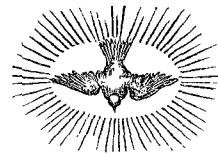


# Adventist Review



AND SABBATH HERALD.



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

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### BEARING THE CROSS.

My cross seems heavy; but for me  
My Lord a heavier cross did bear  
At midnight in Gethsemane,  
When wrestling unto blood in prayer.

I'll tread with him the tiresome mount  
Of Calvary, his cross to bear;  
Nor, till I suffer thus, will count  
The cross he sends me hard to wear.

What though for Christ I suffer loss  
Of earthly pleasure, wealth, renown?  
They only who thus bear the cross  
Can ever hope to wear the crown.

What though no earthly joy is given,  
And trials every step I meet?  
When I at last shall enter heaven,  
Such cares will make its rest more sweet.

Smite as thou wilt, then, dearest Lord,  
"Thy will be done," I meekly pray;  
Only thy constant smiles afford,  
To cheer me on my thorny way.

And when I reach my home above,  
And gain the everlasting prize,  
I'll find each cross was sent in love,  
And was a blessing in disguise.

With clearer light, I then shall see  
That in my shining diadem,  
For every cross I bore for thee,  
Was placed another sparkling gem.

—Selected

## 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.

### PARENTAL NEGLECT.

BY MRS. E. G. WHITE.

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and by example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God.

Many Christian parents fail to command their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field.

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way.

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their position is wrong. Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error!

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of heaven that we may have spiritual health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. It must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds.

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above.

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal

of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered.

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of to-day, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression.

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil.

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of to-day.

Basel, Switzerland.

### THE SABBATH: A REVIEW.

BY ELD. D. H. LAMSON.

THERE was recently handed me five numbers of a denominational paper of the United Brethren order, the *Christian Conservator*, containing articles on the Sabbath question by one J. S. Smith. He styles himself "reverend," and is so honored by his paper and people. I say he styles himself thus; for in a private letter to the writer, contain-

ing a challenge to discuss certain Biblical questions, he signs himself *Rev. J. S. Smith*; and his twin brother, *Rev. A. M. Smith*. I have read communications from Gladstone, of England; Ferry and Grevy, of France; and in our own country, from the Father of his country down through the history of the Church and State; and in every case all have been content to sign the names their mothers gave them, as far as they themselves were concerned, to all their private correspondence and ordinary communications for the public eye. Washington, Lincoln, Spurgeon, Beecher, and Cuyler would hardly presume such supercilious affectation; but J. S. Smith dubs himself *reverend*, a title but once used in the Bible, and then of the mighty God alone. Ps. 111: 9. It would not be at all strange to expect that one who could make himself so familiar with God's name should utterly ignore the Sabbath commandment and the only reason the Lord gives for its binding obligation; as the fourth commandment is not once mentioned in all his articles, except one sentence from Ex. 20: 10.

Mr. Smith first undertakes to show that the Sabbath was given to the Jews and those under their immediate jurisdiction, and says that "this is ostensible from the fact that the event had not transpired that called it forth." Again he says, after quoting Deut. 5: 15: "He [God] never enjoined it before because the reasons for its institution *had not transpired*."

The question upon this statement is simply this: Does the God of heaven tell the truth or not? He says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." We have had Mr. Smith's reason, now let us have the reason the Lord gives: "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." It is true enough that the deliverance from bondage was a reason why they should keep the Sabbath, but it was not the reason given in the commandment, as we have seen. It is a most notable fact that all the haters of God's law and Sabbath shut their eyes close, and ride right over the Sabbath law and the reason for it in Ex. 20: 8-11. The Israelites were in most abject bondage for nearly four hundred years, and could not do as they would have done. They were then brought out by a mighty hand and a stretched-out arm; then liberty was given to them, and God demanded of them obedience; for so great a deliverance their gratitude should have compelled compliance. They were not to keep the Sabbath alone for this secondary reason, but they were to keep all God's statutes for the same cause: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." Lev. 19: 35-37. It is to be hoped that there is virtue enough left in the U. B. denomination to recognize the fact that this reason is not that of primal obligation; and yet it is exactly the same reason spoken of by Moses in Deut. 5: 15, respecting the Sabbath. It is hard to tell whether those who entirely ignore the Sabbath law and its reason in Ex. 20: 8-11 are utterly incorrigible, or whether it is the darkness of their foolish hearts.

Mr. S. quotes Ex. 15: 25: "'He made for them a statute and an ordinance,' and thus he proved them. Now it is apodeictical that the expression proves incontrovertibly that the statute and ordinance here alluded to were not made before. The ordinance spoken of here was the Sabbath."

This is simply Mr. Smith's assertion; the text does not say so. Marah was many miles from the wilderness of Sin, where the manna fell, and many days intervened between the proving of the people at Marah and their being proved at the fall of the manna. So God did not prove the people in reference to the Sabbath ordinance at Marah. The journey from Marah to Elim, where they encamped (Ex. 15: 27), doubtless for several days, and from Elim to the desert of Sin, is entirely overlooked by Mr. Smith. Ex. 16 has no refer-

ence to what occurred at Marah. So when Mr. Smith says that "Ex. 16: 22, 23 lucidly elicits this fact," i. e., that the Sabbath was ordained at Marah, he comes as far short of it as the distance between the two places and the time that intervened between the facts that occurred. The Lord proved his people at Marah; proved them in the wilderness of Sin (Ex. 16: 4); proved them at the waters of Meribah (Ex. 17: 7; Ps. 81: 7); and these provings all had the same object, though they did not refer to the same thing.

Mr. Smith further says: "'Furthermore, it is very evident from the ignorance of the rulers and people respecting the observance of the seventh day, that they had not been required to keep it before. They were as ignorant about observing it as they were about keeping the manna. It was just as new to them as the manna. Hence the Lord declared unto Moses (Ex. 16: 28): 'How long refuse ye to keep my commandments and my laws.'"

Perhaps Mr. Smith's brethren can see the logic and force of such reasoning. Just why the Lord should say "How long refuse ye," when, according to Mr. S., they had never before refused to keep the Sabbath, having never known anything about it, may be "apodeictical" to very astute minds; but common reason would suppose that they had for a long time disregarded the law of the Sabbath. In Ex. 16 there is not one word said about the "ignorance of the rulers and the people." The record says that when on the sixth day they gathered twice as much bread, two omers for one man, "all the rulers of the congregation came and told Moses." Verse 22. The rulers doubtless knew much more than Mr. S. is willing to give them credit for. They were remembering the Sabbath day to keep it holy. The "some" that went out on the seventh day, were but the few compared to the many, and may not have been Israelites at all, as there was a mixed multitude that came with them out of Egypt (Ex. 12: 38), who subsequently brought them into trouble. Num. 11: 4.

"The expression," says Mr. S., "'See, for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days,' proves incontestibly that they did not have it before. De facto it could not exist before he made it for them at Marah. The institution could not be established or exist before the event transpired that called it forth, and which it was to commemorate."

Well, the event transpired that called it forth when God ended the work of creation. Jesus says, "The Sabbath was made for man." Mark 2: 27. The seventh day was made the Sabbath by God's rest upon that day. Proof: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. God sanctified it then. The Hebrew word *kadesh* means to set apart to a holy or religious use. He blessed or hallowed it, then, and the reason given over again in the fourth commandment is but a repetition of this fact stated in Gen. 2: 2, 3. Please notice particularly the reason given in the commandment in Ex. 20: 8-11. *Sabbath* means rest. It is God's rest, and he commanded man to keep his rest and the day of his rest because that in it he had rested. What a wicked application of scripture is Mr. S's use of Deut. 5: 15 and Ex. 15: 25!

Mr. S. quotes Ex. 31: 15, and says: "If all nations were to keep it [the Sabbath], it would cease to be a sign between God and Israel."

Here is where reckless reasoning is at fault again; for if all nations kept the Sabbath, they would all be Israel, and the "sign" would show the fact that God is the God of all nations. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29. Obedience would make any man an Israelite. The term *Israel* means "prevailing with God;" and Gentiles have a special promise in reference to the Sabbath: "Also the sons of the stranger [the Gentiles], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine

altar; for mine house shall be called an house of prayer for all people." Isa. 56: 6, 7. So when the prophet Ezekiel says, "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God," the Gentile as well as the Jew, could joyfully obey the precept, and receive the assurance that the Lord was his God. Many expositors think that Isa. 56 applies largely to this dispensation, which is probably true.

It is claimed that the ten commandments were the old covenant, which was to be done away. Mr. S. says: "A covenant is an agreement between two parties."

That is a true definition; but the ten commandments do not fill the bill. They are not an agreement in any sense. There are no mutual promises or pledges in them. They are simply a law, and are called so. Ex. 24: 12. They are called a covenant, but they are only so by metonymy. The ten commandments are not the old covenant, but the old covenant was made concerning them. Moses says: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." The Lord was not the covenant, the people were not the covenant; the ten commandments were not the old covenant; but the Lord made a covenant with the people concerning the ten commandments. Ex. 24: 8. We happen to have the old covenant in form (partially quoted by Mr. S.) as follows. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." This was before the law was proclaimed from Sinai, and this agreement meets all the requirements of the old covenant. After due preparation of the people, and on the third day, the Lord comes down upon Sinai, and the ten commandments are heard from his lips. This is God's commanded covenant, not the one called the old covenant, but the words concerning which the old covenant was made. When the people had heard the voice of God, and entreated Moses that the Lord should not speak with them any more, and Moses with the elders had been called up into the mount, but before he had gone up with them into mount, "Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24: 3.

But this old covenant was not yet ratified. Not until Moses had written all in a book, and read in the audience of all the people, and they answered again, "All that the Lord hath said will we do, and be obedient," was this old covenant ratified, by sprinkling all the people with the blood of the covenant, and uttering these solemn words: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." They did indeed deliberate upon the contents, and many times subsequently deliberately broke the covenant which they had agreed to keep. This covenant was not made with their fathers; but the decalogue was the rule of life in all past generations. The covenant commanded was to Abraham and Isaac and Jacob: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations [not more than a hundred generations have passed since the world began]; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." 1 Chron. 16: 15-18; see also Ps. 89: 27-32. "He declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 13. "He has commanded his covenant forever: holy and reverend is his name." Ps. 111: 9. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Verses 7, 8. God's covenant, the ten commandments, commanded then,

will stand fast forever. Mr. Smith and others may oppose them with all their might, and may make some believe that they are done away; but the wall they are daubing with untempered mortar will fall upon themselves.

Mr. S. says: "That the seventh-day Sabbath was to terminate with the Jewish dispensation, is evident from the language of Ex. 31: 15, 16: 'Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.' All will admit that the above penalty, attached to the Sabbath law, and inflicted on its violators, is done away, and with the penalty goes the law."

The facts are, the law has not gone, nor yet the penalty. Once, the sentence against an evil work was executed speedily. God was the governor of the nation. It was a veritable theocracy, and no sentence of death for the breaking of any of the laws of God was ever properly executed without the mandate of Heaven. The high priest, with his breast-plate of judgment on, was to determine the case, and then it was God's judgment and not man's. This state of things continued for a few short years, till the people rejected the Lord, and sought an earthly ruler. Ever after, except in a few instances of special interposition of God's providence, the laws of God and men were defined and executed by fallible mortals. The judgment to come, the things written in the books, is to "try every man's work of what sort it is." 1 Cor. 3: 13. The ministration of that law is done away; the ministration of speedy death. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11. The execution of the penalty of death will come at last to all law-breakers. Jesus says at the last, when the sheep are divided from the goats, "Depart from me, ye that work iniquity" (*την ανομιαν*); ye that work lawlessness, or are law-breakers. Matt. 7: 23. Such are cursed, and are to go into "everlasting fire." Matt. 25: 41. This is the *second death*. Rev. 20: 14. This death penalty comes to such as break that law which says, "Thou shalt not kill," and, "Thou shalt not commit adultery." James 2: 10-13.

(To be continued.)

## DO YOU COMMIT THE SAME SIN ADAM AND EVE DID?

BY ELD. GEO. B. STARR.

You remember that God placed Adam and Eve in the garden of Eden, and surrounded them with everything they needed for food and comfort, only reserving to himself *one tree* of which they were not to eat. Now we all believe that this was to test Adam's fidelity and obedience to God; and as we read the sad record that this *one* restriction was disregarded by him and by Eve, when they, not satisfied with what was given them, deliberately took that which God had reserved to himself, and as a result brought sin and sorrow into the world,—as we read this, we are all ready to lament over such a mistake, and to think if we had been in their place, we would not have done as they did. But let us consider, and see if we are not committing the very same sin that they committed.

Has not God given *us* an existence as he did Adam? Isa. 64: 8. Did not the earth *we* live upon come from him? Gen. 1: 1. Does not the gold and silver we use belong to God? Hag. 2: 8. Does he not give the increase to flock and herd and field and business? Does not the sunlight, the rain, the air, belong to him (Deut. 28: 1-14)? and has he not freely given us all these to enjoy as he gave them to Adam and Eve? Ps. 115: 16. But has God reserved any portion of these to himself, or may we use them all for ourselves? Verily we read that "all the *tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is *holy unto the Lord*." Lev. 27: 30. According to this scripture, has not God reserved a portion of that with which he surrounds every man to-day as truly as he did in the case of Adam? and can we put forth our hands to-day and take that which God reserves to himself, and

be any less guilty of sin than was Adam? and do we not commit the same sin?

God says that the whole nation has robbed him. Mal. 3: 8, 9. Is there not a plain command which says, "Thou shalt not steal?" and do we who teach that men should not steal from one another, presume to steal from God? Who is committing this sin? Let us cease to covet that which is the Lord's, and faithfully bring all the tithes into the store-house, and prove the goodness and mercy of God.

Chicago, Ill.

## MOURNING AT THE JUDGMENT.

BY A. SMITH.

At a funeral which I recently attended, the minister during his discourse, evidently with reference to the many Seventh-day Adventists who were present, and who were exerting an influence in the community, said: "If we only attend to the important duties of life, it matters not whether Jesus comes as a messenger of death [!], or seated upon the throne of his glory. . . . We need not trouble ourselves about non-essentials."

At the close of the service there were greater demonstrations of grief than I had ever before seen on such occasions. "The strong man cried there bitterly," and many of the congregation wept in sympathy with the grief-stricken family, and that very properly. But the words of the minister caused my mind to revert to the Judgment scene, while I almost lost sight of the view before me. Through the prophetic word I could see the hills and mountains moving out of their places; the black ominous clouds; the peals of deep-toned thunder; and the jasper throne borne by the cloud of angels in all the glory of heaven, upon which was seated the King of kings in his terrible majesty, before whom all faces gathered paleness, while vainly seeking to be hidden from his view by the rending rocks, or the toppling mountains. I could hear the wails of the lost,—the bitter cry of the strong man, and the weeping, and the gnashing of teeth; not of a small congregation, nor of a single community, but of multitudes of the hopelessly lost of every nation and people under heaven. See Zeph. 1: 14; Matt. 13: 42.

That time will really come; and yet these modern shepherds tell the people that the subject of the second advent is of little importance, and thus lull to security those who otherwise might be deeply stirred by the solemn message that God sends forth in the last generation, to prepare a people for translation from among men at the glorious advent of his Son from heaven. How will these false shepherds answer the people when they turn, in their despair, and charge their eternal loss upon their faithless leaders? Oh! what spiritual apathy characterizes the people of this generation, who with a Bible in almost every house, and with every facility at hand for interesting them in its careful study, can, unmoved, read or listen to the most solemn and express injunctions of Jesus himself, and the plainest admonitions, and most solemn warnings of inspired men of God. But what the prophetic word fails to impress, the day of the Lord will manifest with terrible reality.

"Oh! there will be mourning, mourning, mourning,—  
At the Judgment-seat of Christ."

—A holy life has a voice. It speaks when the tongue is silent, and is a constant attraction or a continual reproof.—Hinton.

—Reading is a pleasure within the reach of all save the few who cannot read, and those few could find no better employment than learning. It is the best of occupations, and is, withal, the cheapest. In the winter arrangements, a liberal space for reading should be set apart, and something like a regular plan determined on. Yet even desultory reading is better than none. The young, especially, should acquire a habit which will make their homes pleasant, and save them from some temptations to folly, or worse. Of all house furnishing, books pay the best profit. And of all evening entertainments, they furnish that which is the safest to go to bed upon. There follows no morning dullness or headache, no rebuke of conscience, and no beggarly account of empty pockets.—Philadelphia Ledger.

## "THE BLOOD OF SPRINKLING." HEB. 12: 24.

BY N. W. VINCENT.

THE blood of Abel calls  
For wrath on guilty Cain;  
For woe and death when vengeance falls  
For holy martyrs slain;  
The blood of Jesus speaks  
For free, forgiving grace,  
For him whose heart repentant breaks,  
Seeking God's smiling face.

Oh wondrous heaven-born plan!  
In Christ alone I trust.  
He died in love for guilty man—  
"The just for the unjust,"  
Death-worthy, fallen, mean,—  
Thy dying love I bless.  
Divine Life-fountain, wash me clean  
From all unrighteousness.

Thus bought by blood divine,  
My Saviour I adore.  
My heart, my life, my all be thine,  
O Christ, forevermore.  
Earth's favors I forego—  
Oh, what a prize is given!  
The love, the joy of Christ to know  
In winning souls to Heaven.

Debolt, Labette Co., Kan.

## THEORY AGAIN.

BY E. E. MARVIN.

WELL-APPOINTED theory has led to the development and completion of noble and stupendous undertakings. The theory that "all men were created equal, and endowed with certain inalienable rights,"—being reduced to a recognized legal principle, became the chief pillar for the support of the government of this mighty nation, insuring to its teeming millions of subjects that most precious blessing,—civil and religious liberty. Theories whose principles of justice are so "self evident" as the above, will do to be reduced to practice; and the sooner and better it is lived up to, the less liable will we be to violate the golden rule. Notice how widely the papal-Roman theory differs from the above: "It is permitted neither to think nor teach otherwise than the court of Rome directs."—Pope Marcellus. The closer this theory was lived up to, the more of the precious blood of saints flowed, the more groans and heart-broken cries rose to heaven.

A good theory in theology is a Bible theory; and the more literally it is reduced to practice, the more and better are the fruits to be seen. But a theory, even in theology, that it would be dangerous to carry into practice, is self-evidently unscriptural. To illustrate: James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Chap. 1: 25. Now if the theory that "the law of the Lord is perfect, converting the soul" (Ps. 19: 7), and that *all* the commandments stand fast forever and ever (Ps. 111: 7, 8), that Jesus came not to destroy one jot or tittle of them (Matt. 5: 17, 18), and that by walking in all the commandments of God we may be *blameless* (Luke 1: 6) and in keeping them we shall have a great reward, even eternal life (Matt. 19: 17; Rev. 22: 14), could be carried into practice, how quickly would "blamelessness" attach itself to every one, and a great wave of peace mingled with beams of God's glory and songs of angelic approbation be wafted over this great ocean of obedient humanity!

