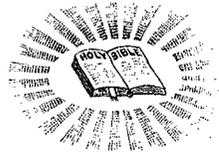


Adventist Review



AND SABBATH HERALD.



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

VOL. 64, NO. 19.

BATTLE CREEK, MICH., TUESDAY, MAY 10, 1887.

WHOLE NO. 1714.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

FAITH.

BY ELD. L. D. SANTEE.

"Now the just shall live by faith." Heb. 10:38.

When the dreary mists of doubt prevail,
And the clouds of unbelief hang dark,
And the winds of trouble press the sail
As we guide our lonely pilgrim bark;
While tossed on the swell of a restless sea
Whose waves are crested with angry foam,
I ask the Saviour to pilot me
And guide to my home, my heavenly home.

When the waves of sin and temptation come,
And our vessel frail is beset with fears,
I look away to my home, sweet home,
And the glory and bliss of endless years,
Where storms ne'er shadow the crystal sea,
And the woes of earth can never come,
And I ask the Saviour to pilot me
And guide to my home, my heavenly home.

O land of life, O endless years,
How oft does the voyager sigh for thee!
How oft, as he toils in pain and tears,
Does he long for the rest so soon to be!
And oft mid the roar of life's troubled sea
Have I prayed for my absent Lord to come;
I have asked the Saviour to pilot me
And guide to my home, my heavenly home.

Oswego, Kan.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. PREACH THE WORD."—2 Tim. 4:1, 2

IMPORTANCE OF TRUST IN GOD.*

BY MRS. E. G. WHITE.

"AND Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them." 2 Chron. 14:11-14.

Here is brought before us the fact that when ancient Israel trusted in the Lord their God he always wrought for them. Here was a large army; thousands and thousands were brought up against them, and it looked to them that with their small army they would certainly be overcome. But here we see that Asa's trust was in the Lord God of Israel. It was not in their number, but he believed that the Lord could deliver them by few as well as by many. He reached out for God, and his faith took hold upon the Lord, and the Lord graciously heard and answered the petition of Asa; and they obtained the victory because God was wholly on their side.

* Sermon at Grimsby, England, Sept. 18, 1886.

This was, indeed, a test and trial to the faith of those who served the Lord of the armies of Israel. They had fears that sin might be so cherished in their midst that God could not do wonderful things in their behalf. It was a vast number that they had to meet, a thousand thousand men. But Asa had not been giving himself to amusement and pleasure; in time of peace he had been preparing for any emergency; he had an army trained for conflict; but how few were their numbers when compared with their enemies! Did this appearance weaken their faith? did it discourage effort?—No; faith increased and strengthened for the occasion—not in self-confidence, but in the only One in whom they could trust. The prayers of Asa were not offered in vain. He had sought the Lord in the days of his prosperity, and now he could rely upon him in days of adversity. He showed by his petitions that he was not a stranger to the Lord's wonderful power. "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee."

This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. And if, like king Asa, we have educated ourselves, and educated and trained others, to be familiar with the truth, who wear the armor of righteousness, ready to meet the enemies of God and the truth, we have done our part of the work in the way of preparation; and then the living faith in God must be exercised to work with the efforts of the workers. God's glory is at stake. And there should be decided effort as far as human effort is concerned, and living faith for the mighty God to manifest his power, else all will prove a failure. God defeated the enemies of Israel. He put their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel?

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to him as the source of all our strength, the one who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of Israel undertakes work for us, he will make it a success. We want to know that we are right before God; if we are not right before him, then we want to make an earnest effort to come in right relation to him. We must individually do something ourselves. We are not to risk our eternal interest upon guesswork. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chron. 20:15. God works in us by the light of his truth. We are to be obedient to all his commandments.

Oh that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that he is willing and

able to help us. God will work with his people, but we want to be in that position where our trust and confidence will become firm in him.

I wanted to bring these things before you, that you might see the importance of our coming into working order individually. We should examine our own hearts, and see that everything that is not in accordance with God's will is separated from us. There is with human nature one great difficulty: where the individual is not connected with God in any wise, the natural disposition reveals itself. Now, if Satan can crowd selfishness in among those connected with this precious work of God, if they become self-righteous, independent of their brethren, independent of God, we need not expect that the blessing of God will attend our work; but if our hearts are pure, and uncorrupted with selfishness, we shall present the truth as it is in Jesus; and then we will have the blessing of the Lord.

There is constant danger of dropping Jesus out of your labor; but when the truth is presented in meekness and grace as it is in Jesus, it is then you reveal Jesus Christ in every effort you make, and as you seek to approach souls you are revealing Christ to all those with whom you are brought in contact. If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. You will find many difficulties in your way, which you must meet and overcome in the name of Jesus. What discouragements the disciples met when they saw Him in whom their hopes were centered mocked in the judgment hall, scourged, and suffering the most shameful death by crucifixion! And what triumph on the part of Satan as he bruised his heel when Jesus was nailed to the cross, amid the revilings of evil men who claimed the highest piety! After he had been inclosed in the tomb, his enemies expected to see the disciples discouraged, ashamed, and deny, as did Peter, all knowledge of him. But when these disciples went forth in faith, in holy boldness preaching a risen Saviour, their enemies marveled; for they did not present Jesus but as a Prince of life, risen from the dead, ascended into the heavens to make intercession for his followers, when their enemies and others took knowledge of them that they had been with Jesus. Thus should it be with believers of the truth.

Here, then, is the power that the people of God are to have, and which will give them the victory in these last days. Every ism is existing. Every kind of false doctrine is prevailing everywhere, and the truth of God that is preached now involves a cross. But the truth must go to all cities and villages, into the highways and hedges. The apostle exhorts believers to "fight the good fight of faith," and "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Men are always trying to make an easier way to heaven than that which the Lord has provided. They do not want to run and to strive as the Lord has commanded. But we can see that there were conditions that the children of Israel were to comply with on their part. They were to seek the Lord, the children with the parents. This is the very work we are to do. There is not one half the seeking of the Lord there should be with us. We know not how soon our cases may come

up in the Judgment, and in our present condition many will be disowned of Jesus. We are too apt to let the little cares of this life take our attention, and as soon as we do this we are bereft of our strength.

What we want at the present time is to examine our own hearts, to discover if there is anything in them that is not right before God. If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in him, then we may expect his help, and we will have it. We have not to-day a Saviour inclosed in Joseph's new tomb, but we have a risen Saviour, one who stands in the presence of God for us, whose glory overshadows the mercy-seat, under which is the law of God. And here mercy and truth have met together, and righteousness and peace have kissed each other. And while Christ is pleading in our behalf, there must be with us a coming up to a higher standard in the work.

The true Witness' voice is heard, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see." The gold here recommended is faith and love, which we must have interwoven into our life and character. But if the world has a controlling power upon life and character, they are losing the precious lessons of Christ. If they will only let Christ teach them as he did the disciples, he will take the simple things of nature to teach them lessons which, if put in practice, will secure for them the enduring reward. There are many ways in which we can learn, but we let opportunities and precious privileges to receive greater light be lost, and still greater ideas are entertained contrary to the truth because mind and heart are not brought into perfect harmony with God's will. If we can put these things away, and come right into the school of Christ, and learn of him the precious lessons he has for us, then we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But how thankful we should be that we have a Saviour, and that we can come to God with all our perversity of heart, and he will accept us if we come in faith believing! He will impart to us of his divine nature, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. We must not seek our own will, but seek to serve God with the whole heart.

We are constantly endeavoring to make a smooth path for our feet, and calculating to have an easy time, and to shun labor; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel's God gave them the victory over that great host. Because their number was so great they thought to overthrow Israel; but the prophet came to them and said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in his hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that he is willing to work for us. We must not allow ourselves to cherish the selfish spirit that I can do so much better than my brother. Are you not permeated with this spirit, and does it not greatly grieve the Holy Spirit of God? For it is not you, but the Lord working through you, that your labors are attended with any success. And

how important it is that you present the truth as it is in Jesus!

Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens he carried. Let us study the Bible, and find out what kind of yoke he bore. He was a help to those around him. He says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." You see there is a yoke to bear. Now this is the very faith that we want,—a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that he would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear his yoke and carry his burdens, we can testify that the yoke of Christ is easy and his burdens are light, because he has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard. Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light."

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for he says his yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, he will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in his school, then we must know that we have not the yoke of Christ.

I am glad we have a risen Saviour, that he bears with the frailties of humanity! We so easily become impatient with one another! I think of how much Jesus has had to bear with us; our sins have grieved him so often; and how thankful we should be to learn how to labor and have patience with one another! And when we see faults in our brethren, we should go to them in the spirit of meekness, and tell them of their failings, and pray with them, and have it all settled. Do you not think that heavenly angels would look with pleasure upon such a meeting? Not a word should be spoken to hurt one another. What we want is the truth as it is in Jesus, laboring constantly to bind together never to separate. If our little churches in Riseley and Southampton have the truth as it is in Jesus, they will send up their petitions to Jesus for overcoming grace. Do not think that you must overcome in your own strength, neither try to save your own life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

I am so glad that we have the truth so straight and plain. Although difficulties will present themselves, we have a God sufficient for all difficulties. One says, You cannot labor here as you labor in America; so they say in Sweden and in Norway; but I labor just the same in all these places as in America. The same God that gave me my commission to reach hearts in America, is giving me power to reach hearts in this country. I present Jesus to you as the one great Saviour; and if there is any reason why I cannot labor the same here as in America, it is because you have another mold than the mold of Jesus Christ. But God wants you to have his mold. He wants us to bring ourselves in right relation with him. He wants us to have his meekness and lowliness. The very same God that delivered ancient Israel will work for us. God does not change. He has not one character for Denmark, another for Sweden, and another for Norway, and still another for England, but he is the same to all. God wants us to fulfill the conditions laid down in his word. He

has not a school varying for the different nationalities, but he has one school for all.

We found in Copenhagen that since we were there last fall some had embraced the truth. Among them was a man who had opposed his wife for ten years, and after hearing me speak he arose and said, "I am glad I came to Copenhagen. What we have heard here to-day is wonderful." Then, after attending the Sabbath-school he said, "I never saw anything like this. I am going home and tell my Baptist brethren all about it." In the testimonies heard there, I could not see that there was any difference in the general tenor from those we hear in America, and I can see no difference here; and I have come to believe that we are learning in the same school, and have one Teacher. And we can present the truth to the people as it is in Jesus, and let God do the work for us. The same prayers that are ascending to God in America, are ascending to God here, that the God of Israel may work in our behalf. And I beseech of you not to become discouraged, although the powers of Satan may be great, but look to Jesus.

How little access Christ seemed to have to the people! Many believed on him, but dared not confess him because they were afraid of being put out of the synagogue. Now, we see how Christ was treated by them, and shall we treat him in the same manner? Think of Christ's coming down from glory, leaving his Father's throne, and suffering as he did for us! He came to bring the cup of salvation to those who were willing to drink it; but they struck it out of their hands. And when the people embrace the truth under your labors, do not think that it is you that have done the work, but remember that it is Jesus working through you; and let Jesus put his Spirit upon them, and also upon you, that you may work with all the ability that God has given you. If you have a sharp, bright thought, it is not you who created that thought, but God. I never yet felt satisfied as I have stood before the people. I never felt that I had said anything that I should be lifted up over. But if I have said anything that has reached the hearts of the people, it has been because God has worked through me. We must press the battle to the gate. There is no time for us to lose. There is no time for us to try to make a smooth path for our feet. We must take it as it is, with all its inconveniences and troubles, knowing that the God of Israel is by our side, and we shall see of his salvation.

My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,—not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by your side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus.

There is a company who will stand upon Mount Zion, and we want you to be determined that you will be among that company. You will have trials here, but be determined that you will have a home in the city of God. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." He cannot find words strong enough to express himself, and he says an "eternal weight of glory." Well, then, cannot we bear the roughness a little? Here is the eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. Keep talking of Jesus, of the widespread truth, of the life that measures with the life of God. Why, the things which are seen are temporal, but the things which are unseen are eternal. Then let us grasp the hand of infinite power. Here we are channels of light, and we should communicate this light to those around us.

I feel so thankful every day that we have a Saviour, and I do not know how to dwell enough upon his goodness. Let us remember that he bore reproach for us; he was reviled, but reviled not again; he was mocked, and finally crucified, that we might have eternal life. In the greatest difficulties have faith in God; believe you have a mighty helper with you. He is the source of your strength. But we are not to try to bring every one into our mold. May God help us to walk in all humility of mind before him.

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.

MY SAVIOUR'S CROSS.

BY FANNIE BOLTON.

WHEN all the vacancy of earth
Sweeps o'er me with its loss,
When every sweet to ashes turns
And every gem to dross,
No strength 's within to conquer sin,
All life is bitter loss,
What longings start within my heart,
To find my Saviour's cross!

When all the mystery of earth
Sweeps o'er me with its pain,
I hear the world's sad cries perplexed,
A wild tumultuous strain;
The aching hearts, the weary feet,
The faces sad with loss,—
There is no key to mystery
Save in my Saviour's cross.

With outstretched arms of yearning love
The cross is standing still,
And there I see, in Calvary,
The Father's loving will.
The anguish that I could not solve,
With all its mystic loss,
Is written plain in Jesus' pain,
Upon the suffering cross.

Oh! there I lean my weary heart
Against that rugged tree,
And feel the silence of his love
Make all things plain to me.
From far above the light of love
Sheds radiance o'er our loss,
And soft as dew the balm drops through
To heal me at the cross.

O heart, drop low, drop low and hide,
Your sin hath grieved him so!
The sin that sets the world in pain
Hath smitten him with woe.
He drank the dregs, he bore the curse
That brought our bitter loss,
Entreated men to turn from sin
With anguish from the cross.

Shall I despise that holy cross,
And set at naught that cry?
"Alas! and did my Saviour bleed,
And did my Sovereign die?"
O heart, melt down in thoughts of grief,
And weep on Calvary's moss,
That thou mayest not forget this spot,
But prize more dear the cross.

BRIEF COMMENTS ON BIBLE SUBJECTS.

BY A. SMITH.

WEAKNESS OF THE LAW.

"FOR what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

The weakness of the law consisted in its impotency to condemn sin in the flesh, for the reason that it was not possible for the natural man to keep it (verse 7), and therefore it would have been unjust to condemn him for transgressing it.

But Christ, having come a sacrifice for sin, the law becomes strong to condemn sin in the flesh, for the reason that it has become possible for man to get out of his natural condition, and to become spiritual-minded; and there is no excuse for him if he does not.

Had not Christ been sent as a sin-offering, man, doubtless, would have died just as the beasts die, because of his natural inherited corruption, or the natural consequence of his own act in hastening or aggravating the pains of dissolution. In Christ the law of Christ is clothed with all its innate

strength to condemn the transgressor for his own sin.

Man, when formed in all his completeness from the dust of the ground, was morally unaccountable until God breathed into his nostrils the breath of life ("spirit of life," margin. Gen. 7:22), and he became a living soul. So the natural man is just as inanimate and irresponsible, morally speaking; but the spirit of life in Christ Jesus is infused, and man becomes responsible as Adam was for his own act. This infusion of the Spirit of God into every man is what we call conscience, without which man would be as totally depraved as are the fallen angels. The manifestations of conscience on the part of the unconverted man may be quite clearly expressed by the term moral or spiritual somnambulism, the converted soul being represented by one with every faculty fully awakened. The law of God is the instrument of castigation whereby an awakening is effected, and this awakening is called an awakening to righteousness. See 1 Cor. 15:34.

"CONVERTING THE SOUL."

"The law of the law is perfect, converting the soul." Ps. 19:7. That is, relatively speaking, just as we say the sun rises and sets,—not positively so, but relatively; the phenomenon being wholly due to the movement of the earth with respect to the sun. The law of God stands immutable and alone, like a great towering rock, alike unmoved by zephyr or cyclone. The apostle James compares it to a mirror (James 1:25), and as such it reveals our defects of character, but otherwise has nothing whatever to do with removing them; that is man's work, using the cleansing purifications of the gospel. See Isa. 1:16; Rev. 7:14. When this work is completed, a glance into the mirror of the law will reveal the fact; and that is all the law has to do with the matter.

"LIVE FOREVER."

When the Lord drove man out of the garden of Eden, he debarred him from access to the tree of life, lest he should eat of its fruit and "live forever." Gen. 3:22, 24.

Adam, before his fall, although a probationer, doubtless had access to, and probably did eat of, the tree of life (see Gen. 2:16), as did also, no doubt, Lucifer and his angels in heaven before their fall. Had no provision of grace been made for man, the sentence of death from which there could have been no resurrection, would, doubtless, have been carried out then and there, the fallen angels being executed with him. The provision of grace placed man on a second probation. Had he then eaten of the tree of life, he would have "lived forever,"—not necessarily to all eternity, but until the execution of the final Judgment, as the fallen angels have lived and will live. Every one born into the world would have lived, and natural death would not have occurred, until finally all would have been destroyed together in the lake of fire. Rev. 20:15.

CHRISTIAN CIRCUMCISION.

It does not appear to be generally understood that Christians are circumcised; but it is supposed that baptism in the new dispensation, takes the place of circumcision in the old. I think this is a mistake, as I shall endeavor to show.

Paul says, "Circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:29. Addressing his Colossian brethren, who were certainly Christians, he says, "In whom [Christ], also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11. This circumcision is, doubtless, wrought by the Holy Spirit at the instant of conversion, when the individual becomes a member of the true Israel of God. The term "without hands" evidently signifies *without human hands*. See a like use of the term in Heb. 9:11 and 2 Cor. 5:1.

Concerning Christian circumcision, Paul thus further testifies, in his epistle to his Philippian brethren: "For we are the circumcision," etc. Phil. 3:3. This circumcision of Christians is plainly declared to be of the heart, and *not* to be made with hands. Is not baptism, which is said to take the place of circumcision, administered by the hand of man? Moreover, baptism is a memorial of the burial and resurrection of Jesus, whereas circumcision is a token of the covenant that God made with Abraham. By the terms of

this covenant, Abraham and his seed after him, including Christians (see Gal. 3:7, 29), were required to keep God's covenant of ten commandments. See Rom. 2:21-25. This consideration is one of the strongest proofs of the binding obligation of the law of the ten commandments upon Christians, not as an abrogated and re-enacted code, but as one of unalterable obligation.

The obligations of the ceremonial law ceased by limitation at the cross, but not so any of the moral precepts. See Matt. 5:17 and James 2:10, 11. According to James's reasoning, the fourth commandment is just as binding upon Christians as any other moral precept; for He that said (see Ex. 20:1), "Thou shalt not commit adultery," and "Thou shalt not steal," said also, "The seventh day is the Sabbath of the Lord thy God." Reader, can you find a text in all the Bible where God or angel or man declares the first day of the week (Sunday) to be the Sabbath of the Lord, of Christ, or of the Christian church? or a passage that declares the seventh day to be no longer the weekly Sabbath? Try Mark 7:7, 9 as a starting-point.

THE STING OF DEATH.

"The sting of death is sin." 1 Cor. 15:56. Death is here personified as a venomous serpent, or scorpion, stinging its victim with fatal effect. Adam, the progenitor of our race, was thus stung to death (Gen. 2:17), and the virus flows in the veins of all his posterity. See 1 Cor. 15:22, first clause.

The victory gained by the people of God is by the provisions of the atonement (1 Cor. 15:57), and will be complete only at the first resurrection. See 1 Cor. 15:51-55.

The ungodly gain no victory after death. Though Christ will raise them from the first or natural death, they will be just as corrupt and as subject to death as before, and their life will go out a second time in the lake of fire, never again to be restored. See Rev. 20:15.

GOD'S LOSS.

BY W. S. CHAPMAN.

JEREMIAH describes how the sheep of the great fold went astray and forgot their resting-place (Jer. 50:6); and Ezekiel shows how the shepherds, appointed to feed and care for the flock, spent their time in self-gratification and pleasure, and sought not for the lost sheep (Eze. 34:1-5); and how, finally, the householder, having promised to both search for and seek out these lost ones (verse 11), sent forth the chief shepherd (Heb. 13:20; Luke 19:10) with power to appoint others, and bid them, in his name, to seek also. Matt. 10:5. At that time, it seems, the shepherd and his assistants sought only for the lost sheep of the great fold of Israel (Matt. 15:24; 10:5, 6), who, it was hoped, would hear and heed the call. Ps. 95:7; 100:3.

