

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.

VOL. 64, No. 16.

BATTLE CREEK, MICH., TUESDAY, APRIL 19, 1887.

WHOLE NO. 1711.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

LIVE FOR JESUS.

BY M. BAIRD.

Live for Jesus, though thy life be
Frought with care, and toil, and pain.
Live for Jesus, though in sorrow
All thy fondest hopes be slain.

Live for Jesus, though the world should
Coldly turn from thee away;
Though dear friends no more caress thee,
Cling to Jesus; bid him stay.

Live for Jesus, though dark shadows
Sometimes hide him from thy view;
Soon the heavenly beams of glory
Shall enrapture thee anew.

Live for Jesus, though sin's mighty
Hosts may seek to drag thee down;
To allure thee from thy Saviour,
From thy faith, and joy, and crown.

Live for Jesus; for he bought thee
With his own most precious blood,
And he lives and waits to seal thee
King, and priest, and saint of God.

Cedar Creek, 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.

THE CONFERENCE AT BASEL.

BY MRS. E. G. WHITE.

THE Swiss Conference commenced here Thursday evening, Feb. 17. There were quite a number present from abroad. Last year the European Missionary Council was held in connection with the Swiss Conference at Basel. Delegates came from Denmark, Sweden, Norway, Wales, Scotland, England, France, Italy, and Germany. This year many of these attended the Council held in England last September, and therefore did not come to our Swiss Conference. But we have had delegates this year from France, Switzerland, and Italy, and also a good representation of our brethren and sisters; and as I looked upon the people assembled, and saw such an intelligent, interested congregation as filled our chapel so that extra seats had to be brought in, my heart was filled with gratitude to God to see the marked change, the improvement over one year ago. I knew that the Lord had been at work by his Holy Spirit, and could see that progress had been made in many directions. There have been additions to the churches in Chaux-de-Fonds, Lausanne, and Basel, and in other places; and as one soul saved is of more value with God than the whole world, why should we not praise God for this good work? My heart was thankful. The world's Redeemer said, "I

say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" All heaven is watching with intense interest the work that is going forward in the world. Satan with his power is working with all deceivableness of unrighteousness to deceive and ensnare. Evil angels conspire with evil men, and the whole energies of apostasy are at work to destroy the advocates of truth, and to hedge up the way that they shall not come to Christ, their Redeemer, that they may have life. And when the truth is accepted, and the soul is brought to genuine repentance and faith in God, then there is joy in heaven, and anthems of praise are sung. Therefore if there is rejoicing in heaven over one sinner that repenteth, let there be joy upon earth among men who love God, that sinners are brought to a knowledge of the truth.

We see great improvements made. Earnest efforts are being put forth by our brethren to learn English, and they have a much better understanding of this language than they had one year ago. This we try to encourage in every church; for in this way the English-speaking ministers can obtain direct access to the people. Our publications in English are quite numerous, while in French and German they are very limited, so that a large table of most precious food is spread before those who understand the English language; and our workers in these countries should be putting forth efforts to become better acquainted with the language which will give them much greater opportunities to instruct the people in doctrines and practices of godliness.

Sabbath, Feb. 19, I spoke to the people at 9 A. M. The Lord gave me of his Holy Spirit as I presented before them the temptation of Christ in the wilderness. In the afternoon, at 3 o'clock, we assembled for social meeting. I was much blessed as I spoke to them again, upon the necessity of our coming up to greater sympathy and more decided contemplation of the great sufferings of Christ. We think of these altogether too little. I requested those who desired prayers to come forward. The seats were quickly filled, and my heart was stirred as I saw the whole congregation on their feet. I said, Sit down just where you are, and we will all seek the Lord together. Before the season of prayer, many testimonies were given in quick succession and with deep feeling, showing that hearts were touched by the Spirit of the Lord. Confessions were made with tears. We were glad to see this work going forward; for we knew it was just such a work as was needed to bring the people into that position of humbling their hearts and confessing their sins before God, that he would accept their repentance and their efforts to seek him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Sunday the meeting commenced at half past five in the morning, and continued an hour and a quarter. At half past seven A. M. the seats were again filled, and I spoke to those assembled upon the subject of temperance, from Rom. 9:24-27. I never felt more in earnest when addressing a people on the subject of temperance, and we had evidence on this occasion that many hearts were

deeply impressed. A request was made for me to speak again on the subject of temperance Sunday evening, which I did. There seemed to be no diminishing of the interest. After the discourse Sunday evening, the pledge was circulated, and one hundred and thirty-seven names were attached. We were sorry to learn that some few names were withheld for that which we consider was no reason that would justify a true child of God. Their excuse was that their work called them into places where wine would be passed to them (as is customary in this country), and they could not refuse to take it for fear of offending those for whom they worked. I thought that here was a very good opportunity for them to lift the cross, and let their light shine forth as God's peculiar people whom he was purifying unto himself.

We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer-drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the temperance pledge,—because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should refuse to sign the pledge—refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it.

There is a constant warfare to be maintained between virtue and vice. The discordant elements of one and the pure principles of the other are at work striving for universal conquest. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite, and intemperance is fearfully prevalent. Look where we will in Europe, and we behold intemperance fondly cherished. Beer gardens arranged in the most beautiful style are to be seen at almost every turn, and you will see a beer table in almost every private garden, if it contains a tree large enough to shade a table. In summer this is the favorite place for taking lunches, which usually consist of bread and beer. There is a smooth sunny street close to the mission house, which is sometimes called "Baby Promenade," because of the great number of nurses who come there in the middle of the day, to wheel their baby carriages. These generally contain two little occupants; and it is not

uncommon to see the nurses stop at the beer gardens or saloons, and present the innocents a foaming glass of beer. The little ones know no better than to take the beverage, and they soon become stupefied and go to sleep. This makes it very easy for the nurses. It is the habit in this country to indulge the children in stimulants from their babyhood, thus educating them to have an appetite for them.

On Sunday you will meet crowds flocking to the beer gardens, and we have met them again as they returned, some scarcely able to walk straight, while others were talking fast and foolishly, with swaying manners and unintelligent gestures. Reason which God has given them as a sacred trust is beclouded, and as the result, eternal things are not discerned. The efforts of all who claim to believe the truth for this time, both young men and young women, cannot please Jesus unless they meet the evils which have crept in upon society with all their influence, and arrest, if possible, the current of intemperance, with its demoralizing power. While intemperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition? Those who claim to believe the truth have not all taken their position in relation to temperance which it is their sacred duty to do. There have been those who have stood aloof from decided commitment on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite?

No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw that perils were on every side, and that if they resisted temptation they must make most decided efforts on their part, and then trust the rest with God. God gave these brave and noble minded youth such wisdom and understanding that they stood higher than all the astrologers and most learned men in the Babylonian Kingdom.

We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others.

Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. Shall any blush with shame to refuse the wine-cup or the foaming mug of beer? Instead of this being a dishonorable work, they are doing service to God in the matter of refusing to indulge appetite, resisting temptation. Angels are looking upon both tempter and tempted. While sin is unmanly, indulgence of appetite is weak, cowardly, and debasing; the denial of appetite, honorable. The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. As Christians, we need exper-

imental piety; and all who understand the great conflict of Christ upon the point of appetite, in the wilderness of temptation, will never lend one iota of their influence to brace up intemperance.

Jesus endured the painful fast in our behalf, and conquered Satan in every temptation, thus making it possible for man to conquer in his own behalf, and on his own account, through the strength brought to him by this mighty victory gained as man's substitute and surety. We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. We see that there are some who need to take this step in reform. There are some who are nervous, and they should abstain from these nerve-weakening narcotics, that they may place themselves in right relation to the laws of life and health. These injurious stimulants are doing great harm to their nervous system. The machinery of nature is aroused to unwonted activity to be followed by reaction, and the coffee and tea must be used by them to keep up their strength and again urge up their powers. Unnatural activity is the result, and by this continual course of indulgence of appetite the natural vigor of the constitution becomes gradually and imperceptibly impaired. If we would preserve a healthy action of all the powers of the system, nature must not be forced to unnatural action. Nature will stand at her post of duty, and do her work wisely and efficiently, if the false props that have been brought in to take the place of nature are expelled.

Tea is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor.

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warring element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant?

But Jesus overcame on the point of appetite, and so may we. Let us move on, then, step by step, advancing in reform until all our habits shall be in accordance with the laws of life and health. The Redeemer of the world in the wilderness of temptation fought the battle upon the point of appetite in our behalf. As our surety he overcame, thus making it possible for man to overcome in his name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

JERUSALEM A BONE OF CONTENTION.

BY A. SMITH.

THERE is no spot on earth in which center so many sacred interests as in Jerusalem. It is like holy ground to the Jew, the Christian, and the Moslem, representing religious elements mutually repellent and belligerent. The mosque of Omar

occupies the site of the holy temple of the Hebrews; and the Mohammedan guards the dust of Abraham from the polluting tread of both Jew and Christian. "In the Holy Sepulcher," says Bayard Taylor, "there are *nineteen* chapels, each belonging to a different sect, calling itself Christian; and a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them. . . . Between the Greek and Latin churches, especially, there is a deadly feud, and their contentions are a scandal, not only to the few Christians here, but to the Moslems themselves. . . . Go into the Holy Sepulcher when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labor its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh, brazen clang, and for the moment triumph. Then there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share; and the service becomes a discordant orgy, befitting the rites of Belial."

Mr. Taylor, who visited the city in 1852, says of it, "Jerusalem, internally, gives no impression but that of filth, ruin, poverty, and degradation. . . . The population may possibly reach 20,000. . . . The principal trade seems to be in rosaries, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulcher."

The following editorial concerning modern Jerusalem I clip from the *Detroit Sunday News* of March 27:—

"Within the past twenty years the population of Jerusalem has doubled. Moreover, the increase has come entirely from the influx of Jews and Christians. During the past year more than half a million dollars was spent for Christian churches in the Holy City. In other words, Jerusalem is fast becoming in fact the religious center of the world, and elements are there piling up which threaten before long to involve the city in a great religious conflagration.

"The most powerful religious element in the city to day is the Russian, or Greek church. More than 5,000 Russians each year make pilgrimages to Jerusalem. In a suburb of the city the Russian government has extensive premises surrounding the consulate. Here nothing but the Slav tongue is spoken, and the dress and customs of the Russians prevail, and even the booths and shops are Russian. This is only one of the ways, but it is a very important way, in which the white czar is honey-combing the Turkish Empire with Russian ideas. The more Russian pilgrims go to Jerusalem, the stronger becomes the incentive of the nation to fight for the land when the right time shall come.

"It is said that there is scarcely a village in Russia in which a bottle of Jordan water cannot be found; and Palestine relics are held in the highest veneration. Already the orthodox Palestine society of Russia, has secured the ground over which Christ passed on his way to Golgotha; and it is fast buying up other shrines. Thus it happens that every devout Russian looks forward to the day when he shall not leave Russian ground in his pilgrimage to the Holy City.

"On the mount of Olives the Russians have lately built a church, which mounts a bell weighing eight tons. The church is built over a mediæval Armenian monastery, and in excavating for the foundations an old chapel and a rock-cut chamber with sixteen sarcophagi were found. Near by this church is a Latin sanctuary in which is preserved Christ's foot-print. In fact, whenever one sect gets a good site, another sect snuggles up alongside to share in the good fortune.

"France is anxious to increase her influence in Palestine; and the conquest of Syria is already one of the items on the government program. Moreover, France has assumed a protectorate over the Latin church in the East. At the same time, France has no religious sentiment to stimulate its people to undertake a new crusade. The French suburb is large, and the price of land has lately increased fifty per cent.

"The American Second Adventists [not Seventh-day Adventists], who have a promising colony in Jerusalem, are looking forward to an English protectorate, their hopes being based on the prophe-

cies in Ezekiel, Daniel, and the Revelation. Of late years the Hebrew population has rapidly increased, in spite of the attempts of the Turkish government to limit the influx of inhabitants. Among recent arrivals are a band of Jews from Yeman, whom the sword of the Arabs has spared. Arriving in a ragged and starving condition, they were first provided for by their co-religionists, and then got a good foot hold, and are now on the road to prosperity. There are also black Jews from India.

"Both the Greek and Latin churches found it very much to their advantage to foster the transparent frauds which have filled Jerusalem with relics. Mediaeval Christianity is responsible originally for these impositions, and to day they are supported not alone by the credulity of the ignorant pilgrims, but also by the half incredulous acceptance of swarms of modern tourists."

The Bible declares that all nations are to be gathered again at Jerusalem (Zech. 14 : 1, 2), at which time the great battle of Armageddon will be fought. Rev. 16 : 16. This gathering of the nations is said to be in the valley of Jehoshaphat (Joel 3 : 12), in the day of the Lord, or end of the world. (Compare Joel 3 : 13, 14 with Matt. 13 : 39.) On the term "Jehoshaphat," the Religious Encyclopedia has the following :—

"*Jehoshaphat*, in Hebrew, signifies *the judgment of God*. It is very probable that the valley of Jehoshaphat, that is, of God's judgment, is symbolical, as well as the valley of slaughter, in the same chapter."

The term "valley of Jehoshaphat," symbolically, must necessarily apply to a great area of country round about Jerusalem, or to the literal valley as only the strategic point where the Lord descends with the holy angels to execute judgment upon the belligerent nations around. See Joel 3 : 11 ; Isa. 13 : 3-5 ; 66 : 15, 16 ; Zeph. 3 : 8 ; and Rev. 19 : 11-21. This gathering of the nations is to be effected by the agency of unclean spirits (Rev. 16 : 13, 14), who will doubtless inflame the nations with jealousy for the sacred places of Mount Zion, a cause for which has already been seen.

At the present time the center of absorbing interest among the nations is Constantinople. It is well known that for many years our people have taught and published the belief, based upon the prophecies, that the Turk would, in the near future, be obliged to abandon his throne on the Bosphorus, and transfer his seat of empire to Jerusalem ; and that this transfer would be followed closely by the close of probation, the time of trouble among the nations, the seven last plagues, the coming of Christ in his glory, and the battle of Armageddon. See Dan. 11 : 45 ; 12 : 1.

This is a point in the Eastern question that is watched with great interest by many who have become acquainted with our views on the subject ; and, doubtless, the event will give a great impetus to the closing, mighty appeal of the Third Angel's Message. (See "Early Writings," p. 27 ; also "Supplement," p. 1.)

The close of probation, and the letting go of the four winds (Rev. 7 : 1), do not necessarily exactly synchronize with the flight of the sultan from Constantinople ; but they will, evidently, very quickly follow. The drying up of the river Euphrates, under the sixth plague (Rev. 16 : 12), evidently signifies a complete demolition of the Turkish nation which is symbolized by the term, whereby the millions of Mohammedans of the East are incited to rush to the Holy Land to rescue the sacred mosque and other holy places from falling into the hands of the despised Christian and Jew ; when, the occupancy of Constantinople being settled, the central point of interest in the Eastern question will, doubtless, be transferred to the Holy City, where so many interests center, and where Heaven will settle the controversy of six thousand years. The signs of its near approach are very ominous. At any time the decisive blow may be struck that will annihilate the Turk in Europe, and mark the very near approach of the day of the Lord.

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low ; and the Lord alone shall be exalted in that day." Isa. 2 : 17.

Grandville, Mich.

—Nothing is worth keeping that hinders the soul's approach toward God.

AT EVENTIDE.

BY VIOLA E. SMITH.

FIERCE storms have vexed the earth all day,
But now the lightnings cease to play,
And sullen thunders die away ;
The clouds to eastward lie ;
The glorious western gates unfold,
And crimson ships, on seas of gold,
With banners from the masts unrolled,
Seem floating in the sky.

Sweetly awakes the evening breeze,
And plays among the laughing leaves,
And shakes the rain-drops from the trees,
And flings them fast and far.
O glorious end to darksome day,
O lights and shades that softly play,
O clear blue sky after the gray,
Thrice beautiful ye are !

'Tis even thus the Christian's life ;
Though long the way and fierce the strife,
Though all the air with storms be rife,
His joy is but deferred ;
For though the day be dark as night,
And birds of song all take their flight,
At eventide there shall be light,
So says the blessed word.

"SONS OF GOD."

BY ELD. F. D. STARR.

"Now are we the sons of God," says John. It is man's privilege to be conformed to the image of the Son of God. The model placed before us for us to copy, is not the character of a sinless angel, but the virtuous life of Jesus Christ ; and by beholding as in a glass the glory of the Lord, we are changed into the same image. Thus we may become even now the sons of God.

To accomplish the mysterious work of redeeming man, Christ took not on him the nature of angels, but he took on him the seed of Abraham. "The Word was made flesh." But the wonders of redeeming love are shown, not simply in the fact that in Jesus Christ the divine was clothed with the human, but also that in us the human is clothed with the divine. What an inspiring thought ! But is it not now too early to look for anything of this kind ? Must not this be located beyond the bounds of mortality ? We have the assurance that even here this may be found. We have exceeding great and precious promises, that by these we may be partakers of the divine nature.

It is the Christian's privilege to be clothed with light ; to live, not himself, but to live by the faith of the Son of God. Of him it is said : "In all things it behooved him to be made like unto his brethren." Heb. 2 : 17. And we may say that it behooved his brethren to be made like unto him. Made like unto the Son of God—what an exalted privilege ! Is not this prospect sufficient to satisfy the humble follower of the Saviour ? "It is enough for the disciple that he be as his master, and the servant as his lord."

This result was reached by Moses in his forty days' tarry in the mount, causing his face to shine with the reflection of the divine glory. It was reached by the disciples during their ten days of prayer and supplication ; as they went forth, others took knowledge of them that they had been with Jesus. It may be reached by us through a daily walk with God, and abiding in the living Vine. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is." 1 John 3 : 2.

FAITH AND SIGHT.—NO. 6.

BY ELD. F. PRABODY.

We have seen that if Christ and the saints of all ages ever meet, there must be a resurrection before such a meeting can take place. Here is a point to which we wish to call especial attention. There is a place where and a time when Christ and his people will meet. The appointment is made, and the meeting will take place. Paul says : "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before, or precede] them which are asleep. For the Lord himself shall descend from

heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord." 1 Thess. 4 : 14-17.

Whether we believe that all these wonderful events will take place, depends upon whether we believe that "Jesus died and rose again." All admit that the living saints will be changed to immortality at the last trump. See 1 Cor. 15 : 51, 52. Now, this being so, Paul positively affirms that the "dead in Christ shall rise first" (that is, before the living are changed), and then together both the living and those who have been resurrected will be caught up—what for ?—"To meet the Lord in the air." If this proves the first meeting with Christ for the living saints, it certainly does for the dead, the then resurrected ones.

Now, suppose we admit that when a saint dies he goes directly to the Lord, and is now engaged in singing praises to God and the Lamb forevermore. Do we not by this deny the resurrection, and the translation of the living saints at the coming of the Lord ? Why did the brethren of Thessalonica sorrow as those who had no hope ? If they believed their sleeping brethren were in the presence of Christ, then why did they have such sadness and sorrow of heart ? The secret of the whole matter is, that they did not believe it. They had the same teacher that the brethren at Corinth had, and he had taught them that "if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." He hangs the whole matter upon the resurrection of Christ. Then to relieve their sorrow he throws the responsibility upon them by saying, "For if we believe that Jesus died and rose again." If they believed what had taken place in the past, he invites them to go out into the future, and by faith see those sleeping ones raised and "caught up . . . in the clouds, to meet the Lord in the air." To believe what the Lord has done, and to accept by faith what he has promised to do, makes everything clear and harmonious. But the popular view that unites Christ and his people together as fast as the latter pass out of this life, brings all into a tangled knot.