Would it do to reduce such a theory as the above to practice? I can imagine that I can almost hear even the Antinomian's hearty and responsive "Amen."

But now let us look into the "law of liberty," from the stand-point of the no-law theory. With Antinomian spectacles on, we see it a law of liberty in the sense that we are freed from obligation to obey its several precepts. We see that "Christ was the end of the law," that he "nailed it to the cross, and took it out of the way." Viewing it from the stand-point of the no-law theory, we see that if we keep the law, we are fallen from grace; therefore disobedience to each precept is the duty of him who looks into the law of liberty. To be a "doer of the work," would be to do, according to this theory, just what the law of liberty had forbidden to be done. Now reduce your theory to practice, and be a "doer of the work" which



freedom from the law gives you abundant license to be. Go forth and kill, swear, steal, commit adultery, bear false witness, worship Baal, and commit all the abominations covered by the restrictions of "the law of liberty," and then occupy your place in the house which is called by the name of God, and say, "We are delivered to do all these abominations." Jer. 7:8-10.

But, says the no-law theorist, you know we do not believe in all this wickedness. But why? Where no law is, no transgression can exist. See Rom. 4:15. There is no neutral position to be occupied by the law of liberty. One of two things is sure: either the law is binding, or it is not binding; either it is right to keep it, or it is wrong to keep it. But, says one, the theory is all right if you will let it alone, and not give it such an offensively literal exposition; it's the practice that puts this venerable theory into such an awkward light. Just so a bad egg will fill the recipe-of-a-cake "theory" as well as a good one, so long as the two lie upon the shelf; but just take action on this recipe—abominable! But dear Antinomian, that was very good in theory, it was an egg; and if we had "let it alone," it would have filled its place with the others on the shelf.

There are certain practices among Christians that cannot by any possible means be reduced to theory conformable to Bible precept, prominent among which is the practice of keeping the first day of the week as the Sabbath of the Lord. Christian friends, would it not be well to have just enough Bible theory as to be ready always to give an answer to every man that asketh you, a reason why you keep the first day, upon which God worked, and permitted us to do so, too, in preference to the seventh day, upon which God rested, which he blessed and sanctified, and on the sacred hours of which he has commanded us not to work?

Brethren, a theological practice without a Bible theory is next-door neighbor to that theory of no law, which, if reduced to practice, opens as with a pass-word the great flood-gates of sin and iniquity, and throws sparks of human and Satanic depravity into the great magazine of governmental restraint. Anarchy, crime, and general diabolism cover the earth; but "the law of the Lord is perfect, converting the soul." Ps. 19:7. Practical theory, indeed!

Alto, Ind.

### OUR THOUGHTS.

BY EMMA R. CRANDALL.

In the work of forming righteous characters, such as will stand the searching test of the Judgment, do we realize how important it is that at all times we should have right thoughts and feelings? The Spirit of God says: "If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character." Then if our thoughts are not what they should be, our characters will be faulty.

The wise man says: "For as he thinketh in his heart, so is he." Prov. 23:7. If our thoughts are allowed to run here, there, and everywhere, if our minds are permitted to dwell upon things that they should not,—things that are not pure and right in the sight of God,—how much progress can we make in the divine life? What kind of characters will be ours?—Such, I fear, as will never find an entrance into the kingdom of God. If the mind is full of evil thoughts, the character will be such as God cannot accept, and our influence will be all wrong; and if we regard iniquity in our hearts, the Lord will not hear us.

There are some writers who claim that our friends are influenced by our thoughts of them, even though they be far from us. If that is true,—and we believe it is,—how very important that our thoughts be such as will carry a right influence with them. Think kindly of the erring brother or sister or those who may have wronged us, and then there will be no temptation to speak harshly of them. I believe we shall be held accountable for our thoughts just as surely as for our words and actions.

As the natural heart is at variance with everything that is pure and good, the transforming power of the grace of God alone can help us in the

work of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. Then we can say with the psalmist, "I hate vain thoughts; but thy law do I love." "It is my meditation all the day." "I will meditate in thy precepts, and have respect unto thy ways." "Thy testimonies also are my delight, and my counselors." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Athol, Mass.

### THE KEY OF KNOWLEDGE.

BY HELEN L. MORSE.

Not long since, a conspicuous advertisement appeared in a city daily, to this effect: "\$1,000 reward for the restoration at once of a small bunch of keys." Then followed a minute description. This large reward offered for something so valueless in itself, turns the mind to consider the significance and importance of keys for what they represent. Everything of real value is hidden or locked, and we may legitimately possess ourselves of it only by means of the key. The key of a house is that which unlocks its doors and permits us to enter. The key of a country is its strategic point, the possession of which gives control of that region of territory.

But Christ refers to another key in Luke 11:52, and pronounces a fearful judgment against those who take away the key of knowledge. Now, according to the definition, the key of knowledge is that which would unlock the understanding, and open the mind to the reception of valuable knowledge. That the word of God comprehends, and is the basis of, all true knowledge, all are ready to affirm but the class mentioned in Ps. 14:1. The wise man tells us (Prov. 1:7) that "the fear of the Lord is the beginning of knowledge." Not an abject, slavish fear, but the fear to sin and disobey God. And as "sin is the transgression of the law" (1 John 3:4), and "by the law is the knowledge of sin" (Rom. 3:20), it must be the law that enlightens the understanding, and hence the law of God that is the key of knowledge. In confirmation of this we give the testimony of the author of the longest, fullest, and grandest of all the blessed psalms—119:98-100: "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Also that of the sweet singer of Israel, Ps. 19:7, 8: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Christ's accusation, "Woe unto you, lawyers! for ye have taken away the key of knowledge," was equivalent to accusing them of making void God's commandments. As he expresses it in Mark 7:9, "Full well ye reject the commandment of God, that ye may keep your own tradition." The law of God, though magnified and clothed in different phraseology as the glory, power, and perfection of God and his law passed before the "holy men of old," is all summed up in the "ten words," or in the decalogue, written with the finger of God.

It was not alone in the time of Christ that violation of God's law brought national calamity upon his people. About 600 B. C. God sent Jeremiah to warn the Jews against transgressing the fourth commandment (Jer. 17:20-23); and because of their rejection of this, and their persistent disobedience, they were doomed to seventy years of captivity and banishment from their country. A few years after this, the prophet Daniel was shown the apostate power that would think to change God's times and laws, and would actually be permitted to do so for a time. Dan. 7:25. His prophecy was locked up till the time of the end. Dan. 12:4, 9. A few centuries later, the revelator was given a view of the time of the end, with the temple of God opened in heaven and the ark of the testament visible. Rev. 11:19. When that time arrives, God gives the key in the form of a message delivered to his servants, to the effect that his rest day, the memorial of his creative work, has

long been lost sight of and supplanted by a human institution, and that the fourth commandment must be restored to its place in the law. Do his messengers receive this gladly, and run to tell the other disciples? They receive nothing but that the key must remain hidden. So intent are they upon this, that great perplexity and confusion prevail as to the best means of suppressing it; and some would fain abolish the source of knowledge altogether, to avoid using the key that unlocks it.

Almost synonymous with this fitting of the key of God's law into the lock of prophecy, comes a revelation that electrifies the scientific world, and causes universal rejoicing. Individuals, organizations, and even nations, unite to do honor to the discoverer, and to celebrate the discovery, of the Rosetta stone, which opens to the world the habits and customs centuries ago of a fossilized people. How will those be condemned who flaunt triumphantly before the world the key by which the hieroglyphics on the Egyptian monuments are deciphered, and the folly and failures of a heathen nation revealed, but move heaven and earth to suppress the spread of the knowledge of the restoration of the key which unlocks the store-house of God's wisdom and power.

The young King Josiah, who sat upon the throne of Israel amid the obscure light of the old dispensation, is an example to those upon whom the time of the end is come (2 Kings 22); for he rejoiced at the discovery of the book of the law of Moses, and repented and wept before the Lord, and rent his clothes, when he found how they had wandered from its instruction; and, behold, a greater than Moses is here.

Battle Creek, Mich.

### THE SAVIOUR'S CUP.

BY J. M. HOPKINS.

THERE is but one way to the gates of the city, and that is by way of Gethsemane and Calvary. The Saviour said to the woman who besought him for places of honor in the heavenly kingdom for her two sons: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matt. 20:23. This "cup" and this "baptism" signify the trials, crosses, afflictions, and persecutions which every true follower of Christ must sooner or later meet and endure. The idea that the Christian can escape all these is an error. We live not now in Eden, but in an enemy's land; an enemy, too, who will make the Christian's life just as intolerable as he can possibly make it. "Ye shall have tribulation," said Jesus. And do we not need it?

If tribulations are rightly received, they will tend to purify and strengthen us. Paul prayed, "That I may know him, . . . and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10. While we may pray for divine aid to bear up under our trials, we should never seek to evade the cross. It is our portion. In the language of the Master we may say, "The cup which my Father hath given me, shall I not drink it?" John 18:11. He drank every bitter dreg, and now says to us: "The disciple is not above his master, nor the servant above his lord." Matt. 10:24. Again: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

"Behind the misty vale of years,  
Close to the great salt fount of tears,  
The garden lies. Strive as you may,  
You cannot miss it on your way;  
All paths that have been or shall be  
Pass somewhere through Gethsemane.  
All those who journey, soon or late  
Must pass within the garden gate—  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
'Not mine, but thine,' who only pray,  
'Let this cup pass,' and do not see  
The purpose in Gethsemane.  
Gethsemane! Gethsemane!  
God help us through Gethsemane."

Chatfield, Minn.

—Beautiful behavior is the finest of fine arts.

—A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

## Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

### THE INDESTRUCTIBLE CASTLE.

I DREAMED that I was wandering alone in a strange land. The day was hastening to its close, and I was greatly troubled because night would soon be on, and I homeless and without a friend. My fears proved by no means groundless; for in a moment "a horror of great darkness" came upon me, an insupportable weight rested upon my heart, and I cried in despair, "Oh for a light to guide me in this unspeakable night!" The sound of my voice alarmed me, and looking around to see if any human being was near, my eye was arrested by a light in the distance. At first I thought it a star, it shone with a flame so steady and brilliant; but as I peered through the darkness, still drawing nearer, I saw that it was a lamp suspended above the door of a large building, which I found to be a castle. Then I thought of the psalm, "Thy word is a lamp unto my feet," etc. As I drew still nearer, this other text came into my mind, "The entrance of thy word giveth light." I now approached the door, hoping that some pitying one within would offer protection to a poor stranger; but before I had time to knock, the door swung open and a gentle voice said tenderly, "Come in and welcome." Then the words of the hymn flashed across my mind,—

"Come to the light, 'tis shining for thee."

I found the castle a structure of wonderful strength and beauty, and to all appearances, very ancient. On inquiry I learned that it had stood for nearly three thousand, six hundred years, counting from the time when they began to build it. The period of building, from the laying of the foundation to the completion of the work, extended over seventeen hundred years, and the number of architects who completed the sixty-six distinct departments was just forty, all noted for their great wisdom and piety.

Wherever I gazed I was captivated with so much design and beauty combined with great durability, and I asked how it came to be so. My guide informed me that the plan, even to the most minute detail, was designed by one great mind; that enemies had plotted its destruction from the first, and that the great Architect intended it to stand through all time.

"Surely no intelligent being would think of destroying a building so noble as this," I said.

"It seems that the grander the building, the more they plot to destroy it," he replied. "Only a few centuries ago a powerful enemy entered, with large forces, tried to deface its beauty, and then set it on fire; but there was little of the combustible about it, and the fire could not consume it—you see that gold and silver and precious stones enter chiefly into its construction."

"At another time it was locked up by pretended friends, and no one was allowed to enter it, under penalty of death. The design was to let it crumble into ruins by mere disuse, but it stood just the same; only, of course, its lamps went out, and the country around was left in total darkness for a long time, till a great man rose up with giant strength and broke the bolts in pieces and opened the door."

By this time we had ascended to the top of one of the high towers. "Of course no one attempts its destruction in these days," I remarked. "People ought to be proud of such an ancient castle as this." My guide, smiling, said: "They dislike this castle because these lights which never go out throw their rays far and wide across the land, helping poor benighted pilgrims like yourself to a place of safety. Many deeds of darkness are continually occurring outside; robberies and murders and other wicked acts are done constantly in the darkness of this world, and the light from this castle is all that hinders these bad men from greatly multiplying their accursed crimes. Without this light all around us would be scenes of the most horrid cruelty and woe; for 'they love the darkness rather than light, because their deeds are evil.'"

"Are there any enemies around the walls to-night?" I asked. "Look, and see for yourself," he replied, at the same time touching a key with his finger, by which he turned on a flood of light

that to me appeared as bright as day. Looking over the parapet, I saw a company of men around the walls, each with a little bag hung over his shoulder and a hammer in his hand, pounding away at the rock which formed the foundation of the building. "Who are these, and what are they doing?" I cried.

"These are a species of geologists," said he. "They have hammered away at this rock for years, but never yet succeeded in undermining the walls. They are volunteers in the service of the arch enemy, and they aim to chip away the foundation, which is sometimes called the Mosaic rock,—its right name is the Rock of Ages; succeeding in this, of course the building would fall. No, no, they can never succeed, not even a single chip have they broken off yet, though they work day and night. When they strike very hard, however, a sort of dust rises up in their eyes, and somewhat blinds them; but that is all the harm they do."

"It's singular they persevere so long when so very unsuccessful," I remarked.

"Well, when they succeed in making a dust, they think they are gaining something; besides, when one party becomes tired, it withdraws, and a new company takes its place. Look farther out," he said, pointing beyond, "and you will see another class of enemies."

I looked, and behold, what seemed a great army covered the plain. They were commanded by a man of dark and distorted visage, whose face was marked with a constitutional sneer. As they approached, the general commanded to halt. He then ordered to surround the castle. With his trumpet to his lips, he cried, "Ready, soldiers, sneer!" and the whole army sneered. I laughed aloud, and my guide also seemed amused. As soon as I could recover my speech, I asked why they sneered, and if these great warriors expected to destroy a castle so fortified, by a sneer.

"Such is the object of their attack," he assured me. "They pretend to see flaws and even great defects in the plan and construction of the castle. They claim that much of it is offensive to their 'refined' taste, and want a new and modern building, suited to the present civilization, without a dungeon for criminals in it. As battering-rams, shells, and explosives of all kinds have failed, they now employ this novel method, thinking to bring the castle into disrepute and so cause it to be abandoned. 'Ridicule,' they say, 'can accomplish more than an army of half a million.'"

At the same moment, looking farther out over the plain, "Who are those venerable men approaching with arms full of books?" I asked. "They seem to me like poets and philosophers,—sages who look through their golden spectacles as if in veneration of so ancient a castle, who would protect rather than destroy it."

He replied, "These claim to be learned men indeed. They are trying to prove by their books (some of them were written by themselves) that these walls were not built in seventeen hundred years, that the castle is not as old as its history claims, that pseudo-architects built it for some bad purpose, and that its light makes the land far darker than it would be without it."

"What good will that be to them?" I asked in surprise.

"No good, but much evil," he said. "They, too, seek to bring the castle into disrepute, and then it can be destroyed, they think."

"All these enemies so different seem in league," I said.

"Exactly so," he replied.

"What of these men dressed in the garb of religion, who stand over against the entrance?" I asked.

"They are religious by profession," he said, "but they are there to bar the way against pilgrims—those that are entering in they hinder." They claim that it is hurtful to common people. The true reason is, they become enlightened in mind, independent in action, insubordinate to the head of their order, if allowed free entrance here, and so they keep them out. In olden times they burned alive all who tried to enter; now they merely hurl papal anathemas at them, and so frighten them away."

"If all these enemies are so united against this castle, will it not fall sooner or later," said I, sadly.

"Come with me," he replied, and taking me by the hand led me into a secret apartment, called the archives; then from an inner drawer taking out a

roll, he handed it to me, saying, "This is the charter, given by the King of kings. Open it and read it."

It was written on heavy parchment with letters of gold, and having the King's great seal in blood red stamped upon it. I unrolled it and read, "Heaven and earth shall pass away, but my word shall not pass away." I awoke. It was but a dream. "What can this indestructible castle be?" I said, musing over what I had seen; and a voice answered, "THE BIBLE!"—*Rev. R. H. Craig, in N. Y. Observer.*

### PATRICK HENRY AND THE BAPTISTS.

[The following interesting incident in Baptist history is sent us by a correspondent for insertion in the REVIEW.]

In Colonial times, the State of Virginia was subject to the same laws resulting from the union of State and Church as prevailed in the mother country. Emigrants from England brought over the same spirit which characterized them at home; viz., the churchmen or Episcopalians, the spirit of intolerance and persecution, as evinced in the founders of that church—Henry VIII., Cranmer, Rogers, and others; and the Baptists, the spirit of independence and the love of civil and religious liberty. When, then, it became known that the ruling power would not permit the Baptists to exercise their God-given privileges, persecution became the necessary consequence.

In 1775, three Baptist preachers—Lewis Craig, Joseph Craig, and Aaron Bledsoe—were indicted and brought to trial "for preaching the gospel of the Son of God in the Colony of Virginia." When the prosecutor had ceased, Patrick Henry, residing in a distant country, but present to defend the rights of these poor people, arose and said: "May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this Colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive persons, before the bar of this court, for a crime of great magnitude as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with—what?" adding in a solemn and impressive manner, "for preaching the gospel of the Son of God!" Then pausing, and slowly waving the paper three times over his head, the interest of the audience being wrought up to the highest pitch of excitement, with an impassioned energy peculiarly his own, and with hands and eyes uplifted to heaven, he exclaimed, "Great God!"

Continuing, he said: "May it please your worships, there are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand, and becomes his servile, his abject slave. He licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and in this state of servility he receives his fetters of perpetual bondage. But may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds, for liberty of conscience to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed foot on the American Continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny,—from that moment despotism was crushed, her fetters of darkness were broken, and Heaven had decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the Colonists; in vain were all their sufferings and bloodshed to subjugate this new world if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, For what are these men about to be tried? This paper says, For preaching the gospel of the Son of God. Great God! For preaching the gospel of the Son of God to Adam's fallen race!" And with vehement energy he asked again, "What law have they violated?"

It is said that the effect of this tornado of truth,

passion, and eloquence, was such as to cause the prosecutor's frame to quake, and his visage to become pale, and the judge to give the order, "Sheriff, discharge those men."—*St. Louis Baptist Magazine, Feb. 1, 1886.*

## 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.

### CALLING THE ANGELS IN.

We mean to do it. Some day, some day,  
We mean to slacken this fevered rush  
That is wearing our very souls away,  
And grant to our goaded hearts a hush  
That is holy enough to let them hear  
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,  
When the burden of day-time broil is o'er,  
We'll sit and muse, while the stars come out,  
As the patriarch sat at the open door  
Of his tent, with a heavenward gazing eye,  
To watch for the angels passing by.

