publications were never better. As the canvassing work has become more wide-spread, no drouth or short crops affecting a particular locality, can seriously hinder the sale of our books, as was the case two years ago, when our canvassing work was confined mostly to a few Western States. Advance steps have been taken in the canvassing work the present year, which are proving very successful.

At our last General Conference, held at Minneapolis, Minn., it was recommended that companies

of canvassers should be sent into unoccupied fields, the General Conference agreeing to pay their transportation. Those canvassing companies have reached their fields of labor, and begun work. They are meeting with success far beyond their most sanguine expectations. The canvassing company sent to Louisiana reports remarkable success, not only in the matter of book sales, but in interesting people in the truth, several having already begun to obey. This company consists of eight members, and another company will be organized very soon. The company of canvassers sent to West Virginia is doing remarkably well, and already has ordered about a thousand books since entering that field. Their reports are full of cheer. Many people have become interested in the truth. The company sent to North Carolina has been equally successful, and several new members have been added from that field. All are doing better than was anticipated. The company in Baltimore is doing as well as the others already mentioned, and the prospects for good work in Maryland are flattering. We may say that it is even better in these new fields than in the old ones.

We also have a company of canvassers at work in Toronto, Canada, who are doing better than those in the States. The canvassing company in the Province of Quebec is also doing well. The REVIEW AND HERALD Office has established a branch house at Toronto, and will print books there, so as to obviate the difficulties with which Canadian canvassers have to contend, in the way of duties, etc., and which will enable them to work at an equal advantage with the canvassers in the United States. The canvassing work in the West India Islands is proving a great success. We have shipped to that field within the past few months some 600 or 800 copies of "Thoughts on Daniel and the Revelation." I have no recent report from the canvassers in Australia and New Zealand, but judging from the number of books ordered by the Pacific Press, I should say they are doing a good business.

One point to which I wish to call the attention of this Committee is the remarkable success attending those companies sent into what we may denominate mission fields, where no tract society has yet been established. The influence that the canvassers carry with them has been good, and the prospects for preparing the way for the living preacher are all that could be desired. Truly, the experiment of sending canvassers into new fields by the General Conference has proved to be practicable. There are still other mission fields which might now be entered. There are experienced canvassing companies in various localities from which workers can be drafted for different parts of the field. I would, therefore, respectfully offer the following suggestions; viz., that steps be immediately taken, or as soon as the General Conference may deem advisable, to send a company of canvassers into Manitoba and British Columbia. The success which attends the Canadian canvassers already employed, demonstrates the fact that the Northern Canadian field is a fruitful one. The success of the work in the West India Islands clearly shows that books can be sold in foreign lands, and I would therefore suggest that a company of canvassers be sent to that field, to canvass first one island and then another, going from the Greater Antilles to the Lesser Antilles. As some of the Western States have been drouth-stricken for a number of years, and the canvassing work there has become very discouraging, I would recommend that the canvassers in such fields be removed to other and more prosperous localities, and that the State receiving them be requested to pay their transportation, the canvassers to take care of themselves after their arrival. At present there are about fifty canvassers in Kansas, many of whom are unable to pay their own way. Some of these could be transferred into Missouri, in which case Missouri would be willing to pay their transportation. Still others might be transferred to favorable localities in the Indian Territory and in New Mexico. I would ask the General Conference to pay the cost of their transportation, thus keeping all our canvassers well employed, and preventing their becoming discouraged in the work, and seeking other employment.

The experience of the last three years has proved that if good territory can be found for our canvassers, so they can support themselves, a large force can be kept in the field continually. I believe that the importance of having such a corps of workers will be more fully realized in the future than in the past. An experience is gained in the canvassing work that no other branch can furnish. I would also add that many more canvassers could be

advantageously employed in Canada, and in different parts of the field. Mexico and the different States of Central America, which have hardly been entered by the canvasser, should receive your earnest attention. There are plenty of English-speaking people in all these countries, and this would open the way to become acquainted with the Spanish-speaking people, and determine better what publications should be prepared for them.

Taking into consideration the fact that this large army of canvassers can go out and carry the message without any expense to the General Conference, paying their own way, except for transportation (asking this only because they are not able to pay it themselves), something should be done to transfer them to better fields; and I trust that this report and these suggestions will receive the careful and favorable consideration of your committee, to the end that some plan may be devised to transfer those of our poor, struggling canvassers who are trying to gain a livelihood in barren fields to those which are more fertile, and that the precious seed they are going forth to sow may not all fall upon arid ground.

Special Notices.

TO VERMONT CHURCH CLERKS.

It is desired that the church clerks, or other persons to whom the quarterly blanks have been sent, would return them to me in each case. For a long period, the Conference has not received the statistics of several of our churches, although the quarterly blanks have been regularly sent out. The object of sending the blanks is a very important one, and requires a becoming performance of duty on the part of the church clerk. A full compilation of the most important statistics of the Conference is desired, and especially of the number of church members in the Conference, and also of those in the jurisdiction of all our churches who keep the Sabbath, and are not church members. The forthcoming census makes this requirement an important one, and a report of the full strength of the Sabbath-keeping element of the State is earnestly desired. This can easily be obtained by a little care on your part. Some to whom blanks have been sent are not church clerks. You will please fill them out yourself, or give them to some one who will do so. Will you not be faithful in this matter? I hope to hear from every church this quarter.

A. W. BARTON, *Conf. Sec.*

PROPER PROPORTIONS FOR A CHURCH BUILDING.

AN audience room, to be a good conductor of sound, should be proportioned as follows: height one, width two, length three. For instance, if a room is desired twenty-eight feet wide, it should be fourteen feet high, and forty-two feet long. If any variation is made in these proportions, it should be in the length; not in the height or width. A very little may be added to the length without injuring its acoustic properties, but the room should not be made any shorter. This rule was originally obtained from a skilled architect, and on trial has been found to be a good one. It may be of service to those contemplating the erection of a church building.

