

Advent Review



AND SABBATH HERALD.



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

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CHANGE.

BY ELIZA H. MORTON.

This truth know ye who dwell upon this earthly sphere,
'Tis change, and naught but change, that marks the rolling
year.

The roses bud and bloom and all the fields are gay,
But roses soon must fade and every flower decay.

The sky to-day so like a golden dome of light,
To-morrow may be veiled in clouds as dark as night;
But tempests never stay, the storm-king passes on,
The sun still shines e'en tho' he seems forever gone.

The song of bird, the happy sound of childish glee,
Are like the mist that hangs above the surging sea.
To-day we laugh, to-morrow moan and cry with pain,
And then we smile with joy, but smile to weep again.

The heart that lays its all upon an earthly shrine,
And bids its tendrils round its idol closely twine,
But learns this truth: the deepest love is ne'er returned
In measure full. A change may come and love be spurned.

The cord must strengthened be that holds the friendly tie,
Or cherished not, e'en love itself may droop and die.
Through pain intense the tortured soul may find sweet rest,
And thank the Lord for love divine made manifest.

O changing world, when will your last great change trans-
pire?

When will your robes be cleansed with purifying fire?
And who of all that smile and weep and hate and love,
This mortal state will change for happiness above?

Portland, Me.

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.

TO THE WORKERS.*

BY MRS. E. G. WHITE.

"BUT sanctify the Lord God in your hearts: and
be ready always to give an answer to every man
that asketh you a reason of the hope that is in
you, with meekness and fear. Having a good con-
science; that whereas they speak evil of you, as
of evil-doers, they may be ashamed that falsely
accuse your good conversation in Christ. For it
is better, if the will of God be so, that ye suffer
for well-doing than for evil-doing." 1 Pet. 3:15-
17. We are enjoined to sanctify the Lord in our
hearts, and be prepared to give a reason of the
hope that is within us with meekness and fear.

Now, this is a rebuke to those who would at-
tempt to teach the truth in their own unsanctified
manner. If Christ is indeed enshrined in our
hearts, we will teach others in the meekness of
Christ. In order for us to give a reason of the
hope that is within us, we must first have an un-

derstanding of the truth ourselves. The time has
come when we cannot depend upon the doctrine
which comes to our ears, unless we see that it har-
monizes with the word of God. There are danger-
ous heresies that will be presented as Bible doc-
trines; and we are to become acquainted with the
Bible so that we may know how to meet them.
The faith of every individual will be tested, and
every one will pass through a trial of close criti-
cism.

It is the privilege and the duty of all to closely
investigate the doctrine presented to them be-
fore they embrace it. And the most effectual
way to find access to those whom we wish to edu-
cate in the truth, is to have them bring their Bi-
bles, and point them to the chapter and verse, that
they may see for themselves that these things are
so. The people are so utterly deceived in regard
to what the Bible does teach, that when you tell
them these things, they will say, "It does not
read so in my Bible." But you ask them to bring
their Bibles, and show them the very chapter and
verse you wish to impress upon their minds, and
they will be surprised at the plain statements of
revealed truths which they read out of their Bi-
bles.

It is the privilege of the young men and the
young women before me to tax their minds with
the reason of our faith. Carey, one of the great-
est missionaries, was at one time a humble shoe-
maker. He felt deeply for a class that he saw
were in darkness and knew not the Scriptures.
He was obliged to work at his trade, but at the
same time he had his dictionary before him, and
as he worked he diligently studied. He put his
mind to the task with earnest prayer, and, procur-
ing more books, did not cease until he had mas-
tered three languages. He finally became a mis-
sionary to a foreign country, and was very suc-
cessful.

It is impossible for the youth to tell what they
can accomplish until they have set themselves to
the task. You want first to lay a good founda-
tion by having a virtuous character; and this
work of character-building will cost you a deter-
mined effort; for you must escape the corruptions
in the world through lust. This will be answer-
ing the very requirements brought to view in my
text, to sanctify the Lord in your hearts, that you
may be able to give a reason of the hope that is
within you with meekness and fear.

The exhortation that Paul gave to Timothy,
was, "Take heed," first to yourself and then to
the doctrine. Do not let your heart become hard-
ened with sin. It is very important that our
youth should commence the work right. You
need wisdom from heaven to read the Scriptures
aright. The youth should decide the aim and ob-
ject and purpose of their life, and make their
standard high; if they have a low standard, they
will not rise above that for which they aim. Closely
examine your manners and habits. Compare them
with the word of God, and then separate from you
every wrong and sinful habit and indulgence; for
God will not hear your prayers if you regard in-
iquity in your heart. Christ has said, "Without
me ye can do nothing." Every one of you want
to be sure that Christ is in you and abiding with
you. Then you can do all things. If you go in
self-sufficiency, without prayer, without watchful-
ness, and without relying wholly upon God, you
will make a sad failure.

Isaiah had a message from the God of heaven

to give to the backsliding people of Israel, and he
gave them this message. He knew what elements
he had to deal with; he knew the stubbornness
and perversity of the heart, and how hard it would
be to make any impression upon them. As he
stood in the portico of the temple, the Lord re-
vealed himself to him. The veil of the temple
was withdrawn, the door lifted, and he had a view
of the holy of holies within the veil. He saw the
God of Israel before the throne high and lifted up,
and the train of his glory filled the temple. As
Isaiah senses his own sinfulness, he cries out, "I
am a man of unclean lips, and I dwell in the midst
of a people of unclean lips." And there was seen
the hand that took the live coal from off the altar,
and touched his lips, and bade him be clean. Then
he was ready to go with the message, and he said,
"Send me;" for he knew that the Spirit of God
would be with the message.

To those who are engaged in the work of God,
in the conversion of souls, it would seem as though
it was impossible to reach the obdurate heart.
This is how Isaiah felt, but when he saw that
there was a God above the cherubim, and that
they were ready to work with God, he was ready
to carry the message. We have a great work to
accomplish here in our world.

The Saviour of the world chose his disciples
from among the humble fishermen, and thus the
foundation of the Christian church was laid by
these humble men connecting themselves with
Jesus Christ. As they entered the school of Christ
they became learners in that school. They prof-
ited by the lessons that Jesus was continually giv-
ing them to fit them for the great trials and the
important work that would come to them after
the burial and resurrection of the Redeemer. Their
hopes, although for a time seemingly blighted, still
existed; and after the resurrection of Jesus these
hopes revived. Now these unlearned men could
stand before princes and kings and councils of the
learned, and give to them the reasons of their faith
which even their adversaries could not gainsay or
resist. They were astonished at the boldness and
fluency of their speech, and took knowledge of
them, saying, These men have been with Jesus and
learned of him; for they talk like him. These
men were able to stand bravely for the truth.
They stood before the council, and declared, This
is the Prince of life, whom wicked hands have
taken and have crucified, and who is risen from
the dead as he told us he would rise before his cru-
cifixion.

We may have a knowledge of the truth, but
this is not enough. We must bring its living
principles into our lives, and it must sanctify our
characters and flow out to others. If we ourselves
are conscious that our lives are not right, how can
we help those who are around us? How can we
have faith to come to God for help? The belief
in Jesus is to be of that divine character that will
bring Jesus into our life and actions, and will flow
out in righteous actions to others. When we do
this we will have an influence for good on all around
us. The God of heaven understands all about the
difficulties that we have to meet in this world,
which are no more favorable for the perfection
of Christian character than when Enoch was in
the world. And yet Enoch walked with God, and
communed with God, and God communed with him.
He kept God's commandments. He kept in mind
that the God of heaven was by his side, and he must
do nothing to grieve his Lord. The Lord honored

* Morning talk at Örebro, Sweden, June 23, 1886.

Enoch, and translated him to heaven without seeing death.

Now, with your Bibles you want to go before God, open them before God, and plead with God. You want your understanding quickened; you want to know that you *know* the real principles of the truth, and then when you meet with opponents you will not have to meet them in your own strength. The angel of God will stand right by your side to help you in answering every question that may be asked you. But at the same time Satan will stand right by your opponents to stir them up to say things hard for you to bear, in order to provoke you to speak unadvisedly; but let your conversation be such that Satan can take no advantage of your words.

We read that Christ did not bring a railing accusation against Satan when contending in regard to the body of Moses, because in so doing he would have placed himself on Satan's ground; and therefore you want to keep this meekness before you wherever you present the truth. One passionate word will give Satan the advantage and often wound your own soul and turn others away from the light. You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people. Remember the work is to present the truth as it is in Christ Jesus, and you will just as surely have success as God rules in the heavens. Although many will not hear you, yet there are those who will hear, who are honest inquirers after truth, and who are far from being satisfied with the spiritual declension that is existing in the churches at the present time, and are hungry for the bread of life.

SEPARATION FROM THE WORLD.

BY ELD. H. PEEBLES.

"WHEREFORE come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

Separation from the world is here made the condition on which we may be accounted children of God by the Father himself. In the context the apostle gives very clear reasons for this demand on the part of the Lord. Since two cannot walk together except they be agreed, and there can be no possible agreement between the Spirit of God and the spirit of the world, it follows that our hearts cannot at the same time be a dwelling-place for both spirits. This truth is repeatedly stated in other portions of the word. Says Christ, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." How often we see the truth of this text exemplified in our experience! To cherish worldliness in any form, to follow a man-fearing or man-pleasing spirit, will certainly shut out the Spirit of Christ from the heart and life. There is no middle-ground, no pleasing path where one can join with worldlings in their pleasures, copy their ways, or seek comfort from the sources to which they look for happiness, and still be a child of God, enjoying the sunlight of his smiles.

This separation from the world takes cognizance of the smallest and most common affairs of life, as well as of the greater things. Indeed, he who does not overcome in little things will never be an overcomer. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Worldlings seek food and drink to please the perverted appetite, their only question being, What can I get that I like? The professed Christian who follows their example in this, is a worldling, no matter on what church list his name may be enrolled. The true child of God will seek to eat and drink to God's glory. His question will not be, What do I like? but, What will best fit me to consecrate all my powers to God's service?

The worldling says, "The climate of such a place just suits me; the surroundings are agreeable and, all things considered, I can enjoy myself better there than elsewhere. If possible, I'll make that place my home." The child of God says, "My pleasure shall be to go where the providence of

God shall call. My comfort and happiness shall be to see the work of the Master advance." To the Christian who realizes his duty as a child of God, no act or relation of life will be considered as separate from that duty. The choice of associates and companions for life, the use of time and talents and means, will be regulated with reference to his relation to the Father. In short, whatever is done will be done with an eye single to God's glory.

This demand for separation from the world is imperative. There is no half way about it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Men may bring worldly pleasures into the church or family circle; they may christen them with new names, and excuse them because practiced and indorsed by professed Christians; but they retain the marks of their satanic origin, and the word of God condemns them in the most decided terms. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy [not the child] of God."

Let us consider briefly some of the inducements which may be held out for us to thus separate from the world. Says the apostle, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." First, then, in view of the promises of God. What promises?—That God will receive us, and be our Father, and we his sons and daughters. And if we are the sons of God, what follows?—"Like as a father pitieth his children, so the Lord pitieth them that fear him." He will "spare them, as a man spareth his own son that serveth him." If we are his children, then we are also "heirs; heirs of God, and joint heirs with Christ." Yes, heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away." Who of us can comprehend the full import of these promises? "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

Our poor, finite understanding cannot take in the glorious perfection of that eternal inheritance. Were we privileged to have just such a dwelling-place as we would choose, it would be far below what the Lord has promised.

Sometimes we think this world very beautiful, and almost forget its ills in the pleasure of present surroundings. The spring-time comes with its swelling buds, its warm breezes, the singing of birds, and all the beauties of nature awakening from their winter's slumber. Summer follows with its wealth of foliage and floral treasures, and autumn brings its fruits to crown the labors of the year; and while thanking God for the bounties of his providence, and enjoying the beauties that still linger on this poor sin-cursed earth, we are tempted to say, It is good enough. But when sorrow comes to our hearts, how quickly we change our mind! As we mingle with men, and note the sin and misery that embitter so many lives, how we long for a land where sorrow and sadness, pain and death can never come!

If our eyes could take in the sum of this misery throughout the world for even a moment; if we could see all the falling tears, and hear all the wails of woe coming this hour from broken hearts, how we would cry to God, "Thy kingdom come." Yes, that "kingdom prepared . . . from the foundation of the world,"—that "first dominion," purchased by Jesus' blood, and restored to its Eden beauty, as when God looked out upon it and even the eye of the infinite Jehovah saw nothing that he could not call "very good." How inspiring to remember the promise as we struggle against sin, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son!"

Then, too, the promise of being like Jesus should inspire us with energy and zeal in the work of overcoming. Was he separate from sinners? So must we be. Did he dare to be singular and of no reputation, in order to set an example of perfect obedience to his Father's will? So must we, if we follow him. Did he overcome the cravings of appetite, and manfully resist every inclination to selfishness? So must we, by divine help;

for John says that "every man that hath this hope in him purifieth himself, even as he is pure." Ah yes, if we would walk with Jesus we *must* be separate from the world.

Of all the incentives to separation from the world, none should be more potent than the call that is being heard for laborers in the world's great harvest field. In order to bear the vessels of the Lord, we need clean hands and pure hearts. Men are needed to preach the truth; but it is men of God who are wanted; men who are willing to follow Christ in all meekness and lowliness, counting the reproaches of Christ greater riches than all worldly pleasures. A call is going forth for Bible workers and canvassers. They are needed in our city missions and everywhere; but persons are wanted who are thoroughly converted to God, and willing to be weaned from the world; persons who are willing, yes, anxious to give up the pleasures of the world that they may win Christ.

We are living in solemn times. In our work we need men and women whose whole souls are imbued with the spirit of the message, and are daily trying to be "sober" and "vigilant." If we would walk with God, and thus be fitted for his work, we must get where we love prayer and communion with him more than simply to have pleasant surroundings and a happy time. To him who has listened to the sweet and gentle voice of Jesus as it seems at times to reach us while engaged in secret prayer, it may be in the silent watches of the night, the voice of mirth, the coarse laugh, or the rude jest is fearful discord; there is nothing in his soul to respond thereto.

Our work is important, our message solemn. There is no promise of real success to him that goes forth with *laughing*, bearing precious seed; but it is rather "woe unto you that laugh now." If they gather some around them, there is danger that they will prove in the day of trial to be wood, hay, and stubble. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They that *sow in tears* shall reap in joy." Cheerful we may be now, and joyful, even through the hardest trials; but there is no place for that spirit of mirth that will surely grieve away the Spirit of God and make our souls as barren as the desert waste.

We must ever remember that we are in an enemy's land, and that he who is a friend to the world is an enemy of God. Oh let us as laborers together with God, give up every worldly ambition, every worldly pleasure, and every worldly custom that will in any wise cripple us in our work. No matter by what name we or others may christen these things, they are not of God, and have no place in his work. In the name of the Lord, then, let us arise, and with strength and determination born of his Spirit, come out from the world and walk with Christ, sustained by the assurance that God, is, indeed, our Father and we are his sons and daughters, heirs to an eternal inheritance, and thus we shall be fitted to go forth and bear the precious seeds of truth, until the sower shall be overtaken by the reaper, and all the precious grain shall be garnered for God.

THE GRACE OF MEEKNESS.

BY ELD. WM. COVERT.

THE most lovely ornament that one may wear, is a meek and quiet spirit. Even the Lord regards this as the most valuable of all ornaments. It is proper to wear it in all places and in all seasons of the year. It never makes the wearer vain nor creates a jealous feeling in the heart of the beholder. It is a gem that every one loves to have his neighbor possess. It enriches all who possess it, and is even admired by those who seek it not. It was the gentle spirit of Jesus that made him great.

If this spirit were sought for as earnestly as the covetous man seeks for wealth, what a blessing it would be to our work! The gentle spirit can conquer self, and thereby become a greater commander than he that taketh a city. Prov. 16: 32. He that has no rule over his own spirit, has no fortifications to protect him from the assault of the enemy. Chap. 25: 28. Satan can approach him from any quarter he may choose, and gain an easy victory, simply by making him angry. Jesus could refrain from resentment when mocked, and

when reviled and spit upon he prayed for his persecutors. If he as our example and pattern could endure such reproaches from his enemies, what ought not we to do for our brethren or for the precious cause of Christ?

What a sad sight to behold a person occupying a responsible position in the church or work of Christ, and yet almost destitute of the very essence of Christianity! Listen to the apostle Paul, as he reveals to us his manner of life among the churches: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

Those for whom he labored, were so dear to him that he says he was willing to give his own soul for them. His whole soul was drawn out in tenderness for those he was laboring to benefit. He was gentle yet firm in his admonitions. His lessons were all tempered with the spirit of meekness. The very tone of his voice testified to the depth of love there was in his heart for those of his charge. If he were compelled to reprove, he did it with long-suffering, and in an anxious spirit of meekness that was calculated to soften and mellow the disposition of those whom he was endeavoring to save. His reproofs did not consist of a series of scoldings delivered from time to time, but of kind, gentle talks, in which he pointed out the duties and dangers of his hearers, and made them feel like kissing the rod by which they had been chastised, rather than resenting the admonition given.

Nothing is gained by scolding, but, on the other hand, much is lost. The scold loses the respect of those whom he attempts to reprove. For a minister to habitually scold his congregations, or a church elder to afflict the church by grumbling, or a Sabbath-school superintendent to chastise his scholars with his tongue, is to administer a deadly poison to those whom he should love and comfort. Give wholesome words of advice in kindness. The grace of meekness is especially necessary in this work. Those who bear responsibilities in the cause of God, may be assured that they will in a large measure see their own image reflected in the people of their charge. If they manage the work so that Christ rules in their hearts, they will see his image reflected in the people. If they murmur and complain, so will the people. If they are meek and tender, they may have the satisfaction of meeting the same in their associations with the friends of the cause. If they seek God, they may soon find the same spirit among the brethren and sisters. They are an example to the flock. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Whoso keepeth a fig-tree shall eat the fruit thereof. . . . As in water face answereth to face, so the heart of man to man." Prov. 27:17-19.

CHRIST A MEDIATOR.

BY FRANCES D. CAMERON.

God is and must be the enemy of sin. He cannot be reconciled to it; because it is the abominable thing which he hates. He cannot look upon it but with abhorrence. How, then, can God bless, receive, or commune with us?—Only through a mediator, which office Jesus fills. He stands between God and man. He honors all the Father's perfections, and renders us and our services acceptable through his righteousness and his precious blood.

God can only love us, receive us, commune with us, or bless us in Jesus. He represents us to God, and we are accepted through the Beloved. He represents God to us, and we prove him to be gracious. When going to the throne of grace, let us never forget that Jesus is the Mediator. We are to present our persons, our petitions, and our praises to God through him. We have nothing to fear; for Jesus was clothed in humanity while on earth, suffering temptations, trials, scorn, scoffings, sneers, and jeers, and even death, that he might better know how to sympathize with us. He has a heart that beats in unison with ours. He calls you, brother. He is using all his influence with the Father in your behalf. All he did and suffered is employed for you, and at this moment he pleads your cause.

Auburn, N. Y.

"PRESENT TRUTH."

BY LAURA C. HUTCHINS.

THOUGH hoary with age 'tis as firm as in youth,
The building of God, the fair temple of Truth.
It is upright and stanch; it is grand and sublime,
And braves the rough onset of foes of all time,
Though scoffer and infidel join in the battle,
With canon and grape-shot to thunder and rattle.

The building is worthy the Father and Son;
They join in the work, and are ever at one.
Apostles and prophets foundation have laid,
The "chief corner-stone," Christ the Saviour is made.
It is shapely and firm, in perennial youth,—
Our joy, hope, and glory is this "present truth."

Each stone, plank, and pillar stands firmly in one,
From base to the arch-key; the grand Corner-stone.
Just a worm-eaten timber, and all would go down,
In wildest confusion lie shattered and prone.
If one were removed, sure the fabric would fall;
But, joined fast together, they stand, one and all.

The signs in the earth, sea, and heavens combine
To prove 'tis the truth, "present truth" for this time.
Though the buffet be fierce 'gainst the wind and the tide,
Like a brave ship at sea 'twill the tempest outride;
Like the ark it will rise o'er the wave that would overwhelm,
Jehovah the pilot, with hand on the helm.

LIBERALITY.

BY JOSEPH CLARKE.