This was very forcibly illustrated recently by a teacher of a Bible class in a Sunday-school, who stated, when questioned in regard to the coming of the Lord, that he would not come as long as there was one soul that might possibly be reached by the gospel. And when it was suggested that it would be a long time, according to this, before Christ would come, he added that he did "not think that time would ever come." With this view, what need is there for the coming of the Lord and of a resurrection ? But with an open Bible pointing out to the child of God evidences of things not yet seen, he is enabled to look through the dark mist of intervening time, and see the Lord of glory descending with all the holy angels, and hear the voice of the archangel sounding through the earth, and see the sleeping saints rise from their dusty beds, and the living ones changed "in a moment, in the twinkling of an eye," shouting victory over death and the grave, and finally caught up to meet the Lord in the air. Are these things all to transpire ? Sight says No, but Faith says Yes, and even much more—all that God has promised yet to do. Let us read once more Paul's definition of *faith*, that enables us to take all these wonderful events as true, although we have never seen anything like them : "Now faith is the substance of things hoped for, the evidence of things not seen."

The second coming of Christ and the resurrection of the dead are almost lost sight of by the great popular church. People are taught that eternal life is in no way dependent upon these events. This same teaching leaves no room for the exercise of faith. One will say we all have it in ourselves ; we feel it, and thus we know we have it. Others say, further, that we see the inner, immortal person. Both bring it within the realm of sight. No wonder true faith is dying out of the hearts of the professed people of God. They are not taught to reach out by faith and hang their expectations upon what has been promised, but, on the contrary, to lay claims to be now in possession of all that is included in these promises.

What a mistake! That very theory has paved the way by which spiritism has stepped in and set up such high claims. One theory furnishes material for the other to work upon. Both deny the necessity of Christ's second coming, and a resurrection of the dead.

These very events on which the Bible hangs all hope of future life for God's people, are a part of the great plan of salvation which Christ is working out, and has been, ever since man fell. It would be no more a denial of Christ to say he never came the first time and died for us, than it is to deny the necessity of his doing what he has promised yet to do for us, to bring us into eternal life. The former has been and is now a matter of history; the latter must be accepted upon faith alone.

THE SHEPHERD AND HIS SHEEP. JOHN 10:2.

BY GEO. W. BLISS.

THE "shepherd" represents the Saviour. He was called the shepherd by the prophets and apostles. "The Lord is my shepherd." Ps. 23:1. "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Eze. 34:23. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep." Heb. 13:20.

The "sheep-fold" represents the people of Israel among whom he came. He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. He also said at another time, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." "This fold," therefore, means the company of Jewish believers; the other sheep of which he speaks, represent the Gentile believers. The people of Israel, then, to whom he came, are the sheep-fold.

The "door" is the appointed and prescribed way in which he should come to his people. He entered into the sheep-fold by the door, and is therefore the Shepherd of the sheep. All who came before him, and all who came after him, claiming to be the Shepherd, were thieves and robbers, because they did not come in by the prescribed way. That way was marked out by the prophets. The true Shepherd was to come by the seed of Abraham, Isaac, and Jacob; was to be from the tribe of Judah, the son of David, and born of a virgin in Bethlehem of Judea. His name was to be "Jesus." He was to be called out of Egypt; and mothers in Ramah were to weep and lament for their infant children which should be snatched from their arms and put to death. He was to be called a Nazarene. The opening of his public ministry would be heralded by the voice of one crying in the wilderness. He must become the Messiah the Prince four hundred and eighty-three years after the going forth of the commandment to restore and build Jerusalem. Dan. 9:25.

To the true Shepherd the porter, who is the gate-keeper, opens. John 10:3. This is a sign that he is the true Shepherd, and that he has come lawfully and according to the appointed way. It is an indication of acceptance and approval. Heaven opened to Jesus at his baptism, and the voice of approval and acceptance was heard, saying, "This is my beloved Son, in whom I am well pleased."

Soon after this event he began to preach "the time fulfilled," the kingdom of heaven at hand, repentance, and faith in the good news. Some received his words. He called them and led them out from their sins, and from their former associations. When he puts forth his own disciples (verse 4) as laborers in his cause, he goes before by giving them an example of his own self-denials and full devotion to his mission. They hear his voice in his instructions, and follow him. He went before them in suffering and in death. He went before them in his resurrection. He was the first begotten from the dead.

When he ascended to his Father, to him the porter opened. The everlasting gates were lifted up, that the King of glory might come in. "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." He was the victor over sin, Satan, and death, his mighty foes. Having thus received acceptance and approval, he returned, and would then allow himself to be

touched. He said to Mary, when she was about to touch him, "Touch me not, for I am not yet ascended to my Father." He requested her to go and say to his brethren, "I ascend unto my Father." And Mary went, and did as she was told. When Jesus was next with his disciples he allowed them to touch him, which shows that he did go to his Father, as he had said he would do.

After being on earth with his disciples about forty days, he ascends up on high, and leads a multitude of captives. To him the porter again opens. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." This time he is Lord of hosts,—of the hosts he brings with him and those who will follow him afterward. They are the hosts that he has redeemed by his strong and mighty warfare. Even though they be dead, the true believers will hear his voice and come forth, and go with him to the heavenly mansions.

Jesus said: "I am the door of the sheep." He is the true door by which mankind may enter the true fold. He is the true Shepherd. And he is the appointed way through which all must enter if they would be saved. Those who enter this door will be saved. When their salvation is completed, they shall go into the heavenly city and out, and find pasture in the evergreen fields of the new earth.

Cortland, N. Y.

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony relative to the Second Coming of Christ.

BY ELD. J. G. MATTESON.

PART I.—THE VISIONS OF DANIEL.

CHAPTER II.

THE TEN DIVISIONS OF THE FOURTH KINGDOM.

WHEN we consider the universal kingdoms in the light of prophecy, we find that they are generally introduced from the time when they become related to the people of God as an oppressing or persecuting power, and bring them under their government. Thus we may count the kingdom of Babylon from the time when Manasseh was carried captive to Babylon by the Assyrian king, Essarhaddon, B. C. 677. Among the Assyrian writings before mentioned a narrative has been found, written by King Essarhaddon, in which he says that among these kings in the West, who were forced to acknowledge his supremacy, was also one called Mihasi, Sar Jahudi, that is, Masassa, king of Judah. Others reckon Babylon from the year 606, when Nebuchadnezzar (according to the reckoning of the Jews) ascended the throne. Persia, the second universal monarchy, is counted from B. C. 538, when Cyrus took Babylon. The third kingdom, Greece, dates from 331, when Alexander had fully conquered the Persians; and Rome, the fourth great monarchy, is reckoned B. C. 161, when the Jews became united with the Romans. In the year B. C. 63 Jerusalem was taken by Pompeius, and from that time it became a Roman province.

Of the fourth kingdom the prophet says: "The kingdom shall be divided." This is symbolized in the image by the toes of iron and clay. The prophet describes the toes very minutely, which shows that their history is of importance, and embraces no small portion of the history of the world: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men. But they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41-43.

Some of these divisions of the fourth great empire would be strong as iron, while others would be weak. They would try to unite by intermarriage; but just as clay refuses to unite with iron, so likewise all such attempts would be vain. As an instance of the attempts to mingle themselves with the seed of men, we will relate what history says in this respect of King Theodoric, the mightiest king of the Goths. He himself married Audofleda, a sister of Chlodevig, the king of the Franks. One of his daughters, Theudigoth, married the king of the West-goths, Alarie II. The other Ostrogoth married Sigismund, son of Gundobad, king of the Burgundians. The king of the Vandals married the sister of Theodoric, Amalafreda, and her daughter Amalaberg married Herminfred, king of the Thyrans.—*Wallis's History of the World*, book 3, p. 9.

Thus no less than five of the toes entered into relationship with each other through marriage; to wit, the Goths, the Franks, the Visigoths, the Burgundians, and the Vandals. Through this union Theodoric obtained great influence; but in spite of all this, these divided kingdoms were never united.

In the time of Constantine the Great, Constantinople was built, and the seat of the Roman emperors was removed to that city. Afterward the surrounding barbarians from the north and east fell upon the Roman kingdom, and established nationalities of their own within its territory; and thus the Roman Empire was dissolved during the years 336-483. The Visigoths entered Spain under Alarie; the Vandals, Northern Africa, under Genserich; the Huns, Hungary, or Bulgaria, under Attila; the Goths, Italy, under Theodoric; and all these maintained themselves for a time against the supremacy of Rome.

Belisar, the general of Justinian, was successful in his war against the Goths, and he dissolved the reign of the consulate of Rome. At a later time the eunuch Narses became leader of the east Roman army. He conquered the Goths, who again had become powerful, and in 552 he dissolved the senate, the last remnant of the government of Western Rome.

The ten kingdoms may be enumerated thus: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. Different writers have enumerated them somewhat differently, and these kingdoms have undergone many changes since that time; but if there ever has been more, or less, they were, as Bishop Newton says, "from the beginning called the ten kingdoms, whatever their number since that time may have been."

We are still living in this part of the metallic image, in the toes of iron and clay. The prophetic word was spoken nearly 2,500 years ago, and the mighty monarchs of the earth have had abundant time to overthrow it, if they were able to do so. Some have tried it. Napoleon the Great undertook to unite the toes of iron and clay into one great universal monarchy. The glittering crowns of the ancient Grecian and Roman monarchs enticed his ambitious soul, and for some time the star of fortune seemed to favor his plans. He waded through currents of blood. He was willing to destroy populous cities and disturb the welfare of whole nations for the sake of satisfying his own unbounded ambition. But neither the conquered nations nor the victors gained anything by this. History says: "While thus the universal monarchy of Napoleon, like a greedy polypus, reached out its arms and subdued one after another of the nations of Europe, France itself was all the time being laced more and more tightly in the iron bands of despotism."—*Ibid.*, book 5, p. 641.

Probably no mightier personage is presented in history than Napoleon the Great. But his great plans were overturned, and his glory forever eclipsed, when in 1815 he was carried captive to the island of St. Helena, and in 1821 death put an end to his eventful life.

Human skill and wisdom are of little consequence when arrayed against God's word. God's thoughts are divine, his words almighty, and his kingdom is an incorruptible kingdom. His body-guard numbers more than one hundred millions of mighty immortal angels (Dan. 7:10), and one of his warriors is sufficient to destroy a whole army. 2 Kings 19:35; Ex. 14:24, 25. When the Captain of the host of the Lord (Josh. 5:14), the great Prince of the people of God (Dan. 12:1), comes with all his holy angels (Matt. 25:31),—the King of kings and Lord of lords, with all the armies of heaven (Rev. 19:14-16),—then the lords and kingdoms of this world shall be "like the chaff of the summer threshing-floors." They shall be overturned, no more to be found.

God has said of the remnants of Rome, that they are like iron and clay, which can never be united. For this reason we know that these kingdoms always will be divided as long as they exist. But the time is near when all the kingdoms of the world, with their waning glory and boundless corruption, shall pass away, and give room for a better, even an immortal kingdom.

CHAPTER III.

THE ETERNAL KINGDOM OF GOD.

When we see that all earthly things are so corrupt, imperfect, and perishable, we can but rejoice to read the word of God by the prophet: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

The kings or kingdoms here spoken of are evidently these last named, the ten kingdoms or divisions of Rome. The kingdom which the God of heaven shall set up cannot be the kingdom of grace, because that has existed since the time of the fall; neither can it be the dispensation of the gospel, because it commenced with Christ, and Rome was not divided before the fourth century after Christ. Neither is the kingdom of grace of such a nature that it breaks in pieces and consumes other kingdoms. Those weapons which Christ uses, and which he has given to his followers to use, in the kingdom of grace, are truth, patience, love, faith, and hope. He has not given his followers carnal weapons, but spiritual weapons; neither has he commissioned them to overturn the kingdoms of the world, but to gather out believers from among all nations by sowing the precious fruit of righteousness in peace among those who keep peace. Christ did not overturn any earthly kingdom while he walked here below, nor did his apostles, nor has any one who has followed his divine Lord.

The kingdom here presented by the prophet cannot, consequently, be the kingdom of grace, but it is the eternal kingdom of glory. This kingdom will be set up in the days of these kings, when the Almighty Father, at the close of probationary time, delivers up the eternal kingdom of the throne of David to Christ, as is presented in Dan. 7:13, 14. The prophet has previously spoken of the investigative Judgment, and after that he shows how the Son of man, or Christ, is brought near before the Ancient of days; and it is expressly stated that he gave him a kingdom, and that this kingdom is eternal.—*Id.*

When Jesus has finished his work as high priest, and receives the eternal kingdom from the Father, he comes the second time to this earth as King of kings and Lord of lords, to bring the judgment of God upon the world, and to gather his people. He is crowned King in heaven, and receives the New Jerusalem, the capital of the kingdom, and the throne of his father David. And when he has resurrected the slumbering saints, and changed the living ones, and robed them all in immortal glory, he will not lose a single soul of all those whom the Father has given him; but he will raise them up at the last day. John 6:39.

Then the saying of Jesus in Luke 19:12-15 will be fulfilled. The nobleman who went into a far country to receive a kingdom and then return is Christ, who left the earth and went to the Father to receive a kingdom. This kingdom Jesus will receive from the Father in heaven before he returns; for it is so stated in verse 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

The next thing prophesied by the prophet concerning the eternal kingdom is, that "it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. The nature of the eternal kingdom is such that it cannot unite with the present kingdoms of the world, neither can their perishable elements enter into it. Therefore, this prophecy proves that the time of probation has ceased when the eternal kingdom commences and Christ comes the second time. When God afterward creates new heavens and a new earth, the stone which breaks

to pieces the whole image (chap. 2: 34, 35), or the eternal kingdom of Christ, shall fill the whole earth. Then the people of God will obtain that incorruptible inheritance which is undefiled and fadeth not away, reserved in heaven for them (1 Pet. 1: 4), and the meek shall inherit the earth. Matt. 5: 5.

Choice Selections.

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

OUTSIDE CHRISTIANS.

DR. LEONARD W. BACON, in his sermon on John 10: 16, "Other sheep I have, which are not of this fold," etc., says:—

"The world of men is so great, and the fold is so small, and within the fold are so many who are not of the Lord's own sheep, that we cling to this word of his, spoken in that dreadful age when the world was at its worst, that he has other sheep besides those that are visibly his own; and we wonder whether from among those sordid, foul, depraved communities of which Paul writes to the Romans, there were not many, even then, who, without law, were doing the things contained in the law, and who would be surprised in the Judgment day to find themselves justified and saved by a Saviour of whom they had never heard."

Having given this statement in regard to the possible salvation of some of the heathen who had never heard the gospel, Dr. Bacon goes on to declare that in Litchfield, Conn., his first pastoral charge, "some of the truest Christians in all the community, humble, diligent, charitable, believing, devoutly spiritual, were outside of the communion of the church." The doctor evidently thinks that the Litchfield parish was not exceptional in this respect; but that all over Christendom there are many true Christians who are not church-members. This is a somewhat startling statement, and we are not prepared to receive it, even on the *ipse dixit*, of so brilliant a writer as Dr. Bacon.

In the first place, we are not sure that his exegesis of the passage is right. We remember that when Paul was in Corinth, and had as yet made no converts, the Lord said to him, "Speak, and hold not thy peace: . . . for I have much people in this city." He evidently meant that there were many there who, under Paul's preaching, would become his people. And so our Saviour may have meant that there were sheep not yet in the fold who would be brought into it. If he referred to the ingathering of the Gentiles through the labors of the apostles, then the passage teaches nothing about outside Christians either in heathendom or Christendom.

But accepting the exegesis, can we believe that what he claims as true at Litchfield is true all over the land—that some of the best Christians are outside of the church? We cannot think so. There may be an exceptional and abnormal case here and there. We ourselves have encountered one or two in an intercourse with Christian churches and communities, of nearly half a century. But the almost universal rule is that the people of God are in the church of God. The sheep are in the shepherd's fold, and not wandering among the wolves in the wilderness. And in this matter reason confirms observation. We do not see how any intelligent Christian can remain out of the communion of the church, because,—

1. He must know that a position outside of it is antagonistic to it. By claiming to be a Christian and yet refusing to unite with the visible church, he is exerting a silent but persistent influence against the very existence of the church. He is impugning the wisdom of God in instituting the church. If it is not necessary for him, it is not necessary for anybody. If he can live a consistent and acceptable Christian life without it, then everybody else can, and the church ought to be disbanded. It is absurd to say that others need the church when he does not, or that others ought to sustain the church, so that he can stand in its shadow and enjoy its advantages without sharing its responsibilities. Christ said, "He that is not with me is against me." Those who are with him he gathers into his fold. Those who refuse to be gathered in cannot be considered neutral. The world counts them as with it in opposition to the organized and visible church of Christ. And just so far as they are good people, amiable and benevolent, they encourage others to believe that a profession of re-

ligion is unnecessary,—that it is just as well to be out of the church as to be in it.

2. He who claims to be an outside Christian must confess Christ in some way; for this is the condition of Christ's confession of him before his Father and the angels. But how shall he do it? It must be a public profession—"before men." Christ has provided a convenient and appropriate way, by uniting with his church and commemorating in it his dying love. But this our outside Christian refuses to do. What then? How will he meet the condition? Will he go and stand on the street corner and proclaim that he is a Christian? Will he put an advertisement of the fact in the daily newspaper? Will he have an inscription placed on his street-door or on his gate-post? Will he wear a badge of discipleship, as the Pharisee wore his phylactery?—No; he will do none of these things. And one of them would be more repugnant to his feelings than a public profession of religion. Every intelligent person who fails to unite with some Christian church knows that he is not confessing Christ before the world, and knows, therefore, that he cannot expect Christ to confess him in the day of Judgment.

3. He who calls himself an outside Christian claims, of course, to love Christ. But Christ says, "If ye love me, keep my commandments." One of those commandments is, "This do in remembrance of me,"—commemorate my death for you in the memorial supper which I have instituted. Does the outside Christian do this? Does he take the elements into his chamber, and there celebrate the supper? We never heard of one who did this.

We do not believe that any one who refuses to join the church does it. Hence they do not keep the commandments; and hence they do not love him; and hence they cannot be his. No man who studies the New Testament, and is familiar with the teachings of Christ, can fail to see that to be a consistent and acceptable Christian he must unite with some branch of that visible church which Christ instituted, and through which he has carried on his work in the world.

Finally, the outside Christian, if sensible, cannot be sincere; for he knows that his Saviour is the leader of a sacramental host; that he has organized his forces, and is drilling them for the conquest of the world. All who love him must be interested in this contest, and must be willing to enlist under his banner. In a time of war a true patriot does not shoulder his rifle and go alone, but he enlists. He becomes a member of a company that belongs to a regiment. There can be no success in any great conflict without organization, and there can be no organization unless those interested in the cause unite and band themselves together. The man who stands aloof is justly suspected of a want of patriotism. And so the man who refuses to become a soldier of the cross, to put on the uniform of the army of the Lord, to march under the blood-stained banner, may call himself a Christian, but he knows in his heart of hearts that he is a worldling or a coward. He loves the world too well to give it up for Christ. He does not love Christ well enough to deny himself and take up his cross and follow him. We don't believe in outside Christians. They don't believe in themselves. They know, or might know if they would, that their position is utterly inconsistent and unreasonable, and that they ought to come manfully into the church, or else admit that they have no real interest in it, or in its Lord.—*Obadiah Oldschool, in Interior.*

"KEEP SHORT ACCOUNTS WITH GOD."

If there is the smallest sin upon the conscience, there can be no true peace. Every sin has its shadow, and the least shadow is sufficient to come between the soul and God. The Father's smile is not the privilege merely, but the right, of each child in the divine household, and nothing but the consciousness of sin—sin unpardoned—can interfere with this privilege. How important it is, then, that the conscience should be kept free from the shadows which arise from sin unconfessed and therefore unforgiven!

We are not inclined in these days to regard confession in its true light. We look upon it as a stern and unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience, till

their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so arises, we think, partly from the fact that we are apt to attach too large a meaning to the word itself. "Confession" means simply, *to acknowledge, to admit, to disclose*; nothing more; whereas many seem to regard it as also implying deep sorrow for sin, and self-abasement before God; in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time. The consequence is, that instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sin-bearer, they wait with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face; without his pardon and without his smile.

