

Advent Review



AND SABBATH HERALD.



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

VOL. 64, No. 21.

BATTLE CREEK, MICH., TUESDAY, MAY 24, 1887.

WHOLE NO. 1716.

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.

RIVER AND RILL.

BY VIOLA E. SMITH.

THERE'S a deep mighty river that runs through the land,
On whose current float ships swift and free,
And many and great are the mill-wheels it turns,
As it speeds on its way to the sea.
Its fame has spread far, ev'ry child knows its power,
Its name is on atlas and chart;
And a burden of blessing the deep silent tide
Is bearing to country and mart.

There's a rill rippling softly where trees bending low
Form an archway of green overhead;
And it gurgles a song as it passes along
O'er the pebbles that lie on its bed.

The trav'ler a-weary there quenches his thirst,
And sits by the brooklet to rest;
And cattle know where, when the noontide is fierce,
The water is coolest and best.
The trees on its banks take a livelier green,
For their rootlets are bathed in its tide,
And gay-hearted children come often to seek
The flowers first blown by its side.

Some lives, like the river, flow broadly and deep,
Enriching the world with their might,
While some, like the rill, are sequestered and hid,
Yet make all around them more bright.
In that day when the Lord of the harvest shall look
With tenderest love on his own,
Who shall say which will merit the greater reward,
As they reap of the seed they have sown?

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE SIN OF LICENTIOUSNESS.

BY MRS. E. G. WHITE.

(Concluded.)

THERE is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will co-operate with Jesus in the work of redemption. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness

and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid.

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to his glorious power, we are thus fortified against the temptations of Satan. Christ and his purity and his matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith.

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and his loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 5-12.

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The arch-fiend knows well with what material he

has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works;" "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed.

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in his book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in his book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day."

God is everywhere. He sees, he knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from his notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of his own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does he mark every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude; for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices?

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh what revealings! The husband will know for the

first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here,—long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through his grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished.

I feel compelled to write most earnestly on this point, because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.

Basel, Switzerland.

THE BIBLE.—NO. 1.

BY ELD. J. P. HENDERSON.

"RELIGION consists of a number of great facts, and of a life suitable to them."—Patterson.

"From the Bible all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself."—Clarke.

"Especially make the Bible your study. Most men do but walk over the surface of it, and pick up but here and there a flower; a few dig into it; but wisdom toward God is to be gotten out of God's book, and that by digging."—Matthew Henry.

"An intimate acquaintance with the Holy Scriptures is a secure haven and an impregnable bulwark, an unfading joy and a perpetual delight."—Chrysostom.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—Bible.

THE DECALOGUE.

This is the foundation and center of the Bible.

That law written and engraved on two tables of stone by the finger of God was the *first written* document on earth; and the Bible was the first book ever printed on movable metal type, A. D. 1455. "Written language is of divine origin, and was revealed for the express purpose of communicating the will of God to men." "It was the importance of Bible truth that stimulated science, and caused the invention of the art of printing."

"The Scriptures contain the most ancient writings in the world, the *decalogue*, or ten commandments, being probably the first regular production in alphabetical characters ever seen by man."—Clarke.

"God's ten words—not only in the Old Testament, but in all revelation—are most emphatically regarded as the synopsis of all religion and morality."—Campbell's *Debate with Purcell*, p. 214.

THE MORAL LAW.

This law is summarily contained in the ten commandments, and is defined by "Warren's Blackstone" as "a law which prescribes to men their social duties; in other words, their duties to God and each other." Buck's "Theological Dictionary" defines the moral law as "that declaration of God's will which directs and binds all men in every place, to their whole duty to him." It is denominated as perfect, holy, perpetual, good, etc., and is pointed to as that law the transgression of which is sin, and obedience to which constitutes our righteousness. Ps. 19 : 7 ; Matt. 5 : 17, 18 ; Rom. 7 : 12 ; 1 John 3 : 4 ; Deut. 6 : 25.

Taking the moral law as the basis of all religion and morality, the Bible becomes an exposition of that law and man's duty concerning it. If, however, we consider that laws are based on principles, we can fathom the matter still deeper, and learn that God's revelation to man is made concerning the two great principles of which the law itself is a mere definition. "Laws are not principles, but are the outgrowth of principles."

The young lawyer demanded of Christ which was the great commandment in the law? The ten commandments were considered by the Jews as a unit, and equal in their binding obligations, so that an evasion of an answer or a placing of one above the rest would have permitted accusation against him. But Christ strikes at the root of all by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22 : 37.

This covers the first four commandments, and is the *first and great* principle. "The second is like unto it, Thou shalt love thy neighbor as thyself" (verse 39), and is the basis of the last six. Christ says further, that "on these two commandments [principles] hang all the law and the prophets," or, in other words, the entire Bible. Consequently, in order to fully comprehend what we read, we should bear in mind the great object and purpose for which the Bible was given; viz., in defense of these two great principles: love to God, and love to man.

We may still extend the thought by considering that these principles originated from the very nature of things. Every created being is under obligations equal to the gift received, to adore and reverence its Creator. As the greatest boon is life itself, we should love that Creator with our life, equal to all that we ever can or may possess. All beings are equally under obligations in this respect, which truly becomes the first and great principle.

When the first created being received life, there was no duty to perform but to honor its Creator. But as soon as a second being came into existence, a relationship would spring up between them which nature would show to be mutual, and they must equally regard the rights and privileges of each other; hence arose the second principle.

It may be possible for us to love our neighbor and not reverence God, but it is not possible for us to adhere to the first principle and disregard the second. "If a man say, I love God, and hateth his brother, he is a liar: . . . And this commandment have we from him, That he who loveth God love his brother also." 1 John 4 : 20, 21.

Further proof that laws are the outgrowth of principles may be drawn from every-day life. Parents may teach their children to love them, but unless they prescribe rules of obedience, and enforce them, the love manifested will turn to hatred, and the child will soon disregard the wants and wishes of those who brought it into existence.

Our government was founded on the principles, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Yet we have immense volumes of legislative laws, defining what those principles are, and regulating man's relationship to his fellow-man while in "pursuit of happiness" in this "land of liberty." So the Bible is God's revealed will to man, setting forth his principles in unmistakable laws, and giving in detail his dealings with the fallen race, placing before them the promises of a bright future and salvation through Christ, what we must do to obtain eternal life through him, etc., and by historical and prophetic records giving an outline of this world's history from its creation to its restoration. We should—

"Study it carefully, think of it prayerfully,
Deep in the heart let its pure precepts dwell,
Slight not its history, ponder its mystery,—
None can ere prize it too fondly or well."

THE TRUE ISRAEL OF GOD.

BY A. SMITH.

THE term "Israel" was given to Jacob as a distinguishing title, when with his family, flocks, and herds he was journeying from Padan-aram to the land of Canaan. With a sense of his own guilt, and an overwhelming fear of his brother who was advancing with an armed force to avenge the loss by fraud of his birthright in earlier years, Jacob withdrew from his company to plead with God in agonizing prayer. Suddenly he is assailed by an unknown stranger, with whom he wrestles with the energy begotten of a sense that his life, and the interests that he holds dearer than life, are hanging upon the issue of the hour.

Soon he is made to realize that his assailant is a visitant from the heavenly world. And now, from an utmost effort to repel, he changes to a purpose of retaining and clinging to the angel until he obtains a blessing,—a sense of sins forgiven, and of the peace of heaven. But, as by an electric shock, his physical strength is gone, and, weeping, he pleads for the compassion of the heavenly one. And the answer of peace comes, in terms that will thrill throughout eternity,—"Thy name shall be called no more Jacob, but Israel [prince of God]: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32 : 28.

It is not relevant to this article that the well-known history of Israel and his descendants be traced from that time till the manifestation of the Messiah. I will only advert to the fact that God made a special covenant with them at Horeb (Ex. 19 : 3-8 ; 24 : 3-8), to which I will refer hereafter; and that in the days of Rehoboam, the son of Solomon, the nation was divided, and ever after known, when spoken of collectively, as the "house of Israel and the house of Judah." Aside from the covenant of circumcision given to Abraham (Gen. 17 : 1-14), of which they were heirs, God made two special covenants with Israel as a nation, to one of which I have alluded, that embrace the eternal interests of the redeemed human family. See Heb. 8 : 8-12.

Neither of these covenants was made with the Gentiles, and, as such, they have no lot nor part in them. The first covenant was made with all the natural descendants of Israel who were circumcised and became citizens of the nation, and with strangers who by circumcision were adopted as members of the commonwealth. In this particular it was defective; for but few of that people were truly converted to God; therefore they could not keep the covenant, and a new testament upon better principles became a necessity.

The new covenant was, indeed, made with the natural descendants of Israel; but only with such as were converted to God, and had their names enrolled in the book of life in heaven. This people with whom the new covenant was made are called the "remnant" (Rom. 11 : 5), or the "many" with whom the covenant was confirmed for one week. Dan. 9 : 27, first clause. They consisted, first, of the eleven apostles with whom the covenant was ratified (Matt. 26 : 20, 26-28), and afterward, of all Christ's disciples before his ascension, the three thousand converted on the day of Pentecost, and others until A. D. 34. Then the Jews who had not entered into the new covenant

relation were rejected, the "many" referred to above constituting the nucleus of Israel to which the true children of God of all nations would adhere by adoption, forming one grand Israelitish nation in the kingdom of grace here, and of glory in the world to come. Just so surely as the sun has ruled and will continue to rule, the day, and the moon and the stars the night, so surely Israel from the days of Moses has continued, and will forever continue, to be a nation. See Jer. 31:35, 36; 1 Pet. 2:9; Dan. 7:27.

The Gentiles, as such, were aliens from the commonwealth of Israel; but in Christ they are made fellow-citizens (Eph. 2:11-20; Gal. 3:7, 29), being true Israelites by grafting, or adoption into the original stock (Rom. 11:17; 8:15), and no longer Gentiles. See Eph. 2:1, first clause. Over this nation of Israel Jesus rules as prince of David, and king in the government of his people (John 15:10, 12, 14; Gal. 6:2); but God the Father occupies the throne of grace, Jesus being the advocate to reconcile the offending race to the Ruler of the universe. 1 John 2:1; Heb. 4:15, 16.

THE 144,000.

As the last work of the gospel in the kingdom of grace, 144,000 Israelites are to be gathered out of the twelve tribes under the Third Angel's Message (Rev. 14:9, 10), and sealed with the seal of God. Rev. 7:1-4. By reference to Rom. 4:11 we prove that the terms "sign" and "seal" are synonymous; and by reference to Ex. 31:13, 17 we prove that the Sabbath of the Lord, which is the seventh day, is the seal of God. And since those who are brought out under the Third Angel's Message are said to keep the commandments of God (Rev. 14:12), and since to do so requires obedience to every precept (James 2:10), we conclude that the 144,000 are distinguished by the fact that they keep the seventh-day Sabbath of the fourth commandment, which is the seal of God.

That the 144,000 are not Jews after the flesh is proved by the fact that the Revelation was given in A. D. 96, long after God had cut off that people as withered and dead branches, making no difference thereafter between them and the Gentiles (Rom. 11:20; 10:12); and that it was so given concerning events yet to transpire. See Rev. 1:1. It is further evident that the 144,000 are to be gathered under the sixth seal (Rev. 6:12 to 8:1), the seventh seal (chap. 8:1) closing the series by silence in heaven caused by all the angels having left to attend the Son of God when he comes in his glory to raise the dead and translate the living saints. Matt. 25:31; 1 Thess. 4:15-17. The records of the twelve tribes under the Christian dispensation are kept in heaven. Luke 10:20; Heb. 12:23. The objection, therefore, to a certain number of Christians' being sealed from among the twelve tribes at once disappears. The 144,000 are not chosen to the exclusion of others from salvation; for besides them an innumerable company will be saved. Rev. 7:9. But the 144,000 will be found alive on the earth at the coming of the Son of man, and will be translated from among men, and in the immortal state will ever attend the Son of God, going with him from starry world to world as representatives of the purchase of his blood, relating to the sinless inhabitants the wonderful story of redemption. Chap. 15:2, 3; 14:3.

GLORIFIED ISRAEL.

"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. Dan. 7:18, 27; see also 2:44.

Jesus having come the second time in his glory (John 14:3; Acts 1:11; Rev. 1:7; Matt. 25:31) to resurrect his sleeping saints and to translate the living (1 Thess. 4:15-17) and convey them to heaven (John 14:2, 3; 17:24; Heb. 11:16; Isa. 33:17), the judgment of ungodly men and fallen angels, in which the saints are associated with Christ, begins, and continues in heaven for one thousand years. See 2 Pet. 3:7; 1 Cor. 6:2, 3; Jude 6; Rev. 20:4. At the close of that period the Lord will descend from heaven with his saints, and divide the mount of Olives (Zech. 14:4), forming a great plain, upon which the New Jerusalem descending out of heaven will rest. Rev. 21:2. The jasper wall of the city will be pierced by twelve gate-ways, in which will be gates of pearl (verses 18, 21), upon which will be written the names of the twelve tribes of

Israel. Rev. 21:12; see in 7:5-8 a list of the names.