We see them afar at high noontide,  
When fiercely the world's hot flashings beat;  
Yet never have bidden them turn aside,  
And tarry awhile in converse sweet;  
Nor prayed them to hallow the cheer we spread,  
To drink of our wine and break our bread.

We promised our hearts that when the stress  
Of our life work reached the longed-for close,  
When the weight that we groan with hindered less,  
We'd loosen our hearts to such repose  
As banishes care's disturbing din,  
And then—we'd call the angels in.

The day that we dreamed of comes at length,  
When, tired of every mocking quest,  
And broken in spirit and shorn of strength,  
We drop, indeed, at the door of rest,  
And wait and watch as the day wanes on—  
But the angels we meant to call are gone!

—Sel.

### AUNT SAMANTHY'S SERMON.

"Now I'm going to preach you a sermon, child," said Aunt Samanthay, bringing her knitting out to the porch that was shaded from the rays of the afternoon sun by honeysuckle and the old-fashioned climbing roses. "Yes, I'm going to preach you a sermon that has a personal, practical application; and I'm going to take for my text that clump of ribbon grass yonder. Now, I suppose you wonder what on earth I'm going to make out of it; but if you'll have a little patience, you'll soon find out.

"I've lately noticed a habit of yours, and it's a habit that's fast gaining on you, too, to go around this world measuring your fellow-creatures by a little foot-rule that's just the length and breadth of your own opinions. If any one falls short, or over-measures by your rule, you just set him down as mistaken, and it never occurs to you that there's room for a diversity of opinions.

"Now I'm not going to divide my sermon up into very many heads, so I will just say firstly, Take a good look at that clump of grass. Pull a handful of it, and lay it out here on the steps; now see if you can find any two alike. No, you could n't if you looked for a week. They are all differently striped, every one of them, and yet each one is just the way it was meant to be. I don't suppose you would pick out one of them, and then condemn all the others because they weren't striped in exactly the same way; but that is just what you are continually doing to your fellow-creatures; and not you alone, but plenty more good people. You have opinions of your own, and that's all right enough; I would n't give a farthing for anybody that had n't his own opinions—and did n't stick to them; but let other people have the same privilege. It's quite possible that other people's ideas may suit them and their circumstances a great deal better than yours would. Every blade of that grass is different from the rest, is n't it? Just so everybody's opinions differ a little; and I've got just as much right to have my set of ideas differ from yours as that blade of grass has to have three broad white stripes and one narrow one, instead of five or six, like the one next to it.

"Half the time people are doing just the best they can under the circumstances they are surrounded with; and then people that don't know any-

thing about it, criticise as severely as if they had n't any business to act for themselves without consulting everybody else's opinions. There's no sense in it, and what's more to the point, there isn't any Christianity in it either. I haven't the least idea that these people who cavil at everything would be one whit better satisfied if they had the reconstruction of the world and all the people in it. If they made everything and everybody on the same pattern, they would get sick of the monotony of it before a week was over; and if they made things different, why, it would be just as it is now. This is a good big world, plenty big enough for us all to live in in peace and quietness, if we would only think so.

"Do you suppose these stripes of grass would criticise each other if they had the power of speech, just because they are n't all alike? I don't think they would; for I don't believe they are human enough for that. It takes living human beings, who profess to be full of charity to the whole world in general, to criticise every individual just as harsh as they've a mind to because they don't agree with them. Now I've got my own ways, and, being old, I reckon I'm rather set in them, and 'tis n't unlikely I prefer them to every one else's; but I do hope and pray that I've reached that degree of grace where I'm willing to acknowledge that there's plenty more ideas and opinions in the world equally good, and may be suiting other people a heap better.

"Whenever I see these people that just seem to make it their business in life to set up and measure everybody by their own foot-rule, without ever waiting to look whether it is n't a little askew after all, I always want to point out that bunch of ribbon-grass to them, and show them how peaceably those stripes of grass get along, though the good Lord hasn't made any two of them alike the world over.

"That's my sermon, and now I'm going in to see after supper, and I'll leave you out here to meditate a while longer on the text; maybe you'll get more good out of it than out of Aunt Samanthay's sermon. There's sermons in stones, you know, and I believe that bunch of grass yonder preaches a sermon on charity and good-will equal to any minister's, if folks only heeded it."—*Christian Weekly.*

### WHY NOT?

At times all men feel intensely the solitude of life. They realize that, notwithstanding the friends by whom they are surrounded and the fellowships in which they live, they are practically alone. The time which we spend with each other is infinitesimal compared with the time which we spend alone; and when we are together, our words do not convey to each other any conception of the separate worlds in which we dwell. When one looks at the smiling heavens and the budding earth on a spring morning, it is easy to believe that both are the handiwork of God. Such beauty and majesty are revelations of divinity, and they seem to be indestructible; and yet it is said of one that it shall be consumed with fervent heat, and of the other, that it shall be rolled together like a scroll and pass away. But every one of us is building a world not visible even to our own eyes, and yet imperishable. The world of purposes, ideals, thoughts, and feelings in which we live, we create for ourselves, and for eternity. No act of ours can ever destroy it. To get out of this world which they have made for themselves, men have undertaken all sorts of great works, have interested themselves in all kinds of absorbing enterprises, and have sometimes attempted by violence to undo their own work; but no man escapes from the world which he has made, least of all the suicide. Is it not, therefore, of far greater importance to us that we should make the eternal world, in which we are always to live, pure, beautiful, and rich, than that we should here surround ourselves with any special comforts or secure for ourselves any particular human fellowship? The man who, by reason of the integrity and beauty of his own life, finds solitude sweet because it brings him the noblest fellowship of thoughts and purposes, is largely independent of all other relations. The man who has inherited or gained the finest social fellowships, the largest circle of choice acquaintances, but whose own personal world is mean and repulsive, is of all men the most solitary. If you long for peace and

strength and joy of life, seek it within yourself; lay the foundations of your inner world on sure foundations; build it with such strength and beauty that it shall be a palace for a king, and not a dungeon for a slave.—*Christian Union.*

### SNUFFING OUT THE LITTLE FOLKS.

"THERE'S an evil that I have seen under the sun;" indeed there is more than one, for evils "come not single spies, but in battalions." This special one, however, is the needless wounding of the sensibilities of children. Little folks are sensitive creatures. We are altogether wrong when we conclude that the boy of five has only one tenth as much feeling as the man of fifty. His little mistakes and accidents, his failure to do or say the right thing, pursue and torment him as they dare not do in after years. Under ridicule and unseasonable reproof he grows hard and bitter, unless he is either an imbecile or an angel.

The accident at the table that sends the young unfortunate away, too often leaves him with a dull ache in his heart, and an undigested lump in his stomach, for the rest of the day, while his self-respect and manliness vanish for the time.

The eager little talker, who is frequently snuffed out in the midst of his recital, by his preoccupied papa or worried mamma, with, "Well, well, we don't want to hear any more," naturally distrusts his powers of conversation in after years.

The generous little fellow who has his native chivalry snuffed out by an ill-timed remark on his kindness to some little girl, is likely to make a virtue of rudeness, and to re-light his future gallantry with difficulty.

My neighbor Mrs. B., who is an excellent woman in many respects, is continually snuffing out her children. Her guests are sure to hear, "Tommy, what makes you so awkward!" "Johnny, why will you walk before company?" "Mary, can't you talk without getting so close to the lady?" Of course Tommy grows more awkward under the reminder; poor Johnny blushes to the roots of his yellow hair; and Mary breaks off her interesting story, to sink cheerlessly into a corner. Poor little tapers! Always snuffed out! How I have pitied them!

How can children always under the snuffers feel that wholesome self-respect that goes so far toward making them men and women? Reproof they certainly need, but not the kind that extinguishes their better natures.—*Sel.*

### THE DUSTY ROOM.

A YOUNG girl was sweeping a room one day, when she went to the window-blind and drew it down. "It makes the room so dusty," she said, "to have the sunshine always coming in." The atoms of dust which shone golden in the sunbeams, were unseen in the dimmer light. The untaught girl imagined it was the sunlight which made the dust.

Now, many people imagine themselves to be very good. One poor old man, who lived all his life without a thought of love to God, said he was willing to die; he did n't owe any man a shilling. If the Spirit of God should shine brightly into such a heart, how would it look? It would show the person sins enough to crush him. This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Do not let us put down the curtain and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves, and better still, he will show us the true way to happiness.—*Presbyterian.*

—Oneness of heart from roof to cellar, a oneness which reaches even to the domestic, is the constitutional principle of the ideal home.—*David Swing.*

—Kind words are the bright flowers of earth's existence; they make a very paradise of the humblest home the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and make the weighed-down spirits more glad than all other blessings the earth can give.



## Our Tract Societies.

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

BY AND BY.

BY M. B. DUFFIE.

PAIN shall there no more assail us,  
By and by.  
Stain can never more defile us,  
By and by.  
Fears shall there no more appall,  
Tears no longer there shall fall,  
By and by.

Right and truth shall there prevail,  
By and by.  
Might and wrong no more assail,  
By and by.  
Sighings come no more forever,  
Dyings there no more shall sever,  
By and by.

Battle Creek, Mich.

### CANADA TRACT SOCIETY.

Report for Quarters Ending Dec. 31, 1885,  
and March 31, 1886.

No. of members.....	59
" reports returned.....	43
" missionary visits.....	478
" letters written.....	100
" Signs taken in clubs.....	19
" renewals and new subscriptions ob- tained.....	16
" pp. tracts and pamphlets loaned....	18,323
" " " " sold.....	5,780
" periodicals distributed.....	631
Cash received on sales, \$51.67; on periodicals, \$45.84; on pledges, \$100.	MARY L. CUSHING, Sec.

### NORTH PACIFIC TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	198
" reports returned.....	98
" members added.....	9
" letters written.....	332
" missionary visits.....	531
" pp. tracts and pamphlets distributed....	49,357
" periodicals distributed.....	4,788
" Signs taken in clubs.....	113
" new subscriptions obtained.....	12
" trial subscriptions obtained.....	24
Received on membership and donations, \$53.50; on sales, \$69.44; on periodicals, \$123.93; on five-thousand-dollar fund, \$65; on educational fund, \$175; on foreign mis- sions, \$363.50.	Mrs. C. L. BOYD, Sec.

### CHICAGO MISSION.

SINCE the last report from this mission, ten or more persons have commenced to keep the Sabbath, making the total number who have embraced the truth since the mission was opened, over sixty. At the first quarterly meeting service of the new American S. D. A. church, celebrated at the Scandinavian church Monday evening, April 12, four persons were baptized, and eight united with the church, six upon profession of faith and two by letter, making the present number of the church thirty-seven. The report of tithes for the quarter, paid by about twenty persons, was \$173.

The present number at the mission is small, owing to our being called upon to furnish workers at Aurora and Centralia, to prepare the way for tent labor during the summer; and also a laborer or two to other States, to assist in getting the work started. But we are rejoiced to hear good reports from those who have gone out to other places, and also that we are soon to have our number largely increased by new workers. The interest among the people continues good, and those at the mission are all overworking while trying to keep up their own work and that of those who have left us.

GEO. B. STARR.

### NEW ORLEANS MISSION.

SLOWLY, but firmly, the glorious truth is gaining a foot-hold in this perverse city. Fourteen have decided to obey; others are interested, and we hope soon to see more added to the number of loyal ones. Some that have taken hold are persons who are stopping here for the winter, and who will go to other fields and spread the truth.

Our company of workers numbers only five:

Brn. Thompson and Stall, who have charge of the ship and railroad work; my wife and myself, who have charge of the Bible reading work; and Bro. Peter Clark, of Mississippi, who has just come to assist us. Bro. D. A. Owen, who has been with us canvassing during the winter, has returned to his home. We greatly miss him and his labor. The canvassing work in the city is slow, tedious work, but the numerous vessels present a fine field for selling our publications. Boat crews are seldom canvassed, and hence they are the more ready to buy. Bro. T. nearly every day takes from five to ten orders for the "Marvel of Nations," in connection with his other work. How cheering and encouraging it is to see our publications so readily taken. Our Bible reading work is brisk. We are kept busy all the time, so much so that we cannot fill all the openings presented.

Our Sabbath meetings are good, and well attended. Bro. Wright, who did so nobly in starting the work here, favored us with a call a short time ago. We were glad to see him and have his counsel.

We now think of discontinuing the work here about June 1, until fall. Some of our company have been quite sick, but all at present writing are in good health, and of good courage. How sweet to work for the Master!

T. H. GIBBS.

### THE WASHINGTON MISSION.

WE moved into our mission home, a new brick house of seven rooms, three months ago to-day. Mrs. S. and myself arrived here about the middle of January, and were joined the 28th by Bro. and Sr. Parmele, of Illinois. Our location is in the best part of the city, where there has been but little missionary work done with our literature. We could not select a more desirable place, even with our present experience. After furnishing our rooms in a plain but comfortable manner, we gave our time at first mostly to the canvassing work. We have sold and taken orders for \$520 worth of our publications, as follows: Subscriptions for the *Signs*, 133, of which 85 were for one year, 15 of these being without the "Sunshine" as premium, and the rest were for six, four, and three months; *Good Health*, 5; *Stimme*, 1; copies of "Thoughts on Daniel and the Revelation" sold, 27, mostly to representative men; "Great Controversy," 26, of which 23 were "Vol. IV.;" the "Marvel of Nations," 4; the "Life of Paul," 1; the "Soul and the Resurrection," 1. We have distributed a good many papers as we have gone out among the people. Of late we have devoted more time to Bible readings. Have given in all, 297. As the way has opened, we have appointed readings in families, and now have about 98 readers, several of whom are much interested.

The first fruit has been seen. Four weeks ago our hearts were filled to overflowing with gratitude to the Lord as we had the pleasure of seeing a promising young man take his stand for the Sabbath. He told us his mind had been exercised on the subject for the last fifteen months, although he had not seen any of our publications, nor even heard of us as a people, until five weeks ago. His first impression was received when one of the leading ministers made the statement, after announcing his text (Acts 20:7), "The Sabbatharians have us on the law, but here," etc., etc. He then began to study about the law; and although a member of the M. E. church, he had made up his mind to be baptized. In short, he seems ready to receive all points of present truth. He is making arrangements to go to the College this fall to attend for one year to prepare to work in the cause as the way may open.

A lady who lives near us, a few years ago, while visiting relatives in Illinois, received as a present, from an infidel friend, a copy of "Thoughts on Daniel and the Revelation," which, by the way, had previously been presented to her friend, as a gift. She was so much pleased with it that from time to time she sent for tracts, books, and papers, and has fully accepted the truth. She and the young man just mentioned, will be baptized in the near future.

There were only three or four Sabbath-keepers here when we came. We have had regular Sabbath meetings and Sabbath-school from the first. We have a club of five *Instructors* and twenty-five *Signs* to use in our work. Bro. Reuben

Wright has taken a deep and substantial interest in the mission from the beginning. In the District there are about 215,000 inhabitants; 10,000 clerks are employed in the different Government departments. Here all sections of the country are represented, and they bring with them the peculiarities of their surroundings. We have been striving to come nearer to the Lord, and have the evidence by the witness of his Spirit that he is coming nearer to us. We unitedly desire that we may have wisdom and guidance to walk in the counsel of God, and that the work may bear the divine mold.

W. H. SAXBY.

### A WORD FOR THE INDIANAPOLIS MISSION.

ON my way to the State meeting, it was my happy privilege to spend Sabbath and Sunday, April 16, 17, with the brethren and sisters at this mission. I found them all of good courage, and doing an excellent work. I am persuaded that many souls will be brought to see the light and claims of God's truth through Bible readings, that otherwise could not be reached. How thankful we ought to be to the Lord for the many avenues that are opening up for the spread of the truth, by which even our young sisters are doing a grand work for the Master!

In this mission they have an interesting Sabbath-school, which is doing much in getting those who are interested to take a stand for the truth. On the Sabbath several came in from the city who had become deeply impressed through the efforts put forth by the workers. They took an active part in the lessons. After the close of the school, I tried to show the importance of a preparation for the great day of God. We are living in a grand and awful time. The Lord is soon coming; and how any one who professes to believe present truth can content himself to sit down and do nothing, and withhold his talent, his time, and his means, is more than I can conceive. If such could hear the earnest appeals that are going up, day by day, from those who feel pressed because of the great need of men and means, they certainly would respond. Remember that we are now in the harvest time; and it is now that all can find work, even the children can gather some sheaves. "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth," says Christ, "receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." "The fruit of the righteous is a tree of life; and he that winneth souls is wise," says Solomon. May the Lord bless the mission and those connected with it.

M. G. HUFFMAN.

### ENCOURAGING.

At the State meeting held at La Grange, Ohio, attended largely by ministers, canvassers, Bible workers, and T. and M. directors, and those who were planning to enter some branch of the work, a strong effort was made to raise the interest in the canvassing work, at least to equal that manifested in other branches of labor; and the question was raised as to the probable proportion of persons who had embraced the truth through reading matter alone; also the number who had been influenced largely through reading, as compared with those who had embraced the truth through preaching alone. It was decided to take a vote of the congregation, to ascertain how the matter stood with those present. The congregation numbered sixty, and the vote stood as follows: The number who had embraced the truth through reading and colportage work, without hearing any preaching, twenty-two; through reading largely, and partially through preaching, thirty; and the number through preaching alone, eight.

We thought this a most encouraging testimony to the value of canvassing and missionary work; and the more so, considering the number of workers it has developed.

GEO. B. STARR.

—The end of every sermon is the saving of a soul.

—Counseling with fear is the way cowards are made; counseling with hope is the way heroes are made; counseling with faith is the way Christians are made.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 4, 1886.

URIAH SMITH, - - - - - EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } - - CORRESPONDING EDITORS.

## SUNDAY AGAIN AND AGAIN.

LIKE the frogs which came upon Egypt, Sunday sermons, Sunday tracts, Sunday pamphlets, and Sunday books are now swarming over all our land; and they are just about as much of a blessing to mankind. Our friends kindly forward copies of many of these to this Office with the request that they be noticed. It is impossible to do this with all, as we would be glad to do; hence a selection must be made of those which for various reasons seem to possess special claims for consideration. Such an one we have just received from our brethren in Ohio. It is by "J. B. Knappenberger, R. D.," and is entitled, "The Old and the New Sabbath."

The very title betrays its character, and shows it to be an effort to defend a human institution. For where in the Bible is there anything said about a "new" Sabbath?—Nowhere. The Bible knows but one Sabbath; and that is neither Jewish nor Christian, neither old nor new, peculiar to neither one dispensation and people nor to another; but it is the Sabbath of the Lord our God, and his only from the beginning to the end. We might just as well talk about "the old and the new" marriage relation, as about the old and the new Sabbath.