Among those belonging to the householder, there were other sheep who were not familiar with the shepherd's cry, not being of the true fold. 2 Cor. 4:3; 1 Cor. 1:18; 2 Cor. 3:15; 2 Thess. 2:10. In addition to these, the householder had declared that while seeking the lost, others would be met with, bearing a likeness to those of the true flock, and who would know by faith the shepherd's voice, and would strive also to follow, and press into the fold (Isa. 49:17-22; John 10:16), they being those who, heeding the warnings (2 Cor. 6:17), would leave the multitude who do evil (Ex. 23:2), and follow, seeking righteousness (Isa. 51:1; 1 Tim. 6:11), which is Christ (Rom. 10:4; 1 Cor. 1:30; Matt. 19:28; Rev. 14:1-4), the Great Shepherd. Heb. 13:20.

The householder has declared that none of these sheep shall be lost. John 6:39. The prophet, looking down the vista of ages to the end of time, sees them, finally, safely lodged in the fold on Sharon, the holy mountain, and in the valley of Achor (Isa. 65:10; Eze. 34:14), while the tired shepherds rest peacefully by the azure sea, in the dwellings and cottages prepared for them. Zeph. 2:6.

But, alas! at what a cost will all this be accomplished! Who can measure the eternal loss to the householder? How earnestly and forcibly does Jesus call our attention to this fact, in the parable of the lost sheep! Luke 15:3-6. So precious are these lives to God, that the angels of heaven

shout for joy over the recovery of even one! Is not the inference, therefore, a just one, that supposes that if the loss of eternal life is to a human being a terrible calamity, the loss of that life to the Father is a matter of grave concern? Notice Eze. 18 : 4 ; 34 : 6 ; 33 : 11.

Viewed in this light, how imperative a Christian's duty appears, and how earnestly and continuously should a lover of God seek for lost souls, that the Father may have the joy of welcoming back some of his priceless possessions, each one of which is, in God's eyes, of far more value than the entire world! And from this stand-point, how consistent is the command to God's children, to bend every energy, and let every act and thought lead to, and be concentrated upon, the one imperative duty—the saving of souls. How quickly the world would condemn a child who, while professing to love his parent, would yet calmly permit him to suffer sorrow and loss, which he could be instrumental in preventing! How righteous, then, the judgment which consigns a soul to outer darkness who selfishly lives for himself alone! Luke 17 : 33 ; Matt. 22 : 11–13.

LENGTH OF THE DAY IN CREATION WEEK

BY J. M. HOPKINS.

ONE of the most unscriptural positions taken by our first-day friends in opposition to the Sabbath of the decalogue, and by many who in their enthusiasm for "science" become "wise above what is written," is, that the days of creation week were not solar days, *i. e.*, of twenty-four hours' duration, but were long, indefinite periods of time, perhaps a thousand, ten thousand, or a million years in length. There is no end to the methods resorted to, to sustain the Sunday ; and almost every new advocate that comes before the public has, in part at least, a new argument to present, or an old one remodeled to suit his notion or the occasion when and where he wishes to use it.

They reason that since those days were not regulated by the revolution of the earth, we cannot now, by keeping a day so measured, fitly commemorate the resting of Jehovah. If this reasoning could be supported by a "thus saith the Lord," it would be sufficient. But inasmuch as it cannot, and is, on the contrary, destructive to Bible chronology, all lovers of truth should carefully avoid it. There is no distinction made in the use of the word "day" as found in connection with the creative week, whereby any difference in their length is discernible. To the honest, unprejudiced mind, all is clear. There is no necessity for distortion.

In Gen. 1 : 14–19 we read : "And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : And let them be for lights in the firmament of the heaven to give light upon the earth ; and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good. And the evening and the morning were the fourth day." In verses 3–5 we read : "And God said, Let there be light : and there was light. And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Here, then, we have a definite statement of what constituted a "day." They were then each composed of "light" and "darkness" as caused by the revolution of the earth, the same as now ; and these, the light part and the dark part, together composed a literal, or solar day of twenty-four hours.

One thing is noticeable, namely, that each day was composed of the "evening and the morning," or the night and the day ; and if, as our opponents claim, those "days" were ages, or "millions of years," there were long ages of darkness at the close of each "indefinite period." This idea is not only unreasonable, but extremely ridiculous. The plain statement is that "God made two great lights ; the greater light [the sun] to rule the day,

and the lesser light [the moon] to rule the night." Verse 16. Why is not this sufficient?

But there is another point most worthy of note. In verses 26–28 we learn that God created Adam and Eve, and verse 31 tells us that this was done upon the "sixth day." From the record found in chap. 2 : 18–23, we understand that Adam named all the creatures which God had made, after which God created Eve. This, also, occurred upon the sixth day. It is only reasonable for us to suppose, therefore, that Adam lived a considerable portion of this day. Now, allowing that these days were periods of perhaps a million years, Adam must have lived at least several thousand years before the commencement of the seventh "period." Then adding to this the "long period" of the seventh day, we find that Adam was at least many thousands of years old, and perhaps several millions! Indeed, by this reckoning, no one can tell how old he was. Yet the Bible says, "All the days that Adam lived were nine hundred and thirty years : and he died." Chap 5 : 5.

As before stated, this "indefinite period" theory is destructive to Bible chronology. Why not accept the plain statement of the word of God?—Because men "love darkness rather than light." The Saviour said, "The Sabbath was made for man." Mark 2 : 27. There is no record of the making of a weekly Sabbath, except that found in Gen. 2 and Ex. 20 : 8–11 ; and can we even infer that God made a Sabbath of a thousand years' length for man to rest upon? This, also, involves some manifest absurdities. In the decalogue, God says, "Six days shalt thou labor." Let us read it in harmony with this "indefinite period" system : "Six long, indefinite periods, a thousand years, or a million years shalt thou labor, and do all thy work," etc. How beautiful! And yet our "long period" friends must, to be consistent, use it in this sense.

The Hebrew people never had such an idea. The holy women "rested the Sabbath day according to the commandment" (Luke 23 : 56), which explicitly states that it should be observed as a memorial of the creative work. Ex. 20 : 11. Jesus, as his "custom was," kept the Sabbath. Luke 4 : 16. Paul, as his "manner was," did likewise. Acts 17 : 2. Any digression from this rule only leads to monstrous absurdities.

Chatfield, Minn.

"NEVER TOO LATE TO LEARN."

BY HELEN L. MORSE.

It is encouraging to those who, after the best of life is past, wake up to a sense of wasted opportunity, to know that the life work of many of our greatest men was not entered upon until late in middle age, or even in advanced years. Socrates at an extreme old age learned to play on musical instruments. Cato at eighty learned the Greek language. Plutarch when between seventy and eighty began the study of Latin. Dr. Johnson learned the Dutch language when past three score and ten years. Dryden in his sixty-eighth year commenced the translation of the "Iliad,"—his most pleasing production. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin until his fiftieth year. Dr. Carey acquired nearly all the dialects of India when he was well advanced in life, and his translations of the Bible are still in use. Franklin did not actually commence his philosophical pursuits till he had reached his fiftieth year. Cowper's hymns, which are read and sung in every land and in many different tongues, would have been lost to the world had he died at fifty. His productions first appeared in press when he was fifty-four. Peter Cooper, the great philanthropist, lived to the advanced age of ninety-two, and labored actively to the very close of life. New York City is largely indebted to him for the construction of the Croton aqueduct, planned at an age when most men have laid down their burdens. He was nominated by the National Independent party as their candidate for president at eighty-six years, and issued a valuable work on political economy when about ninety.

In our own day not only Peter Cooper, but Humboldt, Longfellow, Whitier, and Bryant have done good, perhaps their best, service to mankind after their three score years had passed. The prophet Samuel was sent to execute important commissions for the Lord when over one hundred

years old. (See chronology of 1 Sam. chaps. 1, 16.) Daniel, at about ninety, set his face to seek by prayer and fasting an understanding of the vision that had been but partially revealed to him. These all were men of simple habits and, most of them, also of steadfast trust in God ; and their lives of patient continuance in well-doing show that—

"We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time."

Battle Creek, Mich.

WAITING FOR THE HOLY SPIRIT.

BY G. W. ROGERS.

HAVE you received it yet?—No, you say. Why not?—Because you did not wait for it until it came. You became hungry, or you fell asleep, or you cherished some idol. You did not wait till it came.

Suppose they in the "upper room" (Acts 1 : 13) had given up on the fifth day, and said, "There must be some mistake. We had better begin." But no, they waited on, and on, until it came. Can you imagine what sort of prayers went up from that chamber? Do you think they were cold, lackadaisical prayers that we frequently hear now for the Holy Spirit? Oh, how would Peter plead! how would Mary weep, beseech, and entreat! and how were they all of one accord! They wanted the one thing, and they were determined to get it. They cared for nothing else. They cried for it as hungry children cry for bread. They *wanted it*.

Did the Lord ever disappoint any one who waited like that? Can any one say so now? Did you ever hear of such a case?—Never! The Holy Spirit came. And so he will come now, if we only pray and wait for him. If he does not come for once asking, ask again, and again, until seven times. He will come and bless you, only wait ; ask and wait.

Watertown, Dak.

HATING ESAU.

BY WM. BRICKEY.

MANY read Paul's words in Rom. 9 : 10–13, and think that God said that he loved Jacob and hated Esau before they were born. This is not so. He did say, however, before they were born, that the elder should serve the younger. Gen. 25 : 23. Paul quotes this in Rom. 9 : 12, and adds, "As it is written, Jacob have I loved, but Esau have I hated." Where is this written?—In Mal. 1 : 2, 3, more than 1,400 years after they were born, and it has no reference to them personally, but was spoken of their posterity.

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 VII.

THE KINGDOM GIVEN TO THE SAINTS.

WE have heretofore considered many dark and sad pictures of the prophecies. We now come to a prophecy full of light and comfort: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7 : 27.

The pope would indeed prevail against the saints, but not forever. At last the judgment shall be given to the saints of the Most High, and they shall possess the kingdom. "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." Verses 21, 22.

The Lord permitted thousands of his children to be murdered by a cruel monster who seated himself in the temple of God, and claimed that he was God. He knew that it would purify the church and make them more upright. The Son of God wrote to those who had been cleansed through cruel persecutions: "I know thy works, and tribulation, and poverty (but thou art rich): . . . be thou faithful unto death, and I will give thee a crown of life." Rev. 2 : 9, 10. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Verse 19. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my

Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 26-29.

The blood of the martyrs is the seed of the church. Thousands fell under reproach and shame. They expired in prisons, in the fire, and on the scaffold. They were destroyed by the sword, perishing in the wilderness and among the mountains. All this was sown in weakness, but it shall arise in power; it was sown in dishonor, but it shall arise in glory. It was sown in corruption, but it shall arise in incorruption, when this mortal shall put on immortality and this corruptible shall put on incorruption. 1 Cor. 15: 42, 43.

The Son of man will soon be seen seated on the throne of his glory, and all the holy angels shall come with him. Matt. 25:31. Then all the righteous shall hear the voice of the Son of God and go forth to the resurrection of life. John 5:29. The dead in Christ shall arise, and the living saints shall be changed, when the mighty voice of the archangel shall be heard. 1 Thess. 4:16, 17. Then he shall send his angels with loud sounding trumpets (Matt. 24:31), and all the children of God shall meet their dear Lord and Master in the air; thus shall they always be with the Lord. 1 Thess. 4:17.

Come, blessed Saviour, come quickly. One day with Christ in the bright kingdom of glory pays a thousand-fold for years of suffering and pain on the earth. "How amiable are thy tabernacles, O Lord of hosts!" Ps. 84:1. "For a day in thy courts is better than a thousand." Verse 10. Then the people of God shall be satisfied, when they behold the face of their divine Lord in righteousness and awake in his likeness. Ps. 17:15. Their hearts shall be filled with joy unspeakable and full of glory when their eyes behold the King in his beauty and they enter through the gates of Zion, the city of their solemnities. Isa. 33:17, 20. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

CHAPTER VIII.

THE RAM, THE GOAT, AND THE LITTLE HORN.

In the third year of King Belshazzar's reign (B. C. 557), two years after the vision of Daniel 7, the Lord gave Daniel another vision similar to the first. At this time he was in the palace Shushan, in the province Elam, by the river Ulai. Dan. 8:1, 2. He saw first a ram with two high horns, one higher than the other, and the higher came up last. Verse 3.

This, as well as the following vision, was very clearly explained to Daniel. The Lord said to the angel: "Gabriel, make this man to understand the vision." Verse 16. And Gabriel said that it belonged to the time of the end. Our teaching, therefore, is in perfect harmony with the plain teaching of the word of the Lord, when we say that the visions of Daniel belong to the time of the end and the second coming of Christ. "Understand, O Son of man: for at the time of the end shall be the vision." Verse 17. "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Verse 19.

After this the angel says: "The rani which thou sawest having two horns are the kings of Media and Persia." Verse 20. Those who have no interest themselves in the prophecies, and do not wish that others should be enlightened concerning them, say that one cannot understand these things, and that we explain them according to our own fancy. But every one can see that it is not difficult to understand which kingdom this symbol denotes, and at what time it is applicable, when the Lord himself states these things.

Of the next symbol, the he goat, he says that it denotes the king of Greece. Verse 21. This corroborates the application of the former symbols. The head of gold and the lion were symbols of the first universal monarchy. This is not here spoken of because it was ready to vanish away. The breast of silver, the bear, and the ram are symbols of the second universal kingdom, Medo-Persia. The thighs of brass and the leopard and the goat represent Greece, the third great monarchy. The legs of iron, the fourth great beast, and the little horn (Daniel 8) which waxed exceeding great, denote the power which should destroy the holy people. Verse 24. This is Rome, or the fourth universal monarchy. The remnants of this as well as of all the preceding kingdoms "shall be broken without hand." Verse 25. Christ shall overturn all the kingdoms of this world, when he comes the second time to judge the world in righteousness, and to save his people.

The two horns of Dan. 8:3 denote the second kingdom, Media and Persia. Persia, which arose last, became the mightier of the two, which is denoted by the higher horn that came up last on the ram. The prophet says further concerning the ram, that he saw him "pushing westward, and northward, and southward: so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great." Verse 4. Thus Persia really extended its conquests toward the west, subduing Babylon, Lydia, and Asia Minor. Toward the north it subdued Scythia and the people around the Caspian Sea. In the South it conquered Egypt and Arabia.

Then the prophet says: "And as I was considering, behold a he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." Verse 5. This he goat symbolizes, as we have already shown, Greece, and the notable horn denotes the first king: "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Verse 21. This mighty king was Alexander the Great. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." Verse 6. It is quite natural that kingdoms and parts of kingdoms should be represented by horns, because the Hebrew word *keren* (horn) not only denotes *horn*, but also *crowns*, *power*, *glory*. The Phœnicians regarded a horn as a symbol of royal grandeur, and the Chaldean expositors often translate *keren* by *malakuta*, which means a *kingdom*. T. Newton and Bishop Chandler and others remark that "heads of rams with horns, one higher than the other, are still seen on the pillars of Persepolis."

Of the swift marches of Alexander, Prideaux says: "He flew in his conquests more swiftly than others could travel. Often he pursued his enemies on horseback whole days and nights. . . . Once in eleven days, he marched nearly forty miles every day in order to pursue Darius. . . . Thus he came upon his enemies before they conceived any danger. . . . For this reason he is presented in the prophecy of Daniel by a leopard with four wings. Since he was ferocious, and tempestuous in his campaigns, he is like a leopard rushing upon its prey. And he came in such haste upon his enemies as though he had a double pair of wings. . . . He is here compared to a he goat that came from the

west with such flying speed upon the kings of Media and Persia, that it seems as though his feet did not touch the ground; and the actions of Alexander confirm the prophecy as well by this as by the former symbol."

The first battle in which Alexander fought against the Persian army was by the river Granicus, where one of the generals of Darius had camped with a division of the Persian army, numbering about 110,000 soldiers, while the army of Alexander numbered only 35,000. He decided to attack the enemy suddenly, and ordered a division of the army to swim across the river, whereupon he himself followed after, since it was very difficult to ascend the opposite shore, which was defended diligently by the Persians. A fierce battle followed, but Alexander led his army himself, and the enemy were compelled to yield after an obstinate fight in which 22,000 men perished, while the loss of the Grecians was quite small in proportion. This was B. C. 335, according to Prideaux. Rollin dates this event one year later.

Alexander soon subdued the greater part of Asia Minor, and in the year 333 a decisive battle ensued, in which he met the flower of the Persian army under command of Darius. The Persian king had drawn up his army by the sound of Issus in Cilicia, and Alexander drew up his army on the opposite side. The Persian army numbered 600,000 warriors, and the Grecian not over 47,000. Alexander ordered the right wing of the army to plunge into the river and attack the Persians quickly. This was done with good success, and Darius fled with his many thousands. (B. C. 333.) Thus the he goat ran in the fury of his power against the ram that was standing before the river, and cast him to the ground. This battle was called the battle of Issus.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Dan. 8:7. After this Alexander took many cities, which were easily subdued, but Tyrus withstood him, which enraged him very much. For seven months this city resisted all the impetuous efforts of Alexander. When it was finally taken the king gave vent to his wrath through terrible cruelties. He sold 30,000 prisoners, 6,000 persons were hewn down with the sword, and 2,000 unhappy beings were crucified as a sacrifice to the revenge of the Grecians.

Isaiah prophesied of the destruction of Tyrus (Isa. 23:5-9) and said that it should come upon them from the land of Chittim (Greece). Verse 1. Ezekiel, also, prophesied of the destruction of Tyrus. Eze. 26:4, 5. And the Lord directed events so that his word was literally fulfilled.

From Tyrus Alexander marched against Jerusalem, with a fixed determination to show no more mercy to them than he had shown to the Tyrians, because the Jews had refused to send provisions to Alexander while he was besieging Tyrus; for they would not break their oath of allegiance to Darius, which enraged Alexander very much, and he swore that he would be revenged. In this great danger, the high priest turned to the Lord with prayer and sacrifice. The next day he went out to meet the king, in the manner shown him by the Lord in a vision in the night, clothed in his high priestly robe, with all the priests in their usual garb and the people dressed in white, to meet the conqueror and humble themselves before him.

As soon as the king saw this solemn procession, he hastened to the high priest, bowed before him, and received him with great respect. The courtiers of the king were much astonished at his conduct, since it was so contrary to their expectation. When they asked him why he, who was worshipped by others, now himself worshipped a man, he answered, that he did not worship the man, but the God whose priest he was. And he stated that before he left Macedonia he had a dream, in which he saw this very man, who came to him in just such a robe, and encouraged him to come to Asia, and promised him that he should become the ruler thereof.

He then went to Jerusalem with the priests, and sacrificed in the temple of God, whereupon the high priest showed him the prophecy of Daniel, and pointed out what was written concerning a certain king of Greece, who should overturn the Persian monarchy, which Alexander applied to himself. He then gave the Jews special privileges, and went on his way with full assurance of success. (See "Josephus' Antiquities," book 11, chap. 8.)

Afterward he came to Gaza, which was defended by Betis, one of the generals of Darius. He was not willing to yield, and Alexander besieged the city two months. This opposition enraged him so that he caused 10,000 men to be hewn to pieces, and the rest, with their wives and children, were sold as slaves. These remarkable events show how God can protect his people when they call upon him, and it is consistent with his holy will to save them.

Alexander then went to Egypt, where but little resistance was offered. Here he laid the foundation of a new city, Alexandria, which afterward became a renowned commercial city. Here he caused many of the Jews to settle, and gave them the same rights and privileges as the Macedonians. Besides this, he gave the Jews in Palestine freedom of conscience and religion, and made them exempt from taxes every seventh year.

Darius was not yet fully subdued. Alexander tried, therefore, to crush the last remnant of the Persian army. Darius had gathered his forces in the vicinity of Arbela in Assyria. He had 640,000 men, while the whole army of Alexander did not number more than 48,000. In the battle which ensued, the Persians lost 300,000 men, and the rest fled in great haste. Darius saved his life by fleeing, but he was afterward killed by two of his own men. Thus Alexander became king of Persia, B. C. 331, and Greece became a universal monarchy.

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Dan. 8:8. This part of the vision the angel explains thus: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verse 22.