As usually constructed, the surface of the side walls is sufficiently broken by the windows, but the ceiling is left perfectly smooth. The echoes come mostly from the ceiling. In a room of these proportions, the echoes are reduced to a minimum, rendering unnecessary the use of pendants or other mechanical means to absorb or break up the sound waves, and thus reduce or deaden the echoes.

T. F. CRANE.

THE MICHIGAN STATE MEETING AGAIN.

WE appointed this meeting early, before farm work would begin, that our ministers, licentiates, directors, Bible workers, canvassers, and church officers could attend. We would be glad to have a large attendance from all parts of the State. Special instruction will be given to church officers in their various duties. Eld. H. W. Miller will be present to look after the wants of the T. and M. society. When all our officers, both for the church and T. and M. societies, shall know how to work, and then put forth their power, with the help of the

Spirit of the Lord, we shall see the cause go rapidly forward in the State of Michigan.

The Battle Creek church has kindly offered to care for those who come to the meeting. Of course we should all keep in mind the great principle of mutual obligation. Let us come together to learn more perfectly our duty. Plans will be laid for our summer's work. Tent labor will be considered. Bro. Brant, our State agent, will be at the meeting to give instruction to canvassers. Let all the classes mentioned make an especial effort to come. There should be earnest, devoted work in the Michigan Conference the coming summer. We hope all will take hold with energy, and do their duty.

There will be those present who are able to give instruction and counsel in every department of the work. We expect sister White will be at the meeting to give that spiritual instruction we all so much need. We need every encouragement possible to help us to keep pace with the work now. The forces that will finally form the image—the union of church and state—are all alive and active. Why should not we move on, and be the most active people on earth? Now is our time to work. Let every one “awake out of sleep, for now is our salvation nearer than when we believed.” Come to the meeting.

I. D. VAN HORN.

OHIO STATE MEETING.

THE spring meeting for the Ohio Conference and T. and M. Society will be held at Cleveland, April 24-29. The summer's campaign will be planned, and the laborers selected for the various parts of the State. The work in Cleveland connected with the mission and the matter of purchasing property, will be carefully considered. We would not urge our brethren and sisters who are canvassing to leave their work to attend the meeting unless they feel a desire to do so. There will be instruction given in the matter of organization of churches and also in the duties of church officers. Bro. A. R. Henry, of Battle Creek, Mich., will be with us to assist in the meeting, and give counsel concerning the work. We hope to see a good attendance. Those desiring to enter the field as canvassers, or otherwise, who are not already actively engaged in the work, with our ministers, and a goodly number of our brethren from the various churches, should be present. All coming to the meeting can report at 1103 Case Ave. Those desiring tent-meetings to be held in their localities, should send in their requests, if they have not already done so.

We beg an interest in the prayers of our brethren throughout the State, that God will make this meeting a means of great good to the cause in this Conference.

OHIO CONF. COM.

The Sabbath-School.

“The entrance of thy words giveth light.”—Ps. 119:130.

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

OLD TESTAMENT HISTORY.

LESSON 16.—THE ARK—ITS USE AND SIGNIFICANCE. (Sabbath, April 20, 1889.)

INTRODUCTION.—This lesson is a direct continuation of the subject of the preceding.

Questions, with Scripture Texts, and Notes.

1. Name the articles of furniture that were in the tabernacle.

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.” “Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.” “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.” Ex. 25:10, 23, 31.

“And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.” Chap. 30:1.

2. According to what were they fashioned?

“And look that thou make them after their pattern, which was showed thee in the mount.” Ex. 25:40.

3. Of what were they representations?

“Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Heb. 9:21-23.

4. Have any of these articles been seen in the true tabernacle in heaven?

“And the temple of God was opened in heaven, and there

was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Rev. 11:19.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.” Chap. 1:12.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” Chap. 8:3.

5. Describe the ark.

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.” Ex. 25:10-12.

6. Tell what the covering of the ark was called, and describe it.

“And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.” “And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.” Verses 17, 21, first part.

7. What was upon the mercy-seat, or cover of the ark?

“And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be.” Verses 18-20.

8. In what part of this tabernacle was God's presence specially manifested?

“And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Verse 22.

“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.” “And the Lord spake unto Moses.” Num. 7:89; 8:1.

9. What do we read of the real throne of God?

“The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.” Ps. 11:4.

“The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.” Ps. 99:1; see also Ezekiel 1.

10. Since the tabernacle was a figure of the true sanctuary in heaven, what must have been signified by the ark with its covering, from which God spoke? Ans.—The throne of God in heaven.

“The cover of this sacred chest [the ark] was the mercy-seat, made of solid gold. On each end of the mercy-seat was fixed a cherub of pure, solid gold. Their faces were turned towards each other, and were looking reverentially downward toward the mercy-seat; which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. . . . The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms, in token of reverence and humility.”—*Great Controversy*, Vol. I.

11. What was placed in the ark in the earthly sanctuary?

“And thou shalt put into the ark the testimony which I shall give thee.” “And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.” Ex. 25:16, 21.

“And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.” Deut. 10:4, 5.

12. Remembering that everything about the earthly sanctuary was a representation of things in the heavens, what must we conclude from the fact that the tables containing the ten commandments were placed in the ark, from above which God spoke? Ans.—That the law of God—the ten commandments—is underneath the throne of God in heaven.

13. What statements have we to this effect?

“Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.” Ps. 89:14.

“Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.” Ps. 97:2.

In the Hebrew translation of the Old Testament Scriptures, the most accurate, probably, of any translation of the original Hebrew, the words “prop” and “support” are used in place of the word “habitation” in the King James Version. The Revised Version uses the word “foundation” in the same place. The language appears to be figurative rather than literal.

14. What are the commandments of God declared to be?

"My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119: 172.

