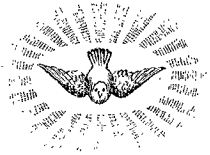


Advent Review



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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TRUMPET SOUNDINGS.

BY MARY E. INMAN.

Long ago, the silver trumpets
Sounded sweetly on the air,
Saying to the chosen people,—
Lay aside your work and care;
Come before your Lord to worship,
And an offering shall ye bear.

Blest and holy are the people,
David says, that know the sound
Of the joyful gospel trumpet,
Which shall go the earth around;
Walking in his gracious favor,
All God's people shall be found.

Then Isaiah sounds the trumpet,—
Ho, ye thirsty ones, come, drink;
Let not thought of price or money
Keep you from the fountain's brink;
Without price, and without money,
Ye shall freely come and drink.

List the Saviour's silver trumpet,—
Come, ye weary, worn, distressed,
Come, and take my yoke upon you,
And your souls shall find sweet rest;
Lay on me the heavy burden,
That has you so sorely pressed.

Solemn notes of silver trumpets
Now are heard not in the land,
But his holy word upholding,
Ministers of God now stand,
As with trumpet tones proclaiming,—
Lo, the day of God at hand!

Soon shall sound another trumpet,
Solemn, holy, awful, dread;
And the sound of that great trumpet
Shall awake the righteous dead,
Who will shout, Death's power is broken;
Nevermore will tears be shed!

Evart, Mich.

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.

PARTAKERS OF THE DIVINE NATURE.

BY MRS. E. G. WHITE.

In creating man, God gave him noble qualities. He endowed him with a well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were mis-

placed, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased.

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because his law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practice in their daily life the observance of its holy principles! We see men eagerly striving to accumulate property. They put forth all their energies, tact, wisdom, and inventive powers to gain their object; in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers.

The desire for laying up treasures upon the earth, of making provision for the unknown future, of centering all interest and effort in the earth, and of laboring for corruptible possessions, which must pass away, is not fitting us by the exercise of our powers, to secure the eternal, immortal treasure. If men who claim to believe the truth were as eager candidates for those treasures that are enduring, and if the concentration of their God-given powers were employed in securing the imperishable treasure, what might not they become in the world? What light would be reflected from them! What blessings would be in their flashing the bright beams of light upon the pathway of others! Oh, how many there are who care only for earthly things, and strive only for perishable treas-

ures! All their powers are employed in securing earthly possessions, and time and talents, consequently, are spiritually dwarfed. God sets before man a heaven to gain, a crown to win, and immortal honors to possess. But the powers of his being have been perverted, his object has been changed, and he may be classed with those of whom Paul writes, "who mind earthly things." Body and soul are given to the securing of earthly treasures.

Satan carried Jesus to an exceedingly high mountain and presented before him all the glories of the world in a moment of time, and offered it all to him, if he would worship him. He met the stern rebuke of the world's Redeemer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here, then, is the object before us, to worship God, to serve God, and to glorify God. Satan finds those who will give themselves to his service to gain the treasures of the world. He absorbs the mind, and controls the powers so that the service which God demands is given to him. He gains from man all that he tried to secure from Christ. We often see men who stand high in positions of trust, as Christ's followers, but who have made shipwreck of faith. A temptation comes to them and they sacrifice principle and their religious advantages to secure a coveted earthly treasure. The bait of Satan is taken. Christ conquered, thus making it possible for man to conquer also; but man places himself under the leadership of the god of this world, and steps from beneath the banner of Jesus Christ into the ranks of the enemy. All his powers are devoted to gain, and he worships other gods before the Lord.

The worldly man is not content with a present sufficiency, or with even an abundance. He is always aiming to possess a larger stock, and turns every thought, every power, in this direction. Now he who is seeking for eternal riches should be striving for the heavenly treasure with far greater earnestness and perseverance, and with an intensity that is proportionate to the value of the object of which he is in pursuit. The worldly man is laboring for earthly, temporal things. He is laying up his treasure upon the earth, doing just that which Jesus has told him he must not do. The sincere Christian appreciates the warning given by Jesus, and is a doer of his word, thus laying up his treasure in heaven, just as the world's Redeemer has told him he should do. He views an eternity of bliss worth a life of persevering and untiring effort. He is not misdirecting his efforts. He is setting his affections upon things above, where Christ sitteth at the right hand of God. Transformed by grace, his life is hid with Christ in God. He has not lost by any means, the power of accumulation; but he employs his active energies in seeking for spiritual attainments; then all his intrusted talents will be appreciated as God's gifts to be employed to his glory. By him property will be prized, not hoarded, valued only inasmuch as it can be used to advance the truth, to work as Christ worked when he was upon the earth, to bless humanity. For this purpose he will use his powers, not to please or glorify self, but to strengthen every intrusted gift that he may do the highest service to God. Of him it can be said, "Not slothful in business; fervent in spirit; serving the Lord."

God does not condemn prudence and foresight in the use of the things of this life, but the fever-

ish care, the undue anxiety with respect to worldly things is not in accordance with his will. It will not do for us to float along with the current, we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given his own dear Son as a propitiation for our sins, that through him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to co-operate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps God has placed within his reach. He must pray, he must search the Scriptures, he must believe the word of God, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete his work without human agencies. Jesus has made the infinite sacrifice in our behalf, and he expects of his followers far more than they give him,—voluntary, zealous, disinterested co-operation. His bounty has brought the treasures of heaven within the reach of man, and God expects us to show our faith by our works. God is waiting, angels are watching, to see what the people to whom are committed the treasures of truth will do. They are God's workmen and his agents, and if those who are so highly favored with intrusted truths fail through love for earthly things to perform the part assigned them, it would have been better for them had they never been born. Not only will they lose heaven themselves, but, failing to act their part in the great plan of saving their fellow-men, they will scatter from Christ by thus neglecting to do their appointed work. Others will follow their example, and they will be cursed of God. There are many souls of all nations and tongues and peoples to be enlightened. Are the chosen, royal people of God paralyzed that they cannot see from the word of God their duty, and sense the weighty responsibility that rests upon them to be laborers together with God? "If any man will come after me, let him deny himself, and take up his cross and follow me," were the words that fell from the lips of the divine Teacher.

Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in his glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the word of God. In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to be a light to the world. God has done his part in the great work, and is waiting for the co-operation of his followers. The plan of salvation is fully developed. The blood of Jesus Christ is offered for the sins of the world, the word of God is speaking to man in counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation?—The people whom God has blessed with light and truth are to be the messengers of mercy. Their means are to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self-denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through his poverty might be made rich.

Divine and human agencies are combined in the work of saving souls. God has done his part, and Christian activity is needed now. God calls for this. He expects his people to bear a part in presenting the light of truth to all nations. Who

will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of himself? Have the treasures of his word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundred-fold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into co-operation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? God has honored them with the privilege of being co-laborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master.

All the enterprises in temporal, earthly things prosper in proportion to the wisdom, tact, and concentration of powers exercised in acquiring the desired object. Just so must it be in our Christian enterprises. We must work according to God's word. There must be wise planning. There must be selection of men and gifts appropriate for the various branches of the work. God's word must be our guide as to the conditions that are specified by which we may become laborers together with Christ. The desire to accumulate wealth is an original affection of our nature, implanted there by our Heavenly Father for noble ends. If you ask the capitalist who has directed all his energies to the one object of securing wealth, and who is persevering and industrious to add to his property, with what design he thus labors, he could not give you a reason for this, a definite purpose for which he is gaining earthly treasures and heaping up riches. He cannot define any great aim or purpose he has in view, or any new source of happiness he expects to attain. He goes on accumulating because he has turned all his abilities and all his powers in this direction. There is within the worldly man a craving for something that he does not have. He has, from force of habit, bent every thought, every purpose in the direction of making provision for the future, and as he grows older, he becomes more eager than ever to acquire all that it is possible to gain. It is natural that the covetous man should become more covetous as he draws near the time when he is losing hold upon all earthly things. All this energy, this perseverance, this determination, this industry after earthly power is the result of the perversion of his powers to a wrong object. Every faculty might have been cultivated to the highest possible elevation by exercise, for the heavenly, immortal life, and for the far more exceeding and eternal weight of glory. The customs and practices of the worldly man in his perseverance and his energies, and in availing himself of every opportunity to add to his store, should be a

lesson to those who claim to be children of God, seeking for glory, honor, and immortality. The children of the world are wiser in their generation than the children of the light, and herein is seen their wisdom. Their object is for earthly gain, and to this end they direct all their energies. Oh that this zeal would characterize the toiler for heavenly riches!

Basel Switzerland.

THE SEAL OF REV. 7 NOT THE HOLY SPIRIT.

BY ELD. O. A. JOHNSON.

WHEN it is shown that the Sabbath of the decalogue is the seal mentioned in the seventh chapter of Revelation, some try to set aside this truth by asserting that the New Testament teaches the Holy Spirit to be the seal, and usually quote the following passages to sustain their position: "Ye were sealed with that Holy Spirit of promise." (Eph. 1:13); "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." Chap. 4:30. Upon careful examination of the Scriptures it will be seen that the word "seal" has different meanings, and hence has various uses. But we want to determine whether or not the Holy Spirit is the seal spoken of in Revelation 7. Let us compare the sealing of the Holy Spirit with the sealing message of Revelation 7, and we shall readily see that they are two distinct seals:—

1. The seal of the Holy Spirit is in the heart. "Who hath sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22. The seal of Revelation 7 is placed "in the forehead" of his servants. Verse 3.

2. The Holy Spirit comes directly from the Father: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. The seal in Revelation 7 comes through an angel: "And I saw another angel ascending from the east, having the seal of God." Verse 2. Hence the Holy Spirit cannot be the seal under consideration.

3. When a man repents of all his sins, and turns to Christ for pardon, he receives the Holy Spirit as a seal, or token, of his acceptance with God. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. As soon as a man is converted, and becomes a servant of God, so soon he receives the Holy Spirit as a seal, or token, that he has become a child or a servant of God. But the sealing spoken of in Revelation 7 takes place after conversion, or after those converted have become servants of God; for we read: "Hurt not the earth, neither the sea, till we have sealed the servants of God in their foreheads." Verse 3. Since the sealing of the Holy Spirit takes place at conversion, or at the time when a person becomes a servant of God, and since the sealing of Revelation 7 takes place after a person has become a servant of God, this seal cannot be that of the Holy Spirit.

4. The seal of the Holy Spirit is the earnest, or pledge, of our inheritance; for we read: "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. But the seal of Revelation 7 is the Father's name; for do we not plainly read in Rev. 14:1, that the 144,000 had "his Father's name written in their foreheads?" Therefore the Holy Spirit cannot be the same as the seal of Revelation 7.

5. The Holy Spirit was given to the church to remain with it till the end of time. "And I will pray the Father, and he shall give you another Comforter [Holy Ghost], that he may abide with you forever." John 14:16. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. Thus

we see that the Holy Spirit was given to the church, and was to remain with the true people of God throughout the entire gospel dispensation, until the day of redemption. But the seal of Revelation 7 is brought to view at a special time, viz., between the opening of the sixth and seventh seals. See Rev. 6:12; 8:1. Therefore the seal of Revelation 7 cannot be identical with the Holy Spirit of promise.

6. Every truly converted person who has lived since the days of Christ, has received the Holy Spirit as a seal, or token, of his acceptance with God. Rom. 8:9; Eph. 4:30. In Revelation 7 we read of a special class or a limited number, who were sealed in their foreheads with the seal of God. But since there must have been many more than 144,000 since the days of Christ, who have lived and died as Christians, then the seal of Revelation 7 cannot be the same as the seal of the Holy Spirit of promise. Should any one insist that the former seal was the Holy Spirit, they would then be compelled to admit that there would be no more than 144,000 saved during the gospel dispensation; and this no one will be willing to acknowledge.

From the above it seems evident that the sealing of Revelation 7 cannot be synonymous with the sealing of the Holy Spirit, mentioned in the texts already quoted. May God give us hearts willing to accept and obey his word in all things, and may we be sealed in our hearts and in our foreheads for the kingdom of heaven.

THE RIGHT TONE.

BY ELD. M. G. HUFFMAN.

Not long ago, a small tract entitled "Decay of Conscience," by Pres. Chas. G. Finney, came into my possession. It contained, to my mind, some grand arguments in favor of God's law, and gave no uncertain sound. I will therefore present a portion of its contents to the readers of the REVIEW, trusting that they also may gain some new ideas from it, and be benefited thereby. Mr. F. begins his subject as follows:—

"I believe it is a fact generally admitted that there is much less conscience manifested now by men and women in nearly all the walks of life, than there was forty years ago. There is much complaint of this, and there seems to be little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask, Can no one be trusted? Now, what is the cause of this degeneracy? Doubtless, there are many causes that contribute more or less to it; but I am persuaded that the fault lies more in the ministry and public press than in any and all things else. . . . Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God.

"So far as my knowledge extends, there has been a great belittling and ignoring of the searching claims of God's law, as revealed in his word. This law is the only standard of true morality. 'By the law is the knowledge of sin.' The law is the quickener of the human conscience. Just in proportion as the spirituality of this law of God is kept out of view, will there be manifested a decay of conscience. This must be the inevitable result. Let ministers attempt to preach the gospel without thoroughly probing the conscience with the divine law, and this must result in at least a partial paralysis of the moral sense.

"The error that lies at the foundation of this decay of individual and public conscience, originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound, and insist upon obedience to, the moral law. . . . They seem to hold up a different standard from that which is inculcated in Christ's sermon on the mount, in which he expressly taught that there was no salvation without conformity to the rule of life therein expressed.

"True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an Antinomian gospel. The rule of life promulgated in the gospel is precisely that of the moral law. These four things are expressly affirmed of true faith—the faith of the gospel: 1. It establishes the law;

2. It works by love; 3. It purifies the heart; 4. It overcomes the world. These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would 'make void the law.' The true gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon."

It seems to me that Mr. Finney struck the keynote when he says that the great cause of this degeneracy of morality is largely due to the ministry and the public press. Some seem to think that if they could only escape the law, this would make them supremely happy. Now, it is universally acknowledged that there was perfect happiness in the Garden of Eden. But we must remember that there was not freedom from the law in Adam's beautiful home. When the Lord placed man there, he pointed out one tree, and said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

My dear readers, there is that within us which enables us to decide between right and wrong—that which we call "conscience." Now, law is addressed to the conscience. From the very beginning the Lord said to man, "Thou shalt not," making an appeal to his conscience, placing him under law. There is no happiness in trying to escape the law. Adam tried it, and instead of happiness he brought misery on himself and all mankind. And thus it is yet; as soon as we separate ourselves from the law made by the God of heaven, we place ourselves in a still unhappier condition. One may escape the consequence of these miseries for a time, yet sooner or later it must be endured. The moment we feel we have done wrong, that moment our conscience begins to take vengeance upon us. So, if we want to be happy in this world, and have eternal life hereafter, we must respect the command of the Almighty, "Thou shalt not." Though some may make void the law, and say that there is now no law, remember this theory will only beguile you to eternal death. Sin is the transgression of the law, and the wages of sin is death. The safest course is to be guided by "Thou shalt not."

Battle Creek, Mich.

THE SAME EXCUSE.

BY ELD. A. O. TAIT.

A CAUSE that cannot be supported by sound reason based upon incontrovertible evidence, is always advancing excuses for not changing to that for which the evidence is clear. When a subject, especially if it has a cross in it, is proved by the Bible to be absolutely correct, we are sure to hear a long list of excuses from the advocates of old-established errors. Particularly when we prove from the positive statements of God's word that the seventh day is the Sabbath, do we meet the heavy headed excuse that "some of the learned men would have found it out before this," if it is true that we should keep Saturday instead of Sunday.

This excuse is by no means a modern one. When Luther was raising his voice against the grossly iniquitous sale of indulgences by Tetzel and other dupes of the Roman Catholic religion, he was drawn into a debate with Dr. Eck. After Dr. Eck had vainly tried to meet the strong arguments that Luther drew from the Scriptures, he made use of the following language: "I am surprised at the humility and modesty with which the reverend doctor [Luther] undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs, until the advent of the reverend father."

This seems to be the continual song of a weak cause, and those who chant it would do well to consider which is the more ancient and of the greater authority, the word of God or that of men, no matter how aged, how wise, or how devout their pretensions. When we find anything plainly written in the Bible, it is no time then to stop to consider who has been, or who is or is not; practicing it. When God speaks, we should hasten to obey without considering either men's past or present actions. Men are not given us for guides. The word of God is.

THE GRAVE OF LONG AGO.

BY TORIA A. BUCK.

I CROSSED the stream, I climbed the hill;
The night drew slowly on;
The airs around were calm and still;
The day was almost done.
Low at my feet the village lay,
Its lights glanced to and fro,
And memory led me far away,
To the grave of Long Ago.

The spring-times bloom, the summers shine,
The wind of winter blows
Along my way, while peace divine
Within my spirit glows;
Its breath has fanned a sleeping flame,
To soft and radiant glow,
Amid the ashes of that name—
The grave of Long Ago.

I mind me of a brother brave
Who died on tented field;
He sleeps within his soldier-grave
Upon his warrior-shield.
He saw the plumes of battle hide
The cannon's fiery glow,
Till pine and palm waved side by side,
By the grave of Long Ago.

O auld lang syne! dear auld lang syne!
Along thy shining track,
I glance with prayer and love divine,
Yet would not call thee back;
Thou'rt buried with my early dreams,
The sweetest known below,
And sunlight gleams, and starlight beams,
On the grave of Long Ago.

Oh, bright the orient sunbeams play
In that fair land of flowers,
With joys that never pass away,
Through glory's golden hours!
Though dark the days that meet me here,
Where shadows come and go,
I still look back, with smile and tear,
To the grave of Long Ago.

A joy no earthly pleasure gives
Is in that shining land:
I know that my Redeemer lives,
I feel his guiding hand;
The star of faith shines brighter yet,
And bright the breezes blow,
Where burning tears no more shall wet
The grave of Long Ago.

East Randolph, N. Y.

"CAN SPIRITUALISM SPIRITUALIZE?"

BY N. J. BOWERS.

MRS. ELIZABETH STUART PHELPS, in the *Chicago Inter Ocean* of Jan. 11, 1887, has a two-column article with the above caption. It contributes its share to the great stream of popular favor flowing in behalf of the great Satanic delusion. The tone of the thesis shows with no faint glimmer, the tendency of modern "thought" thereupon in the church.

While this gifted writer is not fully convinced of the usual Spiritualistic evidences put forth, she yet finds much in them worthy of serious attention. She says, "The personal presence of a dead friend with the bereaved is a glorious possibility." Then what a "glorious" thing it will be to her when Spiritism triumphantly demonstrates the "possibility" beyond a doubt; when Satan will be able to bring up in the presence of "the bereaved," "a dead friend." All doubt will then vanish, and the mad and dazzled world will rush on to do the Archdeceiver's bidding.