After Alexander had conquered India, he gave himself to surfeiting and drunkenness to a fearful degree. Once at a supper, to which he had invited his friends and officers, he offered a crown worth 1,000 dollars to the person who could drink the most. Promachus won it, after having drunk about ten quarts. He obtained his reward and died three days afterward. Forty-one of the other guests died on account of their surfeiting. Alexander then went to Babylon, which city he tried to rebuild and adorn. Here he gave way in the greatest degree to overeating and drunkenness. Once after he had been drinking all night, he commenced with some of his comrades to drink again. To show that he excelled every one else in drinking, he at last emptied the goblet of Hercules, which contained six bottles of wine. After having emptied it, he fell unconscious to the ground. Of this Seneca, describing the fearful consequences of drunkenness, says: "Here

lies the conqueror who would not suffer himself to be overcome by the most difficult marches, by dangers in battles or in besieging cities, by extreme heat or cold,—here he lies, overcome by surfeiting, thrown to the ground by the deadly goblet of Hercules."

In this condition Alexander was attacked by a violent fever, and was carried in a half dead condition to his palace, where he expired after a few days, B. C. 323, aged 32 years and 2 months, having reigned twelve years. His life is a striking illustration of the truthfulness of the saying of the wise man: "He who ruleth his spirit [is better] than he that taketh a city."

Thus the great horn was broken, when the he goat was strong, an event which no man could have foreseen or foretold. In another place the prophet says of the same event: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion with which he ruled; for his kingdom shall be plucked up, even for others besides those." Dan. 11:3, 4.

At the death of Alexander his generals divided the kingdom between themselves, thus dissolving it in many parts. But in the course of fifteen years, four of them became rulers of the whole kingdom. Cassander ruled over Macedonia, Lysimachus over Thrace and Asia Minor, Seleucus over Syria, and Ptolemaeus over Egypt. None of the posterity of Alexander obtained the kingdom. Cassander married the daughter of Alexander, but caused his mother, Olympias, his widow, Roxanne, and his youngest son, Alexander, to be murdered. Thus Alexander shone like a bright shooting star in the firmament a short time, but after a few years all his splendor was extinguished in thick darkness, and the kingdom was given to others besides his posterity.

Among the four kingdoms Syria and Egypt became the most powerful, and these are the two kingdoms of which the prophet speaks in chapter 11, under the name of the king of the North, and the king of the South. Verses 7, 8.

After this a new power makes its appearance; to wit, the fourth universal monarchy, Rome, which is here represented by the symbol of a little horn that waxed exceeding great: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Chap. 8:9-11.

The Catholics, who do not like to have this text applied to the papal power, have applied it to Antiochus Epiphanes, one of the kings of Syria, who warred with the Jews and treated them with great cruelty. But this king does not answer to the prophecy at all. He was the eighth of the twenty-six kings, who ruled in Syria, and he did not wax "exceeding great" in comparison with the kings of Persia and Greece. Neither did he extend his conquests toward the south; and toward the east, and toward the pleasant land (Palestine); for he did not extend his kingdom at all. Syria was, moreover, during all the time of his reign, smaller than during the reign of most of his predecessors, and he left the kingdom just as he found it, liable to pay taxes to the Romans. 2 Mac. 8:10.

Antiochus did not extend his kingdom toward the south, although he invaded Egypt several times; but he was never able to subdue this country. Once when he had laid siege to Alexandria, the Roman government sent three ambassadors to him. One of these, Popilius, a former friend of Antiochus, said, that before he could acknowledge Antiochus as his friend, he must know whether or not he was a friend of the Roman government. He then gave him a letter containing the will of the senate, and demanded an answer immediately. Antiochus read the letter, and said that he would consider the matter with his friends, and give an answer soon. But Popilius wrote a circle in the sand around the king, with his cane, and demanded an answer before the king should move outside of the circle. This haughty conduct astonished the king, but before long he answered that he would obey the senate. Then Popilius reached out his hand to the king as a friend and ally, but Antiochus returned home with his army. An ambassador from Rome was mightier than the king with his whole army. Rome became mighty toward the east. They conquered Syria and made it a province of Rome. But Antiochus did not extend his kingdom toward the east.

Antiochus did truly attack and torment the Jews, but he was at last compelled with dishonor and without having accomplished his object to flee from that country. Soon after this he was taken sick and died a horrible death. After his death the Jews again obtained their freedom, and under the Maccabees they attained greater distinction than before. But the Romans made Judea a province of Rome, and afterward they destroyed the city and temple of the Jews, and dispersed them so thoroughly that they have never since become a nation.

Everything which the prophet has spoken concerning the little horn, applies exactly to Rome,—not to heathen Rome alone, neither to papal Rome exclusively, but to Rome as a whole, both heathen and papal. The difference between the little horn of Daniel 7 and the little horn of Daniel 8 is this: the first-named is only a horn that came up among the ten horns, or kingdoms, which arose by the division of Western Rome, and is a symbol of papal Rome only, but the last-named answers to the legs of the image in Daniel 2, and to the fourth terrible beast in Daniel 7. Just as the breast and arms of silver, the bear, and the ram are symbols of Persia, and the loins of brass, the leopard, and the he goat are symbols of the Grecian universal monarchy, so likewise the legs of iron, the fourth terrible beast with iron teeth and claws of brass, and the little horn of Daniel 8 are symbols of the fourth grand universal monarchy.

Persia "became great" (verse 4), Greece became "very great" (verse 8), but the little horn, or Rome, became "exceeding great." Verse 9. It became more powerful than either Persia or Greece had been. Rome extended its conquests toward the south. It ruled over the northern part of Africa. It did not extend itself toward the west, neither did the prophet say that it would, because the sea was west of Rome. But toward the east Rome took Macedonia and Syria, and afterward the pleasant land (Palestine), just as the prophet had said. Chap. 8:9.

Rome persecuted "the host of heaven," the people of God, and threw down some of the stars to the ground. It killed several of the leaders of the church. Verse 10. Rome also magnified itself against the Prince of the host, or the Prince of God's people, Christ, when he was condemned to death by Pontius Pilate, the Roman governor. Verse 25. But this antichristian power shall finally be destroyed at the glorious revelation of Jesus Christ. 2 Thess. 2:8.

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.

HOW SWEET IS THE REWARD!

'T is but a little thing to do,
To lend a helping hand
To one who stumbles on the road
And has not power to stand;
And if a simple touch of ours
Can health and hope afford
And joy impart
To one sad heart,
How sweet is our reward!

'T is but a little thing to speak
A tender word of cheer,
To soothe and calm the troubled soul
Oppressed with doubt and fear;
It is not much to turn aside
Sweet solace to afford
At Pity's call;
The gift is small,
Yet great is the reward.

The seed we scatter far and wide,
Along the mellow field,
Will find a lodgment in the soil,
And rich abundance yield;
And everywhere the loving heart
May cast its precious gold,
Yet feel no lack,
For it all comes back,
Increased a hundred-fold.

How rich the recompense we win
For favors slight and small!
How little cause we have to fear
That we shall lose our all!
And yet how many, miser-like,
Their precious treasures hoard
From day to day,—
Give naught away,—
And miss the sweet reward.

—Josephine Pollard.

THE COMET OF THE HOUSEHOLD.

HE is the "comet of the household planetary system," was once asserted in a response to the toast "The Boy." And how striking the analogy! The sun, moon, and stars of the household all recognize him as the comet, and his brilliancy is acknowledged and admired by all.

The career of the comet, so far as natural vision extends, is brief; and unless its orbit be that of an ellipse, it disappears never to return. With intense interest we view the strange visitant of stellar space, and are reminded how little we know of the great celestial universe. We can only conjecture as to the space through which it travels, its varied brilliancy, and its unknown mission. We gaze upon it and with awe inquire, Whence? and as it disappears we ask with wonder, Whither? How often superstitious ideas are entertained and grave conjectures expressed as to its probable mission of disaster! But the unseen Hand that holds in place the millions of revolving suns and systems, guides the heavenly wanderer in its mysterious path, which it is beyond the power of frail humanity to vary in the slightest degree.

The career of the household comet is brief at best, and the problem of his life, in all its strange and varied phenomena, hard to solve. Unlike our conjectures of the celestial luminary, it is possible for the household comet to increase in brilliancy, even to be recognized as a sun in the great universe of humanity. Therefore he is looked upon with an intense degree of interest, and his future, because of his eccentricity, seems often as uncertain and foreboding as that of the real comet. Every day he travels farther and farther toward the aphelion of youthful ambitions, and if it is his to complete the ellipse of three score years and ten, and again return to childhood's dreamy years, it is with the assurance that for him there remains no second journey. Never can he pursue the path but once, be it hyperbolic, parabolic, or elliptic.

The path of the household comet is largely determined by the influence of the home. How deplorably often does the centrifugal force of the household exceed the centripetal to the extent that he is sent off on an unknown tangent, and ere long disappears from view and is lost in space,—a space which knows only of existence without a purpose, life without a goal.

Ah, how much of the darkness of the world is due to lights prematurely extinguished! How many lives go out in oblivion that might have been the joy and light of the home, and fulfilled a mission of usefulness in the world! How many bear the burden of a saddened heart, and walk amid life-long shadows of remorse and gloom because of opportunities slighted, of duties long since neglected,—because the boy, around whom affection still fondly clings, and in whom were once centered so many cherished hopes, has wandered on an unknown path, with no memories of kindly advice and loving ministries bestowed, to serve as a force to draw him back. But—

"Never will come back the hour
Of splendor in the grass, of glory in the flower."

Slight not the golden opportunity of giving to the boy's life that direction which it will be safe for him to follow when he becomes a man. Exert an influence that will always retain him as a member of the family circle,—if not under the parental roof, then surrounded by such a halo of home memories that when amid the hurry and bustle of the world, and beset on every hand with allurements that the world calls by the misnomer of pleasures, he may feel instinctively to say,—

"Hence far from me, ye senseless joys
That fade before ye reach the heart—
The crowded dome's distracted noise,
Where all is pomp and useless art.
Give me my home, to quiet dear,
Where hours untold and peaceful move;
So, fate, ordain I sometime there
May hear the voice of those I love."

A STAR.

HOLD IN CHECK.

WHAT a little thing the tongue is, and yet how powerful! A few words spoken by a general have given a new heart, a new purpose, to his soldiers, and they have won the battle that was almost lost. The word of a king, a judge, has deprived a man of life. The little word "yes" or "no," has decided a boy's career. Not to know when and how to use these words makes a girl or boy miserable for life. The tongue is a wonderful power. The Bible says a great deal about the tongue, among which is: "If any man offend not in word, the same is a perfect man." You see by this that to be able to control the tongue proves a man to be a masterful man, one who controls himself. He who controls himself is a greater man than the one who conquers a city. When can one begin to be this kind of a man?—When a little boy. The boy who keeps back the angry word, the impatient word; the boy who never yields to the temptation of telling a lie, who speaks kindly, gently, is the boy who grows into a strong, self-reliant, kindly man. You know the brain is master of the tongue. If the thought is kind, truthful, calm, the tongue will obey it.

Profanity is a sin of the tongue, and is low, vulgar, and wicked. To use profane words is not only to sin against man,—for you offend the ears of another,—but to sin against God; it dishonors him. General Washington said that profanity was so contemptible that no gentleman was ever guilty of using a profane word.

"Thou shalt not bear false witness." This is another sin of the tongue. To tell what you know is false, or have no knowledge of as truth, to let a story be told in your presence and not contradict it if you know it to be untrue, or not say it is doubtful if you have reason to believe it is doubtful, is to break this law. A good defense against breaking this law is to practice the Golden Rule. Then there is another law that is worth remembering: "Thou shalt not go up or down as a tale-bearer among the people." You will find this in Lev. 19: 16. Here are eight definitions of a lie, given by Dr. Dwight:—

1. A statement which is known to be false.
2. A declaration which we believe to be false, but which may in the end be true.
3. In asserting what is not true when the assertion springs from a sinful neglect of examining.
4. In professing to declare the whole truth and yet concealing a part of it, with intention to deceive.
5. In so coloring facts as to make a wrong impression intentionally.
6. Flattery.
7. In alleging, to support a cause, some doctrine which we believe to be unsound, or alleging those which have some weight as having more weight than we believe they have.
8. Promise-breaking.

Now, there is one more — exaggeration. Dr. Pritchard gives the following rules to help over-

come the sins of the tongue. He calls them *rules for avoiding sins of the tongue*:—

1. Reflect on the number and enormity of these sins. More than half the sins of the world are of this class.
2. Avoid the company of those who talk unkindly of other people.
3. Cultivate the habit of speaking of things, not of persons.
4. Read James 3 once a week.
5. Charge yourself at night to recall the uncharitable things you have said during the day.
6. Appreciate the difficulty of avoiding this sin, and ask God to help you.

—Christian Union.

MAKING CHILDREN HAPPY.

THERE is no better test in the world to apply to a household than that of whether the children in it are truly happy—happy in their association with their parents, and happy with any chance company under the roof. The household in which this is not the case is a melancholy, a fairly tragic failure. Perhaps the highest achievement of civilization, refinement, education, and religion is a home in which an at once loving and reverential relation subsists between children and their fathers and mothers, children and the familiar and welcome guests of the house.—*Boston Herald*.

RULE FOR FRETTERS.

A LITTLE girl had been visiting me who was a fretter. She fretted when it rained and fretted when it shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to her friends. We, to be sure, have our troubles; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have. Here it is: "Never fret about what you can't help, because it won't do any good. Never fret about what you can help, because if you can help it, do so." Say this when you get up in the morning, say it at noon, say it at night, and not only say, but do; and that will be, do not fret at all—a fine doing.

The only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly to bear our lot, and be satisfied with what God has given us.—*Sel.*

ADVICE TO A BOY.

GET away from the crowd a little while every day, my boy. Stand one side and let the world run by while you get acquainted with yourself; and see what kind of a fellow you are. Ask yourself hard questions about yourself. Find out all you can about yourself. Ascertain from original sources if you are really the man people say you are; find out if you are always honest; if you always tell the square perfect truth in business deals; if your life is as good and upright at 11 o'clock at night as it is at noon; if you are as sound a temperance man on a fishing expedition as you are at a picnic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you really are the sort of a young man your father hopes you are, your mother says you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out from one of these private interviews, you will be a stronger, better, purer man. Do n't forget this, Telemachus, and it will do you good.—*Burdette*.

Do you wish a new recipe,—simple, delightful,—
Breakfast, dinner, or supper appropriate for,
Whose components can always be found in the pantry,
Requiring no visits to cellar or store?

A blessing 't will prove when you're late with your breakfast;
When the children are fractious or fretful, or Will
Brings home a choice friend from the city, to dinner,
And the partridge won't brown, and the kidneys won't
grill.

Take a gill of forbearance, four ounces of patience,
A pinch of submission, a handful of grace;
Mix well with the milk of the best human kindness;
Serve at once, with a radiant smile on your face.

Pray try this new recipe, much-burdened housewives,
It's sure to turn out a most perfect success.
Its name? why, *Good Temper*,—O rich boon from Heaven,
Our souls and our spirits to comfort and bless!

—Helen Chase.

Special Attention.

ROME'S AUTHORITY IN POLITICS.

SUPPLEMENTARY to the article printed last week, relative to the authority exercised by Rome over her subjects, as shown by Archbishop Corrigan's letter to the *Catholic Herald*, we give the following still more pointed testimony on the subject, in the shape of a circular from Bishop McIntyre, of Charlottetown, Prince Edward's Island, to the priests of his diocese. If any further proof is needed that Rome does consider her authority to cover both political and religious matters, notwithstanding some appearances in America to the contrary, it is furnished in this document:—

"We call your attention to a certain newspaper styled the *Catholic Herald*, published in New York, which has a large circulation among the Catholics of this province. We earnestly exhort you to discountenance the doctrine and aims of this production, and to stop the diffusion thereof among your faithful parishioners. Our reasons are cogent and pressing. Catholics who are loyal to their Church should cheerfully submit to her authority when legitimately exercised. In a late issue of the above-mentioned paper is contained the following declaration: 'We protest most emphatically against any attempt to extend any ecclesiastical authority into the sphere of politics, and while cheerfully yielding full obedience to the authorities of the Church in matters of religion, we emphatically deny the right of the pope, or Propaganda, or archbishop, to prescribe for American Catholics, lay or cleric.' Is this a Catholic utterance? Are we to believe that the Church cannot exercise her influence in politics when the highest interests of morality are involved? We should then circumscribe her power and deny her mission." Further on it says: "Advise your people to abandon this publication, the pernicious influence of which cannot but be injurious to them. I remain, Rev. Dear Sir, faithfully yours in Christ,—

"PETER MCINTYRE, Bishop of Charlottetown."

The *N. Y. Observer*, in which this circular was reprinted, adds the authority of its own opinion, as follows:—

"As a result, the journal thus denounced is beginning to lose some of its supporters. This is the natural outcome of any attempt at independence of papal authority. Priests, papers, and people are all tethered, a fact that is not discovered so long as matters run along smoothly. It comes to light only when there is an attempt at personal liberty. But to each and all alike Rome says, when the necessity comes for saying it, 'Thus far and no farther.' The Romish bishops and archbishops in the United States may be too wily and politic to follow Bishop McIntyre's method, and thus openly announce their control of the political as well as the moral and spiritual consciences of their people. But the fact remains that Rome claims its followers, soul and body, person and property, from cradle to coffin. The more she announces her claims, the more hope will we have that some of her intelligent devotees will shake off their debasing allegiance."

HOW LONG?

The following article, entitled "Christian Unity," is clipped from the *American*, a paper published in New York City. The article speaks for itself:—

"In the *New York Independent*, Bishop A. Cleveland Coxe has a striking article on some possibilities of Christian unity. While he is careful not to give up the distinctive positions of the High Church Episcopalian, he is generous in his treatment of the other Protestant denominations. The Methodists, in his opinion, are next of kin to the Episcopal Church. 'I have always felt,' he says, 'that God, who for wise purposes permitted the separation, will, in his own time and way, heal the division of Judah and Ephraim.' And then he reminds his own church that unity does not mean absorption. The Moravians, also, are near the Episcopal Church; and even the Congregationalists might, in the opinion of the good bishop, be 'reconstructed.' As for the Baptists, he reminds them that immersion is the preferred form of baptism in

the Episcopal Prayer-book. Finally, the optimism of the bishop carries him so far that he discusses the possibility of a union of the Episcopal Church with Presbyterians and Roman Catholics."

In a parallel column of the same paper is an article commenting on the display of flowers at Henry Ward Beecher's funeral. One expression in the article seems worthy of notice as indicating the harmony existing between modern theology and Spiritualism:—

"If the religion Beecher taught, and which millions believe, is anything more than a myth, the death of a good man is an entrance into a new and happier life of which beautiful flowers and bright sunshine are much more fitting emblems than the somber trappings ordinarily displayed at funerals.

In view of these teachings, how long will it be before "Protestantism will reach across the gulf and clasp hands with Romanism"? "how long before she will reach across the abyss to unite with Spiritualism, and the union of church and state be effected"? How long? EUGENE LELAND.

BISMARCK'S CANOSSA.

WITH the passage of the Ecclesiastical Bill, now assured, by the Prussian Diet, the war between Prussia and Rome, which has been on the wane several years, practically comes to an end. It has been one of the fiercest struggles of modern times, and during the pontificate of Pius IX. it seemed as though the result must be ruin of the Church in Germany. By the vigorous enforcement of the Falk Laws, dioceses and parishes were vacated, and the faithful were without oversight or spiritual ministrations. The pope was as inexorable as the "Man of Iron" himself, and launched his anathemas against the German government as freely as he did against the Italian despoiler of the papal states. Bismarck declared he would not go "to Canossa;" he would not yield as did that proud emperor of Germany who crossed the Alps in midwinter to humble himself in submission to Pope Gregory VII. He was determined, so the Protestant world understood, to break the power of the vatican over the subjects of the state, and make the Church of Rome in Germany a German national church, owing its allegiance first to Germany, and secondly to the Holy Father. "In the kingdom of this world," he maintained, in defending in 1883 his proposal to modify the Falk Laws, "the state is entitled to power and precedence." The conflict, he insisted, was between royalty and the priesthood, and, though a Protestant state could not expect to establish a perfect understanding with the vatican,—which was a problem like that of squaring the circle,—it was possible to arrive at a *modus vivendi*. He did not, he declared, ever prosecute war for the sake of war, but for the sake of peace.