O child of such a Father, resolve to "keep short accounts" with him! Let the moment when his Spirit within you tells you of a fault or sin, be the moment for saying, "I will arise and go to my Father, and will say unto him, Father, *I have sinned.*" That very sin has been already judged by him, when laid by him upon Christ; but he wants *you* to judge it and lay it upon Christ yourself. And the very moment you do this, "as far as the east is from the west," so far doth he remove that transgression from you, and pronounce you clean.

Yes, "keep short accounts with God." "Let thy garments be *always* white;" "for then shalt thou lift up thy face without spot;" and shalt "have confidence, and not be ashamed before him."—*Parish Visitor.*

AN EDUCATED CONSCIENCE.

Few discussions concerning any question of right or wrong are concluded without some one's saying, "Oh, that is as a person thinks! Of course, if you think it wrong, it would be wrong for you. If I consider it right, there is no harm in my doing it."

While religious liberty is a thing to fight for, to die for, if necessary, it would be well to ask if the remark just quoted signifies liberty or license. No one person should ever rule autocratically another's conscience; but conscience, like body and brain, needs training. It is not infallible like animal instinct. If you think a certain course of action right because you have studied it carefully in its origin, its connections, and its results, its harmony with the Bible teachings as you understand them, it is well. You are responsible for your belief to God alone.

If you say a thing is right simply because you want to do it, and have never taken the trouble to think about it at all, that is altogether another matter. It would be quite as sensible to turn your back upon a certain article of furniture, shut your eyes, and deny that it is there, *because you cannot see it!*

It is so easy to do a convenient or a pleasant thing because a great many other people whom you know, do it, apparently with no compunctions. There is such a plausible argument in saying, "They are better and wiser than I expect ever to be. It would be very presumptuous in me to declare a thing wrong that they, by word or example, affirm to be right."

But conscience, like some possessions of lesser value, is plainly marked "Not transferable;" therefore the responsibility of living according to your own and not your neighbor's is inevitable. Many actions involve absolute, inherent right or wrong. Others are simply questions of expediency—right for some people under some circumstances, wrong for others differently environed. Pre-eminently must the latter class be decided each one for himself. Many of them can only be dealt with by a very sensitive, highly developed conscience, one keen-eyed enough to detect very delicate moral shadings, and brave enough to face the truth, even when arrayed against some darling indulgence.

A year ago you honestly thought a certain course of action right, to which to-day, with your broader knowledge, deeper faith, and truer living, you could not commit yourself.

Only by boldly challenging every such question, sifting it to the very bottom, and resolutely living up to our decisions can we have strong, growing, educated consciences. Only thus can we come "unto the measure of the stature of the fullness of Christ."—*K. Livingston Hamilton.*

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.

ONLY A WORD!

ONLY a word! but the word was a legion
Of giant reproaches in armor of steel,
Trampling the delicate blooms of the region
That feeling hath planted, with furious heel.
Only a word! only a word!
But a legion with cruelty spurred.

Only a word! but the word was a net-work
That tangled the reason and wearied the brain;
Caught in its meshes the beautiful fretwork
That Fancy had sculptured, and broke it in twain.
Only a word! only a word!
But ensnaring the senses that heard.

Only a word! but the word was a quiver
So full of suspicions and bristling with fears;
Keen were the barbs, making friendship to shiver—
How torn and discolored its plumage appears!
Only a word! only a word!
Bearing death to the bright-winged bird.

Only a word! but the word was a casket
Of fragrant forgiveness, with carvings so rare,
Laden with love, and the one who shall ask it,
A necklace more precious than rubies shall wear.
Only a word! only a word!
But how precious to them that have erred!

—Sel.

THE CHILDREN IN THE PEWS.

"I do not want my little daughter to associate the idea of punishment with church-going, so I do not take her very often," said a pretty young mother, as she left the church one Sabbath morning lately. The sweet child by her side had been in the pew, and had behaved very well, the little restlessness now and then interfering with nobody's devotions.

Looking back over a score or more of years, we dwellers in this part of the world cannot help observing a change in the feelings of parents about the duty of taking their children to the house of God. Is it a sign of the decadence of family religion that we so seldom—in our cities, at least—see the whole family, father, mother, brothers, sisters, seated reverently together in the family pew? Certainly, the younger generation of parents do not seem impressed with the obligation of training the children in regular, constant attendance on the sanctuary, an attendance which in our day was never intermitted, except by severe illness.

We do not usually discover that people act in other departments of education in precisely the way they do with reference to church-going. Quite the contrary is the rule. The little girl hates the drudgery of piano-practice, would far rather be out with her hoop or her skipping-rope; but not on that account does her relentless mother allow the expensive lessons to cease, nor permit any neglect of the tiresome five-finger exercises. "Dear madam," says the pitying friend, "your little one will detest that piano if she is forced to practice. Why not wait until she is old enough to see for herself the advantage of a knowledge of music, and to long for facility in fingering?" The wise mother smiles, superior to such silly blandishments. "It will then be too late," she remarks. "This is the golden time for training in technique. My child will one day thank me for my present severity."

It is terribly hard work to teach some children to read and write, but the teacher does not therefore dismiss them from school. Left to his own freedom of choice, many a lad would prefer play to study, but his father puts no premium upon truancy. He knows full well that if his son is to receive educational discipline, he must go to school every day, whether he likes it or not.

I believe that the weak and trivial behavior of parents in this matter, is having an unfavorable effect on the characters of the children intrusted to them. Children ought, as a thing of course, to go to church, and to prayer-meeting, too, with their elders, from the time that they are old enough to do so. They are old enough as soon as they can talk and walk. Never mind their taking a nap, cuddled against the mother's arm. Never mind their occasional change of position. It is of the greatest importance that a habit of church-going shall be so formed that they shall never remember

a time when the Sabbath-bell did not summon them to God's house with an imperative emphasis in its sound.

We underrate the intelligence of our children, when we fancy that they do not understand anything of what they hear as they sit in the pew. There are often bits in the sermon which they do thoroughly comprehend, and other bits which set them to thinking. A little talk at home, over the sermon, often brings out the children's interest. Then, the sermon is not everything, there are the prayers, the songs of choir and congregation, the reading of the word. The whole service, at its longest an hour and a half, is not so long that it need tax any child beyond his or her easy endurance.

We are mistaken when we suppose that all our duty is done when we equip the little men and women, and send them to the Sabbath-school. That has its place, and does its work, but it has never claimed for itself a monopoly of the work of child-training, nor does it desire to take precedence of the church, in the order of its care of child-members. . . . The Sabbath-school is what its name implies, a school for Bible study. Never was it so excellent as to-day, never so wisely administered, never such a home of delight to children and teachers. But the church is God's own house, where we go to worship him, and there we should take our children with us.—*M. E. Sangster.*

THE CRITICAL PERIOD IN A MAN'S LIFE.

If the period between twenty and thirty is the critical one in the formation of intellectual and professional habits, the period below twenty is more important still for the fixing of personal habits, properly so-called, such as vocalization and pronunciation, gesture, motion, and address. Hardly ever is a language learned after twenty, spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years. Hardly ever, indeed, no matter how much money there may be in his pocket, can he even learn to dress like a gentleman-born. Merchants offer their wares as eagerly to him as to the veriest "swell," but he simply can't buy the right things. An invisible law, as strong as gravitation, keeps him within his orbit, arrayed this year as he was the last; and how his aristocratic acquaintances contrive to get the things they wear, will be for him a mystery to his dying day. The great thing, then, in all education, is to make automatic and habitual, as early as possible, as many useful actions as we can, and to guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the infallible and effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision. Full half the time of such a man goes to the deciding or regretting of matters which ought to have been so thoroughly ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties not yet ingrained in any one of my readers, let him begin this very day to set the matter right.—*Popular Science Monthly.*

THE MOTHER'S PLACE.

[It is very common to hear expressions of indignation against idle girls who allow their mothers to do all the work, but mothers themselves are largely responsible, and will do well to heed the following hints from a writer in *Church and Home*.—*Ed. Standard.*]

Teach the children to respect you. Perhaps you smile at this. Love seems so far above and beyond respect! The children love you with all their hearts. Granted; but for all this, neglect not to cultivate respect in them. A devoted mother is willing to forego comfort for the sake of her loved ones. Sleepless nights and aching limbs must sometimes be; but there is another kind of self-denial for mothers. When Marion has devoured her own portion of the choice fruit or confection, and her baby fingers stretch toward mamma's plate, deny yourself the pleasure of giving her the whole, or a portion of what belongs to you.

When Isabel longs for a new hat which she does not really need, and the family purse reminds you that you cannot purchase that without wearing your old cloak another winter, buy the new cloak, and let the hat wait. It may be there is an instructive course of lectures in progress, and for some reason all the family cannot attend. Take your turn with the others. You will be surprised to see how willingly the girls or husband will remain at home when they find "mother" cares about going. Do not say, "Anything will do for me." Have proper care for your person and apparel.

Encourage the children to work. Something more than encouragement may sometimes be necessary. In most cases, however, a judicious mother can so interest the boys and girls that work will not be a heavy burden. Marion wants to wash dishes, but is too small. Let her dust, while Isabel does the dishes, and by and by instruct them both in the mysteries of bed-making and bread-making. Be sure that the boys chop the wood and bring the water. No doubt it would be easier to do all this work yourself, there's so much "bother" about teaching children; but for their sakes, if not for your own, give the extra time and labor.

All this may require self-denial on the part of the loving mother, who would gladly give herself and her possessions for the dear ones; still, in kindness to them, as well as to herself, these simple rules should be followed. When each child has his or her allotted portion of work, and mother is treated with the respect that is her due, there may be fewer sickly attempts at art, and fewer wishy-washy stories and poems written. There certainly will be fewer poor, tired women longing for rest, and mother, instead of being the slave and drudge, to be thrust into the background when parlor company comes, will become what God designed her to be, the queen of the home.

FIVE STEPPING-STONES.

PROBABLY a boy never hears of a successful man but the thought that flashes through his mind is, "Why did he succeed? How did he begin?" Ex-Mayor Edson, of New York, says:—

"The rules that I have followed all my life, and which I regard as necessary to success in business, are,—

"1. *Close attention to details.* And this means sometimes working nights and during hours usually devoted to recreation.

"2. *Keeping out of debt*,—regulating expenses so as to keep within your income, and at all times to know just where you are financially.

"3. *The strictest integrity.* It is rare that a dishonest man succeeds. He does sometimes, but not often.

"4. *Being temperate in habits.*

"5. *Never getting into a lawsuit.* Business ought to be conducted in such a way that there will be no need of lawsuits; and it is better often to suffer a wrong than to go into court about it."—*Christian Union.*

A QUESTION OF DUTY.

ONE of the puzzling questions to a person of a strong and positive nature is, How far ought I to yield my rights to another in order to avoid a quarrel? We have our rights to guard, and if we continually yield to unjust demands, we invite aggression. Yet a quarrel ought to be avoided at every cost save that of wrong-doing. Where is the line of duty in this dilemma? Of course, we must not yield that which we have no right to yield, whatever be the consequences of our refusal. Nor ought we to yield even that which it is within our province to concede, if by our yielding we are to injure the one to whom we yield, or are to injure others involved in the issue. When, therefore, it would be wrong for us to yield to a demand or a request,—in view of the absolute right, or of the interests of others,—we ought to stand in our refusal though the whole earth be shaken with the conflict which follows. But whenever, in such a case, we can yield with propriety, in order to avoid a conflict with those near or those more remote, it is our duty to yield. It is always a question of *duty*; never a question of mere personal inclination.—*S. S. Times.*

—Give what you have. To some one it may be better than you dare to think.—*Longfellow.*

Special Mention.

SOCIAL DISCONTENT.

THERE has probably never been a time in the history of the world when what may be termed the "great social problems" has awakened more interest or received more attention than has been exhibited in them in all civilized countries during the last few years. For a generation or more prior to the French Revolution, the social and political rights of man were theorized upon by a number of distinguished writers, and were discussed in polite assemblies. But the agitation of a century ago was a local one, confined chiefly to France; and although later on it had a profound influence upon the political thought of the world, the excesses of the subsequent French Revolution occasioned a popular reaction which nearly neutralized the effect of the theoretical teaching.

But at the present time the movement is not confined to a select few; neither is it localized in one country. In England, France, Germany, Austria, Russia, Italy, and the United States, not to speak of smaller nationalities, an agitation has set in, based on the belief that the social conditions of the present day are wrong, in that they accord too much to some men and not enough to others; that the prizes in the lottery of existence are drawn by a favored few, and that the great mass of mankind are, in consequence of the fickleness or the injustice of the distribution, obliged to content themselves with blanks. Nor is this all. The complaint is made that, in consequence of the absorption of vast wealth in the hands of a few, these are permitted to indulge every whim or fancy of luxurious taste, while the great mass of the people find it all but impossible to procure the bare necessities of life.

An indication of the spread of the belief that this is not a fair allotment, is shown in a circular recently sent out by certain members of the English Episcopal Church to their fellow-clergymen in each of the parishes of the metropolis of London. This circular was anonymous, for the reason that its publishers did not wish to have any personal feeling aroused by it. Its authors assert that they cannot bring themselves to believe that their well-to-do and wealthy countrymen, who are the chief supporters, by their presence at church services, of religious institutions, have yet grasped the underlying principles of the Christian religion; that while want and misery are to be found on every side, it is not in accordance with the teachings of the New Testament that men should live in the enjoyment of all the ease and pleasure which abundant riches can bring to them. They are also of the opinion that the ostentatious enjoyment of wealth is of itself a curse to the community, inspiring, as it does and must, envy, hatred, malice, and all uncharitableness, thus leading many who do not possess it, in their desire to possess the pleasures which the rich enjoy, to sacrifice those virtues which are essential to honorable manhood and womanhood.

It can, of course, be pointed out that the authors of this document are not disposed to pay a close regard to the conclusions which a study of political economy would enjoin. There are, undoubtedly, weak points in their arguments; but their protest or appeal, whichever it may be called, is merely given as a symptom of the times. The result a hundred years ago of the teaching of doctrines not altogether dissimilar to these, was a hatred of those who were then considered the aristocracy, which led to the outbreak of the French Revolution and to the horrors of the Reign of Terror. It may, of course, be said that we are wiser in our day and generation, and that the blood-thirsty characteristics of those who directed the policy of France in 1793 could have no counterpart at the present day. This may be so; we certainly trust that it is. But it is not out of place to remember that a certain attorney of Arras, France, in 1785, refused the appointment of judge in the local tribunal because it would be necessary for him in that position to pronounce a capital sentence against prisoners who had been found guilty of murder; and hence, although he greatly desired the position, his strong conscientious scruples against taking human life, even by legal means, prevented him from taking it. The name of this humanitarian was Robespierre,

and his career from first to last is evidence of how a man's acts may be controlled by the force of circumstances. We ought, certainly, to profit by experience, both in preventing social discontent by needed concessions, and in not permitting social discontent to assume some of the terrible shapes that it has taken upon more than one occasion in the past.—*Boston Herald.*

THE SITUATION IN BULGARIA.

IN these days the post cannot compete with the telegraph, but, on the other hand, telegraphic news is always fragmentary and often inaccurate. Those who would understand the course of events in the East must have patience to wait and read at leisure the true story of the struggles of the brave Bulgarians for liberty.

Since the abdication of Prince Alexander, Bulgaria has been ruled by a Regency. Russia has refused to recognize this government, and has made various attempts to overthrow it. General Kaulbars attempted to create a state of anarchy in the country, but failed. Russia then withdrew all her consuls and broke off all official relations with Bulgaria, hoping thus to frighten the people into submission. This failed also. The government was stronger than ever. She then undertook to induce the Turks to do her work there, but they took sides with the Bulgarians. She then proposed to Austria and Germany to allow her to occupy the country for a limited time with an army. They refused. She then organized an attack upon the Regency through the Bulgarian officers and others who are her partisans, and who are mostly in her pay, either at Constantinople or in Roumania. These are mostly the men who were concerned in the kidnapping of Prince Alexander last summer, although some others have since joined them, some for money, some out of personal jealousy, and others from an honest conviction that all conflict with Russia is hopeless; that Europe will not defend the independence of Bulgaria, and that she had better make the best terms she can with her irresistible master.

A conspiracy was organized to break out in various places on the anniversary of the signing of the treaty of St. Stephanos, under the immediate direction of the Russian minister at Bucharest. It broke out prematurely at Silistria on the Danube, but failed, with little bloodshed, before the arrival of the troops sent to quell it. The main attack was planned at Rustchuk, the principal Bulgarian city on the Danube, opposite Giurgevo, the port of Bucharest, under the lead of the chief rebel officers in Roumania, who had gained over several officers and about five hundred men of the garrison. They rose in the night, surrounded the faithful troops, and occupied the chief place of the city; but the people of the city aroused themselves, attacked the rebels, beat them, and before four o'clock in the afternoon restored peace and order. More than a hundred were killed or severely wounded on both sides. The next day the officers who had led the revolt were tried by court-martial, and ten of them were shot. This is the first instance of any severe punishment's being inflicted upon those engaged in plotting against the Bulgarian government. I do not know personally any of those who were executed, but several of them were men who distinguished themselves in the last war, and who stood high in the estimation of the people. One or two of them, at least, were honest men whose end is to be deeply regretted; but they were in arms against their country; they had deliberately caused the death of a large number of soldiers and citizens, and justice certainly demanded their punishment. Unhappily, most of the genuine traitors waited on the Roumanian side of the river, and thus escaped capture. They claim that they overslept themselves, and missed the first train from Bucharest to Giurgevo. Among these was Bendereff, who was the chief agent of Russia in kidnapping the prince. There was no outbreak at any other place; but had the rebels captured Rustchuk, there might have been trouble at Sofia, where a band of Montenegrins had been hired to assassinate the Regents.

So this attempt, also, has failed, and we are now anxiously waiting to see what Russia will do next, in view of the fact that the people are loyal to their country, and ready to defend it with their lives. She has professed to believe that the people were all on her side, and were kept down by a reign of

terror. Possibly the czar does believe this, but those who manage his government know very well that this has never been true.

All Bulgarians, including the Regents, would be only too glad to come to any terms with Russia which would save their independence; but beyond this they will not go unless they are forced. They are not encouraged, either by Austria or England, to resist Russia any further than is necessary to save their autonomy. On the contrary, both these Powers are ready to yield more than the Bulgarians wish, to save Europe from war. The Turks, also, fear a war, and they are doing their best to mediate between Russia and the Bulgarians; but up to this moment Russia has shown no indication to come to any terms. If this ends in war, it will be simply because Russia believes that this is a favorable opportunity to crush Austria and advance toward Constantinople.

Curiously enough, Republican France is using all her influence to aid Russia in her effort to crush Bulgaria and make it a bridge to Constantinople, unmindful of the warning of Thiers as to the fate of Europe when the czar should plant one foot upon Copenhagen and one upon Constantinople, and equally unmindful of those principles of liberty which she proposes to champion.

France has even taken the lead in accusing the Sofia government of committing "atrocities," a charge which Russia is now officially sustaining. The truth is that the only blood shed in Bulgaria up to this affair at Silistria and Rustchuk, was the work of the partisans of Russia in the horrible murders committed at Dubnitsa. The government at Sofia has undoubtedly erred on the side of clemency rather than of severity. So far as I can learn there are not twenty political prisoners in Bulgaria to-day. I am very glad that they have erred on this side rather than the other, and that there is no foundation for the charges brought against them by Russia. The executions at Rustchuk were generally regretted; but they were legal, just, and necessary. It was quite time for the military officers to be made to understand that they could not revolt and shoot down citizens with impunity.