Again she says, "It seems to me that honest and intelligent Spiritualists do not clearly understand how glad the rest of the world would be to believe in their doctrine, if it could, or will be when it can." We are of the opinion that Spiritualists are pretty well aware of how glad "the rest of the world" is to believe their doctrine. They can see this willingness becoming more and more apparent every year. The "doctrine" the world is so glad to receive, is that of the immortality of the soul, which the gifted author of "Gates Ajar" herself so fondly loves, and with every additional demonstration (?) there is additional gladness. The world, both in the church and out, will not have to wait long, nor go far.

Babylon is fast filling up with the unclean birds of modern Spiritism. They are fast flocking to "the great city," and find a hearty welcome. They find a congenial home in both pulpit and pew. "New theology" and "National Reform" and "the true religion of humanity" will ere long coalesce, and the unholy triumvirate will sweep all be-

fore it save those who make the Lord of hosts their hope.

Once more we quote, "In this web of mystery and folly [the doings of the dark circle] somewhere runs the golden thread of truth, which is worth having, whenever we can take it by the pattern end." What "the golden thread of truth" in this connection is, we may easily surmise. It is the immortality of the soul and the related conscious state of the dead. This is, indeed, "worth having." These are the soul and spirit, pillar, post, and foundation of Spiritism, and our respected believer in "the golden thread" finds it in the "mystery and folly" of the modern *seance*, and among the men and women operatives of it whose characters will often scarce bear the touch of light.

Rather bad company, we should say, for the "golden thread" to be found among. We are inclined to think that the "folly" of believing at all in the "golden thread," is as great as the "folly" that is connected with the mystery that forms the "web" through which she and others see the thread running. The "pattern end" of it is not hard to grasp. It reaches way back in Eden, and its author displayed it to the mother of the race when he said, "Ye shall not surely die." Gen. 3:4. Would that all her daughters would refuse to hear the echoes of that voice.

Lastly she remarks, "It is one of the complaints of Spiritualism that large numbers of Spiritualists do not acknowledge themselves as such. Why not? Make it respectable to be a Spiritualist, and you will have no skulkers." The time is rapidly approaching when it will not be thought "respectable" to be found skulking in this matter. The timid and cautious will throw off all doubt and hesitation, and show themselves fully, and proclaim their sympathy and faith. They will be compelled to do so. The delusion will be so strong upon the world, that there will be no other course; for "spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world." Rev. 16:14.

"Bring your bright hopes to the house of God, and the hour of prayer." Yes, indeed; come into the church and meet us there. Get into the pulpit and feed our souls with your message. Tell us what the voices say within the "gates ajar." Display to us "the golden thread of truth," and let us feast our eyes upon its luster. Demonstrate before "respectable" people in "respectable" places (even in the house of God and at the hour of prayer), and by "respectable" methods that the soul is immortal, and we will take you to our bosoms. "Give us something that scholars and devout women can take hold of." "Give us the proofs. Never were we more ready to receive them, never had you such an advantage at which to offer them." No, indeed! You stand ready "to take hold of" what Satan shall present to you, "scholars and devout women." Here is a great "advantage," truly, and it will be fully used.

Let us, dear reader, build on the word of the living God. Take your Bible and see if you can once read of the "immortal spirit," or of the "never-dying soul," or that the soul or spirit returns to earth to bring messages to the living. I tell you beforehand that you will find no such thing; but search and see. You will find that Spiritism, however, is of Satan, by birth, education, and intent. This may sound like a harsh saying, but I declare to you it is the truth, and may the Lord help you to see it!

TWO "WHYS."

BY WM. BRICKEY.

1. WHY I rest on Saturday, the seventh day. (1.) I have the example of God himself: "And God did rest the seventh day from all his works." Heb. 4:4; see also Gen. 2:2; Ex. 20:11; (2.) I have the example of Christ (Luke 4:16) and all the inspired writers from Genesis to Revelation; (3.) I have the plain and positive command of God (Ex. 20:10), reiterated by Christ. Luke 16:17; Matt. 19:17; 5:19. The "whosoever" of the last-mentioned text is so sweeping in its application that it embraces the whole world, as does also Rev. 22:17. Will God condemn me for doing what he has done, and has never forbidden me to do? Will he condemn me for doing what he has

positively commanded me to do, and what Christ has reiterated, knowing that I have his own example and that of Christ and all the inspired men of all ages? In the Judgment, will he condemn the Jews for breaking this commandment, and condemn me for keeping it, when we are all judged by the same law? Rom. 2:11-16.

2. Why I work on Sunday, the first day. (1.) It is not forbidden in God's word from Genesis to Revelation, and God's word thoroughly furnishes us unto every good work (2 Tim. 3:16, 17); and Paul tells the elders of the church at Ephesus that he had kept back nothing that was profitable unto them. Acts. 20:20. Now if it was a good work and profitable to rest on Sunday, the Bible would tell us so; (2.) We have the example of God himself (Gen. 1:1-5; Ex. 20:11), and that of Christ and Moses and all inspired men; yet, even Abraham's seed received the promise of the Messiah because Abraham kept the commandments (Gen. 26:4, 5); and if we are children of Abraham, we will "do the works of Abraham" (John 8:39); (3.) I have the positive command of God. Ex. 20:9. I repeat the question, Will God condemn us for doing what he has commanded?—Nay verily.

Dassel, Minn.

PROVING ERROR BY ERROR.

BY J. E. CALDWELL.

It is said that if one tells a lie, a dozen more must be told to support it, and these in the end lead to their own exposure. Just so would it seem that God has disposed the doctrinal truths of his word. If violence is done to one truth, violence must also be done to many others in order to justify the first. The following well illustrates the above-mentioned principle: Among leading thinkers who oppose the true Sabbath, the effort to show a "thus saith the Lord" for the change from the seventh to the first day Sabbath is abandoned, as well it might be. But what do they offer in its stead? How do they justify themselves in the change? There is a great lack of unanimity among them on the subject, but among the excuses heard from them are these: "We make the change from the seventh to the first day Sabbath for expediency's sake;" "It is especially fitting that the resurrection from the grave of our Saviour should be commemorated by a weekly rest," etc.

But one of the most specious arguments used by this class was stated to me by a highly intellectual and apparently honest minister of an orthodox church, as follows: "The highest possible service that can be rendered by the creature to the Creator, or by the saved to his Saviour, springs from love." With this we find no fault. "A self-suggested offering or sacrifice (free-will offering), prompted by love, is an infinitely higher service than the same offering, or sacrifice, rendered in compliance with a demand or a commandment." This sounds well, indeed! Man is going to surprise his Creator by being better than the law demands! But let us look at his application: "Hence it is that the entire system of government of the Old Testament, with its laws, ceremonial and general, having been [not exactly abrogated, but] fulfilled, or rendered inoperative by the death of the Saviour and the ushering in of the new dispensation, *Christendom unites in rendering to Christ a free-will offering of the seventh part of time*, in commemoration of his resurrection from the tomb on the first day of the week." When cross-questioned, this same brother stated that all Old Testament laws are void since the time of Christ, and that the Christian Sabbath itself is not obligatory upon any from a scriptural stand-point.

But this same man is a zealous advocate of Sunday laws and their enforcement. Here is where the absurdity of his position is seen. The idea that the direct command of God should be ignored by Christendom, and unwilling men be compelled by secular law to render a *free-will offering* to God of the seventh part of time, as the above class of religionists seek to have brought about, is too absurd to demand a reply. A man compelled to give a free will offering, indeed! Let religionists give as many free-will offerings of *their own* time as may please them, but let no man or set of men give a free-will offering of that which belongs to another, whether it be time, or money, or means of any sort.

In reply to the statement, that a sacrifice rendered as a free-will offering is a higher service than when the same sacrifice is made in obedience to a command from God, we might add that it is not true if the free-will offering in question is in the least degree at variance with the expressed will of God. In proof of this we find that the Lord pronounced a curse upon Saul through Samuel for his purposing to make an offering of the fat oxen and sheep taken from the Amalekites, when God had told him to totally destroy them; adding the question, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?" 1 Sam. 15:22.

But if the free-will offering is not at variance with the expressed will of God, can a man give, or withhold, and be equally guiltless in either case, as the above quotation from the minister implies?—I think not. In Malachi 3:8 the people are accused of sin in that they have robbed God of tithes and offerings. Then very plainly we see that one sins in withholding free-will offerings, and the amount to be given is limited by one's ability. See Acts 11:29. Hence, if God demand the seventh part of time (and there is abundant evidence that he does, and that he has designated which seventh he requires), men sin in withholding it. If he does not demand it, he will not accept it as an offering from any one. In Ex. 20:10 the Lord claims one seventh of each week, *i. e.*, the seventh day, as his own. How, then, can any one render to him a free-will offering of that which is his already?

Minter, Wash. Ter.

OUR COUNTRY.

BY JOSEPH CLARKE.

AFTER the waters receded from the earth subsequent to the deluge, this vast continent was hidden from the civilized world until about four centuries ago, when Columbus, directed by a wise Providence, set sail on his voyage of discovery. The time had come to break the long silence of ages, which had wrapped in gloom and mystery and solitude half a sphere, and now the astonished world were wild with joy and surprise, as if a world were born in a day.

For nearly forty centuries this continent, with its adjacent oceans and islands, was kept separate and unknown, until the dark night of error, heathenism, and tyranny had passed, and the clouds of ignorance and bigotry were breaking away from the political sky of the Old World. At just the most favorable time for liberty and religious tolerance to assert their claims, America was discovered; and here a kind, beneficent, and wise Providence seemed to say, "Let civil liberty and religious tolerance have ample area and full scope for just trial before tyrants and cruel inquisitors, who have imagined in their hearts that the human race were created for their especial benefit, profit, or pleasure."

In vain did popes and kings, with empty forms and pompous display, take possession of these vast domains. In vain did they, with lavish outlay of means, seek to build up kingdoms and empires on these favored shores. God had other designs for the newly-found continent; these limitless lands, and stores of wealth hidden from the cupidity of selfish adventure, waited impatiently for the time when wisdom and knowledge should be the stability of governments, and the force of despotism should be past.

Reader, would you learn why it was that God held his hand over this continent so long, and hid it from the Old World? why it was that these lakes and rivers and mountains and plains lay all desolate for nearly forty centuries? why it happened, that this country was brought to light just at the time it arose to the notice of the Old World? I will inform you how you can untie this Gordian knot without cutting it; how you can unravel this mystery without irreverence. Send to the REVIEW AND HERALD Office and get a little one-dollar book, called "The Marvel of Nations," and peruse it with care.

—An every-day religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a church and the power of the gospel.

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.

"GOD'S WAY."

God's way is right.
It matters not though dark clouds roll,
And storms of sorrow flood the soul;
God's way is right,
It leads to light.

God's way is peace.
Temptations stand, strong foes abound,
And Satan's snares are all around;
God's way is peace.
He gives release.

God's way is best.
Our hands hang down, our hearts grow weak,
Earth gives us not the help we seek;
God's way is best,
It leads to rest.

God's way is strength.
Although this life seems hedged about
By bulwarks strong of fear and doubt;
God's way is strength,
And heaven at length.

God's way is love.
What though our hearts be emptied here
Of all this earth-life holds most dear;
God's work is love,
It leads above.

God's way is just.
Although our flesh will oft rebel,
The spirit cries, "He doeth well."
God's work is just,
In him we trust.

—Marian A. Murphy.

"IS FATHER GOING?"

"Is father going?" It was a sweet, childish voice that asked the question. Little Willie stood at his mother's knee, looking earnestly in her face, as he waited her reply. He had been in the street, and with his young companions had been reading some wonderful hand-bills of a circus which was to come to town the next week. The little boys had a great deal to say as they looked at the attractive advertisement. To their little minds it opened like visions of fairy land a paradise of wonder, which every one must be anxious to see.

"I shall go, Willie, shan't you?" said little Johnny, stuffing his fat hands in his pockets.

"Oh, yes, Willie," said another, "your father will go, and take you along; he always goes to circuses."

"I shall go anyway," said another, "I've got four shillings all my own to spend as I choose, and I shall choose to spend it going to see the show."

"We shall all go, of course," said a stout little man. "If father won't let me go, I shall run away, and crawl under the tent."

Willie pondered the matter in his mind on his way home, and after telling the wonderful story to his mother, he asked, "Is father going?"

The mother hardly knew how to answer the little fellow. Her husband was an easy, self-indulgent man, who hardly ever denied himself the pleasure of attending a circus, or any other entertainment that came in his way.

"Mother will not go, dear, and she don't want her little boy to go," she said. "When you are a little older you will understand why. Don't you believe that mother knows best?"

"All the boys are going, mother, and they said they knew that father would take me, for he always goes to all the circuses."

She tried to divert her little son with a promise of a fine drive in the park, and the matter dropped for the time, and we never heard how it ended.

But as we recalled this little dialogue afterwards, the first words of the boy rang in our ears, "Is father going?" and we began to think how often fathers inadvertently take steps which make an unfavorable impression upon their children. They do not realize the responsibility of their example. "The mother must do what is right in these respects for the little ones," they say; "I can do and go as I please. It can do no harm while they are so young."

"Is father going?"—Yes, he has gone to the circus with a company of friends. He laughs at the clowns and applauds the horses and their tinsel riders, and comes back to his quiet home, and never thinks he has done anything wrong.

"Is father going?"—Yes, he has just passed me, arm in arm with a gay young fellow. He has gone into the saloon, or to the hotel, just to take a drink. It can't hurt him.

"Is father going?"—Yes, I saw him enter the billiard-room a while ago, just to pass a pleasant hour. They have good cigars there, and the bets are only for the game and drinks all around.

Alas! the father does not realize that his children are daily asking this question to themselves, and reasoning over and over in their own mind, "Can it be wrong if father is going?"

Oh if fathers would always, by example as well as by word, do all they can for the moral training of their children, there would be fewer miserable-looking boys around the streets! Mother may do all she can to train the children in the right way, but the culpable heedlessness, and weak self-indulgence of a father, will counteract a great deal of good, and the question asked over and over again by the little ones, "Is father going?" will be a constant stumbling-block in their right advancement.—*Advocate and Guardian.*

THE FRAGRANCE OF A HOLY LIFE.

"AND as she trod her path aright,
Power from her very garments stole;
For such is the mysterious might
God grants the upright soul."

We were talking, my friend and I, of experimental religion, and of the power one living example has to do good. Said she, "Before I was married, I spent a summer with a near relative of my father, in the State of New York. I had never been familiar with Aunt W——, as we called her, her family living at such a distance from ours; but I had heard of her as an excellent Christian. I was a church member at that time, but my religion was of a very commonplace character, greatly wanting in depth and clearness.

"Aunt W——'s home was one of the most delightful I ever saw—a perfect paradise it seemed to me. She had wealth and leisure at command, and she was in herself a very attractive person; and then she used these opportunities and advantages for everybody's comfort and well-being. I took much interest, from the first of my acquaintance, in observing my aunt's religious life; but there were some things whose meaning I did not at that time well comprehend. She seemed in several respects quite aside from any I had ever known; in truth, I did not, until some years after, appreciate the fullness and richness of her life, that which I now know to have been the result of a daily walk with God.

"She was very 'spiritual,'—that is the word one might apply to her in its best Christian sense,—very sweet, quiet, and blameless in all her ways. We would frequently notice that she was absent from the family rooms, and when she had joined us again, it was often with a changed and holy countenance, as though she had been in communion that we knew not of. Sometimes her face shone with a sweet, spiritual look, that reminded me of the description given of Moses, when he came down from the holy mount.

"I have said she was very quiet in her ways; but she had a wonderful amount of influence in her household. That very quietness was controlling. Her sons were thrifty business men, but not in profession or character religious. She did not appear to be always talking to them upon points of religion or duty, but a word, a wish, from mother, seemed to be the strongest influence in the world over their manhood. I remember one Sabbath morning, they came in eager haste to say that the workmen must be called, and that they themselves should go into the field, for a storm was coming, and there was a large quantity of grass mown and dried, which would be exposed to the rain. 'If it is Sabbath,' said they, 'so much must not be wasted. That hay must be secured.'

"The men were preparing to go out for the teams, when Aunt W—— spoke, in her calm, quiet manner, 'I think, my sons, we will not work on God's holy day; we will go to his house, as usual. I can trust God for the hay, and for all else we have.' Very little more was said, but there was no gathering into barns on that Sabbath day.

"My aunt was always interested in whatever concerned those around her. If she did not participate, she looked kindly on the employments

and pleasures of the young people in her family. Her conversation was always very pure in tone and character, and when the theme was not in direct connection with religion, there was a religiousness, a piety, in all she said, which had the same effect. At this time, so long since, I do not so well remember what her words were, as I do the impression her conversations made upon me; and I look back upon that summer spent in the atmosphere of one pure, godly life, as one of the choicest seasons I ever knew. I did not appreciate it then, did not know my privilege when it might have helped my failings and my needs most; but many times, during the thirty years between that summer and this, have I gone back in thought to the saintly, heaven-beaming face, and Christian deportment of Aunt W——, and felt restrained, reproofed, and drawn toward such a life as hers.

"Oh," said my friend, "there is nothing like the living example of true piety, to take hold of one's life! Why, the memory of Aunt W—— influences me even now. She is not silent, though she is dead. But if the impression is so strong upon one who was only a sojourner in her house, what must the fragrance of that life be to those who drew their breath from hers! It was not so much any particular thing she said or did, that made her strength, but it was the purity and consistency of her most ordinary sayings and doings, that set her above us all. It was a power, then, to all who came near her, and it must be like a power still to those who hold most closely the blessed recollection."

My friend was right; there is nothing like a good life, even a simple, undemonstrative one, to influence on the side of right. It is the true missionary work of every soul that, touched by the spirit and love of Christ, would labor for him. It is work for God within the grasp of every believer, however weak or ignorant or frail, and such work as cannot fail to bring forth fruit to the glory and praise of the Redeemer. There is power in preaching and in teaching, there is much in talking and writing—all true and proper instruments for converting and keeping souls; but there is no might like that of a living example, a consistent daily walk in little things and common places.

We are not always aware of what we are doing for good or ill, in all our comings and goings. Very little, it is likely, did Mrs. W—— suspect how her deportment, and especially the heaven-light of her countenance, as she came from her devotional closet, was impressing itself upon a soul, to be thought over, referred to, and treasured through the many years of that other life. Even in my friend's recital, I feel an influence from her life, a desire to be in my own like hers in purity and sweetness and quietness. I thank my Father in heaven for that one life which, so far off, has thus shed its holy fragrance upon mine.—*Selected.*

RULING WITH DILIGENCE.

"I USED to wonder," said old Aunt Halibone, "what the apostle meant by the injunction to rule with diligence. Why did he not say rule with wisdom, with firmness, with justness? But diligence—it seemed as if he had mistaken his word. I am now eighty years old," continued the old lady, "and it is only this summer that I have discovered how apt that apostolic expression about ruling with diligence, is.