15. Whose righteousness are they?

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51: 6, 7.

16. Since the law of God is the foundation of his throne, how enduring must it be?

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast." Ps. 36: 5, 6.

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

"Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119: 160.

17. To what would the abolition of the law of God be equivalent? Ans.—To the overthrow of the government of God.

18. Then is it conceivable that the law can be abolished or changed?

It is absolutely inconceivable that the law of God should be abolished, or changed in the slightest particular. It is the righteousness of God, and that cannot be different from what it is. It is his will, and God changes not. It is the foundation of his throne, his government; and that cannot change, because he is "from everlasting to everlasting." There is just one thing that the Bible declares that God cannot do: "He cannot deny himself." He cannot be other than he is. And so it is absolutely impossible for the omnipotent God himself to change or abrogate his law, for in so doing he would deny himself; he would change his character, his will, and his government, and would cease to be God. But this is inconceivable; and so we repeat that it is absolutely inconceivable that the law of God should be abolished or changed.

News of the Week.

FOR WEEK ENDING APRIL 6.

DOMESTIC.

—The public debt was reduced during the month of March \$13,608,000.

—The Methodist church, and other buildings at Chipley, Fla., were leveled Monday evening by a hurricane.

—An entire block of fourteen buildings at Nelson, Neb., was burned early Wednesday morning, causing a loss of \$50,000.

—A dispatch from Cheboygan announces that the Straits are open, and that vessels can go through without taking the north passage.

—The election for mayor of Keokuk, Iowa, on Monday last, was a defeat for prohibition, the only contest being on the enforcement of the prohibitory amendment.

—The report of R. G. Dun & Co.'s Mercantile Agency for the first quarter of 1889 shows the number of failures to be 3,294, as against 2,948 for the corresponding period in 1888.

—Much trouble is feared in Iowa over attempts to evict settlers on the Snell and Litchfield lands. The settlers have armed themselves with Winchester rifles, and announce their determination to stay.

—Over 200 painters at Denver, Colo., struck Monday for a reduction of hours from nine to eight, and a continuation of their old wages, \$2.75 per day. The employing firms have refused the demand.

—The celebrated steamer "Haytian Republic" was sold Tuesday to William Lewis, of New Bedford, Mass., for \$41,000. After being fitted out as a whaling-supply craft, she will be sent to Behring's Sea and the Arctic Ocean.

—A new torpedo-boat for the U. S. navy is under process of construction at Bristol, R. I., which is expected to develop a speed of twenty-three knots per hour on her trial trip. The vessel will be ready for trial, it is thought, some time during May next.

—A dispatch from Evansville, Ind., reports a wholesale slaughter of dogs supposed to be affected with rabies, near French Lick Springs. General consternation prevails among the inhabitants, who are discussing the propriety of doing away with all canines, whether affected with rabies or not.

—The locomotive and fourteen cars of a Baltimore and Ohio freight-train fell through a burning bridge over Hart Creek, eighty miles east of Wheeling, W. Va., Monday morning, the cars and their contents being consumed. Two tramps were cremated, but the train-men saved themselves by jumping.

—Upon being elected Speaker of the Florida House, Tuesday, Dr. J. L. Gaskins commented on the fact of Harrison's election, notwithstanding Cleveland received 90,000 more votes, and intimated that there was a defect in the national organism that required correction. The speech is regarded as a "gun fired in behalf of the popular election of President."

—Monroe Lasater and his wife, of Jackson, Mo., have been arrested for the murder of their 14-months-old child. Lasater recently went crazy, and claimed he had been commanded by God to preach. He made his wife strangle the child, claiming that it would be resurrected in three days. When arrested, he had been carrying the dead child in his arms for two days.

—The country around Blunt, D. T., has been devastated by a prairie fire, and many farmers have been rendered homeless. Leola, the county seat of McPherson County, was completely destroyed by the flames Tuesday. Sixty dwellings and business houses were burned. The loss is placed at \$150,000. Two men were burned so badly that their lives are despaired of.

—The Musical Union of New York is endeavoring to prevent the landing of 400 musicians, who arrived there Wednesday, claiming that they come within the provisions of the foreign contract labor act, and can possibly be held under the pauper act. It is alleged that these men are in the habit of coming to America in the spring, and returning in the fall with the money they have earned.

—One of the first cases which will come before the consideration of the United States Supreme Court, is one which will test the constitutionality of the Scott Chinese Exclusion Act, as applied to former Chinese residents who have left the country, and claim the right to return under the provisions of the Chinese Restriction Act of July 5, 1884, which has been declared null and void by virtue of the Scott Exclusion Act of Oct. 1, 1888.

—The following are the Ministers appointed to eight of the most important diplomatic posts: Robert T. Lincoln, of Illinois, to be Minister to Great Britain; Murat Halstead, of Ohio, to be Minister to Germany (rejected by the Senate); Frederick D. Grant, of New York, to be Minister to Austria; Allen Thorndike Rice, of New York, to be Minister to Russia; Patrick Egan, of Nebraska, to be Minister to Chili; Thomas Ryan, of Kansas, to be Minister to Mexico; John Hicks, of Wisconsin, to be Minister to Peru; George B. Loring, of Massachusetts, to be Minister Resident and Consul General to Portugal.

—The New York *Sun*, referring to the proclamation of President Harrison opening the territory of Oklahoma to general settlement on April 22 next, says: "One of the most extraordinary migrations ever seen or imagined will take place on April 22, the day fixed by the President for opening the Oklahoma territory. All along the edge of the promised land, throngs of the pioneers have already assembled, with their wagons, their cattle, and other items of outfit; and during the three weeks to come they will be joined by others, who have only been waiting for the proclamation, in order to start in the race. Such a pilgrimage and a scramble can hardly be paralleled elsewhere as will be witnessed when this medley of emigrants is set in motion at the time appointed for the staking out of claims. Meanwhile, the exodus is in the other direction, and troops are beating the bush to clear the country of intruders, and give all a fair start when the time comes."