A *modus vivendi* has certainly been established. The "pope and king are agreed on the subject," as the chancellor remarked in the Prussian Diet, a few weeks ago, and when "the pope and king are agreed, we need not be afraid of Dr. Windthorst and his Centrists." How this *modus vivendi* was brought about a few words will suffice to explain. The state has simply repealed the belligerent legislation of 1874, not all at once, but by degrees. First came a relaxation in the enforcement of the laws, which was emphasized by the appointment of Herr Von Puttkamer to succeed Dr. Falk as Minister of Public Worship in 1879; then came modifications by the Diet, year by year, until now, with the passage of the pending bill, which has already been through the Upper Chamber, hardly a single feature of the rigorous system of 1874 remains. The May Laws have simply been swept away by Bismarck, who now appears as the champion of the Church. Has he gone to Canossa?

In seeking for an answer to this question, we must remember that Pope Leo XIII. is a very different pope from Pope Pius IX. It was under the régime of the latter that modern ideas and modern civilization were denounced, and the ecclesiasticism of the Church of Rome thrown obstructively across the track of all progress. Out of the rusty mediævalism of Pius IX. and his Ultramontane supporters came the dogma of papal infallibility; and simultaneously with the acceptance of the dogma of infallibility came the outbreak

of hostilities between France, the eldest son of the Church, and Germany. The result of this war made the unification of Italy possible, and sealed the fate of the temporal power of the pope. But the pope, whose motto was *Non possumus*, would not accept the lessons of these events. As represented by him, vaticanism was a menace to the liberty of civil government, and Bismarck did not hesitate to grapple with it. The Center party was then the party of the pope and of Ultramontanism, and the chancellor united Conservative and Liberal in common cause against it. Recently he had need of the Center party, which is still Ultramontane, but not fully papal, to play against Conservative and Liberal, and he hastened to remove, as he explained in his March address in the Prussian Diet, all pretext for Centrists to continue in petulant opposition. By this promise to repeal the Falk Laws he won the friendship of the pope, and did not scruple to use the influence of his holiness to induce Herr Windthorst and his Centrists to vote for the Septenate. This was clearly sharp practice. The pope, at the suggestion of the wily statesman, laid his commands on Windthorst and party not only to vote for the Septenate, but to accept, without amendment, the Ecclesiastical Bill. This they did, not with the best grace, but submissively; and nobody enjoyed their chagrin more than Bismarck himself, who reminded them that he and the pope were in accord, and it mattered little what they thought or did. The pope and Bismarck in accord! The pope participating in German politics at the request of Bismarck! What stranger things than these has this century witnessed?

The policy of repeal is in the line of wise and generous statesmanship, though political exigency and not high principle has evidently dictated it. Bismarck has gone to Canossa, but not on a penitential journey; and Leo XIII. is not Gregory VII.—*The Independent*.

LIQUOR IN AFRICA.

WHITE men have caused great and most widespread havoc among the Indians of this country by introducing whiskey, or, as they call it, "fire water." England is guilty of forcing opium upon China, and now all civilized countries seem to unite in adding to the degradation of Africa. Rev. J. R. Wood in a recent address to the British Baptist Total Abstinence Association, referring to the magnitude and destructive influence of the liquor traffic in Africa, said:—

"The exports to Africa from Great Britain, Germany, Portugal, and the United States in about a year amounted to nearly 9,000,000 gallons! And these gallons are multiplied many times before they are dealt out to the natives. One of the National African Company's steamers recently carried 25,000 cases of gin and rum for the supply of two factories only. Mr. Bently says 'he has heard of 50,000 or 60,000 cases of gin as the annual sale of certain factories of the Dutch House.' To save carriage expense 'pure alcohol' is sometimes used as an article of trade. The Hottentots of the South have been extirpated, and 'brandy' is the agent with which they were destroyed. The future of the Caffres depends on drink being kept from them. The Basutos have perished in large numbers through spirit-drinking; those who did not die were wrecks of their former selves; delirium tremens was most common among their chiefs. It looks as if the whole tribe would be crushed, without visible hope of rescue. In Loango spirits are the chief article of barter, and Mr. Bently was told it would be in vain to talk to chiefs about hiring laborers after eleven o'clock in the morning, for the principal men would be drunk at that hour! The effect on trade is highly injurious; in some districts it assumes the character and proportions of a calamity. People 'soaked' with gin and rum and brandy are worth nothing for business, either at home or abroad. Distilleries thrive, but where they thrive nothing else can; industries of all sorts flag, and, in the end, fail. These African people pray to be delivered from this desolating scourge. 'Stop the canteens;' 'the white man must stop from giving us brandy if he wishes to save us,' a powerful chief appeals to Bishop Crowther; 'beg the great priests (committee of church missionary society) that they should beg the English Queen to prevent bringing spirits into this land.'"—*Christian at Work*.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 10, 1887.

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

THAT COMMA.

A BROTHER writes us from Ohio that our position on Luke 23:43 ("To-day shalt thou be with me in paradise"), is questioned by a Presbyterian minister of his place, on the ground that the construction of the Greek will not admit of so punctuating the sentence in the English as to make the adverb "to-day" qualify the preceding verb "say," instead of the following verb "shalt be." The reader will recognize the text as the famous saying of Christ to the thief on the cross, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

The believer in natural immortality claims this text as positive proof of his position; for Christ told the thief, he says, that he should be with him that very day in paradise. We reply that Christ gave the thief no such promise; if he did, he never fulfilled it, as can be most positively shown; but we explain his words by claiming that the comma now standing after the word "thee," might and should be removed to stand after the word "to-day," making this latter word qualify the preceding verb "say," and not the following verb "shalt be." Then the passage would read, "Verily I say unto thee to-day, Thou shalt [when I come in my kingdom in the future] be with me in paradise."

If this construction is admissible, it saves a contradiction between this and other scriptures, as will in due time appear; but it spoils the text for those who wish to use it to prove the conscious state of the dead. Hence our ministerial friend condemns this interpretation of the passage, claiming that the construction of the Greek absolutely forbids it, and that it can be correctly read in no other way than as given in the common version, making Christ say to the thief, that he should actually that very day be with him in paradise.

That the reader may have the issue clearly before him, we will let our friend state his criticism in his own words:—

"Luke 23:43: *Amēn lego soi sēmeron met' emou esē en to paradeiso.*
Verily I say to thee to-day with me thou shalt be in paradise.

"If it meant, 'Verily I say unto thee to-day,' etc., the Greek words would be arranged as follows: *Amēn sēmeron lego soi.*
Verily to-day I say to thee.

"The placing of a comma after *sēmeron* (to-day) in Luke, would not change the proper translation. Change of punctuation changes the meaning in English, it is true, but in Greek the meaning of a word is changed only by change in form, or change in the order of words. Punctuation makes no difference in Greek. In ancient times no comma was used. To say, 'Verily I say unto thee to-day,' etc., makes tolerable sense in English; but to say 'The White House, for the presidential mansion, would be as sensible in English, as to say in Greek, "*Amēn lego soi sēmeron, met' emou, etc.*

"It is clear to a demonstration, allowing no trace of doubt, that *sēmeron* (to-day) refers to *esē to paradeiso* (to be in paradise).

"Punctuation is not inspired? No; neither is an English translation, or English collocation (order) of words.

"Zechariah 9:12 is a very different matter. The Hebrew original in Zechariah presents no difficulties to the King James rendering; while the Greek original in Luke 23:43 does present the above-stated difficulties in translating 'Verily I say unto thee to-day, thou shalt be with me,' etc.

"Jersey O. Rev. H. W. Cross"

Whatever force there is in this criticism lies in the claim that is made in regard to the order of the words. The Greek, we all know, was originally written not only without any marks of punctuation, but without even any spaces between the words; it was one solid line of letters, the reader dividing them into words as he read them. Punctuation also is a comparatively modern improvement, the comma, in its present form, having been introduced by Manutius of Venice, about the close of the 15th or beginning

of the 16th century. But so far as our English translation and construction are concerned, the method of punctuation which we propose, it is acknowledged would be legitimate and make good sense. The question, then, is simply this: Does the construction of the sentence in the Greek justify our English translation, and render the punctuation which may be applied to this English translation admissible? We unhesitatingly affirm that it does.

Mr. C., in his criticism implies, though he does not directly assert, that the law of Greek construction demands that every adverb qualifying a verb shall precede the verb which it qualifies and never follow it; for he says if it means, "Verily I say unto thee to-day," the adverb, *sēmeron* (to-day), should precede the verb, *lego* (I say), as "*Amēn sēmeron lego soi,*" instead of following it, as "*Amēn lego soi sēmeron.*"

Now does he mean to lay it down as a law of the Greek language that adverbs must invariably precede the verbs which they qualify? If he does not, his criticism amounts to nothing; for if adverbs sometimes follow the verbs which they qualify, Luke 23:43 may be one of the instances of this kind, and his objection to our construction be therefore wholly unfounded. But if he does mean to assert that adverbs must always precede their verbs, the assertion can be easily tested by the testimony of Greek grammarians, and by other sentences parallel in construction. This latter proposition is all that we need to examine.

1. It is worthy of remark, first, that no objection has ever before been raised against our views of Luke 23:43, on the ground here presented. For instance, Dean Alford speaks of the claim of some that the comma should be placed after "to-day;" and although he objects to it so strongly as to say that it destroys all "common sense" and is "silly," his objection rests wholly on the ground of the *sentiment* of the passage when so construed, and not at all on the *construction of the Greek*. So likewise Olshausen objects to so punctuating the passage, resting his objection also on the *sentiment*, and not in any degree on the construction of the Greek. Now, if the punctuation in question is forbidden by the inexorable law of language in the construction of the Greek, would not these accomplished critics have brought that fact forward at once as an end of all controversy?—Most assuredly. And the fact that they have not done any such thing is the very best of evidence that such a criticism is not legitimate.

2. In no Greek grammar at hand, as Sophocles, Crosby's, Hadley's and Goodwin's, is any such rule laid down for the position of the adverb in the construction of the Greek sentence.

3. Let us now inquire for examples of similar construction. These will all be drawn from the New Testament, as it is New Testament Greek that is under question. In Acts 20:26 we find a passage which is exactly parallel to that of Luke 23:43. The common version reads, "Wherefore I take you to record this day, that I am pure from the blood of all men." An interlinear translation would read,—

Dio marturomai hūmīn
Wherefore I testify to you
en tē-sēmeron-hēmera, hōti katharos ego
this day that pure I
apo tou haimatos pantōn.
[am] from the blood of all.

The reader will mark particularly that the strong adverbial phrase *en tē sēmeron hēmera* (this day), qualifies the verb *marturomai* (I testify) and does not precede, but follows it. This at once breaks down our friend's criticism; for according to his rule the Greek should be arranged as follows:—

Dio en tē-sēmeron-hēmera marturomai hūmīn
Wherefore this day [or to-day] I testify to you, etc.
Just so in Luke 23:43, the word *sēmeron* (to-day) qualifies the word *lego* (I say) and follows it.

In Acts 26:2, we find Paul saying, "I shall answer for myself this day before thee," etc., and the Greek of this passage stands thus: *mellōn apologeisthai*
I shall answer for myself
[or, I am about to make defense] *epi sou sēmeron.*
before thee to-day.

Here the adverb *sēmeron* (to-day) qualifies the verb *apologeisthai*, and follows it, being exactly parallel to Luke 23:43. We request our readers who are familiar with the Greek Testament to notice how the word *sēmeron* is used in the following texts: Matt. 6:11; Luke 5:26; 13:32; 24:21; in all of which the adverb *sēmeron* (to-day) follows the verb which it qualifies. But Mr. C.'s rule would compel us in all these instances to put the adverb before the verb.

His criticism on Luke 23:43 is therefore contrary to other examples in the Greek Testament.

So we may take any other adverb, for instance the adverb "shortly;" and we shall find that in numerous instances it follows its verb instead of preceding it. In proof of this the reader may look at such texts as Matt. 5:25; 28:8; Luke 14:21; John 11:29; 1 Cor. 4:19; 2 Tim. 4:9; etc. It is not, of course, to be denied that the adverb often precedes the verb, as in Phil. 2:19. But the instances here given (and the list might be indefinitely extended) show that there is no inflexible rule on the subject. In Luke 23:43, therefore, the adverb *sēmeron* may qualify the verb "say," and the comma may be correctly placed after "to-day."

But why, it may be asked, be so strenuous to remove the comma, and place it after the word "to-day"? We answer, To save our Lord from a double charge of falsifying his word. As now punctuated the passage makes Christ assure the thief that he should be with him that very day in paradise. So it is held that the thief died and Christ died, and their disembodied souls went together to paradise.

1. This, of course, could not be true if the thief did not die that day; and that he was not dead at the close of that day we have the clearest proof. When the time came to take the bodies from the cross, because they were not allowed by the Jewish law to remain there upon the Sabbath (John 19:31), the legs of the two thieves were broken because they were not yet dead. (This breaking of the legs was to prevent their escape, according to the practice in such cases.) But Jesus being dead already (and it was a marvel to Pilate that he died so soon, Mark 15:44), they break not his legs. Therefore the thief did not die that day; and if Christ told him he should be in paradise that day, his promise failed.

2. But more positive than this, Jesus told Mary on the third day after his crucifixion that he had not yet been to paradise (John 20:17); hence the thief was not with him there three days before, and his promise is again shown to have proved untrue. Jesus, to be sure, does not use the word "paradise" in the text last referred to; but he says that he had not ascended to his Father, and paradise is where the Father is; hence he had not ascended to paradise. See 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2.

Every Christian should be solicitous to see the Scriptures so interpreted that their testimony will not be involved in fatal contradictions; and this can be done in the passage before us, only by placing the comma in the right place, after "to-day." Then we have Christ simply telling the thief on that day that he would, according to his request, be with him in paradise in the future when he should come in his kingdom. For remarks on the beauty and force of the word "to-day" spoken under such circumstances, see "Man's Nature and Destiny," pp. 195-206.

OUR CAMP-MEETINGS ABOUT COMMENCING.

This is probably the last REVIEW which can reach our people in Kansas and Oregon before their camp-meetings will be in progress. Indeed, their workers' meetings will be going forward before this reaches them. Other important meetings of this kind will soon be held in the Pennsylvania, Iowa, Wisconsin, and Dakota Conferences.

Time flies rapidly. It seems to us to sweep along faster and faster every year, almost with the swiftness of a driving hurricane. How quickly do the years go by, and how rapidly do we near the approaching Judgment, the time of trouble, the storm of wrath, the appearing of Christ, and the never-ending, awe-inspiring cycles of eternity! We query whether our people generally sense these things, or whether they are in a condition of stupor, carelessness, or indifference, so that they have but little perception of the coming crisis? But whether we do or do not, they are approaching and will soon be upon us. The evidence could hardly be clearer than it is. The prophetic periods have expired. The signs in the sun, moon, and stars have appeared, and the generation which witnessed the last one of them has mostly passed away. Fearful storms on land and sea, tidal waves of vast size and destructive force, cyclones, earthquakes, even in our own land, volcanoes bursting forth in mid ocean or pouring forth showers of mud or stones, melted lava, or vast quantities of ashes witness to the disordered condition of even the earth itself.

The nations are everywhere preparing with all their

might for the terrible conflict of the great day. The sluggish peoples of the far East, who for ages hardly knew of the Western kingdoms, are participating in their feverish condition, and are being trained by accomplished Western tacticians and armed with the most improved implements of modern warfare. The way of the "kings of the East" is being prepared for the great struggle. The great study of the wise statesmen of Europe is, how to keep the fearful ordeal from being precipitated; and were it not that the angels of God are "holding the winds" of strife, they would not succeed.

Society is honey-combed with secret orders filled with unrest and dissatisfaction. Some of these are longing for a time of anarchy, when they may imbrue their hands in the blood of the rich, and divide among themselves their hoarded wealth. The rich are becoming richer, the poor poorer, and multitudes are studying the problems of finance, and trying to discover how a few can do no work and yet roll in wealth, while millions are toiling to their utmost, and almost starving for the necessaries of life. In our own country we see less of this than elsewhere. But there is great discontent even here, and the calmest are filled with anxious forebodings of the future, when the horrors of the French Revolution may be once more poured upon the whole world instead of merely one country.

The formal popular churches are filled with dreams of a millennium of earthly prosperity, crying "peace and safety," just before the "sudden destruction" of the day of God bursts upon them. Like the Jewish Church just before its destruction, after being tested by the truths of the first advent of Christ, the churches of to-day are expecting a glorious era when the church shall stand at the head of earthly governments, and its ministers be the great men of the earth, honored and applauded. These dreams of earthly prosperity permeate all the popular reforms of the present day; and though many of these have great and good principles in them which we can all highly appreciate, yet the ingredient of earthly hopes and worldly prosperity in a world where Satan is the leading ruler, and where Christ is absent personally from his people, spoils them all, and shows too clearly that the world and not Christ is the ruling motive.

Spiritualism is becoming more and more popular, and its poisonous seductive influence more and more pervading. Many of its doctrines and principles are working their way silently into popular credence. It is not looked upon as specially dangerous, except by a few radicals who discern its satanic anti-Scriptural character. It is rapidly taking its position where it will be easy to deceive the masses when Satan shall be permitted to manifest himself as "an angel of light." Then, indeed, he will deceive *all but* the very elect.

The Sunday movement is rising in popular favor as never before. Even the politicians are astonished at it, and can hardly account for it. All they want to know is which is the popular side, that they may float on the rising tide. The present generation has never witnessed such an interest in this question before. Persecution is coming, brethren. Who can doubt it? It *has come*, and scores of our people have tasted it already, in some portions of the country. Legislature after legislature the present season, has been considering the question. A bigoted partisan ministry are clamoring at our legislative halls, in our caucuses and committee rooms, for more political consideration for Sunday. The rights of minorities are disregarded. Sunday laws must be enforced by fines and imprisonment. We shall be swept into the vortex in spite of ourselves, and classed with atheists, infidels, and enemies of peace and order, and with the very dregs of society. We cannot help ourselves. The only thing we can do is to arouse and work for dear life while we have a chance to work in peace. We are yet favored, and can gain access to the public ear.

And now, my brethren and sisters, are you going to attend the camp-meeting, where we can have an opportunity to talk to you of these things? or are you going to stay at home, and let the things of the world take up your attention, and make no effort to arouse yourselves or others till your hands are tied? We ought to be terribly in earnest, and make such a stir as will make the people believe without a doubt that we mean what we say. The crisis is upon us, and it seems to be approaching like some of those terrible storms which rise rapidly in the West, black and appalling, which convey terror to the stoutest hearts.

It will soon come. Depend upon it, we are no vain alarmists. We look at this matter in coolness and calmness, but with the deepest anxiety. We long so much to arouse our people and see them everywhere alive. Come to our camp-meetings. Come prepared to pay your past pledges, if possible. We shall not ask you to make pledges for the future this season. We ask you to help by paying past pledges, if possible, and to give what ready money you can for the carrying on of the work. Bring with you what ready means you think you can spare, and help us sustain the good work. But come to the meetings without fail. Let us do our best to keep pace with the advancing light of truth. G. I. B.

THE PROGRESS OF THE SUNDAY LEGISLATION IN MASSACHUSETTS.

In a previous article we stated that there seemed to be a very liberal spirit manifested on the part of many of the members of the Massachusetts Legislature, on the Sunday question; and when their attention was called to those who conscientiously observed the seventh day, there was a general feeling that something should be done for them. Doubtless the clergy and many of the religious people in this State have never been more stirred over any question than they have been over this; during the past few weeks or months. This was not expressly because of the clause favoring the Sabbatarians, but because of other amendments, also, in favor of letting boats, opening drug stores, barber shops, etc., etc. There seemed to be a determination on the part of some to enforce laws granting no privileges even to those who conscientiously observe the seventh day. Sunday must be observed as a day of rest, and those who will not accept it as the Sabbath should be liable to prosecution. This was the spirit manifested, and this sentiment has run as high in this State, as in any other in the country, if not higher. One would think the salvation of the country depended upon the enforcement of the first day as a Sabbath.