"I have been visiting two dear nieces, sweet, lovely young women, both of them, living far apart, and in circumstances also very far apart. They have the same theory of family government, but Lilian, busy, oppressed with household cares, often without servants, issued her commands, and that is too often the end of it. 'Roy,' I would hear her say to her seven-year-old boy, 'get down off that lattice, and don't let me see you on it again.' Roy, to my surprise, would not stir, and his mother would hurry away to the kitchen, diligent to see that dinner was cooked, diligent to have her house in order, but not diligent in ruling the little wills under her guidance. I found many excuses for poor over-worked Lilian, but I did not enjoy my visit to Riverside, nor the acquaintance of my handsome, smart, disobedient great-nephews.

"I went from her home to Grace's. There were many drawbacks to my enjoyment there; to a plain, countrified old woman like myself, the pomp and ceremony and parade of fashionable life are a great trial; but one thing rested me and made my

stay a pleasant one,—five perfectly obedient children; consequently five sweet, interesting, happy, loving, and lovable children.

"And the secret of it was just diligence. Grace had more leisure than her sister, I grant you, but she used it for the very most important of all mother purposes, namely, ruling her children. Quietly, affectionately, without brawling, nagging, or threatening, she gave her gentle commands, and then attended to having them obeyed.

"Little chicks," I heard her ask, raising her finger playfully, "who tore up all that paper under my library window?"

"I 'spect I did," answered Gerty, the youngest, a mere baby, three years old, perhaps.

"Well, then, lady-bird, trot off and pick it all up."

"Just then company, the inevitable company, was ushered in, and I could but smile to see baby Gertrude's quickness to take advantage of this fact. Mother would forget about the paper, she thought. I thought so, too. But we were both mistaken. The littered paper was too small a matter to have stayed in the mother's occupied mind, but her child's obedience was above all other considerations.

"Not hearing the little footsteps going in the direction of obedience, my niece got up, with a brief, graceful apology, and left the parlor. Her eyes were stern now, and her voice, though low, was no longer tender. A look, a tone, quickly admonished the little delinquent, and the mother stood gravely by till the last scrap had been picked up. I think Gerty will go at the first bidding next time, but oh, a mother needs every day and hour to rule with diligence!"—*E. P. Allen, in Illustrated Christian Weekly.*

ONLY.

ONLY one drop of water at a time, that had found its way from the mighty ocean through the dike, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what terrible results might have followed? The dam might have been undermined, the district laid under water, and many precious lives lost.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered by its gentle touch!

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it.

Only a smile! But it cheered a broken heart and kindled a ray of hope.

Only a word! But it carried the poisonous breath of slander, assailing the character. Oh how it pierced the lonely heart!

Only one glass! And how many have filled a drunkard's grave through its influence! How many homes made desolate, how many bright anticipations of a glad and happy future blighted by its influence!

Only a mound in the quiet church-yard, and yet it speaks volumes to the stricken ones. Some home has lost a light; some home circle has a vacant chair! Only a child, perhaps; yet "of such is the kingdom of heaven."

Only a cup of cold water given in the name of a disciple; but it is not forgotten. Then toil on, Christian; yours is a glorious work. Hope on ever, for yours is a bright reward. Only one soul snatched from the ways of sin and degradation through your feeble efforts, coupled with the grace of God, will add lustre to your crown of glory.

Only a life-time!—A short day in which to prepare for death! Let us, then, gird on the armor anew, and press forward in the hope of a brighter hereafter, using the weapons of prayer, lest we enter into temptation and lose the rich reward.

"Who hath despised the day of small things?" "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—*Sel.*

—The Bible is not only the oldest, but the best book in the world. The matter, the end, the harmony, the success of the Scriptures, together with their wonderful preservation, character of the writers, and accomplishment of their predictions, should convince us of their divine authority.—*J. Markwood.*

Our Tract Societies.

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

SHE HATH DONE WHAT SHE COULD.

"She hath done what she could!" Oh how sweet
Did those words of encouragement prove
To that meek one who knelt at His feet,
And gratefully poured forth her love!

"She hath done what she could!" Yes, the proud
Might scornfully say what they thought;
But the Saviour reproved them aloud,
And smiled on the offering she brought.

"She hath done what she could!" Can this be
Applied to my labors of love?
Would the Saviour say thus unto me,
If he spoke from his bright throne above?

"She hath done what she could!" Ah, with shame
I remember how little I've tried
To spread the sweet sound of his name,
Who freely for sinners hath died.

"She hath done what she could!" Let me now
Redeem the bright hours which are flown;
May the talent, Lord, thou dost bestow,
Be spent in thy service alone.

"She hath done what she could!" Shall I fear
If the world its reproaches begin?
No! its censures I gladly will bear,
If thy smile and approval I win.

—*Sel.*

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	305
" reports returned.....	125
" members added.....	9
" " dismissed.....	5
" letters written.....	199
" " received.....	51
" missionary visits.....	414
" Bible readings held.....	213
" attendance at readings (average).....	69
" subscriptions to periodicals.....	36
" pp. books and tracts distributed.....	80,187
" periodicals distributed.....	3,159
Cash received on sales, \$69; on tract fund, \$196.67; on periodical fund, \$81.58; on other funds, \$315.97.	
The societies at East Richfield, Troy, South Hero, and Cabot failed to report.	
LIZZIE A. STONE, Sec.	

MISSOURI TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	285
" reports returned.....	83
" members added.....	3
" " dismissed.....	2
" missionary visits.....	452
" letters written.....	144
" new subscriptions obtained.....	12
" Bible readings held.....	31
" pp. tracts and pamphlets distributed.....	42,815
" periodicals distributed.....	1,202
Cash received on membership and donations, \$32.31; on sales, \$800.27; on periodicals, \$115.81; on twenty-thousand-dollar fund, \$166.04; on Australian mission, \$28.00.	
Districts Nos. 1 and 7 and the society at Sedalla failed to report.	

Report for Quarter Ending Dec. 21, 1886.

No. of members.....	307
" reports returned.....	154
" members added.....	6
" " dismissed.....	2
" missionary visits.....	591
" letters written.....	140
" Signs taken in clubs.....	17
" new subscriptions obtained.....	120
" Bible readings held.....	47
" pp. tracts and pamphlets distributed.....	93,615
" periodicals distributed.....	2,315
Cash received on membership and donations, \$59.04; on sales, \$354.83; on periodicals, \$143.55; on fifteen-thousand-dollar fund, \$207.25; on twenty-thousand-dollar fund, \$150; on reserve fund, \$5; on South Lancaster Academy, \$5; on Christmas offerings, \$406.48; on South African mission, \$19.67.	
CLARA E. LOW, Sec.	

FROM WASHINGTON, D. C., TO GEORGETOWN, BRITISH GUIANA.

JAN. 12, we completed our arrangements for our proposed trip to South America and the West Indies. We bade farewell to those dear to us by the ties of nature, and left our native land for the first time, to engage in labor for the cause of present truth. We arrived at Washington, D. C., Friday, where we remained over the Sabbath, and preached two discourses. The Lord came near while we spoke on the subject of faith in God's

work, and especially in the power of the plain word to reach the hearts of the people. This mission seems to be doing good work in gathering souls. The city is one of interest, and from this place we think the truth will ere long be brought in a prominent manner before the nation.

Sunday we left for New York. There we were received with kindness by the mission workers of Brooklyn. We attended the public service of the mission Sunday night, when a goodly number assembled to hear Eld. Robinson speak on the subject of the Judgment. Monday and Tuesday we received our freight and secured tickets, and boarded the British steamship *Barracouta* at 4 P. M., Jan. 18. Bro. Geo. A. King joined me Tuesday. Had it not been for the assistance of Bro. Robinson, I hardly know how we would have found all the places we were compelled to visit. By perseverance he had secured a reduction on our tickets which was utterly refused at first, there being no competition in lines. At 5 P. M. the cannon fired the signal of departure, and we knew we were soon to experience the realities of an ocean voyage. As soon as we were fairly out at sea, a strong wind sprung up, and on deck the next morning the mercury registered 20 degrees below zero. For forty-eight hours the storm continued with unabated force. Our baggage played lively antics in our room, but we were not in a condition to feel interested in the matter, so we paid no attention. The third day was calm, and we had reached a warmer climate, so we came out on deck and felt better. The remaining part of the voyage was very rough and unpleasant. One of the sailors fell overboard, and despite all efforts to save him, he sank beneath the waves. The evening of the sixth day we came in sight of land, which we found to be the island of St. Croix, where we were to unload part of our cargo. This is a Danish island, with a population of about 17,000, of whom 2,000 are white, 5,000 black, and 10,000 mixed. We visited the schools, which are conducted by missions. The religion is Church of England, Roman Catholic, and Moravian.

Our next stop was at the island of St. Kitts, otherwise known as St. Christopher. This is a British island, and has a population of nearly 80,000. The proportion of different races we found to be about the same in all the islands we visited. The town at which we landed has about 13,000 inhabitants. The city park was a place of interest to us, as we looked at the tropical trees and flowers for which we were to exchange the vegetation of Northern latitudes. By this time we were glad to change our winter underwear for a lighter kind, and wear straw hats in the place of wool. The next day we stopped at Martinique, an island belonging to the French, landing at the city of St. Pierre. We spent several hours ashore, but failed to find a person with whom we could converse; so being unable to labor in the cause, we spent the day in sight-seeing. This city of 25,000 people is built in the side of a high mountain, on the top of which is a monument in honor of Napoleon's wife, this being the place where she lived and was married. Along the terraced roads which traverse the mountain side are houses built for the image of the virgin Mary. We could see the people as they passed, recognize all these places in their form of worship, and our minds were carried back by the sight to Paul's experience in Athens, when he found the whole city given over to idolatry.

All these islands are the result of volcanic action, and some of them still give evidence of recent activity in the forces which gave rise to their present appearance. Several have hot springs at the top. The island of Barbadoes was our last stop before reaching our destination. This island contains 180,000 inhabitants, 156,000 of whom are church members. As to their Christianity I will not say, but I fear it would be questioned if our readers were to see and learn of many of their customs. We called on the Methodist minister of the town, who treated us very kindly. He is a man of ability. We hope to stop again at this place sometime on our return. At all places where we landed in these islands, we were met by the health officer bearing a yellow flag, sent to learn if all on board were well. Yellow fever being quite common in this neighborhood, vessels are guarded very carefully, and no vessel is allowed to unload that has visited Jamaica, as there is an epidemic of small-pox prevailing at that place.

Forty hours after leaving Barbadoes, we landed at Georgetown, British Guiana, S. A., after a journey of twelve and a half days from New York. I can only say we are grateful to God for his care, and thankful we are at our destination, for the present at least. In reference to this place, and other points of interest, we shall speak more fully hereafter.

G. G. RUPERT.

Special Attention.

A LIVING WITNESS OF THE DARK DAY.

THE Ogden (Iowa) Reporter of Jan. 20, 1887, contains the following sketch of a person now living who was old enough on the notable "Dark Day" of May 19, 1780 to remember the particulars of that occasion:—

"One of the oldest known persons in the world is Aunt Millie Denton, now a resident of Kansas City, Mo. She was born a slave, near the village of Colshon, on the western shores of Maryland, and when but three years old was taken to what was then called 'The territory south of the Ohio River.' Ninety years ago, when the State of Tennessee was admitted into the Union, she was an inhabitant of that State, and had at that time a large family of children, none of whom are living at the present time, and but one grandchild, Lizzie Corporal, forty years of age, with whom she now lives. She then belonged to the Denton family, members of which figured largely in the political affairs of Tennessee in its early history, and from whom she derives her name. The Denton family removed with slaves to Arkansas fifty years before it became a State. There the family separated, and a number of years later she lost her husband, and with the remnant of the family found her way north to Springfield, Mo. Here they accumulated some property, which, it seems, was in possession of the Hon. John S. Phelps, late Governor and Congressman of Missouri; and here the light of freedom first dawned upon the remaining members of the family, consisting of the subject of this sketch and an only son who died several years ago. Although slaves, they virtually were free several years before, as they were both unable to work. 'Aunt Millie' can now walk a mile each day if necessary. The 'Dark Day,' which occurred the 19th day of May, 1780, when New England was engulfed in darkness and gloom for a space of thirty hours, when the birds sang their evening songs, and fowls of all kinds retired to roost, when the cows came in from the range, and the church bells tolled for the last roll-call, and prayers went up to God from the Alleghany Mountains to the river St. Lawrence, and not an infidel could be found in all the land, this day of remarkable occurrences she remembers with great distinctness. She was then a bright, rugged, barefooted girl on a Tennessee plantation."

THE "AMERICAN SENTINEL" AND "MARVEL OF NATIONS" CANVASS.

By the advice of the Indiana Conference, Eld. A. W. Bartlett began canvassing in the capitol about three weeks ago. He first visited the governor, who gave him his order for the *Sentinel*, and stated that he had been visited by members of the National Reform party who had requested his influence in their behalf. He was glad to get something that would inform him more fully in regard to the real designs of this party. He advised Eld. Bartlett to canvass the Senate first, and then the House of Representatives. He found three of the five supreme judges, and obtained their orders. Twenty-five of the fifty senators ordered the "Marvel of Nations" and the *Sentinel*. The same was true of the House of Representatives. He secured the order of the president of the Senate and of the speaker of the House. He told them the nature of the book, by whom it is published, and its design. The higher officers, as a rule, were informed in regard to the movements of the Reform party, but many, especially of the House of Representatives, knew very little concerning it, and were in a con-

dition to have been greatly imposed upon by this crafty movement.

It is very clearly our duty to inform the men who make our laws and sit as judges in our courts, in regard to the hidden wickedness of this vampire of our liberties. Nearly every officer, except the clerical officials, was in favor of liberty. Forty-five of the fifty senators promised to stand by the law as it now exists in our statute, giving liberty of conscience to those who keep the seventh day, and the legal right to labor on Sunday. About the same proportion of the lower House did the same.

Nearly all were very kind to Bro. Bartlett, and treated him with much respect. Seventy-one books were delivered in connection with the *American Sentinel*, in one day in the State house. Only one refused to take the book who had ordered it. Several were out on committee work in various parts of the State, who will yet take their books. About eighty, in all, were sold in the building. Several were found who expressed much interest in the seventh-day Sabbath. One senator has almost decided to keep it. Several reporters became interested, and promised to report the matter favorably in the city papers. One senator suggested that it would be much more in harmony with the spirit of Christianity to put God and Christ in the hearts of the people than in the Constitution of the country. It is evident that the highest officials in each State should be canvassed at the earliest possible opportunity; also a personal canvass of all the lawyers and judges throughout the country should be made, even if it requires our leading ministers to present the subject to them.

The work may be greatly facilitated by informing the leading men of the country of our real designs and of their danger. A large amount of patriotism and love for liberty prevails in the hearts of those who are not creed-bound. There is not a ray of hope left us from the ministry and priesthood of this country. Should the clergy succeed in capturing the offices, or in putting in a majority in Congress or in the legislative bodies of the country, of those pledged to them, then our liberties would be gone, and Rome would rule. It lies within our reach now to do much toward having liberties granted us in this closing work. Just now there is a rift in the clouds, which should cause us to work with greater diligence, for soon the night will come, when no man can work. Let none withhold their influence and means from God's cause now while we yet have the opportunity to spread the light of truth. Let us be faithful.

WM. COVERT.

EX-MINISTER WALLACE ON "THE TURKS."

It was my pleasure a few evenings ago, to listen to a lecture by Gen. Lewis Wallace, our ex-minister from Turkey and the author of the famous book "Ben Hur." His subject was "The Turks." His stay in the Ottoman Empire gave him opportunity to observe the much-maligned Turk, and to see many places of beauty in his country. He declared the banks of the Bosphorus to be the best summering place this side of Paradise, and vividly portrayed charming bits of scenery to sustain his opinion. Constantinople appeared to him like a city in air, with minarets, towers, and dainty pinnacles glittering in the sun. The beauty of its architecture surpasses that of all cities. He declared it to be the Congress of cities, as all nations were there represented. The costumes of the Turks make the streets gay and picturesque, though the Turks, he said, had no artistic sense. Their abhorrence of images led them to utterly destroy all the fine statuary that at one time graced the city. The first view of Constantinople suggests poetic fancies, which are vigorously dispelled by foul odors as soon as you enter the streets. You are next assailed by beggars and dogs. The genuine Turk has no mechanical or business faculty. People of

other lands carry on the business and ply the trades.

The ladies of the empire are by no means prisoners, and yet after marriage they are prohibited from the society of all but ladies and their own husbands. Father, brother, and friend are bidden a life-long farewell. They do their own trading, however, and appear on the streets only with veiled faces. The veil does not so conceal the features that their pretty faces are obscured. They are comely in appearance. Their dress is very gay and picturesque. The costume consists of loose silken trousers of some bright color, with slippers of the same hue, richly embroidered with pearls, beads, etc. The skirt is a sort of drapery sash, and the bodice short and sleeveless, and trimmed extravagantly. Their arms are decked with bracelets, and a circle of flashing jewels adorns the brow. Mrs. Wallace, who has visited their harems, says "they seem happy and ordinarily intelligent." The harem is the Turk's home, and it is sacredly esteemed. When the husband enters the door of the harem, he is regarded as if at worship. Even an officer dare not enter to arrest a criminal guilty of murder, if he find his slippers at the door of the harem.

The Turks' respect for women is profound. A comical incident was related by Gen. Wallace to illustrate this feeling. One day he found the business place of a certain officer surrounded by a mob of women whose husbands were striking for higher wages by proxy. The officer looked the picture of dismay. "Why don't you send them away?" asked the general. "They are too many for me," answered the officer. "Well, get the police, then." The officer looked indignant, and said, "They are for the men, not women." "But how will you get home?" "Oh I have a secret entrance for just such emergencies," he replied.

The Turk is polite to a nicety. The proverbial politeness of the Frenchman consists in flourishes. The Germans are gravely ceremonial. He said that English politeness is a sort of pretense, but the Turk's courtesy is almost reverence. They are a temperance people. Gen. Wallace had seen many men of many lands and professions drunken in their cities, but never had seen a Turk in that state. They are uniformly kind to dumb animals and children. Their religion is still green and fresh to them. They believe heartily that God is God, and that Mahomet is his one true prophet. They are very devout, and step aside by the way to pray. They remove their shoes and solemnly and reverently address their prayers to the skies. Their reverence might well be imitated by our irreverent Americans.

The present sultan was highly praised by the ex-minister. The sultan is of fine personal appearance, and has great mental powers. He is not bigoted or intolerant in regard to the faith of others. He read the general's book, but seemed to feel sorry that he did not believe in Mahomet. He said, "Moses was a great prophet, Jesus was greater, but Mahomet was the greatest." He respects Americans and their country. According to the lecturer, he is the master of ministers and the arbiter of policies. Phenomenal wisdom has been displayed by the sultan in playing off the powers against each other and away from the dreaded "scramble for his territory." He lives in daily suspicion that some of his court will turn traitor. From the guard at his chamber door to the cook in the kitchen, he knows not whom to trust. Inevitable ruin awaits the sultan and his dying nation. The lecturer declared that there is a skeleton under the sultan's throne. No one knows when it will rear its ghastly head and spring to its height; but when it does, the throne will be destroyed, and the Turk will flee from his ancient dominion. On the tact and diplomacy of the sultan hangs the sword that will fall on Europe whenever he makes an unwise move. When Russia, Austria, France, Germany, and England decide how to apportion the domain of the sultan, the long dreaded moment will have come when the star and crescent will go down to rise no more; and when it comes, we will hear the crash of a ruined empire.