FOREIGN.

—A British blue book of Samoan affairs shows that that Government has been in accord with the United States on the subject.

—In less than three months of the present year, fifteen duels and sixteen suicides have occurred at Monte Carlo, the famous gambling hell of Europe.

—A wide-spread plot to kill the Czar has been discovered in Russia, and many arrests have been made. Many students of colleges are thought to be concerned in the attempt.

—The great Eiffel tower, which will be one of the principal features of the Paris Exposition, was opened officially March 31. Premier Tirard delivered the oration. The top of the tower is 925 feet from the ground.

—A financial panic is raging in Paris, and several banking firms have become bankrupt. The municipal authorities are urging upon the Government the necessity for legislation against speculators.

—The number of deaths caused by the great famine in Shantung, China, is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest.

—Purser Scholtz, of the steamer "El Callao," which arrived at New York from Hayti Wednesday, reports that on March 26, at Port de Paix and the adjacent country, a heavy shock of earthquake was felt. No loss of life or property was reported.

—The French Senate has by a vote of 207 to 63 passed a bill, constituting itself a high court of justice in cases of plots against the State. The Government intends to apply the measure to Gen. Boulanger, against whom proceedings will be instituted without delay. Meanwhile the general has fled to Brussels, from whence

he has issued a "manifesto" to the people of France. The Senate is trying to persuade the Belgian Government to expel the intruder, and he will be arrested the moment he again touches French soil.

—A reaction of Chinese conservatism has put an end to railroad building in China for the present. A powerful combination of Chinese nobles have formed an alliance with the uncle of the young emperor, and the latter has been forced to withdraw his sanction to the extension of the Tien-tsin-Kaiping railway toward Peking, and to forbid all further proceedings on the part on the company.

—A long letter from Henry M. Stanley, dated Sept. 4, has been received by a friend of the explorer in Edinburgh, and gives an account of his adventures from the time he became lost to the civilized world in the Dark Continent. Part of the march lay through an immense region devastated by Arabs, where no food could be obtained, and the party were obliged to subsist on wild fruit, fungi, and nuts. He emerged from this region at the end of 160 days, with 174 men out of the 389 who composed the party at the start. Most of the fighting occurred in the region of Lake Albert Nyanza. The march, from the beginning until his meeting with Emin Pasha, occupied from June 28, 1887, to April 29, 1888. The force of the latter he found to consist of two battalions of regulars, numbering, in all, 1,390 men, who control a line of stations along the Nyanza and the Nile about 180 miles in length. Emin had also a respectable force of irregulars,—sailors, artisans, clerks, and servants. The latest news is that both Stanley and Emin are marching toward Zanzibar, with a large number of followers and an immense amount of ivory.

RELIGIOUS.

—The largest ecclesiastical congregation in the world, it is said, is on the island of Hawaii. It numbers about 4,500 members.

—Princess Eugene, of Sweden, is paying the expenses of a missionary house for the Laplanders in the northern part of Sweden, over 200 miles north of the Arctic circle.

—The Evangelical Alliance of Canada has petitioned Queen Victoria to interpose in behalf of the Protestants, in the matter of granting money to the Jesuits, asserting that the Dominion Government has failed to do its duty.

—The circular calling for a "world's week of prayer for the Sabbath," April 7-14, has been printed in four different languages, for world-wide distribution. The movement has been supported by numerous "Sabbath" associations in both the Old World and the New.

—The *China Mail* says that various missionary societies of England are agitating among ship-owners and steam-ship companies of Great Britain, for a better observance of Sunday, especially in foreign parts. A circular to this effect has been addressed to ship-owners and directors of companies.

—The new Constitution of Japan has this article on religious freedom: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Rome, in the Dark Ages, would hardly have objected to that.

—A new encyclical letter is reported to the Catholic journals, as in preparation by "His Holiness" Leo XIII. It will be in effect an appeal to the powers of Europe to settle at once, and finally, the question of the temporal jurisdiction of the papal church. It is expected to appear in June, and to be one of the most important encyclicals ever issued under the "seal of the fisherman."

Appointments.

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

THE T. and M. quarterly meeting for Dist. No. 9, Mich., will be at Lakeview, Sabbath and Sunday, April 20, 21. We hope to see a good attendance. Meetings will begin Friday evening.

M. B. CYPHERS, *Director*.

THE regular quarterly meeting of the Indiana T. and M. Society of Dist. No. 7, will be held at Mechanicsburg, Sabbath and Sunday, April 13, 14. We hope to see all the members of the district present.

J. H. MILLER, *Director*.

THE quarterly meeting for Dist. No. 4, N. Y., will be held at Silver Hill, April 19-21. We desire to see a large attendance from all parts of the district at this meeting. Meetings with the church will begin on Wednesday evening, as appointed in REVIEW of March 26.

M. H. BROWN.

FOR various reasons, the Brookfield, N. Y., meeting, to be attended by Eld. A. E. Place, April 20, 21, will be held one week later, April 27, 28. He will attend the church quarterly meeting at Southwest Oswego on

the former date. We would urge a full attendance of all the friends of the cause adjacent to these churches.
M. H. BROWN.

THE quarterly meeting for Dist. No. 1, of the Missouri T. and M. Society, will be held at Half Rock, April 13, 14. We hope all who are engaged in missionary work in the district will be present. Let all report to the librarian of the local society to which they belong.
J. S. HALL, *Director*.

ADDRESSES.

THE P. O. address of Eld. P. F. Bicknell and Lizzie A. Stone is now changed to Essex Junction, Vt., Lock Box 146.

My address will hereafter be Milton Junction, Rock Co., Wis. Please direct all matter to me to that place until further notice.
C. W. OLDS, *State Canvassing Agent*.