LIBERALITY, as defined by Webster, means "an act of generosity, munificence," bestowing freely. It certainly does not mean prodigality or wastefulness. It is said of God that he gives to all men liberally, and upbraids not. See James 1:5. Solomon says, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25. In Isa. 32:8 we read that "the liberal deviseth liberal things; and by liberal things shall he stand." It is said of David, when in a strait place, that his army was supplied liberally by a few rich men who came to his aid just when aid was needed. Having been suddenly driven from his throne, he had no time to provide a commissary department, and his army were on the verge of actual want, when Shobi and Machir, and Barzillai, brought all kinds of supplies for the hungry and thirsty and weary. See 2 Sam. 17:27-29. Also, when preparing to build the temple, David and his captains and princes offered willingly to the service of the house of God, inasmuch that David himself was astonished at the amount offered. See 1 Chron. 29:1-19.

We find that rich men came to the last scene of our Saviour's sufferings, and gave him an honorable burial. How glad it makes us to know that our race furnished two noble souls who were able and willing and influential, who could perform the last sad offices of love to the heavenly Visitant who had been so strangely and wickedly treated, that at least the suffering Saviour's lifeless body was safely and honorably interred in the new tomb, prepared by the one who performed the last rites of burial.

There are some things that poor men cannot do. They could not have provided for the army of David, so suddenly thrown beyond their place of supplies; neither could they have built the costly temple of Solomon. Poor and obscure men, however worthy, could not have obtained the body of the Lord, and given it an honorable burial. It remained for Joseph of Arimathea, an honorable counselor, a rich man, though good and just, to come with Nicodemus, who was also wealthy, to the rescue, when timid men fled in fear.

It is no sin to be poor, unless poverty comes by waste; neither is it honorable to be rich, unless riches are held for the Master's use, and to be pushed to the front in times of emergency. Poverty and wealth alike may be an honor, according to the use to which they are put; but each has its peculiar office to perform. It would be considered a liberal act for a very poor person to cast a dime into the treasury of the Lord; but should a wealthy man give a like sum, it would be rather out of proportion. If a man with two thousand dollars donates five hundred besides paying his tithe, he is doing more, in fact, than the man who, being worth one hundred thousand dollars, gives twenty-five thousand dollars besides his tithe; for the one would have only fifteen hundred dollars left, while the other would have seventy-five thousand dollars remaining. God wants his people to

give proportionately. Now, the one-hundred-thousand-dollar man could give twenty-five thousand dollars a year for three years, and have twenty-five thousand dollars left; then he could give one thousand dollars per year for fifteen years, and have remaining ten thousand dollars. This sum would still be too much to have left when the heavens flee away at the sound of the final trumpet that awakens the dead.

Poor men and men in moderate circumstances have to bear most of the burdens. Rich men can hide behind their selfish ideas, and think they are not seen in their true light. Boldly they walk abroad, or more often ride; and, trusting in their fancied strength, they practically defy Justice, as she weighs them in her even scales. Poor men and men of moderate means watch by the sick-bed and attend the funeral of the stranger. Long have we watched and waited for the donation of the very rich man who gives in proportion to the gifts of the man of moderate means; but we have looked in vain. Year in and year out the treasury of the Lord is but meagerly supplied for want of such aid. Many a poor man, and many a man of moderate fortune, has given till he can give no longer; many a poor widow has thrown in her last mite; but such sacrifices, so far, are confined to these classes. Where is the rich man who will give till he feels want knocking at the door?

Christ became poor, that we through his poverty might be made rich. Would to God that his example might stimulate all, both rich and poor, to follow him in all things. God is liberal. The air we breathe, the light we enjoy from the sun, moon, and stars, the genial warmth of summer, the breezes that cool the heated atmosphere,—all these are free. The water we drink is given in unlimited supply. But last of all, and most wonderful of all, is the free gift of God's dear Son, and the offer of eternal life to all who will avail themselves of the plan of salvation; and the reward of the righteous—"eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Says Christ, "I go to prepare a place for you." What is that place? The city of gold, the gates of pearl, the river of life, the tree of life, the light from the throne of God, the presence of Jehovah and his Son Jesus Christ,—all are free on condition of obedience. Who will inherit that glorious reward? Ah, but few of the rich will be there. Such men as Barzillai, and Joseph of Arimathea, and Nicodemus, who pressed forward when rich men were needed, will be there. The number of the righteous will be composed, principally, of the poor of this world, but rich in faith. See James 2:5. "And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17

PATTERNS OF PIETY.

BY B. F. MARTINDALE.

"SEVENTH-DAY ADVENTISTS, above all people in the world, should be patterns of piety, holy in heart and in conversation."—*Mrs. White, in a late REVIEW.*

It is no small thing to be a pattern of piety, holy in heart and in conversation; and yet this signifies nothing more than a true believer, who should have the "signs" of the believer. Mark 16:17, 18. He that has the law of God written in his heart, signifies his loyalty to God by obedience. He who has faith in Christ will signify it by trusting in his promises. Where is the commandment-keeper who has this faith? If you have it not, seek for it; for it is certain that the works of the law will save no man; neither can any man be saved without them. We can prove that we keep the commandments of God. Is it not time for us to prove that we have the faith of Jesus? May the Lord help us; for the time is short.

Cherry Valley, Ark.

—"One need not be a great soldier or statesman to be a blessing to his neighborhood, community, and country, but only to have Elisha's faith in God, and devotion to his cause."

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 VI.

THE LITTLE HORN OF DANIEL SEVEN, OR THE PAPACY.

The most remarkable subject found in Daniel 7 is the Judgment, and next in order comes the prophecy of the little horn. Of this the prophet has not previously spoken. The power symbolized by this horn acts an important part in history, and represents one of the most prominent elements of false religion. The history of this power furnishes also one of the most striking proofs of the truthfulness and divine origin of the word of God.

After having spoken of the ten horns the prophet says: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8.

Three of the ten horns, or divisions of the Roman Empire, were to be overturned to make room for the papal power, or the bishop of Rome, to wit, the Heruli, the Vandals, and the Ostrogoths. The Vandals were Arians, that is, they did not believe that Jesus was born of the Father from eternity, but that he was created by him in time. They were enemies of the Church of Rome, whose supremacy the emperor Justinian tried to sustain.

Belisarius, the general of Justinian, was therefore sent to Italy with an army, and he drove out the Goths. Through negotiations with the pope and the Catholics in Rome, he quietly obtained possession of this city; but in the beginning of the year 537 the army of the Goths surrounded Rome and besieged it. They were numerous while the army of Belisarius consisted of only 5,000 men. He succeeded, however, in defending Rome until assistance came from the emperor, and the Goths were compelled to retreat in March, 538. This siege lasted one year, and during this time no less than sixty-seven battles were fought between the besieged and their enemies.

In June, 540, Belisarius also took Ravenna, the last city held by the Goths. Of this event Procopius says: "When I saw that the Roman army entered the city, the thought pressed upon me that it is neither the power nor the multitude of men which determines the course of events, but that it is directed by a higher power; for the Goths were far superior in physical strength and number to the Romans. And their own women spit in their faces as they pointed to the Romans and showed how small and weak their conquerors were, in whose hands they had delivered themselves up."

When Belisarius left Rome the Goths returned, nevertheless, and Rome was, for the fifth time during this war, taken by the Eunuch Narses in 553; and it was not before the following spring that Italy was fully subdued by the emperor, and the government of the Goths entirely overturned.

Irenæus, one of the fathers who lived in the second century, says: "When Daniel points to the end of the last kingdom, that is, to the last ten kings between whom it should be divided and after whom the son of perdition should follow, he says that ten horns came up upon the beast, and that among these another little horn arose, before which three of the first horns were plucked up. The apostle Paul speaks of the same subject in his second epistle to the Thessalonians, and calls him the man of sin, the child of perdition." Book 5, p. 438, Edit. Grabe.

Cyrillus of Jerusalem, says in the fourth century: "We learn these things not of our own device, but we have learned them out of the Holy Scriptures, especially from the prophecy of Daniel. . . . The fourth beast shall be the fourth kingdom on earth, and shall be different from all the kingdoms. That this is the Roman Kingdom we have learned from the expositors of the church; because the first which was renowned, was the king of the Assyrians; and the second was the Medes and the Persians together; and after this the third was the Macedonians, and the fourth is now the Romans. After this Gabriel explains it to him, and says that the ten horns denote ten kings that shall arise out of the same kingdom, and one shall arise after them, and he shall surpass all his predecessors in wickedness, not only the ten, but all those who were before him; and he shall subdue three kings. It is evident that he shall overturn three of the ten, and that he himself shall be the eighth in the government. And he says that "he shall speak great words against the Most High." Augustin, also, agrees with Hieronymus. He says: "These four kingdoms some hold to be the Assyrian, Persian, Grecian, and the Roman. How great a reason they have for this, may be seen by those who desire to know, by reading the book concerning Daniel written by the father Hieronymus, which is a very accurate and learned treatise."

Bishop Newton says: "We must therefore seek the little horn according to the directions of the prophet himself, among the other ten horns of Western Rome. If it is true, as the papists insist, that this part of the prophecy has not yet been fulfilled, and that antichrist shall come only a short time before the great day, then we do in vain try to find out where and who he is."—*Visions of Daniel*, p. 342.

Machiavelli says in his "History de Florence," book 1, p. 6: "By this time the bishop of Rome began to lift up his head and exercise greater authority than he had done heretofore. In the beginning the followers of St. Peter were honorable and highly respected for their miracles and their holy life and conduct, and through their example so great a number was daily added to the Christian church, that many princes became Christians in order to prevent or do away with the confusion which at that time existed in the world. Among others the emperor of Rome had been converted, and the emperors having left Rome to live in Constantinople, the Roman Kingdom began to decline. On the other hand, the Roman Church increased in power."

Thus the Roman Kingdom declined, and the power of the Roman Church increased, until the papal power made war with the saints and prevailed against them, destroying more than fifty millions of the believers of Christ.

Of this the prophet says further, that he would like to know the truth of the fourth beast, "and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them;

until the Ancient of days came, and Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:20-22.

This matter was thus explained: "The fourth beast shall be the fourth kingdom upon the earth. . . . And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Verses 23-25.

The look of the papacy has indeed been "more stout than his fellows" (verse 20), for the kings of all the other kingdoms have bowed humbly before the pope. In the Fifth Lateran Council, Lord Anthony Pucci addressed the pope thus: "The sight of thy divine majesty terrifies me not a little; for I am not ignorant of the fact, that all power in heaven and on the earth is given unto thee, and that in thee the prophetic word is fulfilled: all the kings of the earth shall worship him, all nations shall serve him." In the Fourth Lateran Council a priest addressed the pope thus: "Thou art our Shepherd, our Physician, in short, another God on earth." Another priest called him the Lion of the tribe of Juda, the promised Saviour.

The pope has, indeed, had a mouth speaking very great things; for he has called himself the vicar of Christ, Lord God the Pope, a God on earth, Prince of the world, King of kings and Lord of lords. There is no end to all the wicked and proud words spoken by the pope against the Most High God. Leo XII. subscribes his name thus: "The most holy Pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc."—*Rome as It Is*, p. 180. Pope Martin V. wrote: "The most holy and most happy, who is arbiter of Heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the Universe, the Father of kings, the light of the world."—*Ibid.*, p. 181.

Over one of the city gates of Rome you may read: "Paulus III., Pontifex Opt. Maxim. in terris Deus."—Paul III., high priest, the best, the greatest, and God on earth." At the coronation of a pope the cardinal deacon puts the triple crown on his head, and addresses him thus: "Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism*. "To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moreri's History*.

Pope Gregory VII. says: "All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman Church never erred, and never can err."—*Bonovius's Annals 1076; Hilderbrand Epist.* 55. A famous popish author declares: "The pope is all in all, and above all, so that God himself and the pope, the vicar of God, are but one consistory."—*Hostiensis Cap.*

The prophet says further of this power, that it "shall wear out the saints of the Most High." Dan. 7:25. Let us see whether the papal power also has done this. "The American Text-Book of Popery," p. 373, sums up the decretals of the pope as follows: "Heretics are renounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures; and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire must terminate the anguish of the victim."

Pope Marcellus decreed: "It is permitted neither to think nor to teach otherwise than the court of Rome directs."—*Corpus Juris Canonici*, part 2, chap. 18.

Pope Innocent III. decreed: "The secular powers shall swear to exterminate all heretics condemned by the Church; and if they do not, they shall be anathema."—*Decretals of Gregory IX.*, book 5, title 7.

In the "Directory for the Inquisitors," part 2, chap. 2, we find the following: "A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—P. 148. "All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities."—Pp. 176, 177.

The "Cottage Bible," commenting on Rev. 17:6, speaks of the Massacre of St. Bartholomew and other persecutions of the Christian church as follows:—

"Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, Aug. 24, 1572, at the ringing of the great bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenseless Protestants. Above five hundred men of distinction, and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics.

"According to the calculation of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the common hangman; 150,000 perished in the Inquisition; and 150,000 by the Irish massacre; besides the vast multitude of whom the world never could be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of papacy, amounts to 50,000,000."

The prophet says the little horn, or the papal power, would also "think to change times and laws." Dan. 7:25. Just as this power persecuted the saints of the Most High, so likewise it would undertake to change the law of the Most High. The Catholic Church has not only taken away the second commandment, which forbids the making of images and the worshiping of them, and decreed and confirmed image worship, but has also tried to change the fourth commandment. Of this fact Catholic writers give full information. In a work called, "Abridgment of

Christian Doctrine," we find the following concerning the change of the fourth commandment:—

"Q.—By whom was it changed?"

"A.—By the governors of the Church."

"Q.—How prove you that the Church hath power to command feasts and holy days?"

"A.—By the very act of changing the Sabbath into Sunday," etc.—P. 57.

In the "Catholic Christian Instructed" we have the following:—

"Q.—What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was on Saturday?"

"A.—We have for it the authority of the Catholic Church, and apostolic tradition."

Then the prophet says: "And they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. The word *idæon*, which is translated "time," denotes, according to Gesenius, both *time* and *year*. When it is said of Nebuchadnezzar, that seven times should pass over him (chap. 4:23), it evidently means seven years. The time, times, and a half denote, therefore, three years and a half. These are symbolic years; because the little horn which should do these things during the time mentioned, is a symbol. The Jews counted only 360 days to the year, so that three years and a half make 1260 days. One day in the prophecy is a symbol of a year. The Lord said to the prophet: "I have appointed thee each day for a year." Eze. 4:6. A period of 1260 years was thus given to this power, in which it should prosper in this wonderful work. In the year 538 the emperor Justinian issued a decree which made the bishop of Rome head of all the churches, and this was a good foundation for the pope to build upon. In 538, as we have seen above, the Goths were driven from Rome and the papal power was established. If we count 1260 years from this time, it takes us to 1798. Then the power of the pope was broken, and he has since been unable to persecute.

"Croly on the Apocalypse," p. 100, says: "On the 10th of February, 1798, the French army under Berthier entered Rome, and took the pope and the cardinal prisoners. Within a week, Pius VI. was deposed, and he died afterward in captivity. The papal independence was abolished by France, and the son of Napoleon was declared king of Rome." The "Cyclopedia Americana" says of Pope Pius VI.: "An army, commanded by General Berthier, entered that capital (Rome) Feb. 10, 1798, and on the 15th proclaimed the establishment of the Roman Republic, governed by consuls, a senate, and a tribunate. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 28, 1799." Vol. 2, p. 161; edited by Francis Lieber, Boston, 1854.

Through these different events, which the prophet so wonderfully foretold, we have now been brought to the present century, which in the visions of Daniel is pointed out as the time of the end. The little horn, or papal power, has erected its seat on the ruins of the three preceding horns, or powers (A. p. 538). It has unfolded its banners full of human eyes (for such a literal banner the popes have adopted), just as though the popes would show unto the world that they are the representatives of the power denoted by the prophet. The papal power has grown up through cunning intrigues, and has appropriated to itself greater power than all the other horns or powers which remained of heathen Rome. It has made war with the saints of the Most High, and has suppressed and destroyed them through 1260 years of papal darkness, until more than 50,000,000 of the people of God have been cut off from the earth, which is a greater number than all the martyrs killed by heathen nations through all times and generations. It has also undertaken to change the times and laws of the Most High, just as God by his servant had foretold.

Then the prophet continues: "And the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. The pope was again placed in power in 1800, and although his power was less than it had previously been, yet he was still a temporal monarch. He reigned over the "pope's territory." He was still enthroned on the seven hills of Rome. But the infallible word of God had said, that his dominion should be taken away to consume and to destroy it unto the end.

Dec. 18, 1869, the pope assembled the Ecumenical Council. July 21, 1870, this council adopted the dogma of the infallibility of the pope. Then it was proclaimed far and wide through leading journals of all countries and languages, that the pope was infallible, and a long row of articles of faith was paraded, which all men now were bound to believe. Then the wonderful things which Daniel heard and saw more than three thousand years ago were evidently fulfilled: to wit, "the great words which the horn spake." Chap. 7:11.

But the Ancient of days had then already ascended his throne in the investigative Judgment. "The Judgment was set and the books were opened." Verse 10. The prophet had said (Danish version): "After this the Judgment shall sit [after the time, times, and dividing of times, or 1260 years of papal supremacy], and they shall take away his dominion." The pope had hardly spoken his proud words of infallibility in 1870 (on July 21), before Cadorna, the general of Victor Emanuel, King of Italy, surrounded Rome with his army. The pope surrendered and the Italians marched into Rome, Sept. 20, 1870.

The battle between the opposing armies was neither long nor bloody. The first ball from the Italian guns struck the monument of St. Peter on the head, and knocked it off. When the superstitious papal soldiers saw that the head of their most powerful patron had fallen, they threw down their weapons and ran.

Of this the New York *Tribune* says: "The pope had promised the people that the holy virgin would not suffer the Italians to take the holy city; but they took it, nevertheless, and the first gun that was fired took off the head of St. Peter's monument. Then the superstitious people threw their weapons away, and would not fight any more for the pope."

"They also made preparations for a special high mass in one of the chapels of St. Peter, but a flash of lightning struck the building and injured the chapel so that they had to leave it."

"But the most remarkable of all was, that when the pope would publicly proclaim the doctrine of his own infallibility, he had so arranged the time, and throne on which he should sit, that the sun just at that moment would shine through a hidden window, and thus surround the head of the pope with a halo of glory, that the people might see how Heaven approved of his doctrine. But, lo! when the time came, heavy clouds darkened the sun, strong peals of thunder were heard above the throne, the rain poured down, and a flash of lightning tore asunder the window through which the rays of the sun should shine."

These events are very remarkable, because they so clearly fulfill the word of prophecy. On the day men-

tioned the pope lost the last remnant of his temporal power. The greatest and most bloody monster ever mentioned in history, the most cunning and mightiest anti-christ which the world has ever produced, was forced to descend from that throne which he had seized by lying intrigues and violence—the throne on which the worst enemy of mankind and the best representative of Satan in the earth had been seated in the name of Christ for 1300 years.

Now the pope is no longer lord over so much of the earth as he can set his foot upon, and as far as temporal power is concerned he is nothing more than a common Italian citizen. We read not long ago in the papers, that the pope refused to pay tax, because he was pope, and himself ought to collect taxes; but the answer was short and to the point: The pope is an Italian citizen, and if he will not pay his taxes, he must leave the country. We cannot but rejoice to see that the word of God has so plainly been fulfilled before our eyes, and it strengthens our confidence in God and in his precious word.

The spiritual power of the pope, however, has not ceased. He reigns over the consciences of more than two hundred millions of people, or about one seventh of all the inhabitants of the earth, while the Protestants all together number only about one hundred millions, and of this only sixteen and a half millions are members of churches. This antichristian power will continue unto the end—until Christ comes and the saints of the Most High obtain the kingdom.

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.

QUESTIONS.

CAN you put the spider's web back in place,
That once has been swept away?

Can you put the apple again on the bough,
Which fell at our feet to-day?

Can you put the lily-cup back in the stem,
And cause it to live and grow?

Can you mend the butterfly's broken wing
That you crushed with a hasty blow?

Can you put the bloom again on the grape,
And the grape again on the vine?

Can you put the dew-drops back on the flowers,
And make them sparkle and shine?

Can you put the petals back on the rose?
If you could, would it smell as sweet?

Can you put the flower again on the husk,
And show me the ripened wheat?

Can you put the kernel back in the nut,
Or the broken egg in the shell?

Can you put the honey back in the comb,
And cover with wax each cell?

Can you put the perfume back in the vase,
When once it has sped away?

Can you put the silk again on the corn,
Or down on the catkins—say?

You think my questions are trifling, dear?
Let me ask another one:

Can a hasty word ever be unsaid,
Or a deed unkind, undone?

—Wide Awake.

THE BEAUTY OF QUIET LIVES.