We discover in the book one great fundamental error, which lies at the foundation of all the confusion respecting the moral and ceremonial laws, and the perversions of Scripture, which are apparent all through this work; and that is that the Sabbath with the moral law to which it belongs, constituted the old covenant, and has been superseded by a new covenant. A new covenant has indeed taken the place of the old; but that does not affect the Sabbath at all; for the Sabbath was no part of that covenant. The ten commandment law to which the Sabbath belongs, was *not* the old covenant. Beat out from the minds of men this idea which some religious teachers are laboring so zealously to instill into them. It is a terrible and deadly error. It leads to conclusions the most horrible. Just look. The old covenant was made with the Hebrew people when they came out of Egypt. "The Lord made not this covenant with our fathers," says Moses, "but with us, even us, who are all of us here alive this day." Deut. 5:3. Now *if* this covenant was the ten commandments, and the making of this covenant brought the obligation to keep these commandments upon the people, as this man contends, then it follows that the ten commandments were not given till the time of Moses, and none were under any obligations to keep them till that time; for certainly, none are under obligation to keep a covenant before it is made, and no people are to keep it except those with whom it is made. Think of the world, then, for twenty-five hundred years with no obligations of this kind resting upon them! But this is the inevitable conclusion resulting from this theory. There is no possibility of avoiding it. Hold it up to the scorn of mankind, and bury it beneath the execrations of all right-minded people!

But every reader of the Bible and every person of intelligence knows that the ten commandments were binding upon the world before Moses. Cain was a murderer, and was condemned as such, because the law against murder was in force; the antediluvians were destroyed for their wickedness, because the law against covetousness, theft, murder and adultery, blasphemy and idolatry, was in force; Noah was righteous because his life was in accordance with a true standard of right, which could have been none other than the moral law, as that includes all righteousness. Lot was righteous, and the Sodomites fit subjects for fire and brimstone—by what law?—By the law of ten commandments; for the requirements of that law were just what they were transgressing. So all the way from Adam to Moses traces can be found of the violation of every one of the ten commandments, and the condemnation of that violation as a sin. This is an open fact of which every candid reader of the Scriptures must be aware. How, then, dare men affirm that the ten commandments

constituted a covenant which was not made till the time of Moses? Reason and revelation, facts and figures, are all against them; and the truth will witness terribly against them in the Judgment of the great day.

It does not seem to us that there can be any excuse for confounding together the two laws, the moral and the ceremonial, or for asserting that the Sabbath is ever classed with those ordinances which were nailed to the cross. It is never so classed; and those who believe that they are, have either deceived themselves or have suffered others to deceive them.

But that portion of the pamphlet before us which is most calculated to deceive the general reader, simply because he is not familiar with that branch of study, is the wonderful display that is made over the Greek of Matt. 28:1, and parallel passages. Much space is wasted in giving the Greek text in full in the eight passages where the expression "first day of the week" occurs, and then a pretended "interlinery" translation. (Can some reader give us a little light on "interlinery" and tell us what it means?) The writer says:—

"We are asked to give one text in which the first day of the week or resurrection day, is called the Sabbath by divine authority. It gives us great pleasure to do exceeding abundantly above all that is demanded on this point."

No one but an ignoramus would pen such a sentence as that, as we will presently show. But first let us look at a few other flashes of his marvelous wisdom. These statements we quote from pages 20 and 21 of his pamphlet:—

"The chosen apostles of our Lord and Saviour Jesus Christ, endued with miraculous power as their credentials from the court of Heaven, and inspired by the Holy Ghost to give to the world its last and greatest revelation, have with united testimony declared the day of Christ's resurrection the Sabbath. Some may say that the inspired penmen have used the word *Sabbaton* in the plural number (with one exception) when applying it to the first day of the week or resurrection day; to this we reply that they have used *Sabbaton* in the same number, gender, and case as used by the Septuagint translators in their rendering of the fourth commandment."

The reader will please note here that he pretends to know something about the number, gender, and case of Greek nouns. How much, we shall presently see. A little further on he has this:—

"*Sabbaton* does not mean week, and cannot be so translated without doing violence to the Greek text; the Greek word for week was not *Sabbaton* but *hebdomas*, and is familiarly known as the 'hebdomadal division,' or the dividing of time into periods of seven days. (A correct reading will be obtained of all those passages in the New Testament in which the phrase 'first day of the week' occurs by omitting the italicized word 'day,' and substituting the word Sabbath for that of 'week.')

We are now prepared to look at his pompous display of Greek; and the matter can be made so plain that the English reader can readily understand it. The phrase rendered in the common version, "toward the first day of the week," in Matt. 28:1, is, as our readers are well aware, from the Greek words *eis mian sabbaton*, *eis* being the preposition "to" or "toward," *mian* the numeral adjective "first," and *sabbaton* the noun rendered, "of the week." This Mr. Knappenberger translates, "into first sabbath." It will be seen that he makes the adjective "first" agree with "Sabbath." Now, as he claims to know something about gender, number, and case, we must charitably suppose that he understands the universal rule that an adjective must agree with its noun in gender, number, and case; that is, it must be of the same gender, in the same number, and in the same case. Thus, if the adjective *mian*, "first," agrees with *sabbaton*, as he claims, it must be the same gender as *sabbaton*, and in the same number and case. Now let us ask a few questions concerning this construction, to which he must give the following answers, if he has the least knowledge of what he is talking about. Take the noun *sabbaton*—What is its gender?—It is neuter. What is its number?—It is plural. What is its case?—It is in the genitive case. Take now the adjective *mian*, which Mr. K. makes agree with this noun *sabbaton*: What is the gender of *mian*?—It is feminine. What is its number?—It is in the singular! What is its case?—It is in the accusative case! How, then, can it agree with *sabbaton*?—There is no agreement at all. In not one single particular of the three which are all essential to his construction, is there any correspondence between the adjective and the noun. Yet he says that they agree, and should be rendered "first Sabbath."

This is rather a bad showing for a "Bachelor of Divinity." Why will men inflict such stuff upon a long-suffering and patient community? We do not know what answer they would render in words: we know what answer their actions plainly imply, which is this: Oh! we are bound to assert that Sunday is called the Sabbath, presuming upon the ignorance of the people to prevent their discovering the fact that we are making fools of ourselves in so doing.

*Mian*, as must be apparent to every one, does not, and cannot, agree with *sabbaton*. But it is there, and must be disposed of in some way. How shall it be?—There is only one possible way, and that is, to supply some noun with which it may agree; and this noun must be in the feminine gender, singular number, and accusative case, and hold a correct grammatical relation to *sabbaton*. There is just one possible noun that can be supplied which will meet all the requirements of the case, and that is *hemera* (accusative from the nominative *hemera*), "day." This is a feminine noun, singular number and accusative case, after the preposition *eis*. What would be its relation to *sabbaton*? That word is in the genitive case; and that case expresses a relation which in the English is denoted by the word "of." So it would be "the first day of the *sabbaton*." But in this case what can *sabbaton* mean? If we say it means just the Sabbath, the seventh day, we should have "the first day of the Sabbath" or, "first day of the seventh day," which would be nonsense. But the Hebrews gave the term "Sabbath" to the whole weekly cycle, because that was marked by the Sabbath, and spoke of the different days of the week, as "the first day in the Sabbath, the second day in the Sabbath, the third day in the Sabbath," etc., which expressions mean, and were designed to be understood, the first day, second day, third day, etc., of the week. The Talmudists wrote the days of the week in this manner, according to Lightfoot and Ideler, as quoted by Robinson in his Greek lexicon, under *sabbaton*. The Greek writers of the New Testament adopted this *Hebraism*, and always express the week in this manner. They never use the term *hebdomas*.

The next question to be decided is, How shall we know when the term *sabbaton* means "week," and when it means only the seventh day of the week? This is a point easily determined. The rule is that when this term is preceded by a numeral adjective, it invariably means "week," and the numeral adjective specifies which day of the week is intended. And it is just this construction that is used in each of the eight instances where the first day of the week is mentioned, the form of the numeral adjective (from *heis* "one," by a *Hebraism* used as an ordinal—the "first") being *mias*, as in Mark 16:2; *mia*, as in Luke 24:1; John 20:1, 19; Acts 20:7; *mian*, as in Matt. 28:1; 1 Cor. 16:2; or another numeral adjective, *prôte*, as in Mark 16:9. But the construction is the same in all these cases, the numeral adjective being feminine gender, singular number, and either genitive, dative, or accusative case, agreeing with "day" understood, and the word *sabbaton*, being always of the neuter gender, and, with the exception of Mark 16:9, in the plural number, and in the genitive case, meaning "week." In Mark 16:9, though both are in the singular number, the adjective, *prôte*, is in the dative feminine, and *sabbaton* in the genitive neuter.

So the leading Greek lexicographers, Liddell and Scott, Robinson, Greenfield, Bagster, and Parkhurst, give the word "week" as one of the definitions of *sabbaton*, under the conditions named above; all the learned men who made the King James Version, and the probably more learned men who have given us the Revised Version, so understood it; and so the commentators and translators understand and render it. But lo! a little bachelor of divinity rises up in Ohio, and charges all these men with stupidity and classical incompetency, saying that it cannot be so rendered without "doing violence to the Greek text"! It becomes a question difficult to determine whether this man does not know any better, or whether he is intentionally laboring to deceive by deliberately falsifying.

But is not the same word, *sabbaton*, in the genitive plural, used by the Septuagint in the fourth commandment?—Yes; and because our author sees the word there, and the same word in the New Testament, where the first day of the week is spoken of, he hastens to write himself down as utterly ignorant of the construction of the Greek language, by claiming that the passages are exactly parallel. No statement could



be more false. The word *sabbaton*, it is true, occurs in the fourth commandment, as in the passages referred to in the New Testament, but in an entirely different declaration. When any one speaks of "the day of the Sabbath," every one understands it at once as equivalent to "the Sabbath day;" that is, the day which has been set apart as the rest day. Now this is exactly the construction of the fourth commandment. The word "day" is expressed. But there is no numeral adjective in the sentence quoted from the fourth commandment; namely, "Remember the Sabbath-day to keep it holy;" literally, "Remember the day of the Sabbath to keep it holy." But this is altogether different from speaking of "the first day of the Sabbath," in which case "Sabbath" must mean "week," according to the authorities above referred to.

The book is handled by the Wesleyan Methodist Publishing House, at Syracuse, N. Y. With that denomination we have not much acquaintance. But if they have any truly educated men among them, who are not dead to all literary decency, they will hang their heads with shame at this exhibition by "J. B. Knappenberger, Bachelor of Divinity."

#### GOOD TO-DAY.

THE position of Adventists in 1844 on some vital questions, was thus expressed in an article which appeared in their leading organ in that year:—

"It is our opponents who have departed from the 'standard interpretations' and 'long-established opinions,' which 'have been supposed to be settled beyond a doubt.' They have given up their old opinions, and have departed from the faith. Our opponents have thus far failed to point out any essential error in our views. The doctrine of a terrene millennium has been exploded and scattered to the winds; the fabled restoration of the carnal Jews has been shown to have no place in the word of God. The fourth beast has never been disproved to be the fourth kingdom; and the connection between the 8th and 9th of Daniel—the latter an explanation of the former—has never been invalidated. Sneers, and scoffs, and sarcasm, and ridicule, and falsehood have been hurled upon us in thick profusion, but the word of God still standeth sure; our arguments have remained untouched."

That portion of the foregoing extract relating to the 8th and 9th of Daniel, we have put in italics, as it has a bearing on our relation to other bodies of Adventists. This was a fundamental principle in the original Advent faith. It was considered a "standard interpretation," an "established opinion," and "settled beyond a doubt." And it has never yet been invalidated. It is as good to-day as it was then. We still hold to it. Our opponents have "departed from" it. One of two positions had to be yielded on the passing of the time in 1844. It was necessary to give up (1.) the connection between Dan. 8 and 9, or (2.) the idea that the earth is the sanctuary. On examination it was found that the earth could present no claim to being the sanctuary, while the connection between Dan. 8 and 9 could not be invalidated. Seventh-day Adventists gave up the weak position, and retained the strong. Others gave up the strong, and retained the weak, with how much wisdom, the close student of prophecy finds no difficulty in determining, even now, and time will soon make apparent to all. Our opponents have thus far failed to show any truth in what we yielded, or any error in what we retained. Our arguments still remain untouched.

#### THE BIBLE AND ITS FOES.

THE following beautiful tribute to the vitality and the consequent divinity of the Bible as the word of God, is from "Rogers' Superhuman Origin of the Bible." We do not often meet a more impressive argument in favor of the Scriptures. The picture it presents of the sacred volume passing unscathed down the stream of time, is sublime; the thought is one of telling force; and no one can rise from the perusal of these lines without a feeling of deeper love and reverence for the sacred volume of inspiration which the goodness of God has given unto us:—

"If collected from the earliest times to the present day, infidel books would occupy far more than a thousand times the space of the one volume against which they are directed, and would certainly be much more numerous than all the works that all other 'sacred' books ever had the honor of provoking either for or against them. If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book—affirmed to be, for the most part, the work of

a number of unlearned and obscure men belonging to a despised nation called the Jews—had drawn upon itself, for its exposure, confutation, and destruction, this multitude of volumes, I imagine he would be inclined to say: 'Then I presume this little book was annihilated long ago; though how it could be needful to write a thousandth part so much for any such purpose, I cannot comprehend. For if the book be what these authors say, surely it should not be difficult to show it to be so; and if so, what wonderful madness to write all these volumes!' How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same frenzy! He would learn, indeed, that so far from accomplishing the object, the new volumes are little more than necessary to replace those of this fruitful, yet fruitless, literature, which is continually sinking into oblivion."

"But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder, in deprecation of the attacks made upon it, or to assist those who defend it, it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly, some seemingly hostile, filled with warriors, in all the terrors of war-paint, and their artillery of bows and arrows. They are hostile tribes; and, soon turning their weapons against one another, assail each other with great fury and mutual loss. Meantime, the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan."

#### CAMP-MEETING HELP.

AFTER consultation with Eld. Haskell, the following arrangements have been made in regard to supplying the camp-meetings with help, which seems to be the best plan we can form at this writing: Elds. Smith and Canright will attend the Kansas camp-meeting, and Eld. H. Shultz will also be present to assist in the German work, as we trust many of this nationality will be in attendance. Elds. Smith and Canright will also attend the Colorado meeting, and may be there the preceding week to assist in the worker's meeting some of the time. I expect to be at the Colorado meeting two or three days, but shall have to leave for Iowa the night after the Sabbath. Elds. Haskell and Farnsworth will attend the Pennsylvania meeting, and Eld. H. will also attend the Iowa meeting. We hope it will be consistent for Elds. Smith and Canright to stop at the camp-meeting in Iowa, on their return from Colorado. Eld. Haskell and myself and some other laborer will be at the Wisconsin, Minnesota, and Dakota meetings. Eld. Louis Johnson will be at the Iowa, Wisconsin, and Dakota meetings, to assist in the Scandinavian work. Eld. H. Shultz also will most likely be present at the Minnesota and Dakota camp-meetings, to assist in the German work. Elds. R. M. Kilgore and G. B. Starr will attend the Texas camp-meeting, and also Eld. John Wilson, to assist in the Scandinavian work.

It will be seen that provision is made for our different nationalities at these camp-meetings, and we hope that the brethren interested will put forth a special effort to have a large representation of them present. We want to make this one of the most important camp-meeting seasons we have had. We are happy to meet our dear Bro. Haskell again, in good health and courage, after his absence in Australia. The Lord has helped him greatly there, and the work has met with wonderful prosperity. We know that our people will want to hear him at all these meetings.

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

#### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 1.

THE millennium, or thousand years' reign, is a subject much spoken of in our day. The theories on this subject are as various as they are numerous, in regard to the time, place, and manner in which this reign is to be brought about. The manner in which this subject often is spoken of might lead one to think that the Bible contains abundant information concerning

it. It is therefore an astonishing fact to every one who builds his faith alone on the evidences of the Bible, to find that this reign is spoken of directly only in one place, namely, Rev. 20:4-6.

How far the events spoken of in other places in the Old and New Testaments belong to this reign, or are events that can or must take place during the thousand years, spoken of in the text referred to, is a question which ought not to be decided without careful examination. This, no doubt, will be acknowledged by every one who loves the truth of God, and desires that the truth should be spoken in love for no other purpose than that we may "grow up into him in all things, which is the head, even Christ." Eph. 4:15.

The manner in which some present this subject, is so unreasonable that they seem to treat the millennium like a large box made for convenience' sake, to receive all the texts that cannot be applied elsewhere. But if it is our desire to maintain the truth, it is evident (1.) that we must not understand any text in such a way that it is at variance with the plain teachings of the Old and New Testaments; (2.) That that text in the Bible which alone decidedly and directly speaks of the thousand years' reign, must be made the foundation of our theory.

Guided by these rules, we will now examine Rev. 20:4-6, and other texts that belong to this subject, and also point out some texts which do not belong to the millennium, but must be applied to a later or an earlier period. We wish to do this humbly, praying to God that his Holy Spirit may direct, and his blessing attend, our work; then we trust it will not be in vain or serve only to arouse curiosity, but tend to glorify His name who has revealed his wonderful counsels through his servants the prophets, and for the edification of those souls who are bought with the precious blood of Christ.

#### THE ETERNAL REIGN.

The saints shall reign with Christ during the thousand years. Rev. 20:4. The millennium is therefore a part of the eternal kingdom, or of the saints' eternal reign with Christ. Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. To sit with Christ in his throne is to reign with him or to be with him in his kingdom. The reign of Christ with his saints is the eternal kingdom of glory. When the saints begin to reign with Christ, then begins also the eternal kingdom. The millennium must therefore necessarily be a part of the eternal kingdom; and we will see that it is the first part of the eternal kingdom, or the first great day of the reign of Christ with his saints; for "one day is with the Lord as a thousand years; and a thousand years as one day." 2 Pet. 3:8.

The heavenly days will bring happiness to the people of God when they no longer are absent, but present, with their Lord,—when they no more walk by faith, but by sight. Then a thousand years will make but little difference in the account; for they are but a small drop in the ocean of eternity. Then we shall no longer grow old fast because the time passes away so swiftly. Then the happy sons and daughters of Adam and Eve shall have access to the tree of life, and there shall be no more death.

Since the millennium begins with the first resurrection (Rev. 20:5), and therefore is the first part of the eternal kingdom, we shall, first of all, examine some testimonies from the Scriptures concerning this kingdom. The Lord testified by his angel concerning Jesus, thus: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

This kingdom on the throne of David is certainly the eternal kingdom, for it is stated that of its continuance there shall be no end. The house of Jacob, over which Jesus shall reign without end, must be all the saints; for it is not only to the saved of the Jews, but to all the saved ones, that Christ says, when he comes in his glory: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The throne of David here spoken of cannot be a throne in the old Jerusalem, but it must be the glorious throne of Christ, which belongs to the new Jerusalem and the new covenant. In harmony with this

the prophet testifies of the Son of God, the heavenly Prince of Peace, that he shall reign; and "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:7. Some have thought this text showed that the extent of his government should increase continually during the thousand years, until the whole earth was subdued under him; but it says no such thing. It states that this increase shall be without end. No doubt the Swedish version gives the proper sense of this text: "of the greatness and the peace of his government there shall be no end." The Danish version has the same.

