

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

VOL. 66, No. 27.

BATTLE CREEK, MICH., TUESDAY, JULY 2, 1889.

WHOLE No. 1822.

The Review and Herald,
 ISSUED WEEKLY BY THE
 Seventh-day Adventist Publishing Association,
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
 50 Cents Commission for Each NEW Subscription.
 SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

WHAT MAKES THE CROSS?

DEAR LORD, my will from thine doth run
 Too oft a different way;
 I cannot say, "Thy will be done,"
 Through all life's darkened day.
 My heart grows chill to see thy will
 Turn all earth's gold to gray.

My will is set to gather flowers,
 Thine blights them in my hand;
 Mine reaches for life's sunny hours,
 Thine leads through shadow-land;
 And all my days go on in ways
 I cannot understand.

Yet more and more this truth doth shine,
 From failure and from loss;
 The will that runs transverse to thine
 Doth thereby make its cross.
 Thine upright will cuts straight and still
 Through pride, and dream, and dross!

But if in parallel with thine
 My will doth meekly run,
 All things in heaven and earth are mine,
 My will is crossed by none.
 Thou art in me, and I in thee—
 Thy will and mine are done!

—*Christian at Work.*

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.

THE SECRET OF UNITY.*

BY MRS. E. G. WHITE.

BEFORE his crucifixion, Jesus lifted up his eyes to heaven, and prayed for his disciples. He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Christ declared he sanctified himself, that we also might be sanctified. He took upon himself our nature, and became a faultless pattern for men. He made no mistake, that we also might become victors, and enter into his kingdom as overcomers. He prayed that we might be sanctified through the truth. What is truth? He de-

clared, "Thy word is truth." His disciples were to be sanctified through obedience to the truth. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." That prayer was for us; we have believed in the testimony of the disciples of Christ. He prays that his disciples may be one, even as he and the Father are one; and this unity of believers is to be as testimony to the world that he has sent us, and that we bear the evidence of his grace.

We are to be brought into a sacred nearness with the world's Redeemer. We are to be one with Christ, as he is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in him. Our life and deportment are to have a molding power in the world. The spirit of Christ is to have a controlling influence over the life of his followers, so that they will speak and act like Jesus. Christ says, "The glory which thou gavest me I have given them."

The mighty cleaver of truth has taken a people out of the world, and the rough, coarse material is to be hewed and squared and polished for the heavenly building. Those who profess to follow Christ should not be in the same condition in which they were before they made this profession. The grace of Christ is to work a wonderful transformation in the life and character of its receiver; and if we are truly the disciples of Christ, the world will see that divine power has done something for us; for while we are in the world, we shall not be of it. We are to bring our life up to the great moral standard of God. The moral law is to judge us in the last day. How unbecoming it is for us to criticise others, when God must work so great a work upon us before we can be fitted for the kingdom of heaven! Is there any of the glory of Christ in suspicion and evil surmising, in criticism and condemnation of our brethren? We should pray for those who are in error. We should present before them the perfection of Christ, but we should not accuse and condemn our brethren and friends.

There are many who seem to think that roughness and coarseness are a mark of humility; but this is a mistake. The truth of God elevates the mind, refines the taste, sanctifies the judgment, and fashions the life according to the divine Pattern. We are to be partakers of the divine nature. We are to be like the great Teacher. He came to this earth, marred and seared by the curse, that he might lift up fallen men, and elevate them so that he could give them a seat upon his throne. Bible religion will have a sanctifying influence upon character, and will prepare its receiver for association with Jesus, the angels of God, and redeemed saints. We must be fitting up so that we shall behold the King in his beauty.

Why should we not have a deeper and deeper experience every day? He must be a dull scholar who does not become more and more assimilated to the divine image, if he is brought into association with Christ from day to day. Why should there

not be a growing intelligence in prayer? If a person seeks God in his closet, and pleads for help, telling the Lord his situation, he will not plead in vain. Christ told the Father of the darkness that would press upon his followers, and we may take his words, and present them to God. We are not to preach a sermon to the Lord when we engage in prayer; for God knows our need. We must be petitioners. We must plead for help for our own souls, and for the souls of others. We should lay hold of the throne of grace with that earnestness that says, "I will not let thee go, except thou bless me."

We should not think that the Lord will not regard our petitions. I have heard persons say that they could not get an evidence that the Lord heard their prayers. Where did they look for evidence? The evidence is in the word of God. They have said, "O, if I could only have a vision, or a dream, then I would know that the Lord regarded my request." But would that make it any more sure than does his word? One man said he had waited for forty years for a manifestation of God's favor before he could believe that his Heavenly Father looked with mercy upon him. He wanted some marvelous revelation that would come like a shock of electricity, and thrill his entire being; but he did not get it. We are to believe that God accepts us when we fulfill his conditions, simply because he has said that he would.

We should place ourselves on the Lord's side; and when we have done this, then with childlike confidence we should believe that the God of heaven looks with favor upon us. We cannot lean on any earthly support. The Lord God of Israel must become our helper. Have you kindled your taper at the divine altar? Have you opened the door of your heart, that Jesus might come in? You should put your powers to the stretch in the service of God, and live with an eye single to his glory.

Satan will try to cast his shadow athwart your pathway, and he will seek to misrepresent the character of God, and the nature of his promises to your mind, but you must lay hold of the mighty One. There is no help for you in self, for you are only weakness. Your strength is in having faith in God, that he may work with your efforts. If you trust implicitly in him, you will know that his going forth is prepared as the morning.

The Lord desires that we should become intelligent in divine things, that we may offer up prayers of faith. He desires us to grow in grace, and in the knowledge of his will, that there may be unity with his people. And what an influence there is for good when brethren are in harmony; and what an influence it has for evil when there are strife and dissension among those who profess to believe the truth of God! We should have self-control. We should be disciplined. Parents should educate their children to self-control, that there may be harmony in the home. It is from your conduct at your home that we shall be able to judge in a large measure whether or not you are a real Christian. Does the peace of Christ abide in your home? Are you educating yourselves and your children for the heavenly courts? Are you, as a household, knit together in love? If

*Sermon at Chicago, Ill., April 4, 1889.

we have unity in the church, we must first have it in the home; for it is from the home that the church is formed, and the tempers and dispositions displayed in the family circle are the tempers and dispositions found in the church. A well-ordered family is a powerful influence for good in the world. If we walk in the light, and train our children in the fear of the Lord, we shall reflect the light of the glory of God which shines in the face of Jesus Christ. You may never know on earth how many have responded to the light that you shed by your godly example and influence, but it will be made plain in the day of reward.

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. It seemed as though every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of his dungeon, and made him a light to the world. Our faith is too weak; it does not reach out, and take hold of the promises of God in times of darkness. We need more sympathy and love. There is too much Phariseeism among us. We must cultivate love. We must talk of Jesus and his love, and our hearts will be softened, and subdued under divine influences. There is too much of the spirit that feels, "I am holier than thou." Many are like the Pharisee that stood praying in the temple, and said, "God, I thank thee, that I am not as other men are." The publican who smote upon his breast, and would not so much as lift up his eyes to heaven, but cried, "God be merciful to me a sinner," stood higher before God than did the self-righteous Pharisee. We should seek to understand our own need. We must have the righteousness of Christ to cover us. If we have left the snow of Lebanon, and forsaken the living streams, let us return, and drink at the fountain of life.

When we are filled with enmity toward the law of God, we may know that there is something wrong with us; and we should examine our hearts, and prove ourselves whether we are in the faith. We must keep the law of God as the apple of our eye; for his law governs the whole universe. I am thankful that we have a standard with which to compare our character. How shall I know that I am following in the light of Heaven? I may know because God has given us a test for doctrine. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is our privilege to know what is truth, and that no error is of the truth.

There are many who set up a standard of their own, and they trample upon the law of Jehovah. What we believe, influences our life and molds our character; and every one carries with him an atmosphere that is either a savor of life unto life or of death unto death. We are not safe a moment without that living faith that grasps the promises of God.

There will be those who will come in at the eleventh hour, and they will receive an equal reward with those who have long known the truth. And why is this?—It is because they used all their talents to the utmost of their ability, and brought all their powers to bear on the work of advancing the light of the truth. When the truth was brought to their attention, they accepted it with joy, and God could trust them with a large measure of light and power. A great work is to be done in the earth, and while men sleep, Satan sows his tares. We must awake! Jesus is ready to work mightily in our behalf.

We are anxious to hear that you are walking in the light. We want you to testify to the power of the saving grace of Christ. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We must rely wholly upon Christ. It will do you no good merely to talk of the righteousness of Christ; you must appropriate it by living faith. You should cultivate faith until faith is the language of your soul. May God help us to walk in the light as he is in the light.

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.

HAVE COURAGE.

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

THE work of God never moves backward, but is ever onward, and onward still, to its completion. The message of the third angel is swiftly approaching to the culminating crisis. The final victory is at hand, the "sea of glass" will soon be reached.

It is no time now to lose faith in the message prepared of God for the close of the proclamation of the gospel of salvation to a fallen race. God has sent it forth in its due time, and it is sure to finish the work for which it is sent. It is sad to think that any will fall away just at the point of time when the final victory is so near. Why will one let the love of worldly wealth, self-love, pride of opinion resulting in stubbornness and rebellion, cause him to lose his part in the exceeding great and precious promises of God? It is time to examine ourselves to know whether we are in the faith. A mistake now is liable to be final. After passing the crisis before us, it cannot be rectified. Its effect will be enduring as eternity.

On the other hand, by faithfulness now for a little while, we may secure an eternal weight of glory. No; this is not the time to backslide. Faith and courage will soon be rewarded. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

MAN.

BY ELD. H. A. ST. JOHN.
(San Francisco, Cal.)

PROPOSITION 1.—*Man came from the hand of his Creator mentally and physically perfect; that is, all his powers were in harmonious balance, which with the aid of the Spirit of God given him, enabled him to keep perfectly all laws to which he was made amenable, whether they were moral or physical laws.*

This is a very obvious proposition. We are informed that God made man upright, only a little lower than the angels, and crowned him with glory and honor. Heb. 2:6, 7. In that condition he possessed within himself the power to render the most perfect and acceptable obedience unto his Creator.

PROP. 2.—*He was made a free moral agent, and given conditional immortality in the Spirit of God given him, and in the right to the tree of life to which he had access.*

That he was created a free moral agent is obvious from the fact that the power of choice was given him: Obey and live, disobey and die. That he had conditional immortality is seen from the fact that he had in actual possession a right to the tree of life, and the Spirit of the living God, both of which are immortal. These he lost by transgression. It may be said that this would prove that Christians now who have the Spirit of God have eternal life, or immortality. Very true, for thus saith the Scriptures, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6:47. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life." 1 John 5:11, 12.

The reader may say that the eternal life that the believer has now, is in Christ, up in heaven. This is partly true. This immortal life is in Christ, but Christ abides in the believer here now. This eternal life is held conditionally, is delivered up to Jesus at death to be returned to

the believer at the resurrection, together with a right to the tree of life, to be held unconditionally ever after. If the believer has not eternal life abiding in him now, what would be the force of the text, "Ye know that no murderer hath eternal life abiding in him." Again, the future inheritance of the saints is wholly immortal, and a portion of that inheritance is given the believer here. Says an apostle, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. Thus it is seen that a small portion of the future inheritance is given to the believer here, which creates in him an intense longing for the more abundant life, or the fullness of immortality, to be bestowed upon the saints, without further conditions, at the resurrection of the just.

PROP. 3.—*By transgression he lost the Spirit of God, also the right to the tree of life, and his beautiful home in Eden. Hence he lost his immortality, and probably the hope of angelic exaltation, and rendered himself unable to obey either moral or physical law perfectly.*

It will not be questioned that man, by transgression, lost the Spirit of God, and a spirit of enmity against God and his government was planted in his soul. The inspired record plainly states that he lost his right to the tree of life, and was driven from his beautiful home in Eden, with the sentence of death upon him. That man after a period of probation, if he had stood the test, would have been exalted to an equality with the angels, is evident from the Scriptures; and if this hope was set before him in the beginning, the hope was lost by the fall. That by the fall, man rendered himself impotent to obey either physical or moral law perfectly, is evident from the fact that without the aid of Christ in the plan of salvation, we can do nothing.

PROP. 4.—*All that was lost by the first Adam, will be secured to the saints through Christ, the second Adam.*

The plan of salvation was devised, and Jesus came to save that which was lost. The favor and Spirit of God are first restored, then, later on, a right to the tree of life and a home in the earth made new. The saints will then be like the angels, neither can they die any more. Luke 20:36.

PROP. 5.—*Upon condition of repentance toward God, and faith toward our Lord Jesus Christ, justification by faith is obtained; and also a sufficient measure of spiritual power is given the penitent believer, to enable him to render acceptable service to God, although his obedience will be more or less imperfect, not in heart, but in outward act, until the equilibrium of his mental, moral, and physical powers is fully restored in the resurrection.*

The highest Christian perfection attainable in this probationary state is perfect purity of heart, or of motive, or perfect love; and this does not necessarily include perfect thinking, or a perfect judgment, or perfect knowledge, and hence does not include absolutely perfect obedience to an absolutely perfect law. God does not impute iniquity, if the service to him is rendered with a perfect heart, although the service itself, from lack of knowledge, or otherwise, may be imperfect.

God does not look at actions as man does. The judgment will reveal that actions highly complimented by men were obnoxious in the sight of a holy God; while other things condemned by man, were highly pleasing to the Lord. Infirmities in the way of perfect obedience either to moral or physical law, God has not promised to remove in this life; but his Spirit does greatly help our infirmities. Rom. 8:26.

—The judgment day, with its searching and just inquisition, will make terrible havoc of earthly records. Many saints will be unfrocked, many big reputations and great successes will fall into ashes at the feet of their humiliated and terror-stricken owners.—*St. Louis Advocate.*

MATTHEW 24:32, 33.

BY EMMA L. PARDON,
(Albany, N. Y.)

THE budding trees and blossoms sweet
Recall that lesson, fraught with love,
Which Christ his dear disciples taught,
Of his returning from above.

When opening leaves began to clothe
The fig-tree's tender branches fair,
Men knew full well that summer-time,
With all its joys, would soon be there.

E'en so, the Lord to us has given
Signs of a coming time more bright
Than ever dawned on eastern lands;
A summer full of heaven's delight.

Long past the darkened sun and moon,
Long past the falling of the stars,
Soon, soon, our Saviour and our King
Will come and break death's mighty bars.

Then come, Lord Jesus! quickly come!
Thy waiting people long for thee!
Come, dear Redeemer, tarry not;
Thine shall the praise and glory be.

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY.—NO. 28.

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

(Principle XVIII. concluded.)

7. AND finally, other events are looked for and demanded,—events which, it is claimed, will better fulfill the prophecy of the Saviour. We would ask a few questions to those who are so urgent in their demands: What events would better meet the prophecy referred to? Can God do better than he has done to fulfill his word? Can puny man teach the Almighty? Dare you expostulate with your Maker, the dear Saviour? What would you have God do that he has not done? Would you penetrate into, and presume to account for, the unfathomable mysteries of God's creative, miracle-producing power, and make yourselves equal with God? Would you, all stained with sin, ask the Almighty to reveal to you his august person, and unfold to your vision a literal hand creating new elements, or bringing out of the laboratory of nature substances already created, to darken the sun, and produce or cause to appear meteoric showers hitherto unknown to the inhabitants of our earth? Would you demand that God, contrary to laws he has established, cause the fixed stars to fall to our earth and break it into millions of atoms, to notify mankind of the soon coming of his Son to save his people and destroy the ungodly? Better, far better, take God at his word, and humbly accept the signs he has been pleased to give, and teach and act accordingly.

It is natural for the heart that has not come under the special impress of the Spirit of God, to give way to unbelief with regard to spiritual things. This is also true of the heart that has once known what it is to come under the molding and illuminating influences of the Holy Spirit, but has become hardened through the deceitfulness of sin, and by turning away from truth that revealed its true character, and the need of its being transformed, so that it would answer to the mind of Jesus.

This tendency to unbelief has ever existed in by far the greater part of mankind. Hence it is that every true religious movement has been opposed by the masses, who have suggested doubts and called for evidences that God has not seen proper to give. God gives sufficient evidence for all, and he multiplies light to those who walk in the light they already have, and earnestly desire more, while he withholds light from those who are unfaithful to that which they have, and have no desire for more.