The throne of God will be in the city, whence will run the river of life dividing into two streams, flowing eastward and westward. See chap. 22:1, 3; Zech. 14:8, 9. In the new earth each tribe of Israel will constitute a kingdom or nation ruled by an apostle as king, Christ being King of kings over all Israel forever. Rev. 21:12, 14, 24; Matt. 19:27, 28; Rev. 19:16. Every citizen of this holy nation will be such as in the kingdom of grace, like the great ancestor of the nation, has power with God in prevailing prayer.

CONSTANT SERVICE.

BY MARY E. INMAN.

"Thy God whom thou servest continually, he will deliver thee."

Continually! and can it be that I can serve Thee
E'en when I'm busy with my daily task?
To have the blest assurance that I please thee
Is the great boon I ask.

The daily trifling cares by which my life is bounded,
Seem all too small to offer unto thee;
And yet I read thy precious invitation,
"Cast all your care on me."

My Father, oft within my heart there is the yearning
For thee some greater, nobler work to do;
But still the little things claim my attention,
In these my work I view.

And if in faithfulness I do these little duties,
May not I win the precious, rich reward
Which they shall have who spend life's fleeting moments
In serving thee, my Lord?

Evart, Mich.

TRUTH AND FICTION.

BY JOSEPH CLARKE.

THERE is an old saying, that truth is stranger than fiction. When we take a comprehensive view of the condition of affairs in the world at large, it certainly seems "passing strange" that the human race as a whole (with very few exceptions) prefer error to truth.

Visit, if you please, any public library, and ask the librarian what kind of books are generally called for. In almost all cases he will reply that from sixty to ninety per cent are works of fiction. Go into any bookstore, and the same story will be told you; and when traveling it is very rare to have anything but novels handed you to examine or to purchase; while in many of our large cities and towns, depositories of the American Bible societies are as quiet and unfrequented as an undertaker's shop in time of health.

Men prefer pleasant fiction to the most important truths, unless it is in the departments of practical life, as in agriculture, mechanics, commerce, and manufactures, and matters of general utility. Here deception and lies would be an immediate loss in dollars and cents, and it would be destructive to the tangible and material interests of society, if followed out in these channels.

But in the higher realm of thought and opinions and principles of action, mankind proceed very differently. Having provided for the wants of the present life, and secured what they deem a competency, the future with all its possibilities, and the importance of a correct standard of moral action, is either entirely overlooked or considered of secondary importance.

Deception first seduced our common mother Eve, and ever since that unfortunate affair it seems that deception and falsehood have been current coin among us. Pagans prefer false gods to the true God. The Mohammedans prefer the Koran to the Bible. The papal and Greek churches prefer saint worship, priestcraft, papal encyclical, and the fathers, to the simple faith of the Scriptures. David, an inspired writer, does not surprise us when he states that he has stigmatized his whole race (nearly) as out and out liars. A cheating, deceptive influence is almost tangibly felt in nearly all the walks of life. In buying milk of the milkman, or cloth of the merchant,—wherever you go, no matter with whom you may deal, you must always be guarding against deception. Were it not that the word of God notifies us of this state of things, we might well despair as to the outcome of all this confusion and complication of human affairs, or how the truth itself could possibly safely exist amid so much bad company.

Now, the very opposite of deception is sincerity. This is defined by Webster as "honesty of mind or intention." Angels of God are truthful and sincere. They never deceive. It is contrary to their nature. God and Christ, also, are true and faithful. Rev. 22:6.

THE GREAT DECEPTION.

BY GEO. THOMPSON.

I RECENTLY attended a meeting of a popular denomination where a revival effort was being put forth to induce sinners to abandon their evil ways and turn unto the Lord. Instead of holding up before them the standard of righteousness, the law, which the psalmist says is "perfect, converting the soul" (Ps. 19:7), by the transgression of which alone sin exists, the minister adopted another method. In order, as I suppose, to excite their imagination, he, after announcing a hymn well spiced with Satan's first lie (Gen. 3:4), requested that while the song was being sung, all those who believed they had a mother in heaven should stand up. Nearly one hundred responded to the call. A strong appeal was then made to them to fulfill the vows made at the death-beds of their mothers, by commencing to live a Christian life. He also stated that their mothers were at that moment looking over the battlements of heaven, intently watching their decisions.

As I listened to his seeming incantations, and saw how near he was approaching to Spiritualism, I was reminded of the language of Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Spiritualism, Satan's masterpiece of cunning deception, with its foul and pestilential breath, is thrusting its hydra-head up into the light of the nineteenth century, and spreading with fearful rapidity. And why should it not? It is being proclaimed from thousands of pulpits in the land, to a people the majority of whom already believe in the immortality of the soul and the consciousness of the dead. The Bible plainly tells us that the dead "know not anything" (Eccl. 9:5, 6; Ps. 146:3, 4; Job 14:21); but spirits of devils working miracles personate the departed dead, and thus tens of thousands are being taken in the snare. The speed with which this delusion is spreading, is vividly set forth in "Early Writings," p. 4 (supplement), and reads as follows:—

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.'"

Are not these words meeting a forcible fulfillment at the present? The deception is going, and soon, with all its votaries, will reach its destination—the lake of fire. Rev. 19:20. What better evidence do we need that we are soon to reach the consummation of all things? It is at the time of the working of Satan with all signs and lying wonders that Jesus will be revealed in the clouds of heaven. 2 Thess. 2:8, 9. The truth of God is reaching its long arms out to the nations of the earth, and is speedily being followed by Satan's delusions; and those who reject truth will find themselves taken in the deception of Spiritualism, and lost at last. 2 Thess. 2:10-12. Kings, emperors, and potentates of the earth are already its devotees. Its power is being augmented daily, and soon will reach the summit in the great wonder of calling down fire from heaven. Rev. 13:13. This mighty miracle which was the sign of the true God in the days of Elijah, will now be just the reverse, the crowning act of apostasy. Then will be the hour of temptation, which shall come upon all the world to try them that dwell upon the earth (Rev. 3:10), and which would deceive, if possible, the elect of God.

The Bible alone is our guide. Only by the study of its hallowed pages will we be able to withstand the deceptions of the last day, prepared by the demons of hell. By it all doctrines must be tested. Now, ere we are called upon to battle more fiercely with the powers of darkness, let us search daily the word of God, that we may be able to escape all these things that shall come to pass, and to stand before the Son of man.

Willow Hill, Ill.

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 XI.

THE CLEANSING OF THE SANCTUARY.

"AND he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. 8:14.

The doctrine of the Sanctuary is clearly presented in the Bible, and although we have not seen neither can see the heavenly Sanctuary, yet we can obtain a very clear understanding of it by considering the old sanctuary, which was a picture of the true. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand on the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

The Sanctuary is so very often spoken of in the Bible, that we need not be ignorant on this subject. More than one hundred times we find the word "sanctuary" in the Holy Scriptures. Nine of these speak of the heavenly Sanctuary, and this is also spoken of as the temple of God in heaven, and as the habitation of the Lord. "The Lord shall roar from on high, and utter his voice from his holy habitation." Jer. 25:30. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

The word "sanctuary" denotes a holy place or the place toward which worship is directed. The Sanctuary is not the earth. "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. The Sanctuary is not the church; for the prophet says: "To give both the sanctuary and the host to be trodden under foot." Dan. 8:13. The host, or the church, is one thing and the sanctuary another.

The earthly sanctuary was built by the children of Israel. Ex. 25:8, 9. It was built after a pattern. Verses 9, 40. It had two apartments, the holy and the most holy places. The ark and the mercy-seat were brought into the most holy place. Chap. 26:33, 34; Heb. 9:1-7. The priests officiated in this sanctuary. Ex. 28:43. But in the most holy the high priest could enter only once a year, that is, on the great day of atonement, the tenth day of the seventh month. Heb. 9:6, 7; Lev. 23:27.

The earthly tabernacle was cleansed with blood. Lev. 16. It was destroyed by the Romans A. D. 70, and has never since been built. It was a type or shadow of the Sanctuary of the new covenant, which is in heaven. "A glorious high throne from the beginning is the place of our Sanctuary." Jer. 17:12. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth." Ps. 102:19.

Jesus is high priest, and has become "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. The priests offered gifts according to the law in the earthly sanctuary, and they "served unto the example and shadow of heavenly things." Verse 5. The earthly sanctuary was cleansed with blood, and it was also in this respect a shadow of the heavenly, as the apostle testifies: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Chap. 9:23, 24.

The heavenly Sanctuary is like the earthly in the following respects: 1. It has a service and a priesthood, but its service is performed by a high priest who cannot die, and his priesthood is not Levitical, but the Melchisedec priesthood. Chap. 8:1-5; 9:24; 6:20. 2. It had two holy places or apartments, the holy and the most holy. Chap. 9:24; Ex. 26:31-35. (Compare these texts with Rev. 4:1, 2, 5; 5:8; 8:2-5; 11:19; 15:5.) 3. It must be cleansed with blood. Dan. 8:14; (This text must necessarily refer to the heavenly Sanctuary, because the earthly was destroyed a long time before the 2,300 years ended.) Heb. 9:11, 12, 23, 24. 4. It contains the law of the testimony of God. Ex. 25:21, 22; Rev. 11:19; 15:5. 5. When the glory of the Lord fills the Sanctuary, the ministration ceases. Ex. 40:34, 35; 1 Kings 8:10, 11; Rev. 15:8.

The testimony was the ten commandments. Ex. 31:18. The tabernacle of the testimony was the sanctuary, or building, wherein these commandments were preserved. Num. 1:50, 53. Consequently the temple or tabernacle of the testimony in heaven can be nothing else than the building wherein the ten commandments are kept, and of this temple the earthly sanctuary was a shadow.

The most holy place was entered only on the great day of atonement. The service performed on that day was called the atonement. To make an atonement for the sanctuary and to cleanse it, denote precisely one and the same thing; to wit, the service of the high priest on the great day of atonement, when he sprinkled blood on and before the mercy-seat, to make an atonement for the sanctuary and for the sins of the people.

From Rev. 15:8 we learn that when the plagues threatened by the third angel are poured out, the service in the Sanctuary ceases, and Christ is no longer a high priest, but comes with judgment as King of kings and Lord of lords. Then probation has ceased, and the eternal kingdom begun.

The Bible plainly teaches that the atonement is something different from the sacrifice. It is the ministration of the priest performed in the sanctuary; and the pouring out of the blood of the sacrifice must always precede the atonement.

If the whole congregation of Israel sinned through ignorance, they were to offer a young bullock for a sin-offering, and the elders of the congregation should lay their hands on the head of the bullock before the Lord, and the bullock should be killed before the Lord. Then the priest was to dip his finger in some of the blood, and sprinkle it seven times before the Lord, and make an atonement for them, and then their sins should be forgiven them. Lev. 4:13-20. And if any person became guilty in any sin, and confessed that he had sinned, then the priest was to make

an atonement for him for his sin, and it should be forgiven him. Chap. 5:5, 10.

When the priest had in this manner served or made an atonement in the sanctuary through the whole year for the sins of the people, the whole service was finished at the close of the year by making atonement for the sanctuary and for the sins of the people, in the most holy place.

Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Chap. 16:15, 16. "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month," etc. Verse 29. "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation." Verse 33.

Christ does not enter the most holy place once every year, but at the close of his high-priestly service in the heavenly Sanctuary he enters the most holy place once for all, and there performs in reality the work which answers to the shadow that was seen in the earthly sanctuary, in the old covenant. Christ and his service in the heavenly Sanctuary constitute the great antitype, which corresponds to the old type.

This is precisely the work which Jesus commenced in 1844, when he closed the door of the holy so that no one can open it, and opened the door to the most holy, which no man can shut. Then he cries unto his people, who in the last days are fighting the fight of faith in great weakness: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:8.

From Heb. 9:23 we see plainly that the heavenly Sanctuary at the close of the prophetic days or years will be cleansed in the same sense and in a similar manner to the cleansing that was performed in the earthly sanctuary on the great day of atonement: "It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these."

How long this solemn work will continue in the heavenly temple is not revealed to us, but we see that the corresponding work is carried forward in the earth, while the kingdom of God is preached in the most remote corners of the world, and the last message is sounding with great power. This rejoices our hearts, and with solemn interest we look forward to the time when the high-priestly work of Jesus will be finished and the Lord will come the second time, to take his people unto himself. We long for his appearing, as we lift up our heads and look up, knowing that our redemption is drawing nigh. Luke 21:28.

In connection with the cleansing of the Sanctuary, or the finishing work of Christ as a high priest in the heavenly Sanctuary, the investigative judgment is held. Every person who would not afflict himself on the great day of atonement, was to be cut off from his people. Lev. 23:29. So likewise every one who does not humble himself before God and repent of his sins, will be excluded from the first resurrection and eternal life. Thus the investigative judgment (Dan. 7:9, 10) is most intimately connected with the atonement and the cleansing of the Sanctuary. May the Lord help us to give heed to these solemn truths, and prepare for the great day of the Lord.