There seems to be a general impression that we shall have no war this year, and stocks have been rising steadily for two weeks. It may be that the ninetieth birthday of the emperor William will confirm these hopes; but thus far, from the standpoint of Constantinople, I can see no evidence that the danger has passed. Nothing has been settled. Every cause of war which existed two months ago exists still. Preparations for war are still going on as vigorously as ever, and the relations of Russia with Austria, Turkey, and England are no more friendly. In some directions they are more strained. If the czar feels that he is ready for war this spring, it will come; but no one in Constantinople, so far as I know, can say what his feelings are on this point. Possibly he may express them to-day, on this anniversary of his accession to the throne.

Russia alone of all the Powers has nothing to fear from any one. Her vast armaments and other warlike preparations this winter have not resulted from any fear of invasion or attack. She has been threatened by no one. She must have had in view an offensive war—a war of conquest. These preparations still continue. Until they cease, there can be no assurance of peace. Until this question is decided, the fate of Bulgaria must remain in doubt. No amount of wisdom or of good-will on its part can settle it.—*George Washburn, D. D., in Independent.*

—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant.

—You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth; and then some little wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil, and if you will not do it, how your oil is spilt, how flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life!—*Phillips Brooks.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 19, 1887.

URIAH SMITH, EDITOR.
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A TREACHEROUS AND DELUSIVE JOY.

THE apostle has forewarned us that in the latter days some shall depart from the faith. The true faith for the last days is that which will be entertained by the remnant, or last generation of the church. They are the ones who keep the commandments of God and the faith of Jesus (Rev. 14:12); the faith of Jesus including, in this case, the "testimony of Jesus." Rev. 12:17. Some, then, will depart from this faith, and cease to keep the commandments of God which they have once observed. To the instances of this which have already occurred, others will, undoubtedly, be added. But this does not affect the word of God, only to prove it true; nor does it weaken the truth at all. The foundation of God standeth sure.

But there is one feature in the experience of these persons which is too remarkable to be passed by unnoticed; and that is the seeming joy and exhilaration of spirit they claim to feel on giving up the truth. We have in mind a young lady who was once a member of the Battle Creek church. Seduced by a false theology, she surrendered her former views and services in regard to the Scriptures, not only those which are peculiar to S. D. Adventists, but even faith in the atonement of Christ and the efficacy of prayer. And what were her feelings then? Her testimony was that she never before was so full of joy in all her life; that she was then just beginning to realize what it was to live; that the freedom of spirit and peace of mind she then felt was beyond what she had ever before experienced; all conflicts, all warfare had ceased, and she was perfectly happy.

Such a statement was at once a confession either of the superficial nature of all her previous experience, or of the complete delusion under which she had then fallen. No Christian would be at one moment's loss how to interpret such feelings. The enemy of all righteousness has a controversy only with those who are trying to escape from his power. He will not spend his strength harrassing those who are fast bound in his fatal snare, but will leave them to the temporary delirium of fancied blessings, like the opium-smoker under the influence of that seductive drug, while he plies his efforts in other directions. But there will be a terrible awakening by and by.

Others have expressed similar emotions; they feel that they are out of bondage; they have great freedom, unwonted liberty, and so much more of the blessing of the Lord. Do they really have these marks of the divine favor? or is it only a hallucination of their own mind? Is their joy the true joy that comes from above, springing from a well-grounded hope in Christ and a consciousness of God's favor? Can any one whose mind is enlightened by the truth of God's word believe this for a moment?

Does God attach any importance to obedience or not? Does it make any difference whether or not we obey him? Consider the circumstances. Here are persons who once were keeping the commandments of God, according to his word. They have now turned away from them, and are disobeying them, besides rejecting other clearly revealed truth for this time. And under these circumstances they claim to have greater freedom and more of God's blessing than before. Do you believe it? Does God thus contradict himself? Does he put a premium on disobedience? If so, set down the Bible as a fable, and religion as a farce.

Feeling is no guide. It is entitled to no consideration. It determines nothing. It is found sometimes in extravagant measure, in every form of hypocrisy and delusion. All genuine Christian experience must rest on a substratum of obedience. That is the grand center around which everything else must revolve. Obey and live; disobey and die. To relax this rule would be to give the universe up to anarchy and destruction. By disobedience man fell; by obedience he must return. A man may wear his

larynx to shreds shouting "Glory, hallelujah!" but if he is living in deliberate disobedience, he will find himself at last no nearer to God, and with no better hope of heaven, than when he begun.

To help man on the point of obedience was and is the whole object of Christ's intervention in his behalf. Sin is the transgression of the law; and to take away our sins Christ provides his own precious blood. Another part of his work is to give us a new nature, which will delight in the law of God after the inward man. And this is necessary simply because the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be.

There is no bondage in obedience. With the psalmist we walk at liberty when we keep God's precepts. Men may knowingly walk contrary to them, and imagine they are free and happy; but all such feelings under such circumstances are a delusion and a snare.

A SABBATH-KEEPER IN THE DEPARTMENTS

THERE is in the Quartermaster-General's office in Washington, a man who has recently commenced the observance of the seventh day as the Sabbath. Such a character at once becomes a curiosity to his brother clerks, and to newspaper correspondents. So exercised does the correspondent of the New York Tribune become over the case, that he devotes a paragraph of his report to the matter, as follows:—

"In the Quartermaster-General's office there is a clerk who asks to be excused every Saturday. He has made up his mind, after careful consideration of the subject, that Saturday is the true Sabbath, and therefore that it is wicked to work on that day. As he is only entitled to thirty days' leave with pay in the year, his brother clerks are interested in the question whether he will take leave without pay for the remaining Saturdays after his thirty days have been used up. At latest quotations the pools were selling three to two on the victory of religious over pecuniary scruples. This recent convert to the creed of the Seventh-day Baptists is a man of fine education and wide information. . . . He has a score of languages at his command, and traces his name back to MacFarlan, the chief of a clan who lifted cattle over the Scottish border in the ninth century."

This brother is a Seventh-day Adventist, not a Seventh-day Baptist. And we, too, will take the position that religious will gain the victory over pecuniary scruples, in his case.

AFRAID OF THE BIBLE.

SUCH seems to be the condition of the pastor of the Presbyterian church in Mt. Vernon, Ohio, Mr. Thos. O. Lowe. He preached a sermon March 5, 1887, which has been published in tract form, ostensibly "by the members of the congregation," and sent forth to the public. We suppose we are indebted to the kind services of some of our brethren there for a copy which has reached this Office. One of the causes which seems to have led to the delivery of the sermon, is the presence of that "sect"—the S. D. Adventists—"which is everywhere spoken against." S. D. Adventists have located in Mt. Vernon to stay, and this does not please Mr. Lowe at all; and so he says:—

"We have not Baalim, Ashtoreth, Chemosh and Milcom, but we have Infidelity, Ritualism, Universalism, Seventh-day Adventism, and other errors almost innumerable."

In the following paragraph he continues:—

"And then we have the same old infidelity calling itself by new names,—Higher Criticism, New Departure, and the like. And in Mount Vernon, we have had inflicted upon us of late, an incursion of the Seventh-day Adventists. It is not their belief in the advent of our Lord which makes them objectionable. Some of us, also, are like the Thessalonians, waiting for his Son from heaven, and this truth is very precious to us. And it is to be remembered that there is a body of Adventists which is evangelical, and with such we could have hearty fellowship; but these do not hail from Battle Creek, Michigan, and, so far as I know, have not come to Mt. Vernon. If they were here, they would not seek to come into your houses with their insinuating Bible readings and tracts, teaching the foolish doctrines of a seventh-day Sabbath, and the sleeping of souls until the Judgment, and the soul-destroying doctrine of the extinction of sinners out of Christ, in death. The evangelical Adventists would not find business of this sort altogether to their taste."

It is the matter of the Bible readings which seems to trouble him most of all, and so before the close of his discourse he returns vigorously to the subject again. He says:—

"They are both potent agencies of the Devil

Say to the insinuating propagators of error who piously propose to hold Bible readings in your houses, We cannot admit you nor bid you Godspeed. Banish the infidel newspaper, book, and magazine from your houses. Set your faces like flint against the wretched, self-indulgent, card-playing, theatre-going, wine-drinking, Sabbath-breaking thing that sometimes dares to call itself Christianity, and stand forth God's free men and constant witnesses. Quit your small grumbings and complainings, and press on, Bible in hand, keeping rank with all the faithful, and your watching Lord will bless you now and crown you at the end."

Why he should exhort his brethren to keep the "Bible in hand" if he is afraid to have them read it, we cannot see. In another place he says: "The study of the Bible makes men wise unto salvation, and to this he [Satan] will disincite them by every possible allurements and temptation."

But all that our brethren propose to do in their Bible readings is just to do this very thing: study the Bible and let it bear its own testimony. Why, then, is he so bitter against it? Is he afraid of its teaching? Does he think people cannot see through such inconsistency? Could the priests of Old Rome do worse to stifle investigation, and keep the real teaching of the Scriptures from the knowledge of the people?

Brethren, in meekness, humility, and with the love of Christ and the love of souls in your hearts, press forward in your good work. Your labor will not be in vain in the Lord. Disturbance in the ranks of the opposers of the truth, is a most encouraging sign.

SUNDAY IN THE DISTRICT OF COLUMBIA.

THERE seems to be a spirit abroad in the air to dig up every old Sunday law that can be found, and put it in force. This is the case, just now, in the city of Washington, D. C. The correspondent of the New York Tribune, in its issue of April 10, 1887, tells what he thinks of the law and the action of the Commissioners in reference to it, in the following plain language:—

"The District Commissioners appointed by Mr. Cleveland are about to fulfill the prediction made at the time they entered upon their official career, that they would soon distinguish themselves by some exceedingly foolish proceeding. They announce that hereafter they are going to enforce strictly and to the letter an ancient and half-forgotten law, still on the statute books, which forbids, with insignificant exceptions, the keeping open of any place of business on Sunday. Their sudden zeal in this matter raises the presumption that there is somebody who wants to 'strike' somebody else. It is difficult to say how upon any other ground men endowed with common sense could at this late day attempt the thankless task of enforcing a dead-letter statute, by which nothing is to be gained in the cause of religion or good morals. If the Commissioners do as they pretend, every car, stable, telegraph office, newspaper office, and cigar store will have to close; and if they want to be considered as acting impartially, they ought to lock up the club-house. The idea of enforcing an obsolete provision of the statutes for the purpose of showing that it ought to be formally repealed, is silly. The obsolescence of the law is enough in itself to prove its uselessness."

PERVERTING THE SCRIPTURES.

In the "Christian Record and Congregational Ohio" of February, 1887, published in Marysville, O., one R. G. Jones, D. D., makes a desperate onslaught upon the prophetic views of S. D. Adventists. The heading of his article is, "The Second Advent; or, Will Christ ever Come bodily to Earth again?" and he says, "I do not write with a view to converting one Adventist, but with a view of helping some who desire to know what sayeth the Scripture on the matter."

His disclaimer is very well put; for no Adventist will be in the least affected by his groundless assertions. He claims to write for the benefit of those who desire to know what "sayeth" the Scripture. A person may know what the Scriptures say, if he will read them; and if he will do so, he will be astonished at the glaring manner in which this doctor of divinity contradicts them. We write for the benefit of those who may not have searched the Scriptures for themselves, and may therefore be in danger of accepting for truth his unscriptural assertions.

"The first mistake of Adventists," he says, "is the assertion that every prophecy must be literally fulfilled." He declares that this is not a fact; and cites in proof the preaching of John the Baptist as Elias,

the prophecy of Isaiah 2 concerning the church, and the stone of Daniel 2 that became a great mountain and filled the whole earth. Here he strangely confounds the symbol with the thing symbolized. But the fulfillment was or is to be literal in every case. Was not the preaching of John the Baptist a literal work?—Most assuredly. And Luke explains that the figure of Elias was applied to him, because he came "in the spirit and power of Elias." So in Isaiah 2, the elevation of "the mountain of the Lord's house," the church, is literally fulfilled in the wealth, worldliness, and popularity of the professed church. And the stone of Daniel 2 is only a symbol of the kingdom of God which will literally fill the whole earth. So with all other prophecies; the fulfillment is always literal. Such a thing as a figurative fulfillment was never heard of.

Now look at the result of his principle of interpretation: He says: "This is the key to the doctrine of the first resurrection." And what does the reader suppose this D. D. makes the first resurrection to be? He might exhaust his powers of imagination, and we doubt if he would strike the depth of absurdity which this man reaches. Here it is:—

"It evidently means that the church in its best time on earth will be possessed of members worthy to wear the names of the best men who have ever been in it, as John was worthy to be called Elias. So, there will be ministers in the church which may properly be named Paul, Peter, James, Timothy; deacons that may be called Stephen, Philip, Gaius; members worthy of the names, Aquila, Priscilla, Dorcas, Phoebe. But the rest of the dead lived not again till the thousand years were finished. The church will not then have members like Ananias, Sapphira, Simon the sorcerer, and Demetrius, wanting the lead in everything. Such worthless characters will not be represented in the Millennial church."

So, according to this, the appearance of John the Baptist as Elijah's part in the first resurrection. But Elijah, being translated, needs no resurrection. Let some good man be called Paul, Peter, or James, and that is the first resurrection to them! That is the resurrection which Paul labored so earnestly that he might attain unto. Phil. 3:11. O folly, where is thy blush! And this is the man who accuses Adventists of adopting a vicious principle of interpretation.

Hear him again: "There is not a passage in the New Testament which clearly teaches that Christ will ever come, bodily or visibly, to this earth again, nor that he will leave heaven till the day of Judgment, when the world will be utterly destroyed and rendered uninhabitable."

What jargon is this! Christ never comes to this earth again, but leaves heaven at the day of Judgment, and the earth is destroyed and rendered uninhabitable! Where does he go when he leaves heaven? Does the man imagine that his readers never have read, or never will read, the words of the angels as recorded in Acts 1:11? Lay them alongside of his, and see how they will sound: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Does he believe that Jesus ever literally ascended from this earth to heaven? Did the disciples see him. Did a cloud shut him from their view? Are the words of the angels true that the same Jesus, should so return again *in like manner* as they had seen him go into heaven?

When religious teachers thus flatly and completely contradict the plainest testimony of the Scriptures, what regard can we suppose the people will have for them? Yet, in view of all this, he has the effrontery to say concerning our teaching:—

"I firmly believe that the writings of infidels cannot make readers dislike the Bible nearly as much as the groundless assertions of Second Adventists concerning its teaching. Facts are perverted; passages are misquoted, and made to teach things quite contrary to their natural meaning."

No further remarks are needed to increase the feeling of astonishment which must exist in every mind in view of such words as these.

THE SUNDAY MOVEMENT AMONG THE JEWS.

The proposition agitated among the Jews in some quarters, to transfer religious services from the seventh to the first day of the week, does not meet with unqualified favor from every one. Rabbi Manchol, of Cleveland, O., denounces the movement, and declares with dismal forebodings, that it is "an entering wedge to break down the Jewish holy Sab-

bath, for Sunday," and that if not checked the result will be that the heirloom handed down to them from Moses, "will gradually be abolished by the substitution of the Christian Sunday." A special to the New York *Tribune*, under date of April 9, sets the matter forth as follows:—

"Rabbi Manchol, of the Anshe Chesed congregation, created a decided sensation during the delivery of his Passover sermon this morning, by attacking Rabbi Hahn, of the Tippereth Israel Reform synagogue, for introducing Sunday morning lectures. Rabbi Manchol advised the young men of his congregation to shun the Sunday services in the other synagogue, saying, among other things, 'I am not opposed to popular education by means of lectures: far from it. But the introduction of Sunday meetings is merely the beginning of the end, an entering wedge to break down the Jewish holy Sabbath for Sunday. It is a dangerous experiment; for when the rabbi and congregation of that synagogue will find that the Sunday services are more popular, as they naturally would be,—for most of our young men are not able to attend our Saturday services,—our holy Sabbath, the heirloom that has been handed down to us from Moses, will gradually be abolished by the substitution of the Christian Sunday.'"

THE CHRISTMAS OFFERINGS.

DOUBTLESS there has been some desire to know the amount contributed in answer to the call last winter for donations to our missions and other objects, about the time of Christmas. We are not prepared to give the exact amount of all the contributions made in connection with that call; but we will give it as nearly correct as possible. It will be remembered that it was a call for a fund to be divided among four different objects, according to the judgment of the General Conference Committee; viz., (1) the European and Scandinavian missions, (2) the International Tract and Missionary Society, (3) to assist in the relief of those that were persecuted for the observance of the Sabbath, and (4) to carry up a case to the Supreme Court of the United States, if it should be deemed advisable to do so.

We have the amount contributed to this fund probably about correct. But there were some gifts made at the same time, and probably in answer to the same call, which were given to some of these missions directly, and not put into the general Christmas offering fund which was to be divided by the General Conference Committee. And as other gifts were coming in to the missions at the same time that the Christmas offerings were, which were pledged at other times, it was impossible for our clerks to tell whether they were designed to be Christmas offerings or not. Thus there will probably be about \$2,000 more than the amount credited here to these offerings, which have been placed directly to the account of the specified objects rather than to this general fund which is to be divided by the Committee. For instance, in the list presented, New England is credited with \$1,358.29, and we have reliable information that the amount given by that Conference was about \$1,500. So if some of the Conferences think that the right amount is not credited to them, they will understand why it is. But we have thought it would be no more than right that a statement of this matter should be published as nearly correct as possible, as many, doubtless, have been anxious to know how much was given. The list is as follows:—

Michigan,	\$5,163 08	U. Columbia,	\$292 00
California,	2,486 28	Texas,	210 07
New England,	1,358 29	Indiana,	147 00
Wisconsin,	1,245 84	Canada,	65 08
Kansas,	1,196 84	Tennessee,	56 65
Iowa,	1,188 10	Virginia,	37 25
Minnesota,	1,022 43	Nebraska,	8 00
Illinois,	972 60	Florida,	144 51
Ohio,	863 56	Nevada,	130 00
Dakota,	855 90	Maryland,	20 00
Pennsylvania,	503 49	Arkansas,	5 00
New York,	496 16	Alabama,	4 00
North Pacific,	452 20	Missouri,	401 15
Vermont,	449 50	Miscellaneous,	135 71
Maine,	300 00		
Colorado,	281 80	Total,	\$20,492 49

It will be seen that the \$50,000 called for has come very far short of being realized. The amount credited Michigan was nearly half paid by the Battle Creek church, which paid \$2,169.88; and the Oakland church gave \$1,000 of the amount credited to California. We confess to some feelings of disappointment that the amount was not larger in the whole field; yet it was a very great help to these ob-

jects, which were so much in need of funds at the time. Had our brethren made a sufficient effort, and realized the importance of these objects as much as they should, the amount would have been easily raised. Had all our Conferences paid as liberally as New England, there would have been no failure in reaching the amount intended; and if all the churches had done as well as Battle Creek and Oakland, it would have been easily raised. But we will thank God and our brethren for what has been paid. It has greatly relieved the strain which was upon the cause before this amount was paid, and we have been able to get along much easier, as these contributions were ready cash instead of pledges to be paid sometime in the future.

G. I. B.

DUTIES AND BLESSINGS OF THE SABBATH.

THERE can be no question of greater importance to the Seventh-day Adventist than that of a proper observance of the Sabbath. Our numbers have increased very rapidly in the past few years, and the Sabbath is the distinctive feature between us and other denominations; and it is evident that unless we possess the spirit of the truth—all the other commandments as well as the fourth—in our hearts, we shall be unprepared for what is coming upon the earth. There is one underlying principle governing all of God's service which we should never forget; viz., God will never save any one through pressure. That is, if we are saved in the kingdom of God, it will be because we choose to be saved. The way may be rough and thorny, but we will choose the thorny path because it is right. We do this because the principle of right is in our hearts. Thus it is upon every point of present truth. We should keep the Sabbath because we love it; for if the love of the Sabbath truth is not in our hearts, our service will degenerate into mere formalism, and there will be a laxity on our part in observing the day.