This cardinal truth has been verified on a grand scale at the close of each dispensation, and whenever God has drawn near to the race or to nations with blessings and great offers of mercy. What a verification of this truth do we see in the facts concerning the flood! The same is true of the facts respecting the Israelites in the wilder-

ness. What light was then bestowed on that people! Yet they suggested doubts, raised objections, and called for signs that God was not pleased to give them, because they had not complied with conditions he had laid down. They wanted God at once to manifest his power in bringing them immediately into the promised land, that they might avoid the trials that they were constantly called upon to pass through.

It was so with the Jews when Jesus was walking, teaching, and working miracles among them. They were not satisfied, but called for more signs. Matt. 16:1-4. Jesus refused to gratify their desire, because he had already given them a superabundance of signs in performing mighty miracles among them. He had gone infinitely farther in that direction than they had shown an appreciation of the manifestation of his power, love, and mercy. He wanted to do wonders for them in transforming their characters, but they would not submit to have him do this, but chose to remain in their sins, to suggest doubts and raise objections.

And we may expect that a similar course will be pursued by many in these last days, in regard to the doctrine of Christ's second coming. Some, like the Jews at the first advent, will raise objections to the last. They will call for more signs and more proofs in favor of the advent doctrine, when God has given them signs and proofs on every hand that he is about to return to our earth to save those who have honored him by placing childlike implicit confidence in his word. With some, this tendency to wait for more signs and more evidences, not only leads them to overlook signs that God multiplies around them, but it also leads them to overlook the fact that many of the very signs that they are looking for, will not be tokens that men may prepare for the coming of Christ, but will be sure evidences that probation has closed, and that it is too late to prepare for Christ's appearing.

Many wonderful signs shall be witnessed when Christ shall have ceased to officiate as a priest and intercessor in God's temple, or sanctuary, in heaven (Rev. 15:8); when he will have exchanged his priestly attire for his "garments of vengeance." Isa. 59:16-20. Then will God's just but fearful wrath, the seven last plagues, be inflicted on sinners. Rev. 14:9-14; 15:1; 16. Then there will be an obscuration far greater than that witnessed May 19, 1780. Rev. 16:10. Then shall the Turkish empire, represented by the river Euphrates (Rev. 9:13, 14, etc.), be dried up. Verse 12.* Then shall great wonders be performed by "spirits of devils," whereby many from different nations shall be led to rush to the land of Palestine, and the last touch shall be given to the image of papacy in this country. Verses 13-16; Joel 3:9-15; Rev. 13:11-16. Then shall sinners be covered with awful sores, and "gnaw their tongues for pain." Rev. 16:1, 2, 10. Then shall the sea (or salt waters) become "like the blood of a dead man"—poisonous, and all the fishes of the sea shall die. Verse 3. Then shall the soft waters be turned into blood, and the wicked, with feverish sores upon them, shall have blood to drink. Verses 4-7. Then shall power be given to the sun to "scorch men with fire," and they shall blaspheme the name of God, and shall not repent to give him glory. Verses 8, 9. At that time unquenchable fires will break out in every direction, streams shall be dried up, fruit and other needful articles of diet shall be cut off, and the cattle shall cry unto God for water and food. Joel 1:18-20; Rev. 18:4-14, etc.

Then shall God's strong voice roll through the air like peals of ten thousand thunders; the earth shall be moved out of its place; its cities, high towers, hills, and mountains shall fall, and its islands shall flee away; and even "the powers of heaven," the literal stars, "shall be shaken." Amid these upheavings, shocks, rendings, groanings of a dying world, the wicked of earth, including kings, captains, mighty men, bondmen and

*This matter will be further elucidated when we come to consider the prophetic periods.

freemen, raise the agonizing cry to the "mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Read Rev. 6:12-17; 16:17-21; Heb. 12:26, 27; Mark 13:24-27; Matt. 24:29, last clause; Joel 3:15, 16; Jer. 25:30-38; 4:23-26; Isa. 24, etc.

Shall we wait to see these signs to believe that Christ is coming, and to prepare to meet him? or shall we accept and improve upon the signs he gives us in mercy, that we may escape God's awful wrath, and be in a condition to hail Christ with joy when he appears?

This period of God's wrath, of the seven last plagues, will indeed be eventful. It will be marked with extraordinary, miraculous wonders. It will be of one year's duration. I will present three scriptures to prove this:—

1. Rev. 18:8: "Therefore shall her plagues come in one day, death, mourning, and famine." Famine could not come in a literal day; therefore symbolic time, one year, is intended.

2. Isa. 34:8: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Observe that the word "and" is in italics, which means that it is not in the original. Here we have the nouns "day" and "year" in apposition, and when this is the case, the last noun explains the first. Therefore the day of vengeance, or the day of God's wrath, will be a year-day. The Lord is speaking of a time when his "indignation" shall be "upon all nations, and his fury upon all their armies;" when he shall utterly destroy them, deliver them to the slaughter, and when their slain shall be "cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." Verses 1-3. Evidently this brings us to the battle of Armageddon, which takes place at the time of the plagues. Rev. 16:13 16, etc.

3. Isa. 63:4: "For the day of vengeance is in mine heart, and the year of my redeemed is come." This text is parallel with Isa. 34:8. Read its connection. Other scriptural proofs could be presented.

While the plagues are being inflicted, there is no daysman, in the temple or sanctuary above, and that for the simple reason that Christ's work as a priest and mediator is finished. He will then have become a king. He will then have "put on righteousness as a breastplate" and a "helmet of salvation." He will have "put on the garment of vengeance for clothing," and will be "clad with zeal" as with a cloak. Then will be fulfilled the following impressive words: "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense." Isa. 59:16-18. "And the temple was filled with smoke from the glory of God, and from his power; and no man [ὄντως, no one, no being, referring to Christ and those who assist him in the heavenly sanctuary] was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

This will indeed be a solemn time. No possibility then for the sinner to have one stain of sin removed from his robe of character. No means whereby he can escape the plagues of God's wrath. Only those who will have made thorough work in putting away their sins by repentance toward God and faith in our Lord Jesus Christ, and in overcoming their defects of character, shall then be able to stand without an intercessor, and to escape the seven last plagues.

Among the wonders then witnessed, will be the thirteenth after truth on the part of those who have neglected the message relating to the near com-

ing of Christ, and who have made light of the signs and evidences upon which that message is based. They will be seen going from sea to sea and from one country to another, to seek the word of the Lord; but the Lord declares that "they shall not find it." Amos 8:11, 12.

DR. SUNDERLAND ON THE WEEK.

BY FRANK W. HOWE.
(*Battle Creek College.*)

IN the report of the hearing on the Sunday-rest bill, Dr. Sunderland, of Washington, D. C., is "very glad to communicate" some interesting information on what might be called the origin, distinctions, transmutations, and present status of the week. In a few words he concisely states a history which deserves the dignity (but lacks the accuracy) of a scientific treatise. We quote from the point where his speech begins to have significance:—

We find upon examination of the Scriptures that there are three distinct weekly periods pointed out and legislated for. One is the creation week, another is the Jewish week, and the third is the Christian week.

Another learned doctor, who is the author of a work on "The Lord's Day Our Sabbath," which is advertised as containing all the *newest and freshest* arguments, distinguishes still another variety, the "human week." But Dr. S. himself branches out in a generous way as his subject advances. After nine questions and interruptions, he continues thus:—

We find in the Scriptures, and it is a fundamental distinction of the weekly period, that it consists of six secular days, followed by a seventh—a sacred day, or day of rest. That was the case with the creation week, and the order is not changed anywhere under any dispensation—the paradisiacal, the patriarchal, the Jewish, or the Christian. A week consists of six secular days, followed by a seventh, a sacred day. So far as the records of the Bible show, there is no notice anywhere of the change from the creation week to the Jewish week, or the change from the Jewish week to the Christian week.

It is difficult to conceive why the Doctor is so emphatic in re-iterating these statements, unless it be on the principle of those would-be Roman emperors who, when defeated, committed suicide to keep from being killed. He is particular to state that the *order* of the days has not been *changed anywhere under any dispensation*; and that in *the Bible* there is no evidence of the change from the *creation* week to the *Jewish* week, or from that to the *Christian* week. What is the necessary and logical conclusion?—That there never *was* and never *could be* any change, except in name. Further in the discussion, in answer to a question of the chairman, he is careful to leave the impression that he considers the days of creation to be *literal* days; which adds strength, if it were needed, to his statement that the Bible records no change from the "creation week" to the "Jewish week." And as if forever to settle any possible misunderstanding of his language concerning any change in the order of the days in passing from the "Jewish week" to the "Christian week," he says, "The Christian Sabbath is the seventh day of the Christian week, and comes directly under the fourth commandment of the decalogue: 'Six days shalt thou labor, and do all thy work, but the seventh is the Sabbath of the Lord; in that thou shalt do no work; thou shalt rest.'" Query: Did he quote that command from a Catholic catechism? Why do doctors of divinity invariably omit the last three-quarters of the fourth commandment? Perhaps we shall see.

I ought to state further how this division of weeks arises. In every case—in the creation week, in the Jewish week, and in the Christian week—they are reckoned from, and founded upon, some great providential event. The creation week is founded upon, and reckoned from, the creation of this world. The Jewish week, which was designed for a particular and special nation, is founded upon, and reckoned from, the falling of the manna. . . .

That sounds so euphonious that we must stop right here and admire it. That species known as the "creation week" exists because God created this earth in six days and rested the seventh.

The species known as the "Jewish week" exists because the manna fell six days and refrained from falling on the seventh. Therefore the manna is responsible for that old Jewish Sabbath whose advocates cause us so much inconvenience! That is certainly a novel idea, but it is worth investigating. Let us refer, for a change, from the Doctor's assertions to the Scriptures themselves on this latter point. Let us inquire whether the week at that time was determined by the continuance of the manna during six days and its cessation on the seventh, or whether this regularity in its fall and cessation was determined by the week.

Ex. 16:26: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Here the week is definitely pointed out, "six secular days, followed by a seventh." Now was the seventh day the Sabbath because the manna did not fall, or did the manna cease because it was the Sabbath day—the end of the week? The Doctor's professional associates are fond of quoting, "Man was not made for the Sabbath, but the Sabbath was made for man." It would seem to suit the Doctor himself better to have it read, "Manna was not made for the Sabbath, but the Sabbath was made for the manna." That reading would assist him vastly in giving plausibility to his assertion that the "Jewish week [of course including the so-called Jewish Sabbath] was designed for a particular and special nation;" for it would be an easy transition from the manna to the manna-eaters. But let us look farther. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verses 28, 29. Here is a plain declaration that the manna fell as it did because the Lord had given them the Sabbath; which of course marked the termination of the week. Instead of being determined by the providential gift of the manna, it was founded upon the *commandments* and *laws* of God. Before the manna fell, God declared its purpose to Moses in the fourth verse of the same chapter:—

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Observe that this object in thus sending the manna is most definitely expressed—that he might prove them, whether they would walk in his *law*. The Doctor must admit that if this law was not already in existence, it was certainly given soon after. We find it in that fourth commandment, the first quarter of which he has quoted as a warrant for the obligation of the "Christian Sabbath." That commandment is the only formal, written law for what is called the "Jewish Sabbath"; and the part which he very conveniently did *not* quote, identifies it with the Sabbath of the creation week: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day, and hallowed it." In Gen. 2:3, the last expression is explained in these words: "And God blessed the seventh day, and *sanctified* it." To sanctify is to *set apart*, to *dedicate to a holy use*. (See Webster.) For *whose* use?—"The Sabbath was made for man." Dr. Sunderland knows that this sublime declaration was made concerning the Sabbath which the Jews observed. It was made before the time when the most ardent advocates of Sunday will presume to claim that the first day was substituted for the seventh by divine appointment. So we see that the "Jewish week" was *not* "designed for a particular and special nation;" it was *not* "founded upon, and reckoned from, the falling of the manna," and it is *not* distinguishable from the "creation week"; and by his use of the fourth commandment the Doctor himself virtually identifies the "Christian Sabbath" with this "Jew-

ish" and "creation" Sabbath,—if his argument were consistent; but the quality of consistency is not a necessary characteristic of such efforts. Let us proceed:—

The Christian week is founded upon, and reckoned from, the greatest providential event of all—the resurrection of Jesus Christ. In the twentieth chapter of John's Gospel we will find that there on a certain day it was found that he arose. On the evening of the same day he met with his disciples. Eight days afterward he met with them again. That is the record of the first Christian week.

Indeed! it began on a "certain day" and ended on another certain day eight days after the first; so there were *eight days* in this "first Christian week." Dr. Herrick Johnson, the speaker who preceded Dr. S., was cautious enough to say, "Seven days after there was another meeting. . . ." Neither of the learned gentlemen have quoted the text correctly. It is in John 20:26, and states that it was "*after eight days*" that this second appearance occurred. So if that is the "record of the first Christian week," it contained at least *nine* days! Now, will the Doctor be pleased to explain this discrepancy when he has been so particular to declare that it is a *fundamental* distinction of the weekly period; that it consists of *six* secular days followed by a *seventh*—the Sabbath; and that this order has not been *changed anywhere under any dispensation!* It would be very gratifying if this apparent contradiction could be reconciled. If he could have brought in his eight-day week seven days earlier, it might seem to relieve the subject of embarrassment; but then there would have been six secular days followed by *two* Sabbaths, which appears to contradict the Doctor's "fundamental distinction" again. The only alternative to this, however, is to have the first Christian week consist of a Sabbath *followed* by six secular days, which would be equally objectionable on the score of consistency. But perhaps the Doctor can give us a little light, for a little later, in answer to a question of the chairman, he declares that Sunday "is the seventh day of the Christian week." Then Monday must be the first day of that week; and as the preceding Saturday was also a seventh day, the day which intervenes *must have been dropped out*; otherwise there would have been *two* first days. First-day advocates are so fond of the "lost time theory," whenever the claims of the definite seventh day are pointed out, that the Doctor would doubtless admit its operation right at this point, and grant that this particular day was the identical one that was lost! Peradventure this explains why no man knows exactly when Christ was resurrected!

Indeed, the Doctor particularly designates this as an "intercalary day," and maintains "that the phrase 'the first day of the week,' which we find in our English version, ought never to have been there," and that the original Greek indicates that it ought to have been translated "one of the Sabbaths." This Greek expression has given a vast amount of perplexity to some theologians; yet the New Version still renders it simply "the first day of the week." The same word occurs in Luke 18:12, in the parable of the self-righteous Pharisee and the publican, where in enumerating his virtues, he says, "I fast twice in the week." Did Dr. Sunderland ever experience the hardship of fasting *twice* in *one* Sabbath?

It would indeed have been better for this theory if the *doings* of this day, if not the day itself, had been dropped from the inspired record. For instead of showing that this was a religious meeting, and that the disciples had assembled to honor Christ's resurrection, and expected his presence with them, the Gospels prove that they were assembled in their own common home *for fear of the Jews*, that they were *frightened* when he appeared, and that he *upbraided* them because they *did not believe that he had risen!* Mark 16:14.

I would rather be right than President.—
Henry Clay.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

THE GREEK CHURCH.—NO. 2.

As before suggested, the idea that the authority of a bishop should be commensurate to the size and importance of the city in which he officiated, quite early prevailed. Constantine the Great divided the Roman empire into four large divisions called prefects, each ruled by an officer called a prefecture. Each prefect was divided into dioceses, thirteen in all; and each diocese, into provinces, one hundred and sixteen altogether. Those officers who were placed over the provinces, were responsible to the rulers of the dioceses, these to the prefectures, and these to the emperor. The Church caught the idea, and very soon adopted the same plan in its government. The bishop in the principal city of a prefect was made to correspond in authority in the Church, to that of the prefecture in the government. He was given the title of patriarch. The bishop of the principal city of a diocese corresponded to the political head of the diocese, and was called exarch. And the bishop of the principal city of a province corresponded to the ruler of the province, and was styled metropolitan. Those officiating in the smaller places in his district, were called suffragans. As in the State, so in the Church: the suffragans were amenable to the metropolitans, the metropolitans to the exarchs, the exarchs to the patriarchs; but to whom the patriarchs were responsible, was the question. There were the patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. These all eagerly craved the predominance, and aspired to that position in the Church which in the State was held by the emperor, and which in truth belonged alone to Christ: "Neither be ye called masters; for one is your Master, even Christ." Matt. 23:10. But adopting this form of government, the patriarchs of Alexandria, Jerusalem, and Antioch were very naturally regarded as prelates of the second order, and the controversy over the supremacy narrowed down to the bishops of the two cities which had each enjoyed for a time the honor of being the seat of government in the empire—Constantinople in the East, and Rome in the West. Between the bishops of these two cities the controversy became a warm and determined struggle.