CHAPTER XII.

THE OPEN BOOK AT THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. In order to understand when the time of the end comes, and the things which are spoken of in connection with it in Daniel 12, we must first briefly consider chapter 11.

In the third year of Cyrus, king of Persia, which was the 73d year of the captivity of Daniel (so that he at this time must have been about ninety years old), Daniel fasted and sought the Lord in earnest supplication for three full weeks, that he might obtain further explanation concerning the things which he had before seen in vision. Chap. 10:1-3. Such a prayer the Lord could not leave unanswered, and he sent his angel to instruct Daniel.

There were still to be three kings in Persia, and the fourth was to be far richer than all the rest, and to stir up war against Grecia. Dan. 11:2. These three kings were Cambyses, Smerdis, and Darius Hystaspes, and the fourth was Xerxes, whose riches and exploits exactly answer to the prophecy. There were nine kings in Persia of whom the prophet says nothing. On this point Jerome remarks: "The prophet enumerates only four kings after Cyrus, and passes nine by in silence; because the spirit of prophecy does not care to follow the order of the history, but only to present the most important events."

The mighty king who should afterward stand up and rule with great dominion, and whose kingdom should be divided into four kingdoms was Alexander. Verses 3, 4. This was exactly fulfilled, as we have already seen, yet only two of these, to wit, Egypt and Syria, have any part in this prophecy. These two kingdoms became greater and more important than the others, and at last in a certain sense they were the only two that remained of the four kingdoms. Since Macedonia was conquered by Lysimachus and added to Thracia, and Lysimachus himself soon succumbed to Seleucus, Macedonia and Thracia were thus both added to Syria. Perhaps another reason why these two kingdoms, Egypt and Syria, are the principal ones spoken of is, that Judea was situated between them, and sometimes came under the supremacy of Egypt and sometimes under that of Syria.

In verse 14 Rome is introduced as the "robbers" of Daniel's people, who should exalt themselves to establish the vision. This power was to stand in the glorious land (Palestine), and bring desolation upon it. Verse 16. In verses 17-19 mention is made of the Roman emperor Julius Caesar. He fought 500 battles, took 1,000 cities, and destroyed in war more than 1,000,000 people. But when he returned to his own country, he was murdered by Brutus.

After this the prophet describes several of the emperors of Rome, and their exploits, and in verse 31 he introduces the papal power. The daily abomination (paganism) was to be taken away, and the abomination that maketh desolate (the papacy) erected in its place. Then many of the wise among the people were to fall many days (1,260 days of darkness and persecution) by the sword, by flame, by captivity, and by spoil. Verse 33. They were "holpen with a little help" when Luther arose, and the oppressed people of God obtained relief through the Reformation. Verse 34. Yet many unconverted people united with them,

and persecution again raged. God in his kind providence permitted this, that his children might be purified and made white, and this was to continue to the time of the end, "because it is yet for a time appointed." Verse 35. In 1798 the papal persecution had ceased. We know, therefore, to a certainty that the time of the end began with this century, and that we are living in the time of the end.

In verses 36-39 a new king, or power, is spoken of, which is very different in character from those previously named. This power was France in the days of the republic; for the characteristics mentioned by the prophet are only applicable to this power. Voltaire had sown the seed of infidelity in France, which bore terrible fruits. "I am tired," said he, "of hearing people repeat that twelve men have founded the Christian religion. I will prove that one man is sufficient to tear it down."

The Revolution broke forth in 1793, and the French nation threw away the Bible and denied the existence of God. In the presence of the representatives of the government, the bishop of Paris solemnly declared that he denied the existence of God, and that in the future he would worship liberty, equality, virtue, and morality. The representatives declared unanimously that they renounced their belief and worship of Deity. See "Scott's Napoleon," vol. 1, p. 173. Thus France became an infidel power, denying the existence of God. This is a feature which does not apply to the papal power. The comedian Monvel gave utterance to the following blasphemous words in the theater: "Oh God, if you exist, avenge your downtrodden name. I bid you defiance. You remain silent. You dare not launch your thunders. Who after this will believe in your existence?"—Id.

In 1794 the worship of the Goddess of Reason was introduced. Thus they honored a god whom their fathers knew not. Dan. 11:38. The doors of the convent were thrown open to a band of music. Next followed the municipal body in solemn procession, singing a hymn in praise of liberty, and escorting as the subject of their triumph a veiled female, whom they termed the Goddess of Reason. She was brought within the bar, unveiled with great form, and placed at the right hand of the governor. She was generally known as a dancing girl from the theater, of doubtful character. This impious and ridiculous performance was repeated all over France, by those who desired to imitate Paris.

In verse 40 the time of the end is again spoken of: "And at the time of the end shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." In 1798 Napoleon Bonaparte, who at that time was the general of the French army, led 40,000 soldiers over against Egypt. July 3 Alexandria was taken. On the 23d of the same month the Egyptians suffered a great defeat, and on the 24th Napoleon entered Cairo, the capital of Egypt. But on Sept. 2 of the same year, Turkey declared war against France. The king of the North sent a numerous army and strong fleet to Syria. In the spring of 1799 Napoleon was compelled to return to Egypt and afterward to France.

The rest of the chapter speaks of the king of the North, who formerly represented Syria, but now this country is under the supremacy of the Turks. Palestine is called "a pleasant land" (Jer. 3:19), "the pleasant land" (Is. 106:24), and "the glory of all lands." Eze. 20:6. In the book of Daniel it is called "the pleasant land" (chap. 8:9), and "the glorious land." Chap. 11:16, 41. In the two places last named it is called "the land of Israel" in the Syriac version.

Of the king of the North the prophet speaks thus: "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Chap. 11:41, 42. It is a well-known fact that the Turks took the Holy Land, and that it remains in their power till this day. The children of Edom, Moab, and Ammon are some of the people which dwell in Arabia, whom the Turks have never been able fully to subdue, but Egypt, with all its treasures, has come under their power, as it is stated in verse 43.

Bishop Newton says: "After the conquering of Egypt, when the terror caused by the many conquests of Sultan Selim had extended far and wide, the king of Africa, whose country joined Egypt, sent ambassadors and offered to pay taxes. The other nations who lived farther off toward Ethiopia, were easily persuaded to be on friendly terms with the Turks." "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44. In 1825 Dr. Clarke wrote the following concerning these words: "This part of the prophecy is allowed to be yet unfulfilled. . . . If the Turkish power be understood as in the preceding verses, it may mean, that the Persians on the east and the Russians on the north will at some time greatly embarrass the Ottoman government."

If we compare this prophecy with the Crimean war, which took place in 1853-56, there is certainly a remarkable similarity. In this war Persia came from the east and Russia from the north against Turkey, but the Turks fought with great valor and fury, and when France and England afterward came to the rescue of "the sick man" (Turkey), the trembling throne of the sultan retained its place in Constantinople.

So far all these wonderful things have been fulfilled, and but one of the prophetic events here mentioned remains to be fulfilled in the future: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45. The glorious holy mountain must, as we have previously shown, denote the Holy Land. This prophecy teaches, therefore, that the sultan will finally leave Europe and move to Palestine, and that he then and there will come to his end, while no helping hand will be extended either from France or England.

The next event in order is, Michael, the great Prince of the people of God, shall arise or come from heaven to save his people. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

We have already shown that the prophetic word should be opened at the time of the end. Verse 4. We now have three remarkable events which clearly show that we are living in the time of the end: 1. The persecution against the saints of God has ceased, and the 1,260 prophetic days are in the past; 2. The infidel power which should arise at the time of the end (France), did in 1798 carry on war against Egypt and Turkey, just as the prophet foretold; 3. The prophetic book of Daniel has been opened, and many are diligently searching its teachings. This has been done in the present century, and especially in this latter part of it far more than ever before.

Again the word of the Lord came to the prophet: "Go thy way, Daniel, for the words are closed up and sealed

till the time of the end." Verse 9. Then two prophetic periods are presented, and with this the book of Daniel closes. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days." Verse 11. The daily abomination, or heathenism, was taken away A. D. 508, when the last heathen altar in the Roman Kingdom was destroyed. After this the "abomination that maketh desolate" was set up in its stead.

A. D. 508,

1,290 prophetic days or years,

A. D. 1798.

This prophetic period ceases at the same time as the 1,260 years. Then the prophet says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Verses 12, 13. Thirteen hundred and thirty-five years from 508 reach to 1843, which is about the same time as the close of the 2,300 days.

The special blessing pronounced upon those who live at this time may refer to the great light which shines forth from the pages of the word of God in the last days, when the people of God must prepare to meet their coming King. Then Daniel should stand in his lot. He should be numbered with those whose names are written in the Lamb's book of life. He should stand in the Judgment, or be accepted when his case should come up for examination in the Sanctuary on high, and should at last have a part in the first resurrection.

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.

DUTY AND INCLINATION.

DUTY never yields to inclination.
Put it off—it stands, an exclamation,
Meeting thee at every step and turning,
While its voice thou dost persist in spurning.
Duty never yields to inclination.

Inclination often yields to duty.
Do the right, whatever its lack of beauty,
And a happy sense of satisfaction
Follows sure and close upon thine action.
Inclination often yields to duty.
—Emma C. Dowd.

"PLUCK NO FLOWERS."

WALKING one day through a college campus, my attention was arrested by the cautionary words of a sign, "Pluck no Flowers." Around lay the snow heaped in many a drift, and even the rude board itself was fringed in fleecy whiteness, while a thin veil of sparkling flakes hid the letters as if in a mist. The beauties of summer had long before taken their flight, and the wind played mournful dirges through the leafless trees, and the sun looked down upon a barren landscape. How incongruous the words seemed amid such desolate surroundings! It was as if you were to inscribe them as an epitaph for a friend whose whole life had given to the pathway of others the fragrance of kindly deeds, but who, having fulfilled life's mission, had lain down in dreamless slumber to await the spring-time of eternity,—it was as if you were to say to the reaper Death, "Pluck no flowers." It all seemed so inconsistent, so unsuitable, so inappropriate!

One would not have conjectured there ever had been flowers there had it not been for the simple inscription, even as one cannot tell where lies the dust of former generations only as he views some rude or costly memorial. Every trace of the graceful blossoms and delicate foliage that once adorned the place with a beauty that thoughtless hands fain would have marred, was gone, and they were sleeping in the shadow of what seemed to serve as a monument.

Incongruous, and yet how like many a heart-garden which through neglect has become a desert instead of an oasis!

Young friend, God has planted in the garden of your heart the rare exotics of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and above all he has reared a sacred injunction—"Pluck no Flowers." These are delicate plants which require care; otherwise their fragrant blossoms will become blighted. Herein lies our life mission: to cherish these flowers of divine planting, that they may not only render our own lives beautiful, but be a blessing to those around us. And to fulfill that mission, we must carefully shield them from the winds of neglect and the frosts of sin.

We look with interest and admiration upon the beauties of nature as they unfold before us. So angels watch the heart-garden. When it is

pruned of noxious weeds, and opened to the sunlight of Heaven's love, and watered by the dews of divine grace, it is a place where Jesus loves to dwell. And when this is so, our life will not only be a blessing to ourselves, but will of necessity rest as a benediction upon others; and we shall find an answer to the oft-repeated question, "Is life worth the living?" The gardener may fence the beauties of nature away from the reach of thoughtless intruders, but he cannot suppress their fragrance. So circumstances may hedge us about until we fancy we are obscured from the outer world, and that others are oblivious even of our very existence. But not so. As "no star ever rose and set without influence somewhere," so no life mission ever was fulfilled without its due effect upon others.

But how easy it is to pluck the flowers from the garden of the heart! And the thought is too true that "the rose blooms every year, the heart but once." When once the frosts of sin have left their blighting touch, and unsightly drifts of mistakes and errors have buried from our sight all that was once lovely, how barren the aspect! The roots may remain for a time, but the flowers are gone; and if they again spring forth, it will be only through the melting influence of the sunlight of Heaven's mercy. Ah! it is better not to pluck the flowers. It is better not to mar the beauty of the spring-time of life. It is better not to make a grave of regrets in the place which God meant should be given to perpetual bloom.

What can be more pitiable, more heart-rending than to view a life devoid of good endeavors, from which all holy aspirations have fled,—a life "having no hope, and without God in the world"? Such are the frozen hearts that constitute the dreary polar wastes of existence. Mont Blanc like they are continually wrapped in snow, and the traveler sees no more than an occasional trace of what might have been. But above it all there remains, in characters that no snow can conceal, no tempest obliterate, what seems to serve as a solemn warning to the passer-by, "Pluck no Flowers,"—for disobedience to which there remains a day of just retribution, when the dreary frigid wastes of existence shall be blotted forever from God's universe, and the flowers that remain shall receive the touch of immortality. * *

THE WOMAN-CHILD AT HOME.