FANNIE BOLTON.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 1, 1887.

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

MORE AUTHORITY FOR THE CHRISTIAN SABBATH.

FOLLOWING Mr. Ward's argument to another point, we find that he contradicts the record in Genesis, in not having the Sabbath provided till after the fall of man. He says:—

"In this holy estate [that is, before man sinned] no secular labor was known; secular labor would have ruined Eden. Secular labor is the result of the fall."

The object of these statements is to show that Adam could not have engaged in labor for six days, and so could not have rested on the Sabbath; hence there was no Sabbath then possible. Then speaking of the command laid upon him not to eat of the tree of knowledge, he further says:—

"He violated it, was driven out of the garden; he was cursed and compelled to 'eat his bread by the sweat of his face.' Now servile work was instituted, and a rest day was necessary to the real wants of man. And God has ever provided for the wants of his people—and no doubt gave to Adam and his race a Sabbath. Though there is no specific record of one during the first 2,500 years of time, from Adam to Moses, we believe and claim with all Christian churches that there was a patriarchal Sabbath all these years. Now in the absence of any specific record of a positive precept, it is reasonable to believe that God chose the day he blessed at finished creation."

Such magnanimity is marvelous. Why has he "no doubt" that God gave to Adam and his race a Sabbath? To be sure the record says that God gave him one; but Mr. W. seems to care nothing for the record, hence we wonder where he gets his evidence which so frees him from doubt in the matter. He thinks God "chose the day he blessed at finished creation." Thus he admits that God did bless a day when he finished the creation. But the first seventh day was past when God blessed the day. Hence the blessing had reference to seventh days which were to come. Now what difference did that make between this and other days? In other words, what was the effect of that blessing? We are glad to find him admitting so much in regard to the blessing. But it was "sanctified" at the same time it was blessed; and, as already explained, the sanctifying of the day was the setting it apart to be used in a religious manner by man. This shows that his assertions about there being no "specific record of a positive precept," are all entirely false, so we may dismiss them without any further notice. But what about the institution of the Sabbath after the fall? Nothing, only in this, as in many other points, he is directly contradicted by the record; for that places the institution of the Sabbath immovably prior to the fall. The curse upon Adam was not that he should work, however much of a curse Mr. W. may consider that commodity, but only that his toil should be wearing and painful till it reduced him to dust. Adam was to dress the garden and keep it—a pleasant and delightful employment, had he never sinned. The nonsensical clap-trap about "keeping it with obedience and dressing it with praise" (p. 8), may be taken for what it is worth by those who prefer sound to sense.

Next, Mr. W., like many of his predecessors, vaults over to the 16th of Exodus, and endeavors to work mischief by means of the manna. One little fact will prick and collapse the bubble of deceit which he tries to blow up here. He would have us understand that on the 16th day of the second month, the very next day after they came into the wilderness of sin, which was the 15th, the manna began to fall. But this is all assumption. There is nothing to intimate that it was the next day. We do not know but several days intervened before the manna began to fall. Secondly, he claims that after the manna began to fall, it fell six consecutive days before the Sabbath came. Here is more assumption again. There is not a particle of proof of this. For when the record says (Ex. 16: 5), "And it shall come to pass, that on the sixth day they shall pre-

pare that which they bring in; and it shall be twice as much as they gather daily," reference is made not to the sixth day from the falling of the manna, as Mr. W. would have us believe, but only to the well-known and established designation of the sixth day of the week.

This is susceptible of the clearest proof; for the record does not relate merely to a single instance, but to one which was to be repeated during their forty years of wandering in the wilderness; and it was to be on the sixth day of each week that they were to gather a double portion, and keep a quantity sufficient for their needs over the seventh day. But let us see the difficulty they would be in according to Mr. W. He says the "sixth day" of Ex. 16: 5 relates only to the sixth day in numerical order after the manna began to fall, and then they were to gather a double portion, and the next day was the Sabbath. Now on this ground can any one tell us when they would next gather a double portion of manna? He will have to say on the seventh day from that first sixth; but the record says nothing of the kind; that has nothing about gathering on the next seventh day, and so on every seven days. No; it only says "on the sixth day." That is the one sole direction that it gives. But the act was to be repeated, or nothing can be drawn from it in any respect in regard to the Sabbath. Was it then on every sixth day that they were to gather a double portion of manna? It certainly was if the word "sixth" there refers only to the sixth in order from the falling of the manna, or else there was only one occasion when they were to gather a double portion of manna, which would have had no bearing on the Sabbath at all. Then it follows that there was a week given to the Israelites which was only six days in length! Such is another absurdity into which this theory runs; and it is impossible for Mr. W. to extricate himself from it. We submit to every candid reader if it is not better to take the word "sixth" in its obvious and natural sense as meaning simply the sixth day of the week without regard to the time when the manna began to fall, and let it mean every sixth day, and thus avoid the groundless assumptions above noticed, make consistency and harmony in the narrative, and save ourselves from vitiating the sacred record.

As usual when he is about to attempt some outrageous perversion of Scripture, he says, "Please read with care;" and in his comment on verses 22-26, we have it in these words: "This is the first place in the Scriptures in which a command is found to keep the seventh day." If now the reader will look at that passage, even if it is not with much care, he will discover that there is no command whatever there. Let us read it: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Why did the rulers come to Moses to say to him that the congregation had gathered enough manna for two days instead of one?—Because they suddenly found themselves in a dilemma. The rule was as announced in verse 19, that no one should keep any of it over "till the morning." Some had disregarded that direction, and tried to keep some over, and they found that it bred worms and spoiled. Now the whole congregation had gathered a double quantity, which had been miraculously supplied them, with the evident purpose of keeping it over. Why should they be so directed and the manna be so supplied to them, if none of it could be kept through the following day. And not yet understanding that God had arranged to preserve it in a miraculous manner over the Sabbath, they referred the case to Moses.

In reply Moses said (verse 23), "This is that which the Lord hath said." What had the Lord said? The only things the Lord had said on this matter, so far as the record shows, was that they should gather a certain quantity every day except on the sixth day, when they should gather a double quantity. Verses 4, 5, 16. So when this was done, and the rulers reported the matter to Moses, he replied, This is all right; this is what the Lord has said that they should do. Then he made an announcement to them, saying, "To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." In verses 25 and 26 it is further stated that Moses again

announced to them that that day was the Sabbath, and on the Sabbath no manna should be found in the field.

Thus it was explained to them why a double portion was to be gathered on the sixth day, and how it would be preserved over the Sabbath. But we see that there was here not the first act toward the institution of the Sabbath nor the promulgation of any law telling how it should be observed, but simply an announcement by Moses that the seventh day was the Sabbath, that there would be no fresh manna given on that day, but that what was gathered the day before would be preserved fit for use during that day.

Notwithstanding all this, some went out to search for the manna on the Sabbath, and the Lord sharply upbraided them in the following language: "How long refuse ye to keep my commandments and my laws?" How would this sound in reference to a law made, as Mr. W. declares, only the day before? Then the Lord continues (verse 29), "See, for that the Lord hath given you the Sabbath." He does not say the Lord giveth, or now gives you, the Sabbath, but "hath given," referring to the past. "Therefore," he adds, "he giveth you on the sixth day the bread of two days." Not every sixth day from the time the manna began to fall, but the sixth day of every week. Every scholar knows that the Jews designated the days of the week by the numerals, first, second, third, and so on; hence "the sixth day" without qualification, can refer to nothing else but the day of the week.

There was a command which had its origin at that time and place, and that was in reference to laying up a pot of manna before the Lord. Now mark how this is expressed (verse 32): "And Moses said, this is the thing which the Lord commandeth;" not which the Lord hath said or hath commanded, as is said in reference to the Sabbath.

On p. 11 of Mr. Ward's book, he exhorts the reader to examine the 34th chapter of Exodus "with care," so we are put on our guard against another sophistical attempt. We find it in verses 27, 28, which he quotes as follows: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the tablets the words of the covenant, the ten commandments."

In this quotation he gives no sign of any change of subject or the omission of any words. But if the reader will turn to the passage, he will find that more than half of verse 28 has been omitted, which brings in Moses' whole sojourn of forty days in the mount, and introduces the Lord as the antecedent of the pronoun "he" and as the one who wrote upon the tables. The ten commandments are called "the words of the covenant, because they were on God's part the basis and conditions of the blessings he proposed to bestow upon Israel in the covenant he made with them. And these were in existence before the Hebrew covenant; for in the very beginning of the negotiations to form that covenant God said, as the indispensable condition on his part, 'Now therefore, if ye will obey my voice indeed, and keep my covenant.' Then God had a covenant already existing, and that was the ten commandments which he afterward spoke in their hearing with his own voice. Ex. 19: 5. And when the new covenant was predicted (Jer. 31: 33), God said that he would take these very laws which, as the basis of the first covenant, were written on the tables of stone, and write them in the hearts of his people, as the basis of the new covenant. Heb. 8: 10. This brings the entire moral code unchanged into this dispensation, and perpetuates it until the end of time.

He concludes his misapplication of the question of the covenants by a reference to a part of the subject which is very unfortunate for his theory. He says:—

"Our Advent friends deny the spirituality of the new covenant, and say, 'Therefore the law in the ark in heaven before which Christ ministers must be word for word, letter for letter, jot for jot, tittle for tittle the same as the law that was deposited in the typical ark here upon the earth.' (See 'Sanctuary and its Cleansing,' pp. 264-267)"

After quoting this, his next sentence shows the dilemma in which his position involves him. It is this:—

"So according to this, Jesus, the mediator of the 'new and everlasting covenant,' is in heaven administering the 'old covenant,' which he abolished by his own death upon the cross."

His own false view of the covenants, making the ten commandments the old covenant (which they were not, for they were in existence 2,500 years before that covenant was formed), is what leads him to the absurdity that Christ is now administering the old covenant in heaven. Nevertheless the fact remains, and we would like to have all people of Mr. Ward's school candidly look at it, that there is a sanctuary above, in heaven, in which Christ, at the right hand of God, is a minister (Heb. 8:1, 2); that the sanctuary of Moses, with all its sacred vessels, among which was the ark, was a type or figure of these more perfect things in heaven (Heb. 8:5); and that the ministry which the Levitical priest performed in the earthly sanctuary, was an example and shadow of the ministry which Christ performs in his sanctuary on high. Verse 5. Now John says that he saw the ark in the temple (sanctuary) in heaven; and we ask them in all earnestness to consider what that ark contains. While the ark here on earth, which was only a type, contained the ten sacred words written by God, does the great antitype, the ark in heaven, contain nothing? Is that a mere empty shell?—Preposterous. The ark here was constructed purposely to receive the law, the ten commandments, alone. Can the ark above contain anything but the same? Moreover, the ministry of the Levitical priests was performed with reference to that law in the ark, the transgression of which made them sinners. Their ministry was a shadow of Christ's ministry as our high priest above. Now with reference to what law does he minister? Will any man in his right mind affirm that it is or can be, as above quoted, different in one jot or tittle from the law which Moses took from the hand of God and put into the earthly ark? No man can do it. It is not possible that there should be any difference. If there is,—if the priests on earth ministered with reference to one thing, and Christ ministers with reference to another,—then their ministry was in no sense a shadow and type of his; then the whole record is falsified, and the plan of salvation is destroyed at a blow. We ask that this point may be fully considered. It is absolutely decisive on the perpetuity of the ten commandments. Theological teachers have lost themselves in the fog over the priesthood of our Lord, or they would not take positions that are so utterly subversive of the gospel of Christ, as to say that the law, the violations of which are atoned for by Christ in fact, differs in a jot or tittle from that law the violations of which were atoned for by the sons of Levi in figure, while they were serving unto the example and shadow of the greater and more perfect work of Christ himself.

Chapter 2 of Mr. W.'s book is headed "Authority of the Christian Sabbath." An examination of this we must defer to our next.

THE MARRIAGE OF THE LAMB.

On this subject a correspondent proposes for answer the two following questions:—

"1. If the going in to the marriage (Matt. 25:10) is an event in the experience of the people of God to take place *after* their probation is closed, what is meant by their *watching* (Matt. 25:13) and *waiting* (Luke 12:36, 37) for their Lord, when he will *return* from the wedding?"

"2. If the coming in of the King to see the guests is an event which takes place after Christ's priestly work is accomplished, who is represented by the man found there without a wedding garment on? Will there be some mistake made in the investigative Judgment, so when it is said, Let the holy be holy still, and the King comes in to see his people, he finds some sinners among them, after all, and has to make his decisions over again?"

1. In reference to the first question we would say that Matt. 25:13 and Luke 12:36, 37 doubtless refer to the same time and event. But let us consider a moment what that event can be. Of the three separate events to which the words "coming of the bridegroom" or "coming of the Lord" are applied, there is only one, as we view it, in reference to which it is necessary that we "watch" in the sense of Matt. 24:42-44; 25:13; Mark 13:35, 36; Luke 12:36-40, in order to understand when it takes place. One of these events—the coming of the bridegroom to the marriage—was marked by the ending of the great prophetic period of the 2300 days; and as those days were understood, it was known when that coming would take place, although at the time the nature of that coming was misunderstood. But this could not be the coming of Luke 12:36; for he did not then come to "knock" for admittance. Another of these events is when Christ comes in the clouds of heaven

with all the holy angels. But it certainly cannot be said of this coming that he comes to "knock," and that we are then to be ready to open unto him immediately; neither will this coming be liable to find the church "sleeping," on account of its "sudden coming," as in Mark 13:35, 36; for there will be such events, such startling phenomena in both heaven and earth, to mark its approach, that even the wicked will understand that the great day of His wrath is come, before the Lord appears. Rev. 6:15-17. There is but one other time and event to which the term "coming" is applied; and to that, therefore, these expressions must apply. That is the coming brought to view in Matt. 25:19, in these words: "After a long time the Lord of those servants *cometh*, and *reckoneth* with them." The Lord did not come to reckon with his servants in 1844; for then he came to the marriage; he does not come to reckon when he comes in the clouds of heaven; for the reckoning is all done before that time, and he simply brings the reward to give to every man as his work shall be. He does come to reckon with us when he reaches our cases in the investigative Judgment of the sanctuary on high. When this coming will take place, we have neither prophetic periods nor signs to tell us; there will be nothing to indicate to us when our cases will come in review before the heavenly tribunal, and be decided; and for this we are to be on our constant watch, lest that hour find us saying in our hearts, "My Lord delayeth his coming" (Matt. 24:48), eating and drinking with the drunken (verse 49), and sleeping. Mark 13:36. This is the time when we must stand ready to respond to his first knock, and open unto him immediately. Luke 12:36; Rev. 3:20.

If, then, Luke 12:36 applies to the investigation of our cases in the sanctuary, the query of our correspondent remains to be answered, How can it be said that in this event he *returns from* the wedding? The answer is at hand. The word here rendered "wedding," is a comprehensive word, and is not confined to the mere ceremony of the union of the two parties. It embraces all the preliminary arrangements, and covers the proceedings throughout, even to the close of the nuptial feast. So that if at any time after they have been summoned, the Lord of the wedding has any interview with the guests, he may be said to come "from the wedding" for that purpose. When the King came in to see the guests, in the parable of Matt. 22, he may be said to have "come from the wedding"—from the place where the parties were waiting the completion of the ceremony—for that purpose. So when the Lord comes to reckon with us as servants, comes to examine us to see if we have on the wedding garment, comes to see if we have reserved for him the entire heart, he comes from the wedding to do this; that is, it is a part of the procedure which belongs to the wedding occasion; and we must be ready to open unto him immediately, be ready to present ourselves to him at once with the wedding garment on.

2. As to the second query, we are at a loss to conceive from what our correspondent gathered the idea that the coming in of the King to see the guests is *after* Christ's priestly work is accomplished. The REVIEW has never so taught, but, on the contrary, the effort has ever been to show that the time when the King comes in to see and examine the guests is the time of the investigative Judgment in the sanctuary. That work began at the end of the 2300 days in 1844. It has to do first, of course, with the generations of the dead. Beginning with Abel, that member of the human family whose earthly record was first closed, we may reasonably suppose that cases would be taken up in consecutive order from generation to generation down the stream of time. Of these cases examined, some would be found worthy, and the sins of such would be blotted from the books, and their names retained in the book of life; some would be found unworthy, and the sins of such would be left upon the record, but their names be blotted from the book of life. Acts 3:19; Rev. 3:5. Soon the court, having disposed of the cases of all the dead, will reach the cases of the living; and then the conditions of the parable of Matt. 22:11-13, although fulfilled in other cases so far as the mere records are concerned, will be fulfilled in living experience in all the members of the visible church who are not prepared to pass the Judgment test. They will be found without the wedding garment, and be cast out, or forever separated from the people of God. In Rev. 3:16, the faithful and true

witness expresses the same fact when he says, "I will spue thee out of my mouth." This examination and decision of cases is not *after* Christ's priestly work is ended, but is the closing portion of that work; it is not *after* individuals have passed their probation, but is the time when they pass the line that fixes their destiny forever. The members are here on earth, not in heaven, when this decision is passed upon them. No one is taken into favor and then found to be undeserving of it, and cast out; but this examination and investigative Judgment is that which draws the line between the two classes, and receives one into God's full favor and blessing, and forever shuts the other out.