MANY people measure a man's power or effectiveness by the noise he makes in the world. But this standard is not always correct. The drum makes vastly more noise than the flute, but for true, soul-thrilling music and soothing power the flute is a thousand times more effective. Young men, when they start in life, usually think they must make all the noise they can, else their lives will be failures. They must make their voices heard loud above the din and clamor of the world, else they must remain unknown and die in obscurity. But thoughtful, observant years always prove how little real power there is in "the bray of brass." Life is measured by its final and permanent results; not by the place a man occupies before the public and the frequency and loudness of his utterances, but by the benefits and blessings which he leaves behind him in other lives, must his true effectiveness be rated. It will be seen, in the great consummation, that those who have wrought silently and without clamor or fame have in many cases achieved the most glorious permanent results.

There are great multitudes of lowly lives lived on the earth, which have no name among men, whose work no pen records, no marble immortalizes, but which are well known and unspeakably dear to God, and whose influence will be seen, in the end, to reach to farthest shores. They make no noise in the world, but it needs not noise to make a life beautiful and noble. Many of God's most potent ministries are noiseless. How silently all day long the sunbeams fall upon the fields and

gardens! and yet what cheer, what inspiration, what life and beauty, they diffuse! How silently the flowers bloom! and yet what rich blessings of fragrance do they emit! How silently the stars move on in their majestic marches around God's throne! and yet the telescope shows us that they are mighty worlds or great central suns representing utterly incalculable power. How silently the angels work, stepping with noiseless tread through our homes, and performing ever their tireless ministries for us and about us! Who hears the flutter of their wings or the whisper of their tongues? and yet they throng along our path and bring rich joys of comfort, suggestion, protection, guidance, and strength to us every day. How silently God himself works! He gives his blessing while we sleep. He makes no ado. We hear not his footsteps, and yet he is ever moving about us, and ministering to us in ten thousand ways, and bringing to us the rarest and finest gifts of his love. Then who does not remember the noiselessness of our Lord's human life on the earth? He did not strive or cry, nor did men hear his voice on the street. He sought not, but rather shunned, publicity and notoriety. His wondrous power was life-power, heart-power, which he shed forth in silent influence among the people. . . .

And many of our Lord's earthly servants have caught his spirit, and work so quietly that they are scarcely recognized among men as workers. In their humility they do not even suppose themselves to be of any use, and mourn over their unprofitableness as Christ's servants, and yet, in heaven they are written down as among the very noblest of his ministers. They do no great things, but their lives are full of radiations of blessing. There is a quiet and unconscious influence ever going forth from them that falls like a benediction on every life that comes into their shadow; for it is not only our elaborately-wrought deeds that leave results behind. Much of the best work we do in this world is done unconsciously. There are many people who are so busied in what is called secular toil that they can find few moments to give to works of benevolence. But they come out every morning from the presence of God, and go to their daily business or toil, and all day, as they move about, they drop gentle words from their lips and scatter seeds of kindness along their path. Tomorrow flowers of the garden of God spring up in the hard, dusty streets of earth and along the paths of toil in which their feet have trodden.

More than once in the Scriptures the lives of God's people in this world are compared to the dew. There may be other points of analogy, but especially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night, when men are sleeping and when no one can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flower, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. In the morning there is fresh beauty everywhere, and new life. The fields look greener, the gardens are more fragrant, and all nature glows and sparkles with a new splendor.

Is there no suggestion here as to the manner in which we should seek to do good in this world? Should it not be our aim to have our influence felt rather than to be seen and heard? Should we not desire to scatter blessings so silently and so secretly that no one should know what hand dropped them? The whole spirit of our Lord's teaching confirms this: "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." We are commanded not to seek the praise of men—not to do good deeds to be seen of men or to receive reward of them. We are not to sound trumpets or announce our righteous acts from the house-top.

Translated into the phrase of daily life, these injunctions would seem to mean that we are not to seek to have all our benevolent acts published in the newspapers. They would seem to mean that we should not desire publicity and human praise for every generous thing we do, every sacrifice we make, and every kindness we bestow. When the motive is to receive praise of men or to exhibit our goodness, the act loses its beauty in God's sight.

This test applied may find many of us wanting

Are we willing to be as the dew—to steal abroad in the darkness, carrying blessings to men's doors which shall enrich them and do them good and give them joy, and then steal away again before they awake to know what hand brought the gift? Are we willing to work without gratitude, without recognition, without human praise, without return? Are we content to have our lives poured out like the dew to bless the world and make it more fruitful, and yet to remain hidden away ourselves—to see the effects of our toil and sacrifice all about us in brightened homes and bettered character, in beauties and joys springing up, in renewed society, in good institutions, and in benefits prepared by our hands and enjoyed by others, and yet never to hear our names spoken in praise or honor, perhaps to hear the shouts of applause given to the names of others?

And yet is it not thus that we are to live as followers of Christ? Honor is to be sought for him. We are to seek to be blessings in the world, to breathe inspiration everywhere, to shed quickening influences upon other lives, to impart helpfulness and noble impulse to all we meet, and then to disappear, so that men may not praise us, but may lift their hearts to Christ alone. Florence Nightingale, having gone like an angel of mercy among the hospitals in the Crimea until her name was enshrined in every soldier's heart, asked to be excused from having her picture taken, as thousands begged, that she might drop out and be forgotten, and that Christ alone might be remembered as the author of the blessings her hands had ministered. That is the true Christian spirit.

And in this way we, too, may all learn to live if we will. In this way countless lowly ones have lived, and are living continually.

There are mothers who sometimes fret because their spheres of usefulness seem so circumscribed. They long to be able to do grand things, like the few who are lifted above the common level, and to be permitted to live their lives on the mountain-top in the gaze of the world. But they, in very truth, have far grander fields than they dream. No one who lives for God and for love can be called obscure! Do not the angels watch? Does not all heaven behold? Is any one obscure who has heaven for an amphitheater? Then who can tell the mighty, far-reaching influence of the life of a lowly mother who lives for her children? Mothers have lived in hardship and obscurity, training sons to move the world, and they have lived to good purpose.

The best work of the true parent and teacher is quiet, unconscious work. It is not what a man says or does purposely and with direct intention that leaves the deepest mark in the world and in other lives, but it is the unconscious, unpurposed influences which go out from him like the perfumes from a garden, whether he wakes or sleeps, whether he is present or absent. God seems to blight the things that we are proud of, and to make them come to naught. Then, when we are not intending to do anything grand, he uses us and our work for noble purposes and to make lasting impressions on the world and its life.

It is the quiet, unheralded lives that are silently building up the kingdom of heaven. Not much note is taken of them here. They are not reported in the newspapers. Their monuments will not make much show in the church-yard. Their names will not be passed down to posterity with many wreaths about them. But their work is blessed, and not one of them is forgotten.

Long, long centuries ago a little fern-leaf grew in a valley. Its veins were delicate and its fibers tender. It was very beautiful, but it fell and perished. It seemed useless and lost, for surely it had made no history and left no impression in this world. But wait. The other day a thoughtful man searching Nature's secrets came with pick and hammer and broke off a piece of rock, and there on his eyes traced—

"Fairy pencillings, a quaint design,
Leafage, veining, fibers, clear and fine,
And the fern's life lay in every line.
So, I think, God hides some soul away,
Sweetly to surprise us at that last day."

Not a life lived for God is useless or lost. The lowliest writes its history and leaves its impression somewhere, and God will open his books at the last, and men and angels will read the record. In this world these quiet lives are like those modest lowly flowers which make no show, but which,

hidden away under the tall plants and grasses, pour out sweet perfumes and fill the air with their odors. And in heaven they will receive their reward—not praise of men, but open confession by the Lord himself—in the presence of the angels and of the Father.—*J. R. Miller, in Week-Day Religion.*

NO TIME, OR NO SYSTEM?

POSSIBLY the sentence most frequently heard at the present day is, "I have no time." It is almost impossible to propose the simplest plan either for self-culture or benevolent work that this sentence is not the response. No doubt that want of system is the real cause of this pressure of hurry in most lives. If we studied the method by which we did our work, much time would be saved. When things are left to adjust themselves to each other without intelligent oversight, the result is naturally chaos. A writer in the Contributors' Club of the "Atlantic" says:—

"You have all the time there is," was a witty saying of the red man, but not a strictly correct one. The truth is, we do not have anything like all the time there is. If out of our twelve available hours we waste a half or more by doing things the long way instead of the short way,—since we cannot greatly increase the numerator, our allotted time, we must see what can be done to decrease the denominator, our fashion of its expenditure.

It is a thousand pities that we do not learn discrimination in the things we do; learning what is important, more important, most important, and arranging them in their order. Trifles would then fall through the open meshes of the sieve of time.—*Sel.*

Special Mention.

SOCIALISTS UNITING.

THE Chicago *Inter Ocean* of April 22 gives the following information of the plans of the Socialists for acquiring greater power in this country:—

"The three great socialistic organizations of the United States are about to coalesce. The 'Reds,' the 'Blacks,' and the 'Internationalists' will join forces, form one body, with a general executive board, and as a unit will take part in all political fights, municipal, State, and national. The importance of such a movement must come with great force to one who has given consideration to the labor movement, the socialistic growth, and the anarchistic uprising in this country. The great power that will be wielded by a few men on the executive board may menace existing laws. In large cities it can drive from the field the party with which the members of the bodies have hitherto voted.

"The three organizations are, first, the Socialistic Labor party, strong in all large cities, and already a power in politics. Its members are the mild or conservative men, whose connection with others has gained for them the name of Socialists. Its methods are those of the social Democrats of Germany, a large number of the members being of that nationality. The International Working-men's Association, bold and strong in the Western States, is another of the organizations. Its members are known as the Reds. Its members are mainly responsible for the fight made in the West against Chinese labor. Riots and outrages are charged against the organization. With strong, violent bodies of men in Portland, San Francisco, Denver, and other Western points, it has already changed the aspect of elections. They have two vigorous organs that make converts daily. The 'Black,' or Working-people's Association, has shown its power in the country within the past year or two. This is the body whose members are called Anarchists. The Chicago groups, anticipating the present action, disbanded, leaving the members free to join whatever body their inclinations might lead them into. The groups in other cities are strong, and hail the amalgamation with delight.

"The Red Internationalists of Portland sent a letter to Editor Haskell, of their Denver organ, asking him to draw up a plan for the reorganization of all the bodies. He appointed a committee, consisting of W. L. Grosenberg, general secretary of the Socialistic Labor party, of New York, Dyer De Long and Joseph R. Buchanan, of Chicago. Mr. Buchanan is of the Reds, a Knight of Labor

of great power, and De Long is of the Blacks. That committee will draw up plans which will be presented to the national conference, which will be called in a few days, either in Kansas City or Chicago."

The leader of the International Working-men's Association, proposes a grand uprising in 1889. At that time, he says, the "present panic" will then approach a climax, when factories will close and starving workmen by thousands will go about the streets seeking blood. This uprising, he says further, will result in placing the government in the hands of the Socialists. Of course a great deal of this is bluster, yet there is no doubt that the socialistic party, as a power, is steadily and rapidly growing.

"PREACHING CHRIST."

MANY evangelists that roam about the country often quote the following text: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. This text is all right; but it is strange how some people keep its true meaning so completely out of sight. Some have an idea that to preach Christ is to read portions of scripture here and there, on the subject of faith, and then please the ears of the congregation by reciting numerous anecdotes, and then take a vote to ascertain how many Christians there are in the audience; also a vote as to how many there are who expect to be Christians sometime, then one as to how many there are who desire to make a start now. If any make the "start," then an invitation is given to "come forward, and give your hand to me and your heart to God."

Such have been the proceedings in our little village for the past two weeks, the result being sixty-six souls "gloriously converted to God." The writer had the pleasure (?) of hearing one of these so-called revivalists on two different evenings during this series of meetings. If preaching Christ and him crucified means to keep a congregation in the house of God in a roar of laughter, from the beginning of the sermon (?) to the close, by repeating bar-room, gambling-room, and street slang, then the revivalist adhered to his text most nobly.

Speaking of the backslider, we were informed that he could always tell one by the *smell*; and while saying these words, he walked over to one side of the audience and shook hands with one of the most respectable ladies in the village. He devoted one entire evening to telling his "experience,"—how he used to run saloons and gambling-houses, how drunk he used to get, etc., etc. Strange to say, he has many supporters; but up to date only one of the converts has completely lost his mind. How many more will follow in his footsteps, will depend in a great measure on how long these revivals continue. Preparations are being made to have the one whose reason is dethroned removed to the insane asylum immediately.

By referring to the Scriptures, and searching them daily, we may ascertain what it is to preach Christ. We may ascertain how much stress he laid upon the subject of his second coming in the clouds of heaven. We may learn what the whole duty of man is. We may learn God's law—the ten commandments. We may learn the true definition of sin, as given by the Scriptures. We may learn of the Sabbath, of the Sanctuary in heaven and its cleansing, of the purification of the earth from sin by fire, of the first and second resurrections, and what *conversion* is. We may learn from the 13th chapter of John a beautiful lesson on humility. We may learn of the millennium, of the state of the dead, and of the great chains of prophecy, as recorded in Daniel and the Revelation. Any of the above subjects as taught by Christ, are as far above the rantings of these latter-day revivalists as the heavens are above the earth. May God help us to lay hold on eternal life, proving our faith by our

works, and not be carried about by every wind of doctrine, but remain steadfast, immovable, always abounding in the works of the Lord, and ever ready to give a reason for the hope that is within us with meekness and fear. S. S. CRAW.
Sadorus, Ill.

Our Tract Societies.

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

AMEN!

I CANNOT say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
Thy will be done.

I cannot speak
In happy tones: the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I may not try
To keep the hot tears back, but hush that sigh—
"It might have been"—
And try to still
Each rising murmur, and to God's sweet will
Respond "Amen!"

—F. G. Browning, in *Christian Standard*.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	812
" reports returned.....	418
" members added.....	25
" " dismissed.....	13
" letters written.....	367
" " received.....	85
" missionary visits.....	724
" Bible readings held.....	232
" persons attending readings.....	699
" subscriptions obtained.....	181
" pp. books, tracts, etc., distributed.....	461,092
" periodicals distributed.....	10,332
Cash received on tract fund, \$810.50; on periodicals, \$249.34; on canvassing fund, \$5.; in Christmas donations, \$1,145.49; on other funds, \$488.57.	

MARY V. THURSTON, Sec.

WASHINGTON, D. C., MISSION.

THE work has been steadily moving forward in this mission. Four workers have now been employed thirteen months. Five persons have recently begun to keep the Sabbath, three of whom are Government clerks. One of the latter has been fully convinced for several months, but has stood trembling under the cross, for lack of faith to act on God's promises. He has carefully read nearly all of our publications. Another brother said to me, as he took a stand for the Sabbath, "I am not following my best judgment; I dare not look into the future. I am taking my official life in my hand." How precious were the following verses as they came to my mind: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." And "whoso putteth his trust in the Lord shall be safe." There are so many things that loom up before a Government clerk while investigating this unpopular truth, that it seems utterly impossible for him ever to accept it. It may be these clerks will be kept in their positions to let their light shine, as the early Christians were retained

in Caesar's household for the same purpose. Their places are valued at from \$15,000 to \$30,000 as long as they hold them.

Several sermons have been preached against us. Last Sunday evening a novel Bible reading on the change of the Sabbath was given in one of the churches, by the pastor.

We have endeavored to bring out at the proper time, the gifts, health reform, and tithing, and are glad to say they have been received and acted upon. Our tithe has amounted to from \$25 to \$30 per month since New Year's, outside of the mission. There has been a healthy growth in our Sabbath-school, which at present numbers thirty-eight. Our collections last quarter amounted to \$18.07. We take fifteen copies of the *Instructor*. Nearly 100 paid subscriptions for *Good Health* have been obtained for one year.

We have now sold \$1,000 worth of our publications, books, etc., and have held between 1,400 and 1,500 Bible readings. We are putting a series of articles relative to our work, etc., through the leading paper of the city. We are looking for Bro. Haskell to spend a few days with us about the second week in May, when we expect to organize a church. Since General Conference we have been encouraged by the short visits of Brn. Rupert, Thomson, and Huffman. Bro. Wright has stood faithfully by us from the first. We sincerely desire the continued prayers of God's people for this mission.

W. H. SAXBY.

April 22.

SYRACUSE MISSION.

We are glad to say to our brethren that the interest manifested in our work here is still good, and some are deeply impressed by the truth. The Sabbath and Sunday services are well attended, also our Friday evening Bible reading held at the mission rooms. The interest in the readings seems to be rapidly increasing. Besides this reading, we are holding readings in private houses nearly every evening during the week. Some who have lately taken hold of the truth here are engaging successfully in the work. Several have lately moved away from the city, but still the courage of those who remain is good.

Bro. Brown has been with me during the past week, and we have held meetings each evening for the special benefit of our brethren and sisters; and we feel that the Lord has been with us and blessed the efforts to seek him.

A. E. PLACE.

April 18.

A GREAT MISTAKE.

MANY are the mistakes of our lives. But in the majority of cases there is a way open by which we can retrace our steps, and, in a measure at least, recover our lost ground. This is true concerning the subject we wish now to consider.

Our young people are allowing Satan to deceive them in regard to the canvassing work to be done in this message. It is his studied effort to keep just as many out of this employment as possible, and to discourage all who are in the field if in any way he can do so. His ways are legionary. He is determined to make our young people think they are not adapted to this branch of the work, and endeavors to keep them engaged in something else. But if they are determined to work in the cause, he then tries to persuade them that canvassing is an extremely hard and uncongenial work, and not respectable. He endeavors to make our young men think that they have quite a gift to preach, but that they will certainly fail if they should enter the work as canvassers. This is a serious mistake. No man is fit to preach who is not capable of becoming a good canvasser, if he should devote himself to that work. The gift that can succeed in the ministry must have in it all the elements of a canvasser.

Our sisters have a wide field of usefulness open before them, in which they can earn a good living for themselves, and help wonderfully in building up the blessed work. If one hundred of them should engage in canvassing, and each one should sell \$1,000 worth of books in a year, they would be doing a work of such infinite value to the cause that it would be impossible for us to compute it. I have no doubt that there are more than one hundred of our sisters who scarcely know what to do to make a living, who could do just what is suggested above, if they would give themselves

wholly to this branch of the work. We know of some who are doing well selling our subscription books, who formerly were compelled to work by the week for a living. Many more should engage in this branch of the cause with the same determination that must characterize every overcomer in the closing scenes of this work; and if they will do so, there is no doubt as to their success.

Our people cannot all work on Conference pay. Here is a missionary field white for the harvest, at every one of your doors. There is more money in it at present than in any other branch of the work. I know Satan seems to be standing in arms, ready to resist every one who attempts to enter this field; but do not suffer him to discourage you. You will make a great mistake if you do. Go to work in harmony with the system adopted by our people, and God will protect you in your efforts. Satan will place temptations before you in manifold ways, to have you leave the field, provided that you allow him to thus deceive you; but the one who views this important matter intelligently, and in harmony with the instructions of the Spirit of God, will cast aside these trifles and engage heartily in the work.

WM. COVERT.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE CHANGE OF THE SABBATH.

The Sabbath was instituted and set apart at creation (Gen. 2:2, 3); it was embodied in God's moral law of ten words (Ex. 20:8-11), hedged in by immutable precepts. The law of the Sabbath declares the seventh day to be the Sabbath of the Lord, a memorial of creation, therefore binding on all who partake of the benefits of the creation.

That law which enjoined the seventh-day Sabbath was complete and perfect.

Proof: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, . . . with a great voice, and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. "The law of the Lord is perfect." Ps. 19:7.

It was to exist forever.

Proof: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152. "My righteousness shall not be abolished." Isa. 51:6. "All thy commandments are righteousness." Ps. 119:172. But the practice of the great majority of Christians is contrary to the law of God, with respect to the fourth commandment. That precept enjoins the observance of the seventh day perpetually; the majority of Christians are keeping the first day. The Biblical and natural day begins and ends at sunset; but the first-day Sabbath begins and ends at a most unnatural time—midnight. Was this change wrought by legitimate authority? Did Christ or his apostles change the law? Let us consider the testimony of prophecy, and the testimony of its fulfillment, thus establishing the truth by a twofold witness.

PREDICTIONS OF CHRIST'S RELATION TO THE LAW.

"Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8.

"The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21.

PREDICTIONS FULFILLED BY CHRIST AND THE APOSTLES.

"If thou wilt enter into life, keep the commandments." Matt. 19:17. Read also Matt. 5:17, 18.

"My meat is to do the will of Him that sent me." John 4:34. "I have kept my Father's commandments." John 15:10.