THE first ten years of a child's life is pre-eminently the seed-sowing age. Yet the child during these early years is often only a plaything, the pet of its parents; immeasurably superior to the pet terrier, but still in the same class. Its bright sayings, its pretty ways, its little outbursts of temper, its naive selfishness, afford a deal of amusement, and are regarded much in the same light as the child regards "Punch and Judy"—as a show. When its ceaseless activity, its insatiable curiosity, become wearisome, it is turned over to the maid, or, in default of a maid, out-of-doors to play on the street with other children similarly situated.

Seeds are sown, indeed, but they are of the kind that shall bear tares. Little girls of six and seven, and even younger, are brought out upon the public platform, there to recite their bits of Scripture or verse before an audience of strangers, while parents look on admiringly. We never see a little maiden thus exposed to the public gaze that we do not long to take her in our arms and bear her away to the safe seclusion of her home. A few such occasions only will be necessary to plant in her mind the seed which shall grow into a core of notoriety of some sort, it hardly matters of what.

"Did you see my name in the *Globe*?" asked Dowsabel of Arethusa. She had been to a masquerade at the skating-rink, and among the names of wearers of striking and effective costumes reported in the newspaper, she had read her own.

In the columns of every provincial paper, however Lilliputian, may be found such items as this: "Our townsman, the lovely and accomplished Sarah Jane Tuttle, has gone to Turnipville to spend a few days with Lucy Maria Spratt, the accomplished and lovely daughter of Jack Spratt, Esq., an eminent citizen of Turnipville, and President of the S. K. Y. P." And Sarah Jane and Lucy Maria read this paragraph with the same sensation of gratified pride as does Juliana Gold-thimble the announcement in the fashion gossip of the city paper, that among the distinguished guests

at Mrs. Velvetsleeve's brilliant reception was her distinguished and brilliant self, clad in a costume the exquisite combination of which, etc., etc. The love of notoriety grows by what it feeds upon, and all this newspaper publicity tends to loudness and vulgarity of manners.

There is an instinctive reserve implanted in the soul of every woman-child, which, if not blunted by a false education, will guide her into all womanly ways, and will keep her, without any special thought upon her part, from loud and unbecoming behavior. And the wonder is how any mother can neglect to train and strengthen this natural safeguard, instead of, as is often the case, blunting it by careless words on her part. Careless? Nay, criminally wicked!

It has been well said that it is of greater importance that a young girl should be warned against the easy-going of her own sex than against the society of the other. For most men have a genuine respect for pure girlhood, and unless hopelessly bad will shrink from wounding it. Not so a certain class of respectable women, of whom we feel it would be better that a millstone were hanged about their necks, and they were cast into the depths of the sea, rather than that they should so offend one of these little ones.

We say respectable, and so they are, from a certain point of view, being well-to-do, well dressed, holding often responsible social positions, yet doing the very Devil's work with their vulgar stories and double entendres.

There is a habit of jesting upon the sacred topics of love and marriage which goes far in destroying the virginal purity of young minds, and so is a loosener of manners and morals. It begins its baneful work early. The innocent little woman is told that her boy playmate is her "beau," while he in turn is taught that she is his "girl." Blasted be the tongue, we could almost say, that speaks such things, even though it be thoughtlessly. There is a thoughtlessness which is criminal, and its results as deadly as though of deliberate wrongdoing.

As the little maid grows older, these jests increase in frequency. Many a girl of fourteen and fifteen has felt a helpless indignation blaze up in her soul at the comments made upon her relations with some "nice" boy with whom she goes to school, perhaps—helpless, for what can she do when she knows that her earnest remonstrance would only be received with laughter and the repetition of the nauseous jest? Persisted in can we wonder that such things result in loud manners?

There is a species of book that comes under this indictment. Not the breezy, miasma-scattering stories of such authors as Walter Scott. . . . Not the fairy tale, whose domain lies in a land of fantasy where all things may happily and rightly be. But the child's book *par excellence*, written especially for him, wherein the relations between its boys and girls more than hover upon the borders of incipient love-making. Such books are most pernicious in their influence, and to mothers we would say that they would better be burned before they blacken with their scorching breath the innocence of your child's mind.—Frances Humphrey in *Christian Union*.

SIMPLICITY OF CHARACTER.

THERE is nothing more beautiful in the young than simplicity of character. It is honest, frank, attractive. How different is affectation! The simple-minded are always natural, and at the same time original. If those who are affected ever had originality, they have crushed it out, and utterly buried it from sight. Be yourself. To attempt to be anybody else is worse than folly. It is impossible to attain it. It is contemptible to try it. But suppose you could succeed in imitating the greatest man that ever figured in history, would that make you any better?—By no means. You would always suffer in comparison with the imitated one, and be thought of only as a shadow of a substance, the echo of a real sound, the counterfeit of a pure coin. A genuine cent is worth more than a counterfeit dollar; and the smallest man who is *real*, is worth more than the biggest fraud in existence. Let the fabric of your character, though ever so humble, be at least real. The world has frauds, and shams, and humbugs enough; do not add to their number.—Sel.

Our Tract Societies.

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

TENNESSEE TRACT SOCIETY.

No. of members.....	65
" " dismissed.....	3
" reports returned.....	38
" missionary visits.....	37
" letters written.....	90
" subscriptions to periodicals.....	11
" pp. of tracts distributed.....	16,701
" periodicals.....	679
Cash received on periodicals, \$20.65; on books, \$424.48.	
J. H. DORTCH, Sec.	

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	487
" reports returned.....	329
" members added.....	34
" " dismissed.....	16
" letters written.....	438
" " received.....	103
" missionary visits.....	1,379
" Bible readings held.....	503
" subscriptions to periodicals.....	538
" pp. books and tracts distributed....	389,585
" periodicals distributed.....	10,577
Cash received on sales and tract fund, \$786.75; on periodicals, \$241.67; on reserve fund, \$123.50; on tent fund, \$68.25; on other funds, \$59.81.	
EMMA GREEN, Sec.	

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	558
" reports returned.....	344
" letters written.....	458
" " received.....	111
" missionary visits.....	1,154
" Bible readings held.....	504
" persons attending readings.....	1,380
" subscriptions obtained.....	316
" pp. books, tracts, etc., distributed....	492,941
" periodicals distributed.....	10,759
Cash received on tract fund, \$242.47; on periodicals, \$205.96.	
Bear Lake, Sunderlinville, and West Pike societies failed to report.	
L. C. CHADWICK, Sec.	

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	394
" reports returned.....	229
" members added.....	6
" " dismissed.....	2
" missionary visits.....	2,953
" letters written.....	396
" Signs taken in clubs.....	87
" subscriptions obtained.....	327
" pp. books, tracts, etc., distributed....	177,975
" periodicals distributed.....	6,627
Cash received on tract fund, \$443.45; on periodical fund, \$392.22; on foreign missions, \$152.90; on International Tract Society, \$1.; on home mission fund, \$27.70.	
Dist. No. 4 failed to report.	
J. V. WILLSON, Sec.	

SWISS TRACT SOCIETY.

THIRD ANNUAL SESSION.

THIS session was held at Basel, Switzerland, Feb. 18-21, 1887, under direction of the President, Eld. B. L. Whitney. Of the proceedings only a condensed summary can be given, on account of the space which a full report would occupy.

At the first meeting a report of the annual session in September, 1885, was read and approved; also a brief statement of the situation of the past and present, as follows:—

Although called the Swiss Society, our organization embraces several local societies in the surrounding countries. At the time of our last annual meeting there were nine societies, two in Germany and seven in Switzerland. Since that time three new societies have been added, one at Lausanne, Switzerland, one at Nîmes, France, and one at Torre Pellice, Italy. Two small societies in Switzerland have been united with others that were larger. Thus there are eleven societies at present. Although not yet included in our organization, we note with pleasure the formation of a strong society in the Crimea, Russia.

By vote the following committees were named by the Chair: On Nominations, L. R. Conradi, A. C. Bourdeau, Adémar Vuilleumier; on Resolutions, Albert Vuilleumier, A. Kunz, W. Ings.

The report of labor for the year, including five quarters, showed the net increase in membership

to be 80; total number of members, 176; 431 reports have been received, showing 10,842 visits made, 2,229 letters written, 163 letters received, 250 new subscribers obtained, 221,172 pages tracts, etc., distributed, and 14,073 periodicals distributed.

TREASURER'S REPORT.

RECEIPTS.	
Cash on hand Sept. 1, 1885,	\$176 85
Rec'd on membership, donations, sales,	211 23
Rec'd on periodicals,	462 67
" " publishing house fund,	536 90
" " Basel meeting hall,	23 46
" " tent fund,	207 90
" for the poor,	56 01
Total,	\$1,675 02

DISBURSEMENTS.	
Pd. Les Signes on acc'ts and deposit,	\$906 31
" publishing house, meeting hall, and tent,	768 25
" on exchange,	46
Total,	\$1,675 02

FINANCIAL STATEMENT.	
RESOURCES.	
Due on books and periodicals,	\$321 42
Blank books, etc., on hand,	8 25
Total,	\$329 67

LIABILITIES.	
Due Les Signes office on account,	\$68 00
Balance in favor of Society Nov. 1, 1886,	\$261 67

Note: The rate in changing from francs to dollars is fr. 5.20 per dollar this year, instead of fr. 5.15, as heretofore; thus all these amounts are proportionately smaller.

The Committee on Resolutions presented the following:—

Whereas, The solemn message that God has entrusted to us must be carried to all nations, tribes, tongues, and peoples; and—

Whereas, God has placed us in the midst of vast nations, and until now the present truth has been proclaimed in only a few of these, to a very limited extent, and in many not at all; and—

Whereas, The time in which this work must be accomplished is very short; therefore—

Resolved, That we have special need to seek God, in order that his divine blessing may accompany the efforts we make to accomplish this immense work, and that it is our imperative duty from this time to form plans which will aid us all to labor more efficiently for the advancement of the message.

Whereas, Thousands of intelligent persons visit Switzerland who have not the privilege to read our publications, and while absent from their homes and occupations have more time to read them, if they are placed within their reach; therefore—

Resolved, That active measures be taken to place distributors having an assortment of our publications in English, French, German, and Italian, in the principal hotels of Switzerland, also to place our papers in reading rooms; and that this work be extended to other parts of the continent as soon as possible.

Whereas, It has been demonstrated in other Conferences that when a public effort has been made in a place, our publications can more readily be sold, and we desire to see the work in our Conference self-supporting as far as possible; therefore—

Resolved, That we recommend that a greater effort be made to sell our publications.

Whereas, We believe the time has come when we ought to advance in the work of circulating our papers; therefore—

Resolved, That a well-organized system be established to obtain subscriptions for our different periodicals.

Whereas, Our periodicals are prepared with many prayers and much care, and contain precious articles to give light to the world concerning the message; therefore—

Resolved, That they should not be used for ordinary purposes, but that we should place them where they can do good.

Whereas, Experience has abundantly demonstrated that systematic efforts are the most effective; therefore—

Resolved, That we recommend the general adoption of the methods of distributing tracts, proposed in No. 3 of the missionary quarterlies.

Whereas, Our colporters meet many persons who would gratefully receive our tracts and papers, and with whom they have not the time to continue correspondence after leaving them, although this might do much good; therefore—

Resolved, That we ask our colporters to take the pains to gather such addresses and send them promptly to the secretary of the State society, accompanied with suggestions relative to their use.

Whereas, Efforts to prepare the way before our ministers by sending our papers to a large number of persons of one locality have been very successful; therefore—

Resolved, That we recommend that our local societies concentrate their efforts upon the most favorable localities.

This report was adopted, each resolution being considered separately, Nos. 1, 2, and 4 being spoken to quite lengthily by Brn. White, Whitney,

Conradi, and Ings. The following resolution, offered by Bro. White, was also adopted:—

Whereas, Our directors are widely scattered and cannot often meet for counsel; therefore—

Resolved, That the poor fund be transferred to the Conference.

The attendance was good at all the meetings, and with renewed courage and an increased sense of responsibility in view of the increasing labor, the former laborers as well as several new workers enter upon another year's work.

B. L. WHITNEY, Pres.

A. S. BOWEN, Sec.

NEW ENGLAND TRACT SOCIETY.

A QUARTERLY meeting of the N. E. T. and M. Society was held in connection with the general meeting at So. Lancaster, Mass., Sunday, May 8. Meeting convened at 9 A. M., with the President in the chair. Prayer by Eld. W. J. Stone. The summary of labor performed by the Society during the past two quarters was given as follows:—

No. of members.....	459
" reports returned.....	436
" members added.....	27
" " dropped.....	6
" letters written.....	1,415
" " received.....	537
" visits made.....	2,259
" Bible readings held.....	734
" persons attending Bible readings....	1,736
" subscriptions obtained.....	657
" pp. reading matter distributed.....	399,019
" periodicals.....	33,843

Received on donations, \$411.73; on sales, \$2,493.85; on periodicals, \$1,201.40; on Christmas donations, \$1,607.66; on O. H. T. D. fund, \$50.; on foreign mission funds, \$269.45; on other funds, \$329.33.