THE post-office address of Eld. A. S. Hutchins and Mrs. A. D. Hutchins, is Essex Junction, Vt., Lock Box 146. Those corresponding with me, especially on Conference business, should be careful to notice this change.

LABOR BUREAU.

Employment Wanted.

JOHN F. WATERMAN, fifteen years old, Maple Works, Wis., a place on farm.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good woman competent in common sewing and household duties. Also a boy to help on a farm. Address, C. H. Battles, Dakota City, Humboldt Co., Iowa.

Obituary Notices.

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

DOLLARHIDE.—Died of measles, March 10, 1889, at Denton, Tex., Zena, the three-year-old daughter of J. R. and M. E. Dollarhide. Zena was a little sunbeam in our household, but it was the Lord's will to take her from us. Our hearts are very tender, but we sorrow not as those who have no hope, for if faithful until Christ comes, we shall meet our loved one again.
J. R. AND M. E. DOLLARHIDE.

EVANS.—David Evans, son of James and Mary Ann Evans, died at the home of his grandmother, at Patricksburg, Owen Co., Ind., Feb. 11, 1889, aged 21 years, 8 months, and 15 days. When about three years old, he received an injury to his spine causing compression of the lungs, which resulted in his death by consumption. At the age of seventeen he openly received Christ as his Saviour, having been brought up in the truth. He was loved by all his acquaintances. In his last sickness he rejoiced in Christ's soon coming to reward the faithful.
H. F. RANDOLPH.

GARDNER.—Fell asleep in Jesus, March 13, 1889, at his home in Bowne, Kent Co., Mich., my dear companion, Ira Gardner, in the sixty-fourth year of his age. He, with others, began the observance of the Sabbath in the spring of 1853, under the labors of Eld. Cornell, in the town of Vergennes. My husband's delight has ever since been in the law of the Lord; and while he had been a great sufferer for years, from diabetes, the blessed hope ever sustained him. While we deeply feel our loss, the hope of Jesus's soon coming cheers us in our lone pilgrimage. Funeral discourse by Eld. L. G. Moore, from Rev. 21:4.
MRS. S. J. GARDNER.

CLARKE.—Died of consumption, at her home near Weston, Ohio, March 22, 1889, my mother, Sarah M. Clarke, wife of Caleb S. Clarke, aged 60 years and 2 days. She was born at Morristown, N. J., March 20, 1829, and came to Ohio when eleven years of age. She embraced the S. D. Adventist faith about the year 1858, and was ever after a firm, devoted member of that church, beloved by all who knew her. She bore her suffering patiently, and her last words were, "Eternal life;" "washed by the blood of the Lamb!" She leaves a husband and five children, and numerous relatives and friends to mourn their loss. Words of comfort were spoken by Eld. Long (Methodist), from John 14:1-3.
OLIVE C. CLARKE.

BUTLER.—Died in East Fryeburg, Me., March 11, 1889, of heart disease, Edwin F. Butler, aged 70 years, 5 months, and 8 days. Bro. Butler died very suddenly. He was sitting in his chair conversing with his wife, when he fell to the floor, and never spoke afterwards. Bro. Butler began the observance of the Sabbath eleven years ago last fall. He loved the truth, and was a worthy member of the S. D. A. church at East Fryeburg. The church has sustained a great loss by his death, and he will be greatly missed in the neighborhood where he lived. We have every reason to believe that he sleeps in Jesus. He leaves an aged and infirm companion, three sons, and one daughter, to mourn his loss. Sermon by the writer. Text, Job. 14:14.
GEORGE W. HOWARD.

NICHOLS.—Died in Jamaica, Vt., March 25, 1889, of a complication of diseases, Bro. Charles M. Nichols, aged 74 years, 11 months, and 14 days. He had been an observer of the Bible Sabbath, and an acceptable member of the S. D. A. church for over thirty years. He loved the house and worship of God; and when his health would permit, his seat was never vacant.

In his last sickness he was patient and uncomplaining, and always cheerful. He said he was willing to die or live, just as the Lord willed. We laid him away in hope of a resurrection to life and to the joys which await the final overcomer. He leaves a wife, one son, and a daughter, and several grandchildren, to mourn his loss. Words of comfort were spoken by Eld. Walker (Baptist), from 2 Cor. 9:15.
A. S. COWDREY.

LOMBARD.—Died of dropsy, in North Windham, Me., March 25, 1889, Della Lombard, aged 52 years and 9 months. She embraced the third angel's message about thirteen years ago, and was firm in the truth until the day of her death. By her kind acts and gentle manners she won to herself a large circle of friends. She was extensively known and highly esteemed by many who had been placed under her care for the treatment of cancer. She had been successful in removing between one and two hundred. She leaves four sisters and two brothers to mourn their loss. She rests under the benediction of Rev. 14:13. May God bless the surviving members of this dear family, and may they be prepared to enter the city of God when Jesus comes. Remarks by the writer, from Rev. 18:24.
J. B. GOODRICH.

LOGAN.—Died at Beaverton, Oreg., March 4, 1889, of consumption, Sarah J. Logan, daughter of brother and sister L. A. Logan, aged 18 years and 21 days; also (the same day) of pneumonia, Nettie Logan, infant daughter of Lincoln and Josie Logan, aged 6 months and five days. Sister Sarah J. Logan was born in Marion Co., Ill., and at the age of fifteen gave her heart to Jesus, from which time she lived a devoted and consistent Christian life. In May, 1888, she, with her parents moved to Oregon, and united with the S. D. Adventist church at Beaverton. Her last illness was brief, but her sufferings were often severe. She bore it all with patience, and died in the triumphs of a living faith. Her loved ones feel their loss deeply, but sorrow not as those who have no hope. A double grave entombed the two sleepers. "Asleep in Jesus, blessed sleep!" Words of comfort by the writer, to a crowded church of sympathizing friends, from John 11:25, 26.
J. A. BURDEN.