Then those who are "ready," go in with Christ to the marriage. How do they go in?—By receiving such an illumination of the Holy Spirit, that, like Stephen (Acts 7:55), "full of the Holy Ghost," they can look up and behold the Son of God, not now simply "standing on the right hand of God," as Stephen beheld him, but receiving from the Father the crown of dominion, a kingdom, honor, and glory. Dan. 7:14. This is the marriage of the Lamb, and his people are in with him at the marriage. This is the rapture of the church at the coronation of their King. The difficulty which seems to some to exist in this subject, we apprehend arises from their understanding that when the bridegroom came to the marriage in 1844 (Matt. 25:10), the going in of his people with him took place then and there. The objection to this is, that the coming of the bridegroom to the marriage is not the marriage itself; that does not take place for some time after he so comes to the place. The marriage does not take place till the guests go in also; and no guests can go in till they are pronounced "ready;" and none are found to be "ready" till their cases are examined in the investigative Judgment, and they are accepted; that is, till the King comes in to see them, and finds them with the wedding garment on. And when they go in, immediately the door is shut and there is no more admittance. Some seem to have the idea that none can be examined till they have gone in to the marriage; and if they do not thus go in till they pass their probation, the examination must come after that; and as our correspondent says some may have to be cast out, or the decision of the Judgment to be reversed. But the examination takes place *before* they go in. It will all be made clear by looking at the different features of an eastern marriage, and marking to what point in that our present position corresponds. First, the guests are bidden; the bridegroom comes to the place of marriage; but the bidden guests do not at first go in to the apartment with him, but assemble in an anteroom to put on the wedding garment and wait for the arrangements to be completed, when they will be bidden to enter and witness the ceremony. When all is ready, the King returns from the wedding—from the place where it is to be, at that stage of the proceedings when the preparations are completed (Luke 12:36)—and comes into the anteroom to examine the guests, to see who are properly arrayed in the wedding garment, and ready to enter. Matt. 22:11. They that are found ready go in, the door is shut, and the marriage takes place. In the application, the bridegroom came to the marriage in 1844—came to the place where it is to take place. The marriage did not then take place, nor did the virgins then go in with him to that place; but they came into the anteroom, where they are to array themselves in the wedding garment, and to be examined by the King, before the marriage ceremony transpires. This anteroom represents the position of all those who accept the invitation, and by receiving the truth make themselves candidates for admission into the marriage. In this anteroom the guests began to assemble in 1844, and have been coming in ever since; and they can continue to come till the door is shut. We are now in this anteroom, putting on the wedding garment, or bringing our characters into harmony with the law of God, the standard of righteousness, and so preparing for the time when the King shall come in to examine us, that we may be found "ready." His coming in to examine us is when our cases come up in the Judgment of the sanctuary, though we are here upon the earth. None are in with Christ to the marriage now, but if then found ready we shall go in, as explained above, and the door will be shut.

Then will come the foolish virgins, those who are beating around after oil, adopting any fanciful theory, but refusing to accept the true light of prophetic

fulfillment for these last days, on account of the crosses it involves. They will see at last, too late, where the light is, and come and seek for admittance, but then the door will be shut.

But was there not a door opened and a door shut in 1844?—In a certain and a very definite sense, yes. Then the temple of God was opened in heaven, where the ark was seen (Rev. 11:19)—a door of truth and opportunity. "I have set before thee," said Christ to the Philadelphia church, "an open door." There was also another door closed. When the ministry of Christ was transferred to the most holy place of the sanctuary, his ministry in the holy place or first apartment closed. And the door through which any one would seek light and truth from him there, as if no change had taken place, was closed; they can no longer find it there. But the door of Matt. 25:10, we believe to be another door, even the door of salvation, which will be shut when all cases are decided, and probation ends.

ELD. CANRIGHT'S CHANGE OF FAITH.

It will surprise many of the readers of the REVIEW to learn that Eld. D. M. Canright, who has been long and extensively known among us, has given up nearly all the views of Seventh-day Adventists which distinguish us from other denominations, and expects to unite with one of the popular churches. This has come to us all like a sudden shock. It is only within four or five weeks that we had any intimation of such a change. Up to that time Eld. Canright seemed to be earnest and devoted in the work in which we are engaged. We then received a letter from him in which he stated some of the difficulties in his mind. He made a visit to us at Battle Creek, when these things were talked over with the writer and several of our prominent brethren. It was evident that his mind was fully made up to close his connection with our people. He made an appointment with the writer to be with him at Otsego, his home church, when he wished to make a statement before the church of his change of belief, and give some of the reasons for this change. Thursday afternoon, Feb. 17, we met with the church at Otsego, when he spent the better part of an hour in presenting his views and feelings relative to leaving our denomination, stating that he could no longer believe in the leading doctrines held by us, and urging strongly that he might be dropped from the church because he could no longer agree with us. His wife took substantially the same position, and it was thought best to grant their pressing request; and thus he closed his connection with us as a people. He desired that a brief statement from himself might be published in the REVIEW, concerning his feelings and wishes. We herewith present his statement *verbatim* as sent for publication, which all will be very anxious to read:—

"DEAR BRETHREN AND SISTERS: Through the kindness of the editors, I am permitted to address to you these few parting words. I have so far changed my views on some of the vital points of our faith and practice that it is no longer possible for me to labor with our people. This has caused me as deep sorrow as it has my brethren and sisters. I have been personally acquainted with so many of our people whom I love dearly, have labored pleasantly with so many of our ministers, and have interwoven so much of the labor and hopes of my life with the work that it has been a terrible trial to me to leave them all at last.

"It grieves me to know that our people, holding the views that they do, can no longer regard me as a Christian, or have any hope of my salvation. But my convictions of truth and duty were so strong that I was compelled to follow them, or live in constant condemnation. Personally, I have not one word of fault to find either with the church where I live, or with those with whom I have labored. I have been treated justly, liberally, and tenderly. There is not one hard feeling between us, as far as I know. It will always give me pleasure to regard our people and speak of them as an honest and devout people. But believing that they are mistaken in their views, of course I cannot preach with them. Though I should be glad to do so, yet it would be unfair to ask the privilege of giving my reasons for doing as I have done. They are perfectly satisfactory to me, and no one else is responsible for them.

"The brethren all know that for years I have been troubled with doubts on some points, so much so that I quit preaching more than once; but my attachment for our people was so strong that each time I was led

to believe that I must be in the dark, and that it would be the safest way to follow the judgment of my brethren. This I tried to do, and for a time succeeded in persuading myself that I was satisfied. But it was always only a compromise. My judgment was not satisfied. This winter a question came up which affected our position upon the law, and of course that ended the matter.

"Allow me to say that I have not lost any of my faith in the Bible, nor in the Christian religion; nor have I any idea of going off on some side issue, holding on to one part of the message and opposing another part; for it must all stand or fall together. I expect to labor as a minister of Christ as long as I live. I have not the slightest inclination to infidelity, Spiritualism, or any lax system of religion which draws away from the pure and simple gospel of Christ. I design immediately to unite with some evangelical church where I can find the most piety and practical religion, and there work the best I can for the glory of God and the salvation of men. My wife heartily joins with me in this. With many prayers and the best of wishes for your spiritual prosperity, and asking the same for ourselves, I remain sincerely your brother in hope of the mercy of God. D. M. C."

In our interview at Otsego, there was no unpleasant language used, no unkind expressions; and though, of course, there was great sadness of heart to think that one so long associated with us should depart from the faith we hold so dear, yet everything passed off pleasantly.

It may be well to briefly state some of the positions taken in our interview at Otsego, as many of the readers of the REVIEW will be anxious to learn concerning the matter. He stated that when he first accepted the Seventh-day Adventist doctrines, for a time he believed implicitly in them all without a doubt; but many years ago, after trials came between him and some occupying a leading position in the work, he was thrown into doubt and perplexity, and remained in this condition more or less for some fifteen years. While fully believing some of the doctrines held, others looked doubtful to him; but as every point in the system of faith held by Seventh-day Adventists was mutually dependent on other points, all being mutually connected in one system, so that not one point could be removed without destroying the whole, he had not been able to settle the matter in his own mind, and so had been in uncertainty for a long time. Several times he had stopped preaching, feeling that he could go no further; then when the matter was brought before him in a forcible manner by his friends, he thought perhaps he was in the dark, and would then try to believe it all and commence to labor again. But now he had come to a point where he no longer believed that the ten commandments were binding upon Christians, and had given up the law, the Sabbath, the messages, the sanctuary, our position upon the United States in prophecy, the "Testimonies," health reform, the ordinance of humility, etc., etc. He also said that he did not believe that the papacy had changed the Sabbath; and though he did not directly state it, yet his language intimated that he would probably keep Sunday.

He expects to unite with the Methodists, Baptists, or some other evangelical denomination, and labor still in the ministry as long as he lives. He thought that the Seventh-day Adventists were too narrow in their ideas, and that in quoting as much as they did from the Old Testament they were going back into the moonlight rather than experiencing the sunshine of the gospel. He thought that we were exalting the law above Christ. He said that he thought there was a larger percentage of good Christians among our people in proportion to their numbers than among any other denomination he knew of. He expressed a high appreciation of and confidence in some of our leading men, believing them to be honest, devoted servants of Christ. He said he was perfectly satisfied with the treatment he had received among Seventh-day Adventists. He had no fault to find with them on that score, and felt that they had used him in all respects as well as Christians should. He still claimed to believe that the coming of Christ was near, making the same application of Daniel 2 and 7 and Matthew 24 that he always had, but did not believe there was to be any special message preceding Christ's second coming, in the sense in which Seventh-day Adventists teach. When asked concerning the papacy, which was to change the time and law of the Most High, spoken of in Dan. 7:25, he did not think that re-

ferred to the ten commandments, but to some gospel ordinance or civil law. On some of these questions he evidently has not yet become settled.

It will seem most surprising to the large number who have read Eld. Canright's writings, and heard him tell how strongly he has believed this doctrine, to read these statements. And it is astonishing to us all how he could change so quickly and radically. There are facts, however, which to some of us who are well acquainted with him, make it less surprising than it will be to most of the readers of this article. This is really the fifth time that Eld. Canright has virtually given up many of the leading doctrines held by our people. Indeed, for the last fifteen years there have been times when he ceased to preach altogether, and seemed to be in great darkness and discouragement, and under powerful temptation, so that his best friends felt most anxious for him. Then, when he would see his mistakes and make confessions, he would be greatly blessed in so doing, and for quite a space of time afterward would seem to be as strong in the faith as any man could be. After coming out of these dark, discouraging periods, he would seem to enjoy labor very much, and quite a measure of God's blessing; but when discouragement came upon him, all this seemed to fade away from his mind, and he would go back to his former doubts and discouragements as before.

Large numbers of our people will not forget the Jackson camp-meeting two years ago last fall, when Eld. Canright took his stand again after having ceased to labor for one or two years, and how affecting was the confession he made in public there, and repeated through the REVIEW. The reader will find this confession in another column of this paper. Here he claimed that the truth never before looked so plain to him. It was, indeed, a very affecting confession, and the Spirit of God seemed to come very near. He claimed here to have a new conversion, and said that he knew the Spirit of God greatly rested down upon him and the meeting. It is a great mystery to us how he can disown these experiences where the Spirit of God greatly blessed him. Yet he has taken his position at last against the whole truth. But we forbear to further comment upon these things. We have felt exceedingly sad to part in our religious connection with one whom we have long esteemed as a dear brother. We feel that he has made a great and sad mistake. But we have no fears in regard to the effect of this apostasy upon our people and work in general. Eld. Canright's fluctuations and changes are too well known by many to influence very deeply the minds of those who believe the truth from the mighty evidences presented in God's word, which sustain it. The belief of our people is not tied to one man or any set of men. They believe as they do because God's word thus teaches.

Eld. Canright will never be able to answer the arguments he has a thousand times presented in favor of the truth. The most astonishing thing about it is that the very position he has triumphantly refuted in many debates, he now accepts. The argument is as strong now as ever, but the weakness of Bro. Canright is plainly manifest. We personally entertain the kindest of feelings for him. And our great regret is, that as the message is beginning to go with mighty power, reaching its broad arms around the world, manifesting its superiority to opposing influences, he should go back to popular theology, and unite with those that hate the truth of God. Many others have apostatized in the past, such as Hull, Snook, Brinkerhoof, and others, but this did not affect the progress of the work. We expect that doubtless there will be many other cases in the future. We have always looked for this, as the light which God has given us plainly intimates the fact that there will be such apostasies. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19. "But he that shall endure unto the end, the same shall be saved." Matt. 24:13. G. I. B.

"TO MY BRETHREN, THE S. D. ADVENTISTS"

THE following is the article from Eld. Canright, published in REVIEW of Oct. 7, 1884, referred to in Eld. Butler's article in this number:—

"Most of the readers of the REVIEW know the part which I have acted in this cause for many years, both in preaching and in writing. They also know that for two years past I have dropped out of the work. I wish here to state why this was so. Some twelve years ago I received a testimony from Sr.

White. I felt that it was too severe, and that some of it was not true. Instead of holding on to my faith in the work and to God, and waiting for him to make it clear, I became tried and quit preaching a short time. But I soon got mostly over this, and went to work again, though I did not feel exactly right toward Sr. White, nor fully accept all the testimony.

"Some five years since I received another testimony while under great discouragement. This I did not receive at all well, but felt hard toward Sr. White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the 'Testimonies.' I thought I would preach practical truth largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing, and my devotion decreasing, till, at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure the 'Testimonies' were not reliable, and that other views held by our people were not correct. So it always is when a person lets go of one point of the truth,—he begins to drift, he knows not whither.

"A short time since I attended the Northern Michigan camp-meeting with Eld. Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say I believed the 'Testimonies.' All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love toward her. Everything looked different. Then I felt how wrong, sinful, and in the dark I had been. My sins came up before me as never before in all my life. Like Job I cried, 'Wherefore I abhor myself, and repent in dust and ashes.'

"I deeply feel that in my past labors I have lacked in spirituality, humility, and a close walk with God. I have often been too hasty and harsh in my labors. I will never rest till all this is changed, and I become a tender-hearted, devoted shepherd of the flock. I will submit to any humiliation, shame, or cross that will fit me to win souls to Christ. I think that my disbelief of the 'Testimonies' and other truths has come by opening my heart to doubts, cherishing them and magnifying them. How many times I, like others, have solemnly professed my unbounded faith in the Third Angel's Message! Is it not reasonable that God should try us in some way to see whether our faith is real and genuine? A faith that cannot stand under some difficulties, that cannot hold on to great facts and truths against some apparent objections, that cannot remember bright experiences while going through dark places,—such a faith is not a reliable one. If God really has a great and special message to be given, is it not reasonable that the faith of his people, especially those who are chosen to bear that message, should be tried? Surely it is just what we might expect.

"Looking back to similar movements in God's work, we find that his people were always thus tested. When God led Israel out of Egypt, after he had given them marked proof of his presence among them, then he allowed adverse circumstances to come upon them to try their faith. Deut. 8:1-3. How did they stand this test? Many of them immediately cried out, 'Is God among us or not?' Ex. 17:7. So Jesus, likewise, tested the faith of his early disciples. In the first part of John 6, Jesus wrought the miracle of feeding the five thousand. So profoundly impressed were they by this miracle that they rose up to make him king right there. On the next day when Jesus taught them some very cutting truths, they said, 'This is an hard saying; who can hear it?' Verse 60. 'From that time many of his disciples went back, and walked no more with him.' Verse 66. Though they had had so plain evidence that God was with him, yet when something was presented which looked very objectionable to them, their faith failed, and they backslid and left the party.

"I am now thoroughly satisfied that the work of the Third Angel's Message is no exception to this rule, but that our strong professions of faith in it will sooner or later be tested severely. How many times I have publicly and solemnly professed my unbounded confidence in this truth! How clear and connected, how marvelously beautiful, the whole system looked to me! How confident I felt that the Bible overwhelmingly sustained it, and that I would even die for it! But, like Peter, I did not know myself till God left me to be tried. I feel greatly humbled under the shameful failure I have made.

"Friday, Sept. 26, while on the camp-ground at Jackson, Mich., I felt in my heart the most remarkable change that I ever experienced in all my life. It was a complete reversion of all my feelings. Light and faith came into my soul, and I felt that God had

given me another heart. I never felt such a change before, not even when first converted, nor when I embraced the message, nor at any other time. I believe it was directly from Heaven—the work of the Spirit of God. I now believe the message as firmly and more understandingly than ever before; and I want to say to all my friends everywhere, that now I not only accept, but believe the 'Testimonies' to be from God. Knowing the opposition I have felt to them, this change in my feelings is more amazing to myself than it can be to others.

"Such nearness to God, such earnest devotion, such solemn appeals to live a holy life can only be prompted by the Spirit of God. Where that is, there I want to be. I am fully satisfied that my own salvation and my usefulness in saving others depend upon my being connected with this people and this work. And here I take my stand to risk all I am, or have, or hope for, in this life and the life to come, with this people and this work.

"D. M. CANRIGHT."

"THE BIBLE READER."

THIS is the English name for the new Holland paper, the January number of which was recently issued from the REVIEW AND HERALD Office. This is a sixteen-page monthly, and attractive in appearance. We feel deeply interested in the circulation of this new journal. We have long desired to witness the publication of such a paper by Seventh-day Adventists, edited and conducted by men in whom we have confidence, and who are loyal to the present truth.

This is really the first paper ever issued in that tongue by the Seventh-day Adventist body. For a time a journal was published in that language as a sort of a private undertaking, but for reasons which need not be mentioned it was not sent out as a representative of our people. This journal is issued under the sanction of the General Conference of Seventh-day Adventists, and we expect that it will do a vast amount of good.

Holland, though now only one of the smallest European countries, some two or three centuries ago was one of the mightiest bulwarks of Protestantism in Europe. It disputed with Great Britain for the sovereignty of the seas, and planted its colonies in all parts of the world. Some of the noblest men that have ever lived were of this people. They have been lovers of the Bible, and hence an industrious and intelligent people. We have greatly desired to see the present truth circulated among them. There are probably more than one hundred thousand of them in this country who speak their native tongue. There are large numbers of them in South Africa, and the East Indies, some in South America and other parts of the world, besides the vast number in their native country, Holland. Though we feel poorly prepared to furnish them with reading matter, not having had a competent translator until recently, yet where they have been met by our canvassers and laborers they have often been found ready to take our reading matter, and desirous of obtaining all the information possible concerning the teachings of God's word.

It is something of an effort to introduce a new journal extensively. As we have but few among us who speak the Holland tongue, it will be necessary for those of other nationalities to put forth greater efforts to introduce the truth among them. Thousands of these people live in Michigan, near Grand Rapids and Grand Haven, and scattered through the northern and western parts of the State; and there are large numbers also in Iowa, New York, and New Jersey. We have thought that each tract and missionary director would know all the Holland settlements in his district, and that he might appoint one or more agents or canvassers to get this paper scattered among that people, and thus introduce the truth through this paper and tracts, to the thousands of this tongue. By a little effort on the part of each, a large number might be reached.

We want our tract societies everywhere to enter upon this work. This is not only important from a pecuniary sense, but especially so as we have such a short time in which to do so great a work. We want to see many of these papers circulated in South Africa. When our mission is established there, we trust they will make a special effort to scatter this paper. And those who have friends living in Holland ought to send this paper to them. We hope that those connected with our European mission will take an interest in this, and see that many copies of this paper are sent to that country; and thus may the precious light of heaven go out to this Bible-loving people, and the present truth gain many honest hearts among them.

G. I. B.

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.

564.—TEMPERANCE LECTURES.

Is it proper for Sabbath-keepers to attend public temperance lectures on Friday evening, after the commencement of the Sabbath?
W. H. P.

Yes, provided that they are not political temperance lectures.

565.—SCHOOL EXHIBITIONS.

Should Christian parents allow their children to attend district school exhibitions?
J. E. S.

If such exhibitions are of a proper character, we see no more occasion for objecting to them than to the public school itself. Where they partake of the nature of theatrical performances, they become objectionable.

566.—PROHIBITIONISTS AND SUNDAY LAWS.

Do prohibitionists embody in their platforms the idea that they will as a body enforce Sunday laws?
S. H. R.

We are not aware that they do; they do, however, in many instances, affirm their approval of the enforcement of laws for the observance of Sunday, and their intentions of aiding in such enforcement.