The proper observance of the Sabbath is set forth in the Bible like certain other moral obligations and duties enjoined upon man. While God has very distinctly laid down certain principles that should govern its observance, there is yet no rigid law given which marks out minutely every act that would or would not constitute a violation of the same. It is left in such a manner that the Sabbath can be outwardly observed while the heart is not in it, which service, of course, God cannot accept. If the individual realizes the sacredness of the Sabbath, that it is a day given to man in which he is to worship in spirit and in truth the Creator of the universe, it will be his delight to carry out those principles of worship which are in harmony with the institution.

The Sabbath is the great connecting link between man and his Creator. It is given to him under the guaranty of a divine charter, and no man can rob another of it with impunity. The fourth commandment most clearly specifies what kind of work should be performed in the six working days, and how the Sabbath should be observed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. This shows that all labor of a personal character should be performed during the six weekdays; and every man is responsible for the servants and cattle under his control, or within his gates.

The Saviour teaches, in Matthew 12, that works of mercy and beneficence are lawful upon the Sabbath day: "And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." The Jews had various traditions which forbade such acts as carrying water to their animals or performing service for the healing of the sick, and many others which we will not enumerate. So the Lord embraced the opportunity of healing the sick on the Sabbath, to

teach that such acts were in harmony with the spirit of the command for its observance. The case of the woman who was healed from an infirmity which had bound her eighteen years, is another striking illustration of the same principle. While the Jews would pull a sheep out of the pit on the Sabbath, they objected to the restoration of this woman on the Sabbath, although Satan had bound her for so long a time. In the one case a few shillings were at stake, and in the other there was simply an act of mercy, to which many of the proud Pharisees were total strangers.

The Lord also teaches that whenever it is at all consistent, men should meet for a holy convocation on the Sabbath: "Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23:3. Just how far it is right to travel in order to meet for worship on that holy day is not stated. Circumstances have to govern people in this matter. The Jews had a tradition, supposed to have been taken from certain requirements of the sanctuary, that a Sabbath day's journey was about a mile; but there is no testimony in the Scriptures showing that God ever measured off just the length of journey which would be considered lawful on the Sabbath. It is left for man's own conscience and judgment to settle.

The matter of conveyance to and from Sabbath gatherings, is also one to be decided by the individual's conscience, guided by a consideration of the sacredness of the Sabbath, and the circumstances of the case. It is objected by some who oppose our faith, that a person should not harness a horse to attend meetings on the Sabbath, as it would be working him. This is a cavil contrary to reason and consistency; for this kind of labor is not prohibited in the fourth commandment, for man or beast. There has also been a question in the minds of some who are conscientious in their observance of the Sabbath, as to the propriety of taking a street-car on the Sabbath, where the distance is too great to go on foot, and they have no other means of conveyance. We find a circumstance which will throw some light on this, in 2 Kings 4:22-25: "And she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive on, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel." From this it is evident that it was the custom of this woman to go to the prophet for worship on the Sabbath; and if it was a custom with her, it must also have been with others. It is also evident that the servant went with her, to guide the animal to the place of worship.

This plainly shows that if the distance is too great, or the individual too feeble to walk to the place of worship, it is perfectly proper that other means of conveyance which are at hand should be used. The distance between Shunem and that part of the range of mountains known as Carmel, lying nearest that place, according to McClintock's Encyclopedia, is about fifteen miles. We would not say that it is always best to travel fifteen miles to attend Sabbath worship, but where the circumstances would seem to make it necessary, the case of the Shunammite woman shows that it would not be displeasing to God; for Elisha, the man of God, would certainly have disapproved of it had it been a sin for the woman to attend worship on the Sabbath.

We could see, therefore, no impropriety in taking a horse-car to attend church on the Sabbath, if there is no other means of conveyance. It could be no less proper than to harness a beast and have a servant accompany the individual to the place of meeting. If it should be argued that it would be patronizing a company that runs conveyances, not to carry people to meeting, but for the purpose of making money, we would say, in reply, that that fact does not affect the person riding. The example would only be that of patronizing the company in order that the individual might attend worship. Should we take a horse-car, or any conveyance, to ride simply for pleasure, or to secure some personal advantage, on the Sabbath, it would certainly be a sin in the sight of God. There could be no sin in the running of the horse-cars on the Sabbath if it was only for the purpose of conveying to and from the place of worship. It is our duty

to attend worship on the Sabbath when possible, and any lawful means of accomplishing this would be in harmony with the principle governing Sabbath observance. If it was consistent for the person living at a distance of fifteen miles from the place of worship to go to the place the day before, we would recommend this course. If a street-car is to be patronized on the Sabbath, we would recommend that the tickets be purchased previously, and thus let every item of secular business be transacted the day before.

Another question raised by some who are conscientious, is regarding the passing to and from work before the hours of the Sabbath have closed Sabbath night, or after the hours of the Sabbath Friday night. If the Sabbath is observed in the true spirit of it, we think no such questioning will arise. If there are cattle to be cared for, the work should be done, as far as is consistent, before the Sabbath is entered upon, and all secular labor which is not positively necessary should be deferred until the Sabbath is past. There is nothing more proper than to bind off both ends of the Sabbath with prayer. Let the family be gathered before the Sabbath opens, and let God's Spirit be sought to aid in the proper observance of his holy rest day. We have a fitting illustration of the care which should be taken to avoid encroachment upon the hours of the Sabbath, in Neh. 13:19-21: "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath." Not only is Sabbath observance here plainly taught, from the going down of the sun Friday night to the going down of the sun Saturday night, but in the twenty-second verse it is intimated that the Tyrians lodged outside the gates during the Sabbath, so as to be ready to enter and begin their business as soon as the gates were opened in the evening. No doubt this led many to think and plan upon the Sabbath what they should do at its close; and the course Nehemiah pursued shows that God would have his people lay no plans upon the Sabbath, pertaining to secular business. Every moment of the Sabbath is holy, and man should be in a condition mentally, physically, and spiritually, to observe it in the true spirit of worship.

There are six days given us for our own use, and the Lord would have us make preparation in this time, to give the hours of the Sabbath to him. Moses spoke to the children of Israel: "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." Ex. 16:23. In the nineteenth chapter of Exodus, when the children of Israel were to prepare to witness the giving of the law, of which the Sabbath was a part, they were especially required to wash their clothes. See verse 10. It would seem that the Lord would have them realize that to meet him they should show at least the same respect they would show to an earthly potentate, in the matter of their appearance. When we can cultivate this reverence for God as we come into his presence in his house, he will draw near to us as a people, and grant us his special blessing. That we may expect this if the Sabbath is properly observed, will be shown by a perusal of the latter part of Jeremiah 17, which indicates that had the Jews paid proper respect to the Sabbath, the Lord would have blessed them temporally and spiritually, and their city would have remained forever. May the Lord help us to place a proper estimate upon that which belongs to God, and to "worship the Father in spirit and in truth; for the Father seeketh such to worship him."

S. N. H.

THE AGE OF CRANKS.

Past ages of the world have been known by different names, suggestive of that which most largely contributed to shape and control its social life. Antiquarians have made us familiar with the stone age, the bronze age, and the iron age; historians have informed us concerning the Augustan age and the Elizabethan age; and enthusiasts of the nineteenth century have hunted through their stock of epithets

in search of one which would show the superiority of the present age over those which have preceded it. But among the various names suggested, such as the age of knowledge, the electric age, etc., it may be doubted if there is any more appropriate for the period upon which we seem just now entering than the one which heads these lines. Certain it is that either there never were so many examples of this genus upon the earth before, or the avenues through which they may make their existence known are far more numerous now than formerly.

It has not taken any study on our part to arrive at this conclusion. It has been forced upon us by the continual flood of theological vagaries pouring in at this Office, in the shape of books, pamphlets, and papers,—the efforts of numerous hair-brained visionaries whose aim seems to be to reach the extreme limit of theological absurdity, each of whom leaves the impression that he has been successful. Of course, this cannot be the only locality which has been thus favored.

It would be strange, indeed, if this deluge of spurious theology had come upon the people to no purpose. The author of error and delusion is not busy manufacturing counterfeits unless there is something genuine which makes it to his interest to do so. It is noticeable that the favorite themes for these wild flights are the temporal millennium and the second coming of Christ, the two subjects over which the mass of Christian professors are to make their great and fatal mistake. It is the object of a special message now going to the world, to give all a clear knowledge of the nature of the great event, and of truths that are kindred to it; and the chief efforts of the opposer of truth would naturally be to counteract this work, so important to those who would be prepared for the momentous scenes approaching. To a certain extent he, no doubt, succeeds by this means. Some of the more ignorant and superstitious will be deceived by these spurious theories, and others of more sense will be inspired with a disgust of anything claiming to be a literal interpretation of prophecy. Such appears to be the real intent of the religious-vagary plague which seems to be so prevalent in all parts of the land.

Truly, if the time when "every wind of doctrine will be blowing" has not already come, it cannot be far off. That time will sweep away every structure whose foundation is not the truth. No better commentary could be furnished on the value of present truth and the importance of a thorough understanding of its great principles.

L. A. S.

ROME AND THE PUBLIC SCHOOLS.

SEVENTH-DAY ADVENTISTS often seek to call public attention to the inroads of Catholicism upon the institutions of our Government, and get no thanks for doing so, the only recognition of their efforts being an attempt to hold them up as fanatics and alarmists. The encroachments of Rome are usually so stealthy that all who have any inclination to be blind to them can easily do so. Occasionally, however, her hideous visage appears so plainly in our legislative halls, her demands become so outspoken and arrogant, that those who would scoff at us themselves take the alarm, and for a time make quite a show of opposition to the progress of the triple-crowned enemy of human liberty. Such happens to be the case just now, the exciting cause being two bills which are now pending in the New York legislature, over which the Protestant press of that State are vying with each other in their denunciations.

One of the chief aims of the Roman Catholic Church, in these days of its struggle for supremacy, is to get control of the children. "Give us these," says Rome to her Protestant neighbors, "and you may have the rest." One of the means taken to accomplish this has been to get control, as far as possible, of the public schools, and of other public institutions, such as those devoted to charitable purposes, in which large numbers of the young are brought together. For the last twenty-five years the Catholic dignitaries of New York have been making persistent efforts in this direction; having obtained an entering wedge in a bill passed in 1863, granting a charter to the New York Catholic Protector, by which the State of New York committed itself to the principle that Roman Catholics are entitled to special legislation; and since that time she has not failed to improve every opportunity to secure legislation for ends in which she alone had an interest. A writer in the

Christian at Work says: "The truth is, there is a constant work going on in our legislature, and probably not a session passes without the passage of some bill or bills designed to increase the ascendancy that Church is rapidly acquiring in the affairs of this State; and for the most part the work is so quietly done, and has so innocent an appearance, that the public, and perhaps the members of the legislature who vote for the bills, do not detect the points in the case." Occasionally these papal assumptions have met with public rebuke, as in the matter of the miscalled "Freedom of Worship" bill last year; but as her political code of etiquette ignores public sentiment and compels her to take no hints, it is not strange that she should appear again with even more arrogant demands than before, or that she should continue to grow more outspoken as her power increases.

The two bills now pending in the New York legislature will, if passed, mark an era in the history of that State. One provides that "the schools established and maintained by the New York Catholic Protectorate shall participate in the distribution of the Common School Fund in the same manner and degree as the common schools of the city of New York." The other provides that children may be placed in this Protectorate, receive a sectarian education, which is the only kind the school affords, and remain there until the directors see fit to place them again at liberty, which, it is needless to say, would not be until they were sound Roman Catholics, in many instances ready to enter the convent or the priesthood. Thus, under the provisions of these bills, Protestants may have the privilege of seeing their children placed in a Catholic school and educated in the Catholic faith, while they look helplessly on and give a portion of their money to meet the expenses. *The Christian at Work* well says: "Never before were such outrageous measures resorted to by the Roman Catholic Church, and never was there a louder call upon Protestants to arouse themselves and preserve not only the public schools but the little children as well." It would be well if this sentiment were more widely diffused, and sleepy Protestants, not only in the State of New York but in every State, made aware of the dangers which are let loose in the advance of this great enemy to American institutions.

L. A. S.

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.

619.—"EVEN HIM."

To whom does "even him" refer, in 2 Thess. 2:9? E. O. B.

To Christ, whose coming will occur just after the working of Satan through Spiritualism with mighty power. Rev. 13:12-14.

620.—PERMISSION TO DRINK WINE AND STRONG DRINK.

How can Deut. 14:26 be harmonized with other passages in the Bible that condemn the use of wine and strong drink? M. L. A.

The word that is translated "wine," in the passage referred to, is, in the original, *yayin*, which, according to Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented. The word that is translated "strong drink," in this text, is *shekar*, or *shechar*, in the original, and was a term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated *honey*. It usually refers to the juice of the palm-tree, or of its fruit, the date; and, like *yayin*, it included the unfermented as well as the fermented condition of the juice. In view of the numerous injunctions against the use of intoxicating drinks, that are found in the Bible, it is not reasonable to suppose that the Lord would compromise himself by giving permission to use those articles, as it is claimed by some that he did in the text under consideration. As will be seen by the foregoing various significations of the words *yayin* and *shekar*, it is equally admissible to use them in speaking of unintoxicating drinks as it is when referring to those that intoxicate. With these explanations all is plain, and there is no occasion to claim the text under consideration as giving any permission to partake of intoxicating drinks. Let it be accepted in the light of reason, and according to the unvarying principles of God's teaching, and it fails to afford the lover of intoxicants any support for his argument. It is evident that the articles of drink referred to in the text must have been unintoxicating, healthful, and invigorating; and the instruction there given may be accepted as God's permission for man to use the good things of this life in a manner beneficial to himself, and to the glory of his Creator.

Progress of the Cause.

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

WHEN WE LIVE BEST.

BY FANNIE BOLTON.

"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

The hours wherein we live the best is when,
Forgetting self, we toil for other men,
With noble zeal and great effectual love,
We seek to teach the truths of God above;
When in the heart that warm compassion glows
That melts the soul, and from our eyes o'erflows
In tears of pitying sympathy for those
Who need a balm to heal their inner woes.

'Tis then the angels draw more near. The zeal
That love awakes all holy spirits feel.
Thrilled like the string of some fine instrument,
Our hearts, through love, with angels' hearts are blest.
The mortal who forgets his woe and need
To aid another to some blessed need,
The angels love to richen with delight,
And bring him heaven's love and songs at night.

We pray the best when, lifting to the throne
In faith's great arms a need that's not our own;
When weeping love uplifts another there,
And pleads with God in fervency of prayer.
The angel's books record the unselfish word,
And it is sure the God of love has heard;
For, flowing back, the love that Heaven moved
Waters our souls with joy of the Beloved.

Our worthiest deeds are not performed for praise,
But for His sake who walked in lowly ways.
The tender deed, done in obscurity,
For Him, will win the angels' praise for thee.
If wrought in love, with silent prayer and pain,
Ah! thou shalt hear of it, no doubt, again.
In worlds of glory, in humility
Thou'lt hear thy King commend thine act to thee.

But toll not e'en for Heaven's high applause,
But for the sake of right live out God's laws;
With deep delight his precepts manifest
In daily acts of love. So live the best,
Teaching, like Christ, the love and truth of God
In every pathway that your feet have trod.
So men will know thy God, and see him shine,
In every word and work and thought of thine.

How blessed are the feet of them that bring
Such tidings glad! Thy servants' hearts shall sing;
For following in the path of such, behold,
A multitude shall win the streets of gold.
So, loving God, thou'lt love thy neighbors best,
And lead them with thee to the land of rest.
We live the best when self is lost for God,
And we are following where our Saviour trod.

ENGLAND AND IRELAND.

DURING the past six weeks I have been laboring at various places in the above-named countries; in England, at Leeds, Blackburn, Wigan, and Liverpool. At Leeds the attendance was not large, but those who came were much interested. One man who became interested one year ago, but who then when the Sabbath question was introduced honestly took the position that the law was abolished, was present, and at the end of a discourse in which I taught the relation between the law and the gospel, he came forward, and on shaking hands, said, "I now see the point, and with the help of the Lord I will keep the Sabbath." He did so, and has ever since. He subscribed for *Present Truth*, and is becoming interested in the circulation of our reading matter.

On leaving Leeds I visited Blackburn. A minister lived there who formerly was an accredited curate of the Church of England, but on account of receiving immersion as the only scriptural mode of baptism, and other truths, has withdrawn from them. He recently received some reading matter, and had a conversation and correspondence with a brother at Leeds. While I was at Leeds holding meetings, we sent him word to attend. He replied that he could not, but gave me a very cordial invitation to visit him. He met me at the station, and soon after we reached his house we sat down with Bible in hand, and, with the exception of one half hour for refreshments, held a Bible reading for some ten hours. In the evening some of his congregation came in and took a deep interest in our reading, participating in the same. As the reading closed at the hour of midnight, we felt as though the hours of our association had been well spent. His difficulty in relation to the Sabbath question was the binding obligation of the Sabbath command and the law of which it is a part. I carefully tried to remove every objection, and in so doing taught the relation between the moral and the ceremonial laws.

I sold him \$1.68 worth of books, and he has since ordered "Thoughts on the Revelation." He has of late written that quite a number of his people are be-

coming interested in the Sabbath question. May the Lord bless them as they search for truth.

At Wigan I held a long Bible reading with a gentleman who first learned of us and our people by reading *Present Truth* in a reading room. He is a news agent, and is deeply interested and anxious to learn the truth. He says that if he becomes fully convinced we are correct, he will not only embrace the truth, but do all he can to circulate our reading matter.

At Liverpool I held several meetings. Our workers there induced a few to come, who seemed interested in the subjects presented.

Feb. 8 I commenced meetings near Clones, Ireland. The attendance was good considering surrounding circumstances. The Methodists, who have a church-building only a few rods from where my meetings were held, started a protracted meeting a few days after I began services, which drew some of their members from my meetings and kept others away; but as my meetings continued longer than theirs, some returned and attended them. I am thankful that the truth is attracting enough attention in the Old World to cause a church to start an opposition meeting.

As I expect to return to America in a few weeks, or months at most, I requested Eld. Durland to join me in my closing meetings near Clones, so he might become acquainted with the field, and labor for them after I leave. He did so, and spoke twice to a fair congregation. The last day of our meeting he baptized two who had embraced the truth under the labors of Eld. R. F. Andrews. From Clones we went to Roccurry, and held a meeting with a family who are very friendly to our views. They are Presbyterians. Their parlor and an adjoining room were crowded, and quite a number were seated in the hall. They gave us a pressing invitation to visit them again and speak to them. Could a meeting-house or hall be procured there, a good attendance could be secured.

We next visited Armagh, where we remained one week. Each night we held Bible readings, Eld. D. in one portion of the town and I in another, one mile apart. We exchanged places alternate evenings. At each place some became interested. At one of the places three young men came constantly, and became not only interested but convinced on some points of our faith. There are now four keeping the Sabbath in Armagh, one having commenced since Eld. Andrews and I visited them last fall. On Sunday, March 6, we held two meetings in the market-house hall. In the afternoon there were some seventy present, in the evening, one hundred and twenty-five. They were an intelligent class, and paid the best of attention, the order being complete; and all seemed much interested. The donations nearly covered the expense of the hall. After the last meeting some interested ones came to the house where we boarded, and we endeavored to explain some points of truth to them, continuing until nearly two o'clock in the morning. Thus closed our labors in Ireland. We find the Irish a warm-hearted, sociable people, and we much enjoyed our labors among them.

On our return from Ireland to England, I remained a short time at Liverpool, and held a Bible reading with some parties who have lately become interested in our views. They seem anxious to learn the truth. We hope to visit them again. Bro. Drew, our ship missionary at Liverpool, has much to encourage him in his work. Lately one captain purchased a set of our books, and, becoming deeply interested in them, requested the privilege of taking a set to sell to some of his friends. He did so, and soon effected a sale and sent back over twenty dollars for them. Our lady canvassers at Liverpool are doing well. During the past four months they have sold from six hundred to fifteen hundred copies of *Present Truth* each time it has been printed, besides disposing of many of our pamphlets and tracts. Eight hundred now purchase *Present Truth* of them regularly. If we had one hundred faithful lady canvassers and Bible readers to place in the one hundred cities in the British Isles which number over twenty thousand inhabitants each, thousands of papers could be sold, and thus the truth could be spread throughout this kingdom. As it is, the distribution of so much reading matter through the kingdom is beginning to show, and eventually will have a telling influence. The Lord's work will prove a success in the end.