The question came up in the Senate for a third reading Tuesday, April 26. There had been over ninety petitions sent in from different parts of the State, urging a rigid Sunday law. It was also stated that from three hundred to five hundred ministers had met in Boston the night before, and entered a solemn protest against the bill as it had passed the House. As a result, many of the amendments were lost, including the one favoring those who observe the seventh day. There were some who spoke in behalf of those who conscientiously observe the seventh day, but it was of no avail, thus showing the spirit that is actuating many of the religious people in the old Bay State. In the hearts of many the same spirit lives that existed in the days of our forefathers, who were so troubled with the Quakers, the Baptists, and the Salem witchcraft. It would seem that they would do the same thing again if they had the power.

There appears to be an irresistible influence urging men on to carry forward measures which reason and forethought would condemn. We cannot believe that many who are in favor of rigorous measures understand the real bearing of the question. It shows very clearly that we have neglected our duty to warn these people. We are many years behind in this work, and we are about to reap the results of our neglect. There should be a hundred canvassers in the field where there is one to day, and a hundred ministers and Bible workers where there is one, carrying the truth to the homes of the people, that they may understand why we protest against the enforcement of Sunday laws. Sometimes we are led to believe that nothing but imprisonment and torture will arouse our people. This will greatly reduce their numbers, but a few, like Gideon's army, will be true to God, and to these he will give the victory.

If it be true that we are upon the verge of the most important crisis the world has ever seen, the people should know it. God holds us responsible for giving them the light, and if we do not do this now, the work which might have been performed in comparative peace and prosperity will have to be done in days of darkness, and under the pressure of trial and persecution. Why are not those who have the light putting forth more earnest efforts to get that light before others? We see the end is near. The dark cloud of persecution is rising, not only in this State, but throughout this entire country, which has been the home of the exile, and the asylum of the op-

pressed for over a century. We see multitudes daily transgressing God's law, and we know these souls cannot be saved in transgression. Yet why is it we have more interest in our trades, and our farms, and our houses, tables, and dress, than in the souls of men and women whom we must meet face to face in the day of Judgment?

Many will excuse themselves from labor on the plea of inability to work for others; but did God make us so incapable? Has not this inability been produced by our own inactivity? Has not God given us at least one talent to use, not for selfish gratification and convenience, but for him? It is true that comparatively few have had any realizing sense of their responsibility to God. Even when opportunities for gaining a preparation to labor have presented themselves, as in the special course at the college in Battle Creek, or in Healdsburg, or at the South Lancaster Academy, many have not realized the importance of availing themselves of them. The Lord is doing his work, and all heaven is astir. The Judge of all the earth is soon to arise and vindicate his insulted authority. The seal of God will soon be set upon the men who are true to the interests of God's work, and are realizing the importance of the times in which we live, and upholding his holy law. May God help us to arouse and prepare for the coming storm.

Now, as never before, those who have access to God through Christ have an important work before them. "Now is the time to lay hold upon the arm of our strength. The prayer of David should be the prayer of pastors and laymen: 'It is time for thee, Lord, to work; for they have made void thy law.' Let the servants of the Lord weep between the porch and the altar, crying, 'Spare thy people, O Lord, and give not thine heritage to reproach.'"

Since writing the foregoing we understand the Sunday question has gone back to the House for engrossment, then to be signed by the governor. It has again been postponed for a reconsidering.

S. N. H.

THE CAMP-MEETING AT ALMA, MICH.

At the Charlotte meeting it was fully decided to have the June camp-meeting at Alma. We suppose it is well understood by all that this meeting is *not* the regular annual meeting of the State. This will be held at Grand Rapids, about the latter part of September, as usual. Our meeting at Alma, however, we expect will be a very large and important one. It is confidently anticipated that it will exceed in size most of our State camp-meetings in other States. It will be located in the midst of a large number of our churches, and they will not have to expend much means to enjoy the benefits of this meeting. There will be few, if any, business matters to be attended to during the meeting. We shall thus have an excellent opportunity for spiritual improvement. The great object in appointing it is to improve the spiritual condition of a large number of the members of our churches whom we cannot reach in any other way.

We are forced to admit that the spiritual condition of our membership is not what it should be, and we feel an intense interest to see it improved. With the heavy pressure of care which rests upon those who are prepared to help our churches, it is impossible for them to visit all the little companies of Sabbath-keepers scattered through the Conference. Many of the churches get but little labor. It is no light task to furnish suitable help for a hundred and twenty-five or thirty churches. To help supply this lack we have chosen to hold this camp-meeting. We shall be glad to have our brethren from every part of the Conference attend. But we shall certainly expect that those living within a reasonable distance will make a general rally to enjoy the benefits of the meeting.

How solemn the times seem to us, and how tremendously important the issues soon to be met! We see the storm gathering and coming closer and closer. A terrible stupor like that which enveloped the disciples in the Saviour's agony in the garden seems to hang over the mass of our people. We must arouse and that speedily, as danger thickens around us rapidly. What means this wonderful awakening on the Sunday question? What is it that prompts these repeated vigorous efforts in all directions to tighten the bands of Sunday legislation? Nothing has been seen like it for half a century or since our country was a nation. These efforts seem to spring up spon-

taneously. These are only monitors to prepare us for the coming storm.

Brethren and sisters in Michigan, we believe you will feel like improving such gracious opportunities as this meeting will afford, to be instructed and built up in the blessed faith, and prepared for the scenes before us. We ask our brethren all through the northern and central parts of the State to prepare for this meeting. All are most welcome. But these are under special obligations to come, as it is brought within their reach and is of easy access. Now is the time to make preparations for it,—to form your plans in good time so that you may make no failure. We expect a most gracious outpouring of the Spirit of God upon those in attendance.

G. I. B.

THE HOLLAND PAPER.

We are glad to learn that here in Michigan there is quite a rapid increase in the list of subscribers to this paper. Though it has been only two or three months since the first number was issued, hundreds of actual paying subscriptions have been taken by a few workers. It seems to be an easy matter to get this people to subscribe for the paper when it is properly presented. Some by a comparatively short effort have obtained as many as a hundred names of persons who have cheerfully paid the price, thus demonstrating the feasibility of rapidly increasing the list. Indeed, none of our periodicals in other tongues have seemed to make progress more easily. There is good reason for this, as the appearance of the journal speaks in its own favor, and the nationality for whom it is prepared are intelligent, sober, sensible people, who will prize a paper gotten up with care and filled with excellent reading matter.

But what we wonder at is that the subscription list thus far is almost wholly confined to Michigan. Why is this? There are many of this people in the large Conference of Iowa. Cannot our brethren there get out some workers to go among their settlements, and present this messenger of God's truth to them, and induce them to secure its benefits in their families? Time is rapidly passing, and such work as this ought not to be neglected. There are many of the Dutch people in New York and New Jersey. We appeal to those having charge of the work in those States to attend to this matter. The General Conference by a vote brought this paper into existence, and it should have the attention of our people wherever there are those who speak this language. They are to be found in many localities. Brethren, remember the Holland paper, and work for it.

G. I. B.

THE GENERAL MEETING AT CHARLOTTE, MICH.

This meeting was quite well attended by brethren and sisters from the surrounding churches on Sabbath and Sunday, and throughout its entire length by leading brethren from various parts of the State. The Board of Directors were all present with the exception of one member who was sick, and the district secretary attended in his place. The meeting was not one of great joy or excitement, but one of deliberation and careful thought, and of planning for the prosecution of the work in the State. Some very important moves were made in connection with the Michigan Tract and Missionary Society. These include a new districting of the State, to take place at the State camp-meeting in the fall, when new officers are to be elected. The new districts are to be more evenly and uniformly arranged, and are designed to be permanent, twelve in number, comprising the whole territory of the State. The Board voted unanimously to make special efforts by that time to have every district out of debt, and we believe this will be accomplished. It is expected that a new system of discounts and method of paying the necessary expenses of the society will also go into effect at the same time. Steps were taken to avoid the losses coming to the society from delinquent subscribers to our periodicals.

Steps were also taken to raise a fund to be managed by the Board of Directors, to alleviate suffering, and help worthy persons in distressing circumstances, where adequate provisions have not been made by their own churches. This is not to lessen in any sense the responsibility resting upon churches to care for their own poor, but to provide for such cases as are not thus provided for. This we feel is a very important step, and one which will meet with a hearty response by those benevolently disposed in

this large Conference. The want of it has long been felt.

The secretary presented the encouraging fact that the one thousand copies of *Good Health* which the society voted to take last fall, had been used, and that subscribers had been obtained for the larger portion of them. Also that over one thousand copies of the *American Sentinel* had been taken already, mostly by subscribers. We trust many more of both of these journals will be obtained before the close of the year. Altogether many indications exist which go to show an encouraging increase in the missionary spirit in the State, and we expect a steady growth in this direction.

Considerable time was devoted to the question of the proper distribution of labor, and to the arrangement of tent companies for the summer campaign just before us. We expect there will be some thirteen or fourteen tent companies presenting the message to the people within the bounds of this Conference the coming year. This is a larger number, we think, than has ever before been sent out by this Conference in any one season. We hope to have a vigorous effort made this year in Ontario and Canada, also in the northern peninsula. The field is large, and much needs to be done. We are sending the tent companies into those parts of the State where the truth has not been so extensively presented in the past. We hope to see a vigorous and earnest campaign the present season, and much good accomplished.

Our meeting was characterized throughout by a quiet, earnest spirit. Love and good will and a spirit of union prevailed. May God bless our great Conference with special blessings the coming season.

G. I. B.

HOLDING THE WINDS.

To those who have no definite understanding of the prophecy of Rev. 7, of the holding of the four winds and the sealing of the servants of God, the situation in Europe at the present time must present some puzzling and anomalous features. It is without parallel in the history of the world. Everything is ready for war,—has been ready for several years, with the political adjustment so delicately poised that but a straw seems necessary to upset it. Only yesterday all Europe, so the cable announced, was thrown into consternation by a mere attempt upon the life of the czar, and to-day the great powers are just recovering from the shock of the Schnaebles incident, either of which they well knew threatened a general war. And yet the situation, as a whole, continues peaceful. The political horizon becomes black with angry clouds, and ominous mutterings herald the fury of the approaching storm; but just as the first thunderbolt seems about to fall, and the nations stand with nerves strung to the highest pitch of expectation, the threatening omens suddenly disappear, comparative calm settles down over the troubled elements, and the winds have not blown. At short intervals the program is repeated.

Is all this in the natural order of human events? History furnishes no proof that it is. The situation is in striking contrast with any made familiar to us in its pages; and strangely blind must he be who cannot discern a higher than human hand in the strange postponement of what has been so long inevitable, and will affect, when it does come, so large a portion of the civilized world. As plainly as could ever be manifested to the student of prophecy, the four angels are now holding the four winds which are ready to blow upon the earth, and this phenomenon must continue until the sealing work for which it prepares the way is accomplished. How long that will be, will depend largely on the zeal and earnestness of the people to whom that work is intrusted.

J. A. S.

THE VALUE OF A "CREED."

ONE of the assumptions upon which a large share of religious effort at the present time is based, is that it makes no particular difference just what a person believes, so far as his ultimate salvation is concerned. Of course he must believe in the great central principles of Christianity,—that Christ came to this earth, was crucified for man's transgressions, rose from the dead, and ascended to heaven,—no one means to question that; it is the doctrine, or "creed," which he holds outside of this which is of no particular value. He may unite with any one of the pop-

ular churches, not even excepting the Catholic, and come out all right in the end, since these are only different avenues leading to the same place,—separate roads here, but all terminating in the New Jerusalem. The teaching of such noted religious characters as Sam Jones, who never misses an opportunity to express his horror of "creeds," and that of most other popular evangelists, is directly calculated to foster this idea. It becomes with them a sort of passport to popularity. Webster defines "creed" to be "a summary of religious belief," but like many other theological terms which have gone through the mill of popular prejudice, it has come out bearing a stigma which no authority on definitions in any wise warrants. It is now rather a summary of religious bigotry and narrow-mindedness, and as such is more a hindrance than a help to spiritual progress. We believe this idea is one of the greatest delusions which the author of error has foisted upon this age of Christendom, for the furtherance of his own designs. It is wholly destitute of support in Scripture, and that it has been so generally received is evidence of the little attention now paid to the study of the word of God among the masses. Not only do the Scriptures fail to support this idea, but they strongly teach the opposite in many places, as only a brief examination is needed to show:—

1. First and foremost among the purposes for which all Scripture is given (2 Tim. 3:16), is *for doctrine*. They furnish to man a complete revelation of his nature, duty, and destiny, by diligent study of which he may be "perfect, thoroughly furnished unto all good works." Thus the view that it makes no particular difference what doctrine a man holds makes the Scriptures fail of their prime object. It leads to the conclusion that a large portion of them were only given to gratify his curiosity, or to furnish him matter for idle speculation.

2. A correct doctrine is a safeguard against spiritual deception. The purpose for which the various gifts were placed in the Church (Eph. 4:11-14) was to bring about and maintain "unity of the faith," which would prevent being "tossed to and fro and carried about with every wind of doctrine." To place a light value upon doctrine is to invite the reception of satanic delusion. Of those who are persistently indifferent to the truths which God has revealed, the apostle says (2 Thess. 2:11, 12), "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

3. It is essential to sanctification. Believers are to be sanctified through the truth. John 17:17. If they err in doctrine they have not the truth, and cannot be wholly sanctified through it.

4. It is essential to the keeping of the law. Paul declares that the law (1 Tim. 1:9, 10) is made for the lawless and disobedient, for sinners, etc., and "any other thing that is contrary to sound doctrine." Whoever therefore cherishes anything that is "contrary to sound doctrine," is under the condemnation of the law.

5. It insures, if faithfully practiced, final salvation. "Take heed to thyself," writes Paul to Timothy, "and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:16.

These are but a few of the many passages which teach the importance of a correct doctrine, and its necessity to true spiritual advancement. They are scriptures which our noted traveling "evangelists" and "revivalists" never quote; their extravagant theories and declamations have another foundation than the Scriptures. Their work is the opposite of the true work of the gospel. One seeks to establish men in a sound and complete faith; the other to destroy any definite outline of faith, and open the flood-gates of error and delusion. If there is anything which the Scriptures plainly teach, it is the importance of possessing a clear and definite faith, or summary of religious belief; in short, a "creed" in harmony with the truths God's word has revealed. They teach that it does make a difference what men believe, both with their spiritual life here, and their prospects for a life hereafter; and he who is content to rest satisfied with a belief which embraces nothing definitely except two or three central principles of the gospel, such as the majority of Christendom hold in common, will find out his mistake when too late to find the remedy. Let us take the "creed" which

the inspired word gives us, become thoroughly grounded in its teachings, and hold on to it regardless of the adverse declamation of those who aspire to be teachers of a new gospel. L. A. S.

UNPROFITABLE.

THERE are a certain class of persons in the world—a very numerous class, too, and widely scattered,—who seem to find their chief source of satisfaction in the faults of their fellow-beings. They rarely let an opportunity slip to talk of these faults, at the same time implying their own freedom from such imperfections. They realize that they are superior to most of those around them in many important respects, in manners, appearance, learning, morality, consistency, or many other virtues real and supposed, which enter into their daily practice. They carefully pick up every noticeable flaw in others, examine it critically under the object-glass of human judgment, which is by no means achromatic, and lay it aside with more assurance than ever that what they always supposed is really so.

We are all familiar with this class. It has representatives in every community,—persons who are familiar with all the faults and ignorant of any of the virtues, apparently, of those around them, and are always ready to show their proficiency at “running down” those who are not branches of the family tree. None of us admire these persons, and none of us reckon ourselves among this class, though doubtless this is where not a few of us unintentionally belong. We recognize evil speaking and harping upon the faults of others as one of the worst as well as the most prevalent of evils, and have not the slightest intention of practicing it in any way.

But does this fault, unlike other faults, never disguise itself? Is it never indulged by those who are not conscious of it? We should say it is. Such persons invariably believe they are practicing a virtue, that the knowledge they possess really ought to be imparted to others, and that they are doing a good work. But to some it appears in its true light, as the fault which is alike condemned by good breeding and Christian principle.

The question arises, Are not we, as Seventh-day Adventists, liable to deception on this point? As a people we are widely separated from the rest of Christendom by a faith in which we have all confidence,—a faith which is clear, consistent, harmonious, in every point. The Scriptures show us this, and of necessity point out with equal clearness the inconsistencies and absurdities of popular theology. Does this never lead us to seize upon these inconsistencies, and contrast them with our own superior theology, merely for our own amusement and satisfaction? Are there not some of us who are inclined to pick at every little theological flaw in the sayings and doings of those of different belief, when no possible good can come of it in any way? If this is not the case, our observations have misled us.

Perhaps some have imagined that this kind of work was all legitimate, and tended to the advancement of the truth; or possibly they take this means of brightening up the points of their faith; but it is difficult to see how anything is to be gained by such a course. There are better ways of keeping our faith bright than by continually rubbing it against the false doctrines of others. And is there any more virtue in dwelling upon the theological errors of others than upon their secular faults? Do we grow in spirituality by this means? Are we made better Christians by it? Are our own souls watered by dwelling upon errors of theology, more than upon other forms of error? Are we not as really feeding upon dry husks in the one case as in the other? Do we appear in a more favorable light to those around us, whom we hope to benefit? In short, is not this habit the same, in nature and tendency, whatever the disguise which it may assume? We cannot see but that it is.

Of course there are many instances in which it becomes necessary, for the advancement of the truth, to expose the false teachings of popular theologians who are seeking to oppose the truth. To such we do not refer. But we believe there is a real tendency which is manifest in some at least, to take a course in such things which is condemned by the apostolic injunction in Phil. 4:8.

L. A. S.

—The moment we feel angry in controversy, we have already ceased striving for the truth, and have begun striving for ourselves.

Ministers' Department.

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

PRECEPTS FOR MINISTERS.

(COMPILED FOR THE REVIEW BY J. H. DURLAND.)

GENERAL QUALIFICATIONS.

“To stand in the counsel of God; to catch his mind, and to convey it, untainted by our touch, to others; to become the expositors of that wisdom which is unsearchable; to assert and uphold the claims of deity in a rebellious world; to know that our words are a savor of life or death, that the eternal destinies of men hang on the truths we utter,—what things are these!”—*Andrew Reed.*

“In teaching, the truth is set forth simply on its own merits. In testifying, the speaker bears witness to matters of fact of which he is personally cognizant. In preaching, there is an authoritative, herald-like proclamation of the gospel in the King's name. The best preacher, doubtless, is teacher, witness, and herald, all in one.”—*Rev. J. Macpherson.*

“If the church be a flock, the minister is the pastor; if a household, he is the steward; if a city, he is the watchman; if a building, he is the master-builder; if there be a treaty of peace, he is the ambassador, entrusted with the ministry of reconciliation.”—*Rev. C. Bridges.*

“As an ambassador of Christ, I regard a preacher of the gospel as filling the most responsible office any mortal can occupy. His pulpit is, in my eyes, loftier than a throne. His office is one the angels themselves might covet.”—*Dr. Guthrie.*

“If I should write of the heavy burthen of a godly preacher, which he must carry and endure, as I know by mine own experience, I should scare every man from the office of preaching.”—*Luther.*

“The apostle saith he was ‘allowed of God.’ They that enter into the ministry must be allowed, not of men only, but of God. Therefore whosoever taketh that charge over the people must look narrowly into himself, and see whether his calling be of God. If he have not a testimony that God hath called him inwardly, all outward calling is to small purpose. God is a righteous Judge. He will say to the conscience and to the heart of such a one, ‘Friend, how camest thou in hither without the wedding garment? Give an account of thy stewardship. Thine account is great.’”—*Bishop Jewell.*

“There are two qualifications required in every preacher: a right understanding of sound doctrine, and an ability to propound, confirm, and apply it to the edification of others. And the first may be without the other. As a man may be a good lawyer and not a good pleader, so he may be a good divine and yet not a good preacher.”—*Bishop Wilkins.*

“Especially must the heart be cultivated; and let the teacher there be the purifying, enkindling, elevating Spirit of God. Out of a great, warm, illumined heart comes the best eloquence the world ever hears.”—*Professor Shepard.*

“Our work must be accompanied with deep humiliation, fasting, and prayer. We must not expect all peace and joy. There will be sadness; but if we sow in tears we shall reap in joy. Darkness and despondency may at times enter the heart of the self-sacrificing ones; but this is not against them. It may be God's design to cause them to seek him more earnestly.”—*Mrs. E. G. White.*

Personal Piety.—“Take heed to your own practical and vital religion, as to the reality and the clear, undoubted evidence of it in your own conscience. A preacher who preaches the religion of Christ, yet has no evidence of it in his own heart, will lie under vast discouragements in his work; and if he be not a real Christian himself, he will fall under double damnation.