A Committee on Resolutions previously appointed by the Chair, presented the following report:—

Whereas, The Sunday question has been brought prominently before the people of Boston by its prolonged discussion in the legislature; therefore—

Resolved, That we recommend that as strong a corps of workers as can be furnished and accommodated be sent to the Boston mission, and that the work be more vigorously pushed forward in that field.

Whereas, In accordance with the decision of the last General Conference, Elds. Haskell and Robinson are soon to depart for foreign fields of labor, thus leaving our Conference well-nigh destitute of experienced laborers; therefore—

Resolved, That we most earnestly invite Eld. Geo. I. Butler, President of the General Conference, to take an especial interest in the work in this Conference during the absence of our President, Eld. S. N. Haskell, taking the general oversight, as far as consistent with other duties, of the various branches of the work of God in our midst.

Resolved, That the Chair appoint an advisory committee of three to act in conjunction with the remaining members of the Conference Committee in the absence of the president of the Conference.

Resolved, That we recommend that Prof. Ramsey attend the eastern camp-meetings, and labor in the interests of the Academy as the way may open, so far as his other duties will permit.

Whereas, The missionary work should receive increased attention throughout all our churches; and—

Whereas, We believe that our brethren and sisters would gladly avail themselves of the privilege of becoming acquainted with the best methods of missionary labor; therefore—

Resolved, That Mrs. M. L. Huntley and L. H. Farnsworth be invited to visit our churches, and give instruction in missionary work as the way may open.

Whereas, We believe the providence of God has placed in our midst the South Lancaster Academy, and has connected with it a corps of faithful, conscientious, God-fearing teachers; therefore—

Resolved, That we give it and them our continued support, hearty co-operation, and true sympathy, and earnestly pray for its success.

Resolved, That we give the *True Educator* a wider circulation in the Conference than it has yet had.

Whereas, The instructors in the branches of the special course, with the blessing of God have labored faithfully and given most valuable instruction to their classes; and—

Whereas, Several of them came at considerable sacrifice to assist us; therefore—

Resolved, That we express our warm appreciation of their efforts, and seek to make a practical use of their instruction in the advancement of the cause of God.

Whereas, We believe the time has come when decided and earnest efforts should be put forth to place in a judicious manner the reasons of our faith before the leading men of the State; therefore—

Resolved, That Bro. A. L. Wright give special attention to this matter, and as far as possible put into the hands of these men the "Marvel of Nations" and the *American Sentinel*.

Whereas, The Spirit of God has said ("Testimony No. 32," p. 139) that "because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying unwarned;" therefore—

Resolved, That we urge upon our brethren and sisters the importance of becoming so familiar with the Scriptures that they can hold short Bible readings among their friends and neighbors, and that we recommend the use of the Family Bible Readings in the homes of all our people as an important aid in this direction.

Some time was spent in the discussion of the foregoing resolutions, after which all were unanimously adopted. The advisory committee suggested by the third resolution was subsequently named by the Chair as E. P. Farnsworth, A. T. Robinson, and A. L. Wright.

Adjourned *sine die*.

S. N. HASKELL, Pres.

E. T. PALMER, Sec.

CLEVELAND, OHIO, MISSION.

ABOUT the first of April we changed the location of our mission to the east side of the city, and since that time have confined ourselves principally to this side. Our location is a very pleasant one, being on one of the best streets of the city. Although this has been an inconvenient time of year to gain admittance into people's houses on account of house-cleaning, yet we have had evidence that God was pleased to have us come to this part of the city. Several excellent persons have become deeply interested by the Bible readings held, and by reading matter that has been scattered by the workers. One young lady, formerly a teacher in the public schools, now a music teacher, has been keeping the Sabbath for a few weeks past. She will probably become a mission laborer in the future. Within the past few days another person has been promised to keep the Sabbath. On the west side of the city, where we were formerly, one more has recently commenced to obey the truth. These things encourage us to labor on in the good work. Although quite a number of our best books have been sold, and a fair number of orders for our different periodicals have been taken, yet we are far from being satisfied with the past, and are planning to do much more than ever before to place our literature before the people.

We trust all our brethren will remember the request made by Bro. Underwood in his letter to the churches of this State, concerning the matter of furnishing our missions with such things as are raised on the farms. Everything that is relishable at this time of year is very high-priced in the city, and we hardly feel that we can afford to buy the things that are really needed by the mission workers. Many things that you could easily furnish are as good as money to the mission, and the Conference gets the credit for the donation.

We hope this mission may be remembered by all the brethren in their earnest prayers to God, that success may attend the efforts here.

May 12.

E. H. GATES

Special Mention.

UNIVERSALISM IN DISGUISE.

OUR readers are doubtless more or less familiar with the "new hypothesis," so-called, of probation after death, which has arisen in the ranks of the American Board of Foreign Missions, and has caused so much discussion for the past two years in popular religious circles. That it is, in tendency, what we have named it at the head of this article, one of the ablest and most earnest supporters of the theory, Dr. James M. Whiton, openly admits, in a paper recently read before the New York and Brooklyn Association. From this paper the N. Y. *Independent* quotes as follows:—

"If the ultimate destiny of any heathen is to be determined by their acceptance or rejection in the future world of the Redeemer first presented to them there, will not others have to be admitted in our theory to an equal benefit, who have never been classified as 'heathen'? How many in Christian lands have never heard the pure gospel of the Son of God? Multitudes who have nominally heard of Christ, have heard of him nominally only, have never had him, rather than a theory or a car-

icature of him, presented to their conscience in his grace and truth. . . . If such a ministry of redemption were really the utmost of divine grace allotted to the populations for which those churches [of Italy, France, Spain, Germany, Holland, and England] were put in trust with the gospel, it might have been better for them to have been born among the heathen, to whom our Andover friends conjecture that an unadulterated and unperverted gospel may be preached hereafter. And if we candidly survey the successive centuries of Christianity, from the time when the apostolic churches began to lose their primitive purity, it must be admitted that the larger part of those who have ever heard the name of Christ have had him presented to them under forms so incongruous with his Spirit that it must be doubted whether to the mass of nominal Christians any more than to nominal heathen has the real Christ and his real salvation been made known.

"If, therefore, any one holds that the apparent equities of their case give credibility to a larger hope for the heathen beyond the grave, the same logic must place the larger number of nominal Christians on the same ground. But this, whatever limitations be attached to it, is Restorationism, such as was taught in the early theological schools of Alexandria and Antioch, before Augustine and his successors turned the current of orthodoxy the other way. The outcry raised against the Andover hypothesis by all the denominational journals, proceeds from an intuitive perception that this is the logical issue of it." . . .

The Andover hypothesis has been steadily gaining ground from the start, and shows no signs of speedily exploding and vanishing into the realms of dead superstition, as probably many have supposed it would. Once started on this road, the reckless adventurer is very likely to go on till he comes to the termination, which is Universalism. There is a recognized danger that it will be so with the American Board and the popular evangelists who have adopted it into their creed. As the *Independent* says:—

"If any think that the American Board, by some device of consenting councils, can be moved one separate stair in the descent, and left to stay there, they ought at least to take useful counsel from the example of the fathers of seventy years ago. They stopped at the outset, and resisted the first downward movement, when Arianism was invitingly preached, and the gospel was presented chiefly as a scheme of beautiful ethics. Anybody can see, who has made himself familiar with recent discussions in the Unitarian conventions at the West, what the movement which they resisted, so slow and almost imperceptible at first, has come to be there in its conclusion. If it has not already reached the bottom, in the declared readiness of some to receive intelligent and respectable atheists into their churches, it cannot surely be a great way above that. It seems, to us at least, wise and salutary for the Board to stop where it has been and is. Let it wait, at any rate, before movement is made, to find out how rapidly and how far this airy mirage of a future probation, which has lifted itself so temptingly before men, is to be transformed, by irresistible logic, among those who are attracted to it, into an alleged divine scheme for universal salvation. It seems to us entirely certain, as Dr. Whiton intimates that some who are inclined to it already foresee, that if one goes a mile with this hypothesis, it will straightway compel him to go with it twain."

All of which is only another illustration of the inevitable result of clinging to the unscriptural dogma of man's natural immortality. Of course no being gifted with reason could consistently suppose that the poor, ignorant heathen, who lived and died without a glimmer of gospel light, are to be tormented through all eternity in the raging flames of hell, because they did not live out the teachings of the gospel. No; some other supposition must be true, and the most natural one is that they will be given another chance at some future time. And having gone thus far, we only come to the cases of thousands in more civilized lands between whose condition and that of the heathen there is not enough difference to warrant such a terrible contrast in their fates as would be if future probation were granted to one and denied to the

other. And so the hypothesis finally becomes wide enough to take in almost everybody, and we take our bearings and discover that we are standing squarely on the platform of final salvation for all. Starting as a small stream, the natural-immortality idea empties into the river of eternal torment, which in turn empties into the lake of Universalism. This lake has many inlets, but no outlet, and as a natural consequence it is steadily rising. So long as men will cling to the immortal-soul fable, they may expect to find themselves landed in all sorts of untenable locations, and impaled on the horns of numerous dilemmas.

GRAVE-YARD INSURANCE IN MICHIGAN.

"LANSING, MICH., April 22.—The special joint committee of five to investigate the mutual insurance companies of this State, presented a report to the House this morning. They have examined seventeen companies, and the disclosures are of the most startling and damaging character. Nearly all the assessment companies were found rotten to the core, insuring any one, no matter of what age or state of health, or whether the person insured knew of the transaction. The testimony taken goes to show conclusively that nine out of ten persons insured in these companies had made no application, nor were they aware that such insurance had been placed on their lives. The insurance was generally taken out by some beneficiary, who forged a signature to the application, paid assessments, and pocketed the money paid at death. Representative Chappel, of Corunna, is tangled up in an unpleasant manner with one of the companies, and many respectable men will be compelled to submit to damaging comments. Among evidence most important is a development of the fact that policies are issued on paupers in the poor-house, for the benefit of the superintendents of the poor. Another novel feature of the testimony developed the fact that doctors had been in the habit of taking out grave-yard policies on the lives of their own patients. In one case a doctor acted as agent for an applicant, and as medical examiner, and, finally, in giving proof of death, he collected \$800 from one company and \$1,050 from another on the death of his patients. In many cases the companies insured persons living in Canada, Germany, England, and Sweden, simply that the agent and officers might reap an assessment percentage."

This whole thing is a shameful, disgraceful business; and if those who have gone into it are compelled to pay a pretty high tuition for the lessons they learn before they get through with it, no one will be inclined to say that it is more than they deserve.

TOWARD ROME.

"ROMANISM is now regarded by Protestants with far greater favor than in former years. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God."—*Great Controversy*, Vol. IV., p. 380.

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand."—*Id.*, p. 382.

On every hand we see instances of the truth of these words. Many Protestants speak of and address priests by the title of *father*. Daughters of wealthy Protestants are found in convent schools, and many have an idea that accomplishments can be obtained there which cannot be obtained in other schools. Portraits and eulogistic notices of prominent Catholic clergy appear in the papers, and encomiums are heard from the pulpit.

Upon the recent death of a Catholic priest, the *Susquehanna Daily Transcript*, edited by a leading Methodist, gives a long account of his life and labors, under the heading "Father Slatterly Dead. A Beloved Priest Passes Away. Cut down in the midst of his Usefulness," etc. A majority of the business men are Protestants, but during the funeral services all the places of business even to the banks, were closed and curtains drawn, from 10 A. M. till 12 M. The Protestant ministers attended the funeral rites, as did also many of their people.

B. E. TEFFT.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 24, 1887.

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

PARTIAL IN THE LAW.

THE Lord, by the prophet Malachi, censures his professed people at a certain time, because, as he says, "Ye have not kept my ways, but have been partial in the law." There is one feature of the law in reference to which there seems to be a great deal of partiality manifested. As between the seventh day of the week and the first day of the week, as the Sabbath, it appears to us that the people exercise a great amount of partiality in favor of the latter.

Take the following as an illustration:—

"Give us an apostolic command or example where Christians kept the Sabbath, and we will keep it, but until you do, you are binding burdens on the free people of the Lord that are without divine authority, and we must and shall rebel."—*Christian Oracle*, Disciple paper.

"Rebel" is a good word in this connection. That is just what it is. But the foregoing words suggest a query. The Disciples keep the first day of the week substantially in the same manner and for the same purpose in and for which the Sabbath itself was originally kept according to the command of God; that is, to secure a needed season of rest and worship, and to honor the Lord. The law requires that this shall be done on the seventh day of the week; and they do it on the first. Now, they say, if you require us to do this on the seventh day of the week, "you are binding burdens on the free people of the Lord." So it seems it is an awful burden to do these things on the seventh day, but very easy and delightful to do them one day later, on the first day. Query: Why is it any more of a burden to do these things on the seventh day, which the Lord commands, than it is on the first, which nobody commands? "Partial in the law."