"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, That every one that looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:20, 27, 28, revised version. See also verses 21 to 26, where "Thou shalt not kill" is magnified.

NOTE.—Thus our Saviour magnified the law by his teaching, showing that it embraced motives and intentions; honored it in faithfully observing it; and finally died upon the cross to show the world that the law of God was so holy that a divine being must die to release man from its condemnation. The holiness, purity, integrity, and perpetuity of God's law can only be measured by the cross of Calvary; and God's wonderful love in giving his Son to die can be properly appreciated only by those who realize the justness, the holiness, and the immutability of God's law.

The apostles magnified the law and taught its perpetuity, stating that we shall be judged thereby.

Proof: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "Whosoever hateth his brother is a murderer." 1 John 3:15. "For whosoever shall keep the whole law, and yet

offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty." James 2:10-12. See also Eccl. 13:13, 14; Rom. 2:12.

PREDICTIONS CONCERNING THE PAPACY AND GOD'S LAW.

The following scriptures have been held by all true Protestants as referring to the papal power:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7:25, revised version.

Of the work of "the man of sin," "the son of perdition," and the "mystery of lawlessness," the apostle says, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4, 7. "And they worshipped the beast." Rev. 13:3-8.

NOTE.—The only way one power can oppose another, or exalt itself above another, is by promulgating certain laws to be obeyed in opposition to the law of that other power. An exactly similar law would be co-operation and union, not opposition or exaltation; therefore the opposition must be in the difference between the law of the powers at variance. Thus also, the highest worship which can be rendered is explicit, willing, and intentional obedience. Therefore to "worship the beast" is to knowingly and intentionally obey his law in opposition to the law of God. In other words, it is to conform to the change which the papacy makes in the law of God, instead of obeying the unchanged law of God.

FULFILLMENT OF THESE PREDICTIONS BY THE PAPACY.

The change has reference to the fourth commandment, as will be seen by comparing the commandments as given in Ex. 20:1-17 as God spake them, and as they appear in the Roman Catholic catechisms, in which are taught the doctrines of that Church. All the commandments are in substance the same in each code, with the exception of the numbering. The first two are included in one in the Roman Catholic numbering, and the tenth is divided. Let us put the Sabbath commandment as God gave it by the side of the Roman Catholic version, as found in authorized Roman Catholic catechisms:—

GOD THE LAW-GIVER.

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: . . . 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.

NOTE.—The above is from the authorized catechism in use in England, approved by as high an authority as Cardinal Manning. Butler's catechism, in use in the United States and Ireland, is substantially the same.

The Sabbath commandment as given by God, enjoins the observance of the seventh day of the week, or Saturday; but as taught by the Church of Rome it commands us to "keep THE SUNDAY HOLY," a complete and radical difference. Thus Rome has, in changing the Sabbath from the seventh day to the first, and changing the commencement of the day from sunset (the Biblical and natural beginning) to midnight (the unnatural), changed the law of God, or endeavored so to do, and has seemingly done it for a time.

Rome claims this change of the Sabbath as the very mark of her authority, as many of her works would show. She so asserts it in "Abridgment of Christian Doctrine":—

"Ques.—How prove you that the Church hath power to command feasts and holy days?"

"Ans.—By the VERY ACT OF CHANGING THE SABBATH INTO SUNDAY, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts ordered by the same Church.

"Ques.—How prove you that?"

"Ans.—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

See also "Catholic Catechism of Christian Religion," "Catholic Christian Instructed," "Doctrinal Catechism," "The Shortest Way to End Disputes about Religion," etc.

Those who have kept the first day as sacred in the past, believing it to be the Sabbath, will not be condemned.

Proof: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

There will be an increase of knowledge in the time of the end.

Proof: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 10.

A special message for the last days commands man to turn from the errors and false worship of men to the worship of the true God who created all things, of which creation the seventh-day Sabbath is his memorial.

Proof: "Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters." See Rev. 14:6-14.

This threefold message develops a class who keep the fourth commandment.

Proof: "Here are THEY THAT KEEP THE COMMANDMENTS OF GOD, and the faith of Jesus." Verse 12.

Those who truly love God, knowing his will, will do it.

Proof: "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." Ps. 119:59, 60.

M. C. WILCOX.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 3, 1887.

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

SHOWING HER COLORS.

THE claim is often set up by those Protestants who are dawdling back toward Rome, that Rome has changed; that the spirit of the age has modified the old blemishes of that Church; that especially in this country the influence of our free institutions has made it more liberal, so that it would never again manifest that spirit of intolerance, bigotry, and persecution that has characterized it in the past. Such certainly pay but little heed to the proud boast of the Romish Church that she never changes, and must have a wonderful facility of shutting their eyes to the indications which show themselves on every possible occasion that the same spirit still lurks in her bosom, and only wants opportunity to manifest itself in all its fiendish vigor.

This is illustrated by the following correspondence, which has just appeared in New York papers. The Catholic priest, Dr. Mc Glynn, indorses the doctrine of Henry George in regard to the management of landed property, and for this has been deposed from his office. The *Catholic Herald* has entered upon a defense of Dr. Mc Glynn, and has consequently received a severe threatening from that Church, which will not suffer a voice to be raised against her policy except under as severe peril as it is in her power to inflict. The article reads:—

"The *Standard* (Henry George's paper) of Friday contains the following under the caption of 'Gagging the Press,' addressed to the editor and proprietor of the *Catholic Herald*:—

"GENTLEMEN: By this note, which is entirely private and not to be published, I wish to call your attention to the fact that the third plenary council of Baltimore, following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press and denounced the abuses of which journals styling themselves Catholic are sometimes guilty. 'That paper alone,' says the council (decree No. 228), 'is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority.' Later on it warns all Catholic writers against presuming to attack publicly the manner in which the archbishop rules his diocese, affirming that those who presume, as well as their approvers and abettors, are not only guilty of very grievous scandals, but deserve, moreover, to be dealt with by canonical censures. For some time past, the utterances of the *Catholic Herald* have been shockingly scandalous. As this newspaper is published in this diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril.

"I am, gentlemen, yours truly,
"M. A. CORRIGAN, Archbishop of New York."
"The proprietor of the *Catholic Herald* said, Friday night, in regard to the above warning:—

"The letter is authentic. I am at a loss to know how Mr. George obtained it. While I have the greatest possible love for the Church and for any dignitary in it, still I refuse to recognize any superior authority as to how I shall conduct my business. In entering on the defense of Dr. Mc Glynn we believed we were right; we think so still, and mean to persevere."

While this shows that some individuals are influenced by the free spirit of this age and this land, it also shows that the church and its dignitaries are in no way affected by it. We are glad to see these persons manifest a little independence; and we hope they will persevere, and that the revelation which the Church is making of herself, will be a good lesson to them and to the American people.

"THE BURNING QUESTION."

SUCH was the title of a discourse preached in the Park Street Church, Boston, Mass., April 24, 1887, by David Gregg, on the Sabbath question. The full title of the discourse, according to the Boston *Herald* of April 25, in which a synopsis was given, was this: "The Burning Question before Our Legislature; or, Sabbath Observance."

Although the effort was in behalf of Sunday, the text, strange to say, was from Leviticus: "Ye shall

keep my Sabbaths and reverence my sanctuary. I am the Lord." The report begins:—

"After explaining the origin of his sermon, which he delivered in compliance with general solicitation, Mr. Gregg described the question of Sabbath observance as one of the most important now before the people, and said that it was a subject in regard to which the church of God should be outspoken, explicit, and aggressive."

Our mind readily goes back to the time when through all the land, and through all the world, there was apparent quiet on the Sabbath question. Nothing in any unusual or special sense was said about it, and no particular importance, above many other subjects was attached to it. Yet all this while there was one class of people predicting that the Sabbath question was destined to come to the front; that movements "outspoken, explicit, and aggressive" were in store; and that it would be a leading, testing question in the land. And they gave utterance to these expectations not on their own authority or calculations, but because the terminal links of certain lines of prophecy—lines whose preliminary and intermediate stages had already passed into the unchangeable fulfillments of history—because these terminal links which alone remained to be accomplished, pointed inevitably to the conclusion that under the name of the Sabbath, Sunday-keeping would be enforced by all the influence of preponderating numbers, and the strength of national law.

That this expectation was based wholly on the testimony of the prophecy is evident from the fact that only those who took the view of the prophecy above referred to, gave utterance to any such anticipations. No others were predicting or expecting any movement of this kind, any more than men are now predicting that the question of blasphemy or the crime of theft is to become the leading and all-absorbing religious and political question of the near future.

But mark the change: the quiet on the Sunday question is suddenly broken; the apathy has passed away; throughout all our own land and in most of the nations of Europe, individuals, churches, governments are moving in the matter; under the name of Sabbath societies and Sabbath committees, organizations are formed to urge forward a better Sunday observance, and to secure it by the sanctions of law. Pulpit and press are everywhere proclaiming in the language of Mr. Gregg, above quoted, that "the question of Sabbath [Sunday] observance" is "one of the most important now before the people."

How has all this come about? Why has this question so suddenly assumed such importance in the eyes of the people? Can any other reason be assigned than that the time has come so long ago discerned by the prophetic eye, and these events are now fulfilling the inspired word? And can we who have so long looked for such movements as these be indifferent as we now see them taking place before our eyes?

Returning to the discourse in question, the most of its utterance will be a genuine surprise to any one instructed on the Sabbath question. Please read carefully the extracts presented below, remembering all the while that they are calculated to be utterances in behalf of Sunday:—

"It must first be remembered that God was the sole law-giver of the universe, and that true legislation consisted in the plain and simple enunciation of his law upon every subject. Concerning everything propounded in our legislative halls, as well as in home and State life, the first and paramount question should be, Has God said anything upon this? And when we had found his law in any matter, we should allow its authority and be guided by it. Whenever a legislature legislated inside or short of God's law, it was guilty of high treason and of usurpation. It was true that man claimed the right to make laws, but he no more had the function of law-making for the nation than he had such a function for the trees of the forest. What man had to do in both cases was to obey the law already made. When he disobeyed the laws God had laid down, the nation died and perished. That was history. And, for the same reason, no law of God could ever become a dead letter. God's justice made it a living voice, uttering sentence of condemnation against sinners and transgressors. They must look upon the laws of God as mechanics looked upon the laws of matter—as laws that existed eternally, that could not be violated with impunity, that must be obeyed."

We agree with all this exactly as an enunciation of correct principles. But how a person who had ever studied the Bible could utter them in an argument for Sunday is the mystery. We have asked long and earnestly, "Has God said anything upon this" matter of Sunday-keeping? And we cannot find that he

has said anything about that day, except that God worked upon it (Gen. 1:1-5), that the holy women in the time of Christ worked upon it (Luke 23:56; 24:1), that the apostles worked upon it (Acts 20:7-13), and that they taught the disciples to work upon it. 1 Cor. 16:2. And having "found his law" which says that the seventh day is the Sabbath of the Lord our God, upon whom our hopes of everlasting life depend, we propose to "allow its authority and be guided by it," even to the keeping of the seventh day and working on the first. And we think those legislatures which have been enacting laws for Sunday, which are "inside or short of God's law," are indeed "guilty of high treason and of usurpation." We agree that what we are to do is to "obey the law already made," which is the law for the seventh day, and that no law of God, given to regulate moral obligation, can ever become a dead letter, but is a "living voice" that must be obeyed. The report continues:—

"The preacher went on to say that, by the senators who were preparing to vote upon the question of Sabbath observance, the present hour should be spent with the open Bible in their hands—spent in a search for the teachings of God. Their debates, again, on the floor of the Senate should be based on this question: What saith the Lord? Their aim should be to level the law up to God's ideal of Sabbath worship, and not to level it down to the ideal of the barkeeper, the Sunday newspaper, and the profane pleasure-seeker. The higher law should be opened in the Senate chamber next Tuesday, and the law of men made to square with the law of God."

So we also say. Open your Bibles and "search for the teachings of God." But you will not find that the Bible has ever said anything about Sunday sabbatizing. "The law of men should be made to square with the law of God." Good again. But if it is, we shall hear no more about Sunday legislation.

Following this comes a powerful appeal to the office-seeker:—

"Those who helped to do that would gain undying reputation in the commonwealth. There was yet enough character in the old Bay State to make such heroes popular for life; there was enough left of the spirit of Plymouth rock to give such men a firm and immovable stand among us; enough of patriotism to place them in our legislative halls as many times as they might be willing to accept position at the hands of the people."

This will be a potent argument with many. But the next paragraph is aimed to touch another string by more than hinting to the Christian who already holds office that he will lose it if he suffers Sunday to be secularized:—

"The people demanded a God-ordained Sabbath as a public acknowledgment of the nation's obligations to the Supreme Law-giver. It was said that Sabbath observance would be a violation of the conscience. Yes, the conscience of the Sabbath-breaker, of the infidel and atheist, and of every one opposed to Christianity; but not the conscience of the Christian. Secularize our Sabbath, open our public departments on that day, make Sunday a day of labor, and constitute it also the day of election, as in France, and they would disfranchise every conscientious Christian in the land, and exclude him from the offices of the country. Destroy the Sabbath, and they would make Christian citizenship an impossibility."

The closing part of the discourse was a defense of the enforcement of the Sunday by law, and an appeal to the superstitious fears of the people to avoid God's judgments by strictly keeping the first day, as if doing so would be to pass "righteous" Sabbath laws, and not to do so would be to oppose themselves to God and go out of existence. It reads:—

"The preacher next met the argument that to enforce Sabbath observance would be un-American, by pointing out that the Republic was founded by Sabbatharians, and that the institution of Sabbath was as American as the Republic itself. That cry mostly came from foreigners, who wished to foreignize America. He did not propose to be foreignized, and he proposed that every man who came to this country should be Americanized. Let the knowledge go abroad of the true source of America's greatness. Pass righteous Sabbath laws, and they proclaimed to the world would tell that God was our refuge and truth, and that it was he who had guided them in their national life.

"Finally they demanded Sabbath observance as a nation to protect them from the judgments of Almighty God. If they would save America from the thunderbolts of the righteous God, then they must keep themselves in true allegiance to him. 'Nations had their judgments like men. I say to America to-day,' said Mr. Gregg, in closing, 'do not oppose yourself to the God of the whole world, and go out of existence, but maintain your loyalty to the Sabbath, and maintain the worship of the Pilgrim Fathers,

and you shall have the blessing of God forever and ever."

If all these utterances are honest, as we have no reason to question, they reveal to Sabbath-keepers the work they have to do: it is not only to teach those who do not profess to have learned what the Scriptures say on this question, but to teach the teachers themselves what the doctrine of the Bible is, and to unteach the people what they have been falsely taught. For to disobey is to die and perish. "That is history."

THE SPECIAL COURSE AT SOUTH LANCASTER.

THE exercises of the special course at South Lancaster are now fairly under way. Bro. Belden, Sr. Lizzie Farnsworth, and Bro. A. T. Robinson are present as instructors from abroad. Four regular sessions are held each day, instruction being given in missionary work, language, Bible reading, and canvassing. Respecting the instructions in the missionary and canvassing work nothing need be said, as those who are acquainted with the instructors will know that no points are omitted which would have a tendency to encourage and enlighten those who expect to engage in these branches of the work. The course in language, also, is one of special interest, blackboard illustrations being given, pointing out the common errors of the day, and certain principles suggested, by giving heed to which the individual will be saved from falling into such errors. This class is under the successful management of Sr. Hall, one of the teachers in the Academy.

There is also preaching each evening in the church, and we trust that some of our neighbors may yet take a stand upon the truth as a result. There is scarcely an exercise held at the close of which one does not hear from some the remark that they wish other of the brethren could have been present. The importance of these seasons of instruction will be realized more and more as we are deprived of them. We shall never have a more favorable opportunity than the present in which to work. Those who continue to put off engaging in the work of God until some future time, will find they have made a great mistake. It is also a great mistake to enter the work unprepared, when it is possible to obtain instruction.

Besides these regular classes, instruction is given from time to time relating to the nature of our work and the preparation of heart necessary to enter upon it acceptably. A goodly number are in attendance from this Conference and Vermont, and other States, also, are represented. The special course will close with a general meeting continuing over Sabbath and first-day, May 7, 8. It is probable that at that time many will separate to their various fields of labor, some never to meet on earth again. We trust this occasion will witness such an outpouring of the Spirit of God as has never before been experienced in New England. Our hope is in God, and our trust is in him. If he be for us, and give us of his Spirit, success will attend the efforts. But if our efforts are put forth in our own strength, they will fall far short of accomplishing what God designs they should. We need instruction, and we need God above everything else.

The prospect now is that we shall leave for England soon after this meeting closes, while on the same boat Elds. Robinson and Boyd and party will sail *en route* to South Africa. We trust we shall see a large gathering at the general meeting. S. N. H.

"THE TESTIMONY OF JESUS."

THE angel said to John: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. He said that he was the fellow-servant of those who have the testimony of Jesus. In chap. 22:9, he also said he was the fellow-servant of the prophets. These texts in connection make it clear that the construction usually put upon Rev. 19:10 is the true one; that the presence of the testimony of Jesus indicates, not merely the possession of the spirit of the prophecies, but the spirit of the prophets; that is, the power to prophesy. And these texts, connected as they are with scenes and events which transpire in the last days of this dispensation, are proof that in the last days the spirit or power of prophesying will exist in the church.

And this view is confirmed by the words of Paul in 1 Cor. 1:4-8: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as

the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

The location or the time of the application of this scripture, is beyond dispute: it is the time of "the end," when the church is "waiting for the coming of our Lord Jesus Christ." It can be of no avail to affirm that this is spoken to the church of Corinth. Many things in these letters are prophetic. See the words spoken to this same church, in this same letter, recorded in chap. 15:51, 52: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is proof most positive that certain portions of this letter did not have their application to the brethren in the church of Corinth; but they do have their application in the last days. The church of the last days, waiting for the coming of Christ, will have the testimony of Christ confirmed in them, and the result will be that they will come behind in no gift. The church having the Third Angel's Message—the last church, having the last message—has not yet arrived at this state, but it will, according to the sure word of prophecy.

As with the letter to the Corinthians, so with that to the Thessalonians. Paul wrote to them thus: "We which are alive and remain unto the coming of the Lord shall not 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. 4:15-17. This did not apply to that church in Thessalonica; but it does apply to the last generation of Christians—to those who will not sleep, but who will be alive and remain to the coming of the Lord. It is of this company that the apostle prays that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Chap. 5:23. And it is to this company that inspiration speaks thus: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." Verses 19-21.

God set the gifts of the Spirit in his church, and to despise prophesyings is to quench the Spirit. But everything is to be proved; and we must hold fast that which is good. In the last days there will be counterfeit gifts, as well as genuine. Matt. 24:24; 2 Tim. 3:8; Rev. 13:13, 14; 16:13, 14. Therefore we must prove them; and while we reject that which is evil, we must discriminate, and not reject that which bears the divine impress. To accept the evil, and reject the good, are both faults, and equally fatal to true godliness.

But the spirit of the dragon is intolerant of the Spirit of Christ. The dragon will persecute the "remnant"—the last true church—which keep the commandments of God and have the testimony of Jesus. The lives of those who keep all the commandments of God are a standing rebuke to those who make void the law through their traditions, and who teach the fear of God by the precepts of men. Matt. 15:1-9. And they who accept the gifts of the Spirit of God, that one and the selfsame Spirit, will be hated by those who practice sorcery; who deal with familiar spirits, and accept their discordant "communications" and lying predictions. Rev. 12:17.

It is not difficult to identify the church of the last days—the remnant—and the testimony of Jesus which it has:

1. The members composing it will keep the commandments of God,—all of them, which will include the Sabbath of the Lord. Ex. 20. And this in distinction from the faith of Jesus, which they will also keep. They will not reject the faith of the gospel for the commandments, and they will not substitute the gospel for the commandments. They will recognize the unity of the Father and the Son, and in their doctrines and their life will unite the law and the gospel.

2. They will hold and teach the Third Angel's Message—the last message which is given in probation, just prior to the appearing of the Son of man.

3. They will warn against, and resist, the worship of "the beast and his image." And it is a remarkable fact that the Seventh-day Adventists are the only

people who have any consistent theory of the two-horned beast, and of the making of the image. Rev. 13. The present "National Reform" work was pointed out by them thirty-five years ago, and all its essential features and results outlined so far in advance, by the reading of these prophecies. Time and the course of events are vindicating the positions they occupied by faith, while, as yet, there was no indication of the fulfillment of the prophecy.