“Take heed to your own religion, as to the liveliness and power of it. Let it not be a sleepy thing in your bosom; but sprightly and active, and always awake.

“You will hereby learn to preach more powerfully in all respects for the salvation of men, and talk more feelingly on every sacred subject, when the power, and sense, and life of godliness are kept up in your own spirit.”—*Dr. Watts.*

“It is meet that they who are to convert others, should be effectually converted themselves. John must first eat the book, and then prophesy. Unless Christ be thus learned spiritually and really, divines shall speak of the word of God as men speak riddles, and as priests in former times said the matins, when they hardly knew what they said.”—*Perkins.*

“I never knew much good done by any pastors but such as preached and lived in the power of love, working by clear, convincing light, and both managed by a holy, lively seriousness.”—*Baxter.*

“As laborers with God, we need more fervent piety and less self-exaltation. The more self is exalted,

the more will faith in the testimonies of the Spirit of God be lessened. Those who are the most closely connected with God are the ones who know his voice when he speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors, while those who trust wholly in themselves will see less and less of God in the testimonies of his Spirit.”—*Mrs. E. G. White.*

Knowledge.—“Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” Col. 1:28.

“What skill doth every part of our work require, and of how much moment is every part! To preach a sermon, I think, is not the hardest part; and yet what skill is necessary to make the truth plain, to convince the hearers, to let irrepressible light into their consciences, and to keep it there, and drive all home; to screw the truth into their minds, and work Christ into their affections; to meet every objection, and clearly to resolve it; to drive sinners to a stand, and make them see that there is no hope, but that they must unavoidably either be converted or condemned; and to do all this regards language and manner, as beseeems our work, and yet as is most suitable to the capacities of our hearers,—this and a great deal more that should be done in every sermon, must surely require a great deal of holy skill. It is not now and then an idle snatch or taste of studies that will serve to make an able and sound divine. I know that laziness hath learned to allege the vanity of all our studies, and how entirely the Spirit must qualify us for and assist us in our work, as if God commanded us the use of means, and then warranted us to neglect them; as if it were his way to cause us to thrive in a course of idleness, and to bring us to knowledge by dreams when we are asleep, or to take up into heaven, and to show us his counsels while we think of no such matter, but are idling away our time on earth! Oh that men should dare, by their laziness, to ‘quench the Spirit,’ and then pretend the Spirit for the doing of it! O brethren, lose no time! Study and pray, confer and practice; for in these four ways your abilities must be increased.”—*Baxter.*

“The better a man is, the greater his ardor in the preservation of learning; for he knows that of all plagues, ignorance is the most pernicious.”—*Melancthon.*

“No amount of theory on the subject of preaching will avail to make the preacher unless he have ample resources of Biblical knowledge and theological truth for the material of his preaching. As well might the science of architecture rear a grand cathedral without wood and stone.”—*Kiddler.*

(To be continued.)

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

626.—EXCEPTIONS TO THE GENERAL SENTENCE OF DEATH.

How do you harmonize Heb. 9:27 with 1 Cor. 15:51? The former conveys the idea that all men shall die, while the latter indicates that all will not die. J. W. W.

Heb. 9:27 evidently has reference to the general sentence of death pronounced upon the human race. Gen. 3:19. The cases of Enoch and Elijah and those who will be translated at Christ's second coming are simply exceptions to the general rule.

627.—PAUL NOT A “HOLINESS” ADVOCATE.

What is the meaning of Paul's words in Phil. 3:12—“Not as though I had already attained, either were already perfect?” M. E. J.

Paul was not a believer in the modern “holiness” doctrine, or, at least, he did not believe that he had reached perfection when he penned those words. The words may be paraphrased thus: Do not think that I have yet attained unto perfection; I still have sins to overcome, new experiences to gain, and new trials to encounter.

628.—“OWE NO MAN ANYTHING.”

What is the signification of the expression, “Owe no man anything,” in Rom. 13:8? H. M.

In the verses that precede this, Paul has been discoursing upon the duty, reverence, and obedience which all owe to the civil magistrate, and civil governments. Beginning with verse 8, he discourses upon duties and obligations to each other as friends and neighbors, and in this matter he says our obligations are “to love one another: for he that loveth another hath fulfilled the law.” We do not owe subjection and obedience to our friends and associates; but the law “Love thy neighbor as thyself” defines our obligations in this respect. This text does not have reference, as many suppose, to matters of deal and business transaction, further than in a general way as included in the Golden Rule.

Progress of the Cause.

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

IN THE WINE-PRESS ALONE.

IN the dusk of our sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,
Like the mother-voice tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
"He trod in the wine-press alone."

How sudden soe'er the disaster,
Or heavy the hand that may smite,
We are yet in the grace of the Master,
We never are out of his sight;
Though the winnowing winds of temptation
May forth from all quarters be blown,
We are sure of the coming salvation,—
The Lord will remember his own.

From him, in the night of his trial,
Both heaven and earth fled away;
His boldest had only denial,
His dearest had only dismay.
With a cloud o'er the face of the Father,
He entered the anguish unknown;
But we, though our sorrows may gather,
Shall never endure them alone.

We bend in the human frail fashion,
And sway 'neath the weight of the rod,
But swift in its blessed compassion
Still hastens the help of our God.
And the sigh of the spirit faint-hearted,
Goes up in a song to the throne,
Such strength in its need is imparted:
"He trod in the wine-press alone."

And therefore he knows to the utmost
The pangs that the mortal can bear;
No mortal hath pain that the Master
Refuses to heal or to share.
And the cries that ascend to the Loving,
Who bowed him for us to atone,
Are hushed at the gentle reproving,
"He trod in the wine-press alone."

—Margaret E. Sangster.

NOVA SCOTIA.

HALIFAX.—The result of our work is so little manifest I cannot report definitely. We are in a large and wicked city, with no encouraging feature which I can discern. Adventist belief is generally abhorred. There is a strange admixture of religious elements—all sorts of beliefs and the rankest worldliness among professors.

We have been holding meetings in Temperance Hall, with but a small attendance. I have felt quite reconciled to this for certain reasons: 1. The meetings made an opening whereby I could introduce the truth through the daily papers of the city. My energy has therefore mainly gone in this direction, and much of present truth has in this way been published throughout the city. What I have had to say in reference to the Sabbath, the seal of God, and the mark of the beast must have a telling influence. By working in this manner our influence has been widely felt, while we have avoided the opposition which otherwise we would have met. 2. The canvassing work was very liable to be greatly retarded by the meetings, which, however, has not been the case. This is quite the best feature of the work. Something like 400 copies of "Vol. IV." with more than 200 permanent subscriptions for *Present Truth* have been taken; and half the city is not yet canvassed. The subscriptions to the paper have been taken since the fall camp-meeting, and an untold amount of tracts and pamphlets and about eighty Way of Life have been sold.

I find many good souls here. A carriage-maker has accepted the truth, with resolve, I think, to obey it; a merchant, also, is much interested, and an artist painter and others, whom we hope to establish in the truth. The fire has been silently kindled which I trust will finally envelop not only Halifax, but all Nova Scotia, in the flames of the Third Angel's Message. A most rigid Sunday bill is now before the legislative body here. It has caused great discussion and agitation throughout all the province, but will not carry this year. My address will hereafter be 69 North Park St., Halifax, N. S.

I. E. KIMBALL.

CENTRAL EUROPE.

THERE are encouraging omens in the work in this part of the field. Our recent Conference held at Basel was the most largely attended of any session we have ever held, and the report of its proceedings shows that our brethren in this part of the great field take a practical interest in the progress of the work, and are willing to sacrifice of their scanty means to its advancement. Five churches were added to the

Conference, and the increase of its membership is more than 100 since its last session. The amount of tithes paid into the treasury, according to the financial report, was 14,597 francs, or nearly 3,000 dollars.

The laborers employed by the Conference have been paid entirely from its treasury, and there still remains an encouraging balance with which to commence the new year. Indeed, the financial condition of the Conference is such that it has been decided to undertake for the coming year to support from the treasury of the Conference all the laborers in the different fields connected with this Mission, with the exception of those sent from America. Certainly this is undertaking quite a heavy burden, and we believe that with the prospering hand of God, and the willing disposition on the part of our brethren to faithfully pay their tithes, and to donate of their means for the support of the work, this can be accomplished.

In view of the extension of the limits of the Conference by the addition of churches from France, Italy, and even Russia, it was decided that it would be advisable to change the name of the Conference from "Swiss" to "Central European," and to enlarge its executive committee to the number of five. By this means the work in these various countries can be more thoroughly and intimately connected, and it is believed that this union of the various elements in the different nationalities represented, will tend to build up and strengthen the work more than otherwise would be the case.

The report of the Swiss Missionary Society, which held its session in connection with the Conference, showed a distribution of 253,972 pages of publications and 17,405 periodicals. The funds received by the society amount to 10,300 francs, or about 2,000 dollars. The organization of the society was also somewhat modified, and adapted to the existing variety of wants in the field which it covers. The plans for work in the society for the coming year, are such as will secure a much greater amount of work than has been accomplished in the past. The name of this society was also changed to "Central European."

The course of instruction to colporters and Bible workers which followed the Conference, continued for three weeks, and was of a most thoroughly practical character. Instruction was given concerning colportage work, canvassing, and Bible readings, besides general instruction in regard to church and missionary work. About thirty persons took part in this instruction, and an excellent interest was manifested from the beginning to the close. Important consultations and planning for the work followed this course of instruction, and we trust that the good results of this special effort for the education of laborers and the more thorough planning of work will be seen in the labor of the coming year.

The effort which has just been commenced at Zurich, Switzerland, by Brn. Conradi and Erzenberger, together with a number of other workers, seems to open well. Providence seemed to favor in the obtaining of a chapel in which to hold meetings, this chapel having been rented for a year at a very reasonable rate. We trust that with the blessing of God a good church may be raised up as the result of this effort.

Bro. D. T. Bourdeau is about to commence a new course of lectures in Nîmes, France, where he will have the assistance of Brn. Geymet and Badaut. Bro. J. D. Comte is laboring for the present in Switzerland, as are also Brn. Albert and Adémair Vuilleumier.

We have recently received a very encouraging letter from the little company of Sabbath-keepers in South America, who received the truth through the reading of *Les Signes*. Although they have never seen any other Sabbath-keepers than themselves, and have never heard a sermon on the present truth, they have sent us more than 400 francs to help forward the work of the message. Thus God by his providence is sending the light of his truth from nation to nation.

April 18.

NEW YORK.

WATERTOWN.—Our work here has been making some progress during the last four weeks. The labor on the church building is nearly all completed. The Bible work, also, has been carried on. Since my last report three new ones have signified their determination to obey all of God's commandments. We are of good courage in the Lord.

May 1.

MINNESOTA.

BROWN'S VALLEY.—We are still continuing our efforts here. Considerable opposition is now being manifested. One of the local papers has expressed its opinion of our work. We have been refused the use of the Presbyterian church, after having occupied it about two months. As a result of our labors thus far, six have signed the covenant and there are quite a number more that we trust will soon take a stand for the truth. Some have expressed a desire for baptism. We expect to organize a Sabbath-school

next week. We intend to continue the effort a few weeks longer, and we greatly desire the blessing of God upon our work.

April 29.

E. A. CURTIS.
H. F. LASHIER.

FLORIDA.

GAINESVILLE AND WALDO.—We closed our meetings at Gainesville April 17, having remained there five weeks. During a portion of this time the nights were so cold we were obliged to discontinue our meetings. The attendance was small from the first. Six commenced the observance of the Sabbath. We sold thirty-four dollars' worth of our publications. We came to Waldo April 20. We pitched our tent and commenced meetings the 22nd, and have already given three discourses to fair audiences.

April 25.

S. FULTON.
L. H. CHRISLER.

ILLINOIS.

RANKIN.—Sabbath and Sunday, April 23, 24, I was at this place. Some here received present truth years ago, while others have lately embraced it under the labors of Bro. Scherrig. Three persons were baptized, and eleven united in church fellowship. These were all Scandinavians; there are a few of other nationalities who love the truth and will join them. Among those who united with the church, were a family who embraced the truth under my labor about eight years ago. They live nearly forty miles from here, all alone. It was good, indeed, to meet again. We celebrated the ordinances, and love, union, and harmony were manifested in everything we did. We organized a T. and M. society of seven members, and others will join as soon as they are able. Although prejudice is strong against the truth with some, yet I believe more will embrace it. Some are deeply interested.

Monday night, the 25th, I had a good meeting with the church in Chicago, and I am now on my way to Dakota.

April 27.

L. JOHNSON.

TEXAS.

JOHNSON CO., CORSICANA, ETC.—March 18, in company with Bro. J. R. Ranson, I visited a small company of Sabbath-keepers, consisting of three of Bro. Ranson's children who have lately taken hold of the truth, in the Northern part of Johnson county. At that time one Eld. Wolfe gave a discourse against the Sabbath, taking the position from Deut 5:15 that there is no Sabbath day at all in this dispensation. I reviewed him with good effect on those who heard.

After returning home and visiting the brethren at Corsicana in quarterly meeting, and helping settle some of their difficulties, Bro. Ranson and myself again visited Johnson county and labored one week, preaching every night to a fair congregation. Sunday, March 24, Eld. Wolfe preached another opposition discourse, taking as his subject the two covenants. We made no reply; for two evenings before we had presented the same subject, bringing up and answering more objections ourselves than our opponent knew. During the time between our two meetings another commenced to obey the truth. I gave one discourse on the reward of the righteous, one on the reward of the wicked, and six on the Sabbath question. Quite a number are interested. I am now at Plano preparing to start with the tent.

April 28.

W. S. CRUZAN.

NEBRASKA.

WILSONVILLE, CAMBRIDGE, AND CORNELL.—In company with Brn. Shultz and Jayne, I spent April 1-3 with the Wilsonville church. An elder was ordained and the ordinances were celebrated, and, as is usually the case, our hearts were closer knit together in Christian love. Bro. Shultz told of the progress which the German work is making in some places, and this seemed to give good cheer to the meeting. Some of the brethren of the Wilsonville church reside about seven miles southwest of Cambridge. They have been holding Bible readings, and a good interest has been awakened. Bro. J. and I commenced meetings there the evening of the 6th, in a sod school-house. The services were quite well attended, considering the busy season. Two new ones have resolved to obey the truth, and three others have renewed their covenant with God, to walk in the light of his law. Brn. Jayne and Chapman are continuing the meetings. We are quite hopeful that others will take a stand for the truth.

Cornell is twelve miles south of Trenton, in Hitchcock Co. Last fall Eld. Shultz held about a dozen meetings, at which time seven signed the covenant. I was with them eight days, during which time a church of twelve members, and a Sabbath-school were organized. Seven were baptized and two others rebaptized. I left them greatly encouraged over the prospects of the new church. This is a new country, and they really have the first church in the place.

May 1.

L. A. HOOPES.

COLORADO.

AMONG THE CHURCHES.—As I have just returned from a tour among the churches in the northern part of the State, it may be of interest to the readers of the REVIEW, especially those in Colorado, to hear from them.

Arriving at Boulder on the evening of the 18th, we held meeting with them, setting forth the wants of the cause just at this time, when we are about to enter the summer's campaign with the tents; also, the wants of the mission at Denver were more particularly considered at this meeting. Here we were permitted to meet Bro. Stureman, who came from Michigan some time since, and to whom life had been allotted by the physicians for ten days. We are glad in the thought that Bro. S. is so much improved in health, and he has every reason to hope for recovery. He is rendering efficient help to the church at Boulder.

On the following day we drove to Longmont. Owing to some misunderstanding, the friends were not expecting us. But it does not take our brethren here long to circulate an appointment, and although it was nearly dark when we arrived, there was a good congregation out at the service. This is a church Bro. Ostrander raised up two years ago. There were some wonderful reformations in some of the brethren, which still seem to continue. This church has ever been a credit and a help to the cause. I hope they will keep where the Lord will trust them with his Spirit and continue to let their light shine; for a good example tells wonderfully for the cause of present truth.

From here we went to Berthoud, where, according to appointment, we held a meeting. A good company was present. Some of our brethren at this place have not felt the necessity of being careful about paying their tithes, and we have felt a burden for all our brethren who fail to discharge all their duties, thereby shutting out blessings which God would otherwise give them. Some of our brethren here are faithful in this, and as a result they are growing in grace. On this occasion one good brother gave us twenty dollars on our mission fund, and others promised to help us on our return.

Thursday we drove twenty-three miles to Fort Collins, facing one of our terrible western winds. Here is a little company who were brought out through the tent effort of Bro. Pegg last summer. He and his family now reside at this place. The attendance was small at the evening meeting, as but few knew of it. We talked to them about the progress of the cause, and set before them the necessity of our having individual responsibilities. We also spoke of the plan now being adopted by all our churches in Colorado, of distributing the *Signs of the Times* systematically. All seemed interested in the account of the work in connection with the Denver mission. We are glad to hear through Bro. Pegg that they are all going to work in earnest as missionaries among their neighbors.

The next morning we took our leave for Greeley, a town twenty-five miles distant from Collins. Although it was a very cold, windy ride, still we were glad to be found in the path of duty. Arriving at the home of Bro. H. H. Pierce, who is there doing colportage work and strengthening the little company at that place, we were glad to think that soon a day of rest would be ushered in. Sabbath I was glad to meet dear souls who through adversity were keeping the commandments of God. This company, also, were raised up last summer through the tent efforts. Several more accepted the truth; but some have moved away and a few have given up, so that but a small company are left. But there are some good souls remaining who may be light-bearers, if they only keep their lamps burning. The meetings are held in the parlors of Bro. and Sr. Sloper, who kindly open their home for the use of their brethren. We tried to instruct them in the manner of supporting those who had faithfully labored in their behalf as well as for others. They followed us through with their Bibles as we tried to call their attention to the Bible plan. We also tried to encourage them as a young missionary society, and provoke them to good works. They ordered a club of five copies of the *Signs*, to be used for missionary purposes. As we left Bro. Pierce to more fully instruct them and help them to become self-sustaining, we could but invoke Heaven's choicest blessing upon this little company. I hope our camp-meeting which is to be held at this place this fall, may bring out some who will add to their strength as well as numbers.

Sunday morning we started for Hillsboro, about fifteen miles distant. Here our brethren, contrary to our expectation, had appointed a meeting in the afternoon. Nearly all our people were present, and seemed interested to know of any progress the cause was making. We talked of the necessity of faithfully paying our tithes, which some of our brethren are doing. There are others who we hope will ere long see that doing so would bring them into a closer relation to God. We asked them for donations for our mission, and judging from the way our wagon was loaded with provisions the next morning, our brethren are not in favor of having the mission closed. It did our hearts good, and so far as we are concerned, we are determined they shall never

regret it. The brethren diligently circulated an appointment for evening meeting, when the house was full. Never have we felt that the Lord was helping us more than at this time. All seemed interested. If any good was accomplished, the praise is due to God, for we ourselves could do nothing. I never have seen this church in a condition where it seemed as though it would be more pleasing to the Lord to bless them than at the present time. They ordered ten copies of the *Signs* for missionary purposes. We are glad that Bro. Joel R. Palmer has arranged his affairs so as to engage in earnest in the cause. Would to God there were more such men willing to give themselves to the work!

The following Monday we left for Berthoud, on our return homeward. We held a meeting there in the evening. Tuesday morning we were glad to add to our already bountiful load more of the necessities of life. One brother, besides giving us twenty dollars on his pledge to the mission, gave us a nice cow. We again went to Boulder, where Bro. Stureman had appointed a missionary meeting. We are glad this church has the privilege of having such help in this direction. A club of *Signs* is taken by this church, which we hope may be a help to them in their missionary efforts.

Our brethren and sisters here, also, added to our store of provisions. One brother and his wife gave fifty dollars. But my heart was touched when one good old gray-haired brother donated five dollars which he had earned by going away up the mountains and hauling logs down a narrow path, only wide enough for one horse to walk, then loading them on a wagon and hauling them to mill. When I saw the dangerous places in which this dear brother was willing to work in order to help God's cause, I thought, If all who help spend this money as it comes from our sacrificing brethren, knew how hard it was to get it, they would use care and economy in all their expenditures.