CARPENTER.—Died of typhoid pneumonia, after an illness of six days, March 19, 1889, in Peace Dale, R. I., Bro. B. F. Carpenter, aged 61 years, 6 months, and 19 days. He embraced the third angel's message about twenty-six years ago, and remained firm in the truth until death. He was a kind husband and father, and was highly respected by all who knew him. He was a member of the Curtis Corner church, of which he was leader at the time of his death. They lay him away in deep sorrow, to rest until Jesus comes to give a crown of life and immortality to his own. When informed that his recovery was doubtful, he calmly replied, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." He leaves a wife and one daughter. May God bless the afflicted family, and may they be prepared for a reunion in the kingdom of God. Remarks by the writer, from Rev. 14:13.
J. B. GOODRICH.

(Signs of the Times please copy.)

NESMITH.—Died March 21, 1889, near Watertown, Dak., of consumption, sister Laura Nesmith, wife of Bro. J. H. Nesmith, in the sixty-first year of her age. Sister Nesmith embraced present truth with her husband, in Wisconsin, about seventeen years ago, through reading our publications. They were subsequently baptized by Eld. O. A. Olson, and united with the church at Mt. Pisgah, Wis. In the year 1879 they removed to Dakota, and were among the first settlers of Codington County. For a number of years her health had been declining, and she seemed to pass beyond the reach of medical aid. Having taken a severe cold, her life was suddenly brought to a close. Sister Nesmith enjoyed the sustaining power of the Holy Spirit, and was especially comforted in her last days by the blessed hope. She had the satisfaction before she died of seeing all her children who were at home accept the truth and walk in God's commandments. May they prove faithful to the end. Her sufferings were borne with great patience, and we believe she sleeps in Jesus. She leaves an aged companion and five sons and three daughters to mourn her loss. The funeral was largely attended by neighbors and friends. Discourse by the writer.
W. B. WHITE.

RIGBY.—Died at the home of her son, Bro. James Rigby, near Fonda, Iowa, Feb. 1, 1889, of pneumonia, sister Mary Rigby, aged 74 years, 6 months, and 4 days. Sister Rigby was one of those who looked for their Lord to come in 1844, and after the disappointment she accepted the truths of the third angel's message, under the labors of Eld. John Byington. Her husband died some years ago. Sister Rigby was an earnest Christian, and a faithful and devoted member of the S. D. A. church at Fonda, at the time of her death. Her sickness was of short duration. We believe this was in answer to prayer; as she had often prayed that she might not linger long with disease. The last few years of her life she made her home with her son, who spared no pains in trying to make her comfortable and happy; and it can be truly said of her that her last days were her best days on earth. She retained her consciousness till the last moment, and died, we believe, in full and glorious hope of a part in the first resurrection. She leaves a large circle of friends and relatives to mourn their loss. We have laid her away to rest until the voice of the Archangel and the trump of God shall call her forth to immortality.
W. B. EVERHART.

RUE.—Sister Huldah E. (Aldrich) Rue, wife of H. P. Rue, died in Oakland, Cal., of typhoid pneumonia, March 20, 1889, aged 28 years, 7 months, and 3 days. The parents of sister Rue began keeping the Sabbath of the Lord in 1861, shortly after her birth, and united with the Seventh-day Adventist church in Olcott, N. Y. In the year 1864 they removed to Battle Creek, Mich., where Bro. Aldrich was prominently connected with the publishing interests until his death, in 1870. In 1871 Huldah was baptized by Eld. James White, and joined the Battle Creek church. May 19, 1880, she was united in marriage to Bro. H. P. Rue, and soon after removed to Nebraska, where they resided until the fall of 1884, when they came to Oakland, and at once became connected with the office of the *Signs of the Times*, where they have been constantly employed ever since, sister Rue having learned the printer's trade and worked for several years in the REVIEW AND HERALD Office, at

Battle Creek. Her work was always characterized by conscientious faithfulness. From the time she came to Oakland, she has been an active member of the church and Sabbath-school; but in the revival effort last fall, she, with many others, gained a new experience. Thorough confession of every known sin was made, and then she realized the fulfillment of 1 John 1:9. A most marked change was noticeable in her from that time. No one could doubt the completeness of her conversion, or that she was living a life of faith from day to day. She indeed found joy in believing on the Lord Jesus Christ. She leaves two little children, six and eight years of age, and it was in attempting to look after her work in the office while nursing these through a siege of typhoid fever, that she contracted the disease which so quickly ended in her death. So well had she been but a few days before, that her death was a great shock to her fellow-laborers in the office. While they deeply sympathize with the bereaved companion and mother, and sorrow for the loss of a friend and sister, their sorrow is mingled with joy at the thought that she sleeps in Jesus. More than ever do we thank God for the Christian's hope. Remarks were made by Eld. Loughborough at the funeral, from Rev. 14:13.
E. J. W.

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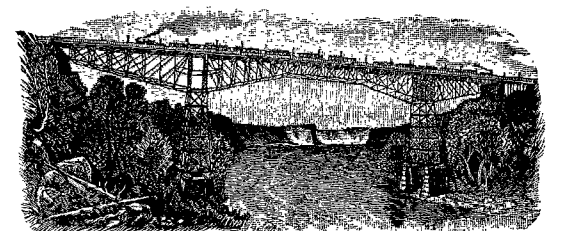
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Containing a complete workers' directory, and statistics of the General Conference and other organizations, with condensed business proceedings of anniversary meetings held at Minneapolis, Minn., Oct. 17 to Nov. 8, 1888, also giving brief sketches of publishing-houses, colleges, foreign missions, etc., handsomely illustrated with new drawings and zinc etchings. The work also contains valuable reference matter of a general character, aside from that which pertains to denominational work. Every family should have one.