Various theological questions arose during the third, fourth, fifth, sixth, and seventh centuries, such as that of the trinity—whether in the Godhead there were three persons in one, or one in three; the nature of Christ—whether he had one or two natures, a human and a divine; the Holy Ghost—whether it proceeded from the Father and the Son, or from the Father alone, and various other such questions. These excited a vast amount of contention; councils were called, and temporary decisions made, those in the East often favoring one view, and those in the West another. Of the contentions of the fifth and sixth centuries, Mosheim very fittingly remarks: "The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the word of God, and a sincere obedience to his holy laws, appeared little better than rustiness and ignorance to the subtle doctors of this quibbling age. . . . The greatest part of them reasoned and disputed concerning the truths of the gospel, as the blind would argue about light and colors, and imagined that they had acquitted themselves nobly when they had thrown out a heap of erudite and indigested notions, and overwhelmed their adversaries with a torrent of words."

A controversy involving a matter of more importance than these abstruse and sophistical questions, however, arose in the eighth century, concerning the worship of images, a practice which had become so prevalent among the churches throughout the Roman empire, both

east and west. The opposition to this idolatrous and superstitious practice, however, did not originate with the bishops, but was begun by the emperor. Leo III., the Isaurian, coming to the throne and being a professor of Christianity, and becoming convinced of the enormity of this evil, issued an edict in 726, ordering all images to be removed from the churches in the empire. These sentiments and measures were also adopted and carried out by his son Constantine, and his grandson Leo IV., who succeeded him on the throne. A council composed of Eastern bishops assembled in Constantinople in 754, and declared in favor of the opinion embraced by the emperors, and solemnly condemned the worship and use of images. Although these measures did not have the desired effect of wholly extirpating the idolatrous practice from the churches, it did much toward accomplishing this end among those in the East. While there was no little contention over the matter among the prelates of the East, the greatest opposition came from the West. The Roman pontiff, Gregory II., vehemently opposed the edict against images, demanding the emperor to revoke it. Upon being refused, this audacious pope declared him unworthy of the name and privileges of a Christian, and excluded him from the communion of the church. The emperor, Leo III., manifested his resentment by a general mandate ordering all images to be publicly burned, and inflicting a variety of severe punishments upon such as persisted in this idolatrous worship. These rigorous measures divided the church into two violent factions,—the iconoclasts, or destroyers of images, and the iconolaters, or image worshippers. Pope Gregory III. defended this odious superstition of image-worship with even greater zeal, if possible, than his predecessor. Concerning this Mosheim says, "It was their extravagant attachment to image-worship that chiefly occasioned the separation of the Italian provinces from the Grecian empire."

But none of these theological controversies served to alienate the two aspiring bishops, the pope of Rome and the patriarch of Constantinople, and divide the church as did the insatiable cravings of these prelates for ecclesiastical supremacy. Of the seventh century Mosheim says, "The disputes about pre-eminence that had so long subsisted between the bishops of Rome and Constantinople, proceeded in this century to such violent lengths as laid the foundation of that deplorable schism which afterward separated the Greek and Latin churches." To enlarge their temporal domains and increase their ecclesiastical authority was their highest ambition. The above-named historian continues: "The Roman pontiffs used all sorts of methods to maintain and enlarge the authority and pre-eminence which they had acquired by a grant from the most odious tyrant that ever disgraced the annals of history." As he elsewhere says, "Those means were deemed the most lawful that tended best to the accomplishment of their purposes." He thus concludes: "We shall, therefore, only observe that in this century were sown the seeds of those fatal disorders which rent asunder the bonds of Christian communion between the Greek and Latin churches: indeed, these seeds had already taken root in the minds of the Greeks, to whom the Roman power became insupportable, and the pretensions of the sovereign pontiff odious."

W. A. C.

WORKING WITH CHRIST.

WHAT a precious privilege to work with Christ! Oh, the wonderful love of God in permitting us, pilgrims and strangers on this sin-cursed earth, to be co-laborers with God in bringing sheaves into the garner of the Lord. Who is he that is not desirous of enjoying the rich blessing of God? And what better way is there of gaining that blessing, than to assist him in the grand and noble work of rescuing souls from the burning.

Christ was the world's great missionary. He condescended to teach the poor, erring mortals of earth. He did not wait for them to come to

him, but met them where they were. His gentle, sympathetic voice won the hearts of thousands who could not have been touched by the haughty, self-righteous words of the Pharisee. He had not an easy time, to be sure. He endured many a pang of grief and pain, that we might become perfect through him. "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." There is a cross to be borne by every Christian who will win a crown. But our love for souls should be so great that, if necessary, we would lay down our lives to save them. And he who does not feel thus, may expect never to inherit eternal life; for if we follow in Christ's steps, we must live as he lived, and labor as he labored.

The "Testimonies" speak to us in words not to be lightly regarded: "But few are working in unison with the heavenly messengers. All men and women who are Christians in every sense of the word, should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow-men, and should imitate the example that the Saviour of the world has given them in his life of self-denial, sacrifice, and faithful, earnest labor."—*Vol. III.*, p. 202.

"But if I labor in the cause, I shall not earn as much as I do now, and my family will come to want," we hear one plead. We have only to look to the great Example. He was born in poverty, reared in poverty, and finally buried in poverty. He had not where to lay his head. "The servant is not greater than his Lord."

We will, no doubt, meet trials, and severe ones, too; but should we shrink from duty because of this? Do we expect to sail to heaven on flowery beds of ease? Not one will see the kingdom of glory who brings not with him at least one sheaf. "No cross, no crown. How can one be strong in the Lord without trials? To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be exercised. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ."—*Vol. III.*, p. 67.

I have had little experience as a canvasser, but what I have had, has been the most precious and helpful of my life. When I had no success, I was led to the throne of God, with earnest, agonizing prayers mingled with tears. I there searched my heart to know if aught lay hidden that had kept the blessing of God from attending my labors, and when it came to light, I was enabled by the grace of God to put it away. I could then go forth with the assurance that God would go with me. You who never have labored for the Master, I entreat you, at the eleventh hour, fail not to begin at once, and God will abundantly water your souls.

This great truth must go to every part of the wide harvest field; and if we neglect to exercise our talent, no matter how small it may be, our crown will be taken from us, and given to another. Will we consent to this? Oh, how can we remain indifferent any longer to the appeals for help from our worn-out workers, when we know that in so brief a time the coming Saviour will appear in the heavens, and our time to labor for souls will have ceased? Awake, ye people of the living God! Put on the whole armor, and fight valiantly for your Lord and Master. Enlist at once as ambassadors for Christ.

Remember that though trials may await us, we are not to be discouraged. God is on our side. He will fight for us. It was he who said: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." When we are through with the trials of this life, we shall, if we endure to the end, behold the fruit of our labors in eternity. Then let not our hearts fail us here if we see no one made better through our instrumentality. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." ADELAIDE R. EGERTON.

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.

CHRIST'S SYMPATHY.

If Jesus came on earth again,
And walked and talked in field and street,
Who would not lay his human pain,
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow him unquestioned, mute,
If 't were the Lord himself?

How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a man with woe forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize,
Which fails the earthly weak endeavor,
To gaze into those holy eyes,
And drink content forever!

His sheep, along the cool, the shade,
By the still water-course he leads;
His lambs upon his breast are laid;
His hungry ones he feeds.

And I, where'er he went, would go,
Nor question where the path might lead;
Enough to know that here below
I walked with God, indeed!

If it be thus, O Lord of mine,
In absence is thy love forgot?
And must I, when I walk, repine,
Because I see thee not?

If this be thus, if this be thus,
Since our poor prayers yet reach thee, Lord;
Since we are weak, once more to us
Reveal the living Word!

O! nearer to me, in the dark
Of life's low hours, one moment stand,
And give me keener eyes to mark
The moving of thy hand.

—Owen Meredith.

THE LOVE OF HOME.

A HAPPY home is the richest of human possessions. The home circle includes all that is most precious in life. An invisible bond, uniting the members of a household in mutual love and sympathy, is the strongest tie on earth. A prosperous common-wealth is a cluster of happy homes, as homogeneous as the cells of honey-comb. What sane man ever surfeited of life in his own home? Its charms are as subtle as the enchantment of music and the essence of flowers. No discord so harsh as a family jar; no music sweeter than the harmony that prevails in the penetralia of the home. On entering its portals we sound a salvo of praise. Its idyllic joys are the poetry of existence. The Kohinoor is a glittering bauble compared with the family jewels. Simple fare at home makes a richer repast than the costliest viands of an epicure's table. The farm fence is the boundary of the world. Beyond this is chaos. Within the shade of an apple-tree, a stone's throw from the dear old home, the heart glows with a sense of pleasurable excitement unknown to the most adventurous spirit in the fever of the chase.

Our home is a citadel. No harm need happen to a man there, if not self inflicted. In the fortress of his home he attains full vigor, and ascends the scale of being to a richer and riper manhood. When he bolts the door against his evil genius, though hurtling shafts from the enemy fall within, they are as lightly felt as were the blows from the hammer of Thor on the head of the giant Skrymir; for heroism is best exhibited in courage and humility at home. At the fireside one learns duty and forbearance, and meets the unexpected crises in life.

The end of culture is to beautify the home. Nay, it is here where culture begins and civilization first dawned in the world. Its attractions should outvie the luxuries of a ducal palace, not in lavish display and costly decoration, but rather in that charm of hospitality whose fascination exceeds the gorgeous fabrics from the looms of

the Orient, and the exquisite refinements and subtleties of art. As the ideal of home life is reflected in the character of our institutions, so the mental and moral prepossessions of the individual are divined in the exhalations of the home. Indeed, some homes we know have an individual expression, a character and physiognomy of their own. Such a home is an integral part of the dweller under its roof, as the tortoise-shell is a part of the turtle who carries his house on his back. A hut in the woods can be so sanctified by its host as to assume a baronial air, and become a fit abode for savants and princes of royal blood. Moreover, if we would discover the true inwardness of a man, it is necessary to observe him at home. De Tocqueville, with a delicate touch of sarcasm, alludes to those political busybodies ever active in public life, who undertake to direct the fortunes of the State before they have mastered the secret of conducting their own affairs. So would-be reformers delight in giving rules for social conduct, whose home life is singularly deficient in the duties they enjoin upon the pariah caste.

No culture is complete which ignores the poetry and romance of home. Indeed, the word "home" is a concentrated poem. It is doubtful whether there is another word which calls up more beautiful images in the mind, in the English language. It is not mere sentimentalism that exalts the home, but a deeper feeling, sanctifying the objects that surround us. The joltings we receive through life are powerless to snap the slenderest cord that binds us to early associations. Nature's symphonies are sweeter music than oratorios; the faces gathered around the evening lamp are more beautiful than any portraits in the world's picture galleries; the theaters have nothing to offer so inviting as the domestic scenes enacted in our own households. Our fondest dreams are of a happy home. And each day, on tearing a leaf from the calendar, the question presents itself, How can we materialize our dreams? Not by impulse, without centripetal balance. Not in evading household routine. How to live and work, is a problem that even the Sphinx could not solve. It is greater than any Euler propounded. Home duties cannot be relegated to the mythical genius in pagan theosophy who presided over human destinies. A daily routine is as peremptory as the revolutions of a planet. Home duties enjoin self-sacrifice. It is a sacrifice that confers its own reward. So a way to make home happy is to bring good cheer into the family circle. The center of gravity is the human heart. Emerson says of Lord Holland, that he always came down to the breakfast table with the air of a man who had met with a singular good fortune. Everybody has an aptitude for discharging the duty which circumstances impose; albeit, he should shuffle off care, and leave worry in the workshop with the chips and shavings which bestrew the floor.

Religion, as well as culture, begins at home. Religion is not a holiday habit, cut in the prevailing mode, for exhibition on Sabbath in the family pew. It is a serviceable homespun investiture for daily use. A great thinker asks, "Does the consecration of Sabbath desecrate the entire week? Does the consecration of the church confess the profanation of the entire home?"—No; let religion cease to be occasional. Let it be a guide and counselor through the changes of the zodiac; an unflinching source of light and life. Home ties are indissoluble where its true spirit prevails. It gives beauty and dignity to the lowliest lives. It is more potent than the scepter of kings in swaying the human heart. Whoso would sweeten the acerbity of his nature, let him cultivate a love of home, whether sitting by the kitchen fire, or bivouacked in the woods. The most amiable and tender-hearted people are home bodies. A love of home is a warming into the religious life.

All the elements of romance are centered in the home. In defense of its purity, the honest husbandman is as fearless as the knight of the Middle Ages who wielded the glave. Whatever

brings the dweller into a finer life, should have a place in the home. After exorcising the evil spirit of contention and the demon of selfishness, the heart warms with the feeling that home is the center, and its boundaries the outermost sphere, of the universe.—*Harold van Santvoord, in Interior.*

Special Mention.

A SANDWICH ISLAND HOME.

[THE letter from Honolulu, from which we quoted last week in reference to Eld. Cudney, contained also a description of the writer's Sandwich Island home, which as a matter of interest we take the liberty to lay before our readers.]

"Perhaps you would like to hear a little about our island home. I will try to describe it to you. My house is right at the water's edge. From the window at which I sit, I can see the harbor surrounded by the coral reef against which the waves dash, sending the spray far into the air, and beyond stretches the broad, smiling Pacific. Behind me, and on either side of me, tower our volcanic mountains. To the left is Itaikiki, a pretty little village where most of the people have their country residences. To the right, about eight miles from town, is Eva, or Pearl Harbor. The American government have been talking of buying the harbor for some time. They want it for a coaling station. Mr. Dillingham, a resident of Honolulu, is having a steam railroad built to Eva. It will be the only one on the island. Behind me is our own little town of Honolulu; and a pretty one it is, almost obscured from view by the luxuriant foliage of the trees. In the center of the town is the king's palace. The electric lights look very pretty, dotted all over the town. Back of the town is Punchbowl Hill, in the center of which the town is building a public park. A road is also being built around the top of the mountain.

"The trees here are wide-spreading, and the foliage is very fine. The flowers are also very pretty, but they do not have so much perfume as your flowers in the East. About six miles north of Honolulu is the Nunann Pali, or precipice, 4,000 feet above the level of the sea. It was over this precipice that the king of Hawaii, drove the king of Oahu and his followers. The electric lights, street-cars, and steam railroad are new since Eld. Cudney left. A great many have an idea that it is very hot here; and in one sense it is; but the heat is not such as is experienced east."

ANTI-JESUIT MOVEMENT IN CANADA.

No public question has, for a long time, so profoundly stirred all the people and the churches of Canada as what is called the Jesuit question. This is, briefly, the question, whether a recent act, passed by the legislature of the Province of Quebec, entitled, "An Act for the Settlement of the Jesuit Estates," is to be vetoed by the Dominion government or not. At the time of the conquest, certain properties which had been in possession of the Jesuits previous to the suppression of the order by Pope Clement XIV., escheated to the British crown. These were, in 1831, granted to the then united Province of Canada, for purposes of education "exclusively and inviolably." Later on, they were transferred to what is now the Province of Quebec, on the same terms. Persistent attempts have been made by the Jesuits and by the Roman Catholic Church for years, to get possession of the properties. So strong is papal and Jesuitical influence in the province, that it was found impossible to dispose of the properties. Finally, last year, as the result of negotiations between the government of Quebec and the pope, a compromise was agreed on, by which \$400,000 were accepted in lieu of all claims. A grant of land was made to the Jesuits in commemoration of the settlement,

and as a recognition of their right to a share of public funds granted for education. So dominant is Jesuit influence in Quebec and Dominion politics, that no opposition was offered to the act in the Quebec legislature; and when it came in due course before the governor-general in council, it was "allowed." A motion in the Dominion Parliament, urging disallowance, was lost by 188 to thirteen. The "ins" and "outs," out of deference for the French-Catholic vote, on various pretexts, agreed almost unanimously to "allow" the objectionable legislation—objectionable, because based on negotiation with the pope and valid only after his approval; because it recognizes the Jesuit society, which is under the ban of British law; and because it admits the diversion of the whole proceeds of the estates in question, valued now at over \$2,000,000, from the educational fund of the province.