Again: "Give us apostolic command or Christian example for the Sabbath, or we rebel." They keep Sunday. Any apostolic command for that?—None at all. Any instruction concerning it?—Not a particle. Any apostolic or Christian example for keeping it?—Not a shadow of any. Yet with all alacrity and the tenacity of death, they adhere to the Sunday. Thus they virtually say, We will not keep the Sabbath, notwithstanding it was established in the beginning as the great memorial of Jehovah (Gen. 2:2, 3), and God classed it at Sinai with nine other immutable moral precepts, which, with that, he engraved upon the tables of stone, notwithstanding God says his own honor is involved in keeping it (Isa. 58:13, 14), and Christ said he came not to destroy it, and that not a tittle of it should pass while the earth endured (Matt. 5:17-19);—notwithstanding all this, we will not keep the Sabbath without a special apostolic command or express Christian example shall compel us to do so. But the Sunday, dear darling day! that we will keep without any command, or any instruction, or any example, or any intimation from any one that there is any obligation or duty connected with it; and that, too, we may add, in face of the fact that it is a child of tradition and apostasy. Verily great is Diana of the Ephesians! "Partial in the law."

WHAT WAS DONE AWAY?

"2 Cor. 3:7: 'But if the ministration of death, written and engraven on tables of stone [the ten commandments] was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which [not the glory, but that which was engraven on stone] was to be done away; how shall not the ministration of the Spirit be rather glorious.' Then the ten commandments, as they only were engraven on stone, were to be done away, and clearly Paul embraces them in the word 'law.'"—*J. Litch*, as quoted in the *Crisis* of March 9, 1887.

At this conclusion the whole Antinomian crowd nod and wink, and cry out "Yes." They would not feel quite so gleeful if they would look a little more

carefully at the construction of the language. It is always a sad sight to see a professed expositor of the Scriptures paraphrasing the sacred record, or interspersing explanatory remarks, setting forth ideas exactly the opposite of those which the text itself contains.

In this text Paul speaks of something as done away. The unbiased reader would naturally refer the relative "which," in the expression "which was to be done away," to the immediate antecedent "glory." But this would spoil the Antinomian's argument; hence to prevent the reader from coming to that correct conclusion, he interjects in brackets the words, "not the glory, but that which was engraven on stone," was to be done away, etc.

The common version inserts the word "glory" after the word "which," making it read, "which glory was to be done away." The fact that the translators have inserted the word "glory," should lead any one at least to inquire into the reason why, before rejecting it. While they do sometimes insert words merely to conform to their understanding of the text, which would better be omitted, the words they supply are often absolutely demanded by the construction of the Greek, and hence cannot be omitted consistently with the grammatical necessities of the passage.

The text before us is one of this class. It is not possible to refer the words "done away" to anything but the "glory." The passage reads: "*διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργούμενην.*" Instead of the relative and verb, the Greek has the article and participle. Literally it would be translated, "on account of the glory of his face, the abolished." Now the participle, *katarvoumenēn* (abolished), is in the same gender, number, and case as the word *doxan* (glory), but it does not agree in all these respects with any other word in the whole sentence. Hence it is the glory, and nothing else, which the text asserts is done away. But this is the very thing which Mr. L. and the *Crisis* would try to have us believe is not the thing which is done away, and thus pervert the word of the Lord.

It may be remarked that the article and participle have all the force of a relative clause, as in the common version, the article agreeing with the noun understood. Thus: "The [glory] abolished," or "that was to be abolished;" or, as in the common version, "which glory was to be done away." But however we may word it, the decisive fact remains that it is the glory only which is said to be done away. No one having any acquaintance with the Greek could offer such a comment as that under consideration, except at the expense of his candor. The inaccuracy of the argument is well indicated by the slovenly style of quoting, calling "engraven in stones," "engraven on tables of stone."

THE COMMANDMENT HOLY.

SOME who deny that the ten commandments were ever binding on any people except the Jews from Moses to Christ, are ready to admit that all the principles of the decalogue are of perpetual and immutable obligation. All the great moral principles, they admit, existed from the beginning, were binding on Adam, the antediluvians, and the patriarchs, and are binding on Christians in this dispensation; but the ten commandments were never binding on any but the Jews; with the duties of the decalogue, as there expressed, Christians have nothing to do. They even admit that the principle of the Sabbath is all right; but the Sabbath itself as enjoined in the fourth commandment is all wrong. To keep that is bondage, Judaism, denying Christ, going back to Moses, falling from grace, legalism, etc. Thus they seem to be able to get along with "principles" well enough; but when these principles are drawn out into specific duties, they cannot stand that at all.

The reason is obvious: man likes to regulate his own duties; and within the indefinite limits of certain "principles" he fancies he can do this, and so compromising the matter with God and his own conscience, is content. He finds no fault at all with the "principle" of Sabbath-keeping, provided he can carry out that principle by keeping a Sabbath at such time as he may choose and in such a way as he may think proper.

This looks to us like a fearfully presumptuous and dangerous position to occupy. For what are the ten commandments but an effort on God's part to embody in definite language the very principles which we are under such obligation to obey? And if such

is their nature, how can we observe the "principles" referred to, and yet act contrary to the command in which that principle is embodied? If men were the authors of those commandments, men might think they could improve them; but who will undertake to improve upon the words of God? How can the principle against idolatry be any better expressed than by the command, "Thou shalt have no other gods before me"? How the principle against taking the property of another, than by the command, "Thou shalt not steal"? And how could the principle of Sabbath-keeping be set forth except by telling what proportion of time we should keep, and what particular part it should be, and how we should keep it, and why? Without this, the principle itself would perish, for without this there could be no real Sabbath-keeping.

But against this error of lauding moral principles, and at the same time trampling on moral commandments, Paul seems especially to guard in that text from which the heading of these remarks is taken. In Rom. 7:12 he says: "Wherefore the law is holy." That is just what we believe, say our moral-principle friends; we believe the law is holy, the great principles are all right, but we have nothing to do with specific commandments. But Paul goes right on to say, "And the commandment holy, and just, and good."

We take our stand with Paul, and believe in the "commandment" as well as the "principle." The commandments, "Thou shalt not kill" and "Thou shalt not steal," are just as holy and good, as immutable and perpetual, as the principles, "Thou shalt not kill" and "Thou shalt not steal." And just so with every other commandment of the decalogue, that divine code which encompasses the race with so broad a sweep that there is not a relation in life we can sustain, nor a wrong we can commit, which does not fall within the charmed circle of its requirements.

THE LAW OF CONVENIENCE.

WHAT is the trouble with the decalogue?—Nothing, only it enjoins the seventh day as the Sabbath. And what is the trouble with the seventh day as compared with any other day?—Nothing, only this day is not generally recognized or kept as the Sabbath, and hence it is very inconvenient to keep it.

This is the real secret of all the trouble men have over the law and the Sabbath: They find themselves and nearly all Christendom, keeping another day, and rather than incur the inconvenience of endeavoring to make a change in their practice, they set themselves to work to prove that the word of God does not now require that day; that the day has been changed, that the Sabbath has been abolished; that the decalogue has ceased to be binding; that God gave a law that was n't perfect; that a new order of things came in with Christ; that God will judge men by different standards at last; and so on and so forth, *ad nauseam*.

We venture the assertion that if the decalogue required only what was in accordance with the theory and practice of the Christian world at large, the doctrine as we hold it, that the decalogue as a grand expression of God's will has passed down through all dispensations unchanged and unchangeable, and will appear at last as the one standard by which all ages will be judged, would be everywhere received, and not in all Christendom would a chicken peep or a dog wag his tongue against it.

Is not this so? Consider it carefully, and see if it is possible to conceive any different conclusion. This is an important proposition; and if it is correct, as we think it is, it shows that none of the difficulty with which so many claim that this subject is environed, is owing to any confusion or uncertainty in the teaching of God's word concerning it, but all arises from the pride and selfishness of the human heart.

WALKING BY THE SAME RULE.

IN Phil. 3:16 is laid down by the inspired writer, the policy which Christians, striving for a place in the world to come, are to pursue in their warfare with "the world, the flesh, and the Devil." The apostle says, "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." By adhering to this plan they will keep open the road to still higher attainments.

This policy is the one always pursued by the successful in worldly affairs. It dictated the famous words of Gen. Grant's dispatch to the Federal author-

ities at Washington, when he struck the plan which he knew would sooner or later result in the dissolution of the Confederacy. It has been the ladder by which most of earth's great men have risen to fame; and the rule by which every great worldly enterprise has attained to success. This rule, the apostle tells us, is equally worthy to be followed by those who are seeking, not to be wise in the things of this world, but in those of the world to come.

The carrying out of this policy necessitates that we should pause frequently and measure our attainments in the Christian life,—a duty which too many, in the hurry and excitement of worldly matters, are prone to neglect. We start out well in the journey to the heavenly city, and attain a certain stage of progress; then we begin to slacken our exertions, become affected by the cross currents of the world, neglect to take our bearings, and drift easily along until we finally realize that something is wrong. We have been neglecting to walk by the same rule. Recalling to mind the circumstances of our daily life at the time our spiritual progress was most marked, we find that many virtuous practices have become obsolete. Here is the time when we can most profitably call to mind this injunction of the apostle.

This policy is also the one which the Devil uses, with great success, in warring against our spiritual progress. He discovers the rule first, which may be different in each case, and then persistently walks by it. In other words, he examines each character minutely, locates the weak points, and then goes to work to "fight it out on that line." We all have our weak points of character, and we may be sure the Devil knows what they are as well as we know ourselves, and often better. They may differ widely in different individuals. With one it is covetousness, with another pride, with others intemperance, love of pleasure, etc.; and whichever it may be, we know from experience that it forms the basis of the Devil's fiercest attacks. He is a firm believer in the virtue of the apostle's injunction, and always accompanies his faith by works. Whereunto he has already attained, in his nefarious work, he is particular to "mind the same thing."

It seems to be one of the rules of fallen human nature, that when once a weakness becomes firmly fixed in the character, the individual never fully recovers himself on that point. He never becomes as strong there as he would have been had he never shown such weakness. We do not say he *cannot* do it; but the facts of all observations are, he *does not* do it. To this rule, as to all others, there are, of course, some exceptions; but that we believe in this as a general rule, we show by our actions. Take the person—and we need not go beyond our circle of acquaintances to find him—who has shown a marked proclivity toward worldly pleasure, intemperance, unbelief, covetousness, or any other evil tendency: have we that confidence in him which we have in those who have not manifested these weaknesses? We never have. No matter how much he professes to have reformed, or how many years he may have walked consistently since, there is always the lurking suspicion that with circumstances peculiarly favorable his weakness would again come to the surface—a suspicion which the event often shows is only too well founded. The Devil persistently works upon these points until they are made too strong for his assaults, or, more often, until the individual is involved in complete ruin. Balaam, Saul, Eli, and Judas are cases of this kind which the Bible mentions. The weak point of Balaam and Judas was covetousness; with Eli and Saul it was parental indulgence and pride. With each Satan walked by the same rule, until they were completely under his control and the evil tendency had run its course, ending in irrecoverable ruin. And how many there are at the present day who exhibit the same and other evil traits in the various stages of their development, and which, unremoved, will accomplish the same result with them.

This is a subject in which every one of us who profess present truth have a special interest. How is it to be with us in the brief period which remains before that day when every case will have reached its final decision for life or death? In this time each must be tested; and will the adversary be forgetful of our failings in the past, and select his point of attack where we have always stood unmoved? We may rest assured that he will not, but will rather bring his whole power to bear on the point where he has oftenest gained the victory. No one who has

not already thoroughly stood the test upon past temptations need flatter himself that he will not be brought round to face these same temptations again. We must go over the ground until we fully gain the victory, or meet the defeat from which there will be no recovery.

All are more or less engaged in this conflict now, and with many circumstances are doubtless shaping unforeseen for a struggle which they do not anticipate. Let us also bear in mind that while we know some of our weak points of character, there are probably others which we do not know; and on none can we feel certain of standing every test. "Therefore let him that thinketh he standeth take heed lest he fall." And whereunto we have already attained in the work of strengthening character and molding it in conformity to divine law, "let us walk by the same rule, let us mind the same thing."

L. A. S.

SANITARY SUGGESTIONS RELATING TO CAMP-MEETINGS.

It has frequently occurred to me that something should be written by some one upon several topics relating to the health of persons attending camp-meetings or grove meetings. When large numbers of people are gathered together, some conditions favorable to disease are likely to arise which are much less likely to occur in the isolation of their homes. Very much might be written on this subject, but I wish only to call attention very briefly to a few matters which seem to me to be worthy of the most serious attention, particularly on the part of committees of arrangement and others who have in charge the management of these large gatherings.