Price, 15 cents, post-paid. Address, REVIEW AND HERALD, or any State tract society.

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STATIONS.							
Chicago.....	am 5.00	am 9.00	pm 3.10	pm 10.10	pm 10.10	pm 4.40	
Michigan City.....	7.23	11.03	4.51	am 12.23	11.27	6.57	
Niles.....	8.37	pm 12.10	5.49	1.51	am 12.55	8.20	
Kalamazoo.....	10.25	1.40	6.53	3.15	2.27	pm 10.00	5.30
Battle Creek.....	11.15	2.18	7.33	4.25	3.15	7.55	6.25
Jackson.....	pm 1.20	4.15	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....	2.43	5.37	9.41	7.50	6.00	10.40	
Detroit.....	4.10	6.45	10.45	9.20	7.30	11.60	
Buffalo.....	am 8.55	am 6.15	pm 4.55	pm 8.05		pm 8.05	
Rochester.....	6.50	9.15	8.00			11.45	
Syracuse.....	9.30	11.35	10.15			am 12.15	
New York.....	pm 7.00	pm 8.50	am 7.20			11.15	
Boston.....	10.00	10.50	9.55			pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 9.15			
New York.....		10.30	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.00			
Rochester.....		9.55	4.20	11.35			
Buffalo.....		am 12.15	6.15	pm 1.30			
Detroit.....	am 7.30	9.41	pm 1.20	2.15	pm 3.00	pm 4.00	
Ann Arbor.....	8.55	10.40	2.24	11.35	9.15	6.40	
Jackson.....	10.13	11.45	3.27	am 12.54	10.55	7.10	6.25
Battle Creek.....	pm 12.00	1.15	4.38	am 12.27	8.55	8.55	7.55
Kalamazoo.....	12.50	1.55	5.15	3.07	1.20	pm 9.45	8.40
Niles.....	2.27	3.20	6.27	4.32	3.07	am 12.45	
Michigan City.....	3.44	4.35	7.32	5.43	4.31	8.03	
Chicago.....	6.40	6.40	9.30	7.45	7.00	10.20	

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

O. E. JONES,
Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Feb. 17, 1889.

GOING WEST.				GOING EAST.			
Mixed Train.	Mail.	Day Exp.	Pack. Exp.	Mail.	Limit Exp.	Att. Exp.	Pass.
.....	am 5.55	7.15	8.00	pm 10.20	1.15	7.35	10.50
.....	7.28	8.31	9.31	.....	8.40	11.58	9.17
.....	8.02	9.10	10.10	.....	7.55	11.27	8.38
.....	8.45	9.35	10.58	.....	7.15	10.58	8.00
.....	10.00	10.30	12.00	.....	6.20	10.07	7.15
.....	10.37	11.00	12.30	.....	4.42	9.37	6.32
.....	am 11.30	11.45	1.15	.....	3.45	8.55	5.15
.....	6.40	am 12.05	1.20	.....	3.40	8.50	5.10
.....	7.50	12.50	2.21	.....	2.52	8.11	4.44
.....	9.31	Surf.	1.50	.....	2.40	.....	4.30
.....	10.50	Pass.	2.30	.....	1.60	7.26	4.45
.....	.....	.....	.....	.....	1.05	6.50	4.20
.....	.....	.....	.....	.....	11.54	.....	.....
.....	7.20	4.00	5.50	.....	11.40	5.30	10.30
.....	10.00	6.20	8.10	.....	9.05	8.25	8.15
.....	am 1.00	pm 1.00	am 1.00	.....	pm 1.00	pm 1.00	pm 1.00

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 9, 1889.

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CAMP-MEETINGS FOR 1889.

WESTERN.

*KANSAS, Ottawa,	May	21-28
*Iowa, Des Moines,	June	4-11
Minnesota, St. Paul,	"	11-18
Wisconsin,	"	18-25
Dakota,	"	25 to July 2

EASTERN.

*Pennsylvania, Williamsport,	June	4-11
*New York, Rome,	"	11-18
Maine,	Aug.	20-27
Vermont,	"	27 to Sept. 3
Canada,	Sept.	3-10

CENTRAL.

Michigan (Northern),	June	25 to July 2
Michigan (Southwestern),	Aug.	13-20
*Ohio,	"	13-20
*Michigan (general),	"	27 to Sept. 3
Illinois,	Sept.	17-24
Indiana,	"	24 to Oct. 1

SOUTHWESTERN.

*Missouri,	Aug.	13-20
Arkansas,	"	20-27
Texas,	"	27 to Sept. 3
Colorado,	Sept.	3-10
Nebraska,	"	10-17

SOUTHEASTERN.

Georgia,	July	2-9
North Carolina,	"	9-16
Virginia,	"	16-23
West Virginia,	"	23-30
Tennessee,	Aug.	20-27

PACIFIC COAST.

California (central),	April	2-9
North Pacific,	May	14-21
*Upper Columbia, Colfax, Wash.,	"	22-29
Nevada,		

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

In a news item in last week's REVIEW, p. 222, it was stated that New York City had one saloon to every 150,000 of its inhabitants. This latter figure is just one thousand times too large. It should have been 150. So it stands, a saloon to each 150 people, and a Protestant church to every 4,464!

We are indebted to Bro. La Rue for a copy of the Hong Kong (China) daily *Press* of Feb. 11, 1889.

We have received a circular announcing the dedication of the new church and mission building in Williamsport, Pa., to take place April 14, at 3 P. M. Dedicatory sermon by Eld. J. W. Raymond.

Petition blanks opposing Sunday legislation are now ready in the German, Scandinavian, and French languages, which will be sent free to any one, upon application to REVIEW AND HERALD, or M. L. Huntley, Battle Creek, Mich.