The subserviency of the government and Parliament to the influence of Rome and the Jesuits, roused the Protestantism of the whole country, particularly of Ontario. Indignation meetings were held. Strong resolutions condemning the act and the government and Parliament were passed. Church courts joined unanimously in the condemnation. The politicians tried to pooh-poo the movement. But the impression they and those inspired by them have sought to create and circulate, that the agitation is a mere passing breeze of Protestant bigotry and fanaticism, will be dispelled when it is known that the movement is led by some of the ablest and most eminently judicious men in Canada. One name may be mentioned, which is in itself a guarantee that the agitation is patriotic in the truest and best sense of the word, and not partisan in any particular,—the name of the Rev. Dr. Caven, the eminent principal of Knox College, who was chairman of the citizens' committee of Toronto, which organized and led the movement culminating in the convention held in Toronto on the 11th and 12th of June, and who has been a tower of strength to the movement which at the present is full of promise for the future of our young country.

This convention met in the Grand Opera House, which was packed with delegates and interested citizens. Nearly 200 municipalities of Ontario were represented, by over 700 delegates. Representatives from outside provinces swelled the number to about 900. Very appropriately the proceedings were opened with prayer, led by the Rev. Dr. Hunter. Rev. Dr. Caven, as chairman of the citizens' committee, was called to the chair, and in his address gave the key-note to the whole meeting. He showed clearly the bearings and importance of the issues before the convention—that the movement was not directed against the Roman Catholic Church; that all churches should be equal in the eye of the law; that all bitterness of race prejudice against French-Canadians should be avoided; that so long as political parties distrusted and thwarted each other, the common enemy—a solid ultramontane Roman Catholic vote—would overcome both; that, unless civil and religious liberty and equality be maintained, Canada can never hope to be a nation; that the only prospect of securing and maintaining this liberty and equality, lay in the abandonment of party tactics by both parties, when necessary for resisting Romish aggression, to which the Dominion is specially exposed, as nearly half its population is Roman Catholic, and of these two-thirds are in the Province of Quebec. . . .

At the second session, correspondence was read between the citizens' committee and eminent counsel in Quebec, from which it appeared that there was no way in which any private party can bring an action in any Canadian court, to test the constitutionality of the act in question, and that there is no way in which the Quebec provincial treasurer can be restrained from paying over the money to the pope, pending the final decision of the constitutionality of the act; which makes it all the more imperative, that what is to be done to secure, if possible, the disallowance of the act,

should be done promptly. The correspondence read, acted as a spur to the convention, already roused by the addresses of the first session. The remainder of the session was spent in the presentation and earnest discussion of four resolutions which were finally adopted unanimously.

One of these resolutions recited the facts which brought about the meeting of the convention; another pledged the assembly to continued efforts to procure the disallowance, voidance, or repeal of the Jesuit Estates Act; the remaining two were worded thus:—

We most emphatically condemn both the act incorporating the Jesuits and the Jesuit Estates Act, on the ground (among others) that the Jesuit Society is an alien association hostile to free institutions, and that the latter act, in assuming to recognize the right of the pope to interfere in the manner referred to in the act in the affairs of Canada, is a flagrant disregard of the sovereign rights of the queen, and in clear violation of the supremacy act, a fundamental law of the empire enacted especially for the preservation of the prerogative of the crown against the encroachments of the papacy, and is further a violation of the trust under which the said estates were transferred by the crown to the provincial authorities for the purpose of education exclusively.

We deem it essential to the peace and highest welfare of our country, and to the maintenance of good government, that the line between the civil and ecclesiastical authority should be clearly defined, and should be respected in all legislatures and administrations both of the Dominion and the several provinces thereof. While the Church is entitled to entire freedom and protection in its own domain, which embraces all that is properly spiritual, the State must have full control in all temporal matters; and it cannot, without abnegating its just authorities, ask or accept permission from any ecclesiastical persons or organizations, or from any extraneous party whatever, to exercise its own functions and perform its own duties.

The most of the first session of the second day was occupied in the discussion and final adoption of a resolution insisting that English should be the language of the public schools of Ontario, and deprecating the existence of separate schools (public Roman Catholic schools, supported by Roman Catholic taxes, and under the direction of Roman Catholic trustees, in which a large place is given to religious instruction) which were a part of the school system in Ontario before confederation, and which are guaranteed by the act of confederation. There is a growing conviction that, if Romish aggression is to be successfully opposed in Canada, the separate school must go. If one-third of the population is to be educated by Rome, it must be expected to be subservient to Rome.

At the last session, the convention passed the following resolutions, and completed the organization of an "Equal Rights Association":—

That the chairman and secretary of this convention be and are hereby requested, on behalf of this convention and of each individual member thereof, to sign a petition (in the form recommended by the citizens' committee) to his excellency, the governor-general of Canada, for the disallowance of the Jesuit Estates Act; and that there be attached thereto, as part thereof, a list of the delegates who have attended this convention, and that this petition, together with all other petitions of like character, be presented in person by the chairman and such large and influential deputation as the council of the Equal Rights Association may direct.

In order to secure united and persistent action in seeking to remedy such evils as these pointed out, and to guard against the political encroachments of ultramontanism, this convention resolves that an association be formed, to be known as "Equal Rights Association," and to this organization we will pledge our united support.

It is intended to extend this organization over the whole Dominion; and if members of the convention are true to their pledges, this association will be a bulwark of Canadian liberties. The provincial council of the association, consisting of fifty members, representing all sections of Ontario and all shades of creed and politics, was appointed, and met immediately after the convention adjourned for organization. Rev. Dr. Caven was chosen first president, and Mr. E. D. Armour, secretary. Petitions for disallowance will be poured into Ottawa till the 8th of August, the last day of the statutory year within which legislation may be disallowed, if the act is not disallowed before. If disallowance cannot be secured, the governor-general will be petitioned to

refer the act to the supreme court, to have its constitutionality decided. If that, too, is refused, petitions will be presented to the queen.

The end is not yet. The struggle for the maintenance of civil and religious liberty and equality in Canada doubtless will be watched with deep interest by all intelligent citizens of the United States. Canadians, realizing, as many of them do, that they are on probation, as a people, to prove whether they are worthy to be enrolled among the nations of the world, and that liberties so dearly bought by their forefathers are worth defending, are not likely to be found lacking either in wisdom, courage, or resources to defend their constitutional rights and liberties.—*J. B. Fraser, in Interior.*

THE ROMAN CHURCH IN CUBA.

[The following on this subject was written by the Havana correspondent of the *Pittsburg Dispatch*. It is good evidence of the state of spirituality which is fostered in such semi-civilized countries by the Roman Catholic Church:—]

"The church in Cuba imposes no Sunday. After service the faithful flock to a bull-fight, cock-fight, or bal masque. They fill the *cafes*, gaming rooms, circuses, theater, plaza. Good Friday is the only day in the year which is really observed. From the day before until the day following not a carriage or car, and scarcely a person, passes through the street. The whole population are hard at work pounding and hammering with all their might. It does not signify what kind of utensils are used for the purpose. Just so you hammer, and hammer loud, you are doing the proper thing. This is supposed to be an expression of your grief. It is certainly a noisy expression, and that's the most that can be said for it. Toward evening, or shortly after nightfall, comes a procession, which in the United States would secure each and every participant a night in the lock-up, if not six months at Claremont. It can only be expressed in one word, and that is sacrilege!

"Proceeding the *cortege* is a boy carrying a box which contains big stones. These he rattles as vigorously as his muscles will permit. Pilate follows with a cock feather in his hat, and a sword dangling at his side. He is impersonated by the biggest, blackest, ugliest negro that can be found. Judas comes next, with a fiendish sneer on his painted face, and a box containing the thirty pieces of silver rattling from the top of a red-and-yellow painted barber pole. This personage is remarkable for his walk, the stride being somewhat after the style of Lawrence Barrett's, when he struts down to the foot-lights prior to demolishing his army of 50-cents-a-night supers.

"A man who bears the cross and nails, pallbearers, who carry the bier containing the covered figure to represent Christ, a street band, a line of devotees wailing and chanting the service for the dead, throngs of the faithful mingling with throngs of the rabble, and armies of beggars and thieves close the pageant.

"A person may live in Cuba pretty much as he likes, but he must die as the church decrees, or not die at all, unless he chooses to die like a heathen, which he never does. A corpse is kept only a few hours. Many are put into the tomb still warm. The hearse which bears the dead to their last resting-place is enough to cause the occupants to rise up and decry it. It is a hideous, rickety, worn-out old catafalque, which lumbers joltingly along, and creaks and groans like some monstrous animal to whom movement of any kind is obnoxious. Paid mourners attend the funeral—it is their business to weep, but they don't. They smoke instead, and this seems to give as much satisfaction. If they like, they can earn a couple of dollars extra by returning to the church and saying some prayers for the departed soul. This is an excellent way of turning an extra penny, and many mourners avail themselves of it."

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 2, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

OUR RIGHTEOUSNESS AGAIN.

A REMARK made in our article on this subject in the REVIEW of June 11, seems to have been misapprehended by some, hence we refer to the matter again. The passage is this: "The law is spiritual, holy, just, and good, the divine standard of righteousness. Perfect obedience to it will develop perfect righteousness, and that is the only way any one can attain to righteousness."

This, it is urged, makes righteousness dependent on our own works, and leaves out Christ; whereas, we supposed, as we still think, that the remainder of the article sufficiently explained the necessity of Christ's help which we secure by faith in him, and the place his work occupies in the sinner's redemption. But we will restate the proposition, in the hope of making it so plain that none can misunderstand it.

That "the law is spiritual, holy, just, and good," no one can question; for Paul plainly so declares. Rom 7:12. That it is the divine standard of righteousness, is equally evident both from the language of Paul, who declares that the "righteousness of the law" must be fulfilled in us (Rom. 8:4), and from the language of James, who declares that that law is to judge us at the last. James 2:12. That "perfect obedience to it [that is, this perfect law] will develop perfect righteousness," it seems to us ought to be equally evident. But this proposition is emphatically denied. Yet we ask in all candor, what other result could be reached except perfect righteousness, by perfect obedience to a perfect law, which is the divine standard of righteousness?

But, says one, we don't "develop" righteousness at all. If we are righteous, we are just as righteous at one time as another. Very well, we will not quibble over the word "develop." What we mean is, that if any being perfectly keeps the perfect law of righteousness he will be perfectly righteous, and stand at last complete in righteousness, call the process by whatever terms you prefer.

The denial of the proposition is further urged on the ground that man is a sinner, and so cannot of himself keep the law; and if he could, his future obedience would not cancel past transgression. That is all very true; but that is not within the limits of the proposition. What we are talking about is "perfect obedience." But that life is not a life of perfect obedience, one-half of which, or any part of which, is spent in sin. Any man who has ever committed a sin, has not a life of perfect obedience to present, and so is at once ruled out of the proposition that perfect obedience to that perfect law will secure to a man perfect righteousness, or cause him to be perfectly righteous. And if from any point in a life of sin, of however short duration that sinful term might be, he could thenceforward live a life of perfect obedience, he would not then be a righteous man at last; for there is past transgression standing against him, which is unrighteousness, and which nullifies the condition of perfect obedience, and demolishes his claim to righteousness. But the question as to what man can now do, or cannot do, does not affect the proposition, that perfect obedience to the perfect law of God will secure in those who do it perfect righteousness.

In further elucidating this proposition, let us get back to first principles. We go back to Adam in his innocence in Eden. He was placed, was he not, under a covenant of works? There was just one simple condition—obey and live. A law was given him by which to direct his conduct;

and he had power in his uprightness to comply fully with the demands of that law. For a time we may suppose he did so; and while he did so he was righteous, was he not? and if he had always done so, he would always have been righteous, would he not? And when at the end of his probation he had been confirmed in life on account of his righteousness, from what would that righteousness and that life have come?—It would have come from perfect obedience to that perfect law. No one can dispute this, and this establishes the proposition. Then righteousness would have been by the law, and the law would have given life. And if under those circumstances Christ had come down and died, it would have been in vain; that is, there would have been no need of it; there would have been no fall, no sin, no death for sin, no sacrificial plan of salvation, and no work of redemption. In the light of these facts, let it be settled at once and forever that when the Bible anywhere speaks of a law being given which could not give life, it does not refer to the moral law; for that law, had it been suffered to work out results in its contemplated sphere, was ordained to life, and could have given, and would have given, life. It is nothing to the point to say that the law once broken cannot justify the sinner and so give life; for the expression must refer to the law in its normal, not in an abnormal, condition.

Here, then, in the condition of things, the plans and possibilities that existed, before the fall, we find a sure foundation from which to reason under all subsequent circumstances. Now, when man fell, it threw him and all his surroundings into confusion; but did it throw the Lord into confusion? It changed man's relation to God; but did it change the law. It made man a transgressor; but did it release him from any obligation? It ruined his future prospects; but did it change the condition of life?

It will be seen at once that all these questions must be answered in the negative; namely, the fall of man did not compel God to change his purpose, nor did it change the law, nor release man from obligation, nor change the condition of life; that is, all the promise of everlasting life must still be suspended on obedience; for God could do nothing for those who would not obey him by keeping his law. Hence the condition still remains as stated by Christ to the young man (Matt. 19:17), "If thou wilt enter into life, keep the commandments."

Man now finds himself this side the fall, and in this dilemma: The condition on which eternal life was suspended he has broken, and so has forfeited that life; but the condition still remains; for only to the obedient can the boon be given; but he cannot now, of himself, ever attain to that condition; for the condition is perfect obedience, and he has not been perfectly obedient; and no future obedience can make up for the past failure; moreover, the law which he has transgressed, can never justify the transgressor, and his lapse into sin has so changed his nature that it is permanently and wholly hostile to the claims of that law. And so he finds himself, without some external aid, irretrievably ruined.

We thus reach the point where Christ comes to man's assistance. And what must he do, and what does he do, for him?—Every past sin must be cancelled; every deviation man has made from the path of right must be as completely rectified, and the guilt of it as completely removed from him, as if it had never occurred. Then, secondly, the enmity of the carnal heart must be taken away, and man's nature be so changed that he will be subject to the law, and love it and delight in it, and walk in obedience to it. And this is what Christ does for man when he accepts the offers of his grace through faith in him. His past life of sin is covered by Christ's righteousness, and lost in him. Christ then dwells in his heart by faith, and goes with him to help his infirmities, and extend his pardoning grace, as in his weakness he often stumbles, but as often turns with confession to his present help. 1 John 1:9.

To secure the pardon of sin, the sinner must, with what is called "the faith of credence," come to God believing that "he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6); he must let conviction take hold of his heart, and sincerely repent of his sins (Acts 2:38; 3:19); he must then take hold of Christ by "appropriating faith," accepting his work as in his own behalf. But when he thus receives pardon for his sins, he finds himself receiving a new nature which leads him back into harmony with the law; and in this new nature he can keep the law, as Adam could have kept it before the fall; but this supposes a constant connection with Christ; for if that connection is broken, this power to obey is lost. And while thus walking with Christ in the path of obedience, "not after the flesh, but after the Spirit," the law still maintains its account with that individual, but finds nothing in him to condemn. Rom. 8:1-4.

Let us suppose such an one coming to the test of the judgment. The law looks back over his life. That portion during which he walked after the Spirit, with Christ, in obedience, is acceptable to the law, and is not condemned; that portion passed in sin, is covered by Christ and lost in him. The law sees Christ there and not the sinner, and consequently for the latter has no condemnation. This appropriation of Christ by faith, is counted to him for obedience. Abraham's faith was counted to him for righteousness. Obedience and righteousness are the same. Hence that person's life is counted as one of perfect obedience to a perfect law; and only by gaining such a position as this could that person be counted as righteous. This is what was meant by the remark that only by perfect obedience to a perfect law can any one attain to righteousness. This is according to the original Adamic arrangement; but the obedience is now attained through Christ. Thus what Adam failed to do, and what he rendered himself incapable of doing by the fall, the believer is enabled to do in Christ. And he stands at last before the law just as if he had always kept it perfectly. And the law may be said in a certain sense still to give life, inasmuch as when the believer is brought up to its standard, it does not condemn him, but suffers him to live on. And still Christ alone gives life, because he alone it is who brings men into this perfect harmony with the law.

But in exalting the faith side of this question, which is all right in itself, it is to be deprecated that the religious world generally have relegated the law, and the question of obedience, to a subordinate position, till many have come to think that the one is obsolete and the other of no consequence; whereas S. D. Adventists have ever taught that the law is not to be deposed from its high tribunal, but that the work of Christ for us is to make right our relation to that law. And any view which does not present the Lord of life, and the law of righteousness in equal prominence before the mind, is an imperfect and incomplete view of the subject.