This text, as well as the previous one, is perfectly silent concerning a mixed kingdom, containing some glory and some misery; some good and some wicked people; some happy and some unhappy souls. Far from it. In the eternal kingdom, peace and joy will be found everywhere. Before he begins to reign with his saints, the Lord will carefully gather "out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41. It is therefore a great mistake to suppose that there is a possibility of repentance in the eternal kingdom. Now we are living in the kingdom of grace. Now every penitent sinner may come boldly unto the throne of grace, and "may obtain mercy, and find grace to help in time of need." Heb. 4:16. But when Christ sits upon the throne of his glory, and the eternal kingdom begins, then the time of grace is past, and the Judgment of the great day has commenced. Jesus is now a high priest who can "be touched with the feeling of our infirmities," and who willingly ministers for us in the heavenly sanctuary. Heb. 4:15; 8:2. But when the eternal kingdom begins, he comes as "King of kings and Lord of lords," to "judge the quick and the dead." Rev. 19:16; 2 Tim. 4:1. Then he is no longer a high priest.

The first resurrection takes place at the second coming of Christ (1 Thess. 4:16; Heb. 9:28); and the millennium, as well as the eternal reign, begins with the first resurrection. Rev. 20:4, 5. But when Christ comes the second time, he does not come to turn away any from ungodliness, but to pour out the wrath of Almighty God; and the Scriptures do not show that any but the people of God will escape. Of this coming, the Scriptures testify: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." Rev. 19:15.

The psalmist speaks of the eternal kingdom over which God has appointed his Son to be king: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9. Some think that the heathen will be spared in the great day, and after that have an opportunity for repentance; but the Scriptures teach no such thing. They testify plainly that He shall break the heathen with a rod of iron, and dash them in pieces like a potter's vessel. This expression can no more signify conversion than can the expression in Rev. 19, where it is stated that Christ shall smite the nation with a rod of iron, and tread "the wine-press of the fierceness and wrath of Almighty God." A rod of iron is no symbol of grace, and to smite or break the heathen with it can only symbolize the punishment that shall come upon the ungodly in the great day of Judgment.

The eternal kingdom, which God shall set up when all earthly kingdoms are destroyed, and in which the saints shall reign with Christ, will in no wise be mingled with the remnants of the former kingdoms; but it shall entirely break in pieces and consume all these kingdoms. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. See also verse 35.

The kingdom which the saints of God shall obtain when Christ comes, is an everlasting, or immortal kingdom. It shall not be mixed, or be partly mortal and partly immortal. And it shall last not only a thousand years, but forever; for it shall not pass away. Neither can it be inhabited by mortal beings,

for it is immortal. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:14. In the Danish version, the last clause in this verse is rendered, "and his kingdom an immortal one." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

It is evident that these texts speak of the whole reign of Christ as long as his kingdom endures; and the Scriptures show plainly that the millennial reign is the first part of this eternal kingdom. From this we see that the millennial reign never can be a reign of grace, nor comprise any probationary time, wherein sinners have opportunities for repentance. This is proved no less plainly from the Scripture testimonies which will be examined in our next.

J. G. MATTESON.

#### THE WORK IN AUSTRALIA.

MELBOURNE is situated on the banks of the Yarra-Yarra River, and is supposed to contain something over 350,000 inhabitants. But Melbourne proper has only about 65,000 population, the remaining 285,000 or more reside in the suburbs surrounding the city. Stretching north from the busy center, lie Hotham, Brunswick, Carlton, Fitzroy, Collingwood, and Kew; directly eastward, Richmond, Hawthorn, and Camberwell; on the west, Footscray and Williamstown. These suburbs are all on the north bank of the river. Crossing the stream, we find Sandridge, South Melbourne, South Yarra, Prahran, Windsor, St. Kilda, and Balacava. These suburbs have all the way from 3,000 to 26,000 inhabitants each, many of which are subdivided into districts, each subdivision having a distinct name from the town of which it is a part.

On October 25, 1885, we commenced tent labor in North Fitzroy, holding two series of meetings in that suburb. We then removed to South Melbourne, where we held a short series of meetings. At the close of our meetings in South Melbourne, we had an organized church of fifty-five members. During the few weeks that we were in the last-named place, we were favored with the help of Eld. Haskell.

Commenced meetings at South Yarra the evening of Feb. 14, with an excellent interest. Night after night the interest deepened through the first week, when Bro. Haskell was obliged to return to New Zealand for a few weeks, to look after the work in that Colony before returning to America. We all felt very sorry to lose his counsel and help in the work here; but we knew that duty called him away, and therefore we accepted the situation. Left in a foreign land, among strangers, to go forward alone with the work, we felt more than ever our need of help from on high. We think God heard our cries and pitied our condition. The brethren here seemed to begin to realize the situation, and took hold with renewed energy. Financial embarrassment we had almost considered certain, on account of an unfortunate circumstance in transmitting means to us from America; but the lack of means was promptly met by donations and loans, and all have seemed to vie with each other in doing what they could to sustain the work.

We supposed that when the testing points of the truth were presented, as it almost always happens, the attendance at our meetings would largely decrease. In this we were mistaken; on the contrary, the interest has deepened constantly, and even before we had spoken directly upon the Sabbath question, a number had decided to keep it. Those, too, who have said they had decided to obey are those who have to do so at a great sacrifice. For instance, two men who keep furniture establishments, close their stores on the Sabbath. One man is a wood and coal merchant, and two others are music dealers, doing a large business in various parts of the Colonies.

These are only a few among the many. We never saw an interest where the Spirit of God was more evidently working with the people. To many the very ground where the tent stands seems sacred. As they come in, some kneel down in silent prayer before being seated; others sit and silently bow their heads. When we enter the desk, and bow to ask God's blessing upon the meeting before commencing the service, every whisper is hushed. After meeting many stop and converse, and may be heard asking with solemn air, "What shall I do?" Some evenings

books and papers sell so rapidly that it requires two to wait upon the people, the sales running from one dollar to five dollars. The first two weeks of the meeting we sold nearly \$20 worth, and received about the same amount in donations in the box at the door. The people, too, seem anxious to spread the truth. Some come and say, "I want another *Echo*, as I sent the other one I bought to friends up the country." One man came, and said, "Let me have half a dozen copies of 'Who Changed the Sabbath?' I want to send them to my friends." Another said: "We can sell your papers and books from our counter, and are prepared to push the sale of them; we can take them to our customers in the country." And thus the Lord is opening hearts to the truth.

But it is not all smooth sailing here. The Disciples are getting very much troubled at the loss they are sustaining through our meetings. Fourteen from that communion came to us in South Melbourne, six in Footscray, and one in Carlton. Now large numbers of them attend from South Yarra and Prahran, and some have already decided to keep the Sabbath. Some one of their ministers or leading men is present every night, taking notes, and after meeting tries to talk with those who he thinks are becoming interested. Making little progress in this, they have challenged us for a discussion, which we refuse to engage in till the close of our tent effort. It may be that even then we will not meet them. We were challenged once before, while at North Fitzroy, by the same people. We promptly accepted the challenge, and they let the matter drop. It may be that they will be so troubled at the further loss of members, that they will risk a debate. Satan is evidently stirred at the prospect of the spread of the message here, and will use all the means in his power to prevent it.

The truth is taking hold of people in different parts of the country, and already invitations come in for labor to be bestowed in country towns. If we could have good, tried missionary families to locate in the different suburbs of this city when we leave for other parts, they could all find plenty to do till the Lord comes. This will ever be missionary ground on account of so many constantly coming from other countries to settle here. The harvest is a large one, but where are the laborers? We shall be disappointed if some do not develop into workers from among ourselves. May the Lord give us just the ones needed for the work.

Last Sabbath, March 20, the hall in which our regular meetings are held was filled to overflowing, and yet many who are keeping the Sabbath could not be present. There were about one hundred in attendance. After the discourse, a short time was devoted to a social meeting, when twenty-four most earnest testimonies were borne in behalf of the truth. Several spoke for the first time in our meetings, thanking God that the truth had reached them. The presence of God was felt during the service to such an extent that a number said they were never before in such a meeting. In the afternoon another service was held in the tent, when eight more signed the covenant, making thirty-five in all since the tent came to South Yarra. A good many more are keeping the Sabbath, but are not quite ready to add their names to the covenant. But this is not all; the interest to hear the truth seems just as good now as it has been at any time since we came, and we have no idea when the meetings will close. It may be that we shall be obliged to keep the tent on this spot till the rainy season sets in, which will be in a few weeks.

Our book sales thus far during this meeting have been something over \$50, and the box donations for tent expenses have been about \$46. The expenses of this effort have been fully met, and something over. Since the tent season commenced, we have sold over \$100 worth of books, and have received in box donations nearly \$150. Our expenses have been very high indeed; but from a rough estimate I think the donations will cover the amount. So far as our brethren are concerned, they are doing what they can to support the work, and I think that from the first of March onward the tithes will support the two general laborers that are now in this field. Two young men will soon start out in the work, whose expenses can also be met by the brethren here. We think this field was opened none too soon. The harvest here seems rapidly ripening, and we want to be faithful in trying to gather sheaves for the Master. One thing we have felt assured of in our work thus far; and that is that God has heard the many prayers of our brethren in America in behalf of the Australian field. There are

now over one hundred Sabbath-keepers here, aside from those in New Zealand, the result of Bro. Haskell's labor. Surely, God has wrought, and that mightily. Praise his name! J. O. CORLISS.

#### THE SABBATH AND THE DAY LINE.

With many people, the day line offers a serious objection to the observance of the Sabbath. When the facts in the case are rightly understood, we think it will be found not to afford an objection worthy of consideration.

Before proceeding to an examination of the point in controversy, a few thoughts should first be given to the nature of the Sabbath institution, and the law regarding its observance by mankind. As an institution, the Sabbath was sanctified; that is, set apart for a holy or religious purpose, and given to man to use accordingly. Its use as designed by its Maker, is a sign to indicate that the observer recognizes and worships the true God—the Creator of the heavens and earth. Man cannot properly observe the Sabbath only as he does so in a worshipful or religious manner. The Sabbath is also commemorative in its nature. It is a memorial of the completion of the creative work of God in bringing this earth and its surrounding atmosphere into existence, and also of his act in refraining from that creative work.

A certain, definite portion of time was chosen by God, and sanctified to the purpose of the Sabbatic institution. That definite portion of time was the seventh day of the creative week. God wrought six days, and rested upon the seventh day. By his act in resting upon and sanctifying the seventh day of the first week of time, each recurring seventh day from that time onward was also sanctified, reserved, and set apart for the same purposes to which the first seventh day was devoted. The recurrence of the Sabbath would thereafter be with perfect regularity upon each and every seventh day. This first Sabbath did not flash upon the entire globe at the same instant; it was not Sabbath in every part of the globe at one and the same moment, but that first Sabbath, or seventh day, had a place of beginning, and occupied the same time in making the circuit of the earth that each and every day has occupied since then. The weekly cycle had nothing in nature to mark its beginning and termination. It was simply a period of seven days, the seventh of which would always be the memorial of the Sabbath instituted in the garden of Eden.

Thus is demonstrated the principle that wherever man may take up his abiding place on this earth, or wherever he may temporarily be, each recurring seventh day of the week, being the memorial of the seventh day of the creative week, is the Sabbath. In the very nature of things, no other day of the week can be the Sabbath; because it cannot be the memorial of the day originally chosen by God, and sanctified. It is an utter impossibility to change the memorial day of an event that has already transpired.

It must also be borne in mind that to claim that the correct reckoning of the weekly cycle has been lost since God instituted the Sabbath, is to charge him with folly. For certainly it would be folly for God to institute the Sabbath, command man to observe it, and then allow it to be lost so that he could not know whether he was observing it or not. God does not do business in that manner. It is equally blasphemous to suggest that God's Sabbath law conflicts with his law regulating the succession of days. The trouble is not with God's laws, but with man, in that he does not properly understand them, or is seeking for some method whereby he may evade them.

What, then, is man's duty in the premises?—Whenever the seventh day comes to him, to observe it as the Sabbath of the Lord, according to the commandment. And can this be done while crossing the day line?—It can, and with no difficulty whatever. It is well known that the day line extends from north to south through the Pacific Ocean, and in crossing that body of water, it is necessary to drop a day from one's reckoning, or add one, as the case may be, according to the direction one is sailing, in order to be in harmony with the time on each side of the day line. Knowing this rule, and knowing when to add the date or drop it, as all navigators do, there can be no more difficulty in knowing which day of the week it is while crossing the Pacific Ocean, than while crossing any of the continents. The requirement of the Sabbath law is to remember that when the seventh day comes around, it is to be observed as the Sabbath.

Let us suppose a case. A ship sets sail from San

Francisco to cross the Pacific Ocean. It is Thursday, the fifth day of the week, perhaps. We will suppose that the captain and crew are all Sabbath-keepers, and are watching for the approach of the seventh day, to observe it according to the commandment. The seventh day comes on, and they begin its observance as the Sabbath; but presently they come to the day line, and cross it. What is to be done then? As a matter of fact, navigators do not change their reckoning until the date entered upon has expired. Hence, if the Sabbath has been entered upon before reaching the day line proper, viz., the 180th meridian, it is only necessary to continue its observance until the day is completed, thus giving one an entire Sabbath, undivided and undisturbed by the act of crossing the day line. At the expiration of the Sabbath, the day following will be reckoned as Monday, thus dropping out the first day of the week, and also skipping one date in the day of the month. If the Sabbath just past was the 10th day of the month, the next day will be reckoned as the 12th; for such it is in that locality. The next Sabbath would be reached in five days from the close of the one last observed, and it is only necessary to remember to keep it holy. No more difficulty will be found in observing the Sabbath while crossing the day line when sailing in an easterly direction, than was experienced while crossing it in the opposite direction.

It must be remembered that this whole arrangement of the succession of days by the revolution of the earth, also the Sabbath institution and the law for its observance, are God's creations; and man's obligation is to accept the situation, conform his life and practice to it, and not presume to suggest that he could have arranged matters on a better plan.

Remember that wherever one is, or under whatever circumstances, all time that belongs to the seventh day is Sabbath time, and its observance is required by the commandment, and surely that is not a difficult thing to do. It is just as easy to do it in one part of the world as in another, and just as easy to know when the seventh day comes and how long it continues while traveling across the Pacific Ocean as anywhere else.

From the foregoing it is evident that the indefinite seventh-part-of-time theory for the observance of the Sabbath, is utterly absurd. If one attempts to comply with that theory while crossing the Pacific Ocean, he will soon be out of harmony with the rest of the world, and entirely away from the Sabbath of the Lord. But the Sabbath of the Lord is a definite seventh part of time; and whenever man finds himself in any portion of that definite time, it is his duty to observe it according to the design of the Creator, and in so doing he will find himself in harmony with God, and entitled to the blessings promised to those who properly observe his holy day.

G. W. MORSE.

### The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

##### 441.—SINS BORNE INTO THE EARTHLY SANCTUARY.

How were sins figuratively borne into the earthly sanctuary?

S. M. L.

By the ministration of the priest, and by his taking the blood of the offering into the sanctuary.

##### 442.—THE MAMMON OF UNRIGHTEOUSNESS.

How do you harmonize Luke 16:9 with such texts as 1 Tim. 6:10 and 1 John 2:15? The first-named text seems to teach that we should love money, while the others speak against so doing. MRS. A. P. F.

Luke 16:9 reads thus: "Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." A friend is one who is able to and will render us assistance in time of need. By the term "mammon of unrighteousness" all are agreed is meant money, or this world's goods. By "mammon" is meant an object of worship; and money is a "mammon of unrighteousness," because it is a false object of worship; it promises much, but gives little; it is very deceitful. The instruction is to make this "mammon" our friend, and the manner in which this may be accomplished is plainly indicated in the Scriptures. We are to give of the bounty of our fields to the poor (Lev. 23:22); be eyes to the blind, feet to the lame, a father to the poor, and search out cases of suffering that we know not of (Job 29:15,

16); be like the good man who dispenses to the poor, whose righteousness endures forever (Ps 112:9); have a bountiful eye, and give of our bread to the poor, that we may be blessed (Prov. 22:9); sell, and give to the poor (Matt. 19:21); open our hands wide to the poor and needy (Deut. 15:11); feed the hungry, clothe the naked, care for the homeless, and befriend the friendless, and by so doing, perform those acts to Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is by using worldly goods in this way that we may make of them friends that will aid in ministering unto us an abundant entrance into heavenly habitations. Such use of means is in perfect harmony with 1 Tim. 6:10 and 1 John 2:15. By avoiding the use of money as indicated in the last-named texts, we may comply with the first text considered.

##### 443.—ARE SINS OF THE UNREPENTANT TAKEN INTO THE SANCTUARY?

Please explain Ps. 73:17; i. e., how, by an entrance into the sanctuary, did David come to a knowledge of the executive Judgment, when the cases of those who are to suffer the second death are not there considered? W. S. C.

From the 2nd and 3rd verses of the psalm, it is evident that David had been seriously troubled over the prosperity of the wicked in this life; he could not explain why they should be so blessed. But when he entered into the sanctuary, that is, took into consideration the design, operation, and results accomplished by such operation, of the sanctuary, then he was enabled to comprehend that the apparent prosperity of the wicked is but for a season, and that their end is destruction. This is the conclusion that would be emphasized as he beheld the sins of penitent believers taken into the sanctuary and thence placed upon the head of the scape-goat, while those of the wicked remained on their own heads. He could look forward to the investigative Judgment and see the merits of Christ's blood placed on the credit side of the ledger page of heaven, in the case of a penitent believer, while on that of the wicked there would be no balance—nothing to square his account. The natural and only inference to be drawn from such considerations was that the wicked must suffer the execution of the penalty for sin.

Though the wicked may prosper here, his final end is destruction. This enabled him to look with complacency upon their temporal blessings, and not feel envious.

##### 444.—THE EXECUTIVE JUDGMENT.

When will the executive Judgment take place? at the coming of Christ, or at the close of the one thousand years? A. B. H.

The Judgment as a whole may be considered in four divisions, viz.: (1.) A period of investigation extending from the opening of the Judgment work in 1844 to the second coming of Christ. (2.) A period of execution, in which the righteous enter upon their reward and the living wicked suffer death. (3.) A period of investigation lasting one thousand years, in which the cases of the wicked are examined and their punishment decided upon. (4.) Another period of execution, in which the sentence passed upon the wicked is executed, and they are destroyed from the presence of the Lord. The last named is the executive Judgment proper, and comes at the close of the one thousand years, after the wicked are all resurrected.

##### 445.—PROBATION AFTER DEATH.

How do you explain Matt. 10:41, 42 so as not to admit the doctrine that all will finally be saved, after being punished for their evil deeds? M. M. H.