The Stockholders meeting of the Pacific Press Publishing Company is appointed to be held in Oakland, Cal., April 22, 1889, at 9:30, A. M. In connection with this, a series of special meetings will be held, beginning April 18, and closing April 25.

The Sunday tidal wave, in its progress around the world, has at last struck China. Bro. La Rue writes from Hong Kong, according to the *Signs*, that a strenuous effort is being made by the friends of Sunday there to secure a Sunday law for Hong Kong harbor. But he writes: "God has a care over us and our work, and we know that all is well. We are of good courage, and are doing what we can to spread the truth."

It is no small evidence of the prestige to which American science and genius have attained, that the city of London sends to an American company for the electric plant which is to illuminate the great city. An exchange says:—

The Westinghouse Electric Light Company, New York, has contracted for a plant to light the city of London. The contract calls for the largest electric-lighting machinery ever manufactured, in order to supply the 25,000 lights required, and it will cost over \$300,000. The officers of the company are daily expecting to receive the details of the contract, and will immediately afterward begin work on the construction of the plant.

The spirits intend to show their hand in the theological agitations which are destined soon to shake the world. The *Banner of Light* of Feb. 23, under the heading, "The Visible Signs for Spiritualism," gives a synopsis of a discourse by Mrs. Richmond, as the medium of William Ellery Channing, at the close of 1888. It pronounced the year 1888 a portentous one, as having laid the foundation for wonderful changes in the spiritual world, which will become more apparent in the present year. "A mighty stride has been taken, away from dogmatism and creed, which is to be continued still further." "It is possible that the revolution that is impending all over the world will concentrate on the plane of religion." "A final struggle between the powers that are liberal, and the powers that believe in a united spiritual and temporal authority, must ensue." Such are a few of its specimen utterances.

THE MISSING SCHOONER.

The *Signs of the Times*, in its issue of April 1, quotes the following from a Honolulu paper. We gladly pass the information along to our readers, with the hope that the efforts to find the schooner on which Bro. Cudney sailed may speedily result in ascertaining his whereabouts, and may bring intelligence that no irreparable disaster has befallen him and his company:—

The following item from a late Honolulu paper will be of interest to the readers of the *Signs*:—

"The bark 'Kalakaua' will sail for Hong Kong tomorrow, in command of Captain Duncan. She will call at Johnson's, Wake's, Week's, and Kalo Deparagos Islands in search of the schooner 'Phoebe Chapman,' Captain Lovell, which left here July 31st for Tahiti and other islands, but has not since been heard of. It is thought by some experienced navigators that the schooner got out of her course, and was caught on one of those islands that are grouped about 15 degrees north and 176

degrees west. The missing vessel belongs to the Seventh-day Adventists, and had on board, besides Mr. Cudney, a missionary of that denomination, several passengers for different points in the Pacific. Her whole voyage, including a trip to San Francisco, was calculated to take six months. She is about seven months out now, and two or three reports of her having been at Tahiti have turned out to be without foundation. It will be remembered that the schooner 'General Sigel' was given up as lost, with all hands, for about a year, when her fate was discovered and her company rescued by the schooner 'Mana,' from the lonely island on which they had been cast away."

We hope to be able ere long to chronicle the news of the rescue of Bro. Cudney and those with whom he sailed, even should their vessel prove to have been lost.

PERSECUTION IN GEORGIA.

The following paragraph, headed, "Harsh Treatment of a Seventh-day Adventist in Georgia," appeared in the *Detroit Free Press*, March 29, 1889:—

The Rev. George B. Starr, superintendent of the central Bible School for Home and Foreign Missions, complains to the Associated Press that the Seventh-day Adventists are being horribly treated in some parts of the South. He has received from Eld. M. G. Huffman of that sect, for transmission to the General Conference at Battle Creek, Mich., the following letter, written at Alpharetta, Milton Co., Ga:—

"Bro. D. Couklin, of Michigan, who, with his family, has lately moved into this neighborhood, has been reported to the Grand Jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire—just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this State is very severe. They have what is known in this State as a 'chain gang,' where those who violate the law are taken, and ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes, many having been whipped to death; and doubtless if he should be taken for working on Sunday, he would be compelled to work on the Sabbath or be whipped. What is your advice? Should we be beaten in the Circuit Court, would you take the case to the Supreme Court? and if so, can you help us? We are all poor here."

THE YEAR BOOK.

A PUBLISHER in New York, to whom a copy of our Year Book was sent, writes us concerning it as follows:—

"It is the most complete, satisfactory, and decidedly the handsomest, of any we have received; and we have them from all denominations."

IMPORTANT NOTICE FOR MINNESOTA AND KANSAS.

ELD. A. T. JONES will be at the meetings in Minneapolis, Minn., beginning April 15, and at Ottawa, Kan., May 2, delivering at each a series of lectures on the union of church and state. Arrangements will be made with newspapers during each appointment, for a fair report. It is hoped that every church will, as quickly as possible, circulate a subscription list among the members who may desire to have the papers mailed to them; and that the lists be completed and forwarded, with the money, to the Conference secretary, before the opening of the meeting. Don't wait until after arrival at Minneapolis or Ottawa. Send ahead of you, on time. If this is done, the secretary can make satisfactory arrangements with the editors, and avoid mistakes and delays. The price for a single subscription will be twenty-five cents. The committee earnestly urge upon the brethren and sisters to send in their subscriptions. You cannot afford to do without the papers. The series will give you, in a brief and comprehensive way, a most thorough argument against religious legislation, and it is hoped that many in these Conferences will respond. Especially should those who are isolated send for them. It is absolutely necessary that every one should have an intelligent comprehension of this subject; and these lectures will enable any one to learn the true position our people are called upon to assume. Elders and officers of churches are requested to read this notice in their churches at the very earliest moment possible. Let there be no unnecessary delay. The General Conference has assigned a competent reporter especially for this work, and the daily reports will be practical and satisfactory.

GEN. CONF. COM.