Wednesday we returned to Denver. We are made glad to notice evidences of God's care for the church here. Three years ago we had only about thirty members, now we have sixty-five. We also have an excellent Sabbath-school. Three years ago our tithes were only about \$300 a year, now they are about \$900 a year. Last year our Christmas offering was only six dollars, while this year it was nearly \$150. The church is taking forty-five copies of the *Signs*,—twenty copies for the mission and twenty-five for the church,—all to be used for missionary purposes.

We are glad to see such a coming up on the part of the church in the payment of tithes; yet there are some in the church here who do not yet pay tithes. When we urge our brethren to pledge for different objects, it is entirely a different thing. Then you are asked for some of your own means. Not so with the tithes; they are the Lord's, and we must either pay them or else have less of his blessing. The sooner we recognize this fact, the sooner will it cease grating our ears when this subject is mentioned. There are two or three who pay tithes into our church who are not connected with our people. One quite remarkable instance occurred at our last quarterly meeting, where a man who does not keep the Sabbath paid ten dollars as tithe.

I believe the Lord stands ready to bless Colorado, especially the mission at Denver, if we only keep humble. And now, dear brethren, as we go to the extreme southwestern part of the State to engage in tent labor, we want your prayers in behalf of the work. We desire to be humble instruments in God's hands in aiding some to see and accept the truth. It is a hard field to labor in, but if God is for us, who can be against us? C. P. HASKELL.

April 30.

INDIANA STATE MEETING.

This meeting was held according to appointment, at Mechanicsburgh, April 25 to May 3. There was a spirit of courage all through the meetings that was very cheering to all who were privileged to be present. All branches of the work were freely discussed, and yet it was frequently remarked that there was never more union than was manifested during the eight days of the council. Each morning from eight o'clock till nine a prayer and social meeting was held, following which was a business meeting from 9:15 to 11:15; canvassers' class from 1:10 to 2:30 p. m.; business, 2:40 to 4:15; health and temperance, 4:30 to 5:45; children's meeting, 6 to 7; preaching, 7:30. These services were well attended by most all of our people from other parts of the State, and also by the Mechanicsburgh church. Many of the members are farmers, and the planting of spring crops was the burden of their work; yet they took great interest in the services, and many friends not members of the church were frequently in attendance. It was refreshing to meet a good audience at the 8 o'clock prayer-meetings. These were precious seasons in which God sometimes manifested his Spirit in a marked degree.

Quite a number received instruction in canvassing. There was much more interest manifested in the health and temperance question than was ever manifested in the subject at any previous meeting in the State. Bro. Godsmark gave illustrated class exercises in this branch of the cause every day (except Sab-

bath) and one evening. This attracted the attention and gained the favor of many besides our own people. On the afternoon of the Sabbath seven persons, heads of families, were baptized by Eld. Oberholtzer, and united with the Mechanicsburgh church. One of these had posted a card on the door of his store of general merchandise, in the afternoon before the Sabbath, stating that the store would not be opened until after the Sabbath was past. He and his wife were both baptized on the first Sabbath that they kept.

It was arranged for Eld. Oberholtzer and Bro. Karl Kunkle to enter upon the German work in the northern part of the State, about the first of June. It was arranged to use six tents in which the English is to be spoken, and if it is deemed advisable to furnish a tent for our German laborers after they have started in the work, it will be done, but not in the beginning of the season. After the tent companies had been organized, word was received that the General Conference would ask for Bro. L. Thompson to join his brother in tent work in Maryland. This will perhaps disorganize one tent company in Indiana for a time at least.

It was decided to hold a local camp-meeting in Northeastern Indiana about the first of August. The regular State camp-meeting and Conference will be held in the center of the State at the close of tent season. The exact location could not be decided upon, but we expect it will be Indianapolis if our church house is then finished and a suitable grove can be secured.

Bro. N. W. Kauble was ordained to the work of the ministry, thus adding one more to our ordained force. Eld. J. W. Covert will not enter upon the work as a laborer in a tent this year, but will push forward the canvassing work as rapidly as possible. The T. and M. members reported nearly 400,000 printed pages put in circulation during the last quarter. Nine churches have been organized in the Conference since the last annual meeting. Nineteen openings for tent labor were presented at the meeting, some of which were very urgent. There is an abundance of room for all to work in the canvassing field; and if any desire to help in this branch of the cause, please apply to J. W. Covert, New London, Ind. W. M. COVERT.

MISSIONARY WORK AMONG THE FRENCH.

As the evidences that we are living in the last days are multiplying daily, I desire to call the attention of all our brethren and sisters, whether actively engaged in the missionary work or not, to the fact that the present truth is to reach "every nation, and kindred, and tongue, and people."

The French people, as a whole, are far behind in regard to the knowledge of the present truth. Very few are engaged in labor for them. Is this part of the work of God to prove a failure? Are there not among the 3,500,000 (at least) of the French people of America, some that will be saved?—Certainly. Why is it, then, that so few are working in this direction?—Because Satan has hindered the work. The Spirit of God says, "The French should have had books setting forth the reasons of our faith. . . . The work has been hindered by Satan, and much has been lost because these works were not prepared when they should have been." Then let us redeem the time. God would not have his work suffer because Satan has taken advantages from us. God is preparing the hearts of this people to receive the truth, and shall we withhold it from them? There are already many books, tracts, journals, and helps to the study of God's word prepared, waiting for distribution. Will not every one, especially our French brethren, engage with earnest zeal to circulate these publications? The European publishing house at Basel, Switzerland, has a large assortment of reading matter, containing the present truth, at a low price. This can be obtained at Battle Creek, Mich., South Lancaster, Mass., and Oakland, Cal.

It has been my privilege this past winter to have the assistance of Eld. Haskell in preparing and getting printed a series of Bible readings. These are just what every French Seventh-day Adventist ought to have. They set forth all the principal points of our faith. These Bible readings are printed on sheets of strong paper, 23 by 14 inches, fourteen sheets in a roll, and contain seventeen readings, accompanied by a key which gives the main thought of the verses. The price is 75 cents. All the profit derived from these will be put into the French publishing fund, and as money is needed to publish more French reading matter, this will be used judiciously according as the cause shall require.

A neat, new tract is being printed, entitled "One Hundred Bible Facts about the Day of Rest." Price, 3 cents. "The Law and the Gospel" has just been issued. It is a translation of the work of Eld. James White, with colored covers and two illustrations. Price, 5 cents a copy, or twelve for 40 cents. Address L. H. Roscoe, Jericho, Vt., or New England Tract Society, South Lancaster, Mass.

I hope that all who read this will avail themselves of the opportunities of spreading the truth among this people, both by active labor and their prayers; and I ask all to encourage this work by their example, which is worth more than a sermon.

April 26.

H. P. AUGER.

Special Notices.

KANSAS CAMP-MEETING

We shall have tents on hand to rent on the usual terms, to accommodate all who may come. Let none stay away for lack of a tent.

RAILROAD RATES.

We now expect special rates. But the interstate law has so disarranged matters of that character that we have not yet obtained any special information. When you start, inquire for camp-meeting rates of the ticket agent. If we are informed in time, will send special notices to different parts of the State.

J. H. COOK.

THE WISCONSIN CAMP-MEETING.

It is expected that all who attend the camp-meeting at Beaver Dam, Wis., June 15-21, will be returned at one-third fare. (The fare in the State has been reduced to 3 cents per mile.) Particulars will appear in the REVIEW as soon as arrangements are made.

TENTS.

Those wishing to rent tents should notify F. W. Field, 1029 Jenifer street, Madison Wis. Please attend to this immediately, that we may know how many will be wanted.

A. J. BREED.

PENNSYLVANIA CAMP-MEETING.

We have already made mention through the REVIEW of the importance of our camp-meeting this season, but as I hear excuses from different parts of the Conference, and learn that many even of those who are within a few miles of where the meeting is to be held are in doubt about whether it is duty to go, I am constrained to write a few words more.

How any person who really believes the Third Angel's Message can have so little apparent interest in our annual Conference and camp-meeting, is a problem I am unable to solve. There can be nothing more important for those who profess to be sounding the notes of the last warning message to the world, than their annual convocation. There is where the people assemble to seek God together, and make plans and devise ways and means to extend the work that God has intrusted to them. One who makes so great a profession of faith, and yet has no interest in the plans made and resolutions passed, cannot fully appreciate and comprehend the magnitude of the work which he professes to love.

We are doing everything in our power to make our meeting a real source of strength to our Conference. The General Conference is to furnish their most experienced help. Dr. Kellogg is expected to be at the meeting a portion of the time, and will give special attention to the subject of health. And our meetings for the youth and children, and many other features which might be mentioned, are the best of reasons why we should have the largest attendance we have ever had at any meeting in our Conference.

The workers' meeting the week preceding the regular camp-meeting, will be profitable to all. We hope to see a large number of our people interested enough to attend. There will be instructions given in Bible work, canvassing, and general missionary work, and a special effort will be made by the workers to seek God. We hope to have some experienced help from abroad to assist in this part of the meeting. It is expected that every laborer in the Conference will be at the workers' meeting, unless there is a good and sufficient reason for not coming. Several have written me about work, and to such I will say, Come to the workers' meeting. This meeting will mark a new era to the cause in Pennsylvania, and I venture the opinion that those who remain away will soon realize that they have made a mistake. Read what Eld. Butler and others have written about the importance of these meetings, and come prepared to seek the Lord as never before.

We appoint Sabbath, May 28, as a day of fasting and prayer for the Pennsylvania Conference. The workers' and many of our brethren will be on the camp-ground, and will be making special efforts to draw near to God, and we trust our people who are not able to reach there so early will join us in pleading with God upon this occasion. There will be brethren appointed to meet all trains. Those coming from McKean and Potter counties will reach Salamanca via the B. N. Y. & P. Railway, and not transfer at Olean. Come prepared for cold nights, as the season is late and we may have severe weather for camping.

D. B. OVIATT, Pres. Conf.

—Our Lord God doeth work like a printer, who setteth the letters backward. We see and feel well his setting; but we shall see the print yonder—in the life to come.—Martin Luther.

News of the Week.

FOR WEEK ENDING MAY 9.

DOMESTIC.

—The public debt statement shows a reduction during April of \$19,000,000.

—The house of Mrs. Mark Hopkins, at Great Barrington, Mass., is to cost \$2,000,000.

—Continuous rains in portions of Maine and New Hampshire have resulted in disastrous floods.

—The next two battles in behalf of constitutional prohibition will be in Tennessee and Texas.

—In New Orleans, an organization has been formed for the purpose of exterminating the English sparrow.

—Governor Ames, of Massachusetts, says it costs him \$50,000 a year to keep up his establishment in Boston.

—Governor Hill on Friday signed the bill making Saturday a half-holiday throughout the State of New York.

—Reports from Texas announce that the drought is daily assuming a more serious aspect throughout the cotton belt.

—Alice Cobb, aged 24, of Portland, Me., shot herself through the heart, and left a note in which she promises to haunt her father.

—The locomotive engineers of the New York Central Railroad are dissatisfied, and threaten to strike if their grievances are not redressed.

—The *Washington Post* directs attention to the fact that there were in New York City last year more than 20,000 evictions, more than in all Ireland.

—A premature blast, Wednesday, in the Coosa tunnel in Georgia, killed twelve out of eighteen men who were working for the Georgia Central Railroad.

—Three cases of genuine leprosy and three suspicious cases exist in St. Martin's Parish, Louisiana. Two suspicious cases are reported at New Orleans.

—During the week ending May 1st, 2,618 emigrants left Queenstown for America. The total for the month of April is 11,854, against 6,626 for April last year.

—The bodies of three negroes, named Sylvester, were found hanging to a tree near Proctor, W. Va., bearing a placard, "Nigger thievery must be broken up."

—A switch-engine exploded at New Haven, Conn., early Tuesday morning, badly wounding six persons, and wrecking the round-house, and two other locomotives.

—Ten structures in Julia street, New Orleans, were destroyed by fire Wednesday morning, two persons perishing in the flames. The insurance aggregates \$50,000.

—A landslide Wednesday night buried six cars and the locomotive of a freight train at Cliff Cave, Mo. Two men were killed, and trains were delayed twenty-four hours.

—A west-bound passenger train on the Union Pacific was derailed four miles east of Sterling, D. T., and six coaches were wrecked; one passenger was killed and twenty-five injured.

—The strike of coke-workers in the Connellsville region for an advance in wages was inaugurated Wednesday. Over 13,000 men are idle, and not an oven in the district is in operation.

—In a freight train collision at Plainsborough, N. J., Wednesday morning, two tramps were killed, three employees were badly injured, and the locomotives and several cars were wrecked.

—The report of the Indian Commissioner states that in the past year the attendance on schools supported by the Government, not including mission schools, was 9,528, the enrollment being 12,316.

—The fish of a Western lake perished during the winter from a peculiar cause. In the lake's bottom are acres of growing weeds, which held the fish when the water froze and caused them to freeze to death.

—Professor Young, of Princeton, will observe the total eclipse of the sun in August next, at Kiteshawa, in the government of Kostroma, Russia. His companions will be the scientific representatives of Russia and England.

—United States consuls in Canada report that the interstate commerce law is operating disastrously to the export and import trade in that country, and that our trade interests in that quarter are threatened with serious consequences.

—Fire at Louisville, Ky., early Monday morning, destroyed Brown, Johnson & Co.'s warehouse, Strater Bros.' elevator, sixteen loaded L. and N. freight-cars, a two-story dwelling, a cottage, and two stables. The total loss is about \$250,000.

—Women's suffrage is beginning to take effect in Kansas. Susanna Madora Salter, just elected mayor of Argonia, a town of 500 inhabitants, is said to be the first woman ever chosen to that office. She is the wife of a lawyer and mother of four children.

—Fire totally destroyed the immense plant of the Chicago Bridge company at Fortieth street and Stewart avenue. The loss is \$400,000. Two firemen were seriously injured by a falling crane. Four hundred men were thrown out of employment.

—A report was received at Denver, Col., May 2, that the west-bound passenger train on the Atlantic and Pacific, heavily loaded with passengers, was derailed fifteen miles west of Coolidge, N. M., about six o'clock that morning, and the train badly wrecked. Several persons were killed and many injured.

—There are now 650 local electrical lighting companies in the country. The capital invested in manufacture and supply, according to the *Electrical Review*, is between ninety and a hundred million dollars. There are lighted every night in the United States 125,000 voltaic arc lights and 650,000 incandescent lights.

—Severe earthquake shocks were felt Tuesday afternoon in Southern Arizona. At Tucson, Benson, and other places, buildings were cracked and glass broken, and at Nogales many structures were wrecked, but no loss of life is reported. Volcanoes have broken out in the Winchester, Whetstone, and San Jose Mountains. Guaymas, Mexico, was also shaken, the highest cliff of Chivato Mountain falling, and a portion of Cape Haro, at the entrance of Guaymas Bay, fell into the Gulf. On the same afternoon a shock lasting two minutes terrified the people of El Paso, Texas, at 3:08 o'clock. Buildings were cracked, the plastering of houses fell, and household articles were thrown down. An offensive sulphuric odor preceded the vibrations. Severe shocks were also experienced at Albuquerque, N. M., San Marcial, and Lake Valley. Three sheep-herders of the Albuquerque district died from fright during the earthquake shocks.

FOREIGN.

—It is rumored that France and Russia have concluded a secret alliance.

—M. Schmaebles, who was released from prison by the Germans, received an ovation on reaching French territory.

—Late advices from Chili and Peru state that the number of deaths from cholera were decreasing notably. Up to April 2, 873 persons had died from the disease at Santiago de Chili alone.

—The steamer, *John Knox*, from Glasgow for Montreal, foundered Monday off Channel Harbor, Newfoundland, all on board perishing. A furious wind and lightning storm and a dense fog prevailed at the time of the accident.

—Bismarck will demand that France abstain from intriguing in Alsace-Lorraine, while General Boulanger, French Minister of War, has issued a letter as an appendix to a pamphlet entitled "The Next Franco-German Battle."

—A member of the Nova Scotia Legislature has made a sensation in that body by introducing a motion instructing the Government to take immediate steps to secure the admission of Nova Scotia as a State of the American Union.

—The first division in the committee of the British House of Commons on the Irish coercion bill shows the Government majority reduced from 101 to 37. It is expected that majority will crumble away before the bill gets through the committee.

—The official returns for the German elections show that while Bismarck and his army bill secured an overwhelming majority in the Reichstag, the popular vote was against the government, being 3,617,310 for, and 3,910,285 against.

—After all the speculation and investigation over the recent sensation murder at Rahway, N. J., the coroner's jury brought in a verdict that an unknown woman was killed by an unknown person, and there the tragedy is likely to rest for the present.

—The London Peace Society, of London, has issued a circular "To the Friends of Peace in the United States," in reference to the differences between Great Britain and the United States on the Canadian fisheries. It expresses the hope that the question may be speedily settled by the peaceful method of arbitration.

—Prof. Neumayer, of Hamburg, urges the necessity of Antarctic exploration, laying special stress on its importance for geology and paleontology. He thinks it will show that the South Pole was a center of dispersion of animals and plants for the Southern Hemisphere, as the North Pole is believed to have been for the Northern Hemisphere.

—In a coal mine at Nanaimo, British Columbia, two explosions occurred Tuesday afternoon, resulting in the breaking out of a fire which speedily destroyed the fan-house. There were upward of 150 men in the shaft at the time, most of whom, it is believed, have perished. But fifteen have been rescued. The scenes around the mouth of the mine are described as heart-rending. An exploring party entered the burning colliery Friday morning, and found dead miners lying in all directions. Up to noon thirty-five bodies had been taken out.

—When the *Victoria*, the new British ship of war was launched, Sir William Armstrong showed the wonderful progress made by comparing it with the *Victory*, Nelson's flagship. That was a sailing vessel which could make 13 knots; her heaviest shot was 68 pounds, her whole broadside weighed 1,150 pounds, discharged by 325 pounds of powder, and she had a crew of 850 men. The *Victoria* is an iron steamer making 17 knots; her heaviest shot is 1,850 and her broadside 4,750, discharged by 3,000 pounds of powder, and her crew is 440 men, and with engineers and stokers 550.

RELIGIOUS.

—Official statistics show that the native Christian population of South India stands highest in reverence for law and order and in respect for the property and rights of others. In Madras while there was one criminal for every 447 Hindus and one for every 728 Mussulmans, there was but one for every 2,506 Christians.

—There are just now some indications that the pope's gain in his manipulations in the German elections is more

apparent than real. The French Radicals improve the opportunity to raise the cry that the pope has sacrificed France to Germany in the Chinese Missions question, and is aiding in the work of Germanizing Alsace-Lorraine; and the hostile element in Italy have renewed their attacks on the papal power, charging it with being unpatriotic and dangerous to the Italian government.

Obituary Notices.

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

GASLER.—Died of typho-malarial fever, near Barber's Mills, Ind., April 25, 1887, Edna, daughter of Lewis and Calista Gasler, aged five years. She was borne to her resting-place April 27. May the time soon come when she and all the sleeping saints will awake and be raised immortal, and with the living saints be caught up in the air to meet the Lord. J. W. CRUM.

JENNINGS.—Died April 12, 1887, at La Grange, Monroe Co., Wis., Sr. Cynthia Jennings, wife of Henry Jennings, aged 35 years and 9 months. She leaves her husband and four children to battle with life's trials while she sleeps in Jesus. She commenced keeping the Sabbath eleven years ago, under the labors of Bro. George Tenney, and has been a faithful, devoted follower of Christ ever since. There was a large attendance at the funeral, to listen to a discourse by the writer, on the subject of eternal life through Christ, based on the promises of God. I. SANBORN.

GODFREY.—Died April 23, 1887, in Alma Center, Wis., Sr. A. J. Godfrey, aged 44 years, 5 months, and 8 days. She embraced the present truth eleven years ago, and was much interested in the good work of the Lord unto her death. She leaves a husband and several children to mourn their loss, while she sleeps in Jesus, to awake and receive eternal life when Jesus comes. Words based on John 14:1-3, were spoken by the writer to an attentive audience, on the occasion of her funeral. We hope that many who were there may prepare to meet her when Jesus comes to gather the faithful. I. SANBORN.