The first and most important teaching of those passages is that God places a higher estimate upon the spirit in which an act is performed than upon the act itself. The second point is that those who perform acts of kindness toward his ministers, or even the humblest of his children, and do so from a proper motive, will receive the same degree of credit therefore that a "prophet" or "one of these little ones" would for the performance of the same act. The gospel plan of salvation provides that only those will be saved who comply with its conditions, and that salvation is to be had only in the name of Christ. Acts 4:12. The wicked will be punished according to the deeds done in the body. Rom. 2:6. In accordance with this statement it is admissible that the wicked will be rewarded for his good deeds in receiving a mitigation of punishment; but if he has failed to comply with the only condition upon which salvation can be obtained, he will share the fate foretold by the word of God in Rev. 20:6-15. From these and a multitude of other texts that are equally positive, the conclusion is irresistible that the wicked will eventually be destroyed. The unwarranted inference of universal salvation, drawn from the text quoted in the query, cannot be placed against the very large array of positive Scripture testimony to the contrary.

##### 446.—VALLEY OF THE SHADOW OF DEATH.

What is meant by the "valley of the shadow of death," mentioned in Ps. 23:4? H. L. M.

This is a figure of speech evidently signifying the perils of death to which we are subject in this life. Death stands before us and casts a shadow over our lives, knowing, as we do, that it ends our probation.



## 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.

### FAME.

BY ELLEN M. TERRY.

WHAT is it but a cold and empty sound,  
Which echoes through dim corridors of death,  
Where gloomy grandeur decks the sacred ground,  
And still, pale forms lie mouldering beneath?

The mountains on their strong foundations rest;  
The fair domain yet hails the smiling spring;  
There the proud owner's name blends with his dust,  
And there the bard that loved his praise to sing,

Lies undistinguished by his patron's side,  
No more to trace the beautiful below,  
In starry firmament or crystal tide,  
Or softened tints that o'er the landscape glow,

But should faint whispers of his dear-bought fame  
Glide down dark vistas of long ages past,  
Ah! could he glory in an earthly name  
When dark oblivion marks his senseless dust?

'Mid tarnished wrecks of time man's honor sleeps,  
And laurels from his peerless brow are torn.  
Stern Justice oft above his ashes weeps,  
And cold ingratitude neglects his urn.

But there is fame no tyrant touch can stain—  
Co-heirship with the great Eternal King;  
"A still small voice" that cheers the couch of pain,  
When hovering Death unfolds his sable wing;

A power that lifts the soul from groveling ways,  
And gives the immortality it craves,  
While lofty art in lonely gloom decays,  
And Tyre's white columns sink beneath the waves,

With all the noble deeds upon them traced;  
And o'er great Nineveh the Arab's steed  
Treads safely onward to the sandy waste,  
Nor heeds the genius of her mighty dead.

Cortlandville, N. Y.

### NORWAY.

CHRISTIANA.—Our meetings have increased in interest since we began to use our new mission house. From 140 to 150 attend our Sabbath meetings, and between 400 and 500 attend our evening meetings. There have been some prejudice and ill feelings with some in the church, but the Lord has helped us to remove this to a great extent. Confessions have been made, and, as point after point has been explained relative to the work connected with the new building and office, prejudice has been removed. A much better feeling exists in general, and we hope for still better results. A few have drawn back, but others come in to take their place.

Last week we had three so-called conversation meetings, in which we discussed the subject of the millennium and the gathering of Israel. Such meetings are quite common here. The subject is announced, a moderator and secretary are chosen, and every one is invited to take part. Those who wish to speak must first record their name with the secretary. Those who are first recorded, speak first; no one can talk longer than ten minutes, and those who affirm and deny speak in turn. Some priests and students were present, but took no part; but enough spoke on the popular side of the subject to plainly and forcibly bring out the truth. Sunday evening I presented a synopsis of the whole subject. The hall was well filled, and the people manifested the best of interest. This week we converse upon the immortality question and destiny of the wicked. Several desire baptism, which will be administered next Sabbath. I remain here two weeks longer.

We heard from Bro. E. G. Olsen last week, that twenty-two persons in Laurvig had signed the covenant, and several others bid fair to do so. Some of them have been with us at this place. It is interesting to hear and know that many of those who now embrace the truth, first heard it, or read a tract or paper containing it, some six or seven years ago. These fruits of our early labor encourage us very much to increase our efforts to sow the seed of truth. In Copenhagen the interest is still good. Four have been baptized, and others wish to be soon. The Sabbath meetings are attended by forty or fifty persons. I feel encouraged in the Lord, and wish to consecrate myself anew to his service.

April 5.

J. G. MATTESON.

### CANADA.

FITCH BAY, SOUTH STUKELY, HATLEY, AND DIXVILLE.—Since my last report, I have followed up the interest at Fitch Bay, where I held tent meetings last

fall. There are ten adults obeying the truth. The Sabbath-school membership numbers twenty. They meet much opposition, yet this does not discourage them. One brother, a successful teacher, and his companion are among the number.

Our general meeting at South Stukely was very encouraging. There were eighty Sabbath-keepers present. It was cheering to hear from our scattered brethren, some of whom had not met with those of like faith for years. Their warm testimonies showed that their love for the truth had not abated. The labors of Bro. Kellogg and Pierce, of Vermont, were highly appreciated at this meeting. In company with Bro. Kellogg, I visited the companies at Hatley and Fitch Bay, and the church at Dixville. We found the Sabbath-keepers at Hatley all firm in the truth, except one man, who had been retreating until he had at last given up. A first-day Adventist minister had talked with him against the truth, and eased his conscience about tobacco, telling him that it could not be a sin to use what God had made. So his first backward step was to return to using tobacco. Family prayers were soon neglected, and then he began to think he could not support his family and keep the Sabbath.

Our meetings at Dixville continued two weeks. We had a good outside attendance, and the church was strengthened. As the work advances here, we see the necessity of more ministerial help. Our brethren greatly desire Bro. M. E. Kellogg to come and assist me in the work. Four brethren have pledged fifty dollars toward his support. We sincerely hope that Vermont will respond to this Macedonian call, by sending us help. R. S. OWEN.

April 25.

### GEORGIA.

GRIFFIN.—Since coming to Griffin, I have visited Atlanta and Salt Springs, and held two meetings in a country church and a private dwelling near this place. The attendance was small, yet some interest was manifested. Last week I succeeded in obtaining the use of a hall here, free of charge. As it had been used for a skating rink, it was furnished with lights and a few seats. With some labor and a small expense, we have it nicely fitted up, and have held four meetings, with an attendance of from fifteen to forty. Those who do come are deeply interested. The work goes hard; however, we are not discouraged. If God be for us, who can be against us? Truth will triumph in the end.

I had the privilege of meeting Bro. Curtis last week, who has been canvassing in the State about one year. He reports two new Sabbath-keepers at Macon. About 500 copies of "Thoughts" have been sold in the State. We shall hope for some fruit of this work. C. H. BLISS.

April 26.

### NEBRASKA.

AMONG THE CHURCHES.—Since my last report, I have visited Stearns Prairie, Columbus, Silver Creek, and Waco. At Stearns Prairie Eld. Nettleton met with us. We had a good meeting, and the church felt strengthened to press onward. I held one meeting with the brethren near Columbus. Some of this company have done nobly in helping to lift the debt of our Society; and may the Lord cause others to lend a helping hand in this direction. Held a few days' meeting with the church near Silver Creek. The services were well attended, even by those not of our faith; and the word spoken was well received. An elder and a deacon were ordained, the ordinances of the Lord were celebrated, one was received into the church, and three were dismissed by letter.

Last Sabbath and first-day I spent with the Waco church. Here the district quarterly meeting for Dist. No. 2 was held. Only about one half of the local societies reported. Brethren, is this "not slothful in business; fervent in spirit; serving the Lord"? Only two societies besides the Waco church were personally represented! Is this as it should be? All present received with gladness the word spoken, and we trust they will profit thereby. H. SHULTZ.

April 19.

### WEST VIRGINIA.

BARRACKVILLE AND KANAWHA.—I closed my meeting at Barrackville April 15, having given in all thirty-nine discourses. The weather was rainy and disagreeable most of the time, and the roads were bad; but the interest was good throughout, the average attendance being not far from two hundred. I sold \$12.97 worth of books, and obtained six subscriptions for the *Sickle*. Several said they would obey the truth, but did not want to sign the covenant, as they were members of other churches, and desired to wait a little while and see what their brethren would do. I confidently expect that ten good families will obey the truth.

April 16-18 I was with the church at Kanawha Station. Bro. Foggin was with me. Five discourses were given, and nine united with the church; four were baptized. This church now numbers forty-

eight. We held an ordinance meeting, and the Spirit of the Lord rested upon us in a great measure; it was good to be there. Tithes were paid to the amount of \$16.85, which was quite good for their first quarterly meeting, considering the hard times. All were greatly encouraged. May God bless his precious cause in West Virginia and all the dear brethren and sisters there. I now go to La Grange, Ohio, to attend the State meeting; thence to my home in Missouri. I am of good courage in the Lord.

April 19.

C. H. CHAFFEE.

### TEXAS.

CURTIS.—I leave this place to-day, after having spent seven weeks here, and can report some good accomplished by the help of the Lord. About twenty adults are now keeping the Sabbath of the Lord, including those who were observing it when I came. Opposition has not been wanting, but it did not succeed in keeping all away from the truth; and those who profess the faith are of good courage, and I think thoroughly established in the truth, having had presented before them all points of our faith. The word was received with gladness. Organized a Sabbath-school of thirty-three members, with duly elected officers, etc. The school ordered a club of ten *Instructors*, and supplied themselves with other necessary books and papers. I sincerely hope, and shall pray, that these precious souls may be successful in overcoming, and at last reach the heavenly portals. There are some of real worth among this little company, who can work for God if they will consecrate themselves wholly to him. May they do so, is my prayer.

During my stay here, I spoke forty-one times, sold about \$60 worth of books, and took subscriptions for the *REVIEW*, *Signs*, *Good Health*, *S. S. Worker*, *American Sentinel*, and *Gospel Sickle*, aggregating twelve orders taken for all, mostly for the *REVIEW*, in addition to the club of *Instructors*. With this supply of reading matter on hand, I can leave them with the hope that they will "grow in grace and in the knowledge of the truth." Received \$7 in donations. In company with Bro. Gregory, I now go to Arlington.

April 25.

W. A. McCUTCHEN.

### IOWA.

STRATFORD, STORM LAKE, AND FONDA.—I have recently held meetings with these churches. The Stratford church was formerly known as "Hooks Point." It is now reduced by removals etc., so that but very few are left. While there, two united with the church, and a leader was elected. Though the weather was very stormy, quite a number were in from outside on the last evening of the meeting. At Storm Lake our meetings were held about four miles out of the city. The few who compose this church gave good attention to the word spoken, and seemed to feel an interest in the work. The ordinances were celebrated; and while we thought of the dying love of Christ, those present seemed to feel the deep moving of the Spirit of God.

The weather was very stormy while at Fonda; consequently not many besides our own people were in attendance. It is greatly desired that these small churches may let their light so shine that others, yet in darkness, may be led to Christ. Different branches of the work received attention, and about fifteen dollars were raised for the benevolent fund.

April 17, 18, I was with the friends of the cause in Denmark, Lee Co. There are ten observing the Sabbath here, who meet at a private house. The *REVIEW* and *Signs* and many of our publications are being read with interest. One lady, nearly ninety years of age, has embraced the present truth by reading and conversing with others. She has not been able at all to attend meetings. I took one name for the *REVIEW* and *HERALD* while at this place.

C. A. WASHBURN.

### MICHIGAN.

FREELAND.—After continuing meetings at the school-house in Williamstown for about six weeks, we closed April 18, with a crowded house. The following Sabbath fifteen were baptized, who united with the Freeland church. Our work in the vicinity of Freeland is not done yet. We are grateful to see omens that the Spirit of God is in great mercy moving on some hearts. G. K. AND J. A. OWEN.

April 26.

BEDFORD.—Our meetings closed here Sunday evening, April 18. Spoke upon the subject of spiritual gifts. Our commodious hall was so crowded that all could not get seats. There had been so many false reports circulated that the people were determined to know the truth upon this subject for themselves. Much prejudice was removed, and one gentleman who had feared to let his children come to our Sabbath-school said they should hereafter have that privilege.

During the last week of my stay here, I visited those in the country who had signed the covenant,

but were not able to get to our meetings, and found them holding on. Four more decided to obey after hearing upon the subject of baptism, and witnessing this beautiful ordinance as Eld. Gage led eleven precious souls down into the water, to be buried and to arise with their Lord, their countenances beaming with holy joy. A large concourse of people were present, many of whom had never before witnessed this solemn ordinance. It was remarked by one that he had never seen so many people in tears on an occasion like this. The class organized by Eld. Canright now numbers twenty-eight. Twenty copies of the *Sickle* are taken. According to the testimony of those with whom I have consulted, this little class will faithfully adopt the tithing system, paying for the use of the hall out of personal donations.

MRS. E. S. LANE.

STEPHENSON.—Our brethren might be interested to hear of the progress in the Northern Peninsula. Two years ago, there were only two families of Sabbath-keepers here; now there are six families, all striving to serve the Master. This little company of Sabbath-keepers is now organized as a church, with a good Sabbath-school and a tract society. A number of pledges were taken for the same at our last quarterly meeting, all to be paid at our next quarterly meeting. Since I came back from school, I have labored some in this vicinity, by visiting and talking, holding Bible readings, etc. As the result, two French Roman Catholics have decided to accept the truth and keep the commandments of God. I have taken two subscriptions for the French *Signs*, sold one French Bible and four copies of the "Marvel of Nations." Some other families are interested in our views, and there is strong evidence that the Lord has other precious souls in this place.

NAPOLEON PAQUETTE.

RAVENNA, MUSKOGON CO.—I commenced meetings at Bucher school-house about the first of March, and held my last meeting April 24. A church was organized at this place about twelve years ago; but on account of removals and other causes the company disbanded, and for about four years meetings have not been held. Although we labored under very discouraging circumstances, we felt constrained to remain on account of the good interest manifested by the community. Bro. Edgar was with me nearly two weeks, and Bro. Root, two Sabbaths. I feel very grateful to these brethren for their assistance, and to others of the Wright church, especially those who kindly cared for my wife and little daughter during my wife's illness, and to God for the improvement in her health in answer to prayer.

Fifteen signed the covenant at this place, eleven of whom were once members of the church. We leave several under deep conviction, and three or four keeping the Sabbath who did not sign the covenant. We also organized a Sabbath-school of about thirty members. After attending to the work at Muskogon, where several wish to unite with the church, we expect to return and hold more meetings at this place. We have found many friends here whom we hope to meet in the kingdom of God.

FRANK CARR.

April 25.

ALMIRA, BENZIE CO.—I commenced meetings at this place March 4. The interest and attendance have been good from the beginning. There has also been very bitter opposition, almost from the first, from two Congregational ministers, one of them going so far in a sermon as to say that he didn't care two straws whether we believed Christ to be a mere man or a part of the trinity. He did not know whether or not Daniel or John were in their right mind when they wrote the books of Daniel and the Revelation, nor did he care. He also said that there were mistakes in that book (designating the Bible), and if we found it to disagree with common sense, we should throw it overboard. The other minister followed, warning the people that they were being deceived and bewitched, because we did not teach according to their *creed*; and closed his remarks by advising all good, honest Christians to stay away from the meetings. The result was to make many friends for the cause.

Forty-one discourses were given, and the interest continued to increase till the close of the meetings. The Spirit of the Lord stirred the hearts of the people in a marked manner, and fifty-eight signed the covenant, five of whom were keeping the Sabbath before the meetings, but had never been reported. A Sabbath-school was organized. Bro. H. Hatch was with me a few days at the commencement of the meetings, rendering efficient aid, but was obliged to return to his home. Bro. Morton and Lay came, very unexpectedly, a few days before the close of the meetings, and rendered very able and much appreciated assistance in the closing work. The cause is progressing in this part of the State. The hearts of the people here seem to be like those of the noble Bereans—open and ready to receive the truth. I am of good courage to go forward in the work of assisting to give the last message of warning to the dying world previous to the coming of our blessed Lord and Saviour.

F. I. RICHARDSON.

#### INDIANA.

AMONG THE CHURCHES.—Meetings for the past quarter in Dist. No. 4 have been very profitable. The company at Star City, although small, are now in harmony, and promise good work. One united with the church, and two were baptized. The church at Radnor possesses a deep interest in all branches of the truth, and are in love and harmony; and although a few have apostatized, others are being added. Our meetings with them were very beneficial, and we trust that God's Spirit may ever dwell among them.

Meetings with the Idaville church were held in the country, where most of the members reside. A strong working element exists here, and when once wholly consecrated on all points of the truth, it will be among the best in the State. Three were added to the church, one by baptism. We trust the time will come when this branch of the Idaville church will so increase that they may be a company by themselves. At Reynolds the dragon has become wroth, and every suitable place for holding meetings is closed against us. Five adults adhere to the truth as the result of our lectures, and the bitter opposition brought to bear against them only confirms them in the truth. Private meetings are held, and we trust the grace of God will be sufficient for them.

Meetings for the first time were held in the new church at Brookston April 15-18. This church has excelled in the tract and missionary work. The country and town have been visited from house to house, books and tracts have been sold, and Bible readings held; and a general interest has been taken that has warmed their own hearts, and we trust will result in much good. If this church will now seek to put away the remnant of evil that exists among them, and pay to the Lord his just dues in the matter of tithes, spirituality will increase more and more. Our quarterly meeting was excellent, and the report of the district was more than double that of last quarter. Thus closes my winter's work. The Lord has been good, and I feel to bless his name.

April 22.

J. P. HENDERSON.

#### MINNESOTA.

FAIR HAVEN AND ROYALTON.—As soon as I could do so, I returned to Fair Haven. The roads were in a very bad condition, and the hall was in use for other purposes; so we held but few meetings, and those in a private house. The Spirit of the Lord came near, and two for the first time made a start in the Christian life. Three signed the covenant. Since then I have been doing some missionary work in Royalton, a village of about five hundred inhabitants. If any of our brethren have reading matter not in use or needed at other places, it will be appreciated here. Address, "Free Reading," Royalton, Minn.

H. F. PHELPS.

AMONG THE CHURCHES.—Since my last report, I have visited the following places: Gilchrist, Artichoke, Herman, Eunice, and Minneapolis. The good work is onward, and some were added to every church, seventeen in all, and twelve were added to the Tract Society.

At Gilchrist I held meetings about two weeks, in three different places, and eight were received into the church, five by baptism, and three by vote. There are others who will soon join. At Artichoke I only remained two days; three joined the church. At Herman we had meetings three days, and two were added to the church. Eunice, as well as the last-named place, I had not visited for about a year; and when I wrote the brethren that I expected to be there, they said that they could hardly wait till the day, it seemed so long. The Sabbath before I came, they fasted and prayed that the blessing of God might be with us in the meetings soon to be held. We were not disappointed; for the Lord came very near. I stayed three days, and two persons, a man and his wife, were baptized. A brother here has sold books and scattered tracts to the amount of about one hundred dollars this winter.