4. They will reject "the mark of the beast"—the sign of his power. Here again this people have correctly read the prophecy, and pointed out the only institution which supplants one of the commandments of God, by means of which the civil power upholds a church festival; by which the earth itself, as well as them that dwell therein, is caused to do homage to the beast. No other institution but a spurious Sabbath, a rest day of an apostate church, can possibly be made to fulfill this prophecy. These points must suffice for this branch of the subject.

In regard to the "testimony of Jesus," "the spirit of prophecy," which is claimed to exist in the Seventh-day Adventist Church, it has been "proved," and has vindicated itself as "good," as something which we should "hold fast," in contrast with the manifestations of familiar spirits, with which all the world is familiar, and by which nearly all the world is being captivated.

1. The "Testimonies to the Church" are "good," our enemies themselves being judges. A certain man advertised to give a lecture in a village in California, in which he promised to "expose the visions of Mrs. E. G. White." At the close of his lecture, a gentleman, not connected with the Adventists, asked the lecturer, "What is the nature and the tendency of these visions? What is their moral tone, and what would be the effect of a person's living in strict harmony with their teachings? The lecturer admitted that the morality taught therein is pure, and that any one would be saved who lived up to what they teach. Said one who was present, to the writer of this article, "I wondered what a man could think of himself, advertising to oppose and expose writings which are morally pure, and which would lead to salvation any one who would heed them."

2. These "Testimonies" are *not* the productions of the mind of the one who writes them. This affirmation is stronger than any question of mere reasoning or external proof; there are scores and hundreds who *know* it is true. Indeed, there is no one who has had anything like a close connection with, or knowledge of, this work, for a period of ten or twenty years, who does not know that this is true. When the king of Syria accused his servants of treachery, one of them said: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." 2 Kings 6:12. No one could possibly claim that such communications to the king of Israel were the productions of Elisha's own mind. No one can, by the mere moving of his mind, tell the words of another that are spoken in secret; much less can he tell the unexpressed thoughts of his heart. But this has many times been done by the writer of the "Testimonies to the Church." Many can rise up and testify to the truthfulness of what is here said, and many *knew* the same fact who are fallen asleep.

3. The personal testimonies often encourage the despondent, but they never flatter. They very often reprove that which is hidden in the heart, unknown to every human being but the one who is reproved; unseen by every eye but that of God. More than that, they open the heart of a deceived one to himself, and convince him of errors of which he was not conscious, and which he might have carried to the Judgment but for this means of edification. Who that understands this, especially if he has been enlightened in regard to his own errors, and turned into the way of right, would not bless God for this means of grace,—"the testimony of Jesus," so beneficently "set in the church?"

4. But what shall be said of those cases where the persons who receive reproofs deny their correctness? In the first place we would quote to them the words of the Lord by Jeremiah: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. To be deceived in ourselves is one of the most common things in all human experience. The words of our Saviour in Matt. 7:21-23, show that many will be self-deceived, and pass beyond the line of probation, fondly indulging a vain hope. The cases herein referred to may be di-

vided into two classes: (1.) Those who cannot see the correctness of the counsel or reproof when it is given, but afterward realize it and confess it; (2.) Those who confidently deny the correctness of the testimony; who cannot see the things pointed out, and perhaps never see them; but whose friends and neighbors can see them clearly. Of this latter class there are not a few. We knew a member of a certain church, who said: "If I had been reproofed of such and such things, I would acknowledge the reproof, for I know I come short there. But I cannot see, and do not acknowledge the things contained in the letter." But a fellow-member said that the faults pointed out were manifest to all who knew the one reproofed, not only to those in the church, but to others also. The reproofed one stood alone in denying its correctness. A person who was widely known to the churches, denied in most positive terms the correctness of a reproof given; but many members of different churches said it was strange that he could not see it; they had seen it for a long time, and had been tried over the matter, but did not speak of it to him, feeling assured that he would not receive it from them.

Such being the case, we consider of very little importance the denial of the testimony by the person reproofed. Let him ask his associates, his fellow-members, his neighbors, whether they think it is true; and he may learn something that may be of benefit to him if rightly used.

Yes, there are scores who *know* that these things are so, and who thank God for the knowledge. When we read that the gifts are "for the perfecting of the saints," it is not out of place to confess what they are doing for individuals and the church. The number is not small, including the writer of this, who can look over their past experience and recognize the hand of the God of salvation in the warnings and reproofs given through the testimony of the Spirit. And even now they can see, and will, no doubt, see more clearly in the future, that their salvation depended upon their having their eyes opened to their weaknesses and their sins; upon their being reproofed and corrected. True, these chastisements are sometimes grievous, which is often strong proof that they are much needed. The needed cross is always crossing. When our knowledge assures us that they are not of human origin, and the Scriptures and reason teach us that they are of the Spirit of God, we may not choose the manner in which they shall be given. The wrong-doer cannot safely be constituted judge of his own case; no government ever permits such a proceeding.

We are looking for the day of the appearing of the Saviour. We are hoping that we shall not fall into darkness that that day should overtake us as a thief. We, too, are praying that our whole spirit and soul and body may be preserved blameless unto the coming of the Lord. And let us pray that we be not unmindful of the instruction given for this time; namely, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

J. H. W.

PROSPERITY IN THE POPULAR CHURCHES.

THERE are at present remarkable indications of prosperity in the popular churches of our land. No one who has been at all conversant with their work for the past few years can have failed to notice this fact. The religious papers have been full of it. In their summaries of the work in different parts of the land nothing strikes the eye more frequently than paragraphs like the following: "The Methodist church at —, Ohio, has been blessed with a powerful revival effort under the direction of Rev. —, and scores have professed faith in Christ as the result." "Over one hundred persons have been added to the Baptist church at —, Wis., as the result of a three weeks' series of meetings just concluded in that place, etc."

The N. Y. *Independent* gives in tabulated form the gains of each of the principal churches of this country for the year 1886. The M. E. Church heads the list, with a net gain of 175,000; next comes the Baptist, with a gain of 160,332; next the Lutheran, with 37,628; then the Presbyterian, with 17,784; the Congregational, with 17,815; the Episcopal, with 19,541, and others with smaller numbers, making a grand total of 481,637 in the United States for Christendom as a whole. Such are some of the results which the churches contemplate with much satisfac-

tion and accept as an evidence of the divine power which dwells within their borders.

In the mind of every believer in present truth, the query must necessarily arise, What does all this mean? For it needs no argument to prove that between them and us there lies somewhere a great mistake. If God is with the popular churches, he is not with us, and the indications of his guiding hand which have seemed to attend our work from its beginning are only imaginary. If he is with us, he has not been with the popular churches in any marked manner since they rejected the Advent message of 1843-4, and they are congratulating themselves over delusive appearances, and a prosperity which has no existence in fact. The hand of God cannot direct two movements so antagonistic in nature.

From our stand-point, either of these alternatives is bad enough. The first we cannot accept so long as the pillars of our faith in the revealed word remain unmoved. Faith is superior to and independent of appearances, and the basis of our faith is the word of God. If the Bible means anything to us, it means that the messages of Revelation 14 are now being given to the world, and that those engaged in this work constitute the remnant Church which "keep the commandments of God and the faith of Jesus." If it does not mean this, we may at once abandon all hope of ever knowing what it does mean.

We are aware that to assume that this revival work, so unquestionably accepted by all the churches, is not genuine, will cause the hands of Christendom to be raised in holy horror at our seeming narrow-mindedness and want of charity, and only the strong evidences to which we cannot shut our eyes lead us to take such a position. And yet this would not be the first instance of such a thing in the history of the Christian Church. The history of the fourth and fifth centuries after Christ furnishes most remarkable instances of wholesale conversions to the Church, which progressed until almost the entire pagan empire of Rome became professors of Christianity. Doubtless such a result occasioned great satisfaction and rejoicing at that time among the mass of professors, but we know now that that work was not genuine, and led directly to the great apostasy of the Dark Ages. And we have been expecting just such manifestations as we now see, and are at no loss to account for them. On this point we quote from "Vol. IV.," pp. 295, 296:—

"Notwithstanding the wide-spread declension of faith and piety in the churches, the Lord still has honest children among them; and before his judgments shall be visited upon the earth, many ministers and lay members will separate from these bodies, and gladly receive the special truths for this time. The enemy of souls designs to hinder this work, and before the time shall come for such a movement, he will arouse what appears to be great religious interest in the churches. They will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will spread his influence over the land. *He hopes to deceive many by leading them to think that God is still with the churches.*

The inquiry then arises, What is the nature of this work? Did it bear intrinsic evidence of a genuine work of conversion, it would indeed be deficient of explanation; but, alas! it is only too manifest that such evidence does not exist. Here we could do no better than to quote again from the same chapter, words which no intelligent observer will be likely to deny:—

"In a genuine revival, when the Spirit of God convicts the conscience, the earnest, anxious inquiry will be heard, 'What must I do to be saved?' And this is not merely for a day. With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of to-day, is the deep conviction of sin? where is the spirit of consecration to God? The spirit that controls the world rules in the Church. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from the churches. Heart union with Christ is a rare thing now. The majority of church-members know no tie but that which joins them to an organized body of professed Christians. Love of pleasure and thirst for excitement are everywhere prevalent. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice."

"The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says: 'I was alive with-

out the law once,—he felt no condemnation; 'but when the commandment came,' when the law of God was urged upon his conscience, 'sin revived, and I died.' Then he saw himself a sinner, condemned by the divine law. . . . He says further, 'I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.' . . . 'Wherefore, he says, 'the law is holy, and the commandment holy, and just, and good.'"

How many of those whom modern revivals bring into the church have anything resembling this experience of Paul's?—Very few, it is safe to assert. And how much use is made of the law of God as a factor in these conversions? If it has been so used at all, the fact has been carefully concealed from public notice. Between these revivals and those of fifty years ago, there is a marked contrast, which the most enthusiastic popular professor of to-day cannot deny. How is this contrast accounted for? These are questions which those who have spoken so confidently of this work might well pause to consider.

We would not go so far as to say that there have been no good features in connection with these efforts of the churches, or even that much good, in the aggregate, has not been accomplished; but that God has blessed and prospered these churches in the striking manner which the events of the past year or two seem to indicate, cannot be harmonized with the facts we have presented. Let none be deceived by these appearances into the belief that he is thus pouring out his Spirit upon those who neglect the warnings of his word and so largely ignore the claims of his law.

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.*

EVENTS IN THE LIFE OF CHRIST DURING PASSION WEEK.

BEING frequently in receipt of inquiries relative to the order of events in the life of Christ during Passion week, we have given the subject considerable study, and present the following connected statement of events, day by day. For the information herein given, we are indebted to a work entitled, "Life of our Lord upon the Earth," by Samuel J. Andrews. In consulting other authorities we find that some disagree with Mr. Andrews on one point, and some on another. It is, in fact, difficult to find any two that perfectly harmonize on all points. On the whole, we believe the explanations given by Mr. Andrews are not only the most plausible, but they leave fewer occasions for objection than any others we have examined. In several cases where an apparent discrepancy occurs, the same disappears upon close scrutiny and proper explanation.

We begin the consideration of the events by noticing Luke 18:35-43, by which we learn that Christ was at Jericho. By the following chapter we learn that he lodged with Zaccheus, and the supposition is that he spent the night with him. This seems more than probable from the Lord's statement to Zaccheus, "To-day I must abide at thy house;" and furthermore from the murmurings of the people, "That he was gone to be a guest with a man that is a sinner." This position is further strengthened by the fact that when he departed thence he went on his way to Jerusalem, which is twelve to fifteen miles distant, and the road a rough and dangerous one. It hardly seems probable that he would have set out on the journey on the same day that he visited at the house of Zaccheus.

According to the chronology adopted by Mr. Andrews, and which we think will appear correct before this article is completed, it was on the morning of Friday, the sixth day of the week, that Jesus made this journey from Jericho to Bethany. If so, we reach the conclusion that, having arrived at Bethany, he spent the night there, doubtless at the home of Lazarus and his sisters. See John 12:1.

In the minutes that are given below, the statements are based on texts named at the right:—

SABBATH.

Jesus spends the day at Bethany, and at its close, or sometime during the day, sups with Simon, a leper,—Lazarus, Martha, and Mary being present. Here he is anointed by Mary, while Judas and others are angry at so great a waste. And even many come out of Jerusalem to see him and Lazarus. The rulers in the city hearing this, consult how they may put Lazarus, also, to death.

John 12:2-9.

Matt. 26:6-13.
Mark 14:3-9.

John 12:10, 11.

SUNDAY.

Leaving Bethany, Jesus sends to Bethphage (which is in the immediate vicinity) for an ass upon which to ride, and

Matt. 21:1-11.
Mark 11:1-10.
Luke 19:29-44.

sitting upon it he enters Jerusalem amid the shouts of his disciples, and of the people. As he looks upon the city from the mount of Olives, he weeps over it. All the city is greatly moved, and the Pharisees desire him to rebuke his disciples. He visits the temple; but, after looking around him, leaves it, and goes with the twelve to Bethany, where he passes the night.

John 12:12-19.
Mark 11:11.

MONDAY.

Jesus, leaving Bethany early with his disciples, is hungry, and beholding a fig-tree by the way which has no fruit, he pronounces a curse against it. Proceeding to the city, he enters the temple and purifies it. He heals there the blind and the lame, and the children cry, "Hosanna to the Son of David." His reproofs enrage the priests and scribes, who seek how to destroy him. In the evening he departs and returns to Bethany.

Matt. 21:18,19.
Mark 11:12-14.
Matt. 21:12-16.
Mark 11:15-19.
Luke 19:45-48.

We are aware that there is no passage stating that Jesus returned to Bethany to spend the night. But Mark 11:19 says, "When even was come, he went out of the city;" and the following verse states that in the morning they passed by the fig-tree that had been cursed on the previous morning, which furnishes strong presumptive evidence that they had spent the night at the house of Lazarus, and were passing over the same route that they did the morning before.

TUESDAY.

Returning to the city in the morning with his disciples, they see the fig-tree dried up from the roots, and this leads Jesus to speak to them respecting their faith. As he enters the temple, the Pharisees ask him by what authority he acts. He replies by a question concerning John's baptism, and adds the parables of the two sons and the wicked husbandmen. The Pharisees wish to arrest him, but are afraid of the people. He speaks of the parable of the king's son. The Pharisees and Herodians propose to him the question concerning the lawfulness of tribute to Cæsar. The Sadducees question him respecting the resurrection of the dead; and a lawyer asks, "Which is the great commandment in the law?" Jesus asks the Pharisees a question respecting the Messiah, and puts them to silence; and addressing the disciples and people, denounces their hypocrisy.

Mark 11:20-26.
Matt. 21:20-22.
Matt. 21:23-46.
Mark 11:27-33.
Luke 20:1-18.
Mark 12:1-13.
Matt. 22:1-14.
Mark 12:15-40.
Luke 20:19-47.

After this, he watches the people casting in their gifts, and praises the poor widow who casts in her two mites. Some Greeks desiring to see him, he prophesies of his death. A voice is heard from heaven. He speaks a few words to the people, and leaves the temple. As he goes out, the disciples point out to him the size and splendor of the buildings, to whom he replies that all shall be thrown down. Ascending the mount of Olives, he explains to Peter, James, John, and Andrew the course of events till his return. He adds that after two days will be the passover, when he shall be betrayed. He goes (probably) to Bethany, and the same evening his enemies hold a council and agree with Judas respecting his betrayal.

Matt. 23.
Mark 12:41-44.
Luke 21:1-4.
John 12:20-36.
Mark 13:1-37.
Luke 21:5-36.
Matt. chapters 24, 25.
Matt. 26:1-5.
Mark 14:1, 2.
Matt. 26:14-16.
Mark 14:10, 11.

WEDNESDAY.

There does not appear to be any mention of the incidents of this day, from which it is concluded that Jesus remained in seclusion. That there was a day intervening between the events narrated for Tuesday and the day of his betrayal is proved by Matt. 26:2; and as no mention is made of anything that transpired on the following day, it seems safe to conclude that Jesus spent it as before mentioned. It is reasonable to conclude that he spent some portion of it alone, and some portion with his disciples, and that he spent the night at Bethany.

THURSDAY.

From Bethany (probably) Jesus sends Peter and John into the city to prepare the passover. He describes a man whom they shall meet, and who will show them a room furnished, where they shall make ready for the supper. He remains at Bethany till toward evening, when he enters the city, and goes to the room where the supper is to be eaten.

Matt. 26:17-19.
Mark 14:12-16.
Luke 22:7-13.
Matt. 26:20.
Mark 14:17.
Luke 22:14.

Then follow the incidents of that supper, the strife of the disciples for places of honor, Jesus' rebuke, his declaration that one shall betray him, the anxiety and questions of the disciples, the washing of feet, the departure of Judas, the institution of the Lord's supper, Peter's protestations of fidelity, the teaching of Christ relative to the perils that await them, the bringing of the two swords, Christ's promise that the Comforter shall

Luke 22:24-30.
John 13:2-20.
Luke 22:15-23.
Matt. 26:20-29.
Mark 14:18-25.
John 13:21-30.
Luke 22:31-38.
John 13:36-38.
Matt. 26:30-35.
Mark 14:26-31.

be sent to them, and, finally, his words, "Arise, let us go hence."

John 14.
John chapters 15, 16, 17.
John 18:1, 2.
Matt. 26:36.
Luke 22:39.
Mark 14:32.

Jesus continues his address to the disciples, closing with a prayer, after which he passes over the brook Cedron to the garden of Gethsemane, where he would await the coming of Judas.

After leaving the supper room Judas has gone to the priests, and with them made arrangement for the immediate arrest of Jesus.

John 18:3.
Matt. 26:37-46.
Mark 14:33-42.
Luke 22:40-46.

Reaching the garden, Jesus takes with him Peter, James, and John, and retires to pray. He is heavy with sorrow, and retires still farther to pray alone. Returning he finds his disciples asleep, and leaving them he again retires to pray, and is strengthened by an angel. Again returning to the three disciples, he finds them asleep. He goes a third time and prays, and returning bids them sleep on, but soon announces the approach of Judas. Upon the arrival of Judas and those with him, Jesus, accompanied by the disciples, goes forth from the garden to meet him. Addressing Judas with the words, "Betrayest thou the Son of man with a kiss," he advances to the multitude and demands of them whom they seek. Then follows their reply, and Jesus' answer, and they go back and fall to the ground. Again he asks the same question, and receives the same reply. He then requests that the disciples may go free. As they proceed to take him, Peter smites a servant of the high priest, but the Lord heals the wound. Beholding their Master in the power of his enemies, all the disciples forsake him and flee, and also a young man who has followed him. He reproaches the multitude that they have come to arrest him as a thief.

John 18:3-12.
Matt. 26:47-56.
Mark 14:43-52.
Luke 22:47-53.

FRIDAY.

From the garden Jesus is taken first to the house of Annas, and, after a brief delay here, to the palace of Caiaphas, the high priest, Peter and John following him. Here, while the council is assembling, he is subjected to a preliminary examination by Caiaphas, respecting his disciples and doctrine. The council having assembled, he is put on trial. As the witnesses disagree and no charge can be proved against him, he is adjured by Caiaphas to tell whether he be the Christ. Upon his confession he is condemned as guilty of blasphemy. During this period Peter denies him, and, reminded of his words by the crowing of the cock, goes out to weep.

John 18:13-15.
Matt. 26:57, 58.
Mark 14:53, 54.
Luke 22:54, 55.
John 18:19-23.
Matt. 26:59-66.
Mark 14:55-64.

After the Sanhedrim has pronounced him guilty of blasphemy, and thus worthy of death, it suspends its session to meet at break of day. During this interval Jesus remains in the high priest's palace, exposed to all the ridicule and insults of his enemies, who spit upon him and smite him. As soon as it is day the Sanhedrim again assembles, and, after hearing his confession that he is the Christ, formally adjudges him to death. Binding him, they lead him away to the Roman governor, Pontius Pilate, that he may execute the sentence. Judas Iscariot, learning the issue of the trial, and that Jesus is about to be put to death, returns the money the chief priests have given him, and goes and hangs himself.

Matt. 26:69-75.
Mark 14:66-72.
Luke 22:56-62.
John 18:15-27.

The members of the Sanhedrim who led Jesus to Pilate refuse to enter the judgment hall, lest they shall be defiled; and thereupon he comes out to them and asks the nature of their accusation. They charge him with being a malefactor, and Pilate directs them to take him and judge him themselves. They then charge him with sedition; and Pilate, calling Jesus, examines him as to his Messianic claims. Pilate then affirms that he finds no fault in him. The Jews renew their accusations, and Pilate sends Jesus to Herod, who is at Jerusalem. Jesus refuses to answer his questions, and is sent back to Pilate, who again states that he finds no fault in him, neither does Herod. Pilate offers to release him, but the multitude cry, "Crucify him," and he offers to leave the matter to their choice. While they are deliberating, Pilate's wife sends him the message of warning. The people finally ask that Barabbas be released unto them, and, failing to change their minds, Pilate orders that Jesus be scourged, which being done by the soldiers he, going forth, again presents him to the people, who repeat their demands for his crucifixion, and add the charge that he has made himself the Son of God.