567.—APPLICATION OF LUKE 21:24.

Where and when shall we look for the fulfillment of Luke 21:24?
J. J. E. AND D. K. T.

The fulfillment of the first portions of the text took place at the destruction of Jerusalem, A. D. 70. The expression, "Until the times of the Gentiles be fulfilled," evidently reaches to the close of probation, and signifies the space allotted to the proclamation of the gospel to the world at large.

568.—THE GOSPEL A WITNESS TO ALL NATIONS.

What is meant by the expression in Matt. 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations?"
N. P.

The text may be paraphrased to read thus: "The glad tidings of the plan of salvation and the kingdom of heaven shall be proclaimed throughout the world for the information of all nations."

569.—TAKING AWAY THE DOMINION OF THE ROMAN CATHOLIC POWER.

Does not the taking away of the dominion spoken of in Dan. 7:26, refer to the capture of Rome by Victor Emmanuel in 1870?
S. F. P.

We think not. See the comment on that passage in "Thoughts on Daniel."

570.—SABBATH IN THE POLAR REGIONS.

1. Is there any portion of the earth that has six months daylight and six months night? If so, how can the Sabbath be observed there? 2. According to the original, should the word "Sabbath" in Matt. 28:1 and Mark 16:1 be singular or plural?
S. F. G.

1. At the poles of the earth the days and nights are six months in duration, respectively. People in the polar regions can keep up the reckoning of the days by the different positions of the sun, when it is above the horizon; and in the absence of the sun, by the twilight at midday, by the different positions of certain constellations with reference to the polar star, etc., as the Arab can tell when it is midnight by the turn of the Dipper.

2. Singular. See the tract entitled "A Greek Falsehood," for sale at this Office; price, three cents.

571.—PHILADELPHIAN AND LAODICEAN STATES OF THE CHURCH.

Do these two states of the church run side by side to the end of time?
V. L.

They do not; the period represented by the former expires before the commencement of the latter. See "Synopsis of Present Truth," or "Thoughts on the Revelation."

572.—MINISTRATION OF DEATH.

How do you explain 2 Cor. 3:7-12?
MRS. E. M. T.

See the pamphlet entitled "Refutation of Forty-four So-called Objections against the Ancient Sabbath," for sale at this Office; price, fifteen cents.

573.—THE TRANSFIGURATION.

What did Christ mean by saying that some who were present when he spoke should not taste death till they should see the Son of Man coming in his kingdom?
* * *

He had reference to the transfiguration, which was his kingdom in miniature. Elijah was present as the representative of those who shall be translated, and Moses as the representative of those who shall be resurrected.

574.—AT PEACE WITH ONE'S ENEMIES, AND SUFFERING PERSECUTION.

How do you harmonize Prov. 16:7 with 2 Tim. 3:12?
P. J. D.

We see no conflict between the two passages; both are true, and we see their truthfulness continually exemplified. We often see Christians being very kindly treated by those who formerly persecuted them. Because Prov. 16:7 says that the Lord will make the Christian's enemies to be at peace with him, it is not necessary to conclude that he will never have persecution. The truth of 2 Tim. 3:12 must necessarily be at least partially exemplified before there is an opportunity for Prov. 16:7 to have an application.

Progress of the Cause.

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

"THE FATHER HIMSELF LOVETH YOU."—JOHN 16: 27.

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot;
He ever loves; then trust him, trust him still;
Let all thy care be this—the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he calls thee hence.
Walk with him now; so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong;
Christ is thy strength; he fighteth on thy side.
Swift be thy race; remember 't is not long,
The goal is near; the prize he will provide;
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear,—oh, never!

He comes with his reward, 't is just at hand;
He comes in glory to his promised throne;
My soul, rejoice! ere long thy feet shall stand
Within the city of the Blessed One—
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure!
—Horatius Bonar.

THE WORK IN THE BRITISH ISLES.

SINCE my last report the good work has made some progress. Eld. Durland and the writer have labored together nearly three weeks at and near Kettering, in Northamptonshire. At Rothwell we engaged a hall and advertised extensively, but the attendance was so small that we did not feel justified in incurring the expense of continuing our effort. We held nine meetings. A few became interested. We visited such and supplied them with some reading matter and held a few Bible readings. They will be further furnished with reading matter by our missionary workers at Kettering.

Our meetings at Kettering were encouraging. Concluding that the time had come to organize a church, we gave a number of discourses relating to organization, the duty of church officers, the support of the ministry, the ordinances, and other subjects. When these had been explained, we organized a church of seventeen members. An elder and a deacon were ordained. All seem united and love the truth, and have an anxious desire to do what they can to advance it. Seven were baptized by Eld. Durland. Previous to the organization, a Sabbath-school and tract society had been organized. The Sabbath-school numbers about thirty. Twelve have united with the tract society, and have commenced the work of loaning tracts to every house in the town, and have also commenced work in the villages near. They take a club of forty-five *Present Truths*. All are now fully united in the work. May the Lord bless them in their efforts.

On Dec. 14, 15 the writer held two meetings at Riseley in Bedfordshire. The work there was hindered on account of rain and floods, yet I gave two discourses and held one Bible reading, which were appreciated. Four at Riseley united with the Kettering church. The friends there are still faithful, and seem anxious to see the truth advance. As I left those who love the truth at these places, I could but thank the Lord that the Third Angel's Message had found a home in some honest hearts in that part of the kingdom.

During the past few weeks Eld. A. A. John has been laboring at Keynsham, Somersetshire. A few embraced the truth there as the result of the tent effort last summer. After its close Elds. Andrews and John followed up the interest, and in consequence a little company have been established. Regular Sabbath meetings and a Sabbath-school are held. They take a club of *Present Truths*, and with this and other reading matter are introducing the truth to their neighbors.

The quarterly meetings held in this church the first of January were profitable occasions. Eld. Durland attended the one held at Southampton. He preached for the first time to quite a number who had become interested through the efforts of the missionary work of the members of that church. A merchant and family embraced the truth, and since then the store has been closed on the Sabbath. One brother was baptized. The writer attended the meetings at Grimsby and Ulceby. Church officers were re-elected. The Ulceby church made a Christmas donation of \$11 to the mission.

The friends in Ireland are still active in the truth. Since my last report one more has commenced to keep the Sabbath. We have received from them some money for books, not only to be sent to Ireland, but to New Zealand. Thus, step by step, the good work advances, and we rejoice that such is the case.

S. H. LANE.

MISSOURI.

HARRISONVILLE.—From Feb. 1 to 20 I was with the friends at this place. Seven new names were added to the covenant. The good Spirit of God came very near and worked for us. Before we left, fifteen were baptized, a church of seventeen members was organized, and the ordinances were celebrated. Bro. Jones was with me the last two days of the meeting.

Feb. 21.

R. S. DONNELLY.

WISCONSIN.

BYRON.—I commenced holding meetings in Byron, Monroe Co., Oct. 24, 1886. I gave a course of lectures, and held two Bible readings. The people seemed much interested from the first, and ten promised to keep the commandments of God, and so be prepared to meet the Lord when he comes in his glory. A Sabbath-school of thirteen members was organized the last Sabbath in January. May God help these dear friends to be faithful, and endure to the end. This is my first effort of this kind, and I feel encouraged to continue in the good work.

Feb. 14.

JULIUS S. CHRISTENSON.

MICHIGAN.

ST. CHARLES.—The last week has been one of earnest work with us at this place. We have held sixteen meetings, besides speaking twice on health and temperance, and have given four Bible readings. Six more have decided to follow the Lord Jesus, three of whom are heads of families, and the others are young men. Our meetings have been searching. God's Spirit is working in our midst, and deep, earnest confessions have been made. Bro. Miller recently baptized seven, and others soon will receive that ordinance. Everything indicates a deeper interest. We feel very thankful to God for what he is doing. Last week our book sales amounted to more than \$17, although the times are hard. Three have commenced to keep the Sabbath at Mt. Pleasant since I visited that place. My courage is good.

A. O. BURRILL.

MARYLAND.

BROAD RUN.—I have been at this place three weeks, during which time I preached twenty-two sermons and gave three Bible readings. As a result, two have commenced the observance of the Sabbath. One brother was baptized who had been keeping the Sabbath for nearly two years. I also sold some of our publications, and received some donations. As yet there has been no open opposition, but our meetings have caused much agitation. There are quite a large number of Winebrennerians in this part of the country who take the same position on the law that the Disciples do. Several believe the truth, but I find it difficult to convince the people of the importance of the Sabbath when they know the laws of the State are against them. There is no exemption clause in the laws of this State, or in those of Delaware, that allows one the privilege of working on Sunday, although the Sabbath has been strictly observed. This is a severe trial to some, yet there are those who will dare face opposition, for the Master's sake, be it ever so strong. We expect soon to commence meetings in another place a few miles distant. We shall probably remain here until the first of April. Will the friends of the cause remember us at the throne of grace?

Feb. 13.

VICTOR THOMPSON.

KANSAS.

COWLEY AND ELK COUNTIES.—I began meetings Nov. 12, in a school-house about four miles northwest of Grand Summit, Cowley Co. The weather was fine and the attendance good. I gave twenty-four discourses. Seven signed the covenant, and a Sabbath-school of twelve members was organized. The meetings closed Dec. 12. Two others have begun to keep the Sabbath since the meetings closed. Dec. 24 to Jan. 2 I preached evenings at the Watson school-house, two miles south of Grenola, Elk Co. I spoke nine times. One signed the covenant, and will unite with the Grenola church. While holding these meetings, I enjoyed the privilege of meeting with the church in the day-time during the week of prayer. Our Christmas offerings amounted to about \$63.

From Jan. 12 to Feb. 12 I held meetings in the Hugge school-house, Elk Co., four miles from Union Centre, where I gave a short course of lectures last spring, at which time twelve signed the covenant. Twenty-nine discourses were recently delivered. Bro. Hill visited me and preached one evening. Sr. Hill came and assisted in the work three days, speaking four times. One man and his wife took a firm stand on the side of truth. Another man and wife, who signed the covenant at Union Centre, but had quit keeping the Sabbath, made a new start. They were using tobacco, but are now trying to put it away. May the Lord grant them grace to do so. There are now sixteen Sabbath-keepers at these two

places, and they should be organized into a church sometime soon. I am of good courage in the Lord, yet I long for more of his Spirit, and for that intimate relation with the dear Saviour that it is our privilege to have.

R. H. BROCK.

Feb. 20.

FLORIDA.

JACKSONVILLE, SORRENTO, APOPKA, etc.—In harmony with the decision of the General Conference, I started for this my new field of labor Dec. 19. On my way I held a few meetings with the brethren at Springville, Tenn. I felt sad to part with those with whom I had labored for nearly five years, but I knew it was for the best. I greatly desire to see that Conference prosper. I reached Jacksonville, Fla., in time to join the brethren and sisters in the closing meetings during the week of prayer. I remained with this church several days, holding meetings and visiting as the way seemed to open. On Sabbath, Jan. 8, we celebrated the ordinances. This was the first meeting of this kind ever enjoyed by the little company there, and it was one of especial interest and, we trust, of profit. I next visited the church at Sorrento, and held nine meetings with them. Some interest was manifested by those not of our faith, while the brethren were greatly encouraged. Two who had lately embraced the truth united with the church. Bro. Chrisler accompanied me to Apopka, where some had lately accepted the truth. They all seem to be of good courage.

Feb. 4-11 I spent with the church at Terracea, at which time I spoke twelve times. This company had been in trouble for some time, but as we tried to humble ourselves before God and confess our sins, the Spirit of the Lord came into the meeting, and hearts were touched. I trust hereafter these brethren will strive to enjoy more of God's blessing. While laboring there five commenced to keep the Sabbath and others were interested. Two joined the tract society. I am now holding meetings at Palma Sola, seven miles from Terracea, where some interest has arisen through reading our papers. Three have declared their intention to keep the Sabbath hereafter, and we hope for others. I feel that there are yet many precious souls who will obey the truth in Florida. I expect soon to join Bro. Chrisler in a tent effort at Gainesville, which will be my address for the present.

S. FULTON.

PENNSYLVANIA CONFERENCE.

BLOOMING VALLEY.—I have now closed my work for the present in Crawford Co., where I have labored the past season in company with Eld. J. G. Saunders. After the tent effort at Blooming Valley, I remained to follow up the interest. Although there has been strong opposition from the first, the Lord has given signal victory. Bro. Saunders has visited us twice and helped in the work. Twenty-two are keeping the Sabbath there, and others are interested. They have regular Sabbath meetings, and a Sabbath-school of twenty-seven members has been organized. May the Lord bless this dear people and help them to live out the truth, that finally they may share the glories of the everlasting kingdom of our Lord Jesus Christ.

Feb. 16.

J. L. BAKER.

AMONG THE CHURCHES.—Since my last report I have visited the churches at Portville, Shingle House, Corydon, and Jamestown. The meetings have all been very excellent, perhaps the best of the kind ever held in the Conference. This was especially true of the meetings at Shingle House and Jamestown. The spirit of confession came in, and the Lord was pleased to come very near to us. Backsliders and unconverted youth and children came forward for prayers, and there seemed to be a great desire on the part of all present to draw near to God by humiliation of heart. The missionary meetings have also been very interesting.

I am greatly encouraged to see our people so anxious to help in the work. I never have seen a greater apparent desire on the part of the brethren and sisters to move forward in the cause. It is well that it is so; for the time for labor is very short, and what is done must be done quickly. I have been pleading with God very earnestly of late, that he would move upon the hearts of the believers of present truth in Pennsylvania. I expect to see great advancement in the work of God in our Conference during the coming season. Somebody will sustain the work in its onward course, and I trust that those whom God so greatly desires shall place their means in the cause, may meet the mind of his Spirit, that others may not step in and bear away their crowns. Some will be saved, but they will be only those who have made a covenant with God by sacrifice. Bring in the tithes and offerings, dear friends; we greatly need your help at the present time.

D. B. OVIATT.

TENNESSEE.

AMONG THE CHURCHES.—Since the first of the year I have been laboring among the churches. Feb. 4 I began meetings with the Leach church. This is the

largest Seventh-day Adventist church in the State. This company was brought into the truth four years ago, by Eld. Fulton. I find a number of families keeping the Sabbath who do not pretend to be converted to God. "This is not as it should be. I labored with them ten days, and left a very good feeling in the church, wrongs having been righted in some cases. Sixty dollars were pledged on the tent fund. Quite a number will commence immediately to canvass for the "Marvel of Nations." I am satisfied there are better days in store for the Leach church.

I went next to Obion county, where there are a few scattered Sabbath-keepers. I tried to get as many of them together as I could, and held three meetings with them. One brother promised to give up the use of tobacco. I left the church greatly encouraged, and there was a good interest to hear on the part of those not of our faith. I am now in company with Eld. Marvin, at Nashville, trying to get a bill passed in the Legislature, exempting those who observe the Sabbath of the Lord from the penalty of the Sunday law. May we have your prayers that our work may be successful. J. M. REES.

Feb. 20.

CROSS PLAINS AND NASHVILLE.—I visited Cross Plains Feb. 10, and remained till Sunday. This little company seem to be working in harmony with each other and in love for the precious truths of the message. The outside interest to hear is much better at present than for years past. On the Sabbath Bro. John Finch gave an instructive discourse upon Christian love. We left them of excellent courage. May union, charity, and travail for souls prevail in this church. On Monday following, in company with Bro. J. Finch, Geo. Dortch, and John Dortch, I came to Nashville, where we are at present. The brethren have taken about one hundred orders for the "Marvel of Nations." Bro. Rees joined me last Thursday. We are laboring to influence the senators and representatives to pass a bill entitled an "Act to amend the Sunday law." We have succeeded so far as to secure for it one reading in each House, and we are granted the privilege of going before the Judiciary Committee, when it is submitted to them. Pray, dear brethren, that the same results may be had here that our Arkansas brethren so recently gained. Although this is not an agreeable work, yet we know that it is a legitimate one; for the angel Gabriel labored in the Persian court for three full weeks, when he was joined in his work by Michael, even Jesus. There is some prejudice to meet, but we have found many friends, and we take courage and wait and pray for success. E. E. MARVIN.

Feb. 20.

INDIANA.

ALTO, HOWARD CO.—I began meetings with the church at this place Feb. 4, with a good interest. The people here are very anxious to hear the truth, although this is one of the oldest S. D. Adventist churches in the State. Besides the regular preaching services held each evening, it was decided to hold a regular class drill each forenoon, for the purpose of receiving instruction in physiology, hygiene, and temperance, also for instruction in the Sabbath-school and tract and missionary work; but from the very first of our meetings it has rained almost every day, making the roads much of the time impassable for teams. The few who have been able to attend, have come through the fields. So far we have missed but one meeting on account of the storm, yet but very few of the many who are interested have been able to be present. There have been but two evenings that it did not storm, and each time the house was crowded. The brethren and sisters have done all they could to assist in the work.

Feb. 18.

O. C. GODSMARK.

BOGGSTOWN.—I visited Boggstown Feb. 12-15. A brother had been living out the truth there for many years. Several times in the past our ministers tried to hold meetings there, but they seemed to meet with but little encouragement. About one year ago Bro. A. W. Bartlett went there and held meetings with some success. A few decided to obey the truth, and others from time to time began to obey all the commandments of God. This greatly alarmed the pastor of the M. E. church of the place, and he decided to preach on the Sabbath question. Bro. Godsmark was sent to review him, so the effort was only in our favor. We had learned that the prospects for organizing a church of twelve or fifteen members were encouraging, and after the subject of organization was considered, twenty-four were received as members. Others who were not present, expect to unite with us. This company are building a meeting-house, size 30x42 ft., and already have secured means sufficient to pay for it. They have paid \$90 tithes for the quarter. The substantial evidence of their appreciation of the truth and their duty to sustain it, is an example worthy of imitation. WM. COVERT.

MARION, WARSAW, AND WOLF LAKE.—After our good meeting at Hartford City, I spent a few days with the Marion church. A confessional meeting was held, in which many hearts broke down. The Lord's Spirit was deeply at work. At Warsaw a company is springing up through the missionary ef-

forts of two members residing at that place. We held one meeting with good results. Arrangements were made for regular Sabbath-school and Sabbath meetings, and I hope that in the near future a church may be organized there.

Wolf Lake is one of the oldest and largest churches in the State, but for a year or more has been sadly neglected. My visit was timely. Two young men of ability and influence, one of them formerly a sympathizer with us, had become converts to the Ingersoll infidelity, and from house to house, on the street corners, and even in church assemblies, had openly avowed their denial of the Bible, making much ado over its apparent contradictions, and confounding the orthodox ministry by their attacks on some of their inconsistent doctrines, until it seemed that the entire community had become leavened with infidelity, our own people not being exempt from its effects.

Through the blessing of the Lord it has been my privilege to refute this work. Long lists of questions which before were thought to be unanswerable, have been satisfactorily answered before large and appreciative audiences. I trust much good may be done. I shall continue the meetings for some weeks, until the work is fully developed. Pray for the success of the truth here. J. P. HENDERSON.