A SIGN OF THE TIMES.

OUT of the developments of the recent past in the domain of current political reforms, have come two opposite results the significance of which it is impossible to overlook. One is the utter and signal failure of the movement for prohibition, under the crushing weight of nine consecutive reverses. Michigan and Massachusetts, Texas and Tennessee, Oregon, West Virginia, New Hampshire, and Pennsylvania have decided against it, with ever-increasing majorities; and Rhode Island has torn from her constitution the prohibitory statute, after allowing it a brief existence of three years. The other is the almost equally signal success of the movement for Sunday prohibition, which has brought about the absolute closing of the saloons on that day in some of the largest and most rum-ruled cities of the Union. Cincinnati may be mentioned as an example.

The situation presents some features which are

rather anomalous. It shows us the same parties opposing prohibition on the one hand, and on the other hand maintaining it, the difference being not in the kind of prohibition, but only in the amount. A small quantity of a good thing appears to be better than a large amount of it. That which is good and very desirable on one day of the week, is very undesirable on other days. Public sentiment seems capable of facing both ways on the same question.

Sunday prohibition, too, evidently prohibits, while we are told that week-day prohibition does not prohibit, notwithstanding the statement of a prominent city official of Philadelphia, that "it would be just as easy to enforce prohibition in Philadelphia on all the week-days as on Sunday, and easier, as the vast multitude of the working class who frequent open saloons on Sunday are, on the week-days, in their places of employment during the day, and many of them at their homes in the evening."

The facts point very definitely to one conclusion—Prohibition is being sacrificed in the interests of Sunday. The forces which should have been employed to do battle for the former, have been largely perverted in the interests of the latter. Prominent and talented speakers have been called off from the great theme of prohibition to give a part, if not all, of their time to the championing of Sunday; and the powerful organization of the W. C. T. U. has formed a political alliance, and is devoting a part of its much-needed energies, and a very large part, it seems, to the maintenance of a "Sabbath Observance Department." Small wonder that, with such divided support, the cause of prohibition fails to make that advancement which had been hoped.

The action of the nine States we have mentioned, represents the true state of public sentiment on the question of simple prohibition; the action of our large cities and towns in the closing of their saloons, represents an apparent public sentiment in favor of prohibition, but a real sentiment in favor of the enforced observance of Sunday. Public sentiment cannot be educated in both directions at once; and when there is any gain made in the latter, there is a loss experienced in the former for which it in no degree compensates. L. A. S.

LETTER FROM PITCAIRN.

IN the letter from Honolulu, published in last week's REVIEW, mention was made of a letter from Pitcairn received by Bro. Tay while he was at Tahiti. A copy of this letter has come under our notice, and thinking our readers would be interested in its statements, we present herewith the substance of it, as follows:—

The letter is dated Pitcairn Island, Jan. 10, 1889, and states that on the 8th of that month, the "Nautilus," Capt. Micheli, arrived there, from whom they learned that Bro. Tay was still at Tahiti, unable to obtain a passage to their island. A short time previous to this, they obtained from a passing ship a copy of the Signs of May 25, 1888, from which they learned of the intended visit of Elds. Tay and Cudney to the island. "How welcome," they write, "was the news to us!" They made preparations, and expected to see them both on the man-of-war in December, but were disappointed. Whenever they meet, they unite in prayer to the throne of Grace, that the Lord will, in his own good time, open a way for our brethren to visit them. They desire more reading matter, and mention "Thoughts on Baptism," and "Thoughts on Daniel and the Revelation."

They cherish a fervent missionary spirit, desiring to do something for the furtherance of the truth which is so dear to them. Even the little children partake of the same spirit, and desire to do something for the Lord.

We cannot suppose otherwise than that the Lord will have a care for this dear company, and that our people will in due time be led to some plan by which to send them help.

SUPERSTITION.

A CORRESPONDENT has favored us with a report of a speech by Mr. M. A. Gault, of National Reform fame, at Ottumwa, Ia., in April last, on the subject of the evils of Sunday desecration. As an illustration of the superstition which the National Reform theory breeds in an individual, the speech was a noteworthy effort, as well as for the evidence it affords of the amount of credence which can safely be attached to Mr. Gault's utterances on the subject. To this end, we call attention to some of the leading statements of the speaker, as our correspondent, Bro. R. M. Caviness, reported them.

Out of the abundance of his theological wisdom, Mr. Gault kindly throws a flood of light on questions which have for a long time perplexed and troubled the statesmen, philosophers, and scientists of the human race. It matters not whether these problems be of a social, political, or scientific nature, the same light illuminates them all; the same key fits every lock. In a single sentence he disposes of the matter of the increasing prevalence of suicides: "Suicides mostly come from Sabbath-breaking." No proof seems to have been furnished for this or any of the following statements, the speaker delivering them in a manner calculated to convey an impression of their self-evident truth.

"Fires," continued Mr. Gault, "nearly always break out on the Sabbath" (being sent as judgments upon individuals for their not keeping it). Here is information of great value to insurance companies, firemen, and owners of property in general, which they will understand how to make use of. "The armies which do not begin the battle on the Sabbath, are always victorious." How advantageous to a military commander to be in possession of such knowledge as this! All he has to do to secure victory is to entice his adversary to begin the conflict on Sunday! "Banks fail because their officers use the Sabbath to post books, and do not get the needed rest. . . . Grant and Ward's bank broke because it negotiated a loan on the Sabbath." The newspapers had much to say about the failure of this firm, but it was left for Mr. Gault to get at the real cause of the disaster, which the ignorance of the public mind had attributed to the rascality of Mr. Ward. How easily, when this principle of Sunday retributive justice is fully grasped, difficult problems of political and social life are resolved from their obscurity!

At this point the remarks of the speaker were interspersed with a few of the usual National Reform utterances relative to the binding obligation of the fourth commandment, the non-importance of observing any particular day, abolition of the "Jewish Sabbath," increase of Sunday desecration, and the urgent need of a shower of Puritanism to revive the drooping blue laws of colonial times, after which he again launched out into the realm of superstition, touching next upon the subject of divorce. Voluminous as is the literature which has been put forth on the cause and cure of this alarming social evil, we venture the assertion that no one has given expression before to the striking and unique utterance of Mr. Gault upon the subject: "Most divorce cases come because the courting was done on Sunday." Could any statement be more profoundly ridiculous, or furnish better evidence of a darkened and distorted state of mental vision on the part of the individual who could think that such an utterance would commend itself to the minds of an intelligent audience? Yet the speaker was none other than the noted M. A. Gault, a chief exponent of the ideas of National Reform. Of like degree of profundity was his next utterance, stating the reason why doctors lose many of their patients. "People put off visiting the sick until Sunday, and then overvisit them on that day, and doctors lose many cases from this cause!"

Another rather remarkable statement was, that "the railway strike is inaugurated, and the company gets broken because it does not keep the Sabbath." This might do very well if statistics did

not show that in nine cases out of ten it is the strike which gets broken, and not the Sunday-desecrating railway company.

Such are a sample of the statements which, to the mind of a thorough-going National Reformer, commend themselves as sound and logical. It would doubtless be doing injustice to an intelligent American audience, however, to say that they could attach to them any serious weight. They are sufficient for the purpose mentioned in the introduction of this article. It would be well if Mr. Gault could reveal, by these and similar utterances, to every American audience in the land, the cloud of rank superstition in which, on this subject, his mental faculties are becoming enveloped, and the source from whence such superstition proceeds, namely, the doctrine that evil government is held responsible by God for the enforcement of morality.

In closing, Mr. Gault re-iterated that most noteworthy sentence of his speech at College Springs, a short time previous, that "we have four recourses with which to gain our ends; viz., agitation, petition, ballot, and bullet." The friends of religious liberty, and the loyal citizens of our Government have reason to thank Mr. Gault for his plainness. It would seem as though an utterance like this called for such action on the part of the civil power to which Mr. Gault and his associates are subject, as would give them to understand that the use of violent means for the suppression of real or supposed crime, is the sole prerogative of the civil government; and that when he and his party talk of using such means to gain "our ends," they are talking directly in the line of anarchy and revolution.

L. A. S.

THE CAUSE IN AUSTRALIA.

ANOTHER month has passed rapidly away, and it is time once more to state to the readers of the REVIEW the progress of the cause in these colonies. In the work of providing means for and erecting our publishing house, those of us who are connected with the work in Melbourne have found ample opportunity for the exercise of our best endeavors, while at the same time carrying on the regular work of the office and church. At this time we have reached a point where we can see through. We are now comfortably located in our office, and expect that the hall will be ready for use by May 18. In a future article we hope to give a description of the building, accompanied with a cut. We feel that God has helped us erect these buildings in a time of general depression in money matters. It will not only benefit our printing work, but will give to the church a place of meeting which is under our own control, a condition of things we never yet have enjoyed in Australia. Six months ago our cause was not represented by any real estate property in these colonies. Now we have a lot and buildings valued at \$15,000. We have incurred an indebtedness of less than half the amount, which we expect will be held by our own people in a short time, as most of it is at present; and the interest will be much less than we were paying for rent. We trust that this move has been in harmony with God's will, and that he will bless and watch over his own work. Our canvassers to the number of about fifteen are doing well, and this is about the only kind of work that is being done in this colony at the present time, except the missionary work which our people are doing on their own account, and the ship missionary work being carried on by a brother whom we have employed.

In other colonies there are encouraging results seen from the labors put forth. Bro. Curtis is about to organize a second church at Adelaide, where, through his labors, about thirty have embraced the truth. They also contemplate buying a meeting-house which stands near where the tent was pitched. In Tasmania, Bro. David Steed is engaged in his first series of meetings in a country settlement composed largely of Germans. As a result so far, over thirty have embraced the truth. During Bro. Israel's absence from Hobart, we understand,

a bitter spirit of opposition is being manifested, and great excitement created; but none of our people are in the least shaken by the attacks of the enemy. We expect there will be a deep struggle here before the work closes. May the Lord give us grace to stand for the right. G. C. T.

THOSE BOOKS—WHAT SHALL BE DONE WITH THEM?

THE question will probably at once be asked, What books? The answer is, Those books which have been made necessary by the movement for religious legislation, and which have been written especially upon the point involved.

"The National Sunday Law." This pamphlet is the argument that was made before the Senate committee last December, upon the National Sunday law. It is, in fact, more than the argument that was actually made there, because there were so many interruptions that it was impossible to make a connected argument as was intended. This pamphlet is the argument that was made, with such additions throughout as are necessary clearly to develop all the points that were raised; and there is scarcely a single point involved in the question of Sunday laws that is not here fully discussed and explained. All the fallacies and the wickedness of Sunday legislation are exposed; the Scripture principles upon the connection between religion and the State are clearly brought out; the objections that we have to meet in the minds of statesmen are there reported in the very words of United States Senators themselves, and the answers given in full to all the objections and to all the counter-arguments. The papal authority for Sunday legislation is clearly shown by plain historical facts that no one can successfully deny; and the utter baselessness of any Sunday law in connection with the fourth commandment, is fully shown by the plain established principles of legislation and of law.

This little work is now issued by both the REVIEW AND HERALD and the Pacific Press. It contains 192 pages, price twenty-five cents, with liberal discounts to tract societies. This pamphlet ought to be sown broadcast over the land before Congress meets in December next. The Sunday-law workers are laying their plans as thoroughly as possible, to renew the effort at Sunday legislation just as soon as Congress assembles. This pamphlet will forestall the movement, at least to the extent of making legislators cautious in dealing with any such legislation; and this it would do in the mind of every man who reads it, the pamphlet being the product of actual argument, the outcome of a real occurrence, and the objections being those which are made by United States Senators themselves. All this makes it matter of such a kind as would be read by public men everywhere, and by all classes, whether they be in favor of Sunday law or against it, or whether they be practically uninformed on the controversy. Now, will our brethren take hold of this work in earnest? Will they place this pamphlet before the people? Those who have circulated the petitions for signatures, and those who are doing so still, can go right over the same ground. They can go to the same persons, and introduce this pamphlet on the "National Sunday Law." This is what should be done.

Another book for the times, is "Civil Government and Religion." This is a companion, we might say, to the "National Sunday Law." There are some things in each one that are in the other. But there are many things in each that are not in both; so that both books can, with perfect propriety, be sold to the same person. We will not say that both should be sold at the same time, but either of the books, when read, will make way for the other one. If the pamphlet on "Civil Government and Religion" has been distributed, this is an excellent preparation for the "National Sunday Law" pamphlet. If the "National Sunday Law" has been distributed first, it will prepare the way for "Civil Government and Religion." "Civil Government and Religion" has 176 pages, price twenty-five

cents, issued by both the REVIEW AND HERALD and the Pacific Press.

We have already seen some of the effects of circulating these pamphlets. Persons who have been thoroughly in favor of Sunday laws, and were actually working to secure them, have been turned just as strongly against any such legislation as they were before in favor of it. As was said at the beginning of this article, these pamphlets have been made necessary by the course of current events. The third angel's message has now been brought to national notice, and it is never going backward. It will become more and more a matter of national concern. The message has now reached that point, and we to whom the message has been committed, must work to that point, or we will not be doing the work of the message. The Lord has given us this truth and this message to give to the people. We have been looking for this time to come these many years. It has already come, and now is the opportunity to reach the nations with the message. Shall we do it? or shall we fail? Here are the means made ready to the hand of every one. By the effort which is being made throughout the whole nation in favor of a Sunday law, the way has opened for every one to do something. The question is, whether we will do it now, while we have our liberty, or leave it till our liberty is taken from us, and the law shall have passed, and we have not even the liberty to buy or sell. It ought to be an easy matter for every one to decide, whether our work ought to be done before our liberties are taken away or afterward.

There is yet another book that must be mentioned. It has not been left until the last because it is the least important; for it is not so by any means. This is "Great Controversy, Vol. IV." It is true that this book must be distributed more by the regular canvassers than by the mass of our brethren; but this makes it none the less important that it should be circulated. None can read "Vol. IV." and have any excuse if they are overtaken by the perils of the last days, and are not saved. The matter in "Vol. IV." concerns our own time; and the very things that are now coming on, and the time of trouble which is to come, are of greatest importance; and the canvassers who can sell "Vol. IV." ought to consider that they are indeed spreading the message in so doing.

These three are emphatically books for the times, and I repeat, The way is open for every individual to do something in spreading the third angel's message easily and effectively. Shall these books be printed to no purpose? Shall they lie on the shelves unused? or will our people everywhere enter at once, with all their energy, upon the work of circulating them everywhere? A. T. JONES.

FREEMASONRY IN WORCESTER, MASS.

It Gives to the City a "Mighty Lord and Heavenly King."

APROPOS to the subject of the character of secret societies, which is just now a rather prominent subject of discussion, is the following from the Worcester (Mass.) daily *Telegram*, called forth by an incident of recent occurrence in a Masonic lodge of that city:—

Installation of Geo. F. Hewett, 32°, T. .P. .Gr. .Master.

"Mighty Lord! Heavenly King."—Choir.

The above appeared in the order of ceremonies at the installation of the recently appointed officers of the Masonic Lodge of Perfection, which occurred Thursday night. It makes funny reading, doesn't it? George F. Hewett, "thrice potent grand master," T. .P. .Gr. ., with three fly-specks in pyramidal form, hailed as "Mighty Lord, Heavenly King." Of course, it's all right. If the city contains a "Mighty Lord and Heavenly King," he cannot be hailed any too quickly. It is probably safe to say that the majority of people, if it was left to them to hail a "Mighty Lord and Heavenly King," would not hail as above. A good many people would demur if they imagined their "Mighty Lord and Heavenly King" ran a wholesale liquor establishment at the corner of Foster and Waldo streets. This is the first instance, probably, in which a "Mighty Lord and Heavenly King" has been in the rum business.

This "Mighty Lord" part of the title every one will

understand, for Mr. Hewett to-day is by far the most powerful of all rum lords in this city. The "Heavenly King" is a trifle obscure. The two don't appear to dovetail together. There may be some potent influence in the three fly-specks in pyramidal form (T. .P. .Gr. . Master) between the letters following Mr. Hewett's name, which harmonizes the "Mighty Lord and Heavenly King."