At Minneapolis two were added to the Scandinavian church, which now numbers 42. Sabbath, April 25, we enjoyed the privilege of hearing Bro. Olsen speak to us the word of God. We celebrated the ordinances, and the tender Spirit of the Lord was with us, and testified to the love and care God has for us. There are now in Minnesota, 352 Scandinavians belonging to the churches, besides 52 who keep the Sabbath of the Lord, but have not yet joined us. They have paid in tithes the last year, \$2,044.96. This is very encouraging, as I am acquainted with almost every one of them, and know that they are nearly all in close circumstances. Some deny themselves much in order to pay the Lord what is his. The number of Sabbath-keepers is also encouraging. I have been in the State about six years, and have labored alone nearly all the time; and still there are now about twice as many as there were then, and quite a number have moved to Dakota. The cause among the Swedes has also suffered much through the influence of Dr. Lee. I feel from the depths of my heart that the Lord is good to us.

April 27.

L. JOHNSON.

#### KANSAS.

YATES CENTER, WOODSON CO.—Since our last report, we have baptized twenty-five persons and organized a church, which now has twenty-nine members. An elder was ordained, and the ordinances were celebrated. All felt thankful for this privilege, and we leave them rejoicing in the truth which they have lately received. A good work has been commenced among the young people, and regular weekly meetings will be held for them. We organized a tract society of thirteen members, and expect others to join soon. We believe the light will shine forth from these brethren to many others who now sit in darkness.

April 20.

R. F. BARTON.

GEO. W. PAGE.

STERLING, FELLSBURG, NOBLE, AND CHASE.—March 5-7, I spent at Chase, a lively little village in Rice county, in which a couple of families of Sabbath-keepers from Iowa have settled, with whom I held a number of meetings. March 8, I visited the Sterling church. The scattered condition of the members and the inclemency of the weather had interfered with the meeting during the winter. I preached five times during my stay here. Two were added by letter, and there are prospects of others in the near future. The subject of a new meeting-house is being agitated here. We hope for better days for Sterling. I next visited Fellsburg, Edwards Co. Found the little company here of good courage, and a part of the brethren working at the new church building, trying to get it sufficiently advanced to have meetings in it. The building of a meeting-house at this point appeared to be a burden for the brethren, as was the temple for Solomon; but they were full of energy and faith, and now have the house ready for plaster and paint, and have sufficient donations to meet the expense. The house in its present condition is free from debt. I do not know of any company too poor to build a church, if they only have the will. One new one had embraced the truth from reading before I arrived, and two took a stand after the meetings commenced. I gave seventeen discourses in all, and did some visiting. The weather was very unfavorable the greater part of the time.

March 10, 11, I attended the district quarterly meeting at Noble. There was a fair attendance, and I found the brethren of good courage. The meetings seemed to be profitable, and the brethren and sisters expressed a determination to take hold of the work with renewed energy. Five new members were added to the tract society. March 14, I stopped at Chase, and held an evening meeting. Found the little company here of good courage, and keeping up their meetings and Sabbath-school. The last few days I have been at Fellsburg. I find those who recently embraced the truth growing stronger, and other omens of good are manifest at this place.

April 19.

JOHN GIBBS.

### Special Meeting Department.

#### CAMP-MEETING FOR NORTHERN MINNESOTA.

At the urgent request of the brethren of Dist. No. 6, we have concluded to appoint an early camp-meeting for that part of the State, to be held at Wadena, May 27-31 inclusive. We hope, as we go to the trouble and expense of arranging for the meeting, that our brethren will make every effort to attend. These meetings in the past have been very profitable; and let us all work and pray that this one may also be a blessing to those in attendance, and to the cause in that part of the State. We appoint it thus early that it may be out of the way of our general meeting at Minneapolis, June 23.

Any who are coming by cars should inform Bro. John Valentine, Wadena, Minn. We hope to see our friends from North Dakota at this time.

MINN. CONF. COM.

#### WORKERS' MEETING FOR PENNSYLVANIA.

We wish to call special attention to this meeting, which is to be held on the camp ground at Olean, N. Y., May 26 to June 1. We hope to make this meeting very profitable to those who shall attend; and we therefore request the attendance of all who are laboring in the Conference, or who expect to labor in any capacity, and also our leading brethren.

Instruction will be given in all departments of the work. District secretaries and librarians should bring their books, as special attention will be given to tract society book-keeping. Bible work will receive its share of attention. There will be experience meetings with reference to the best methods of labor in new fields. Tent companies will receive instruction, etc., etc. No person will be considered qualified to labor without having the benefit of this meeting. A portion of the time each day will be given to preparing the encampment for the regular meeting. We hope to secure experienced help from abroad to assist in giving instruction.

CONF. COM.

## VERMONT WORKERS' MEETING.

THE Vermont Central R. R. gives us return checks. We hope the delegation from Jamaica will be sufficiently large so that we can also get returns over the Bennington and Rutland R. R. All who come, remember that it will be necessary to be provided with bedding and whatever you can bring in the line of provisions. We can supply all deficiencies in this respect. We shall be able to furnish straw for beds, and to provide suitable lodging for all who come. Hope all who come, if possible, will be present May 12, to stay a full week. I. E. KIMBALL.  
April 28.

## News of the Week.

FOR WEEK ENDING MAY 1.

## DOMESTIC.

—By the explosion of an oil can, five children were fatally burned at Taylor, Texas.

—By the burning of a railroad boarding-house near the famous Kinzua viaduct in Pennsylvania, six Italian laborers lost their lives.

—Alarming rumors prevail at Milwaukee to the effect that the Socialists are buying rifles and muskets with ulterior objects in view.

—All the planing mills of Milwaukee, save two, shut down Thursday, in preference to paying ten hours' pay for eight hours' work.

—The stove foundry of Sherman S. Rogers & Co., Buffalo, N. Y., employing 500 men, has shut down because of labor agitations.

—At St. Louis, the master plasterers have agreed to put the eight-hour system into effect on May 1, and to pay their men \$3.75 per day.

—The destruction by fire of the tunnel house of the Franklin tunnel, near St. Elmo, Col., Monday, shut off the air supply from the men at work, resulting fatally to several.

—Governor Marmaduke, of Missouri, represents public sentiment in the Southwest as demanding that railway traffic be no longer disturbed by strikes. He holds that arbitration is better than the bayonet.

—The first seizure of an American vessel for the alleged breach of the fishing laws was made at Baddick, Nova Scotia, on Saturday. It was shortly afterward released by order of the Dominion government.

—New York City is preparing for future labor riots by the massing of militia with gatling guns, who will be in readiness for any emergency. Boycotters and intimidators in that city are being vigorously dealt with.

—It is reported that through arrangements made by the Citizens' Committee of St. Louis with the Knights of Labor General Board, the strike on the Missouri Pacific will be declared off in a few days, and that efforts will be made to secure for the strikers their old positions.

—Sixty of the New York street-car strikers have been indicted, and it is asserted that the Executive Board of the strikers will be arrested this morning. A man who attempted to wreck a cable car at a steep incline was imprisoned.

—The troublesome Apache chief, Geronimo, since his escape from Gen. Crook, has again made himself conspicuous by massacres on the Arizona border, near the town of Calabasas. Thirty persons are reported killed, some of whom were prominent ranchers.

—The President has made his voice heard on the labor question by sending a message to Congress recommending a Commission of Arbitration of three, its office to be conciliatory, and its recommendations to be adopted voluntarily if at all.

—John Long, an old colored man, who died at Milford, Ohio, last Monday, was said to be 120 years old. He was born, as he claimed, April 12, 1767, on the "Brandon Seat" plantation, on the James River, Virginia. He attended the funeral of George Washington, driving the carriage of his master, Major Bird.

—In summarizing the present labor troubles, *Bradstreet's* says that eight hours have been granted to 32,000 employees, that 75,000 persons have petitioned for eight hours, and that 105,000 men will strike—80,000 for eight hours and 20,000 for nine hours. At leading centers it is estimated that 225,000 persons are interested in the eight-hour movement.

—A large number of men with material have gone to the front to prepare the way for the large tourist trade going into the National Park of the Yellowstone this season. Nine excursion parties are already "booked" for the Park this season. The new improvements contemplated are the building of hotels at all important points in the park by the Gibson-Pultizer-Wright-Bullett Syndicate now in control under act of Congress. The new hotel at Grand Cañon will be completed June 1.

—The Mississippi River levee is reported broken in Coahoma county, Mississippi, at the mouth of Harris Bayou, and also five miles south of Friar's Point. Portions of Holmes and Washington counties, Mississippi, are inundated. The river at Helena, Ark., is higher than ever before known, and the indications are that all the Sunflower country will be submerged. The prospects are exceedingly

gloomy, and it is thought that the Vicksburg, Shreveport, and Pacific division of the Queen and Crescent Road will be compelled to suspend operations. It is believed the river will continue to rise until May 2. Since this report many other breaks have occurred, some being of a very disastrous nature. It is believed that every acre of land between Helena, and Laconia, Arkansas, subject to the floods, will be inundated.

—Events transpiring in the South after the lapse of twenty-one years from the downfall of the Rebellion, demonstrate that the "lost cause" is not yet lost in the memories, and sympathies as well, of its once confident supporters. The occasion is the anniversary of the secession of Alabama, the setting up of a confederate government at its capital, Montgomery, and the inauguration of Jefferson Davis as its president. The ex-president will be present to make, it is said, his last appearance in public, and extraordinary preparations in the line of decorations and ceremonies are being made to celebrate the event on the grandest possible scale. The whole South has entered heartily into the matter, and an ovation calculated to eclipse everything before it is to be given Mr. Davis by the State of Georgia immediately at the close of the Alabama fete. While these demonstrations are generally looked upon throughout the country as having no special significance, they are not, especially in places in the North, regarded altogether with favor, as was testified Wednesday night at Albany, N. Y., by a mass meeting of the citizens, who protested against the utterances of Jefferson Davis at Montgomery, and sung "John Brown's Body."

## FOREIGN.

—The Prince of Wales has been re-elected Grand Master of the Freemasons of England.

—The steamship *Honduras*, valued at \$70,000, was wrecked near Libertad, San Salvador, Sunday morning.

—A tower 943 feet high will be erected on the Exposition grounds at Paris. The electric light on the top of it will be visible for 200 miles.

—A discussion upon smoking in the presence of children is agitating society in England. Instances of tobacco smoke acting like slow poison upon young children are cited.

—Emperor William has sent the pope a costly gold cross, mounted with jewels, as a souvenir of German gratitude for the friendly offices rendered by his Holiness in arbitrating the dispute between Germany and Spain over their respective claims to the Caroline Islands.

—The judgment of the court at Liverpool in the *Oregon* inquiry was delivered April 22. The decision was in favor of the owners and officers of the steamer on all the questions submitted to the court, with the exception that one officer was found to be slightly remiss in his duty, but not to an extent to warrant the infliction of punishment.

—News of wholesale conflagrations comes from several parts of Austria. The town of Friedland, in Moravia, has been almost entirely destroyed by fire, during the progress of which ten persons were killed. The towns of Dobrowlany, Bojanice, and Chyrow have been completely destroyed, and the town of Sanok has been greatly damaged. At Chyrow a man was caught in the act of setting fire to a building.

—A monument has been completed over the Mahdi's grave, at Omdurman, opposite Khartoum. It is about fourteen and one-half feet in diameter, of stones and brick, whitewashed on the exterior, with an inscription in black letters to the effect that the "ambassador of God" rests beneath. The Mahdi's sword and silver helmet are placed upon the grave within the cross, and four dervishes watch these continually, reciting prayers.

—The Eastern political geyser, the mouth of which is just now situated in the little kingdom of Greece, is again undergoing one of those temporary calms which always follows an attempt on the part of the great powers to choke up the exit. In other words, King George has consented to the persistent demand of the powers to cease preparations for war upon Turkey, and has given orders for the disarming of several ships of the Greek fleet. Meanwhile the world is left to speculate upon the whereabouts of the next eruption, which it is safe to say will not be far in the future.

—Abbe Casanova, a Corsican archaeologist, has discovered archives which show that Christopher Columbus was born in the town of Calvi, in Corsica, and emigrated to Genoa. President Grevy, having examined the evidence, and being satisfied of its authenticity, has authorized the authorities of Calvi to celebrate by an official holiday the 400th anniversary of the discovery of America. The inhabitants of Calvi will hold a fête on May 23, when a commemorative inscription will be placed on the house in which Columbus was born.

—A large-sized rebellion against the Mexican government is said to have broken out at Cusihuieria, an important mining town in the State of Chihuahua, a considerable distance west of the Mexican Central Railroad. The Federal government annulled the local election and sent a man to act as officer. The people, under the leadership of Don Teodoro Casavautes, rose en masse, killed the Federal appointee, and reinstated Don Pedro Yrigoven, who had been legally elected. A large force of Mexican troops are on the way to quell the rebellion, and considerable excitement exists in Chihuahua.

## RELIGIOUS.

—As the result of the Jones-Small revival at Columbus, Miss., 705 persons have joined the different churches.

—A noble Scotch family is authority for the statement that Mr. Gladstone will become a Roman Catholic within the next six months.

—The Lutheran church in Wisconsin outnumbers all other Protestant churches in the State combined, having upwards of 90,000 communicants.

—The United Presbyterian ministers, at a meeting Monday at Pittsburg, passed a resolution condemning boycotting. Probably this was not designed to include Sunday papers.

—Archbishop Taschereau, of Montreal, has issued an injunction forbidding Catholics to join the Knights of Labor. His action has caused great excitement among laborers, and is not in harmony, it is said, with the opinions of other leading Catholics.

## Obituary Notices.

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

DIFFENBACH.—Died April 12, 1886, Bertha, daughter of Geo. and Maria Diefenbach, aged two years. Discourse by the writer, from Jer. 31:15, 16. H. SHULTZ.

BURDICK.—Died at Allegan, Mich., April 14, 1886, of a complication of diseases, Sr. Henrietta Burdick, aged forty-five years. Sr. B. had been an observer of the Sabbath of the Lord for thirty years. She leaves a husband and five children to mourn their loss. In her death the husband loses a loving wife, the children, a kind mother, and the church at Allegan, of which she was a member, a devoted Christian. Discourse by the writer. H. M. KENYON.

WORDEN.—Died at Racine, Boone Co., Neb., April 8, 1886, after an illness of eight weeks, Brazilla Worden, Sr., in the eighty-eighth year of his age. The cause of death was old age with a complication of diseases. He leaves a large family of children, grandchildren, and great grandchildren, with a large circle of other relatives and friends, to mourn their loss. Words of comfort were spoken by Eld. Van Doren (Baptist). \* \* \*

LARSON.—Died of consumption, in Battle Creek, Mich., April 18, 1886, Albert Larson, aged twenty years. Bro. Larson came to this city from Christiania, Norway, about three years since. The most of his time here he has spent in the employ of the Review Office, where he was regarded with high esteem. He was a member of the Battle Creek church. As Martha and Mary wept for their brother Lazarus, so two sisters wept for this dear brother. Remarks at the funeral services by the writer, from the words, "Thy brother shall rise again." A. S. HURCHINS.

SLAUSON.—Died in Battle Creek, Mich., April 19, 1886, Wesley Slauson, aged 60 years. Bro. S. embraced the Sabbath in the State of New York some over twenty years since. He and his companion were members of the church in this city. His last sickness of some eighteen months' duration, was attended with much suffering, but the hope of eternal life through our Saviour sustained him. A *post-mortem* examination of the body, revealed the cause of his death to have been *morbillis ossium*, which resulted in degenerating and softening the bones of the system until they were brittle as chalk; hence, his excruciating sufferings during the lingering months of sickness. A companion and daughter mourn his loss. Remarks at the funeral from Titus 1:2. A. S. HURCHINS.

HAGER.—Died of Bright's disease, at his home near Madison, Wis., March 13, 1886, Michael Hager, in the 68th year of his age. Bro. Hager early gave his heart to the Lord, and lived a consistent Christian life. When he heard the message at one of the Madison camp-meetings, several years ago, he heartily embraced it, and loved it to the close of his life. He was a great sufferer during the latter part of his illness, but bore it with Christian fortitude. We believe he rests in hope of a part in the first resurrection. Funeral discourse by the writer. W. W. SHARP.

## Appointments.

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

## GENERAL MEETING FOR NORTHERN MICHIGAN.

THERE will be a general meeting for Dist. No. 11, at Colfax, Wexford Co., June 10-14. The presidents of the Michigan Conference and Tract Society will be present; other ministerial help from the southern part of the State is also expected. We urgently request a general attendance of our people, especially our leading brethren, all officers of tract societies, and all who desire to devote their time to any branch of the cause. Important matters relating to the work in this part of the State will be considered, and instruction will be given in different branches of the tract and missionary work.

R. C. HORTON.  
H. S. LAY.  
F. I. RICHARDSON.

THE eighth annual session of the Pennsylvania Conference will be held in connection with the camp-meeting at Olean, N. Y., June 2-8, 1886. Officers will be elected, and such other business considered as may be necessary. It is important that every church be fully represented by delegates. Each church is entitled to one delegate, and an additional delegate for every fifteen members. Church clerks should see that their annual reports are properly made, and furnished to delegates.

D. B. OVIATT,  
J. W. RAYMOND,  
I. N. WILLIAMS, } Conf. Com.

CROTON, Lee Co., Iowa, May 15, 16  
Brighton, Wash. Co., " " 22, 23

We shall hope to organize a church at Croton, and if so, meetings may continue into the following week.

C. A. WASHBURN.

THE Lord willing, I will meet with the church at Bloomington, Mich., Tuesday evening, May 11, at 7 o'clock. Probably Elds. Fargo and Parmelee will be with me. We hope every Sabbath-keeper in that section will be present.

Will meet the church at Decatur, Mich., May 14-16. We design to organize the church at that time. Would like to have a gathering of all the scattered Sabbath-keepers within a day's ride of the place. Come Friday to stay until Monday. D. M. CARRIGHT.



THE quarterly meeting for Dist. No. 8, Mich., will be held at St. Charles in connection with the Sabbath-school convention noticed in this paper. Let all Sabbath-school and tract and missionary workers make immediate preparation to attend. See further particulars elsewhere.

E. S. GRIGGS, Director.

A SABBATH-SCHOOL convention will be held at St. Charles, Mich., May 14-16. Efficient persons will attend to conduct the exercises and give instruction in the various branches of the Sabbath-school work. More about the convention in another column.

M. B. MILLER.  
E. S. GRIGGS.

THE quarterly meeting of Dist. No. 7, Minn., will be held with the church at Villard, May 8, 9. Hope for a general attendance. Especially should the librarians and those expecting to engage in the canvassing work be present. Let us seek for God's blessing upon the work.

F. A. LASHIER, Director.

THE eighth annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the camp-meeting and Conference at Olean, N. Y., June 2-8, 1886.