S. H. LANE.

ILLINOIS.

ONARGA.—The district meeting was held at this place. Eld. R. F. Andrews aided by preaching and by his counsel. He told of his labors and success in Ireland, which was encouraging indeed. The amount of labor reported exceeds in several particulars that of any former report. Several canvassers have given nearly all their time to the work the past winter, and one canvasses constantly. Our director met with success in soliciting subscriptions for *Good Health*, selling the Social Purity pamphlet, and seeking to revive the work. A spirit of consecration was earnestly sought for and manifested by several. It was decided to order a club of *Sentinels*, and two canvassers will immediately visit the leading men of the cities of our large district, to obtain orders for that paper. The Onarga health and temperance society was reor-

ganized, and promises to do better work than ever. Some have begun to keep the Sabbath as a result of canvassing, and the outlook is more cheering than for some time in the past. We feel to praise God for his willingness to assist his unworthy servants.

April 12.

C. E. STURDEVANT.
PAUL E. GROS.

NEW YORK.

WATERTOWN.—Our work here is still advancing. The Spirit of the Lord is earnestly pleading with some hearts. We see some of the old-fashioned sorrow for sin here, and such experiences give us joy, because they are followed by thorough conversions to God. We greatly desire to live so close to God that he can safely trust us with much of his blessing.

The carpenter work on the church building is nearly all done. When the weather gets warm enough to plaster, we shall soon be able to occupy the house. The Lord has blessed the enterprise. We are of good courage.

April 6.

J. E. SWIFT.

INDIANA.

BARBER'S MILLS AND WABASH.—From March 29 to April 3 I was at Barber's Mills, Wells Co. Brn. C. M. Shortridge and L. Thompson pitched a tent at this place last August, and meetings were held till the time of the camp-meeting at Wabash; other meetings were held as opportunity offered. Twenty or more embraced the truth as a result of these meetings. I was assisted by Bro. Shortridge while engaged in the work at Barber's Mills. We held twelve meetings in four days. A church of nineteen members was organized. Arrangements were made for building a house of worship. The lot and a large share of the material were donated, and the necessary labor to place the material on the ground and erect the building was pledged, besides more than \$200 in money. This amount will be increased to meet the entire cash expense that will be incurred. Thus we have one more added to our list of churches, and will soon possess another convenient church building.

April 4, 5 we devoted to the work at Wabash, in company with Eld. Bartlett. A church organization was completed, composed of seventeen members. We rejoice to see two churches organized in our Conference in one week. Thus the good work goes forward.

April 11.

WM. COVERT.

WASHINGTON TERRITORY.

RENTON, SPRING BROOK, AND SEATTLE.—Thursday, March 24, I went to Renton. In the evening I gave a discourse from 2 Pet. 1:12, to a fair congregation with apparent interest. Friday, in company with Bro. A. Benson, I went four miles through the forest to Spring Brook, where a company of thirteen had signed the covenant as the result of Bible readings given from house to house by Bro. Benson. Sabbath morning about thirty came in, and we enjoyed an hour in Sabbath-school exercises, after which a discourse on the mission of Christ was given, from Luke 19:10. Then followed a social meeting, in which several good testimonies were borne. Sunday two discourses were given; one, on repentance and conversion, seemed to be greatly appreciated. Several desired baptism. We left them in good spirits, and returned to the mission in Seattle feeling that our visit had been a profitable one.

Friday morning, April 1, we went twenty-five miles to Maple Valley, to meet with the Renton church in quarterly meeting. The members of this church are scattered over a large territory, and they have never been able to have a general attendance at their meetings. Several letters were read from absent members which breathed a spirit of courage and hope. Four discourses were given setting forth the solemnities of the Judgment, and the practical duties necessary to fit us to stand before the Lord at his coming. We returned feeling that the time had been profitably spent.

April 5.

WM. POTTER.

TEXAS.

AUSTIN.—Doubtless the brethren and sisters all over the State will be pleased to learn that there is a little company of six adult Sabbath-keepers at Austin, the capital of our State. While there recently, I received a letter from Sr. Lee Gregory informing me of one family, and from them I learned of another family in the city who were keeping the Sabbath. On visiting them I found that they were zealous Adventists, and, as is usually the case, desirous of doing something in the cause. I have never seen persons more thankful to meet with one unknown to them than they were to meet me. Some of them have had severe trials since accepting the truth, but still they remain faithful. A young brother has lost his position in a printing establishment, and has not yet found work anywhere; but this does not weaken his faith in the truth, nor his determination to live it out. For some time these two families did not know of each other; but a young lady, a member of one of the families, was teaching in the city school, and

overheard a little girl in attendance say to her playmate one day, that they kept Saturday for the Sabbath, and were not Jews either. Further inquiry revealed the fact that they were S. D. Adventists. What joy filled their hearts upon meeting each other! It was a great pleasure for me to meet them.

We had an excellent meeting on the Sabbath, where all but two heard their first preaching by our people. All took part in the social meeting, with alacrity and much feeling. The blessing of the Lord was with us, for which we felt thankful. These brethren and sisters meet together regularly on the Sabbath, and want to be organized into a church. Some of them desire baptism. They were very loth that I should leave them, and seemed very anxious to receive help. Brethren, pray for them, and may the Lord help them to be faithful. Bro. Greer and myself are now visiting all the churches and companies of Sabbath-keepers in the State. We expect soon to be out with the tent.

April 8.

W. A. McCUTCHEN.

CONNECTICUT.

As no reports appear in the REVIEW from this State, I will say that we are trying to do something here in the way of spreading the light of present truth. This is one of the smallest States in the Union, but it is very thickly populated. The latest census, shows a population of nearly 700,000. There are eight counties, 167 towns, and thirteen cities of over 10,000 inhabitants each, several of which contain from 25,000 to 60,000 people. Notwithstanding this is one of the oldest States in the Union, and the message had its rise here in New England, there is not one Seventh-day Adventist house of worship in this whole State. There are, however, three small companies of Seventh-day Adventists and a few scattered ones.

I have been appointed general agent for the canvassing work in this State. I have visited the three companies, above referred to, and find the brethren anxious that something should be done here to carry forward the work. As I have looked over the wants of the cause in this State, I am led to ask, "Who is sufficient for these things?" The language of our Saviour in Luke 10:2—"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest"—is especially applicable at this time. I wish to request all our brethren and sisters in this State, to make it the subject of their prayers, constantly, that the Lord of the harvest will send forth laborers into his harvest.

After visiting and exhorting the brethren to engage in the work, I decided to commence canvassing myself, and thus set an example for others. Accordingly, I came to Collinsville, and have spent three Sabbaths here, where there is not one Sabbath-keeper. But I have felt the blessing of the Lord resting upon me ever since I came. He has given me good success in the canvassing work. Several days I have taken ten yearly subscriptions for our periodicals, with premium, and I have averaged about six orders per day every day that I have canvassed. I speak of this with the hope that others may be encouraged to engage in the work.

Truly, the Lord has gone out before us by his Spirit, and is preparing hearts for the reception of the truth. I desire that the Lord will grant me heavenly wisdom to discharge the duties I am called upon to perform. My address for the present will be Collinsville, Conn., where all communications concerning territory and the canvassing work in this State should be directed.

April 10.

S. L. EDWARDS.

IOWA.

CONFIDENCE, EDDYVILLE, BETHLEHEM, ETC.—Since my last report I have labored a considerable portion of my time at Confidence and in that vicinity. As a result, four or five more have embraced the truth, and still others seem almost persuaded who I hope will fully decide to do so. March 3 to 10 I was at Eddyville. One more name was added to the covenant. From there I returned to Confidence, where on the 17th Eld. McCoy joined me, and rendered valuable help. On Sunday six were united with their Lord in baptism. The regular Sabbath-school attendance at this place is now forty-five or more. They have subscribed money and work to build a house of worship, and expect to commence the building as soon as spring work is over.

We next spent three days at Bethlehem, and from there we went to Walnut City. Bro. McCoy preached a sermon on temperance at each of these places, with good effect. Since my last report my book sales have amounted to \$39.20; donations, \$7.56. I feel that the Lord has blessed in this work during the past winter, and I want ever to serve him.

April 5.

MATTHEW LARSON.

AMONG THE CHURCHES OF DIST. NO. 1.—Feb. 26, in company with Eld. R. C. Porter, I commenced meetings at Waukon. The outside interest was quite good, and the stirring truths of the Third Angel's Message were faithfully presented. Hearts were made tender by the Spirit of God, and nine signed the covenant to keep the commandments of God and

the faith of Jesus. Others are interested who we hope will soon take their stand fully for the truth. The members of the church were much encouraged and strengthened. A young people's meeting was organized, which we trust will result in much good. Book sales amounted to over twelve dollars; four subscriptions were obtained for *Good Health*. The meetings closed Monday evening, March 14, with a temperance lecture, given by request of the Good Templars, to a large and appreciative audience.

March 16, 17 we held meetings with the few Sabbath-keepers at Elgin. They had allowed their Sabbath-school and meetings to go down because of some discouraging circumstances, but they will now commence again. The evening of the 18th we commenced meetings at West Union, and continued them over Sabbath and Sunday. The services were well attended and much appreciated. The Spirit of God witnessed to the word spoken. Confessions were made, and those present expressed a determination to be more diligent and faithful in the service of the Lord. March 22, 23 we were at Sumner. The use of a hall had been secured in which the meetings were held. The outside attendance was good. This small company seem earnest and of good courage. Pledges for the tent fund were taken at the above churches. May God add his blessing, and may much good result from these meetings.

April 6.

E. W. CHAPMAN, Director.

AMONG THE CHURCHES.—By urgent request of a brother living at Hull, Sioux Co., I held a series of meetings there from Dec. 12 to Jan. 9. The churches in the place, becoming very zealous, soon began to hold union services, and their members evidently felt under obligations to sustain their own meetings, so that our attendance was small, and consisted mostly of non-professors. Yet, through the blessing of God, four precious souls embraced the truth. After the meetings closed, Sr. May Shinn canvassed the town for "Vol. IV.," taking twenty-one orders, all of which she has since delivered, some of them to persons who had been bitterly prejudiced. From Hull I moved my family to Spencer, where we are still located, and hope to hold a series of meetings in the near future. Twenty-nine copies of "Vol. IV." have been sold here, several Bible readings have been held, and other missionary work has been done in view of such meetings.

Feb. 10 to March 2 I spent in Mitchell county, among isolated believers. Near Osage are five families that have recently embraced the Sabbath by reading; but there were several points of the present truth on which they were not informed, so I spent a week with them, endeavoring to instruct them more fully in the truths of the message. They seemed anxious to learn, and purchased reading matter, not only for themselves but for use in missionary work. I held a few meetings at Orchard and vicinity, with a fair attendance. Two families living near town represent the work there. I sold a few books and took a few orders for periodicals.

March 23 I spent with the church at Algona. Prejudice is gradually dying out here, and the interest from without was better than for several years in the past. Though no one took a decided stand with us, yet the church felt that the meetings had been a benefit to them, and it is to be hoped that those who are almost persuaded will yet have the courage to walk in the light. Some of the brethren here lack a missionary spirit. They have talents which, if used, would accomplish good for the Master. The ordinances were celebrated. Two persons were received into the church by letter, and one by baptism. I am now holding meetings in the country, near Milford. My permanent address is Spencer, Clay Co.

April 1.

IRA J. HANKINS.

KANSAS.

ANDERSON COUNTY.—We commenced meetings in Reeve Jan. 8, and gave twenty-six discourses. The attendance was small. Two embraced the truth. Of the thirty-four who signed the covenant in the fall, when the tent was there, only four had given up the truth. Jan. 31 to March 15 we were near Welda, and held meetings in two school-houses. We gave about forty discourses at the urgent request of one of our isolated brethren; but with bad roads, disagreeable weather, and numerous surrounding revivals, we accomplished, apparently, nothing, though some seemed interested. Since March 28 we have been at Glenlock. One sister here is keeping the Sabbath. From thirty to forty have been in attendance at our meetings. They are respectfully religious, and only the mighty power of God can reach them.

Sabbath and Sunday, April 2, 3, we organized the church in Reeve, giving it the name of Lone Elm. Twenty-four united with the church, eleven of whom were baptized, and about a dozen more are keeping the Sabbath, most of whom will soon unite with them. A number of this company will make good workers in the cause, if they keep faithful. They have a good Sabbath-school and T. and M. society.

JOS. LAMONT.

H. G. BUXTON.

DIST. NO. 7.—This district of five counties—Lyon, Chase, Morris, Davis, and Wabunsee—is equal in

population to any in the State, except, perhaps, a few on the eastern border, and opens to the two societies in the district a good field for missionary labor. This has not been wholly neglected. The effort made at the soldiers' reunion last fall, was not without fruit, inasmuch as it gave our workers an experience both necessary and useful. Since then more work has been done than in the previous history of the district. One sister living in Morris county has been giving Bible readings and distributing papers and tracts, and through her influence prejudice has given way to a searching to ascertain whether these things are so. Her letters have been full of encouragement and hope, and show what one lonely individual whose lamp is trimmed and burning can do. A brother who had a job of work in Chase county, found some interest and sold a number of books. But little work has been done in this county, though the nearest to our largest society.

In December last a brother expressed a desire to do missionary work in the country, and thought he could arrange his affairs so as to leave home for a month. He found many who could be interested in the study of the truth, and was well repaid for his effort. If this work could be followed up, it would result in accessions to our number. One sister has been distributing papers on the trains; they are eagerly sought by the passengers. How much good this method will accomplish, the Judgment alone will reveal.

Bro. and Sr. Hill and Bro. Dixon, our State agent, recently spent nearly a week with us. Bro. Dixon organized a class for instruction in canvassing, and a number have already taken up this branch of the work. There seems to be no reason why, in this city of nearly twelve thousand inhabitants, a large number of books should not be sold the coming summer. Besides our home workers, we have some absent members, from whom we occasionally hear encouraging reports. Two are in the Wichita city mission.

The good work goes on; none are discouraged; the future looks bright and hopeful, as we see the end surely and steadily approaching. It is the earnest prayer of all our workers that the truth may speedily triumph, and that we may triumph with it.

To our brethren and sisters who in the past have so liberally supplied us with papers, we would renew our call for periodicals. We can use all that may be sent us. Hundreds of clean, presentable papers can be used in this district. Every paper should be thought precious in the sight of God, and be employed for the advancement of his cause. *Good Health*, also, would be serviceable in this work. We hope to receive a liberal supply of papers from our friends, and that all charges may be prepaid. Address me at Emporia, Kan. WM. H. MILLS.

April 5.

INDIANA CANVASSERS.

LET each one who has a contract for canvassing in this State, please report to me immediately, and in your report let me know whether or not you have filled your contract by a complete canvass of your territory. If you cannot answer this in the affirmative, please let me know what the hindering cause is, and what you expect to do in the work in the future. I especially want to hear from those who are giving their whole time to the work. Tell me how many orders you have taken, and how much time you have worked, and all points of interest. Come to our State meeting, if possible. Address me at Mechanicsburgh, Henry Co., Ind. JOHN W. COVERT.

THE INDIANA STATE MEETING.

It is important that all who expect to engage in tent labor should attend this meeting. All our tract society officers and church elders should be present, and our Sabbath-school workers, also, are invited; and our Bible workers, canvassers, and Conference Committee all can assist in making the meeting a great blessing to the cause in the State. We cannot afford to come up to this meeting with cold hearts and indifferent feelings regarding the magnitude of the work committed to us. No such work was ever before given to mortals to do, as is given to God's people at the present time. We should remember that none of us are so intensely interested in this work as is He for whom we are laboring. We are sure that the Lord is ready to pour out large blessings upon us. Indeed, he is doing so; but there is much more in store for us if we will earnestly seek him. Come praying to the Lord and trusting in his promises. WM. COVERT.

VIRGINIA STATE MEETING.

THE brethren have already seen in the REVIEW a notice of this meeting; but I wish to add a few words more. We want every officer of the tract society to be present, and all secretaries and librarians to bring their books with them. We expect that special instruction will be given these officers in regard to their work, and we want all to have the benefit of it. We hope that none will be absent. Be sure to be there the first day of the meeting, and make arrangements before leaving home, to remain until the close.

Brethren, the time has come in the history of our work when we must either do something or be dropped out. If we cannot sacrifice a little time and means to attend these meetings to gain instruction and get a knowledge of the work, so that we may labor intelligently and successfully, we shall certainly fall behind and lose the reward. Who will come? Who will fall behind?

R. D. HOTTEL, Pres. Va. T. and M. Soc.

VIRGINIA, NOTICE.

I WISH once more to call the attention of all the brethren and sisters to the State meeting which will be held near Quicksburgh, Shenandoah Co., May 10-15. We were in hopes that Eld. Underwood would be with us, but he has been called to go to California, and therefore will not be present. But Eld. Wm. Covert, of Indiana, will be there instead of Bro. Underwood. Bro. Covert has had long experience in all the branches of the Third Angel's Message, and he will be able to give us that necessary instruction which we all need to fit us to do better work for the Master. Each day there will be special instruction concerning how to canvass and hold Bible readings, and how we can best present the truth in new fields. All who do not attend this meeting will miss a great deal, not only in the acquirement of knowledge, but spiritually as well.

I have received several communications from different parts of the State, pleading for help, and offering to pay all expenses, if we will send ministers and a tent. Surely, the Lord is going out before us, and will we not, dear brethren, avail ourselves of every opportunity in the little time yet left us, to try to spread the blessed truth? All who expect to attend this meeting should write to Eld. A. C. Neff, at Quicksburgh, Va., and let him know just what day you will be there, and arrangements will be made to meet you. The first meeting will be held May 10, at 9 A. M. We hope to see a goodly number of our brethren and sisters at the first meeting. My address for the present will be Quicksburgh, Shenandoah Co., Va.

M. G. HUFFMAN.

NORTH PACIFIC CAMP-MEETING.

How quickly the past year has flown! It is almost time for another camp meeting. Last year's experience showed the advantage of holding this annual convocation in May rather than in June, as we had formerly done. It makes our tent meeting season, which is short at best, a month longer. The help of Bro. Farnsworth and Underwood, who have had valuable experience in this kind of labor, has been secured.

The message of present truth is becoming more and more solemn. We are fast approaching the solemn time when our eternal destiny will be decided. All heaven is interested in the race we are running. At the most, a few more camp-meetings and we reach the last. A goodly number have embraced the faith during the past year. These will be greatly helped by the camp-meeting. Those who have been longer in the way, I trust will realize the importance of attending, and will let no surmountable obstacle stand in their way. Three times in the year God's ancient people assembled. We certainly do not need each other's society and God's help less than they did. A goodly number of workers will go out into the harvest field as canvassers and Bible workers, after this meeting. For these, and for our church, T. and M. society, and S. S. officers and workers, a workers' meeting has been appointed, to commence ten days before the camp-meeting. Let those for whom this meeting is held be sure to avail themselves of this privilege.

These meetings will probably be held on the same grounds as last year, at East Portland, Oregon. Although the writer will be absent, on his way to his distant field of labor, he will be present in spirit. Commence now to get ready, and be sure to be present at the first of the feast. CHAS. L. BOYD.

NOTICE TO DIRECTORS IN NEW YORK.

WE request all our directors to carefully look over their respective districts, and suggest to us at once the names of individuals (brethren or sisters) that in their judgment ought to be encouraged to attend our training-school, which will begin at Buffalo, the Lord willing, sometime in June, under the direction of Bro. and Sr. Swift. Instruction will be given in Bible work, canvassing, and colportage work, and in those branches of study which will prepare persons for labor in the cause of God. Please do this without delay. Address me at Adams Center, N. Y. M. H. BROWN.