Matt. 26:67, 68.
Mark 14:65.

Luke 22:63-65.
Matt. 27:1, 2.

Mark 15:1.
Luke 22:66-71.

Luke 23:1.
Matt. 27:3, 10.

Acts 1:18, 19.

John 18:28-33.

Luke 23:2-4.
Mark 15:2.

John 18:33-38.
Matt. 27:11.

Matt. 27:12-14.
Mark 15:3-5.

Luke 23:5-12.
Matt. 27:15-18.
Mark 15:6-10.
Luke 23:13-17.

John 18:39, 40.
Matt. 27:19.

Matt. 27:20-23.
Mark 15:11-14.
Luke 23:18-25.
Matt. 27:26-31.
Mark 15:15-20.
John 19:1-4.
John 19:5-12.

Terrified at this new charge, Pilate again takes Jesus into the hall, and questions him, but receives no reply. He again tries to save him, but is met with the cry that he is Cæsar's enemy. Pilate then calls for water, and washes his hands in token of his innocence, and gives directions for his crucifixion. As he comes forth, he presents him to them as their King, and they cry, "Crucify him," and he is led away.

Matt. 27:24, 25.
John 19:13-16.

Being delivered into the hands of soldiers, Jesus is led without the city to Golgotha, bearing his cross. Feeling exhausted under the burden, Jesus is relieved of the cross, and Simon of Cyrene is compelled to carry it. To some women following him and weeping, Jesus speaks words of admonition, and foretells the judgments about to come upon Jerusalem. After he has been affixed to the cross, they give him wine mingled with gall, but he will not drink. Two malefactors are crucified with him. As Jesus is being nailed to the cross, he prays his Father to forgive them. The inscription placed over his head displeases the Jews, but Pilate refuses to change it. The soldiers who keep watch at the foot of the cross, divide his garments among themselves.

John 19:16-24.
Matt. 27:32-38.
Mark 15:21-27.
Luke 23:26-34.

While hanging upon the cross, the multitudes, as they pass by, revile and deride him. From the cross, beholding his mother standing near by with John, he commends him to her as her son, and her to him as his mother. Darkness overspreads the land from the sixth to the ninth hour, and during this period he suffers in silence. Afterward drink is given him, and after he has drunk, he commends his spirit to God, and dies. At this moment the veil of the temple is rent, the earth shakes, the rocks are rent, and graves opened. The centurion bears witness that he was the Son of God, and the women of Galilee go home smiting their breasts.

Matt. 27:39-44.
Mark 15:29-32.
Luke 23:35-43.

John 19:25-27.
Matt. 27:45, 46.
Mark 15:33-41.
Luke 23:44-49.

Soon after the Lord's death, the chief priests come to Pilate, requesting that the bodies may be taken down before sunset, because the next day is the Sabbath. Obtaining their request, the legs of the two malefactors are broken, to hasten their death; but Jesus, being found already dead, is pierced with a spear in the side. At this time, Joseph of Arimathea goes to Pilate, and informing him that Jesus is already dead, asks his body for burial. His request is granted, and the body is laid in the tomb. Some women behold where he is laid, and, returning home, prepare spices and ointments, that they may embalm him after the Sabbath is past. During the Sabbath the council obtains permission to seal the sepulcher and place a watch, lest the body be stolen.

John 19:28-30.

John 19:31-37.

Matt. 27:57-60.
John 19:38-42.
Mark 15:42-46.
Luke 23:50-54.

Luke 23:55, 56.

Matt. 27:61.
Mark 15:47.

Matt. 27:62-66.

SUNDAY.

As the day begins to dawn there is a great earthquake; and an angel of the Lord, descending, rolls away the stone from the door of the sepulcher, and sits upon it. For fear of him, the soldiers become as dead men. Immediately after comes Mary Magdalene, and other women, to embalm the body. As they approach the sepulcher, Mary Magdalene, beholding the stone rolled away, and supposing that the body has been removed by the Jews, runs to find Peter and John to inform them. The other women proceed to the sepulcher, and there meet an angel (or angels) who tells them of their Lord's resurrection, and gives them a message to the disciples.

Matt. 28:2-4.

Matt. 28:1.
Mark 16:1.
Luke 24:1.
John 20:1, 2.

Soon after they have departed, Peter and John, who have heard the story of Mary Magdalene, come in haste to see what has occurred; and Mary follows them. Entering the sepulcher, they find it empty, and the grave-clothes lying in order; and John then believes. They leave the tomb to return; but Mary remains behind weeping. Looking into the sepulcher, she sees two angels, and immediately after, the Lord appears to her, and gives her a message to bear to the disciples. Upon the return of the soldiers from the sepulcher into the city, the priests and elders, learning what has taken place, bribe them to spread the report that the disciples have stolen the body away.

Mark 16:2-8.
Luke 24:2-8.
Matt. 28:5-8.

John 20:3-10.
Luke 24:12, 24.

John 20:11-18.

Matt. 28:11-15.

Doubtless in some instances, objections will arise to the order of events given; but we know not how they can be differently arranged so as to leave no occasion for difficulty.

G. W. MORSE.

Progress of the Cause.

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

THE NEW JERUSALEM.

WHEN the birds have hushed their choirs
Through the sunset's rifted fires,
Like a queenly diadem
Gleam afar the golden spires
Of the New Jerusalem.

Thorny be our path and sterile,
There is rest from pain and peril
Where, with many a flashing gem,
Jasper, chrysolite, and beryl,
Shines the New Jerusalem.

Not for these my heart beats faster,
But for her ascended Master.
Oh, to touch his garment's hem
In the courts of alabaster,
In the New Jerusalem!

—Katharine Lee Bates, in *Independent*.

NEW ZEALAND.

AUCKLAND.—This has been a good month for the tent workers in Auckland. The weather has been all we could have desired, and the attendance has been as good as during any previous month since we began, if not better. It has been ninety days since we held our first meeting, and we have given over 100 sermons. We had no thought when we began that we would remain in this part of the city more than six or seven weeks; but there has been no time since the first week that we could think of closing. The average attendance has increased rather than diminished. When one has heard enough to suit him, and has ceased to come, another has stepped into his place and filled up the ranks. This has made it necessary to speak two or three times on all the subjects presented. Those who have attended from the first say they enjoy the meetings better than ever before. One excellent brother has missed but two meetings. He was one of the first to break away from the old custom and begin to keep the Sabbath of the Lord. His wife is a teacher in the Sunday-school of the church to which they belong, and is quite influential. She did not like to yield to the truth, and her minister did all in his power to keep her from it; but last week she came to our tent and said she was perfectly miserable; that she was under a dark cloud and could get no light or peace from God. I pointed her to the promises the Lord has made to the obedient. She said she knew she was not doing right, and felt like a stubborn, disobedient child. We have had one Sabbath since then. About the first ones at the tent in the morning were this lady and her husband. She was keeping the Sabbath, and they were both happy; for the Lord was with them.

The Sabbath services have been well attended this month. We have preaching at 10:30 A. M., Sabbath-school at 2:30 P. M., and after that another meeting. About fifty adults and twenty children attend these services. Between twenty-five and thirty persons have begun to keep the Sabbath. The most of them are heads of families. There are many more balancing on the question, for whom we hope. Some of the new Sabbath-keepers are getting anxious for baptism and church organization; and they are manifesting a commendable missionary spirit. Two young men have begun to canvass the city for "Vol. IV." In four days and a half one took thirteen and the other seven orders. They also sold some packets of tracts. We all feel encouraged in this matter, and these brethren intend to continue the work. They are doing this for the express purpose of getting the books into the homes of the people. Another young man, a graduate of a school in London, will join them soon. He has canvassed with some success for other works; but he now wants to confine his efforts to the circulation of our books. He and his wife have accepted the truth.

The ministers and church people are getting uneasy about the tent work. They thought at first we would not stay long, and that the work would soon die out. But there is more reading and agitation now than at any time since we began; so the ministers are beginning to work. Two have announced through the papers to speak on the subject of the "Lord's day" to-day. One minister spoke in my tent on that subject. I reviewed him the next evening. Six persons took their stand for the truth after hearing both sides. The church people are in hopes we will stop preaching when the rainy season begins. But our friends are looking for a good hall to use during the wet season. It is the belief of some that we shall have a larger attendance in a building during what is called winter, than we have had this summer. If this proves to be the case, I think we shall be enabled by the Lord's help, to establish a good church in this city.

We are deeply impressed that the time has come for the truth to go with rapidity. Surely, the Lord is working on the hearts of the people in New Zea-

land. Our book sales now amount to about \$145., and the cash donations to \$72. The weather is perfectly delightful. Day after day comes and goes with a gentle breeze, just cool enough to be pleasant. The nights are clear and bright. We have not missed one appointment since we began.

Bro. and Sr. Baker and Bro. and Sr. Belden stopped with us about ten hours on their way to Australia. It was a pleasure to meet those of like faith from our native land. They were of good courage in the Lord as they came to this distant field of labor. We expect Bro. and Sr. Curtis in a few days. As new and earnest workers come to join our ranks, we hope to see the work move faster at the antipodes.

Last night, about 5 P. M., Bro. Corliss and family arrived here on their way to America. We met them at the boat, and brought them to our tent. At 7 o'clock about 400 assembled at the tent, and Bro. Corliss, though weak, consented to speak to them. The Lord was present, and made the occasion a solemn one. One young man, a clerk in a store, promised to obey the truth. The audience left \$5.50 in the contribution boxes. The new Sabbath-keepers were greatly pleased to meet another family of our faith. Bro. Corliss and family continue their journey to-night. Our prayers go with them.

A. G. DANIELLS.

SOUTH AMERICA.

SPANISH AND BRITISH HONDURAS.—Doubtless many are anxious to hear of the progress of the truth in the tropics. I would that I might present a better report, and thus meet the expectations of those familiar with reports from that part of the world.

The intention of our visiting this Southern field was not to remain long enough to hold a series of meetings, but to "spy out the land," baptize those that desired baptism, and further instruct those that were said to be keeping the Sabbath. Still having charge of the New Orleans mission, I could not plan to be gone long.

I sailed Feb. 16. At this time there was only one vessel running to my destination, and its route was a very circuitous one, taking eight days to make the voyage. At first I felt disappointed on learning of our probable stay on board; but as from time to time I was privileged to stop at ports and leave some of our good papers filled with present truth, I felt, indeed, that it was no misfortune after all.

Our first stops were made in Spanish Honduras. I fear the truth will do little for this section of the world. Catholicism bears sway, and has since the early invasions. Protestantism is gradually making inroads, but its progress is very slow indeed. A lively cock-fight or choice (?) cigarette is far more relishable than any advance thought respecting God's truth. At each place where we stopped there are only a few who can speak English, and these are persons from the "States" who have come there to make money. They care little for either God or man.

The Bay Islands, our destination, are also a part of Spanish Honduras; but the people all speak English, having once been a colony of Great Britain. This is the place where the missionary work was done by a sister in California. It is truly gratifying in passing through the islands, to see so many of our publications among the people as the result of this sister's labor. There are four or five keeping the Sabbath. These live in different parts of the country, many miles apart. I saw only two of them; they are of good courage, and are trying to scatter the light around them.

I was at a great loss to know how to occupy the short time I could be there. The field was ripe for a course of lectures, yet there was some strong prejudice. The people are very unstable and uncertain, and for this reason I did not labor much on the point of obedience. I am confident that a company could have been organized here and in British Honduras, with a few days' work; but the character of the people discouraged me in doing so till it could be done in a manner that would not as quickly unravel. Therefore I turned my attention to scattering our publications, and thus tried to prepare the way for future work, which I hope soon to see accomplished.

During my stay, I sold books and took subscriptions for our periodicals to the amount of \$425 in Spanish coin. I held several Bible readings and preached three times. The attendance was good, and I never had such attention paid to the word spoken as they gave. One man told me they had never had such large audiences as those at our meetings. I soon sold all my tracts, and my papers were very eagerly taken. I never was in a place where the Bible is more revered than here. It is the principal text-book in the school, and all seem familiar with its teachings. Many expressed themselves as satisfied that we have the truth, and were willing to go into an organization if firmly established, thus realizing to some extent their own weakness to carry on anything in a temporary manner. Books can be very easily sold here. Times are quite good compared with our financial depressions, and the people are anxious to secure publications, as their facilities for doing so are very few, being so remote. The morals of the people are very low. Intemperance and licentiousness are the prevailing sins. The marriage relation is very lightly

regarded. There are, of course, some noble exceptions, and it is this class that are taking an interest in the truth. The people are kind and obliging, and seemed willing to assist me all they could in my work (ministers excepted). A teacher dismissed his school one afternoon in order to accompany me in my work and introduce me to his friends. Stopping at a little village one evening, I expressed myself anxious to distribute some papers, and one of the residents kindly accompanied me to the houses, thus assisting me in my work.

From the Bay Islands I went to Belize, in British Honduras. The people here are considerably in advance of those in the Bay Islands, but like them are negroes. There are few whites compared with the colored population. Belize is a pretty little city of about 6,000 inhabitants, and is one of the most sectarian places I ever visited. All the schools are denominational. Each school uses the Bible as a text-book, and the children seem to have a good idea of their faith. Our work here consisted of canvassing and holding Bible readings. There are some noble colored people here. We placed one of our large racks in one of the principal streets of the city, and secured the services of one of our interested readers in keeping it supplied. We have free transportation for our publications from New Orleans to Belize, and we expect to keep it well filled this season.

I am confident that the tropics present one of the richest fields in which to dispose of our publications. We left our dusky friends saddened at our departure, and deeply solicitous that one of our ministers should soon come to their country. I formed several pleasant acquaintances, and had many interesting readings and visits among them. Our voyage both ways was pleasant, except a few hours of heavy sea. I returned in good health, for which I praise God. His protection was ever about me, for I was brought close to danger's line more than once. During my absence there had been a few accessions to the truth here in the city of New Orleans, much to the encouragement of our workers. Incidents of our trip will appear in the *Good Health*.
T. H. GIBBS.
April 17.

DAKOTA.

HURON, BADUS, AND MADISON.—March 28 I was at Huron, at which place several persons were baptized and a church of ten members was organized. Others are deeply interested, and we think a good work is being done there. Bro. Stremen has been laboring there a few weeks. Sabbath, April 2, I was with the church at Badus. There were a number present from the churches at Madison and Spring Lake, and we enjoyed this quarterly occasion very much. Bro. Clough, the elder of the Badus church, who has been afflicted with a long and severe illness, was able to be with us at this time, which was a cause of thanksgiving to us all. Some members of this church had been placed under censure at the last quarterly meeting, and we were glad to see some of this number come back in full fellowship and harmony with the church. Sunday I was at Madison. We felt much encouraged by the good report of the tract society for the quarter. The brethren start out on the new quarter seemingly resolved to be more diligent in the work of the Master than heretofore.

A. D. OLSEN.

MICHIGAN.

CEDAR DALE AND APPLIGATE.—I was recently with the church at Cedar Dale two Sabbaths. Three commenced to obey the commandments of God, two of whom make a profession for the first time. I am now engaged in a series of meetings at Applegate, four miles west of that place, occupying the M. E. house of worship. Good attention is given to the word spoken, and we hope for some fruit.

ALBERT WEEKS.

CARLTON CENTER AND FREEPORT.—Besides attending to the interest at Carlton Center, we have been holding meetings for two weeks in Freeport, six miles from Carlton. We secured the use of the rink at a low rent, and have it comfortably seated with chairs. The season is very busy here, but yet the attendance at our meeting has been fair and the interest deep on the part of some. Very bitter prejudice exists, but it seems to be melting away to some extent. The people are much agitated over the prospect of a railroad through here, which detracts in a measure from the interest in the meetings. We are striving to walk in God's opening providence, and trust some precious souls here will be awakened to a sense of their duty.

Eld. M. B. Miller was with us at Carlton Center for two Sabbaths, and his valuable help was greatly appreciated. He baptized nineteen precious souls, besides preaching about ten times. The work on the church building is progressing encouragingly. A "bee" for hauling stone resulted in bringing over one hundred loads to the church site. Bro. Moore has rented his fruit farm, so that now he feels free to give himself unreservedly to the work. As we see the cause of present truth so rapidly advancing, our hearts are filled with fresh courage to press the battle forward.

L. G. MOORE.
April 25.
W. C. WALES.

KANSAS.

BUFFALO.—Our labors with this church closed last night. During the meetings seven were converted and buried with their Lord in baptism. May the Lord bless them in the new life they have begun. The church are strengthened and encouraged, and with renewed zeal have bright hopes of victory at last. Their quarterly meeting was held one week ago. Brn. Barton and McReynolds and the writer were in attendance. A brother was ordained to the office of deacon. We closed our work at Buffalo feeling that from the interest manifested a longer stay would have been profitable. L. D. SANTEE.

TOPEKA, ALTON, AND GRENOLA.—Since returning from Kentucky I have met with the brethren at these places. The church at Topeka has grown to be a large church, and with careful pastoral care it should become a strong church. It seems that there should be a mission school at this place, and a church building large enough to accommodate large gatherings of our people for general meetings; also a permanent location of the State tract depository. This subject may come up for consideration at our coming State Conference.

The various societies within reach of Alton and Grenola were well represented at the meetings at those places. The several interests of the cause were considered, and I trust they were meetings of deep interest to those present. The Spirit of the Lord came very near. We were glad to witness commendable advancement in some directions. The canvassing work is rapidly rising, and I hope that in the near future it may gain the position its importance demands. The meeting at Grenola was the largest of the kind I ever attended in that part of the State. The brethren came at the commencement and remained till the close. A specialty was made of the Sabbath-school work, both at Alton and Grenola. I am now at Moline, trying to help this company to sail smoothly over some rough places. May the Lord guide our ship while the storm rages; soon we shall reach the harbor. J. H. COOK.

ILLINOIS.

AMONG THE CHURCHES.—March 18-27 I labored at Rockford, giving instruction in practical religion, and on the special points of truth for our time. The church was encouraged and strengthened, and we were cheered as we witnessed on their part the hearty response to the truth spoken. On the part of some, tithing had not been regarded in its true light, and they found they were robbing God. Those who work by the day or month, can easily tell what their tithe is, while those who are jobbing, and have hired help, and are consuming material of their own purchase, will have to keep an accurate book account in order to know definitely what their income is, or they may be found robbing God, which none can afford to do. A spirit of love and union has been gained here which I was glad to see. Some new ones are joining their ranks. The ordinances were celebrated, and their regular quarterly meeting was held. I enjoyed this season of labor very much.

March 28 to April 4 I was with the church at Belvidere. Here, also, was a hearty response to the word spoken. Their tithe at this quarterly meeting was over six hundred dollars, which is more than that of any other church in the State during this quarter. The secret is, the officers and members are making earnest efforts to deal honestly with the Lord, and to render to him that which is his. I enjoyed the labor here. The ordinances were celebrated. Sr. L. S. Campbell, who has been our faithful secretary, is now here, and is rendering efficient aid in the church and Sabbath-school.

R. M. KILGORE.

INDIANA.

HARTFORD CITY.—After enjoying the privileges of our good Battle Creek College the past winter, I came to this State, my new field of labor, to enter the work. I began meetings at the above-named place the 15th inst. I have given fourteen discourses and held two Bible readings at the church, and have spent the remainder of the time in visiting from house to house. I have tried to impress upon the minds of all the importance of a thorough understanding of the truth in order to be able to discern between the true and the counterfeit, and to stand the solemn tests that shall be brought upon all the world to try them in the last days.

The attendance at the meetings was not large at the commencement, but there was a steady increase till the close. Most of the brethren and sisters attended all the meetings, and seemed to be encouraged and strengthened in the truth. Quite a number not of our faith came out, and seemed interested in the word spoken. I believe if these brethren and sisters will consecrate themselves to the work of God, and live in the "unity of the faith," the time will come when others among them will be led to embrace the truth. We earnestly pray that they may see these things in the true light. Many wishes were expressed for the meetings to continue longer, but as the State

meeting is so near at hand, we are obliged to close here for the present. I leave to-day for Mechanicsburgh, Henry Co., Ind., which will be my address for awhile. I desire that the Lord may be with me in my new field of labor. B. F. PURDHAM.