In the way of remarkable things, probably nothing has been quite so striking since Morgan disappeared, as that a gathering of gentlemen clothed in their right minds should stand up in night-shirts and hail George F. Hewett as a "Mighty Lord, Heavenly King." It is a peculiar proceeding for such gentlemen to choose for their "thrice potent grand master" and "Mighty Lord and Heavenly King," a man who through the rum traffic is squeezing every cent he can out of the city, and who climbs up the ladder of Masonry that he may get a still more potent grip for his business. When Mr. Hewett can go Rev. J. F. Lovering 14° better, and be hailed as "Mighty Lord and Heavenly King," it looks a little queer to people who do not understand the mysteries of Masonry, and if there is any inference to be drawn from it, it is that Rev. Mr. Lovering, if he wishes to advance in the order, should resign his pastorate to-day and start a wholesale liquor store. Thirty-two degrees must, of course, indicate greater perfection than 18°. Give the gospel a chance! The gentleman who preaches peace is apparently of little account, relatively, while the man who is the main stay of the unlicensed rumsellers, and who has reduced to a science the study of how to get the last possible cent out of Worcester in exchange for rum, is hailed by men in sober senses, perhaps, by such salutations as "Mighty Lord! Heavenly King!"

From which it is very evident that whatever time may have done towards making the Order innocuous, it has not caused it any serious loss in the matter of its blasphemous and absurdly ridiculous ceremonies.

Ministers' Department.

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

LET PREACHING BE NATURAL.

IN teaching, all teachers use the ideas of others, which is legitimate and highly proper, especially if we make those ideas our own by robing them with our own individuality so thoroughly as to throw into them our own soul and inspiration; but as a general rule, in all the avocations of life the individual who makes a success is generally the person who is original in his action; who does not copy some one else. A genuine self-made man, by hard study and meditation, even though of small ability, is an individual for whom society should be grateful. A man of small ability, trying to ape or mimic a man of great abilities, is an individual who challenges and richly deserves the disapprobation of every thinking person.

A copy, at best, is a mere imitation, which generally falls below the original. Should the copy be quite successful, as soon as it is known to be a copy, the effort is looked upon as a mere imitation. In preaching, a minister should be actuated by a worthy motive to make, through the blessing of God, all of himself he possibly can out of the material with which nature has endowed him, and which experience may furnish; but as soon as he tries to make something out of himself by using the material furnished by some one else, he loses his own individuality, and his efforts end in a miserable failure. Should the imitator succeed, it would be a calamity, from the fact that his individuality would be swallowed up by the individual copied after, and thus one individuality be lost to the world.

It is claimed that Mr. Moody once stated that the man who can set ten men to work, is a greater man than the man who can do the work of ten men. This is true, from the fact that if ten men work, that work carries the individual influence and personality of ten separate men; while if the same work is done by one man, it is accompanied by only one man's personality and influence. It is a sad sight to hear a minister preach a borrowed sermon; and to see him, in delivering the same, try to use the same tone of voice, expression of countenance, even imitating the gestures, of some other minister. It is only an imitation, and will never enable that imitator to become an able and independent laborer. In preaching, let every minister be himself, and solicitous about nothing so much as that self be governed by the softening, refining Spirit of Christ, which will enable him to reach the hearts of persons for whom Christ died, and link those hearts to the throne of God. S. H. LANE.

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.

LET US UP AND BE DOING.

BY MRS. L. B. PRICE.
(*Mc Meekin, Fla.*)

LET's up and be doing, for time's restless current
Is nearing eternity's deep;
And swiftly the days glide away into shadow,
Like dreams in a feverish sleep.

Let's consecrate life's fleeting remnant to Jesus;
Let's lead darkened souls to his light;
And then, through the mist of the years we have
squandered,
'T will beam as a star through the night.

"He cometh with clouds," to make up his jewels,
From Patmos it echoes sublime;
But laborers are few, though the fields to the
harvest
Shine white in the twilight of time.

"Come over and help us!" we hear voices calling,
"The glorious message reveal."
Oh, haste! that the angel the brow of new serv-
ants
May light with the living God's seal.

"The silent harps take from the low drooping wil-
lows,
Beside the dark Babylon stream;
Attune them anew to His praise who created
The worlds in their tireless gleam.

"The scattered flocks lead from the mountainous
pastures,
Trode down by their shepherds asleep;
Upraise the foundations of past generations;
'Teach all, God's commandments to keep."

Thrice blessed are they who e'er do his command-
ments;
They'll walk in his city of light,
Beside the still waters and through the green past-
ures,
Where never falls shadow of night.

While as stars shall they shine in his kingdom for-
ever,
Who turn precious souls unto him.
And there in the crown of his love will they
brighten,
When worlds and when suns have grown dim.

ILLINOIS.

ALBION.—We have pitched our tent in a beauti-
ful grove in this place, and held our first meeting
last evening. We have been much delayed by the
continued rains. Last Sabbath and Sunday we at-
tended the quarterly meeting of the West Salem
church. We enjoyed a precious season with them,
and left them much encouraged. The prospect here
at Albion is encouraging, and we are praying that
the Spirit of the Lord may go before us as we be-
gin the work.
June 20.

JOHN SISLEY.
L. D. SANTEE.

MASSACHUSETTS.

SPRINGFIELD.—Bro. C. L. Kellogg and H. J.
Farman, assisted by a good corps of workers,
pitched the tent and began meetings in this city on
Friday, June 8. It was my privilege to be present
last Thursday evening, after the meetings had been
in progress nearly one week. The tent was well
filled with a very attentive audience. The interest
has steadily increased from the beginning. One
feature of the meetings especially attracted my at-
tention, and that was the length of the sermon.
The brethren have made it a rule not to preach
longer than thirty-five to forty-five minutes; and I
noticed that when the sermon was over the people
were very much interested, and as they had not
tired of listening to the discourse, they were free to
converse for a short time after the meeting closed.
This gave time also for those who wished to do so,
to examine the line of publications kept on sale,
several supplying themselves with reading matter
on the subjects which had been presented. The
service began promptly on time (7:45), and the
entire service lasted a few minutes less than one
hour. I believe that far more was gained than
would have been, had the meeting held until 9
o'clock; for then the people would have felt that
they must leave the tent as soon as the bene-
diction was pronounced. I would like to recom-

mend this plan to those who are in charge of tent-
meetings in the New England Conference.

A. T. ROBINSON.

TENNESSEE.

JACKSON.—We have been here since May 16,
but have lost about one week on account of rain.
There have been so many things to draw the atten-
tion of the people away from our meetings, that
our congregations are much smaller than they were
during the first ten days of our labor here. Two
or three families have decided to obey the truth,
and the interest among others is such as to give us
hope of their obedience. Cash donations amount
to \$14.50, and there have also been liberal dona-
tions of provisions. Book sales at the tent amount
to \$19.23. There is a company of canvassers con-
nected with us. They have delivered nearly \$100
worth of books, and have orders for about \$800
worth to be delivered in the future. They are tak-
ing orders rapidly yet. About \$1,400 worth of
books had been delivered in this county before we
came here with the tent.

The canvassers feared that the preaching would
injure the sale of the books; but in this they have
found their fears to be groundless, and they now
think the preaching has helped the book trade. We
hope to see much good result from the sale of so
many books in one county.

WM. COVERT.
E. E. MARVIN.

WEST VIRGINIA.

AMOS, TYNER, AND KETTLE.—My time from
April 12 to May 15, was spent with the Amos
church, assisting in completing their house of wor-
ship. They have a neat building completed and
furnished. The interest manifested and the sacri-
fices made by our brethren there have been very
commendable; yet there is still a debt of about
sixty dollars against the church unprovided for.
Some of the brethren have assisted more than they
were really able, depriving their families of some
necessaries of life. About fifty dollars were paid
and pledged by brethren and our workers belong-
ing to our other churches. This church is more favor-
ably located for our general meetings than any other
church in the State, and doubtless more of these
meetings will be held here. I trust that our breth-
ren generally will feel an interest in this church
building; and if any wish to contribute in cash, or
pledges to be paid within the next six months, to
help clear the house of debt, let them correspond
with me at Clarksburg, or with John A. Knisely,
treasurer of the church at Basnett, W. Va.

Our State meeting was held May 15-20, and was
more largely attended than any similar meeting
ever held in the State. Eld. J. E. Robinson and
G. T. Wilson were present, and rendered valuable
help in the meetings. The time during the day,
after our early meeting at 5:30 A. M., was devoted
to instruction in the different branches of our work.
Preaching services were held each night, which were
well attended by the citizens. We believe a good
impression was made upon the minds of the people
of the community, and our brethren and sisters
went to their homes and fields of labor full of cour-
age and zeal in the work.

We now have twenty-two canvassers in the field,
organized into three companies, and all are meeting
with a good degree of success. After our State
meeting, in company with Bro. Wilson, I came to
Tyner, where there are a few good souls trying to
live out the truths of the third angel's message. I
remained here two days, and then left Bro. Wilson
to hold a short series of meetings, while I took a
trip back into Roane County sixty miles by private
conveyance, to visit the company at Kettle. This
little company has never been visited since its or-
ganization, over two years ago, and as a result the
believers here were somewhat discouraged, and
were doing but little in any way to advance the cause
of God; none of them were taking the REVIEW.
I remained with them ten days, during which
time I spoke eleven times and held several other
meetings. A Sabbath-school of fourteen members
was organized, and a church elder and deacon were
elected and ordained. The ordinances were cele-
brated for the first time in this church, and it was
a precious season; all present participated. We
held a Bible reading upon the subject of tithing,
which was well received, and nearly all pledged to
pay tithes to the Lord. Four yearly subscriptions
for the REVIEW were obtained. All of our brethren
there will now have access to our good church paper,
which I believe will be a great blessing to them.

Our meetings at Kettle were held in a school-
house. The attendance was good all the time, and
on the last day of our meeting the house would
not hold more than one-half of those present. A
friendly feeling was manifested by all who attended
our meetings, notwithstanding the bitter opposi-
tion of the past. I promised the brethren to try
to hold a series of meetings in that section of the
State this fall or early in the winter. I see no
reason why there may not, in the near future, be a
number added to this little company, if our breth-
ren here will let the truth sanctify their lives, and
permit the light God has given them to shine out
daily before the world.

As I was returning from Kettle, I had the priv-
ilege of stopping with a brother and family who
have been keeping the Sabbath for several years,
but are not connected with any of our churches. I
was glad to form their acquaintance, and I trust
our visit may prove profitable. He subscribed for
the REVIEW for one year. I had the privilege of
spending a few hours with the brethren at Wiseburg,
for the first time, and was glad to meet them at
their homes. J. B. Ramsey, one of our Conference
Committee, resides here, and it was through his
courtesy that I was granted the free use of a horse
and carriage to make this long trip. He took a
horse out from the only team he had, which he was
working every day, for our use. With such sacri-
fices I believe the Lord is well pleased. The few
residing at Wiseburg will organize a Sabbath-school
soon, which will be a great help to their children.

I was glad on returning to Tyner, to again meet
Bro. and Sr. Wilson and the brethren there, and to
learn that the Lord had been with them in their
labors. A Sabbath-school had been organized;
and as there were not enough to organize a com-
pany, the names of those there were taken, and
they will unite with the Kanawha church. We
presented the subject of tithing, which was well re-
ceived by all. May the Lord bless all of these dear
souls, and finally bring them off conquerors. I am
now on my way to Grafton, to make preparations
to pitch our tent. Our courage is good.

June 16.

W. J. STONE.

THE BROOKLYN, N. Y., MISSION.

DURING the past three months it has been my
privilege to labor in connection with this mission.
Besides attending to the ordinary ministerial work,
I spent considerable time in circulating the petition
against the Blair bills; and, as a result, I secured
nearly 2,000 signatures among the leading men of
the city. The list embraces a large number of city
officials, 300 lawyers (including several judges and
ex-judges), 1,200 merchants, and prominent mem-
bers of various other trades and professions. I
sold over 20,000 pages of *Sentinel* tracts, and
gave away about one-half that number of pages.
The Lord greatly blessed in this work, and to him
be all the glory.

The mission is in great need of workers; and yet
considerable is being accomplished in the way of
getting the light before the people. Hundreds of
dollars' worth of our books are being sold by Bro.
Geo. King and others who are engaged in canvassing,
and some are becoming deeply interested in the sub-
jects thus brought to their notice. As the result of
Bible work, several have recently embraced the truth.
The general outlook presents many encouraging
features. On Sunday, May 5, nine were baptized,
and eleven were added to the church, making the
total membership at present about forty. All
seem of good courage, and manifest a desire to do
their utmost toward carrying forward the work in
their midst. May the Lord abundantly bless, and
add to their number such as shall be saved in his
kingdom. I am now engaged in circulating the
counter-petition in Boston.

ARTHUR L. WRIGHT.

THE CAMP-MEETING AT WINSTON, MO.

I HAD the privilege of attending a small meeting
at Winston, Mo., from May 28 to June 4. There
were some eight or ten tents pitched, and about
seventy-five Sabbath-keepers were encamped on the
grounds. This has been an old field for many
years, and much good preaching has been done
here; but many things have hindered the work.
It has been a battle field indeed. During the last few
years, however, a better state of things has grad-
ually come about. The church in this place has
been purging itself, and as a result some of the
prejudice has been dying out. There is still much

more of that work to be done, but we are glad to note a beginning in that line.

Most of the ministering brethren of the Missouri Conference were present at the meeting. At first the meeting went a little hard, but as we progressed, light began to come in, and with it faith and hope. The word spoken took effect. Quite an interest was awakened, and a good congregation was in attendance most of the time. We tried to inspire faith and confidence in God; and as the goodness and mercy of God were set before the people, the Holy Spirit seemed to assist, and give force to the word spoken. Many hearts were made tender, and they rejoiced in a brighter hope. Some good confessions were made, and an earnest desire to come nearer to God was manifested by nearly all. I believe that the meeting will prove a blessing to the church at Winston, and a source of good to the community. I feel sure that if the church will be faithful to themselves and the people who reside in their neighborhood, they will see a growth in the church, and better times in their midst.

E. W. FARNSWORTH.

THE MINNESOTA CAMP-MEETING.

THIS meeting was held according to appointment, at Minneapolis, June 11-18. The camp was located three miles from the central part of the city, in a beautiful grove. The motor cars ran within a few rods of the ground, making it of easy access from the city. The attendance was about the same as it had been for the past few years in this State. There were some ninety tents pitched, and from 800 to 1,000 Sabbath-keepers encamped on the ground. We found the encampment in a reasonably good condition. The workers' meeting had been in progress for a week, and thus much of the work that formerly was done during the camp-meeting, was done before the meeting really began. The absence of the president, Bro. A. D. Olsen, on account of his feeble health, was seriously felt. He has been away since the middle of last winter. At first he went to the Sanitarium at Battle Creek, Mich.; after remaining there for a time, he thought best to go to Colorado, where he has been for several weeks. His trouble seems to be a weakness of the lungs, together with general nervous prostration. Although he is very weak, yet we are glad to report that he seems to be gaining, and we hope for his recovery soon.

Bro. O. A. Olsen, J. O. Corliss, R. S. Owen, R. C. Porter, and D. T. Jones were the laborers from abroad at this meeting, who carried the burden of the preaching and instruction. From the first of the meeting, it was evident that the Saviour had met with his people. There was a good, tender spirit in the congregation, and hearts were melted in love to God. This was seen in every social meeting we held. God's servants had great freedom in preaching the word to the hungry people, and the people appreciated the word spoken. Bro. Allen Moon was elected president of the Conference, with Bro. R. C. Porter as second on the committee. Bro. Porter goes from Iowa to labor in Minnesota, by invitation of the General Conference Committee. Bro. Flaiz, Everest, and Graff were elected as the other members of the committee. Bro. H. Grant, who has been connected, officially, with the Conference twenty-six years, and who has acted as its president thirteen years of that time, has almost unconsciously grown to be an old man. He has stood, in a certain sense, as a father to the Conference, and during all these years he has had not only the respect but also the affection of the Conference, and never more so than at the present time. But the brethren could see that it was Bro. Grant's due that he should have some release from the heavy burdens which he had carried so long, and that younger and stronger men should put their shoulders under the load and carry it. We hope and pray that the Lord will spare Bro. Grant, that he may be a blessing to the Conference by his presence and counsel.

The Conference appointed a committee of three to meet with the committees of the other Conferences, to consider their educational interests; and although they did not formally unite with other Conferences, yet they authorized the committee to do so, provided that the school should not be located too far away. The canvassers have sold a little less than \$20,000 worth of books the past year. The tithe reached about \$13,500. They regarded their school which they have had in Minneapolis the past winter, as a decided success, and they expect to continue it during the coming year.