First, I would suggest that a sanitary committee of two or three persons should be appointed in connection with each camp-meeting. These persons should be instructed to see that the tents are properly placed so as to secure good surface drainage in case of rains and, unless the ground is very dry, the floors of the tents should be covered with boards, or a thick layer of straw or some equivalent material. It should be the duty of the sanitary committee to see that a proper place is provided for the deposit of garbage and refuse, and that a proper receptacle for refuse is placed at each tent. Arrangements should be made for the emptying of these receptacles at regular times, an hour or two after each meal. The expense and trouble involved in attending to this will be a very small item compared with the great advantages which will be secured. An efficient sanitary committee will visit each tent at least once daily, to see that no unsanitary conditions are arising from the deposit of garbage on the ground, or disposal of slops in such a way as to cause stagnant pools of foul water, or any other unhygienic practices.

It should also be the duty of the sanitary committee to see that proper provisions are made for retirement at a suitable distance from the tents. The accommodations for men and women should be as far apart as possible, and be so placed as to be well protected by trees or shrubbery, and provided with a secluded approach. A matter of still greater importance, as regards health, is to see that these places have proper care. When a large number of persons are gathered together, this may in a few hours become the source of great offense and the possible cause of disease. All danger and annoyance may be easily prevented by the proper use of dry earth. No other disinfectant is required. An abundant supply of road dust, pulverized clay, or dry coal ashes (wood ashes are not suitable) should be provided in connection with each retiring place, and should be protected from rain by a water-tight shed. At least one barrel of dry earth should be provided daily for each one hundred persons upon the ground. The duty should be laid upon suitable persons to visit the retiring places at least three or four times daily, and throw into the trenches a sufficient amount of dry earth to counteract the odors present. In case of large camp-meetings this matter cannot be properly attended to except by employing a man and a woman to be constantly at the retiring places, making free and constant applications of the dry earth. There are always in attendance at these meetings more or less persons who bring with them the various forms of "summer complaints" and "bowel diseases" incidental to this season of the year, some of which are probably infectious through the air; hence the importance of giving proper

attention to the matter of disinfection. In ancient times the Lord considered this matter of sufficient importance to remind the people, through Moses, of their individual obligation to attend personally and promptly to the matter of dry earth disinfection. The reason for this sanitary measure at the present time is the same as in ancient times, hence the same obligation for the observance of this sanitary principle must exist.

Another matter to which I especially wish to ask the serious consideration of those who have charge of camp-meetings, is the management of the provision stands. I have been on camp-meeting grounds quite a number of times when it seemed to me that the chief ambition of those in charge of the provision stands was to make the stands earn as much money as possible, to help meet the expenses of the meeting, without regard to other considerations. It seems to me this is a mistaken economy. The provision stand may be made a most excellent means of educating the people in correct principles relating to diet, in case it is properly managed. If, on the other hand, the provision stand offers for sale such articles as old cheese, smoked herring or halibut, ice-cream, lard crackers, baker's pies and cookies, candies, and other things which are well known to be unwholesome, the majority of the people will receive the impression that the use of these things is indorsed by those to whom they look for example in conduct as well as for teaching in moral precepts, and the result will be that many may be discouraged in their efforts toward dietetic reform, while others will be led to excuse themselves for digressions which their own judgment condemns. The small amount of money which is made by the sale of the articles mentioned, is no compensation whatever for the harm done by the bad example set, to say nothing of the direct injury by the use of the harmful things themselves. The writer can see no excuse for the use or sale upon our campgrounds of flesh foods of any sort. Even the Catholics abjure flesh diet one day in every week, and for quite a long period during the season of Lent, every year, and it is more than probable that this long-established custom in the Catholic Church is of real advantage health-wise to those who religiously observe it; certainly we have never heard of harm arising from this abstinence from flesh food. Is it not, then, eminently proper that those who attach so much importance to the relation of diet to physical, mental and moral health, as do those for whose benefit this article is written, should, during the few days devoted to special religious effort in connection with a camp-meeting, be willing to content themselves with a frugal and simple dietary of fruits, grains, and milk, with the addition of one or two simple vegetables? With an abundance of good Graham bread, the various preparations of wheat and other grains, oatmeal, particularly cracked wheat, Graham grits or wheat germ grits, coarse oatmeal and corn meal, and an abundance of milk and ripe fruits—or, in the absence of the latter, such dried fruits as prunes, dried apples, figs, and other dried and canned fruits—will furnish a sufficiently liberal bill of fare to meet the requirements of any one whose state of health is such as to admit of attendance upon a meeting of this kind.

It is decidedly preferable for the majority of persons, while upon the camp-ground, to have at least one warm meal, or, if it is possible, one dish of hot food of some sort in connection with each meal. Hot milk, hot gruel, thoroughly cooked,—which requires that it should be boiled not less than two hours,—or hot mush of some sort—cooked at least two or three hours—will add greatly to the digestive comfort of the eaters, and will render them less liable to attacks of "bowel troubles" of various sorts. To secure this, it may be advisable in many cases to have on the ground a hygienic restaurant or eating tent, at which warm foods or meals may be served at a small price. In large cities numerous eating places may be found where a meal consisting of a bowl of oatmeal mush or milk and Graham bread may be obtained at from five to ten cents, and, I think, by economical management this eating place might be managed in connection with the camp-meeting in such a way that the cooked food could be furnished at as low a rate as could be provided by each individual for himself. As to the number of meals, it has occurred to me that the day might be so divided, as regards breakfast and dinner, as to make supper undesirable even to those who have been accustomed to take a third meal; for example, if the dinner hour were placed at half-past one or two o'clock, instead of half-past twelve, the

interval would be more nearly the normal requirements, when but two meals per day are taken.

One thing more occurs to me in this connection. I think many suffer from exposure to cold and damp at the camp-meetings, and from the use of unripe fruits. These two causes work admirably together in producing dysentery and diarrhea and other inconveniences from which many of those attending camp-meetings are rarely exempt. Those who are in charge of the provision stand should be very careful not to offer for sale any fruits or vegetables which are not known to be thoroughly ripe, sound, and fit for food. It would be well at the beginning of each meeting to give the people a little sound instruction as regards diet. The danger from cold may be obviated by proper clothing and the use of warm food to which I have referred.

Warm under-garments should be worn at these meetings, and if the air is at all damp and cold, one or two extra thicknesses of flannel may be advantageously worn over the bowels. In attendance at morning meeting, especial care should be taken to avoid taking a chill, the circulation being more sluggish than later in the day. Many persons, especially invalids, are very liable to be chilled when attending early morning meetings. Warm stockings, overcoats or shawls, and gloves or mittens should be worn at this hour if the air is chilly, though they may not be required at other times during the day. A little attention given to this matter will obviate much suffering and distress. Many other things occur to me which might be said on this subject, but I leave the matter here for the present, hoping that these few suggestions may give rise to such thoughts upon and discussions of this subject as will result in material benefit to those who enjoy the privilege of attending camp-meetings during the present season.

J. H. KELLOGG, M. D.

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 ELD. J. H. DURLAND.)

(Continued.)

"READ the word of God with care,
Always read with earnest prayer;
Read to understand his will,
Read his precepts to fulfill,
Read his promises to prove,
Read, believe, adore, and love!"

—W. Dawson.

"If the retention be bad, do not crowd it. It is of as ill consequence to overload a weak memory as a weak stomach. A small vessel should not be stuffed with lumber; but if its freight be precious, and judiciously stowed, it may be more valuable than a ship of twice its burden."—J. Mason.

"There can be no study without time; and the mind must abide and dwell upon things, or be always a stranger to the inside of them."—Dr. South.

"I call upon St. Peter, St. Paul, Moses, and all the saints to say whether they ever fundamentally comprehended one single word of God, without studying it over and over and over again."—Luther.

"Study means mental application; it means thought, deep thought, continuous thought, close thinking, habitual meditation. And remember it is the word of truth you are to think about, that you are to study; and therefore you are to study it by reading, and with all the attention of which you are capable; by thinking over every passage you read; by comparing scripture with scripture; and you will find this sometimes a safer and better comment than that which is merely human, making the Holy Ghost his own interpreter. Study the word, as far as you have the means and ability, in the languages in which it was first recorded. Study the truth of God by reading the very best and ablest writers that you can meet with upon these momentous subjects. He who would be a divine must study divinity. Suffer me to remind you that no man ever did, or ever can, rise to real eminence as a minister of Jesus Christ, who does not study. If you do not study, your minds, like soil, will 'run out,' as the husbandman calls it, and will become barren. If you do not study, you are making no addition to your stock, and it will soon be done. Whatever you do, therefore, study."—Dr. R. Newton.

INDUSTRY.

"Let no one suppose that anything will ever make it easy work to speak well in public. Occasion and

high circumstances may rouse the mind into high action, and the result may be surprising displays of eloquence without much specific effort at preparation; but life is not made up of occasions of extraordinary excitement. Let all persons who design to be efficient and successful speakers in public, bid adieu to sensual indulgence, resist all temptations to mental sloth, and make a covenant with labor as their portion and pleasure under the sun."—Dr. Skinner.

"There are three things to concur to complete activity in duty: 1. A straining and stretching of the soul to the utmost peg and highest pin; a putting it upon the tenter-hooks in service. 2. An unsatiable and unsatisfiable desire or longing for the accomplishing of duty. 3. A constant and continual waiting and working until the duty be perfected."—Rev. T. Simmons.

"Any that hath cure of soul must diligently and substantially work and labor. Therefore saith Paul to Timothy, He that desireth to have the office of a bishop, that man desireth a good work. Then if it be a good work, it is work; ye can make but a work of it. It is God's work, God's plow, and that plow God would have still going. Such, then, as loiter and live idly are not good prelates or ministers."—Bishop Latimer.

"Idleness in a shopkeeper is a sin; much more in a minister; in a trader, much more in a preacher. Bear with me if I tell you that an idle cobbler, that is to mend men's shoes, is not approved; but an idle preacher, that is to mend men's hearts and save their souls, shall be condemned by God and men."—Doolittle.

"If you look upon the ministry as a life of ease, either abandon the thought at once, or abandon the ministry. It is a busy hive, with no room for drones. There is work in the pulpit and out of the pulpit; work in the study and out of the study; work in public and in private. Men cannot afford to take ease in other callings. They must bear the heat of the day, and take their share in the storm. And the minister must not, dare not rest; nor will there ever be invented moral mowing-machines to take the place of the old-fashioned sickle of the gospel."—Bishop Simpson.

"When Demas grew lazy and slothful in his ministry, he turned priest in an idol's temple, where he had less work and more wages."—Rev. T. Simmons.

"God is displeased with the lack of self-denial in some of his servants. They have not the burden of the work upon them. A death-like stupor is upon them. Angels of God stand amazed, and ashamed of this lack of self-denial and perseverance.

"While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He finished the work which was given him to do. All this was to save us from ruin. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life than was given to our Lord?"

"This earth is not the resting-place of Christians, much less for the chosen ministers of God. They forget that Christ left his riches and glory in heaven, and came to die, and has commanded us to love one another even as he has loved us. They forget those who wandered about in sheep-skins, and were afflicted and tormented, of whom the world was not worthy."—Mrs. E. G. White.

ORIGINALITY.

"As there are a class of persons in the world of so mean and abject a spirit, that they rather choose to owe their subsistence to the charity of others, than by industry to acquire some property of their own; so there are many more who may be called mere beggars with regard to their opinions. Through laziness and indifference about truth, they leave to others the drudgery of digging for this commodity; they have enough at second-hand to serve their occasions. Their concern is not to know what is true, but what is said and thought on such subjects; and their understanding, like their clothes, is cut according to the fashion."—Dr. Reid.

"Our characters are so much our own, that if a man were to imitate me for a month, it might seriously injure him. I have a favorite walk in my study and chamber; that walk is my oratory; but if another man were obliged to walk as he prayed, it is very probable he could not pray at all."—Cecil.

"Be not imitators. Be not anxious to wield other men's weapons. Do not think that the mode of preaching which is effectual in another will therefore succeed in you. Look at subjects with your own eyes. Utter them in your own words. Be yourselves. Be natural. There is no other road to the human heart."—Channing.

"No two men think exactly alike, even as all countenances are different; and he who thinks at all upon a subject, and then says just what he thinks, cannot fail of being to some extent original."—Dr. Broadus.

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.

632.—PARTIAL RESURRECTION OF THE DEAD.

How can it be proved that there will be a resurrection of some of the righteous and some of the wicked before the general resurrection of the righteous? H. M. J. R.

Dan. 12:2 reads thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." That a partial resurrection is here meant, is evident from the opening words of the text—"And many of them;" it does not say "all of them." The evidence is beyond doubt that both the wicked and the righteous are represented in the resurrection here spoken of. In Revelation 20 two general resurrections are brought to view, but they are one thousand years apart; the first is the general resurrection of the righteous, and the second, that of the wicked. For a more complete explanation of the subject see "Thoughts on the Book of Daniel" for sale at this Office; price \$1.25.

633.—VOLUNTEER TITHE—"INWARD MAN" OF ROM.