Feb. 20.

ILLINOIS.

DISTRICT NO. 9.—Feb. 10 I left St. Anne and went to Watseka, on my way to Onarga, and was kindly received at the home of Bro. Johnson, where I held a Bible reading in the evening. The next morning I made two visits before train time, and obtained one subscription for *Good Health*, and sold two copies of Dr. Kellogg's address on social purity. Leaving Watseka I went to Onarga. I was encouraged to see the interest manifested in the Sabbath school at that place. There seemed to be a better attendance of the children and youth than formerly, and the best of order was observed in conducting the school. The general exercises at the close of the recitations were made interesting and instructive, by showing from a map drawn on the blackboard, the location of the South African mission. A brief history of the surrounding countries was also given. The design is to so thoroughly acquaint the youth with those countries and their history, that they will delight in denying themselves of the luxuries in which they may be tempted to indulge, and donate the means to the new mission in South Africa. This is right in the line of missionary work, and we feel like encouraging every such thing. Let us not despise the day of small things, for from them greater things may result. May God help us to appreciate the advantages afforded in the Sabbath-school for the training and education of missionary workers. I spoke in the afternoon on the subject of doing missionary work in our district. All seemed interested, and we felt that the Spirit of God was in our midst. One of our brethren who is canvassing, gave a Bible reading in Del Rey, Sunday afternoon, to a man and his wife who are deeply interested and have commenced to keep the Sabbath. In the evening he gave a Bible reading in Onarga. This shows that there is work that can be done right in our own home towns.

Feb. 13 I returned to Watseka and held another Bible reading. The next day I went to St. Anne to complete my work more fully, before coming to Chicago. There, as in Onarga, one of our number has commenced to hold Bible readings. There are now ten families in St. Anne who have subscribed for *Good Health*. Although it is but a small beginning, we feel thankful to God that he has blessed the efforts put forth. Since returning to Chicago I have given one Bible reading and made seven visits. I shall esteem it a great privilege to attend the meetings soon to be held here, and trust that all this district will be of the same mind. May those who attend be so imbued with the love of God, that their interest and zeal in the work may be such as to lead many precious souls from darkness into light. Let us ask God's blessing upon the work to be accomplished at this meeting. CHAS. E. STURDEVANT.

WILLOW HILL.—Since our last report we have closed our meetings at Hunt City. As yet we see no fruits of our labors. A number, however, are deeply interested. We would have continued our effort at that place longer, but for the past two weeks it has rained a greater portion of the time, making the roads impassable for those who wished to attend; and as we were obliged to walk three miles every evening to fill our appointments, we thought best to discontinue them for the present, at least. Considerable excitement prevailed at the time of our last meeting, and a great deal of the dragon spirit was manifested; but this, we think, turned somewhat to our advantage. We received a letter a few days ago from the justice of the peace, making an apology for the unchristian manner in which some of the citizens had acted toward us concerning the Sabbath question, and asking us to return and continue our meetings. We will do so at our earliest convenience.

Sabbath and Sunday, Feb. 12, 13, we met with the brethren and sisters at Willow Hill. Two discourses were given and one Bible reading was held. A Sabbath-school of twelve adults and nine children was

organized, and ten copies of the *Instructor* were ordered. For some time these brethren and sisters have not been holding Sabbath meeting, but we trust that by the blessing of God they will now take a greater interest in the work than heretofore. We commenced a new series of meetings the 18th, in a school-house near Willow Hill. The interest is good. We have had calls to hold meetings at four different points near this place. Our courage is good, and we trust that God will water the seed sown.

Feb. 21.

GEO. THOMPSON.

A. W. ROTHWELL.

OHIO.

AMONG THE CHURCHES.—Since the General Conference, I have been visiting among the churches. Dec. 9-21, I was with the church at Walnut Grove. We had some precious meetings. The brethren attended quite regularly, and quite a good outside interest was manifested. Many acknowledged the truth, and some were deeply impressed, feeling that they ought to do their duty. But the things of the world and what others might say kept them from obeying. I believe seed was sown here that will yet bear fruit. I left the church very much strengthened and encouraged. I spent the week of prayer with the Springfield church. The Lord came very near to us as we tried to seek him, and we all felt greatly blessed. This church is growing, both spiritually and in numbers. A dear sister who is an invalid, and desiring baptism, was patiently waiting for the time to come when she would be able to go to the stream and be baptized. But giving up all hope of this, at her request she was borne from her sick bed to a bathing-tub, where she received the ordinance. It was, indeed, an impressive scene. She rejoices that she had sufficient strength to thus follow her Lord. During the week of prayer two other precious souls united with this church. I obtained five orders for "Historical Sketches."

Jan. 3-6 I was with the little company at West Mansfield. There are seven faithful souls at this place, waiting for a church organization. I obtained two orders for the *REVIEW*, and three for the Year Book. Five dollars were pledged for our foreign missions. I met with the church at Bellefontaine on the evening of the 6th, and remained until the 10th. I found this church growing. Two have lately commenced the observance of the Sabbath. The ordinances were celebrated, and a business meeting was held for the church, at which an elder and a deacon were chosen and ordained. I took two orders for the *REVIEW*, one for *Good Health*, and five for the Year Book. I came to McDonald on the 10th, and remained until the 13th. Here also the ordinances were celebrated. This church took a club of twenty *Gospel Sickles*, to be sent to the Lima mission; also six copies to be sent to different individuals. Orders were taken for six copies of the Year Book, and five of "Historical Sketches." At our ordinance meeting one brother united with the church.

Jan. 14-17, I was with the Mendon church. I took five orders for the Year Book. I met with the church at Payne on the 18th, and was with them until the 21st. The ordinances were celebrated, and an elder was chosen and ordained. I left this little company very much encouraged. The Walnut Grove, Springfield, West Mansfield, McDonald, Mendon, and Payne churches arranged for Sabbath-school libraries. I spent two days at the general meeting at Walnut Grove, where I met Eld. Underwood and Bro. Lucas. Very valuable instruction was given by these brethren, which was well received. On the 25th, in company with Bro. Lucas, I came to Piqua, and held two meetings with the church. We then came to Springfield to attend the general meeting, Jan. 27-31. This meeting was a source of strength and great encouragement to the church here and all that attended from other churches. Eld. Underwood was present, and gave very timely instruction. The Sabbath-school convention was held in connection with this meeting. Bro. Lucas conducted this part of the work, and gave excellent instruction. During the meetings three were baptized and one joined the church, the other two having united with the church a short time before, subject to baptism. Since this meeting I have been arranging to start to my new field of labor in the South; and before this report is read by the brethren, I expect to be there. I pray that God's blessing will rest upon our dear brethren and sisters in Ohio, and I earnestly request your prayers for the work in Georgia. GEO. W. ANGLEBARGER.

THE WORK IN COLORADO.

DURING the past few weeks I have been laboring among the churches in this Conference. There were some unpleasant matters that demanded attention, and as we tried to help our people out of the snares of the enemy, the Spirit of God came in and softened the hearts of our dear brethren and sisters, and they began confessing their faults. As we went from place to place, the Spirit of God seemed to have gone before us, and when we reached Hillsboro, where Satan had succeeded in bringing dissension into the church to an alarming degree, the Lord seemed to take the work into his own hands. Bro. Haskell once wrote me,

when the work seemed to be moving slowly in Colorado on account of mistakes made, to "be of good courage; the Lord is pleased to raise the standard of truth highest, when it has been trodden lowest underfoot." Thus it seemed; for as our people here confessed their wrongs, several of their neighbors became deeply affected, and took their stand for the truth. Oh, when will our people learn to keep near God, and thus banish the enemy from out their ranks?

From Hillsboro I went to Ft. Collins and vicinity, visiting the new Sabbath-keepers, those who had embraced the truth during the past summer. There are some zealous souls there, and through their efforts others are becoming interested. I had hoped to meet with the little company at Greeley also; but it seemed duty for me to come to Denver, to look after a bill which is pending in the Senate, and which is destined to affect our people in this State. I was glad to find friends among those who are engaged in the legislation of our laws. I shall not be able to visit our brethren in the southern part of the State this time, as I expect to return to Michigan in a few days. I have written them, explaining quite fully why I do not think it advisable to visit them now, and I trust it will be satisfactory to all. I am threatened with nervous prostration, and am advised by physicians to either stop laboring for awhile, or get into a lower altitude.

At our State meeting in January, it was decided to hold our camp-meeting in September, and, following that, a general meeting in the southern part of the State, to accommodate those who cannot attend the camp-meeting at Greeley. It was also decided that Bro. Geo. Green should act as State agent for our publications. We hope to see advance steps taken in the canvassing work in this State. We much desire that our people throughout the State should subscribe for our excellent journal, *Good Health*. The present outlook with us in this Conference is encouraging indeed. The mission work in Denver never bade so fair to be a success as now. Harmony prevails throughout our ranks, and I think I voice the sentiment of our people when I say we are of good courage. May God bless the Colorado Conference, is my prayer. WM. OSTRANDER.

THE CANVASSING WORK IN INDIANA.

THERE seems to be a feeling with some that the canvassing work is not an important one. Even the one who signs a contract to canvass a certain territory, shares in this feeling to a certain extent. It cannot be that there is anything necessary to be done in the work in which God and Christ and angels are engaged, that is dishonorable or unimportant. The work given to God's people to do, is necessary to effect the work of redemption through Christ. Christian literature bears a relation to God's cause second to no other means we can use in his work. It must be admitted that the press does as much toward molding the character of society as does the public speaker, and perhaps a great deal more. A single book often decides the destiny of whole families. If the literature published by our people could be placed in every family in the land by consistent Christian canvassers, there is no computing the amount of good that would be accomplished by it.

I desire more than any earthly good, to see hundreds of our people earnestly engaged in this work. Young men and young women should be clothed upon with light from heaven, putting doubts and discouragements far away, and marching onward day after day, week after week, month after month, and forward still every year, till Jesus comes and grants them an honorable discharge. Should all who can do so among our people everywhere "lift every ounce they can, and then ask God for more strength," the world would soon be warned and the Lord would then come with deliverance.

Success in a good work requires constant, earnest watching and working combined with fervent prayer. The work should be done with a pure motive. The object is the salvation of souls. Canvassers should keep steadily at their work, doing what they have agreed to do, letting others attend to the branches assigned them; and in this way every man can have his work. Faithfulness in canvassing the territory contracted for, often measures faithfulness to God. Dear brethren and sisters, be assured that there is no work more honorable than the one in which you are engaged, or of more importance to the cause of truth. Our endeavor should ever be to "go forward."

WM. COVERT.

CANVASSING AMONG THE SCANDINAVIANS OF MINNESOTA.

THINKING that it would be of interest to some of the readers of the REVIEW to hear from the canvassing work among the Scandinavians in Minnesota, I will write a few lines. It has been my desire for a number of years to have some part in spreading the truth for our time, but for some time I had not done very much. I attended our late camp-meeting at Minneapolis, and heard the urgent calls for laborers, both in canvassing and other branches of the work, and I was led to feel that it meant me, and that unless I went to work I should lose eternal life. I resolved to go to work as soon as circumstances would permit.

Accordingly I commenced to canvass for "Kristi Liv" a few weeks before Christmas, and the Lord blessed my effort. As that time of the year is considered the best for such work, I did not think that I could do as well the rest of the winter; but to my surprise I have done even better. To the Lord be all the praise. I sold and delivered forty-five copies in six weeks, besides selling some tracts and distributing other reading matter; but now, at another trial this month, I have taken about the same numbers of orders in nine days. I have made up my mind that with the Lord's help our books may be sold at any time of the year, and I shall try to have more faith. I have sold about 115 copies of "Kristi Liv," and feel thankful for having had such a privilege.

I think this is a good time to introduce the truth among the Scandinavians, as some theological questions which have been discussed, have caused some division and less faith in their ministers; and I know of no better way to show them the light than to give them our publications. I am so thankful for the good works we already have, and look forward with glad anticipation to the time when "Thoughts" will be translated into our language. I long to see many more of our Scandinavian brethren take an interest in the canvassing work, as it can truly be said of this field that the harvest is great, but the laborers are few. I do not believe that we lack talent as much as we lack consecration and a realizing sense of the importance of the work and the shortness of the time. I feel that it is good to be engaged in the work of the Lord, and I pray that I may ever be found faithful. Feb. 19. J. JACOBSON.

TENT FOR KENTUCKY.

WE have only one tent for summer meetings, and that is not large enough for general meetings. The time has come when some arrangements should be made at once in this direction. It has been decided to put a new top on our fifty-foot circular tent. We already have a center-piece for it which will make it 50 by 80 ft. Pledges have been made in the past for tents and also for sustaining them. These pledges are sufficient to meet the expenses of repairing this tent, but pledges are not money. We wish to buy the canvass with which to repair the tent, but cannot do it unless we have sufficient means.

Now, let me suggest to you, dear brethren, that each of you decide to pay all, or a part of his pledge to that fund, so that work can commence at once. I know that times are hard, but I believe that God will bless you in making a special effort to help the cause in this time of need. When we earnestly do our part, the Lord will bless our efforts and the work will move forward. There is no backward movement to this work. The command to Moses was, "Speak unto the children of Israel, that they go forward." And what was the result?—They obeyed, and the angel of the Lord went before them. So will it be with us, if all will move forward. Let each one do all he can financially, and seek God with all his heart, laboring earnestly for the salvation of his fellow-men, by striving to get the light of the Third Angel's Message before them. Then the power of God will attend this work, and we shall see souls saved for the kingdom. J. H. COOK, Pres. Ky. Conf.

KENTUCKY, ATTENTION!

I wish to call the attention of brethren in Kentucky to the fact that our treasury is empty. Bro. Garrett, Pound, and myself are trying to do what we can to spread the truth, but there are no means in the treasury to meet even our traveling expenses. We ask, Can not our brethren send in tithes and free-will offerings, so that our laborers will not only have means for traveling expenses, but also enough to make their families at home comfortable while they are away laboring for the speed of the truth?

I know that the good brethren in this State would not consent for a moment to have the ministers retire from the field. But what is to be done, is a very grave question. We hope each one will stop and inquire, Do I not hold some tithe in my hand that should be in the Lord's treasury? And if you find that you do, can you not in some way procure it, and send it as soon as possible to Bro. J. B. Forrest, Knob Lick, Ky. If none are behind in tithes, shall the treasury remain empty? What about the offerings? The Lord says, "Ye have robbed me . . . in tithes and offerings." Thus offerings are required, as well as tithes. Again, he tells us that the time has come to commence cutting down our possessions, exchanging our earthly treasures for heavenly.

May the Lord help us to duly consider this matter. Our ministers are poor in this world's goods, and cannot labor without something with which to support their families. Will our brethren sustain us in this our time of need?

J. H. COOK Pres. Ky. Conf.

—A ready and cheerful performance of the lowliest acts, when in the line of duty, is one of the marks of true greatness. Only narrow people fear being disgraced or being made singular by doing little acts of service in lowly ways. A great heart is full of helpfulness and the spirit of sacrifice.

News of the Week.

FOR WEEK ENDING FEB. 26.

DOMESTIC.

- But one saloon remains open in Sioux City, Iowa.
- Benjamin Franklin Taylor, lecturer and literateur, died Thursday morning at Cleveland, Ohio, aged 65.
- The St. Louis council has passed an ordinance making eight hours a legal day's work for city laborers.
- The people of Pecatonica, Ill., burned down the only saloon in the town last Saturday, first saturating it with oil.
- The National House of Representatives on Wednesday passed, with but one dissenting vote, the Senate fisheries retaliation bill.
- To enable all the citizens of Minnesota to read the annual message of the governor, it was printed in ten different languages.
- A bill defining anarchy and conspiracy, and providing for the punishment of the same, was introduced in the Illinois House Tuesday by Mr. Merritt.
- The Cunard steamship *Etruria*, which arrived in New York Saturday from Liverpool, averaged twenty-two statute miles per hour for the entire passage.
- The cotton docks at Tompkinsville, Staten Island, were fired by lightning. Two employees were killed by falling walls, and the estimated loss by flames is \$900,000.
- Five thousand ladies stood in line outside the White House Saturday, waiting their opportunity to shake hands with Mrs. Cleveland, her reception being the last of the season.

—Judge Conrad decided Wednesday at Des Moines that the manufacture of intoxicating liquors, to be sold in other States, is a violation of the Iowa prohibitory law. The case will be carried to the highest court.

—The report comes from Kentucky that a farmer in Madison county has trained seven large monkeys to break and prepare hemp for market, and that others are to be introduced into the neighborhood.

—Mr. Alex. McArthur, of Manitoba, has the Arctic exploration fever, and with a companion left Winnipeg last week in search of the North Pole. He does not expect to return for two or three years.

—Mr. John Wanamaker, of Philadelphia, has purchased M. Munkacsy's great painting of Christ before Pilate for \$120,000, the largest price, it is said, ever paid for a picture in this country. It is to adorn a picture gallery in his great store.

—The storm which has just subsided along the Rocky Mountain range, from the British line to New Mexico, is believed to have caused the death of 25 per cent of the cattle. Passengers traveling from Denver to Lincoln Saturday, saw cattle buried to their heads in the snow.

—In a room at Pittsburg, occupied by Pater Eckert, who became a maniac recently, was found Thursday all the appliances for manufacturing nitro-glycerine, together with packages of gun-powder, bullets, and bullet-molds, and a number of guns and revolvers. The police chief inclines to the belief that Eckert is an anarchist, and became insane in trying to invent some terrible instrument of destruction.

—Lieutenant Governor Robertson was forcibly expelled from the Indiana Senate Thursday, by order of Green Smith, President *pro tem*. Several members engaged in a quarrel, and blows were struck, and door-keepers overawed the Republican members, who were detained in the chamber against their wishes. Mr. Robertson addressed an excited gathering outside the building, but counseled moderation. The House refused to receive a message from the Senate, and door-keepers were instructed not to admit the Secretary of the Senate until the latter body is organized in accordance with the terms of the constitution.

FOREIGN.

—Estimates of the loss of life in Italy by the earthquake shocks place the number at 2,000.

—Queen Victoria's authority has been extended over Eastern Zululand with the assent of the Zulus.

—Prince Alexander, the deposed Bulgarian ruler, is ill of small-pox at his father's home in Darmstadt.

—Advices from Massowah report that Kasalula demands 100,000 thalers ransom for the Italian prisoners.

—Five European governments have applied to English firms for tenders for supplying several million cartridges.

—The walls of Antioch, alternately besieged and defended by the Crusaders, are being demolished for building materials.

—Henry M. Stanley telegraphs from Zanzibar that the expedition for the relief of Emin Bey has started across the country for the interior.

—It is reported that Emperor William has sent an autograph letter to the pope thanking him for his intervention in favor of the Septennate.

—Thirty-seven lives were lost on Friday by an explosion in the Cutch colliery at Rhondda, Wales. Twenty-nine men were rescued uninjured.