HOME MISSION FUND FOR NEW YORK.

WE would call the special attention of our brethren and sisters in New York to the needs of our city missions. We are behind in the payment of rents, and we want all paid by May 1st, without fail. To do this, about \$250 will be needed.

Those who have pledged to pay a certain amount

weekly for our city missions, should make a special effort to pay these pledges at once, if possible. We would appeal to those who are able to increase the amount of their pledges, to do so; and we trust that those who as yet have done little or nothing for our home mission fund, will remember its needs and the obligation which rests upon them as well as others, to sustain the cause of God. Donations should be paid to the librarian, and sent to the State secretary, J. V. Willson, Rome, N. Y.

Let there be no delay in this matter. We should deal liberally with the cause of God, and do his work with promptness and diligence.

M. H. BROWN.

NEW ENGLAND SABBATH-SCHOOL CONTRIBUTIONS.

WE are glad to notice the no inconsiderable improvement in regard to liberality in contributions of a number of schools belonging to the New England Sabbath-school Association. By reference to a tabulated statement of Sabbath-school donations for the quarter ending Dec. 31, 1886, I find that \$149 84 were received from a membership of 615. This makes an average of twenty-four cents per member for the entire quarter of thirteen Sabbaths, or a little less than two cents per week. This is surely paltry enough to satisfy the most parsimonious. Up to date, 513 members have been heard from since the close of the recent quarter. From these have been received \$202.74. The average donation per member for the quarter is, therefore, about forty cents, or a little more than three cents per week.

The cause of this increase of donations may be easily traced. We are all aware of the plan adopted by the International Sabbath-school Association, with reference to the disposal of the excess of Sabbath-school donations over the actual running expenses of the schools for the whole of the present year. An object most deserving of our liberality has been set before us; viz., the prospective mission to be located in South Africa. Incited by this high motive, a number of our schools have done nobly in the way of donations, and have set an example in this respect worthy of imitation. Several of the schools have averaged as high as seven or eight cents per member every week. But we deeply regret to say that many schools have not yet caught the inspiration, and, as a consequence, have not made scarcely any improvement in liberality of contributions. The reports forwarded to the secretary from no small number of schools, from their vagueness and apparent lack of understanding how to explain their donations, would seem to show an indifference very far from praiseworthy. But we believe that it has been far from the intention of our brethren and sisters to neglect so important an enterprise, and feel confident that when the matter is more fully brought before their minds, they will in the future retrieve the past.

It was not my purpose, in this brief article, to present an elaborate or labored argument in behalf of the system of regular and liberal Sabbath-school donations; neither was it to indulge in wholesale criticism or general fault-finding. But I desired to present a few facts for the consideration of all the members of our association. Now, dear brethren and sisters, are we not able to average, as a Sabbath-school association, and as individual schools, more than three cents per member per week? When all consider how great and glorious is the object of our donations, and how valuable is the reflex effect of liberality upon the giver, I feel sure that the answer will be in the affirmative. I am confident that each of our schools can and ought to average at least five cents per member every Sabbath. I do not by this intend to fix the superior limit of our giving, but to mark the inferior one, below which we ought not to go. If each of our 615 members would pay this amount every Sabbath, it would be equal to \$30.75 a week, and for the entire quarter, thirteen times this amount, or \$399.75, in round numbers \$400. Thus at the end of the year our Sabbath-school contributions would make a grand total of \$1,600. Just think, brethren and sisters, what great financial assistance our Sabbath-schools, with but little effort on our part, could thus render to the great cause of truth, which is so dear to us all. By giving this small amount, regularly and faithfully, consider how great a sum we could raise, and to how many perishing souls we could send the light of truth. Is it not worthy of our united efforts to try to reach this desirable standard of giving in our Sabbath-schools, or even to go beyond it?

The officers of some of our schools seem to be uncertain with regard to the disposal of their contributions, and how to explain them in their quarterly reports. Permit me, therefore, to offer a few words of explanation. After the actual running expenses of the school have been paid, a tithe of these expenses, with the entire remainder, which should be the largest portion of the contribution, should be forwarded together to the secretary of the State association, Mrs. E. D. Robinson, So. Lancaster, Mass., at the end of the quarter. Excluding the tithe received, she will immediately turn the money over to the General Conference, for the use of the South African mission. Please remember that the tithe to be paid to the State association is one tenth of the amount of the expenses of the school, not one tenth of the whole amount of the con-

tribution. Please specify, separately, in all reports sent, the amount of the tithes and the amount to be donated to the South African mission; and be particular with regard to every other item called for in the report blank, which is sent every quarter to each Sabbath-school secretary. Of the whole amount, \$202.74, contributed during the quarter just closed, according to the reports, only \$114.69 were intended for the mission. I feel, brethren and sisters, that this amount is much too small, and I appeal to you to begin at once to redeem the time-honored reputation of the New England Conference, for beneficence in every worthy enterprise. Some of you have done nobly; it now remains for the others to "go and do likewise."

CHAS. C. RAMSEY, Pres. N. E. S. S. Assn.

News of the Week.

FOR WEEK ENDING APRIL 16.
DOMESTIC.

—The United States colleges contain 18,000 women students.

—Arbor Day, May 5, has been declared a legal holiday in Dakota.

—The Society of Friends reports 75,000 members in this country.

—It is said that Vanderbilt's \$500,000 yacht turns out a virtual failure.

—Governor Beaver, of Pennsylvania, has designated April 22 as Arbor Day in that State.

—Nearly 10,000 immigrants arrived at Castle Garden Friday and Saturday, April 8, 9.

—The sealing steamer *Eagle*, which was reported lost with 360 persons on board, is safe.

—A gas well, yielding 20,000 cubic feet of gas per day, was struck, Tuesday, at Fredonia, N. Y.

—All the prisoners in the Charleston, W. Va., jail escaped Thursday night by tunneling out.

—Heavy rains have fallen in Western Texas, and the confidence of farmers and stockmen is fully restored.

—General Payne, owner of the *Mayflower*, will build a new steel center-board yacht to defend the *America's* cup.

—The Maumee Rolling Mills, located near Toledo, Ohio, were destroyed by fire Sunday night, the loss is estimated at \$300,000.

—It is said that the richest colored woman in this country is Mrs. Amanda Eubanks, of Rome, Ga., who pays taxes on \$400,000.

—A bill has passed the Pennsylvania Senate that the punishment for murder in the first degree may be death by the use of electricity.

—In Aberdeen, Nebraska, is an artesian well 1,000 feet deep which throws out numbers of fish that look like the ordinary brook minnow.

—A thirty-two-foot spruce log was recently sawed into boards in a Puget Sound mill, and made 6,400 feet of lumber without a knot.

—In the election of Mr. Roche, Chicago has secured a mayor who will vigorously repress all manifestations in that city of anarchy and socialism.

—The family of Moses Pehrson, at Rockford, Ill., was poisoned Wednesday by eating canned lobster. Mrs. Pehrson is in a precarious condition.

—The premature explosion of a blast at Buena Vista, Col., Thursday evening, resulted in the killing of six men and the wounding of seven others.

—A Philadelphia syndicate has just obtained a right to erect telegraph lines in parts of China, and a party of line-men will sail for that country April 19.

—Two shocks of earthquake were felt in Burlington, Vt., on the afternoon of April 10. The second shock, which was much the stronger, created quite a panic.

—The governor of New York on Tuesday vetoed the high license bill for New York and Brooklyn. The Pennsylvania House passed the Brooks high license bill.

—Mr. John Wanamaker, the millionaire clothier of Philadelphia, has notified his employees that hereafter they shall share the proceeds of the great business he controls.

—The California Legislature has voted \$15,000 for the improvement of Yosemite Valley. New trails will be opened, and the mountain streams stocked with fish.

—A vessel with a cargo of ostriches arrived recently at Galveston, Texas. This is the second cargo within twelve months. The birds are for ostrich farms in California, and came from Natal.

—The second anniversary of the White Cross Army was recently largely attended at Association Hall, New York City. The army has now 1,421 members, of whom 731 have been added during the past year.

—The sale of the late Mr. A. T. Stewart's collection, which recently took place, brought \$513,750. The collection of Mrs. Morgan, sold a year ago, brought \$885,500; and the Seney collection, in 1885, brought \$406,600.

—There have been 100 bodies incinerated at the crematory at Fresh Pond, Long Island, from Dec. 4, 1885, to March 30, 1887. Of these just one half were of persons of German birth, and 32 of persons born in this country.

—The mill that Washington built stands in a ravine about half a mile east of Perryopolis, Fayette county, Pa. It is still in operation, and propelled, as he designed by a stream flowing down a rugged run called after the founder of the mill.

—The explosion of a barrel of varnish resulted in a fire Friday forenoon which destroyed the building occupied by the Charles Baumbach Company, wholesale druggists, at Milwaukee. The total loss is about \$170,000, with insurance of \$90,000.

—Twenty-one frame dwellings at Spring Gardenborough, near Allegheny, Pa., were burned Monday afternoon, rendering thirty-five families homeless. Many of the people barely escaped with their lives. The loss is about \$30,000, with little insurance.

—The St. Augustine Hotel, the Edwards House, the old cathedral, Vedder's Museum, the court-house, Welter's Hotel, and a number of smaller buildings at St. Augustine, Fla., were destroyed by fire Tuesday morning. The loss is placed at \$250,000, with very small insurance.

—A new and very powerful electric light is to be placed in the torch of the Liberty statue, and others in the interior and around the base, making thirteen in all. The light in the torch will be one of the strongest fixed lights in the world, and is intended mainly to enhance the grandeur of the statue.

—A genuine western cyclone visited the immediate vicinity of Wheeling, W. Va., on Friday afternoon. The storm commenced at St. Clairsville, Ohio, extended ten miles west, and as far east as Wheeling. Everything in its path was swept away, but, strange to say, the loss of life is reported as being small. The damage is estimated at \$1,000,000.

—A writer in the *Christian Union* says: "If he who writes the songs of a nation does more than he who makes its laws, it is equally true that he who writes the hymns of a church does more than he who formulates its theology." Judging from some of the hymns which appear in our popular church hymnals, we should say this was so.

—The two most powerful Roman Catholic prelates in England and America, Cardinals Manning and Gibbons, have reported favorably to the pope concerning the Knights of Labor, and it is safe to conclude that the latter will not seriously interfere with the order, notwithstanding the hostile attitude of the Canadian Cardinal, and Archbishop Corrigan of New York.

—In a riot between Hungarians, Poles and Swedes, Sunday night, at Denver, Col., one man was fatally shot, and several were badly wounded. Two houses were completely wrecked during the mêlée, the furniture and other utensils being broken and used as weapons. The police, armed with Winchester, quelled the riot, and landed thirty of the combatants in jail.

—A number of arrests have been made at Pittsburg and along the line of the Panhandle Railroad, of freight-train employees who have for two years been stealing from the cars, the property taken being valued at \$500,000. The finest cigars, silks, hosiery, musical instruments, wines, liquors, in fact all kinds of portable merchandise had been purloined, sold to "fences," or pawned. The affair caused a great sensation at Pittsburg. It is said that over 200 warrants have been issued.

—The remains of President and Mrs. Lincoln were exhumed from their secret resting place in Oak Ridge Cemetery at Springfield, Ill., Thursday, by members of the Lincoln Monument Association and the Lincoln Guard of Honor, and re-interred under the north wing of the monument, in a brick tomb, which was then cemented. The coffin containing the President's remains was opened, and the features were easily discernible. A guard will remain on duty until the cemented covering of the tomb hardens.

—The Eastern portions of Norton and Graham counties, Kansas, were swept Saturday by a disastrous prairie fire which began near Nicodemus, Graham Co. The wind, which was blowing forty miles an hour, impelled the flames with terrific speed, and live stock of all kinds, excepting horses, were unable to escape. Hundreds of farmers have been left almost destitute, and nearly a score of persons are reported to have perished in the conflagration. A calamity almost exactly similar is reported from Beadle county, D. T., though in that section only one person received serious personal injuries.

—The village of Farnham, Va., was destroyed by fire Monday last. Among the structures burned was the old Protestant church, built in colonial days. The business portion of Janesville, Minn., was almost destroyed by fire Tuesday night, twenty-one buildings being burned. The business portion of Trempealeau, Wis., was swept away by fire early Thursday morning, the aggregate losses being variously estimated at from \$25,000 to \$40,000. The business portion of Ainsworth, Iowa, was swept away by fire Friday afternoon, causing a loss of between \$50,000 and \$75,000. Twenty-seven buildings were destroyed, and many families rendered homeless.

FOREIGN.

—The German government has purchased for \$250,000 an invention for steering balloons. A successful trial of the invention by War Office officials has just been made.

—Many prominent manufacturers of Canada oppose reciprocity with the United States as inimical to their interests, and will resist any such scheme with all the means in their power.

—Forty thousand Jews in Tunis have united in protesting against the new burial laws. The Jews are aggrieved at being denied the same liberty in their burials as are given the Mussulmans.

—The longest span of wire in the world is used for a telegraph in India over the River Kistnah. It is more than 6,000 feet long, and is stretched between two hills, each of which is 1,200 feet high.

—A dispatch from Dieppe, on the English Channel, dated April 13 says that the packet steamer *Victoria* stranded on the rocks near that city during a fog. Twenty of the passengers and crew were drowned.

—Heavy rains have been succeeded by serious floods over a wide section of Queensland, Australia. Large portions of the crops have been destroyed, and it is feared the result will be financial ruin to many farmers.

—The discovery has been made in Norway that wood pulp can be used for the manufacture of all kinds of building ornaments, in the place of plaster of Paris, being lighter than that, impervious to wet, tougher, and cheaper.

—It is reported that, owing to threatening letters, Lord Lansdowne will close the galleries of the Canadian Senate during the time of his presence in Parliament. This is the first time in the history of the Dominion that such a step has been taken.

—Jerusalem has yielded to the progressive tendencies of the age. The uneven and dangerous condition of its roadways has given place to excellent paving in the principal streets. The approaches to the city from Bethlehem and Hebron have been widened.

—A system of standard time similar to that now prevailing for railway purposes in this country, will probably be adopted by the Norwegian Parliament. The time for the whole of Norway will be one hour in advance of the Greenwich Observatory in England.

—The French have occupied Anjouan, or Johanna Island, the principal island of the Comora group, in the Mozambique Channel. They have installed a resident and declare they have established a protectorate over the island. The populace are friendly to the French.

—It is asserted positively by those who have investigated the subject, that the death rate from contagious and infectious diseases, in England and America,—thanks to the dissemination of sanitary knowledge—is steadily becoming lower. It would not follow, however, that the average length of human life was increasing.

—A dispatch from St. Petersburg states that a settlement of the Afghan question has been effected by the governments of Great Britain and Russia, by the terms of which England assents to the Russian demand for that branch of the Oxus now held by the Afghans, in exchange for which concession will be made of territory on the north-west frontier.

—A rupture appears to be imminent between the British and Venezuelan governments, the exciting cause being unjust imprisonment of British sailors and citizens in Venezuela in 1883, and a dispute over the boundary lines of Venezuela and British Guiana. Three British men-of-war are in the harbor of Caracas, the Venezuelan capital, and a Royal Mail steamer has been dispatched to one of the British islands for troops.

—Private advices from Tonquin represent the country as being infested with pirates roaming about in powerful bands, robbing, committing all kinds of outrages, and causing much trouble and loss of life among the French. The French troops are unable to cope with the pirates, and reinforcements are much needed. These the French government, it is said, is unwilling to furnish, the temper of the republic being averse to colonial expansion.

—A dispatch from Queenstown, dated April 13, says: "The arrivals here of emigrants on their way to the United States are at present enormous. The railways are running special trains to accommodate this class of travel. The number of emigrants now awaiting steamers to carry them to their destinations is already greater than can be housed in the hotels and lodging-houses, and many are camping in the streets. Fifteen hundred embarked yesterday. Three thousand more are expected to arrive on Saturday next to take steamers here."

RELIGIOUS.

—The number of Baptists in the United States is 2,732,570.

—In the last ten years 30,000 people in the Samoan Isles have embraced Christianity.

—The eleventh annual Church Congress will be held in Louisville, Ky., opening Oct. 18.

—It is said that the most popular book in Japan translated from the English is Bunyan's *Pilgrim's Progress*.

—The Turkish Government has given permission for the publication of a Christian newspaper at Constantinople.

—In Northern New Brunswick a great religious revival is in progress, which is said to be unequalled in the history of the British provinces.

—Meetings were held Sunday, April 3, in New York City, to bid farewell to twelve missionaries who are about to join Bishop William Taylor's band of fifty-six missionaries already at work on the Upper Congo.

—There are now in the mission field 2,400 unmarried ladies, besides probably an equal number of married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

—A leading religious journal comes out with the assertion that "to the believer Christ's death was not dying, but the beginning of his real life." This is the worst application of the immortal soul dogma we have yet seen outside the ranks of Spiritualism.

—The fifth international Sunday-school convention will meet in Chicago on June 1. Delegates will be present from each State, Territory, and Canadian province, and from the Old World, the apportionment in this country being one delegate to every 40,000 population. All departments of the work will be represented.

—Sunday, April 10, about sixty deputy sheriffs, in three divisions, visited various parks used as base-ball grounds in Queen's Co., New York, and put a stop to the ball games in progress. Not less than 15,000 people had paid for admission to the various grounds, and the interference of the officers was not favorably received by the crowd.

—The Bishop of Huron has issued a pastoral letter and formally inhibited all churches and congregations within the diocese using the following methods of raising money for ecclesiastical or parochial purposes: first, raffling, throwing of dice, games of chance, or gambling of any kind; secondly, all theatrical, dramatic, or impersonating exhibitions, whether public or private.

—Bishop Warren, of the Methodist Church, does not believe in the smooth sayings generally prophesied from the pulpit to the rich sinners of modern congregations. He says there are some pastors (we should say many) who go at it in this style: "Brethren, you must repent, as it were, and be converted, in a measure, or you will be damned, to some extent."

—Holland has now to be added to the list of countries in which the movement for Sunday observance is taking definite shape. By the measures proposed no work is to be allowed that is open to public view; no places of amusement are to be open before eight o'clock P. M., nor are intoxicating drinks to be sold near churches where worship is being conducted, nor anywhere before noon.

—The Salvation Army meeting at Savannah, Ga., on a recent Sunday, was the occasion of a riot of unusual proportions, which imperiled many lives. Ford's Hall, the place of meeting, was crowded, a liberal portion of the number present being the ruffians who are usually attracted to such places of excitement. One of these precipitated a fight, whereupon the remainder rose in a body and a general mêlée ensued for twenty minutes, until the police could be summoned to the scene. Thirty men were more or less injured, but none fatally.

—The non-polygamous branch of the so-called "Church of Latter-day Saints" have just ended a general conference at the original Mormon temple erected at Kirtland, Ohio, fifty years ago, by Joseph Smith and his followers. About seventy delegates were present. Joseph Smith, Jr., who is son of the original Joseph Smith and president of the Church, opened the conference with a speech. There are at present 19,236 of this branch of "Latter-day Saints," the net gain during the past year being 1,306. Iowa has the largest number, 4,227, and Virginia the smallest, six. Utah has 496.

—The ninety-seventh session of the New York Methodist Episcopal Conference began in Kingston, April 7. One hundred and eighty ministers were present at the roll call. The Rev. L. H. King is said to have startled the assembly by a speech in reference to Mayor Hewitt's bill for selling wine and beer in New York City on Sunday, which he said was "the most infamous proposition ever made by a chief magistrate of a great metropolitan city." A committee of three was appointed to express the abhorrence of the conference toward this bill. A resolution was passed protesting against any action toward the opening of the museums in New York on Sunday, and also a protest against granting State aid to the Catholic Protectory.