April 25.

VERMONT.

AMONG THE CHURCHES.—We have been laboring for some weeks in behalf of the Sabbath-school and canvassing work, and for the general edification and upbuilding of the church of God. We have visited the companies of Sabbath-keepers at Burlington, East Middlebury, and Bristol. Although feeling the need of help, we found them doing all they could to strengthen one another. We then crossed the State from west to east, which with the great depth of snow here in Vermont the present winter was no desirable task. Drifts from four to seven feet deep were no uncommon sight, and this about the first of April. We visited the mission at Rochester, where Brn. Farman and Ayers have labored diligently and quite successfully the present winter. Some ten or twelve new ones were here reported as keeping the Sabbath of the Lord. We then went by way of Warren and Roxbury to Williamstown, where we held an evening meeting at the home of Bro. L. Kidder. We next visited the church at Corinth; were with them five days, and had some excellent meetings. We found a good and flourishing Sabbath-school, and the outside attendance on Sunday afternoon was quite good. We hope nothing may come in to hinder their spiritual growth, and that many others such as shall be saved may yet be added to their number.

We visited some isolated families in Washington and Barre, after which we spent a Sabbath and first-day with the brethren at Northfield. During this time we were much pleased to see some take a decided stand to labor more in the Master's vineyard by way of canvassing, etc. If these will daily seek God for wisdom, and endeavor to connect themselves fully with the greatest of all missionaries, our Lord and Saviour, who left all to save poor perishing man, we feel they can but be successful in bringing souls to a knowledge of the truth. We were also much pleased with the apparent interest in most of the Sabbath-schools. We hope that all may see the necessity of improving the golden opportunity offered for gaining a better knowledge of God's word, and for training the children in the way of truth and uprightness. Brethren, forget not the children in your Sabbath-schools; make their interests a prominent feature in all your schools. We feel deep interest for all our people, and earnestly desire to see them taking advance steps with the message. Truly, we are living in perilous times, when we should give the more earnest heed to the things that we have heard, lest at any time our hearts become overcharged with the cares of this life, and that day come upon us unawares.

After the roads become settled we intend to visit the Sabbath-schools and look after the canvassing work in the northern part of the State.

April 14.

P. F. BICKNELL.
F. S. PORTER.

THE ARKANSAS MEETING.

I ARRIVED at Springdale, Ark., Thursday, April 14. Elds. D. T. Jones, J. G. Wood, and R. S. Donnell, and a number of brethren and sisters from Missouri and other parts of this State were present. We were glad to meet these brethren and sisters again. But how different were the circumstances from those at our last meeting with them! Last August they were under severe trial. Some had been imprisoned for conscience' sake, others had been arrested, tried, and convicted as criminals, for simply obeying God. They had kept the Sabbath sacredly; but for following their usual avocations on the first of the six working-days, they were fined and put in prison. Then the strong arm of the law was against them; they were distressed and discouraged; their property was being confiscated to answer the demands of the law, and they were powerless to prevent it; they wanted to sell, but their lands were almost valueless. They had appealed to the higher courts with but little hope of relief. The prospect was gloomy indeed.

When I met with them on this occasion, there was a visible change. They seemed like released prisoners of war. Relief had come from another quarter. The law-makers had repealed the oppressive law, and restored to them their God-given rights and liberties. They were a free people once more, and had appointed this meeting for a season of thanksgiving and rejoicing before God for the mercies he had vouchsafed to them. It was, indeed, an enjoyable occasion. The preaching was mainly practical, and was well received by all. The prayer-meetings and praise meetings were characterized by brokenness of heart, humbling of self, and a willingness to lay all upon the altar. They felt the necessity of a deeper work of grace and an entire consecration to the service of God. Five persons were baptized and added to the church.

Sunday, the 17th, was the "high day." A thanksgiving sermon was preached. The 136th psalm was

read, and the whole congregation responded with the words in the latter part of each verse. There are examples of thanksgiving and rejoicing in the history of the church in the past. A song of deliverance was composed and sung on the banks of the Red Sea, as the children of Israel saw that God had delivered them from their enemies, and witnessed the horse and rider of the oppressor thrown into the sea. A wicked plot had been laid to destroy the people of God; the unchangeable law of the king had been enacted and sealed. But the petition of Queen Esther had secured a repeal of the royal decree, and a decision from the Persian court had reversed the sentence, and Haman and his family were destroyed. Then there was great joy and gladness and feasting because they were saved from the cruel power of the oppressor; and for fear, many of the people of the land became Jews.

The young people had organized, and prepared appropriate exercises, consisting of short recitations, essays, songs, and responsive readings, expressive of their feelings. Some of those present had lain in jail but a few months before. We could but rejoice with them. Modest, appropriate decorations, and the mottoes, "The Lord loosed the prisoners," "Oh, give thanks unto the Lord," and "Praise ye the Lord," in living green and flowers, decked the walls and furniture of the house. Now that Providence had opened the avenues by which they might send the light of truth to the people of their State, they felt that God called for renewed zeal and the payment of their vows. They pleaded for a good corps of laborers to enter Little Rock, the capital of the State, with a large tent. The president of the Conference not only granted their request, but also made arrangements to man and use a smaller tent in another part of the State. Several new canvassers were enlisted, and will engage in that work with those who are already in the field. The prospect seems hopeful, indeed, for Arkansas; and if the brethren and sisters will live for God, render to him an honest tithe, and pay their vows to the Most High, we have reason to believe that he will signally bless their efforts.

The following resolutions were considered and unanimously adopted:—

Whereas, The laws of the State of Arkansas have in the past denied Seventh-day Adventists, and other Sabbatharians, equal rights with other Christian bodies to worship according to the dictates of conscience; and—

Whereas, Advantage was taken of these laws to bring upon us grievous indictments, fines, costs, imprisonment, and confiscation of property, for no other offense than for following out what we believe, and many of our opponents admit, to be the plain teachings of the Scriptures; and—

Whereas, In answer to our prayers, the laws have been changed so that we now enjoy rights and privileges with other citizens and religious bodies of the State, to engage untrammelled in the worship of God; therefore—

Resolved, That we acknowledge the hand of God in the change that has been brought about and that we, as individuals, and as a body, do hereby express our sincere and heartfelt gratitude to God for this great deliverance he has so mercifully wrought for us.

Resolved, That we express our thanks to the State Bar Association for its consideration of our rights, and for the recommendation made by that association to the General Assembly of our State.

Resolved, That we extend to the Hon. Simon P. Hughes, Governor of the State of Arkansas, our thanks for calling the attention of the legislature assembled to the law under which we, as a people, were so wrongfully oppressed.

Resolved, That we extend to Hon. R. H. Crockett our thanks for his faithful and philanthropic effort in our behalf, in introducing and ably advocating in the legislature a bill for our relief.

Resolved, That we, as the representatives of the body of Seventh-day Adventists in Arkansas, extend the thanks of this body to the members of the late legislature for the kindness with which they heard our grievances and granted our petition for relief.

Resolved, That we extend to the Little Rock *Gazette* our thanks for the part it has acted in securing our rights, by advocating the principle of just and equal rights for all, and for placing our grievances and petitions before the General Assembly and the people of Arkansas.

Resolved, That we remember with gratitude our brethren of other States who have so freely contributed of their means to help us in paying fines, costs, etc., in our time of distress.

Whereas, Pledges were made at the camp-meeting last summer to raise a fund for the relief of our persecuted brethren and their families; and—

Whereas, The recent change in the law has removed the cause for which this fund was raised; and—

Whereas, We feel like paying our vows to the Most High; therefore—

Resolved, That this fund be used to spread the truth in this State, by such means as shall be thought best by the committee to whom it was intrusted.

Resolved, That we, the Sabbath-keepers of Arkansas, will bear the expenses of a meeting at Little Rock, outside of the pay of laborers connected with the meeting, provided that the Conference will send a suitable corps of laborers to conduct a meeting in that city.

Whereas, It is customary and right for nations and people to observe as a day of thanksgiving the day of their

deliverance from oppressive laws, bondage, etc.; therefore—

Resolved, That we recommend that the 12th day of February, of each year, the day in which the relief bill was signed by the Governor and went into effect, be observed by Seventh-day Adventists in the State of Arkansas as a day of thanksgiving, by abstaining from usual secular labor and assembling at their usual places of worship and in engaging in appropriate religious exercises.

Their ambition now is to work for the organization of an Arkansas Conference this year. May God bless them in their endeavors. We enjoyed this season of labor with the servants of God, and left this people feeling that God is good in that he has wrought for them. R. M. KILGORE.

OHIO S. S. ASSOCIATION PROCEEDINGS.

SEMI-ANNUAL SESSION.

The semi-annual session of the Ohio Sabbath-school Association convened at Columbus, Sunday, April 10, at 10 A. M., with the President, V. H. Lucas, in the chair.

At this meeting the general interests of the Sabbath-school work throughout the State were considered. Meeting was opened with singing, and prayer by Eld. Mason. A financial statement and a report of the work done by the schools during the past winter were called for. As all the reports for the last quarter had not yet been received, the Secretary could only give an incomplete verbal statement; but it was found that the interest in the Sabbath-school work is increasing, which is shown by the promptness of the schools in reporting and responding to letters written to them. They are beginning to increase their weekly donations, and to contribute quite generously to the South African Mission fund, which is broadening their views of the Sabbath-school work. The following resolution was read, and spoken to by Elds. Covert and Underwood and others:—

Whereas, It was recommended by the International Sabbath-school Association that the South African Mission should be supported by donations from the Sabbath-schools of this country; therefore—

Resolved, That we invite all the Sabbath-schools of this Conference to largely increase their weekly contributions, and to donate three-fourths of the same toward the support of that mission.

Eld. Underwood spoke of the good already resulting from missionary work in the Sabbath-schools; but he thought the donations should be greatly increased, and hoped the Sabbath-school work would have the hearty co-operation of all. He believed we should talk faith, courage, and work to our schools, and then more would be accomplished. Eld. Covert indorsed Eld. Underwood's remarks, and expressed a desire to see our people come up to that standard where they will show faith in the soon coming of the Lord by their works. As an example worthy of imitation, he reminded us how the people of Jerusalem, just before the destruction of the city, sold their possessions and laid all at the apostles' feet, knowing that they would soon be worthless. He thought the more real advent faith we possessed the more liberal we would become.

The resolution was carried unanimously.

Eld. Mason gave an interesting talk upon the importance of Sabbath-school work, and Bro. L. B. Haughey spoke on the sacredness of the Sabbath-school. Sr. Carrie Lucas gave us some practical instructions in regard to the use of the blackboard, transforming the Association for a time into an imaginary class of children, ready to be instructed. She taught us the lessons of Moses and the burning bush, and Abraham offering his only son Isaac, illustrating upon the blackboard as she proceeded with the lesson. She did not think the board should be used as a source of amusement, but only to gain the attention of the scholars, awaken their curiosity, and impress upon their young minds the leading points in the lesson.

The question-box was opened, and a number of interesting questions in regard to Sabbath-school work were answered by the President.

Adjourned. V. H. LUCAS, *Pres.*
NELLIE L. BEEBE, *Sec.*

Special Meetings.

THE MEETING AT UTICA, MISSOURI.

AFTER prayerful consideration and corresponding with leading brethren of this part of the Conference, we have decided to hold this meeting at Utica, Livingston Co., May 20-23. The time and place are the best we could choose under the circumstances, as it seems that but one meeting in this part of the State can be held this spring. Now, brethren and sisters, this meeting is for you, and we hope that you will make special efforts to be there. Duty at this perilous hour demands of those to whom God has given special light to be vigilant. Our privilege to labor in the last merciful message for our fellow-

creatures should arouse us to earnestly consecrate our hearts and to humbly devote ourselves to the service of the Master, whose coming to take account with his servants is at hand.

Come to this meeting that we may seek God, and counsel together for the advancement of the cause in this part of the Conference. The different departments of the work will receive attention. The State canvassing agent will be present to instruct those who desire to engage in that work. We especially wish to have the brethren present their desires for ministerial labor, as it will be time for tent work to begin. Dear brethren of Northern Missouri, we plead with you to come to this meeting. Your attendance or non-attendance will be regarded as an index to your interest in the cause.

April 20.

DAN T. JONES.
N. W. ALLEE.

News of the Week.

FOR WEEK ENDING APRIL 30.

DOMESTIC.

—The high license bill has been defeated in the Delaware Senate.

—A paper mill boiler at Paterson, N. J., blew up, Saturday, injuring twenty persons.

—The majority against the prohibition amendment at the recent election in Michigan was 5,835.

—President Cleveland has denied the report that he will refuse a renomination for the Presidency.

—A box factory at Swanzy, N. H., is to suspend operations on account of the interstate commerce law.

—There are at present 400 cases of measles at Madison, Wis., and probably a dozen cases of scarlet fever.

—Lambert Gittings, of Baltimore, worth \$2,000,000, is to be examined before a jury as to his mental condition.

—The Brooklyn bridge is being given a new coat of paint, and it will take about twenty tons of paint to cover it.

—A New York police justice holds that the Sunday law does not make it a crime for barbers to shave their customers on Sunday.

—Fire on Wednesday evening destroyed the large factory building, Nos. 223 to 227 Canal street, New York. The loss is estimated at \$300,000.

—General S. B. Buckner, one of the leading Confederate generals in the early part of the civil war, is prospective governor of Kentucky.

—Jacob Sharpe, indicted in connection with the New York Broadway Surface Railway bribery, was arraigned on Monday, and his trial set for May 11.

—The glass-mixers and teasers of the West, who have been refused an advance in wages, are talking of inaugurating a general strike Wednesday morning.

—The bill to prohibit base-ball playing on Sunday—recently defeated—was reconsidered Thursday by the Illinois House, and passed by a vote of 88 to 40.

—Harmon's cotton mill, at Cohoes, N. Y., has shut down, throwing 600 men out of employment, on account of their interference in the management of the mill.

—During a gale Wednesday night, boats in charge of lobster fishers of Tuskent Island, N. H., were capsized, and six men perished. Many others had marvelous escapes.

—A collapse of pillars in a colliery at Ashland, Pa., Wednesday, resulted in a fall of coal, accompanied by a volume of gas. Five men and six mules were suffocated.

—The eviction by military of settlers at Big Bend, D. T., was begun Tuesday. A three days' notice has been given, after which the soldiers will oust the people. Great indignation is expressed at the action of the Government.

—Two hundred masked men overpowered the guards at the reservoir of the Wabash and Erie Canal, in Paulding county, Ohio, Monday night, blew up the banks, and burned the locks. A company of militia has been ordered to the scene.

—General Sheridan is making up a party of friends to take a long horseback ride down through the Shenandoah Valley, the scenes of his old cavalry exploits. They will start next month.

—The Massachusetts railway commissioners have reported on the Bussey-bridge disaster, in which they find the general superintendent and superintendent of construction of the Boston and Providence Railroad guilty of criminal negligence.

—The Confederate veterans are considering a proposition to change the date of their memorial day from April 26 to May 30, the Northern Decoration Day. Governor Fitzhugh Lee, of Virginia, recommends the change, because May 30 is a national holiday.

—The trial trip of an Illinois Central freight train, on which were air-brakes worked by electricity, was made Wednesday between Chicago and Kankakee and return, and proved highly successful. The inventor is Mr. Carpenter, of Berlin, Germany.

—Dr. W. T. Northrup, an advocate of local option, was waylaid at Haverhill, Ohio, Thursday, by Thomas and Alfred McCoy, and the two sons of the latter, and murdered.

Thomas McCoy is a saloon-keeper. The assassins have been arrested, and lynching is threatened.

—Near Mansfield, Ill., Monday, a calf running at large with a rope about its neck managed to twine the rope around one of the supports of scaffolding upon which four men were at work. The animal suddenly jerked the rope, and the scaffolding collapsed. One man was killed instantly and another fatally injured.

—The labor world is excited over a declaration by the executive of the Knights of Labor of a virtual boycott against nearly eight hundred labor journals not in accord with the Powderly administration. But twenty-two papers are recommended in a recent issue of the *Journal of United Labor*, the official organ of the knights.

—Tuesday forenoon the train conveying President M. A. Low, of the Rock Island, General Manager Fisher, Judge Severy, of the Iowa Supreme Court, Lieutenant-Governor Riddle, State Auditor McCarthy, and Secretary of State Allen, of Kansas, plunged down an embankment between St. Joe and Topeka. All were badly injured, and it is feared Secretary Allen will not recover.

—Trouble is anticipated over the order from Washington to evict the settlers on the Crow Creek reservation in Dakota. The number of settlers who come under this ousting proclamation is said to be eight hundred, of whom three hundred still reside on the lands. Mounted Indians armed and in war-paint are following the troops sent to evict the settlers, evidently to take a hand in the proceedings.

—A Southern Pacific train was stopped near Tucson, A. T., Wednesday night, by a band of men, who had obstructed the track and exposed a red signal. The mail and express agents refusing to abandon their cars, it was decided to blow them up with dynamite, the engineer of the train being directed to apply the fuse. The messengers, fearing death, surrendered, and the mail and express cars were taken some distance from the remainder of the train and plundered. Not more than \$5,000 in money and stamps was secured. The passengers knew nothing of the affair at the time, and were not molested by the bandits.

—There are now in the vaults of the Treasury 2,000 tons of silver and forty-eight tons of gold. The general deficiency bill which Congress failed to pass included an appropriation for a new steel-lined vault, but that went by the board with the rest. The limit of the vaults is now reached, and it is a question where to pile the superfluous cash. Carrying it back and forth between New York and San Francisco is a tremendous item of expense. Last year the transportation of silver from San Francisco alone cost \$100,000—enough to build a new vault. The experiment of transporting it by United States vessels proved too dangerous to be repeated after one cargo had been shipped. The weight of the vessel's armament, with the addition of a cargo of specie, was too much for any ship. So one of the first things Secretary Fairchild will have to do will be to find some way of taking care of his cash.

FOREIGN.

—The best modern siege guns cost \$97,000, and it costs \$900 to shoot one of them only once.

—Germany has voted 450,000 francs to construct the Simplon railway tunnel through the Alps.

—The date for celebrating Queen Victoria's birthday has been fixed at May 24, which is the actual anniversary.

—The Ontario Legislature, by a vote of 59 to 28, adopted a vote of sympathy with Ireland, and denounced the coercion measures.

—It is reported that Russia has proposed to remit the Turkish war indemnity in return for cession of territory in Asia Minor.

—The number of slaves in Brazil has been reduced from 1,530,000 in 1873 to 700,000, none of whom are under 16 or over 60 years of age.

—A successful attempt has been made to secure a local option law in the Hawaiian Islands, where the national drink bill is \$350,000 per annum.

—The French commissary, Schnaeheles, whose arrest last week by the German officials boded serious trouble, has been released by order of Bismarck.

—Fearing the introduction of pleuro-pneumonia, the Canadian government intends to prohibit the importation of cattle from Great Britain for one year at least.

—In the early part of the week two thirds of Montreal were under water and 10,000 operatives were out of employment. The city distributed provisions.

—The London *Standard* says that Sir Henry Drummond Wolff, the British Commissioner to Egypt, has fixed the evacuation of Egypt by the British at five years hence.

—In the Canadian Parliament, on Tuesday night, Curran's anti-coercion resolution was carried by a vote of 135 to 37, notwithstanding the opposition of Sir John Macdonald.

—A party of prospectors are said to have discovered in Mexico the "Layopa" and "Guaynopa" silver mines, which were worked 200 years ago, and furnished millions of treasure.

—A dispatch from Cooktown, Australia, announces that the steamer *Lenton*, of Singapore, was sunk in a collision with a bark off the island of Formosa, and that 150 persons were drowned. No Europeans were lost.

—A dispatch from Perth, the capital of Western Australia, says: A hurricane swept the northeast coast on April 22. The pearl fishing fleet, numbering 400 boats, was destroyed, and 550 persons perished.

--The great advance in the rum power during the last few years in Egypt is indicated in some recent statistical reports from Cairo. They show that in that city there are now open over 400 liquor saloons where a few years ago there was not one.

--The valuable library of Leopold von Ranke, the great German historian, is coming to this country. It has been secured for the Syracuse University, of Syracuse, N. Y., through the liberality of an unknown donor. The library contains between 40,000 and 50,000 bound volumes and about 70,000 manuscripts, pamphlets, and unbound volumes.

RELIGIOUS.

--Twenty-five Mormon women are at work as missionaries in East Tennessee.

--Sam Jones and Sam Small began their revival work in Minneapolis Sunday.

--Orders have been issued to the police captains of New York and Brooklyn to rigidly enforce the Sunday-closing law.