D. B. OVIATT, Pres.

ALL members of the Kalamazoo, Mich., church are requested to meet at the Michigan Southern depot, at 1:45 P. M., Monday, May 10. A hall will be secured to which we will adjourn. The meeting is strictly and wholly for business. The president of the Conference will be present, and we hope every member will be there.

D. M. CANRIGHT.

MANNSVILLE, N. Y., May 15, 16. This will be an important meeting of the church, and we are anxious to have a full attendance of all the friends of the cause around Mannsville and in Lorraine. The first meeting will be held in Lorraine, on Friday evening, at such place as the church may decide. The Sabbath meeting will commence at 10 A. M.

SILVER HILL, June 5, 6. This will be a general meeting for Dist. No. 4, and will be held in the school-house in Bro. Dana's district. A large attendance and a general rally is expected from all parts of the district. Particulars next week.

M. H. BROWN.

## Publishers' Department.

"Not slothful in business."—Rom. 12:11.

### CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Adde S. Bowen, 48 Weilerweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 3852 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.

ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

KANSAS CITY.—D. T. Shireman, 1516 E. Twelfth St., Kansas City, Mo.

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### NOTICE.

As many are writing me concerning the coming Kansas camp-meeting, I would say that until May 26 my P. O. address will be 165 Lane St., Topeka, Kansas.

E. M. KALLOCH.

UNTIL further notice, all mail for the Colorado State T. and M. Secretary should be addressed to Effie M. Rankin, S. D. A. Tent, Corner 31st and Champa Sts., Denver, Colorado.

### RECEIPTS.

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

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

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Books Sent by Express.—Clara E Low, J N Bunch, M V Thurston, Audigier Bros, Wm Greentree, J M Huguley, W F Bohn.

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Scandinavian Mission.—Christmas offerings \$7,502.61, Dak T & M Soc 30.79, Mrs C E Glover 10, Mich T & M Soc 1, Minn T & M Soc 84.50, Joseph Smith 25.75.

S. L. Academy.—Dak T & M Soc \$103.30, Minn T & M Soc 50.

S. D. A. E. Soc.—Mrs C E Glover \$20, Minn T & M Soc 128.

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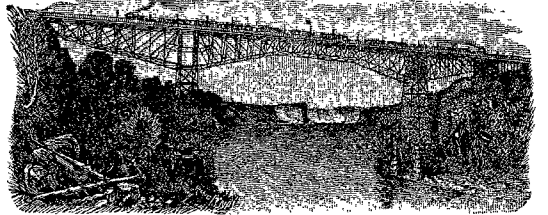
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p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.	p.m.	
11.45	6.45	11.15	7.00	8.00	Detroit	9.15	8.00	4.00	9.10	1.30	
10.28	5.30	10.09	5.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28	2.32	
9.15	4.15	9.15	4.35	5.25	Jackson	12.08	10.55	7.15	11.42	3.32	
7.57	2.47	8.22	3.15	4.17	Marshall	1.18	11.55	8.22	12.45	4.22	
7.31	2.23	8.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35	4.40	
6.45	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.15	5.15	
.....	12.15	6.13	12.28	1.20	N. Y.	4.18	3.05	.....	3.45	6.32	
.....	11.11	5.17	11.13	12.02	Mich. City	5.40	4.35	.....	4.57	7.30	
.....	9.00	3.30	9.05	9.55	Chicago	8.05	7.00	.....	7.10	9.30	
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	a.m.	a.m.	p.m.	p.m.	p.m.	

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Nov. 28, 1885. O. W. RUGLES, Gen. Pass. Agt., Chicago.

### CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.						GOING EAST.					
No. 34.	No. 32.	STATIONS.	No. 31.	No. 33.		No. 31.	No. 33.		No. 31.	No. 33.	
p.m.	a.m.		p.m.	a.m.		p.m.	a.m.		p.m.	a.m.	
6.25	8.05	Dep. Port Huron	10.20	1.20	Ar. Chicago	10.20	1.20	Ar. Chicago	10.20	1.20	Ar. Chicago
8.12	9.28	Lapeer	8.42	12.07	6.28	8.42	12.07	6.28	8.42	12.07	6.28
8.53	10.09	Flint	7.55	11.37	5.55	7.55	11.37	5.55	7.55	11.37	5.55
9.30	10.39	Durand	6.45	11.08	5.16	6.45	11.08	5.16	6.45	11.08	5.16
10.47	11.51	Lansing	5.38	10.14	4.10	5.38	10.14	4.10	5.38	10.14	4.10
11.31	12.11	Charlotte	5.02	9.49	3.35	5.02	9.49	3.35	5.02	9.49	3.35
12.30	1.00	A. BATTLE CREEK	4.08	9.01	2.45	4.08	9.01	2.45	4.08	9.01	2.45
p.m.	1.20	D	4.08	8.55	2.40	4.08	8.55	2.40	4.08	8.55	2.40
.....	2.11	2.21	3.15	8.15	1.48	3.15	8.15	1.48	3.15	8.15	1.48
.....	2.23	2.32	3.04	8.04	1.37	3.04	8.04	1.37	3.04	8.04	1.37
.....	3.18	3.19	2.15	7.29	12.52	2.15	7.29	12.52	2.15	7.29	12.52
a.m.	4.00	4.07	1.26	6.52	12.10	1.26	6.52	12.10	1.26	6.52	12.10
.....	5.15	.....	12.07	5.46	.....	12.07	5.46	.....	12.07	5.46	.....
7.35	5.32	5.52	11.30	5.32	11.41	11.30	5.32	11.41	11.30	5.32	11.41
10.00	5.55	8.10	9.10	3.25	8.30	9.10	3.25	8.30	9.10	3.25	8.30
p.m.	p.m.	Ar.	Dep.	a.m.	p.m.	p.m.	p.m.		p.m.	p.m.	

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE,

Traffic Manager.

W. J. SPICER,

General Manager.

### MICHIGAN & OHIO RAILROAD.

GOING WEST.		STATIONS.	GOING EAST.	
No. 34.	No. 32.		No. 31.	No. 33.
p.m.	a.m.		a.m.	p.m.
5.45	10.10	Lv. Toledo	11.10	5.10
6.40	11.02	Dundee	10.10	4.15
7.16	11.39	Tecumseh	9.32	3.37
8.25	12.48	Jerome	8.26	2.28
8.42	1.06	Hanover	8.09	2.10
9.15	1.38	Homer	7.33	1.38
9.44	2.05	Marshall	7.06	1.14
9.57	2.17	Ceresco	6.49	1.02
10.15	2.36	Battle Creek	6.30	12.44
p.m.	2.56	Augusta	a.m.	12.27
.....	3.04	Yorkville	.....	12.30
.....	3.45	Monteth	.....	11.43
.....	4.10	Allegan	.....	11.20
p.m.	p.m.	Ar.	a.m.	a.m.

All trains run daily except Sunday. S. W. VINCENT, Train Master.  
JUNE 21, 1885.

### CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.  
Jan., 1886.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
* 8.45 a.m.	Galesburg, Ottawa and Streator Express	* 7.10 p.m.
* 11.00 a.m.	St. Paul, Dubuque & Sioux City Express	* 2.50 p.m.
* 4.45 p.m.	Amboy, Rock Falls, Sterling Express	* 10.50 a.m.
12.30 p.m.	Kansas City & South Pacific Express	2.00 p.m.
12.30 p.m.	Omaha Express	2.00 p.m.
12.30 p.m.	St. Joseph, Atchison & Topeka Express	2.00 p.m.
12.30 p.m.	Denver Fast Express	2.00 p.m.
* 8.20 p.m.	Anrora Passenger	* 7.45 p.m.
* 4.45 p.m.	Mendota & Ottaw Express	* 10.30 a.m.
* 4.45 p.m.	Rockford & Forrester Express	* 10.50 a.m.
* 6.20 p.m.	Anrora Passenger	* 8.40 a.m.
10.00 p.m.	Freeport & Dubuque Express	6.35 a.m.
10.30 p.m.	Des Moines, Omaha, Lincoln, Denver & Cal.	6.55 a.m.
10.30 p.m.	Hornia Express	5.45 a.m.
10.30 p.m.	Texas Express	5.45 a.m.
9.45 p.m.	Kansas City and St. Joseph Night Express	5.45 a.m.
.....	Anrora Sunday Passenger	2.30 a.m.

\*Daily. \*Daily except Sunday. †Daily except Saturday. ‡Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 4, 1886.

## 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.

Bearing the Cross, <i>Sel.</i> .....	273
"The Blood of Sprinkling," Heb. 12:24, N. W. VINCENT.....	275
Calling the Angels In, <i>Sel.</i> .....	278
By and By, M. B. DUFFIE.....	279
Fame, ELLEN M. TERRY.....	284

### Our Contributors.

Parental Neglect, Mrs. E. G. WHITE.....	273
The Sabbath: A Review, ELD. D. H. LAMSON.....	273
Do You Commit the Same Sin Adam and Eve Did? Eld. Geo. B. STARR.....	275
Mourning at the Judgment, A. SMITH.....	275
Theory again, E. E. MARVIN.....	275
Our Thoughts, EMMA R. CRANDALL.....	276
The Key of Knowledge, HELEN L. MORSE.....	276
The Saviour's Cup, J. M. HOPKINS.....	276

### Choice Selections.

The Indestructible Castle, Rev. R. H. CRAIG.....	277
Patrick Henry and the Baptists, St. Louis Baptist.....	277

### Home.

Aunt Samantha's Sermon, <i>Christian Weekly</i> .....	278
Why Not? <i>Christian Union</i> .....	278
Snuffing Out the Little Folks, <i>Sel.</i> .....	278
The Dusty Room, <i>Presbyterian</i> .....	278

### Our Tract Societies.

Canada Tract Society, MARY L. CUSHING, <i>Sec.</i> .....	279
North Pacific Tract Society, Mrs. C. L. BOYD, <i>Sec.</i> .....	279
Chicago Mission, GEO. B. STARR.....	279
New Orleans Mission, T. H. GIBBS.....	279
The Washington Mission, W. H. SAKRY.....	279
A Word for the Indianapolis Mission, M. G. HUFFMAN.....	279
Encouraging, GEO. B. STARR.....	279

### Editorial.

Sunday Again and Again.....	280
Good, To-Day.....	281
The Bible and Its Foes.....	281
Camp-meeting Help, G. I. H.....	281
The Reign of the Saints with Christ During the Thousand Years, J. G. MATTHESON.....	281
The Work in Australia, J. O. CORLISS.....	282
The Sabbath and the Day Line, G. W. MORSE.....	283

### The Commentary.

Scripture Questions, G. W. MORSE.....	283
---------------------------------------	-----

### Progress of the Cause.

Reports from Norway—Canada—Georgia—Nebraska—West Virginia—Texas—Iowa—Michigan—Indiana—Minnesota—Kansas.....	284, 285
---	----------

### Special Meetings.

Vermont Workers' Meeting, I. E. KIMBALL.....	285
Camp-meeting for Northern Minnesota, MINN. CONF. COM.....	285
Workers' Meeting for Pennsylvania, CONF. COM.....	286

### News.

.....	286
-------	-----

### Obituaries.

.....	286
-------	-----

### Appointments.

.....	286
-------	-----

### Publisher's.

.....	287
-------	-----

### Traveler's Guide.

.....	287
-------	-----

### Editorial Notes.

.....	288
-------	-----

## CAMP-MEETINGS FOR 1886.

NORTH PACIFIC CONFERENCE,	May 19-25
Upper Columbia,	May 26 to June 1
Kansas, Topeka,	May 19-25
Colorado, Denver,	June 2-9
Pennsylvania, Olean, N. Y.,	June 2-8
Iowa,	" 9-15
Wisconsin,	" 16-22
Minnesota,	" 23-29
Maine, Houlton,	June 29 to July 6
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas,	Aug. 6-18
	GEN. CONF. COM.

## CAMP-MEETING POSTERS.

THE committee appointed last week on camp-meeting advertising, will be prepared to furnish posters, and the 4-page sheet recommended by the committee at the last Conference. The last page of this sheet will be devoted to particular meetings, the copy for which must be furnished by the respective Conferences. And if any have items of local interest which would be of interest on that page, send them in. Let Conference officers and C. M. committees see that copy is furnished in season for the posters and the 4-page sheet.

## SPECIAL REQUEST.

WILL those of our friends who have preserved the notices of our camp-meetings that have appeared in the secular papers, from time to time, please forward the leading ones at once to this Office. We wish to use a moderate amount of this kind of matter in the

sheet, "The Camp-meeting Journal," which is to be issued for use in camp-meeting advertising the present season. Papers can be preserved and returned if desired.

## PAPERS WANTED.

BRO. A. T. ROBINSON writes us from Brooklyn, N. Y., that Bro. Hicks, who is doing ship work there, finds it difficult to obtain what papers he can use to advantage. The calls for reading matter by the sailors are urgent, and many of them he is unable to supply. Those who have back numbers of any of our papers, in good condition, are requested to send them, freight or express *prepaid*, to A. T. Robinson, 139 Colyer St., Brooklyn, N. Y.

## FALSE CHRISTS.

OUR Saviour has forewarned us that in the last days many would come in his name, saying, I am Christ. An item in the Minneapolis (Minn.) *Tribune* of April 26, states that a Mr. Samuel N. Ewing, of that city, now asserts that claim for himself. The first paragraph of a circular which he has addressed to the Congress of the United States, reads: "Citizen Samuel N. Ewing, of the State of Minnesota, one of the United States, presents himself to the world as the Christ of Revelation, ready to show that the Bible is not inspired in toto." He stated to a reporter that "the Bible was closed, and the principles of the United States' Constitution must henceforth be the standard." After the Constitution is changed so that the Sunday can be enforced by it, the religious amendmentists will perhaps affiliate with him in this thing.

## TEXAS, NOTICE!

ALL interested in the "Sunshine" canvass should apply to REVIEW AND HERALD for terms, etc., as the agency for "Sunshine" has been transferred from the State Tract and Missionary Society to the REVIEW Office. LEE GREGORY, *Sec.*

## OHIO TRACT SOCIETY, ATTENTION!

AT the State meeting at La Grange, our State T. and M. secretary resigned her position, and Bro. L. T. Dysert was elected to fill out the unexpired term. Hereafter all tract society business should be sent to him at No. 259 Adams St., Toledo, Ohio, where our State depository is now located. E. H. GATES.

## KANSAS CAMP-MEETING.

IT has become necessary to change the location of the camp-meeting to be held at Topeka, May 19-25, from the City Park to Garfield Park, which is delightfully located on Kansas Ave., North Topeka, about ten blocks north of the bridge. Street-cars will leave each railway station immediately after the arrival of trains, for said park. Persons coming on the A. T. & S. F. R. R. should ask the street-car conductor to transfer them to the cars running to Garfield Park. No extra charge for transfer. E. M. KALLOCH, C. M. *Sec.*

## NOTICE TO KANSAS MISSIONARY WORKERS.

THE office of the Tract Society at Ottawa, will be closed from May 12 until after the camp-meeting. I expect to be on the camp-ground with a good supply of all our publications, including our subscription books. I hope all will come prepared to supply themselves. Let all T. and M. officers bring their books with them. L. DYON CHAMBERS, *Sec.*

## ST. CHARLES, MICH., S. S. CONVENTION.

THE Sabbath-school convention at the above place, to be held May 14-16, is the first meeting of the kind in this part of the State. We are anxious that it shall be a success. One thing necessary to success will be a good attendance. Let all S. S. officers and teachers within a reasonable distance be present; also all others who are interested in the Sabbath-school work. We trust much good instruction will be given that will be beneficial to all. We hope to secure other efficient help. M. B. MILLER.

## TENTS FOR THE IOWA CAMP-MEETING.

LAST year there were not enough family tents to supply all who came to the camp-meeting. The reason was that a great many did not order beforehand, but depended on finding extra ones on hand, and in this they failed. As far as we know, all who ordered were supplied; at least we heard no complaints. This year we shall endeavor to have a good supply; but we hereby request all who wish tents to write to A. G. Daniels, 1315 E. Sycamore St., Des Moines, Iowa, stating size desired. So far as we know, the prices for rent will be about the same as heretofore. IOWA CONF. COM.

## PROGRAM FOR STUDIES FOR MINISTERS.

To aid our ministers, and those expecting to be ministers, to prepare for the examination which will hereafter be required of them, we suggest the following:—

Those who have not already done so, should, by daily study while at their work, educate themselves in these branches: reading, spelling, writing, arithmetic, grammar, geography, rhetoric, natural philosophy, and physiology and hygiene. To accomplish this, read aloud, and ask for criticism. Keep a small dictionary at hand, study it, and also look up your words when writing. Procure a copy-book, and carefully write a few lines daily. Study some elementary arithmetic. For grammar and rhetoric, use "Guide to Correct Language," by G. H. Bell. Study any common geography. Wells' "Natural Philosophy" is recommended. Get some elementary work for anatomy. A fair knowledge of these simple fundamental principles of education is absolutely necessary as a basis for all further study. A little application daily will soon master them.

Under ordinary circumstances, from three to four hours daily should be devoted to study. We suggest the following order:—

1. The Bible.
2. The "Testimonies."
3. Some Bible help, as a Bible dictionary or a commentary, or some book on Bible lands, etc.
4. A book on some branch of education or personal improvement.
5. History.
6. A first-class weekly paper, such as the Springfield, Mass., *Republican*, the Chicago *Inter-Ocean*, or some other equally as good.

Order and regularity must be maintained or little will be done. When one of these studies or books has been finished, another can be taken up in its place; but by all means establish some regular program for daily improvement. "Persons who have not acquired habits of close industry and economy of time should have *set rules* to prompt them to regularity and dispatch." "Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are essential in worldly business, how much more so in doing work for God."—*Testimony*, vol. 4, pp. 411, 412. We urge all to form these habits of regular work by arranging beforehand what to do.

*Books for daily use by traveling ministers:* 1. Bible, with Bible maps. 2. A concordance. 3. A Bible dictionary. 4. A small edition of Webster. 5. A small atlas of the world. 6. A volume of the "Testimonies." 7. A copy of the books you are studying. These the minister should keep constantly with him wherever and whenever he goes. If he leaves them at home for some leisure time, if he takes them only when it is convenient, his habits of study will be broken up, the convenient time never will come, and he never will use his books. Every one of these should be used daily. The lightest can be easily carried in a hand satchel, and the balance in a telescope satchel for baggage. Where there is a will there is a way. "We have a dwarfed and defective ministry." "There must be a decided change in the ministry. A more critical examination is necessary in respect to the qualifications of a minister."—*Testimony*, vol. 4, pp. 441, 442.

Are we going to heed this warning to us, or are we not? If we do, is it not time we were about it? How shall we do it without we make an effort, an effort that will cost us something? Others have for years carried out such a program as above suggested; hence we know that it can be done. Let the presidents of our Conferences take hold of this matter at once, talk with each of their ministers every time they meet them, and see that they are carrying out the recommendations of the General Conference.

COMMITTEE.