FOWLER.—Died at Brown's Valley, Minn., April 20, 1887, Elmira G., wife of Elijah F. Fowler, aged seventy-five years. She had no disease and suffered no pain; but her life-work was done, and she peacefully fell asleep. Sr. Fowler was born at Shrewsbury, Vt. For many years she was an active, useful member of the Free-will Baptist Church. Her last public act, performed on Sabbath, April 2, was, in company with her husband, to sign the covenant to "keep the commandments of God, and the faith of Jesus." She leaves her aged husband, with whom she had lived fifty-four years, two sons, and one daughter to mourn her loss. The funeral services were conducted by the writer. Text, Rev. 14:13. E. A. CURTIS.

WAITE.—Died in Danvers, Mass., March 22, 1887, Lillie, daughter of William H. and Mary A. Waite, aged 16 years, 11 months, and 26 days. Some more than four months previous to her death she was attacked with lung fever, terminating in quick consumption. Lillie was a remarkable girl and dutiful to her parents. Her mother being a member of our Church, she was early brought under the influence of the truth, and accepted the views taught by our people, and died in full confidence of the same. In her sickness she was not known to murmur or complain, but peaceful and happy she fell asleep in Jesus. She leaves a father, mother, and two brothers, besides a large circle of relatives and friends, to mourn her death. The funeral was largely attended. Words of comfort by the writer were spoken on the occasion of her funeral. S. S. MOONEY.

HIGLEY.—Died of consumption of the bowels, at Wright, Ottawa Co., Mich., April 5, 1887, Sr. Nora Alvira Higley, aged 33 years, 9 months, and 16 days. Three times before this she apparently came near death, but was raised up in answer to prayer. Sr. Nora loved the truth, and bore her sufferings with great patience. This is the fifth child Bro. and Sr. Higley have laid away to rest in hope till the Life-giver comes. Only two are left; and may they remember the deep anxiety Nora felt for them, and prepare to meet their sister a little way from this, when "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." Remarks by the writer, from 2 Sam. 14:14. J. L. EDGAR.

HAWKINS.—Died in Flint, Mich., March 30, 1887, Honor Hawkins, aged seventy-seven years. "Grandma" was born in Camden, N. Y., but in early life moved to Erie, Pa., where she was married at the age of sixteen to Gerry Vanderpool, who died in 1843. A year later she was again married, in Columbus, Ohio, to Abraham Hawkins, then warden of the Ohio Penitentiary. In 1866 she was left a widow the second time, by the death of her husband. She remained in Columbus until 1880, when she moved to the city where she died. In early childhood she professed religion in the Presbyterian Church, where she remained firm until about three years ago, when her attention was called to the Sabbath truth, and she readily embraced it and was a strict observer of it till her death. Though very devoted to her religion, she led a somewhat retired and secluded life. Her last sickness was of but three days' duration, when she fell asleep without a struggle. She leaves but one child, a son, to mourn. The funeral was held at her home, and to the friends and neighbors who came in, words were spoken by the writer from Job 5:26. GEO. H. RANDALL.

KENYON.—Died at the residence of his son, Moses D. Kenyon, in Hudson, Mich., on the evening of April 11, 1887, Azariah Kenyon, aged 76 years, 2 months, and 12 days. Father Kenyon was born in Hinesburgh, Chittenden Co., Vermont, Dec. 30, 1810. In 1853 he moved with his family to Hudson, Mich., where he resided until 1870, when he moved to Nebraska. About eight years ago he returned to this village, where he has since lived. It was while residing in Nebraska, some eleven years ago, that Father Kenyon first heard the solemn warning of the Third Angel's Message preached, accepted its truth, and joined the Seventh-day Adventists, of which Church he was ever a zealous and faithful member. Although severely crippled by rheumatism, and almost helpless, yet he was always present at the prayer-meetings and Sabbath meetings until so feeble he could not attend. The little church here will miss his kindly greetings and fatherly advice, but rejoice that he had the Christian's hope of an immortal life beyond the grave. He was a great sufferer during the last few weeks of his life, but bore his sufferings with meekness and patience, often taking the name of his blessed Saviour on his lips, and imparting his mercy. And so, at the calmness of eventide, as the holy Sabbath drew on, the death angel passed, and peacefully, calmly, Father Kenyon fell asleep in Jesus. Words of comfort were spoken by Eld. D. H. Lamson, from Acts 24:14, 15.

HILLIARD.—Died in Newton, Mich., April 24, 1887, Sr. Lucinda Hilliard, in the fifty-ninth year of her age. She died of pneumonia, after a sickness of twelve days. Two days previous to the time she was taken sick, her companion, Bro. Henry Hilliard, was seized with pneumonia, and had not sufficiently recovered to be able to attend the funeral on the 26th. This is the second time our dear brother has been bereft of a companion. A mother and four children sleep in St. Lawrence Co., N. Y. One, the companion of Eld. S. H. Lane, now at our mission in England, was spared, which is a great comfort and consolation to the father in his declining years. The deceased became connected with the family when the children were small,

and perhaps stronger ties of love and affection seldom bind the hearts of an own mother and daughter together than those which united the sympathies and interests of Sr. Hilliard and Sr. Lane. For a season she has been very happy in anticipation of soon meeting Bro. and Sr. Lane in America, but they can meet no more till the resurrection morning. The stroke of death has fallen heavily upon our brother, and necessarily must upon the absent daughter. As a wise and prudent counselor, a loving companion, an affectionate mother, and devoted follower of the Saviour, our sister was prized and appreciated most by those who knew her best. An adopted daughter, cared for and taught the way of life everlasting from infancy, sustains, too, an irreparable loss. The day before her death, after being unable to say much for some days, while prayer was being offered at her bedside, in joyful triumph she exclaimed, "I do believe I can be saved!"

"On Christ the solid Rock I stand, All other ground is sinking sand."

These words suggested as a theme for the funeral sermon, Christ as revealed in the prophecies, his mission to earth, and its final issue. After brief services at the house, supported by two brethren Bro. H. stepped to the casket, where he took an affectionate leave of the silent sleeper, who could give no response. Strong men and women wept with him. Services at the church at Cereso, after which the remains were borne to Battle Creek, and deposited for the present in Oak Hill Cemetery vault. Our acquaintance with Bro. and Sr. H. reaches back to 1854, since which time they have observed the Bible Sabbath. A. S. HITCHINS.

Appointments.

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

WILLIAMSTOWN, N. Y., May 14, 15 M. H. BROWN.

BRIGHTON, Iowa, May 14, 15 Clarence, " 28, 29 Brethren and sisters from neighboring churches are invited to meet with us. R. C. PORTER.

MEETING at Wilton Junction, Iowa, commencing Thursday evening, May 12, and continuing into the next week. Meeting at Atalissa, beginning May 17, and continuing over the following first-day. There will be opportunity for baptism at each of these places. H. NICOLA.

EAST RICHFORD, Vt., May 12-14 Montgomery, " 15-17 Bordoville, " 18-21 Waterville, " 23-25 Johnson, " 26-28 Wolcott, " 29-31

Services will be held each evening and all the afternoon of the second day of each meeting. The health and temperance work will receive especial attention. We hope for a good attendance at each place. Brethren and sisters, pray that these meetings may be seasons of refreshing and profit. I hope Bro. Purdon can be with me part of the time. H. W. PIERCE.

Publishers' Department.

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

UNTIL further notice, the post-office address of Eld. Geo. W. Anglebarger and wife will be Sanitarium, Battle Creek, Mich.

THE P. O. address of Eld. J. F. Hanson is changed from 635 President St., to 264 President St., Brooklyn, N. Y.

BUSINESS NOTICES.

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

WANTED.—Two or three good tailors to work by the week as coat-makers, and one to work on pants. Prices by week, \$15 to \$18. Piece work, sack coats on start, \$7 per week; Prince Alberts, as high as \$13. No work done on Sabbath (Saturday). Address J. M. Jones, Hutchinson, Kan.

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 Freight.—Helen Cowles, D A Robinson, B B Newman, F H Mason, Pacific Press, J L Adams, Emma Green, L T Dysert, N E Tract Depository, Col Tract Depository, Tex Tract Depository, Ill Tract Depository, A T Robinson.

Books Sent by Express.—N E Tract Depository, Geo A Weeks, EM Morrison, C W Inskip, Geo B Starr, Mrs J W Rombo, N E Tract Depository, J D Kivett, Pacific Express, Annie Rosenthal, Jacob Klein, Neb T and M Soc.

Cash Rec'd on Account.—Kan T and M Soc \$66.51, Ohio T and M Soc \$3.79, Maine T and M Soc \$0., Iowa T and M Soc \$00., Dak T and M Soc \$50., Mo Conf per M A Newman 2.14., Mich T and M Soc \$16.64, Ill Conf per W C S 100., Mich tent and C M fund per Mich T and M Soc 17.

Christmas Offerings.—Neb T and M Soc \$261.54, A friend 2., Mary Simmons 1., Matilda A Newman 2.16, Mich T and M Soc 7.57.

Persecution Relief Fund.—Neb T and M Soc \$1.60, Julia Fredin 2.

O. H. T. D. Fund.—E Fairfield \$5., Ohio T and M Soc 64.20, Dak T and M Soc 50.

International T. & M. Soc.—Ohio T and M Soc \$14.04, Mich T and M Soc 1.

South Lancaster Academy.—Ohio and M Soc \$30., F M Fairchild 5.

General Donation Fund.—Alfred Hardy \$50.

English Mission.—F M Fairchild \$10., Ohio T and M Soc 20.24, Mich T and M Soc \$1.

Australian Mission.—Ohio T and M Soc \$36.04, F M Fairchild 10.

New Orleans Mission.—Mich T and M Soc \$2.30.

Scandinavian Mission.—Ohio T and M Soc \$12.20, Julia Fredin 1., Mich T and M 2.80.

South African Mission.—Sanitarium Sabbath-school \$54.75, Mich T and M Soc 14.13.

European Mission.—S Midgley and wife \$3.

A WORD FOR THE SABBATH,

—OR— False Theories Exposed.

By ELI. URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work. 66 pages, in muslin covers, 30 cts.; The same, in glazed paper covers, 15 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE LOST-TIME QUESTION.

BY ELI. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

Single copies, post-paid, 3 cts. Discount by the quantity.

Address, REVIEW & HERALD, Battle Creek, Mich.

THOUGHTS on the BOOK of REVELATION.

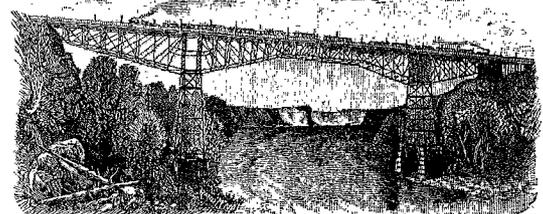
By ELI. URIAH SMITH.

A CRITICAL and practical exposition of the book of the apocalypse, verse by verse. A harmonious explanation of this wonderful book. It is a companion volume to "Thoughts on Daniel," and cannot be read without interest and profit.

In muslin covers, 420 pp., sent post-paid for \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and destinations like 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. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express, daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and destinations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, 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, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 10, 1887.

CONTENTS OF THIS NUMBER.

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

Poetry.

Faith, ELI. L. D. SANTER	289
My Saviour's Cross, FANNIE BOLTON	291
How Sweet Is the Reward! Josephine Pollard	294
In the Wine-press Alone, Margaret E. Sangster	300

Sermon.

Importance of Trust in God, MRS. E. G. WHITE	289
--	-----

Our Contributors.

Brief Comments on Bible Subjects, A. SMITH	291
God's Loss, W. S. CHAPMAN	291
Length of the Day in Creation Week, J. M. HOPKINS	292
"Never too Late to Learn," HELEN L. MORSE	292
Waiting for the Holy Spirit, G. W. ROGERS	292
Hating Esau, WILLIAM BRICKEY	292
The Visions of Daniel and John, ELI. J. G. MATTESON	292

Home.

The Comet of the Household, A STAR	294
Hold in Check, Christian Union	294
Making Children Happy, Boston Herald	294
Rule for Preachers, Sel.	294
Advice to a Boy, Burdette	294

Special Mention.

Rome's Authority in Politics	295
How Long? EUGENE LELAND	295
Bismarck's Canossa, The Independent	295
Liquor in Africa, Christian at Work	295

Editorial

That Comma	296
Our Camp-meetings about Commencing, G. I. B.	296
The Progress of the Sunday Legislation in Massachusetts, S. N. H.	297
The Camp-meeting at Alma, Mich., G. I. B.	297
The Holland Paper, G. I. B.	298
The General Meeting at Charlotte, Mich., G. I. B.	298
Holding the Winds, L. A. S.	298
The Value of a "Creed," L. A. S.	298
Unprofitable, L. A. S.	299

Ministers' Department.

Precepts for Ministers, ELI. J. H. DURLAND	299
--	-----

The Commentary.

Scripture Questions: Answers by G. W. MORSE	299
---	-----

Progress of the Cause.

Reports from Nova Scotia—Central Europe—New York—Minnesota—Florida—Illinois—Texas—Nebraska—Colorado	300, 301
Indiana State Meeting, WM. COVERT	301
Missionary Work among the French, E. P. AUGER	301

Special Notices.

.....	302
-------	-----

News

.....	302
-------	-----

Obituaries

.....	303
-------	-----

Appointments

.....	303
-------	-----

Publishers' Department.

.....	303
-------	-----

Traveler's Guide

.....	303
-------	-----

Editorial Notes

.....	304
-------	-----

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, Alma,	" 22-28
Dakota,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
	GEN. CONF. COM.

Bro. W. W. Prescott desires us to say that having been called East on important business, he will be unable to attend the Kansas camp-meeting, as he would otherwise have done. He expects that his business will not interfere with his attending any other meetings at which he contemplated being present.

DAWN IN WASHINGTON.

The following paragraph, taken from the Washington, D. C., *Evening Star* of April 25, 1887, shows that new ideas relative to the Sabbath question are beginning to come to the front in that city. In no more rapid and effectual way can the world be educated to know that Sunday is not the Sabbath, than by the agitation now everywhere prevailing on that question:—

"A NEW QUESTION RAISED IN CONNECTION WITH THE SUNDAY PROSECUTIONS.

"A new point has been raised in connection with the corporation ordinance of Dec. 2, 1864, under which prosecutions for keeping business places open on Sunday have been begun. The point has been raised by lawyers in discussing the case. It has also been raised in police circles by merchants of the Israelitish faith who observe Saturday as the Sabbath, and think it hard that they should be obliged to observe Sunday also, so far as business is concerned. The point is that the ordinance of 1864 prohibits the

opening of business places, not on Sunday, but 'on the Sabbath day.' It is argued that Sunday is not the Sabbath day, but that under the old Hebrew law Saturday was the Sabbath. It is a question for Biblical scholars as well as lawyers. In the law it is said there is no day known as the Sabbath. All the other Sunday laws refer to the day as 'Sunday,' or as 'the first day of the week, commonly known as Sunday.'"

LAST SABBATH AT THE TABERNACLE.

WE were favored at our Sabbath services in Battle Creek, by the presence of Eld. A. T. Jones, of Oakland, Cal., one of the editors of the *Signs of the Times*, who is on a brief visit East on important business. He gave an excellent discourse bearing on the events especially connected with the end and the times of peril just before the people who are giving the last message, which we trust impressed many hearts. The morning service was followed by a good social meeting in the afternoon. Bro. Jones was a stranger to most of his congregation, never before having been East since embracing the message. Our people here were very glad indeed to form his acquaintance.

G. I. B.

THE DEPARTURE OF MORE LABORERS FOR THE OLD WORLD.

By a telegram recently received from Eld. Haskell, we learn that he, with quite a company of other workers, will sail for Liverpool from New York, by the *Baltic*, of the White Star Line, Wednesday, May 11. Elds. Boyd, Robinson, and party sail with them, on their way to the new mission in South Africa. Bible workers, also, go to assist in the work in England, and doubtless others will form a part of the company. The hearts of our people all over the country will go with these dear servants of the Lord as they leave the land of their birth to carry the truth to distant parts of the globe. We feel sure that the prayers of God's people will go up throughout our ranks to our Heavenly Father, that his special blessing may rest upon these servants of his; upon Eld. Haskell, whose health is not the best; upon Elds. Boyd and Robinson, who go to a new, distant, and untried field; and upon all these dear ones who for the sake of the precious truth of God which we all love, and souls in darkness far away, sever the ties of nature and leave home and kindred. May God's blessing go with them richly, and may they see much fruit of their labors.

G. I. B.

WHAT IT INDICATES.

WE copy this week on page 7 an article from the *Independent* on Bismarck's recent trip to Canossa. True, as the *Independent* says, Bismarck's journey was not penitential, but it strikes us that just now this counts for very little, one way or the other. The penance of kings and emperors is an article that has greatly depreciated in market value since the days of Henry IV. No doubt the pope would have been just as well pleased had it been so, but he has carried his purpose, and obtains what he wants, for the present. As to just how their power was obtained, the popes have never been very particular.

True, also, that Leo XIII. is not Gregory VII., and for the very good reason that the spirit of this age is not the spirit of the Middle Ages. That he is not Gregory VII. is due to hard force of circumstances, not to any will or choice of his own. Does any one imagine that he would refuse the high prerogatives of Gregory if they were once within his reach? If he did he would not be like any other pope we ever heard of. They have never made it their business to refuse power, temporal or spiritual; and as they are infallible, and never err, their past record must serve as a safe model for action in the present.

The true testimony of this and many other events is that papal influence is rapidly on the increase, and that a time is soon to come which will resemble, in many respects, the days of papal supremacy. There are many who seem to think that the conditions of that time cannot be realized now because present circumstances are not a duplicate of those which led to her exaltation then; but such reasoning cannot be safely followed. A different age demands a different train of circumstances, and these will be as innocent in appearance, compared with those of the Dark Ages, as the intelligence of this age surpasses the dense ignorance and superstition which then prevailed. But he who will study the present in the light of history and revelation, need not be deceived as to what is coming.

L. A. S.

NOTICE.

THE St. Paul, Minn., mission has been removed to 760 East Sixth street. All communications to myself or any of the mission workers should be addressed as above.

W. M. SCHRAM.

MORE ABOUT THE IOWA CAMP-MEETING.

WE have invited our auditing committee to be present on the morning of the very first day of the workers' meeting, and hence shall expect that every one who has any claim on the Iowa Conference, and desires to have it settled this year, will have his report made out and handed in prior to that time. If any of our brethren have family tents, we wish they would bring them; and let those who desire to rent tents notify us soon.

J. H. MORRISON, Pres.

THE TRAINING-SCHOOL FOR NEW YORK.

WE would once more present this subject before our people in New York, and urge upon all our directors the importance of looking over their respective districts carefully, and encouraging proper persons to attend the proposed school.

It is certainly a matter of great importance to have this branch of our work developed, that we may be preparing faithful, experienced workers to enter the great harvest field as soon as possible.

We would call the special attention of those interested in this matter to the plan of supporting such a school. The house rent is to be divided equitably between those who are laboring under the pay of the Conference, except where the rent paid is more than would be reasonable for such laborers, in which case the balance is to be paid from the home mission fund. The labor performed by those who attend the school will be accepted as payment for board until such time as their experience and efficiency will enable them to support themselves by canvassing, or entitle them to support from the Conference as Bible workers. While gaining such an experience, the board of students in the school will be paid from the home mission fund.

From two to four months' time is considered sufficient to prepare suitable persons to work successfully in that branch of the cause to which they are adapted, and all the expense that is necessary for them to incur is their traveling expenses.

We hope to hear very soon from all those who desire to attend our school, so that we may know how to plan in reference to it. It will not begin before about the first of July. Address me at Adams Center, N. Y.

M. H. BROWN.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND SATAN.

During the Christian Dispensation.

By MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

The demand for this popular book is so great that we have had to print eight editions of it, and as we have hundreds of agents in the field canvassing, we expect to sell many thousand copies of this valuable book during the next few months. If there is no agent in your town, please send us your address and we will send you descriptive circulars or have an agent call upon you.

The "Great Controversy" contains over 500 pages; 21 full-page Illustrations and Steel Portrait of the Author; printed and bound in the very best style.

Active Agents Wanted in Every Town and County in the United States.

For Terms and Territory, address,

PACIFIC PRESS, Publishers,

12th and Castro Sts., Oakland, Cal.