The revival services were really refreshing sea-

sons. About 200 came forward for prayers on the Sabbath, after which the whole congregation was divided into six divisions, and nearly every one took some part. On Monday, forty-three were baptized, after which service Bro. Emil Johnson was ordained to the work of the ministry. It was a precious season, and one that will not soon be forgotten by those that were present.

I regard this camp-meeting as one of the most profitable that I have ever attended in Minnesota. The brethren and sisters returned to their homes hopeful in God and with good courage. I think quite an improvement has been made in many respects during the past year. The Conference is better situated financially, and it seems to me that a better spirit prevailed. All this was cheering to those who attended. We are encouraged in reference to the work in Minnesota. It seems to me as though the prospects never were more encouraging than now, and I shall expect to see a greater work done the coming year.

E. W. FARNSWORTH.

CANVASSING IN ARKANSAS.

It has now been fully demonstrated that canvassing can be made a success in this State, even in the summer season. Our corps of workers has been wholly developed from our own midst, without previous experience, and with but little drill; and the majority of them were obliged to borrow means to enter the field. With rare exception, upon their return home, it has been found that they have sustained themselves, and refunded their borrowed money, and that they are unencumbered to the society. When we consider that most of this has been accomplished in the most unfavorable season of the year, we can safely predict successful work to those who will engage in it at the proper time. When we consider, too, that over \$2,500 worth of our books has been sold, delivered, and paid for during the last year, we certainly have no reason for discouragement. Then add to this the good that has been accomplished: hundreds of homes have been visited, and missionary sermons of truth preached that will be remembered in the day of judgment, and bring reward to the toiling canvasser.

Some of our canvassers will continue during the summer; others have gone home who will re-enter the work later in the season. The present finances of the State will not support much ministerial labor, but the field is open for all to become missionaries; and by Sept. 1, or immediately after our camp-meeting, it is hoped that each church in the State will be able to send a company of workers into the field. Those who can possibly do so, should attend the camp-meeting, that they may be drilled for the work; and all should begin now to prepare to enter the field by that time.

Select your territory early. Talk this up in your homes and elsewhere; choose your leader, and send him to the workers' meeting, that he may get all the practical knowledge possible. There is no reason why we should not sell many thousands of dollars' worth of our publications in Arkansas before another year passes.

J. P. HENDERSON.

IOWA CONFERENCE PROCEEDINGS.

THE twenty-sixth annual session of the Iowa Conference convened on the camp-ground at Des Moines, Iowa. The first meeting was held June 4, 1889, at 9 A. M., the President, J. H. Morrison, in the chair. Prayer by Eld. O. A. Olsen. The minutes of the last meeting of the session of 1888 were read and approved. The Conference of 1889 was organized with sixty-three delegates present, representing forty-three churches—a larger delegation than was ever present at the first meeting of any previous year. The address of the President was listened to with much interest. It showed the advancement of the cause in the State during the past year. Some \$40,000 have been given to the different objects of the cause, exclusive of tithes. The President was authorized to appoint the usual committees, which were announced as follows: Committee on Nominations, J. T. Mitchell, Noah Hodges, C. W. Neal; on Resolutions, L. T. Nicola, W. H. Wakeham, E. W. Farnsworth; on Credentials and Licenses, H. Nicola, C. A. Washburn, S. M. Holly.

Adjourned to 9 A. M., June 6.

SECOND MEETING.—One hundred and five delegates were present, representing sixty-three churches. The Committee on Resolutions reported as follows:—

Whereas, It is evident that when a proper degree of interest is taken in the subject of the education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school in each Conference is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, with power to act in behalf of the Conference with the Educational Secretary, in bringing about such results.

Interesting remarks were made by Prof. Prescott, Elds. Farnsworth, Mc Coy, and Morrison, Bro. A. R. Henry, and others, expressing their hearty co-operation in carrying out the resolutions, believing this move to be in the providence of God. Eld. Olsen gave us to understand the destitute condition of every Conference in regard to laborers, and the need of educational facilities to increase the laboring force; and that the financial needs of the cause are much easier to overcome, than to obtain laborers to sustain the work. He emphasized the great demand for consecrated talent among us as a people.

On motion, the resolutions were adopted. The Chair was empowered to appoint the committee of three, in harmony with the resolution. On motion, the rule that all churches desiring admission into the Conference shall present a request in writing, was suspended for the present. The churches of Harlan (twelve members), Coon Rapids (seven members), Alta (twelve members), Marshalltown (sixteen members), College Springs (twelve members), and West Branch (eight members), were all admitted to the Conference. The name of the Walnut City church was changed to that of Moravia. The name of the Trimello church was stricken from the records, all the members having joined the Hartley church.

Adjourned to 9 A. M., June 7.

THIRD MEETING.—On motion, the second resolution concerning education, passed at the previous meeting, was amended so as to include the President of the Conference as one of the committee of three. The Committee on Resolutions presented the following:—

Resolved, That Art. II., Sec. 1, of the Constitution, be amended to read as follows: "The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of five, of which the President shall be one; and they shall be elected annually."

Whereas, We recognize the principle that the Conference is the parent of all our associations; therefore,—

Resolved, That we recognize the oneness of the work, and the importance of carrying forward all departments together.

Resolved, That we give the various departments of the work our earnest sympathy and financial support.

Whereas, The method of making first-day offerings for the support of our foreign missions has been demonstrated to be the most successful plan adopted by our people; therefore,—

Resolved, That we earnestly recommend a more hearty support of the system, by increased individual donations and a more general adoption of the plan.

After many earnest remarks, these resolutions were unanimously adopted, they being considered separately.

Bro. Olsen gave some interesting remarks in regard to the work in Europe. In Scandinavia alone there are 1,127 Sabbath-keepers; the churches number twenty-six.

Adjourned to 9 A. M., June 10.

FOURTH MEETING.—The Conference Secretary's report showed the following: Number of churches in the Conference, 79; members, 1,760; average number of churches reporting per quarter, 70; gain of numbers during fiscal year, 95; churches added to the Conference during the year, 6; membership of the same, 67; average number paying tithes per quarter, 511.

On motion, Eld. A. A. John was invited to labor in the Iowa Conference on his return from England; and Eld. Matteson, now in Texas, was similarly invited to hold a ministerial meeting in Des Moines, some time during the fall of 1889.

The Treasurer's report was as follows:—

CASH RECEIVED.	
Tithes on hand, June 1, 1888,	\$1,238 26
First-day offerings, " "	22 44
Tithes rec'd during the year,	14,718 82
First-day offerings,	911 58
Christmas offerings,	142 48
Total,	\$17,033 58
CASH PAID OUT.	
Labor and expenses,	\$12,948 96
First-day offerings,	934 02
Christmas " "	142 48
Cash on hand, tithes,	3,008 12
Total,	\$17,033 58

The report was received. The Committee on Credentials and Licenses reported: For credentials, J. H. Morrison, H. Nicola, C. A. Washburn, J. S. Hart, J. T. Mitchell, R. C. Porter, A. P. Heacock, L. T. Nicola, J. M. Willoughby, C. F. Stevens; for ordination and credentials, W. H. Wakeham, Judson S. Washburn, Matthew Larson; for ministerial license, J. J. Ellyson, Chas. Gardner, Elmer Gardner, Harry V. Adams, E. W. Chapman, Major Howe, Geo. Watson, P. A. Hansen; for missionary license, P. L. Hoen, J. W. Adams, C. W. Neal, S. M. Holly, S. M. Jacobs, Wm. Everhart, D. H. Tanner, Isaac Olson. The report was adopted, considering each name separately.

The Committee on Nominations reported: For President, J. H. Morrison; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Executive Committee, J. H. Morrison, N. Nicola, C. A. Washburn, P. A. Hansen, W. H. Wakeham; Camp-meeting Committee, S. M. Jacobs, Jacob Shively, James Bowles, L. P. Jacobson, Zalmon Nicola; Grocer, A. J. Stiffler. The report was adopted, the names being considered separately.

There being no further business, on motion, the meeting adjourned. J. H. MORRISON, Pres.
C. W. SMOUSE, Sec.

UPPER COLUMBIA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Upper Columbia Sabbath-school Association convened in connection with the camp-meeting at Colfax, Washington. The first meeting was held May 23, 1889. The President, Eld. D. T. Fero, occupied the chair. Prayer by Eld Rogers. The minutes of the last meeting were read and approved. A condensed report of the working of the schools for the year was also read. The Treasurer's report was as follows:—

CASH RECEIVED.	
Cash on hand, June 1, 1888,	\$10 17
Received on missions,	234 72
" " tithes,	23 55
Total,	\$268 44
CASH PAID OUT.	
On missions,	\$230 35
" tithes,	9 51
" supplies,	12 00
" expenses,	7 43
Total,	\$259 29

Balance on hand May 14, 1889, \$9 15

The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, L. D. Cargill, W. R. Voris, O. W. Watts; on Resolutions, D. E. Scoles, S. H. Kime, S. H. Carnahan.

Adjourned to call of Chair.

SECOND MEETING, MAY 26, AT 9 A. M.—The Committee on Nominations reported as follows: For President, G. W. Colcord; Secretary, Mattie A. Kerr; Executive Committee, Elmer Andross, Wm. Kerr. Eld. Colcord declined to serve on account of his duties at the Milton Academy. The name of Prof. Hafford was substituted, and the report was adopted as amended.

The Committee on Resolutions made a partial report, as follows:—

Resolved, That we recognize the blessing of God in the prosperity of the Sabbath-school work during the past year, both in the time of the organizations of new schools and in the increased interest on the part of those previously engaged in the work; and that this blessing may be received by us as only an incentive and an encouragement to greater consecration to the work.

Whereas, The sole object of the Sabbath-school should be to lead souls to Christ, and no one can lead another in a way which he himself does not know; therefore,—

Resolved, That we again recognize and emphasize the

necessity of having converted teachers in the Sabbath-school.

Resolved, That we are heartily in sympathy with resolutions Nos. 4, 5, passed by the International Association, and that we would respectfully call the attention of our Conference Committee to the same.

Whereas, The International Association has recommended that a competent secretary, when secured, be encouraged to devote her entire time to the Sabbath-school work; and since few can do this without compensation; therefore,—

Resolved, That our State Secretary devote such a part of her time as shall be necessary to do thorough work, and that she keep an accurate account of the time thus employed, and report the same to the Auditing Committee at the proper time.

Resolved, That we approve of the action taken by the International Association in reviving the Sabbath-school Worker, as set forth in the preamble and resolution No. 9, and that we pledge the paper our hearty support.

The first resolution was adopted by a rising vote. The second was spoken to by Elds. Loughborough, Beard, and Kime, and Bro. Hafford and others. This, also, was adopted by a rising vote. After some remarks and explanations concerning the third resolution, by Eld. Owen, it was adopted. The fourth resolution was spoken to by Elds. Beard, Owen, Decker, Loughborough, Kime, and Fero. It was adopted.

Adjourned to call of Chair.

THIRD MEETING, MAY 28, AT 6 P. M.—The Committee on Resolutions presented an additional report, as follows:—

Whereas, The "Testimonies" state that the time will come when the people of God will be required to give a reason for their faith without access to the written word; therefore,—

Resolved, That we encourage so thorough a preparation of the lesson that there shall be no necessity for reference to either lesson paper or Bible, during the recitation.

Whereas, It has been demonstrated that Sunday-schools are a means whereby the third angel's message may be advanced, by bringing the truth before the people, and preparing the way for Sabbath-schools; therefore,—

Resolved, That we establish such schools wherever practicable.

Whereas, The leaders of the work are best acquainted with the needs of the cause, and how to dispose of them to the best advantage; therefore,—

Resolved, That after the deduction of the title of the money and the running expenses of the school, the remainder of the contribution be devoted as set forth in the nineteenth resolution adopted by the International Association.

The sixth resolution was discussed quite freely by leading brethren, and was adopted. The seventh was discussed by Prof. Hafford and Eld. Owen, and was adopted. The eighth was amended by striking out the words "running expenses," and was adopted as amended. Bro. Owen gave good instruction in all of the meetings, and to this last resolution recommended keeping something before the schools to stimulate them to donate to the missions, by giving them some facts concerning the history of these missions.

The meeting adjourned sine die.

D. T. FERRO, Pres.

M. A. KERR, Sec.

Special Notices.

THE OHIO CAMP-MEETING.

OUR brethren in Ohio have already noticed that our camp-meeting is to be held one week earlier than the first appointment given in the REVIEW. The camp-meeting proper will begin Friday evening, Aug. 2, at the beginning of the Sabbath. The workers' meeting will begin on Tuesday morning of the same week, July 30. We hope that all our brethren and sisters will be present the first week of the meeting. There has been some change in the rules of the Central R. R. Traffic Association since last year, of whom we receive our reduction in fare. The association at present will allow only six days in which tickets can be bought at a reduction for the purpose of attending our camp-meeting. The sale of these tickets will begin on Monday, July 29; hence our brethren who come the second week of the meeting, and fail to purchase their tickets the week before, will get no reduction of fare on their return. We have tried to get an extension of time, but have failed to do so. Those failing to secure blank certificates, properly filled out, such as agents have furnished the last four years, will get no reduction of fare.

The following is our instruction from the association: "Those coming on railroads will purchase a through ticket, paying full fare one way, and obtain a certificate of the same from the agent of whom tickets are purchased. By presenting these certificates to the secretary of the camp-meeting, the holders will be returned at one cent per mile." Please notice that tickets purchased and certificates made out any time two days before and three days after July 31, will be honored by the agents at Mt. Vernon, in returning home. If any of our brethren cannot possibly come the first week of the camp-meeting, they should secure their tickets and certificates before Aug. 3, or they can get no reduction of fare. On reaching Mt. Vernon, inquire for Wm. Sanderson's hack line. We have made arrangements with this line to carry passengers, with one trunk for each passenger, the round trip to the camp-ground, for twenty-five cents each. All should pay the twenty-five cents, and secure a ticket that will insure their return free. Those who do not purchase return tickets will be charged twenty cents each way. This is much less than the usual price, and Sanderson's hack line has offered us the best rates of any in the city. We hope that all of our people will patronize this line, even if others offer to do it just as cheap.

There will be a good boarding tent on the ground, as formerly. All desiring to secure good board can do so at the boarding tent, at reasonable rates. All desiring to secure tents should write to Geo. A. Irwin, Mt. Vernon, Ohio, immediately, stating size of tent wanted.

Good help is expected through the entire meeting. The elder or leader of each church should call the attention of the brethren and sisters in each church to the points in this article. We hope the good meetings we have had the last two years at our workers' meeting, will be an inducement for the largest share of our brethren to be present at the beginning of this meeting. All should prepare the heart as well as make other necessary preparations for the meeting. If so, we shall have the best meeting ever held in Ohio.

R. A. UNDERWOOD.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 2.—COVETOUSNESS.

(Sabbath, July 13, 1889.)

Questions, with Scripture Texts, and Notes.

1. What is more than food and raiment?

"The life is more than meat, and the body is more than raiment." Luke 12: 23.

2. What assurance does Christ give that we shall be clothed?

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith!" Verse 28.

3. Why would he not have us live in careful suspense regarding the necessities of life?

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." Verses 29, 30.

4. Of what does he exhort us to beware?

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15.

5. What parable is given to illustrate covetousness?

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Verses 16-20.

6. How does this parable show the covetous spirit?

7. What kind of men was Moses to select for responsible positions?

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18: 21.

8. Is the same instruction brought into the New Testament?

"This is a true saying, If a man desire the office of a bishop, he desireth a good work." "Not given to wine, no striker, not

Hundreds of people in Milan, Italy, heard the gospel for the first time during the recent session of the Italy Methodist conference.

The pope is busily employed in preparing an important Encyclical letter, which will be issued on the day set apart to the memories of saints Peter and Paul.

Appointments.

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

The quarterly meeting for Dist. No. 6, Kan., will be held at Wamego, the second Sabbath in July.

The quarterly meeting for Dist. No. 9, Kan., will be held at Wichita July 5, 6. All the T. and M. officers are especially invited to attend.

The quarterly meeting for Dist. No. 11, Kan., will be held at Lone Elm, July 13, 14. We hope to see a good attendance from all the churches in the district.

The quarterly meeting for Dist. No. 2, Iowa, will be held at Marion, July 13, 14. Hope there will be a good attendance from each society in the district.

The twelfth annual session of the Ohio Sabbath-school Association will be held on the Mt. Vernon camp-ground July 30 to Aug. 13, 1889, in connection with the yearly camp-meeting.