—French and German government agents, are visiting all the fairs in the north of England, making large purchases of horses suitable for military purposes.

—The *Gazette* of Paris prints an interview with a diplomat who confirms the statement that Prince Bismarck will demand the neutrality of France in the East.

—An illustration of British fondness for beer is the fact that already a brewery is being erected in Mandalay, the capital of Burmah, so recently captured by their troops.

—Dispatches from Rome assert that negotiations have been satisfactorily concluded for a renewal of the alliance between Italy, Germany, and Austria, which expires next May.

—Overtures for the annexation of Samoa to Hawaii made by the Hawaiian embassy at Samoa, have failed. The Samoans scout the idea of annexation to the Sandwich Islands.

—The latest returns from the Canadian elections indicate that the Macdonald government will have from ten to fifteen majority in the new House. Their majority in the last House was seventy-six.

—Dispatches from Odessa state that an extensive plot has been discovered for a Polish rising in the event of a Russo-Austrian or Russo-German war. Many imperial officers and officials are implicated. Twenty persons have been arrested.

—Ever since the celebration of the ninetieth anniversary of King William's birthday, on the 19th inst., there has been almost a continuous series of collisions between loyal workmen and socialists in Amsterdam. One evening a band of workmen, while singing the national anthem in a cafe, were attacked by a crowd of socialists. A serious conflict ensued, and the police had all they could do to restore order. Many arrests were made.

—Modern invention has been taxed to produce the most destructive weapons of war, but a German chemist has invented a bullet to diminish the horrors of war. It is brittle, and contains a powerful anæsthetic which produces complete insensibility, lasting twelve hours; so that a battlefield where it is used will be covered with bodies apparently dead, but only unconscious, which in that condition may be carried off as prisoners.

RELIGIOUS.

—France has sent a conciliatory note to the Vatican on the ecclesiastical laws.

—Mormon missionaries named Young and Smith, are busily at work in Garrett county, Maryland, holding their meetings at present in a barn.

—The chaplain of the House of Representatives failed to appear Saturday morning, and for the first time in six years business was commenced without prayer.

—A thousand journeymen carpenters and joiners at Berlin have petitioned the government to protect them from Sunday labor. The glass-works directors at Dresden have dismissed about a thousand men, as they refused to work on Sundays.

—Ira D. Sankey said at Pittsburg Friday that the Rev. Mr. Moody is to erect a building to cost \$250,000, in Chicago, to be used as a training-school for Christian workers, and that the greater portion of the money has already been subscribed by wealthy Chicagoans.

—The total contributions to foreign missions in 1885 by the different British societies of all Protestant denominations, were £1,222,263, or \$6,111,815. The British Roman Catholics contributed £6,688 to foreign missions, and the Catholics of all Christendom gave that year \$1,325,850 for their foreign missions, while Protestants contributed more than \$11,000,000.

—It shows a wonderful change in the sentiments of the inhabitants of the Friendly Islands in the South Pacific, which were the abode of savage cruelty before the Wesleyan missionaries carried the gospel to them, that the six natives who assaulted Rev. Mr. Baker and his family were condemned to death and executed, though the missionaries petitioned for their release.

—Mr. W. S. Caine, of the British Parliament, lately returned from a visit to the East, being interviewed by the *Pall Mall Gazette*, said: "When we went to Egypt, we were going to establish the civil, moral, and Christian influence of our country on the banks of the Nile. What we have done, has been to establish an enormous number of grog-shops and brothels. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs."

Appointments.

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

EMPORIA, Kansas, March 18-20
Topeka, " " 25-28
At Emporia the meeting will begin Friday evening. We expect Eld. Cook to be with us at Topeka.
OSCAR HILL.

I WILL be with the New Antioch church March 18-22. We urgently invite the brethren of Leesburgh, Washington C. H., and Bloomington to meet with us at this time. Let there be a general rally of the Sabbath-keepers in that part of the State. Meetings will begin Friday evening, March 18.
R. A. UNDERWOOD.

SABBATH afternoons meetings are held at 1812 Clark St., Omaha, Neb. We should be glad to see any who would like to help us by their presence.
DELIA FITCH.

I WILL hold meetings with the church at Jefferson, Hillsdale Co., Mich., on the first Sabbath and Sunday in March. Forenoon and evening meetings both days at the usual hours, 10:30 A. M. and 7:00 P. M. Hope for a general attendance of the friends from Ransom and Frontier and other places.
I. D. VAN HORN.

Publishers' Department.

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

Our address hereafter will be 520 16th St., North, Birmingham, Ala.
S. S. SMITH.
C. W. OLDS.

My address until further notice will be Frederica, Delaware.
VICTOR THOMPSON.

My P. O. address for the future will be Westfield, Vermont.
E. R. SISCO.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good girl, to do house work for a small family. Address immediately, Mrs. N. B. Cole, Grand Ledge, Mich.

WANTED.—A blacksmith, to work in a carriage shop; steady work through the summer; also carriage painter wanted. Adventists preferred. For further information address immediately Jno. E. Atchison 1009 East State St., Rockford, Ill.

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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.

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Books Sent by Express.—James A. Morrow, Maria Holmes, Leo Gregory, A. W. Jensen, C. W. Olds, C. H. Bliss, James Dubois, N. W. Paulsen.

English Mission.—A sister \$2., J. M. Jones 5.35.

Australian Mission.—J. A. Armstrong \$1., F. C. Shipley 3., Mrs. A. D. Walker 10.

South African Mission.—Carson City S. S. \$4.85., F. M. Whittaker 75.

Scandinavian Mission.—J. R. Johnson \$1.

European Mission.—Mich T and M Soc \$2.

Christmas Offerings.—L. C. Harold \$4.50, Anita Maldonado 2., Austin Minn 5., Martha Green .90, Mich T and M Soc 7.14.

Cash Rec'd on Account.—Ill T and M Soc per F. T. P. \$700., N. E. T and M Soc per E. T. P. 1,000., Brit Book Depository per E. T. P. 62.75, Tenn T and M Soc 35., Kan Conf per E. C. Porter 3., Ind T and M Soc per Emma Green 81., Minn T and M Soc per Randall Stewart 3., Brit Book Depository per J. M. Jones 4.37, Mich T and M Soc per H. H. 292.44, Inter S. S. Ass'n per Mich T and M Soc 55cts, Mich C. M. fund per Mich T and M Soc 1.

International T. & M. Soc.—Mich T and M Soc \$2.36.

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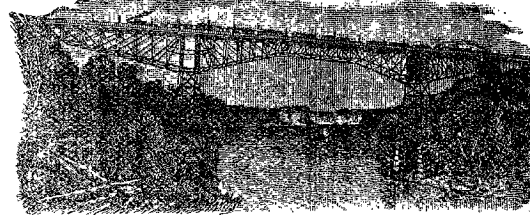
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Mail.	Day	N. Y.	Atlantic	Night	Mail.	Day	N. Y.	Atlantic	Night
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	a. m.	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.
6.00	6.45	10.45	6.00	7.30	Ar. Detroit	9.15	8.00	9.10	1.30
4.33	5.30	9.45	4.35	6.18	Ann Arbor	10.38	9.12	10.25	2.32
3.15	4.23	8.49	3.15	4.50	Jackson	12.08	10.52	11.35	3.32
2.30	3.10	7.54	1.58	3.43	Marshall	1.04	11.47	12.50	4.22
1.12	2.27	7.38	1.30	3.20	Battle Creek	1.55	12.12	1.12	4.40
12.17	1.50	6.58	12.53	2.35	Kalamazoo	2.35	1.20	1.10	5.15
11.38	1.16	6.49	11.13	12.05	Niles	4.18	3.08	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Mich. City	6.49	4.32	4.55	7.32
6.50	9.00	3.10	8.15	9.10	Chicago	8.05	7.00	6.40	9.30
a. m.	a. m.	p. m.	p. m.	p. m.	Dep.	Ar.	a. m.	a. m.	p. m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, Ar. Detroit 11.45 a. m. Returning, leave Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

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Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chicago	Mail.	Day	Pacific	Rock	Mail.	Day	Atlantic	San	Port
Pass.	Exp.	Exp.	Exp.	Pass.	Exp.	Exp.	Exp.	Pass.	Pass.
.....	am	am	pm	pm	Dep.	Port	am	am	am
.....	6.15	7.15	8.05	4.10	.....	10.20	1.15	7.35	.....
.....	7.43	8.31	9.34	5.40	.....	8.42	11.37	6.15	.....
.....	8.17	9.08	10.15	6.20	.....	7.58	11.27	5.40	.....
.....	8.50	9.35	10.58	7.00	.....	7.05	10.68	5.08	.....
.....	10.00	10.30	11.59	8.25	.....	5.20	10.07	4.00	.....
.....	10.37	11.00	12.25	9.08	.....	4.42	9.37	3.25	.....
.....	11.30	11.45	1.15	10.05	.....	3.45	8.55	2.35	.....
.....	6.30	am	12.05	1.20	pm	Dep.	2.45	8.50	2.30
.....	7.18	.....	12.45	2.21	.....	.....	8.11	1.45	.....
.....	7.30	.....	12.55	2.32	VAL.	.....	1.35	1.27	VAL.
.....	8.17	Sun.	1.42	3.19	Acc.	.....	12.49	7.26	12.49
.....	9.00	Pass.	2.28	4.07	.....	.....	12.05	6.50	12.01
.....	10.15	am	3.43	.....	.....	.....	12.05	6.50	12.01
.....	11.33	7.35	4.05	5.52	6.05	.....	10.45	5.44	.....
.....	12.10	10.00	6.25	8.10	8.45	.....	10.30	5.30	10.30
pm	am	pm	am	am	Arr.	Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop.

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Sunday Passenger, Sunday only.

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TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	*9:10 a. m.	*5:40 p. m.
Council Bluffs Fast Express.....	*12:05 p. m.	*2:00 p. m.
Kansas City and Leavenworth Express.....	*12:05 p. m.	*2:20 p. m.
St. Joseph and Atchison Express.....	*12:05 p. m.	*2:20 p. m.
Minneapolis and St. Paul Express.....	*1:00 p. m.	*2:00 p. m.
Peoria Express.....	*1:00 p. m.	*2:20 p. m.
Fort Accommodation.....	*4:45 p. m.	*10:00 a. m.
Council Bluffs Night Express.....	*10:30 p. m.	*6:50 a. m.
Kansas City and Leavenworth Night Express.....	*11:00 p. m.	*6:25 a. m.
St. Joseph and Atchison Night Express.....	*11:00 p. m.	*6:25 a. m.
Peoria Night Express.....	*11:00 p. m.	*6:25 a. m.
Minneapolis and St. Paul Fast Express.....	*10:30 p. m.	*6:50 a. m.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 1, 1887.

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THE HOLLAND PAPER.

THE Office already begins to learn of the kind reception the Holland paper is receiving in different parts of the field. With scarcely an exception, the Holland people are greatly pleased with the journal. One brother (not a Hollander) says he gets a subscription at nearly every house he visits. Another canvasser took fourteen orders in one day. In one town a Holland merchant, who was formerly a minister, wrote the following recommendation in the Dutch tongue, for the canvasser to use in his work: "Let every Hollander subscribe for this paper, for one year or longer. It will prove itself useful and instructive." Certainly we all have reason to be encouraged.

THE WAY IT WORKS.

WHEN will correspondents learn that the name and P. O. address must be attached to their communications to secure attention?

A communication just received from a brother in Canada, contains objections which have been handed him on the Sabbath question, which he seems very anxious to have answered in the REVIEW. If we had his address, we would put him on track of a complete answer to the objections he has met with. But only initials are signed to the letter.

Turning in our list to the place at which his letter was postmarked, we find no subscriber there bearing those initials. It is therefore to be presumed that this person does not take the REVIEW. What interest, then, can he have that the objections be answered in the paper? Would he ever see the answer? If not, what sort of probability is there that it would ever come under the eye of the one who handed in the objections? And what use can there be in writing out and publishing answers to objections which in all probability neither the authors of the objections nor any who hold like sentiments will ever see?—None at all.

The result is that the communication and all that pertains thereto goes into the waste-basket.

SUNDAY LEGISLATION IN TENNESSEE.

A COMMUNICATION from Bro. J. M. Rees, from Nashville, Tennessee, informs us that through the efforts of himself and Bro. Marvin, a bill has been introduced in the Legislature of Tennessee, exempting observers of the seventh day in that State (S. D. Adventists and S. D. Baptists) from the penalties of the existing Sunday law. It has passed its first and second readings, and been submitted to the Judiciary Committee. Of the action of this committee, Bro. R. speaks as follows:—

"After a long and spirited discussion in the committee room, sixteen members being present, before whom Bro. M. and myself were allowed to speak, the committee decided to recommend the bill for its third and last reading."

To expedite matters, the same bill has been introduced into the Senate, and was to go before the Judiciary Committee of that body the day following the date of Bro. R.'s letter. He and Bro. M. were also to appear before that committee in behalf of the measure.

They have providentially found a friend in one of the judges from Williams county; and they feel very hopeful that the measure will succeed.

THE SPEECH OF SENATOR CROCKETT, OF ARKANSAS.

GOD has greatly favored our friends in Arkansas in obtaining an exemption from prosecution for Sunday labor. We trust our people in that State will feel to appreciate the opportunities they now have to spread the truth throughout its limits. We have obtained friends among the leading men of that State, who regard our people with interest, and who have worked to help us in this time of need. Senator Crockett, of that State, has made a speech before the Senate which has attracted considerable attention, a brief synopsis of which was published in the REVIEW. The Chicago *Inter Ocean* has published the speech in full, and quite a number of our brethren are using it as a missionary document. Several hundred of them have already been sent out. If any wish to obtain this paper, they can secure copies by sending to the Illinois Tract Society, 3652 Vincennes Ave., Chicago, Ill.

G. I. B.

A DIRECTOR FOR DIST. NO. 3, MICHIGAN.

THERE has been a vacancy in Dist. No. 3 ever since the camp-meeting. At the meeting of the Board of Directors at Ithaca, the matter was brought up, but no selection was made, and the writer was authorized to appoint a director. It has been difficult to find a man suited for the position who is willing to serve. After considerable perplexity, we have concluded to appoint Bro. Alex. Carpenter, of Otsego, to serve during the unexpired term for this district. He was appointed director of Dist. No. 10, but for certain reasons he resigned and another director was appointed. But as these reasons have now been removed, and he is ready to commence work in the cause again, we have thought that he should be appointed to this district.

GEO. I. BUTLER, Pres. Mich. T. and M. Soc.

THE FUTURE CANVASSING WORK.

IT is surprising what success has followed the efforts made to increase our canvassing work within a few months past. We have been selling a very much larger percentage of books than ever before; and if the good work progresses as we confidently expect, it will increase immensely our book business. For several months past we have found it about impossible at the REVIEW AND HERALD Office, to keep up with the demands for our books. And very likely many have complained at the delays in consequence. Without doubt we shall have to enlarge our facilities. We are now running nearly 150 hands, and we are crowded for space as never before. Instead of publishing small editions of from one thousand to five thousand, as formerly, we now run editions of twenty or twenty-five thousand. Plans are now in contemplation to largely increase the space in our Office. We expect soon to have two large cylinder presses added to our present number of six, and our bindery force will have to be much enlarged. We are constantly running till late into the night, and find it impossible to keep up with our work. We know of no other cause for this only the increase being made in our canvassing work. And this has but fairly begun. Our State agents are getting fairly at work in

a few States, and we are now training canvassers. Depend upon it, brethren, if you want to see prosperity and growth in your different Conferences, you must take hold of the canvassing work in earnest. Some States which hardly had any agents at all; have now nearly one hundred in the field. If our directors and ministers will look out for proper persons to engage in this branch of the work, and the State agent will instruct them, and we get the work started in all parts of the country, our offices will have to be greatly increased; this is certain. It is already a demonstrated fact. The truth must go throughout the world by means of our reading matter. This is the great lever by which the work will be advanced. We feel that it is in harmony with God's designs that the canvassing work has been systematized, and is now beginning to take an efficient form. May God add his blessing to it. G. I. B.

MICHIGAN CANVASSERS.

WE want immediately all the testimonials that can be secured from prominent individuals (not S. D. Adventists) who can recommend "Marvel of Nations," *Good Health*, "Great Controversy," or any of our books; but especially do we need testimonials at once in favor of the "Marvel of Nations" and *Good Health*. Canvassers or other persons will confer a favor by sending copies of all the written recommendations they can obtain. Please do this at once.

Those who are canvassing for *Good Health* will take notice that no more subscriptions should be taken commencing with the *January* number, as all copies of that number are out. Subscribers who desire the January number on account of the colored plate on ventilation, can have that plate with its explanation put in their February or March number, if they insist upon having it; but no more January numbers can be furnished. Send in testimonials immediately to F. E. Belden, Battle Creek, Mich.

New *Good Health* canvass and instructions will be sent to Michigan canvassers by applying to Hattie House, Battle Creek, Mich. Tract Societies of other States should address the Health Publishing Company, in order to supply their agents with this "short canvass."

F. E. BELDEN, State Ag't.

THE "AMERICAN SENTINEL."

WE print 25,000 copies of each issue of the *American Sentinel* for the months of January, February, and March, to fill orders from the various missionary societies, and to supply subscribers on our regular mailing list. Let the good work continue. Hundreds of yearly subscriptions are coming in every week. Only 50 cents per year, or with "Marvel of Nations," \$1.25. Now is the time to subscribe. Address, Pacific Press, Publishers, 1059 Castro St., Oakland, Cal.

"GREAT CONTROVERSY, VOL. IV."

SINCE issuing the *Subscription Edition* of this book, we have received a good many letters asking if it was to take the place of the *Popular Edition*, of which we have sold so many. In reply we would answer, No. We expect to continue to publish the *Popular Edition* right along, and all who wish to use it as a subscription book can do so. It will also be used in connection with the canvass for the *Signs of the Times*, as heretofore. It may be that beginners and those who have had but little experience in the canvassing work will prefer to start out with the *Popular Edition*, as the price is so much less. But there are other canvassers of more experience who prefer to handle a higher priced book, also one where they can offer different styles of binding. For the benefit of such we have issued the larger or *Subscription Edition*, and expect that this, too, will have a large sale. But let it be distinctly understood that both styles can be had at any time, and both will be issued as *subscription* books. We simply adopt the names "*Popular*" and "*Subscription*" to designate the two editions.

The *Popular Edition* is put up in one style only; viz., full cloth, at \$1.50 per copy, retail.

The *Subscription Edition* is bound in several styles, as follows:—

Fine English cloth, red edges, - - -	\$2 00
Library style, marbled edges, - - -	2 50
Half morocco, gilt edges, - - -	3 50
Full morocco, gilt edges, - - -	4 50

For terms, territory, etc., address your State T. and M. society, or Pacific Press Publishing House, Oakland, California.

A CORRECTION.

THE location of the Philadelphia mission is 1617 Swain St., and not 1526 Brown St., as given in the list of city missions in our recent Year Book. I hope that all may bear this in mind.

J. M. KURTZ, Sup't.