--The largest parishes in the Lutheran Church are to be found in Central Russia. One of these numbers 300 villages and comprises 35,000 souls.

--At St. John the Baptist's Church, Liverpool, England, where alleged ritualistic practices are carried on, the vicar on Sunday twice lighted the candles on the altar, and one of the church wardens each time blew them out.

--A committee of Baltimore clergymen have sent a document to President Cleveland urging him to consider the propriety of a change in the army regulations that will secure to the United States soldiers the privilege of a better observance of Sunday, and protect them against excessive duties on that day.

--It is said that more than two thirds of the sporting element in Belvidere, N. J., have become church-members, and a number of the saloons and hotels will probably close for want of patronage. This result is largely due to the efforts of the members of the Woman's Christian Temperance Union, which is a most flourishing society there.

--It is a remarkable fact, not generally known, that in Ethiopia a people numbering about 200,000 have the Old Testament in an Ethiopic version, and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation.

--President Mc Cosh writes to the "Philadelphia" that two Princeton students, sons of missionaries, started out last fall, with his approval, to make a personal canvass of the colleges and theological seminaries, and find out how many students were "willing and desirous" to engage in the foreign missionary work. "The number of institutions which have been heard from," reports Dr. Mc Cosh, "is 92. In these no fewer than 1,525 students have offered themselves as willing and desirous to be foreign missionaries. Of these, upward of 1,200 are young men, and upward of 300 are young women. A few of them are from upper schools; but the great body of them are from regularly constituted seminaries and colleges."

Obituary Notices.

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

LONG.--Died in Battle Creek, Mich., April 13, 1887, of malignant diphtheria, Freddy, only child of Frank G. and Emma M. Long, aged 2 years and 9 days. He was a very affectionate child, the joy of our hearts and the sunshine of our home. His illness lasted only eleven days. Owing to the nature of the disease no funeral services could be held. While grieving deeply for the loss of our little one, we are sustained and comforted by the precious hope of very soon meeting him again in the morning of the resurrection.

F. G. AND E. M. L.

STRATTON.--Died March 4, 1887, near Lincoln, Lincoln Co., Kan., of measles and inflammation of the lungs, our dear son, Charles L. Stratton, aged 13 years, 11 months, and 6 days. Just three weeks before his death we moved from Sumner, Gratiot Co., Mich., where he was a member of the Sabbath-school. He was very patient during his sickness, and just before he died he said all was well; and we feel perfectly assured that he will rise again in the first resurrection, when the Life-giver shall come to make up his jewels. Words of comfort were spoken by Eld. Ward, of Lincoln, Kan.

WM. AND MARY STRATTON.

EMMERSON.--Died of pneumonia, at Vassar, Mich., March 29, 1887, Sr. Sarah W. Emerson, aged 44 years, 7 months, and 25 days. She was for many years a member of the Vassar church, and her home was a welcome place for Sabbath-keeping Christians. She leaves a husband and three sons to mourn their great loss. Our sister, we believe, fell asleep resigned to God's will, and triumphant in the hope of a glorious resurrection. She was highly esteemed by the whole community, and the S. D. A. church was filled with sympathizing friends on the occasion of her funeral. Discourse by the writer.

W. C. WALKER.

SNYDER.--Died of diphtheria, at Jefferson, Jan. 7, 1887, Lillian Snyder, daughter of Antha and Nellie Snyder, aged 3 years, 3 months, and 8 days. Little Lillian was a very affectionate child. She loved her Sabbath-school and lessons very much. Her father, mother, and three little sisters are left to mourn. How soon she was taken from us! But not long will death hold her in its embrace; for soon the Life-giver will come, and she will come forth clad in immortal bloom. After a few words of comfort from friends, and prayer by Bro. B. Black, she was taken the same day to her final resting-place, to wait till the Life-giver comes.

G. B. CASTLE.

PLINT.--Died in Danvers, Mass., Feb. 10, 1887, Mrs. Emily M. Plint, aged 59 years and 6 months. In the death of Sr. Plint the Seventh-day Adventist Church loses a devoted Christian. For six months previous to her death she was a great sufferer from cancer, yet she endured the agony without complaint. She became interested in the Third Angel's Message nine years ago, and soon after embraced the faith and was baptized at a camp-meeting held at Ballard Vale, Mass. Her life was one of un-

complaining patience and tireless endeavor to do all things well, in season and out of season teaching lessons of love, faith, and resignation. She died peaceful and happy, in full hope of the reward promised to those that trust in God and keep his commandments. Eight children and a husband survive her. She made all the arrangements for her funeral, even to having her four sons act as pall-bearers. She was buried from the church, the writer officiating at the service.

S. S. MOONEY.

PAYNE.--Aubrey B, infant son of Mr. and Mrs. J. W. Payne, died of lung fever, March 1, 1887, aged 2 years, 11 months, and 29 days. This sad bereavement occurred while the mother was absent from their home near Cody, Neb., visiting her parents, Mr. and Mrs. J. D. Ballard, at Stratford, Iowa. The father, who remained in Nebraska, was quickly summoned before the death of the little one whom he had thought so full of life and health; but before he reached Iowa the flickering lamp of that baby life had gone out. As the services of an Adventist minister could not be secured, Eld. Martindale (Methodist) spoke words of comfort from James 4: 14.

SADIE LUCAS.

PARKS.--Bro. Parks died at his home in Trenton, Dodge Co., Wis., April 16, 1887. He had been failing in health for several years, and finally the brittle cord was broken. He was born in Down county, Ireland, and emigrated to America in 1847; resided in New York till 1857, and then moved to Michigan, where he embraced the truth under the preaching of Bro. Loughborough. He moved to Wisconsin in 1859, and lived in Trenton till his death. He had been a consistent Christian during the last thirty years, and died in the faith. He leaves a widow and many friends to mourn his departure. The community in which he lived unite in saying that a good man has fallen.

* * *

WARREN.--Died of heart disease, at the home of her son, in Springfield, Mass., April 19, 1887, Sr. Catharine C. Warren, in the 56th year of her age. She leaves five sons and two daughters and a large circle of friends and acquaintances to mourn her loss. She was formerly a resident of Fletcher, but one year ago came to live with her son. She embraced the truths of the Third Angel's Message with all her heart, under the labors of Elds. H. W. Pierce and C. Kellogg. She loved the truth and manifested a desire and determination to be faithful to the last. We expect to meet her in the earth made new. The funeral services were held at Springfield, after which her remains were brought to Fletcher for burial.

MRS. P. H. ELLIOT.

DAVIS.--Died in Halstead, Kan., April 9, 1887, Bro. Joseph S. Davis, aged 33 years, 6 months, and 7 days. The circumstances of his death were very sad. In company with his brother he started to town, and just as they reached town the team became frightened, and he was thrown from the wagon. When taken up he was pronounced dead; but he soon revived, and lived several days, although not able to be taken to his home. He was unconscious the greater portion of the time, yet his mind seemed to be almost constantly on the things of God. He talked much about preparing for the Sabbath, and for the quarterly meeting anticipated at that time. His life was that of a consistent Christian. We mourn, but not as those without hope; for we expect soon, if faithful, to meet him when the Life-giver shall call him forth in immortal bloom. He leaves a wife and three children, a father and mother, and several brothers and sisters to mourn their loss. Words of comfort were spoken by the writer, from Heb. 9: 27, 28, to a large congregation of sympathizing friends.

RUE HILL.

STONE.--Mrs. Lucy J. Stone, wife of Eld. W. J. Stone, was born Oct. 5, 1850, in Townsend Tp., Sandusky Co., Ohio, and died at her home in Clyde, Ohio, Tuesday morning, April 5, 1887, aged 36 years and 6 months. Sr. Stone was educated at Hillsdale, Michigan. In 1871 she was married to W. J. Stone, and was the mother of six children, four of whom survive her. She was a woman of remarkably good health until within the last eighteen months. The last year of her life she was a great sufferer from that dreadful disease consumption. She was converted at the age of sixteen, and united with the Baptist Church. In 1876 she with her husband attended the Seventh-day Adventist camp-meeting at Lansing, Mich., where she decided to obey the truth, which has ever been very precious to her. She was generally beloved by all her many friends and acquaintances. Although anxious to live for her family's sake, she was fully resigned to the Lord's will, and felt that God was very precious to her during her last moments of suffering. Expressive of her faith, and hope for a future life through Jesus, she selected the words of the apostle found in 1 Cor. 15: 51-55, as the basis of remarks at her funeral. Many tokens of sympathy were shown the afflicted family by the church, neighbors, and a large circle of relatives, who sorrow not without the blessed hope revealed in the gospel of Jesus Christ.

R. A. UNDERWOOD.

Appointments.

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

PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at Salamanca, N. Y., June 1-7, 1887. We have tried during the past year to secure a more complete uniformity of method in our Sabbath-school work, and expect that some important measures will be considered at this annual session. Let every school be well represented both by its officers and members. Come prepared to give and receive benefit in relation to this important branch of our work as a people.

I. C. CHADWICK, Pres.

DEDICATION AND GENERAL MEETING AT WATERTOWN, N. Y.

OUR general meeting this spring will be held, the Lord willing, in connection with the dedication of the new church building at Watertown, N. Y., May 28 to 31. We shall be glad to see brethren and sisters from all parts of the State at this important meeting. Especially do we desire to see a large attendance of our people in districts Nos. 3 and 4. It is held in Northern New York for their special benefit, and to help the cause in Watertown. Ample provision will be made for all who come; for the friends of the cause are now numerous in that city.

We are anxious to have all our workers in the Conference in attendance, and we do not want one to plan to leave before Thursday afternoon, June 2. We need a special fitting up for the Lord's work, and we trust that not one will fail to attend. Meetings will begin Friday evening.

M. H. BROWN.

THE next yearly session of the Iowa Tract and Missionary Society will be held in connection with the camp-meeting at Des Moines, June 2-14, 1887. We hope to have present all its officers and a large share, at least, of its members on the very first day of the workers' meeting, ready to receive as well as give instruction.

J. H. MORRISON, Pres.

THE next annual session of the Iowa Conference will be held at Des Moines, June 2-14, 1887, in connection with the camp-meeting. Let every church see to the election of their delegates in good season, that we may have a full representation in the Conference.

IOWA CONF. COM.

THE tenth annual session of the Kansas State Sabbath-school Association will be held in connection with the State Conference, at Topeka, May 18-24.

JAMES A. MORROW, Pres.

Publishers' Department.

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

THE P. O. address of Daniel Thomson is now 47 Willow Pl., Brooklyn, N. Y., to which place all letters and papers sent to him for missionary purposes should be addressed.

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.--Emma Green, John B. Well, W. P. Jordan, F. J. Coon, L. T. Nicola, Arthur Nash.

Books Sent by Freight.--F. T. Poole, L. C. Chadwick, M. V. Thurston, L. Dyo Chambers, W. V. Field, J. H. Dortch, Pacific Press, W. H. Saxby.

Cash Rec'd on Account.--Kan T and M Soc \$17.87, Mich T and M Soc 233.19, N. Y. Conf per C. E. Fairman 2.80, Tenn T and M Soc 30.1, Ind T and M Soc per Wm Covert 100., Neb T and M Soc 75., Ohio T and M Soc per J. B. Clymers 2., Fla T and M Soc per Lysle Reynolds 100., Mich C M fund per J. S. Day 8., Ill T and M Soc per F. T. Poole 669.05, Mich T and M Soc per H. H. 100.18, Mich C M fund per Mich T and M Soc 51.15

General Conference.--E. C. Porter \$5., North Pacific Conf 247.81

International T. & M. Soc.--Mich T and M Soc \$5.65, Victor Thompson 10.

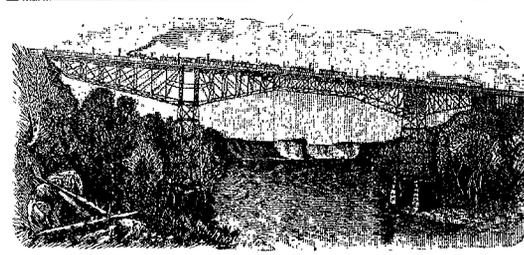
Christmas Offerings.--Mich T and M Soc \$1.46, Mary G. Hall 2., Nina Crane 1., Guy Crane 1.

South African Mission.--Mich T and M Soc \$2.85, Maud O. Gardner .50, Mrs. K. Mead .50.

Scandinavian Mission.--Chas. M. Dexter \$3.75, Chas. Brochner 5.

European Mission.--H. M. Little \$5.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and times. Stations include Ar. Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations and times. Stations include Chicago, Port Huron, Lapeer, Durand, Lansing, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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. G. B. REEVE, Traffic Manager. W. J. SPIOER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 8, 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, Salamanca, N. Y.,	June 1-7
Iowa, Des Moines,	" 8-14
Wisconsin, Beaver Dam,	" 15-21
Minnesota,	" 15-21
Michigan,	" 22-28
Dakota,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2

GEN. CONF. COM.

SUNDAY LEGISLATION IN MASSACHUSETTS.

From a report in the Boston Herald of April 27, 1887, concerning the progress of the Sunday bill in the Massachusetts Legislature, we quote the following items, which will be of interest to our people. After speaking of various amendments to the bill which were discussed and acted upon, the reporter says:—

"The amendment of Senator Morse refusing any privilege to people of Jewish faith or Seventh-day Baptists on the Lord's day, was adopted by a vote of 19 to 10. The amendment of Senator Alger, which gives Israelites and others who observe Saturday as the Lord's day the right to do business on Sunday if they do not disturb the public peace, was defeated by a vote of 20 to 5. The amendment of Senator Forbes, which prohibits the letting of horses and carriages was defeated by a vote of 21 to 6."

In this action we see strong marks of that malicious discrimination against observers of the seventh day, which will be the leading impulse of the coming Sunday laws.

THE SPIRIT OF ANARCHY.

As a specimen of the spirit which reigns in the hearts of anarchists now becoming so numerous in this country, we quote the following, which is set forth in a printed circular we have lately received, as one of the planks in their platform:—

"I believe that when the members of any legislative body enacts laws allowing the existence of combinations or 'pools' of capital, such as the 'Board of Trade' of Chicago and other cities, 'for the purpose of buying the whole of any particular commodity to control the market and advance the price' (so reads one of their circulars); all members of such legislature, as well as such 'Boards of Trade' should be hanged by their necks until dead, or otherwise totally exterminated; that the same summary treatment should be dealt out to all men who by legal (?) theft and robbery become a curse to the world in which they live."

We can well imagine, or perhaps it would be more nearly correct to say, it would be impossible to imagine, the condition of society should men with such feelings and impulses become numerous and strong enough to break away from the control of government and law. The scenes of the French revolution would speedily be re-enacted. And that they have become bold enough to scatter such sentiments in print throughout the land is a strong indication of the tendency of the age.

ANOTHER BIBLE HELP.

We have just received from South Lancaster, Mass., a series of Family Bible readings, on seventeen important subjects, printed in large bold type so that the references can be easily read across a room. They are printed on heavy linen paper and attached to a roller to be suspended on the wall, similar to word exercises in the school room, so that they can be studied while the housekeeper is still about her work. Price 75 cts. Published by the New England T. and M. Society, of whom they can be had at South Lancaster, Mass.

THE CHART OF THE WEEK.

This chart by Eld. W. M. Jones, of London, is now ready and for sale at this Office. Previous descriptions have made our readers familiar with its contents. It is designed to answer the statements so frequently made, 1. That the week has not been a uniform division of time; 2. That there is no certainty to the order of the days of the week; 3. That no one knows which is the first day of the week and which is the seventh day of the week; 4. That the original Sabbath was Sunday; that the day was changed when Israel went out of Egypt, and that Christians are now keeping the Edenic Sabbath. This chart shows the unbroken continuity of our weekly cycle, and the rightful place of the Sabbath from the beginning of spoken language and of time itself. Size of chart 18 by 84 inches. Price on paper, 75 cents; mounted on rollers, \$1.25.

ILLINOIS, DISTRICT NO. 9.

I VERY much desire that all our T. and M. members of district No. 9 should read the article in the REVIEW of Feb. 15, 1887, entitled "The circulation of the American Sentinel and 'Marvel of Nations' among the influential class," by Bro. Butler, and then let us all interest ourselves in this work, doing all we can to advance this branch of the cause in this district. Where are those suitable who are ready to respond to the call, "Pray ye therefore the Lord of the harvest" that he may send forth such workers soon?

CHAS. E. STURDEVANT.

NOTICE.

THE new Hymn Book is far enough advanced to warrant us in notifying our patrons that we can begin to fill orders. There is no change in the prices except an addition of 25 cts. for the round corners, which will be bound in Levant Morocco only.

PUBLICATIONS FOR OUR MISSIONS.

FOR the past six weeks we have received quite a liberal supply of publications; but very many of these are so badly soiled and torn as to render them unfit for mission use. Many of the bundles are not properly protected with wrappers, and, in fact, some have come to us without any wrappers at all. We also find papers which have had articles cut from them, and even whole pages gone. Such papers cannot be used in our work. It is a waste of money to pay postage on them, and a waste of time to be compelled to examine every paper to see if it is complete and clean, so that we will not be ashamed to place it in the hands of the intelligent reading public. We

can use all the whole, clean papers that our friends will send us. Some have asked us to acknowledge the receipt of their papers. We cannot spend time or postage for this; but accept our thanks for your kindness, and when you have good, clean, whole papers, wrap them securely and send to me. We cannot use to advantage any but those printed in the English language. Address me at 24 Church St., Rutland, Vt. C. K. DRURY.

ILLINOIS ITEMS.

THE SUNDAY LAW.

ON my return from Arkansas, I spent a few days at Springfield with Bro. Starr, who is there canvassing the leading men of the State for the "Marvel of Nations" and the Sentinel. We were interested most in the progress of the Sunday bill now before the legislature of Illinois. The bill has been reported favorably by the committee, and is now printed. We wait for developments, while with the canvassing work we hope to pave the way, if possible, for the retention of the saving clause we now have, or for an amendment introducing into the proposed law a provision granting to those who observe the seventh day their constitutional rights and religious liberties. This is very dear to us. Should we be deprived of the privilege of obeying God, and hindered now in our efforts to extend the light of present truth throughout our State, it would, indeed, be a calamity. Brethren, are you seeking God, and praying to him in behalf of our rulers and law-makers, that righteous and equitable laws may be enacted? Our work is not yet done, and we need our God-given rights and liberties more than we need wealth, property, or earthly power.

THE CAMP-MEETING.

Providence has seemed to indicate to us that Springfield is the place for our next annual State camp-meeting. This is one of our large cities, and it is very nearly centrally located for all our membership in the State. It has never been visited by our people assembled in Conference, and they will doubtless regard it a privilege to have the meeting held there. The citizens are quite anxious to have us come, and some of the leading men have made liberal offers to induce us to locate the meeting there. The Sunday-law agitation now before the people and the legislature, would seem to call us to the capital, and require that we should make the most favorable impression possible in order to advance the interests of the cause in our State. We hope all our people will see this in its true light, and do all in their power to make the meeting what it should be at the center of the State. We have bound ourselves by a written contract to do all in our power "to work up said meetings so as to make them successful in point of attendance and interest." This we were willing to do, believing that our people would second our efforts in this direction, in order to make it such a meeting as would properly represent us and our work.

I call your attention to our plans at this early date, that you may have time to make arrangements to attend the meeting, so that there may be present the largest number of our people ever assembled in the State. We expect to have the best help the General Conference can send us. Sr. White will have returned from Europe by that time, and we have strong hopes that she will be with us. Dr. J. H. Kellogg has promised to give us at least one day of faithful labor during the meeting. Bro. C. Eldridge has assured us that he will be present, or that we shall have an experienced instructor in the canvassing work during the workers' meeting. We design this year to make a specialty of this branch of the work, which was so neglected last year. Then, there was more work than instruction; this year we hope to reverse the order, and have more instruction than work.

THE GROUNDS.

They are beautifully located, and are now in perfect order. The scenery is all that we could ask; while it is rural in every respect, it is within the city limits. The proprietors of Oak Ridge Park, and the street-car company, by a written contract, have bound themselves to furnish water for cooking and drinking purposes; to light the grounds and also our large pavilion tent with electricity; to give us the full control of the grounds; to carry all Conference freight and baggage free from the I. C. R. R. depot. The street-cars run into the park, and the fare is only five cents. These and other liberalities on their part will certainly arouse all our people to make this meeting just what it should be on our part,—a blessing to ourselves and to all whom we can induce to attend. Brethren, begin now to prepare for the camp-meeting. R. M. KILGORE.