No preventing providence, I will meet with the church at Wichita, Kan., in quarterly meeting, July 5, 6. The first service will be held Friday evening.

Hutchinson, Sunday evening, July 7
Sterling, Monday evening, " 8
Great Bend (with the tent company), " 9

Will one of the brethren at Amboy please meet me at Palco on the 11th? Let all necessary preparations be made, that no time may be lost in these short meetings.

Obituary Notices.

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

MILLER.—My aunt, Mrs. Alzina Miller, died May 25, 1889, in Redfield, Oswego Co., N. Y., aged 66 years and 5 months. Her disease was inflammation of the stomach.

WILSON.—Died at Kansas City, Mo., April 9, 1889, my son, Oscar M. Wilson, aged 22 years, 1 month, and 8 days. Oscar had been suffering for over a year with an abscess in his side.

In the first resurrection. This is cheering to the parents, three brothers, and four sisters who are left to mourn the parting in this world.

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.

WANTED.—Employment on a farm, or at any common labor, where I can keep the Sabbath, either in Minnesota or some State near Minnesota.

LABOR BUREAU.

Employment Wanted.

A PLACE as housekeeper, in Iowa, if possible. Mrs. Caroline Moyer, Spencer, Iowa.

Help Wanted.

GIRL for housework. Ezra Brackett, Hopkins Sta., Allegan Co., Mich.

ADDRESS.

The P. O. address of Elds. S. H. Lane and M. H. Brown will be Bloomville, Delaware Co., N. Y., until further notice.

BIBLE READINGS FOR THE HOME CIRCLE

COMPRISES ONE HUNDRED AND SIXTY-TWO READINGS FOR PUBLIC AND PRIVATE STUDY, AND ANSWERS NEARLY THREE THOUSAND QUESTIONS ON RELIGIOUS TOPICS, PRACTICAL, HISTORICAL, AND PROPHECICAL.

The readings are contributed by more than a score of Bible students, and give brief, pointed answers to the questions, quoting directly from the Scriptures, from history, and the writings of eminent commentators of modern times.

THE BOOK IS DESIGNED FOR ALL CLASSES OF SOCIETY. It embraces readings on the subjects of Conversion, Sanctification, Temperance, How to Make Home Happy, Social Purity, Justification by Faith, Faith Healing, Promises for the Children, the Atonement, the Judgment, History of Satan, the Law of God, the Second Coming of Christ, the Millennium, Home of the Saved, and numerous Readings on the prophecies of both the Old and New Testaments.

PROFUSELY AND BEAUTIFULLY ILLUSTRATED,

and contains 600 octavo pages, printed from new type, on a superior quality of tinted paper, embellished with 57 full-page engravings, and 170 ornamental headings, many of which were designed and engraved, at great expense, especially for the book.

THE BINDINGS ARE ELEGANT AND SUBSTANTIAL.

Olive cloth, embossed in red and brown, marbled edges, \$2.00; Blue cloth, silk finish, embossed in gold and brown, gilt edges, \$2.50; Library, full sheep, marbled edges, \$3.00; Half morocco, gold side and back, extra marbled edges, \$3.50; Full turkey morocco, gold side and back, gilt edges, superior finish, \$4.25.

AGENTS WANTED IN EVERY TOWN AND COUNTY IN THE UNITED STATES.

Sample copies will be sent by mail, in territory not occupied by an agent.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

Address REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE MARVEL OF NATIONS,

BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States.

298 pages, 40 illustrations, 15th edition. Muslin, \$1.00; gilt edges, \$1.25.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

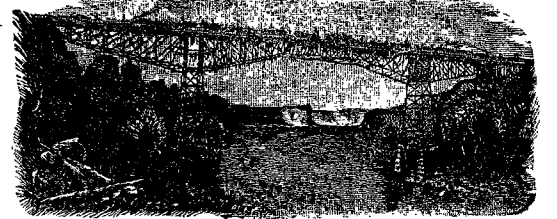
Single copy, per year, post-paid, \$1.00.

In clubs of ten or more copies, per year, each, 75c.

To foreign countries, single subscription, post-paid, - 5s.

Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST, WEST, Stations, and various time/expense categories. Includes stations like Chicago, Kalamazoo, Battle Creek, etc.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 2, 1889.

Table with columns for GOING WEST, STATIONS, GOING EAST, and various time/expense categories. Includes stations like Port Huron, Lapeer, Durand, etc.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

Geo. B. REEVE, Traffic Manager. W. J. SPIGER, General Manager.

THE FINEST TRAIN IN THE WORLD.

THERE will leave Chicago at 5 P. M., Wednesday, July 3, over the Chicago and Grand Trunk Railway, the Finest Passenger Train in the World. This train is called, "The Sea Side and White Mountains Special."

1. A Pullman Vestibuled Composite Car, containing baggage compartment, electric light apparatus, barber shop, and gentlemen's bathroom.

2. A Pullman Vestibuled Dining Car.

3. Three Magnificent Pullman Vestibuled Sleeping Cars, containing every modern appliance for luxury, comfort, and beauty known to the Pullman Company, including a ladies' bath-room.

4. A Pullman Vestibuled Combination Sleeping, Library, Smoking, and Observation Car; the Observation room being at the end of the rear car on the train.

The cars in this train are finished in mahogany; the carpets, draperies, furnishings, lounges, and easy chairs present an ideal picture of comfort and luxury absolutely without an equal on any train in the world.

Perhaps one of the most interesting features of this train service to the ladies, will be found to be "a lady attendant," or more correctly speaking, a matronly superintendent of this Palace Hotel on wheels, who accompanies this train, and will prove a needful help to ladies, and especially to those traveling with children.

Another special feature is the Observation Car, from which an uninterrupted view of the Finest Scenery in the World is obtained. The windows on the sides and rear of the car reach nearly to the floor. The sides are composed of bow-windows, and in the decoration of this car the highest achievement of the wood-carver's art is displayed.

The Review and Herald.

BATTLE CREEK, MICH., JULY 2, 1889.

CONTENTS OF THIS NUMBER.

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

Poetry.
 What Makes the Cross? *Christian at Work*..... 417
 Matthew 24: 32, 33, *BALMA L. PARDON*..... 419
 Christ's Sympathy, *Owen Meredith*..... 422
 Let Us Up and Be Doing, *Mrs. L. B. PRICE*..... 427

The Sermon
 The Secret of Unity, *Mrs. E. G. WHITE*..... 417

Our Contributors.
 Have Courage, *ELD. R. F. COTTRELL*..... 418
 Man, *ELD. H. A. ST. JOHN*..... 418
 Principles by Which to Interpret Prophecy.—No. 23, *ELD. D. T. BOURDEAU*..... 419
 Dr. Sunderland on the Week, *FRANK W. HOWE*..... 420

The Mission Field.
 The Greek Church.—No. 2, *W. A. C.*..... 421
 Working with Christ, *ADELAIDE R. EGERTON*..... 421

The Home.
 The Love of Home, *Harold van Santvoord, in Interior*..... 422

Special Mention.
 A Sandwich Island Home..... 422
 Anti-Jesuit Movement in Canada, *J. B. Fraser, in Interior*..... 422
 The Roman Church in Cuba, *Pittsburg Dispatch*..... 423

Editorial.
 Our Righteousness Again..... 424
 A Sign of the Times, *L. A. S.*..... 424
 Letter from Pitcairn..... 425
 Superstition, *L. A. S.*..... 425
 The Cause in Australia, *G. C. T.*..... 425
 Those Books—What Shall Be done with Them? *A. T. JONES*..... 426
 Freemasonry in Worcester, *Mass.*..... 426

Ministers' Department.
 Let Preaching Be Natural, *S. H. LANE*..... 426

Progress of the Cause.
 Reports from Illinois—Massachusetts—Tennessee—West Virginia..... 427
 The Brooklyn, N. Y., Mission, *ARTHUR L. WRIGHT*..... 427
 The Camp-meeting at Winston, Mo., *E. W. FARNSWORTH*..... 428
 The Minnesota Camp-meeting, *E. W. FARNSWORTH*..... 428
 Canvassing in Arkansas, *J. P. HENDERSON*..... 428
 Iowa Conference Proceedings, *C. W. SAHOUSE, Sec.*..... 428
 Upper Columbia S. S. Association Proceedings, *M. A. KERR, Sec.*..... 429

Special Notices..... 429
The Sabbath-school..... 429
News..... 430
Appointments..... 431
Obituaries..... 431
Editorial Notes..... 432

CAMP-MEETINGS FOR 1889.

EASTERN.			
Maine,	Aug.		20-27
Vermont,	"		27 to Sept. 3
Canada,	Sept.		3-10
CENTRAL.			
Mich. (Southwest'n), Kalamazoo,	Aug.		13-20
*Ohio, Mt. Vernon,	"		2-13
Michigan (Eastern),	"		27 to Sept. 3
*Illinois, Bloomington,	Sept.		3-10
*Indiana,	"		24 to Oct. 1
SOUTHWESTERN.			
*Missouri (general), Kingsville,	Aug.		13-20
*Arkansas, Rogers,	"		20-27
" Texarkana,	July		23-29
*Texas, Garland,	Aug.		27 to Sept. 3
*Colorado,	Sept.		3-10
*Nebraska,	"		10-17
SOUTHEASTERN.			
Nebraska, Chadron,	July		2-8
" Oxford,	"		23-29
*Georgia,	"		31 to Aug. 6
North Carolina, Lenoir,	Aug.		6-13
Virginia,	"		13-20
*West Virginia, Grafton,	"		20-27
Tennessee,	Sept.		24 to Oct. 1
PACIFIC COAST.			
California, Ferndale, Humboldt Co.,	Aug.		15-22
" San Diego,	"		29 to Sept. 9
" (general) Oakland,	Sept.		25 to Oct. 7

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.

THE manner in which the Sunday issue is overshadowing prohibition, as referred to in the article, "A Sign of the Times," in another column, was strikingly illustrated at a mass "temperance" meeting held in the Tabor opera house, Denver, a little over two weeks since. James Clement Ambrose, a forcible speaker and an earnest advocate of prohibition seven days in the week, was hooted and hissed down by thousands of his audience, for drawing a comparison between the license system and the sale of indulgences which brought forth the protest of Martin Luther. Yet the sentiment of the meeting was such that had he made instead a strong point for total prohibition on Sunday, he would doubtless have been cheered to the echo.

Another significant fact pointing in the same direc-

tion was developed by the recent contest in Pennsylvania. Cardinal Gibbons, head of the Catholic church in this country, refused to cast his influence and authority on the side of prohibition, leaving the Catholics of that State to their own unguided judgment in the matter. On the question of Sunday closing, however, he is not slow to let his voice be heard, enjoining their compliance.

T. AND M. SOCIETY BLANKS.

BLANKS are now prepared for letters of recommendation which members of T. and M. societies are to take when they leave one society and unite with another. It is very desirable that all T. and M. librarians provide themselves with these blanks, and faithfully use them, to guard against any irregularity in the transference of members from one society to another. Address REVIEW AND HERALD, Battle Creek, Mich.

AS WAS TO BE EXPECTED.

EVER since the announcement of the great disaster at Johnstown, we have been waiting to see it pointed to by the National Reform party as a signal instance of the judgment of God upon the nation for its desecration of Sunday. We have not been disappointed. In the last issue of the *Christian Statesman*, Secretary Foster makes a brief reference to the dire nature of the calamity, and says:—

What is the meaning of all this? He is blind who cannot see the hand of God smiting our nation. He is solemnly warning us that swift and certain destruction is in store for us unless we put away our national rebellion, and swear allegiance to the King of kings.

There are two steps which will be taken in this direction by such men as Secretary Foster. One is to point to the desecration of Sunday as a main cause of the visitation of divine judgments. This step has already been taken. The other is to point to those who are proclaiming the spurious character of the Sunday Sabbath, as being largely responsible for this desecration, and therefore persons who cannot be tolerated. This step will be taken by them in due process of time. The second is a logical sequence of the first.

NOTICE.

THE new catalogue of Battle Creek College is now ready. Send a two-cent stamp for a copy. Address, Battle Creek College, Battle Creek, Mich.

BETTER POLITICIANS THAN THEOLOGIAN.

SUCH men as W. F. Crafts, M. A. Gault, and J. M. Foster are going around over the country lecturing in the interests of National Reform, stirring up the ministers to urge upon the people the necessity of national Sunday legislation. That some of these ministers are about as well qualified to discuss politics as they are to teach the word of God, is manifest. Here is a sample as given by Secretary Gault in a letter to the *Christian Statesman*, June 20, 1889:—

Bro. Dodds preached to a full house in the afternoon, on "National Sabbath Legislation." In the evening of the same day I discussed the Sabbath question in one of the churches in Gallatin, Mo. I requested the pastor to read as a scripture lesson a chapter in Nehemiah. He tossed the Bible through several times without being able to find it, when I finally told him to read a chapter in Hebrews.

Not much like Apollos, who was "mighty in the Scriptures." No wonder they are deceived, and "do err, not knowing the Scriptures." "Blind guides," said the Saviour, "leaders of the blind."

W. A. C.

COMPANY CANVASSING.

THERE are many reasons why the canvassing work can be more successfully conducted by working the canvassers in companies, than by sending them out entirely independent one of another. These reasons are too generally known to require comment; but another phase of the question should be equally well understood; namely, that

all reasons in favor of the company plan are abolished unless union and harmony prevail among the workers. "Happy the home when God is there," is no less true of the company than of the family home; but "where envying and strife is, there is confusion and every evil work." The following suggestions, if acted upon by our canvassers, will prevent the wretched condition referred to in the last text quoted:—

Company Rules.

1. We will not neglect the study of the Bible and the "Testimonies" (last two numbers especially).

2. We will not neglect secret and family prayer.

3. We will endeavor to make one another happy.

4. We will try to make the leader's work easy.

5. We will rejoice when others are more successful than we are.

6. We will encourage and assist those who are not as successful as we are, and not speak of our success to make self prominent.

7. We will not murmur nor talk doubt or discouragement.

8. We will report each week to the leader.

9. We will not wait for the leader to ask us to pay our bills.

10. We will keep an itemized account of all money which we receive or pay out.

11. We will be industrious and economical.

12. We will deposit with the State tract society all money that we can possibly spare after each delivery, in excess of what is actually required to pay our bills, and adopt the C. O. D. plan until we can pay for books when we order them.

13. We will do faithful, thorough work, believing Matt. 6: 31-33; Isa. 55: 10, 11; Ps. 126: 6.

14. We will not construe the "wisdom of the serpent" to mean deception when answering questions, but rather the giving of a truthful answer in a way to remove prejudice.

If the foregoing rules are lived out, our canvassers will be free from bondage both spiritual and financial. C. ELDRIDGE.

HOLY HORROR!

THE Sunday newspaper, we should judge, is becoming a sort of *nux vomica* to a large class of divines throughout the country, from the diatribes they are heaping upon the poor journal. Listen to the following:—

The Sunday newspaper, though printed on Saturday night, filled with sensational items, when found on the door step Sabbath morning, should be lifted with a pair of tongs, and quietly dropped into the swill bucket.—*Rev. Dr. S. E. Wishard, of Des Moines, Ia., in Christian Statesman, Jan. 10, 1889.*

Again:—

But the Sunday newspaper—that new dynamite gun of the Devil—had not been invented then (the time of his boyhood). Had it put in its appearance in our household some Sunday morning, with its freight of scallious scandal, it would have been carried on a shovel to the open fire-place for cremation.—*Rev. H. D. Jenkins, D. D., of Freeport, Ill., in Christian at Work, June 20, 1889.*

These must be the ones of whom Rev. J. M. Foster, of Cincinnati, O., speaks in the *Christian Statesman* of March 27, 1889:—

Some people are getting their eyes opened to the fact that the Sunday newspaper is one of the greatest evils in the church to-day.

So the Sunday newspaper has got into the church! And how so? We will let another divine account for it:—

Very many persons who observe the Lord's day scrupulously, so far as their occupations are concerned, are utterly careless and indiscriminate in their choice of topics for Sunday conversation. . . . In short, the Sunday conversation of the majority of our Christian families is pretty accurately reproduced in its variety and unsanctity by the average Sunday newspaper.—*Rev. George H. Hubbard, of Norton, Mass., in Sunday School Times, May 11, 1889.*

This explains the matter. And now we wonder if our first two divines will likewise consign this multitude of Christian families who are so like the Sunday paper, to the swill bucket and the fire-place! We wonder. W. A. C.