Obituary Notices.

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

HALLOCK.—Died at Matteson, Phillips Co., Kan., April 2, 1887, our little daughter, Lottie, youngest child of J. T. and Olive M. Hallock, aged 2 years, 2 months, and 6 days. She was burned in a prairie fire. Her little sister four years old had led her there unknown to us, and when she screams brought help, it was too late. Lottie lived only twelve hours afterward. No tongue can tell our grief at the sudden death of our little darling. J. T. AND O. M. HALLOCK.

LEACH.—Died at the home of his parents near Motor, Rooks Co., Kansas, March 25, 1887, Frank Leach, aged 18 years, 3 months, and 22 days. Frank had been afflicted nearly all his life with scrofula, but quick consumption and dropsy were the immediate cause of his death. A large concourse of sympathizing friends and neighbors were in attendance at the funeral. He was dearly loved, and his parents and relatives deeply mourn for him; but they cherish a bright hope of meeting him when Jesus comes. Funeral services were conducted by the writer. Text, Hosea 13:14. He sleeps, but not forever. J. S. THORP.

BATES.—Died in Westbury, P. Q., March 10, 1887, Peter Bates, in the eighty-first year of his age. He had been remarkably strong and healthy for one so advanced in years, until the last week of his life; and even the last day he rode four miles to see a physician. That night he retired, feeling quite comfortable, but the next morning he was found dead in his bed. Bro. Bates embraced the Sabbath over thirty-six years ago, and loved and obeyed the present truth ever after till his death. He had been especially active in laboring for his Master the past year, spending much time in visiting and praying with his neighbors and friends. A son and daughter, with their families, and many friends mourn their loss. He rests in hope. Funeral discourse by the writer, from 1 Cor. 15:26. R. S. OWEN.

MARR.—Died in Canaan, March 13, 1887, Bro. John S. Marr, aged 64 years and 4 months. Twice before he was supposed to be near death; but the Lord raised him in answer to prayer. For the last year he had been gradually failing, and it seemed his time had come to rest; and though he often doubted his acceptance with God, his death was triumphant at last. He has left a wife and four children to mourn the loss of a kind husband and father. He was a man of strict integrity under all circumstances, and intelligent in all his conversation. When he arose in a congregation to give his testimony in favor of the truth, we were sure to hear something worth remembering. The community in which he lived can truly say that a good man has fallen.

He embraced present truth about twenty years ago, under the labors of Eld. D. M. Canright. Sermon by Bro. A. Barnes, from Isa. 3:10, 11. CHAS. STRATTON.

WILBUR.—Died of inflammation of the bowels, at her home in Carthage, Jasper Co., Mo., Feb. 23, 1887, Sr. Lydia L., wife of John Wilbur, aged 29 years, 7 months, and 13 days. She leaves a husband, three small children, and a large circle of friends to mourn her loss. But they do not mourn as those who have no hope. She embraced the truths of the Third Angel's Message with all her heart, under the labors of Elds. Donnell and Watt, and lived a consistent Christian. To the last she manifested a strong desire to be obedient to the requirements of God and the precepts of her Saviour. She now sleeps in the silent tomb, "where the wicked cease from troubling, and the weary are at rest;" but we believe that in the first resurrection she will obtain the victory over death and the grave, through our Lord Jesus Christ, the One in whom she trusted. Words of comfort were spoken by the writer, from 1 Cor. 15:57. D. N. WOOD.

Appointments.

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

MINNESOTA CAMP-MEETING.

THE time for which the General Conference Committee have appointed our camp-meeting is a very favorable one. A workers' meeting will be held for one week preceding the time appointed. The definite location is not yet secured, but in all probability it will be in the vicinity of St. Paul or Minneapolis. MINN. CONF. COM.

GENERAL MEETING FOR NORTHERN MISSOURI.

A GENERAL meeting for Northern Missouri will be held at Utica, Livingston Co., May 20-23. We very much desire a full attendance of the brethren at this meeting, as important work will be considered. Come to take care of yourselves in part at least. DAN T. JONES. N. W. ALLEE.

N. P. T. AND M. SOCIETY AND S. S. ASSOCIATION.

THESE societies will hold their next annual session in connection with the camp-meeting, May 18-24. Instructions will be given in the different branches of this work during the ten days which precede the camp-meeting. It will be greatly to the interest of the Lord's work if the officers of these societies can be present at the workers' meeting. In some cases it may be necessary to assist these officers to attend. By God's grace let every one seek to become a better workman in the Master's vineyard. CHAS. L. BOYD, Pres.

NORTH PACIFIC CONFERENCE.

THE next session of the North Pacific Conference will be held in connection with the camp-meeting, May 18-24, which will probably be held at East Portland, Oregon. Every church is entitled to one delegate and an additional delegate for each ten members. Thus, a church of ten members is entitled to two delegates. As business of great importance is pending, we hope that each church will be fully represented. If you have not already done so, elect at once such persons as will be best fitted for this responsibility. As far as practicable, these delegates should attend the workers' meeting during the ten days preceding the camp-meeting. They can then be much better prepared to act in matters that will come before them. CHAS. L. BOYD, Pres. N. P. Conf.

NOTICE FOR WEST VIRGINIA.

THE State meeting for West Virginia will be held at Kanawha, May 18-24. This important meeting will be attended by Eld. Wm. Covert, of Indiana, and one or more of the Ohio Conference committee. The work in this State will receive due attention, and valuable instruction, especially in the circulation of our reading matter and in tent labor, will be given to those who desire to enter the work. We hope this meeting will be attended by many of the brethren in the State, and that it will prove a blessing to all who may come. Those in the State desiring tent, or other labor, should send in their requests at this meeting. On all such matters address Eld. W. R. Foggin, Kanawha Station, W. Va.

Come, brethren, praying that God's blessing will attend the meeting, and that a new impetus may be given the work in West Virginia. R. A. UNDERWOOD.

A DISTRICT meeting for Dist. No. 5, Wis., will be held at Ft. Howard, April 24. Elds. Breed and Cady will be present. Meetings will begin, as usual, on sixth-day evening, the 22nd. All in the district should make an effort to be present. WM. SANDERS, Director.

THE district quarterly meeting for Dist. No. 12, Kan., will be held in connection with the dedication meeting at Altoona, Wilson Co., May 7, 8. Elds. Cook, Page, Barton, and Santee are expected to attend; also N. P. Dixon, the State canvassing agent, if consistent with other arrangements. All who design to engage in the canvassing work (and many should do so) should be present. Let all T. and M. officers attend. C. McREYNOLDS, Director.

THE thirteenth annual session of the Kansas Tract and Missionary Society will be held in connection with the camp-meeting and Conference at Topeka, Kan., May 18-24. Important matters, especially the canvassing work, will be considered. We are therefore very anxious to see every member, and especially all officers present. E. M. KALLOCH, Pres.

I WILL hold meetings in Fairfield, Iowa, April 30 and May 1. The district T. and M. meeting, having been deferred on account of the absence of the director, will be held in connection with this meeting. We desire that all the librarians in Dist. No. 4 should be present with their books. We hope to organize a church and a T. and M. society at this time. C. A. WASHBURN.

Publishers' Department.

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

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.—Two men, Sabbath-keepers, to work in a saw-mill, one to drive a team and the other as a hand in the mill. Address Preston and Kloss, Smith's Mills, Blue Earth Co., Minn.

RECEIPTS.

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

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

Books Sent by Express.—N. P. Dixon, C. E. Low, Hannah Janes C. W. Olson, George Sibley, J. C. Clemens, C. W. Inskeep.

Books Sent by Freight.—J. W. Morrison, Sarah Clarke, A. M. Morrill, L. T. Nicola, A. H. Beaumont, Chicago tract society, A. H. Beaumont, D. O. Babcock, John Staff, A. E. Johnson.

Cash Rec'd on Account.—Mich T and M Soc \$71.36, Wis. Conf Markford ch \$50, Tenn T and M Soc 75, Iowa T and M Soc 500, Mich T and M Soc 163, Mich T and M Soc 191.94, Kan T and M Soc 164.05.

General Conference.—A friend \$11, Mrs E. G. White 300, Neb Conf per J. C. M. 406.95.

O. H. T. D. Fund.—John Hayes \$1,000.

Christmas Offerings.—Marion county Kan German ch's \$22, Mich T and M Soc 10, Mich T and M Soc 20, Kan T and M Soc 30.90.

International T. & M. Soc.—Kan T and M Soc \$1.

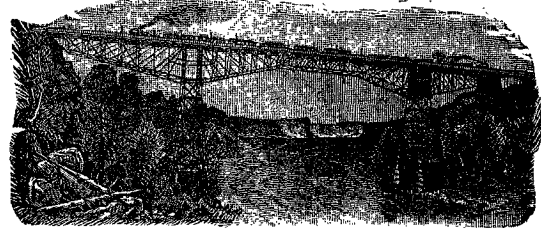
Scandinavian Mission.—E. Sjöholm \$20, Mrs J. H. Farnsworth 10, Mich T and M Soc 1.

Australian Mission.—A Sabbath-keeper \$1.25.

South African Mission.—H. C. Miller \$4, Mich T and M Soc 21.02, Mich T and M Soc 2, Kan T and M Soc 9.92, Neb Conf 8.50.

European Mission.—H. C. Miller \$4, Jon Kaufer 2.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Day Exp.	Chicago Exp.
p. m.	p. m.	p. m.	a. m.	a. m.	Ar. Dep.	p. m.	p. m.	a. m.	p. m.
6.00	6.45	10.45	6.00	7.30	Detroit,	9.15	8.00	9.10	1.30
4.33	5.20	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,	12.09	10.52	11.35	3.32
2.00	3.10	7.54	1.58	3.43	Marshall,	1.04	11.47	12.50	4.32
1.12	2.27	7.33	1.30	3.20	Battle Creek,	1.35	12.12	1.12	4.40
12.17	1.50	6.58	12.33	2.35	Kalamazoo,	2.35	1.20	1.50	5.15
11.38	12.15	5.49	11.13	12.55	Niles,	4.18	3.03	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Mich. City,	5.40	4.32	4.35	7.32
6.50	9.06	3.10	8.15	9.10	Chicago,	6.05	7.00	6.40	9.50
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, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 11, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	Pass.	STATIONS.	Mail.	Lmt. Exp.	Atto. Exp.	Pass.
.....	am	am	pm	pm	Dep.	pm	am	am	pm
.....	6.15	7.35	9.34	4.10	Port Huron	10.20	1.15	7.35	11.05
.....	7.43	8.31	9.34	5.40	.....	8.42	11.57	6.15	9.27
.....	8.17	9.06	10.15	6.20	.....	7.55	11.27	5.40	8.45
.....	8.50	9.35	10.58	7.00	.....	7.05	10.58	5.00	8.10
.....	10.00	10.30	11.58	8.25	.....	6.20	10.07	4.10	6.50
.....	10.37	11.00	12.25	9.03	.....	4.42	9.37	3.25	6.17
.....	11.30	11.45	1.15	10.05	BATTLE CREEK	3.45	8.55	2.35	5.38
.....	6.30	am	12.05	1.20	.....	2.45	8.50	2.30	am
.....	7.18	.....	12.45	2.21	.....	1.35	.....	1.27	.....
.....	7.30	.....	12.55	3.32	.....	1.50	8.11	1.43	.....
.....	8.17	Sun.	1.42	3.19	.....	1.35	7.26	1.43	.....
.....	9.00	Pass.	2.28	4.07	.....	12.45	7.26	1.43	.....
.....	10.15	am	3.43	5.52	.....	10.45	5.44	.....	.....
.....	10.30	7.35	4.05	6.52	.....	10.30	5.30	10.20	8.40
.....	12.40	10.03	6.25	5.17	.....	8.05	3.25	8.15	1.16
.....	pm	am	pm	am	Ar.	Dep.	am	pm	pm

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 19, 1887.

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CAMP-MEETINGS FOR 1887.

KANSAS, Topeka,	May 18-24
North Pacific, East Portland,	" 18-24
Upper Columbia, Milton Oregon,	" 25-31
Pennsylvania,	June 1-7
Iowa, Des Moines,	" 8-14
Wisconsin,	" 15-21
Minnesota,	" 15-21
Michigan,	" 22-28
Dakota,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
GEN CONF. COM.	

We are indebted to Geo. Philip and Son, 32 Fleet street, London, for a copy of "The Queen's Jubilee Atlas of the British Empire." It contains a series of full-colored maps with descriptive, historical and statistical notes of the United Kingdom, and of every British Colony and Dependency throughout the world; by J. Francon Williams, F. R. G. S. This atlas is of especial interest to us at the present time, as we are opening missions at various points in the Queen's dominions. Price 1s.

CHANGE IN THE CAMP-MEETING APPOINTMENTS.

It will be noticed that in the camp-meeting list, by some oversight, the appointment for the Upper Columbia meeting, May 25-31, has read Upper California. It is corrected this week.

The Iowa Conference committee have urged so strongly that the writer should attend their meeting, and the president of the Wisconsin Conference has also presented strong reasons why we should attend theirs also, so we have concluded to place the appointments for the Wisconsin and Michigan camp-meetings each one week later, which will bring the Wisconsin meeting June 15-21; Michigan, June 22-28. This will enable us to attend the Iowa, Wisconsin, and Michigan camp-meetings, while Elds. Underwood and Farnsworth, and perhaps other help will attend

the Iowa, Minnesota, and Dakota meetings. Let all interested notice these changes. G. I. B.

THE CHARLOTTE MEETING.

We wish to say a few words more concerning this meeting, which will be held at Charlotte, Mich., beginning April 29, and continuing till the following Tuesday. We want a general attendance of our directors, without fail. There are important questions coming before the society, which will have a great influence on the future districting of the State, and the matter of discounts, also, will be considered. We trust there will be a large attendance of our brethren and sisters, that we may have an important meeting. We have been encouraged by reports from several districts relative to their late district meetings. Some say that they have had the best meetings they have had for years in their districts, and that an excellent missionary spirit came in. This is a great encouragement. We want to increase this interest every way possible. So come out, brethren, all that can, and come praying that the Lord will meet with us in power by his Holy Spirit. G. I. B.

HELP IN OTHER LANGUAGES AT OUR CAMP-MEETINGS.

Our camp-meetings are becoming so important, and the interest centering in them so extensive, that we can no longer provide merely for the English-speaking population, but must also consider the interests of the work in other tongues, especially in the German and Scandinavian. We wish to provide in all our Western camp-meetings, the kind of help that will be needed. Eld. Henry Shultz will visit those camp-meetings where there is a special German interest, as in Kansas, Minnesota, and Dakota. Elds. Lewis Johnson and A. B. Oyen will attend several of the Western camp-meetings together.

Probably there will not be sufficient call in Kansas for a Scandinavian laborer, as there are but few of that people likely to attend; but in Iowa, Wisconsin, Minnesota, and Dakota, such help will be needed. We hope that the presidents of the Conferences where such labor is expected, will make special provision for tents in which to hold meetings in these tongues, that they may receive sufficient attention to justify them in calling out all they can reach, and so those in attendance will not feel neglected. G. I. B.

THE SPECIAL COLLEGE COURSE.

The special course, which continued for nearly four weeks, has now closed. Perhaps our brethren and sisters would be glad to hear more about it. There were four regular recitations each day, besides the sermon at the tabernacle in the evening. These, with the regular studies of the College course, kept the students busy all the time. There were over two hundred who took part in these special exercises.

At 7:45 A. M. the canvassing class was held, under the instruction of Bro. Belden. He not only covered the general principles of canvassing, but gave careful attention to the best methods of obtaining subscriptions for *Good Health*. The "Marvel of Nations," "Great Controversy, Vol. IV.," and "Thoughts on Daniel and the Revelation," were carefully considered, and the most thorough drill given on each of them, both by short talks, and practical illustrations.

At 10:30 the Bible reading class was conducted, principally by Bro. A. T. Robinson, Bro. Starr having been called away when the course was partly through. In this exercise the most careful instruction was given in everything pertaining to this great branch of the work. Experience has taught our mission workers many things during the last year or two, and all these new features of the work, such as short lectures, practical illustrations, blackboard exercises, and actual practice in holding Bible readings served to keep the interest in this, as well as in the canvassing class, at the highest point till the very close of the course.

A lecture to those studying for the ministry, or those expecting to enter upon that work, was held at 2:30 P. M. each day. It was conducted largely by Bro. Butler, assisted at times by the writer. The instruction covered the best methods of giving courses of lectures, organizing churches, disposing of our publications, and, in fact, nearly everything that pertains to pioneer labor. After this part of the work had received its share of attention, Bro. Butler gave some most interesting talks on practical piety, the

evidences of conversion, humility, the need of the Spirit of God, the motives which should actuate us in labor, etc. We can but think these talks were most timely and profitable. I feel sure that we all had clearer ideas of what we should be, and what we must be, to make successful laborers, or to be saved. I know this good instruction inspired in the hearts of the students a desire to do better and to be better. We shall see the fruit of it after many days.

Dr. Kellogg occupied the time from about four o'clock until six in the evening. Never before have we heard the great principles of health and temperance so clearly and forcibly set forth; never before have they seemed so truthful and important. His field was a large one. The principles concerning air and water contamination, the importance of proper food properly prepared, the deleterious effects of tea and coffee, the degrading influence of tobacco, and the death-producing results of alcohol in all its forms, were most clearly and forcibly presented to the class. His apparatus for experiments were freely used, and together with his numerous blackboard illustrations and also reminiscences and incidents gathered from his extensive and varied practice, tended to make his lectures most intensely interesting and profitable. It is needless to say that the interest in this exercise ran high till the close. The instruction was made so practical all the way through that it seemed the more desirable and precious.

Each Sunday forenoon, from nine o'clock to twelve, a Sabbath-school convention was held, conducted by Bro. Oyen and Prof. Bell and others. Nearly the whole Sabbath-school ground was canvassed in the instruction given. These experienced workers in this branch of God's vineyard imparted many valuable ideas. A social meeting was held each morning at nine o'clock. These were, indeed, precious seasons. They were conducted principally by the president, Bro. Prescott, and professors of the College. They all labored with heart and soul to make the meetings and exercises a great success.

But above all, and best of all, the dear Saviour was with us. His Spirit made all our hearts tender; and through all the exercises there was a spirit of serious earnestness that was encouraging. As the course progressed, the earnestness seemed to deepen. The meetings on the last two Sabbaths were particularly solemn. Two hundred and twelve testimonies were given in one hour and a quarter the last Sabbath. I think it is not too much to say that during the last weeks of the winter term the spiritual influences of the College ran deeper and deeper. A spirit of labor came in among the students, and many of those who were converted labored for their fellow-students. It not unfrequently occurred that nearly the whole school would be bathed in tears when the good Spirit of God came in; and it was not an uncommon sight, as soon as the meeting closed, to see many of the students talking and laboring with some one to help them in some way.

It would be too much to say that all those who came to the College were converted; but of those that remained till the close of this instruction, nearly every one made a good start, and we have reason to believe a good work was wrought in their hearts. Personally, I did not know of any at the close who had not started; there may have been some with whom I was not acquainted. Quite a number were baptized. Thus these good meetings closed. The Spirit and blessing of God had been with us, and all hearts had been made to rejoice; a good work had been accomplished.

Never before were we so thankful for the College; never did we so appreciate its power for good; never did we so long that hundreds of our young people might share its advantages and blessings. I cannot tell at this writing just how many went from the College to labor in the field, but think it is safe to say there were 125, and perhaps more. We thank God for all his mercies to us.

E. W. FARNSWORTH.

TO FORMER STUDENTS OF THE SOUTH LANCASTER ACADEMY.

Will all who have been in any way connected with the South Lancaster Academy in the past, be so kind as to drop C. C. Ramsey, principal, a postal card (or a letter, if preferred), stating present post-office address and occupation, and any other items of interest pertaining to themselves and their work. Please attend to this matter at once, and oblige the writer. C. C. RAMSEY.