7:22—DELIVERED TO SATAN AND SAVED IN THE DAY OF THE LORD.

1. Do S. D. Adventist churches receive tithe from persons who are not members of the church?
2. What is meant by the "inward man" of Rom. 7:22?
3. If fornicators are delivered to Satan, how can their spirits be saved in the day of the Lord? See 1 Cor. 5:5. L. B. V.

1. If persons who are not members of the S. D. Adventist Church wish to pay tithe to the same, it will be thankfully received. The general rule for such payments is for them to be sent directly to the treasurer of the State Conference of the State in which the party resides. They can, however, if preferred, be sent to the treasurer of the General Conference, at Battle Creek, Mich.

2. By the term "inward man," as used in the text referred to, we understand that reference is made to the mental faculties.

3. See "Man's Nature and Destiny," pp. 113, 114, for sale at this Office; price, \$1.50.

634.—VISIT OF THE MAGI TO JESUS—FLIGHT OF JOSEPH AND MARY INTO EGYPT, ETC.

How do you arrange the order of events pertaining to the circumcision of Christ, the purification of Mary, the presentation of Christ in the temple, the visit of the wise men, the flight into Egypt, and the yearly attendance of Joseph and Mary upon the passover at Jerusalem, so as to avoid apparent conflict between the accounts given by Matthew and Luke?

The following order will be found to harmonize with the accounts given by the evangelists, and is at the same time reasonable and consistent: 1. The circumcision of Christ occurred when he was eight days old. Luke 2:21. 2. The purification of the mother was completed at the expiration of forty days after the birth of the child. Compare Luke 2:22 with Lev. 12:2, 4. 3. The presentation of Christ was made at the temple in Jerusalem when he was forty days old. Luke 2:22, 27. 4. The visit of the Magi occurred at Bethlehem directly or soon after the presentation in the temple. Matt. 2:11. 5. The flight into Egypt occurred immediately after the visit of the Magi. Matt. 2:13, 14. It does not seem probable that Herod's suspicions were aroused until the wise men came from the East and made inquiries for Jesus. Matt. 2:1-3. It seems very reasonable to conclude that the presentation of the holy child in the temple could have occurred without exciting Herod's suspicions. Judging from the well-known character of Herod, it is reasonable to conclude that he issued his order for the slaying of the infants shortly after the flight into Egypt. It would not have been like him to long conceal his displeasure at the refusal of the wise men to return and inform him of the whereabouts of Jesus. Just how long Joseph and Mary remained in Egypt cannot be definitely ascertained; but from all the information obtainable relative to the time of Herod's death, there is no probability that it exceeded two years. When they returned from Egypt they went to Nazareth to live. Matt. 2:23. We are unable to assign a reason for Matthew's omission to relate the incidents of the circumcision of Christ, and his presentation in the temple. It is equally impossible to tell why Luke omitted to relate the visit of the wise men and the flight into Egypt. Because both evangelists do not relate precisely the same incidents is no reason for claiming or imagining a discrepancy. In passing directly from a description of the presentation in the temple to a statement that Jesus and his parents went to Nazareth to reside, as Luke does in chapter 2:38, 39, he simply omitted all mention of the flight into Egypt. He says that after the presentation in the temple, they returned to Galilee; but as he does not say how long after, we are warranted in concluding that it was also after their flight into Egypt, as related by Matthew. Luke's statement relative to their attendance upon the passover every year (chap. 2:41), must be subject to the exception of the year or years that they dwelt in Egypt; at least it seems consistent to make such an exception.

Progress of the Cause.

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

"PEACEABLE FRUITS."

BY FANNIE BOLTON.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit."

We have seen them aglow in the vineyard,
And brightly they shone on the shoots;
But the husbandman only could tell us
How grew they, those "peaceable fruits,"
Under the snow of the winter,
And under the clouds of the sky,
In the gloom of the earth and the silence,
Not knowing the reason just why.

And after the breath of the spring-time
Had opened the tender, new buds,
Oh! even the light was too dazzling
As it fell in its smothering floods.
And the husbandman dug at their rootlets,
And they shrank in the chill of the hours;
But the buds came at length, and the branches
Out burst into pink-petaled flowers.

Then, the rugged winds tore off the blossoms,
And strewn them on river and way;
And the vineyard was robbed of its beauty
While the heavens were weeping all day;
But under the scar of the branches,
And close to the desolate shoots,
Were ripening under the showers
The husbandman's "peaceable fruits."

And then came the day of the pruning,
Each branch had a wounding severe—
Did the husbandman maim it in anger?
Was the vineyard no longer so dear?
Ah! yes, in the heart of the Father
The vineyard is precious for aye;
He but wounds it in love, and he purges
The worthless dry branches away.

But afterward—after the wounding,
And after the dark and the rain—
The "peaceable fruits" and the vintage
Are the blessed results of our pain.
O Israel, you are God's vineyard,
And precious to him are your shoots;
And the trial, the scourge, and the chastening,
Are maturing the "peaceable fruits."

Oh blessed indeed is God's chastening!
'T is then that his hand is most near,
And the Vine feels the wound in the branches,—
Christ is touched by the grief that you bear.
He uplifts every branch in the vineyard,
And knoweth each delicate shoot,
And his life is the sap that will nourish
And bring forth the "peaceable fruit."

FRANCE.

AFTER our good Conference at Basel I went to Ban-de-la-Roche, Alsace (formerly France, now Germany), and spent a few days with Bro. Alphonse Scheppler and family, visiting several interested persons.

This mountainous region reminded us of old Vermont. Ten years ago I spent a season here, and a few persons embraced the truth. Bro. Scheppler, who was converted to the truth in Illinois, is a native of this country. The inhabitants are a hardy and enterprising people. This country has furnished us some of our best French element in America, and I do not see why others of this hardy race may not be led to rejoice in the truth. Bro. Scheppler's self-denial in returning to this field from America, to do colportage work at his own expense, is certainly commendable. He, with his companion, is exerting a good influence, and I hope that in due time he will, with the help of an evangelist, reap the encouraging fruit of precious seed sown in tears.

From Ban-de-la-Roche I went to Branges, France, and gave six discourses to the church in that place. I organized a tract and missionary society, and spoke once to a crowded house of Roman Catholics, who had heard me in open air three years before, and were not willing that I should leave Branges until I had given them at least one discourse. Never was I treated with more respect. Never have I spoken to an audience showing a deeper interest in the truth.

This experience strengthened in me the conviction that there are more Roman Catholics than Protestants in Southern Europe who will yet receive the message, and that we ought to be thinking of opening a mission among the Catholics in France and in Italy. Honest Catholics who have been faithful to their religion, knowing nothing better, are less guilty and far more promising than backslidden Protestants who refuse to advance in the light; because they have made a good start in the work of reform. I have found that Catholics will even defend us against the unjust attacks of worldly Protestants, on the ground that we are consistent Protestants because we follow the Bible and not tradition. And some of our

best converts in the French European field were Catholics when we came to Europe; and these have the burden of the work among the Catholics.

Such a mission will require study, prudence, and perseverance; but I am sure it will, in the end, show glorious results. It will help honest Protestants who feel deeply for Catholics, and will close the mouths of those Protestants who are untrue to their profession, and would lower our work and excuse themselves by saying, "Why do they not go to the Catholics and to the heathen?" I think the progress of the work among all classes will soon remove from the propounders of such questions the last straw to which they would cling to save from drowning.

I reached Nîmes April 4, after an absence of nearly four months. Since that time I have labored for the believers here, who have unanimously adopted the tithing system. Last Sabbath fourteen persons were received as candidates for baptism. I purpose baptizing these next Sabbath. Last week I spent three days at Brignon, where I had labored with Bro. Badaut before leaving for Italy, and where one or two persons had lately received the truth under the faithful labors of Bro. Gefymet and Badaut. I started a Sabbath-school, and several new ones decided to go with us, making about ten persons in all in that place who have resolved to keep the Sabbath with the rest of the commandments.

I am now giving a brief course of lectures at Nîmes, to a few interested persons, while searching for an opening for a tent effort. D. T. BOURDEAU.

May 2.

LOUISIANA.

MARTHAVILLE.—May 6-9 I spent with the little company at this place. I found all of good courage and making some advancement in the truth. During my stay I spoke eight times. Our social meetings were good. The melting Spirit of the Lord came in, and we all felt encouraged for the conflict. One young sister walked eight miles to attend the meetings, bringing with her one in whom she had awakened an interest in the truth. One brother is giving his whole attention to the sale of our publications, and is having good success. Before leaving we organized a T. and M. society. In adjoining neighborhoods there is an interest to hear, and we hope soon to see other churches raised up.

T. H. GIBBS.

N. B. Through some mistake not my own my last report appeared under the heading "South America." It should have been *Central America*. T. H. G.

KANSAS.

AMONG THE CHURCHES.—Since our last report we have spent several weeks in Cherokee county. Twenty-two persons signed the covenant, and we expect that some others will yet obey. We started an organization with nine members, and baptized six of these. The ordinances were celebrated, and all felt that it was a profitable occasion. The friends here have a good Sabbath-school of about thirty-five members. They take ten copies of the *Instructor*. We obtained six yearly subscriptions for the *Review*, and sold about \$10 worth of books and tracts, and received \$6.80 donations. We have since visited the churches at Hallowell, Cherry Vale, Stover, and Altoona, and held profitable meetings. At Altoona last Sunday our new meeting-house was dedicated, when three were added to the church by baptism and two by letter. Eld. Cook was present, and his labors for the first time at this place, were highly appreciated.

R. F. BARTON.
GEO. W. PAGE.

INDIANA.

FAIR OAKS AND LOGANSPOUT.—Through the efforts of missionary labors and by some moving in, a small number of Sabbath-keepers have collected at Fair Oaks. April 15-18 I visited with them, and five were baptized. A company of seven were organized into a class to hold Sabbath meetings; also a Sabbath-school of twelve or fifteen members was organized. Quite an outside interest was manifested, and we trust others will join.

After our good State meeting, in company with Bro. J. E. Jenkins and wife, several days were spent with the company at Logansport. They are working in harmony and adhering firmly to the truth there. Nine were baptized in Eel River. This was a beautiful and an affecting baptismal scene, such as is seldom witnessed. Logansport presents a good field for Bible workers. I am satisfied that there are many others in that city who are almost persuaded, and who, if they could be properly reached, would come out in the truth. J. P. HENDERSON.

May 12.

DAKOTA.

AMONG THE CHURCHES.—During the last two weeks I have been laboring in Dakota. When I was at Sunny Side before, some two years ago, it was decided to build a house of worship, and I now found it completed and very neatly finished. The out-

side interest was good, and increased to the close. There was also a good interest at Beresford, where I spoke twice in a hall. The brethren left their work and attended the meetings both during the day and the evening. They promised to be more diligent in doing missionary work.

At Swan Lake, also, the interest was good. Bro. Frederikson, their former elder, having gone to Chicago, an elder and also a deacon were chosen and ordained, and three persons were baptized, one of whom had embraced the truth in Mitchell through the efforts of some of our Bible workers there.

The canvassing work, also, has made good progress in Dakota. Over \$1,000 worth of books have been sold within the last few months in one county. Two young men (Scandinavians) from Sunny Side are canvassing for "Thoughts on Daniel and the Revelation," and have met with good success. Some from Swan Lake, also, have done well. May God bless the work in Dakota. L. JOHNSON.

May 12.

MAINE.

LUBEC.—Since my report of April 3, I have continued meetings in this place as circumstances would permit. Two weeks ago Sunday the Methodist minister preached against our views on the Sabbath question. He took the position that the ten commandments are the old covenant, that this is now "done away," abolished, and that we are under no obligation to it in this dispensation, but are under the commandments of love, with nine of the commandments embraced in them. He stated that in this dispensation there is no commandment to keep the seventh day. In the evening he made an effort to establish Sunday-keeping. He first attempted to show that a change of the Sabbath was intimated in the Old Testament, using as evidence Lev. 23: 6-17 and Ps. 118: 24. His main proof in the New Testament was Acts 20: 7, claiming that the disciples met in the *light* part of the first day to break bread, and that the "morrow" on which Paul departed was the second day. He did not read the eleventh verse of chapter 20, which shows that the bread was broken after midnight. His argument was a weak one.

There are a goodly number who believe we have the truth, and we hope many will decide to obey it. Bro. Webber will join me in the work here soon. Brethren, pray for the work here.

May 2.

S. J. HERSUM.

KENTUCKY.

AMONG THE CHURCHES.—Our meeting at Elizabethtown was somewhat encouraging, though it was sad to be obliged to suspend one member for using tobacco and breaking the Sabbath. Bro. Garrett and Pound were with me, and aided in the preaching. At the close of this meeting we separated, Bro. Garrett going to Pellville, where he organized a little church, and Bro. Pound to Custer, to look after the interests of the cause in that section, while I went to Leitchfield. On my way I visited scattered ones, and tried to encourage them. At Leitchfield, also, I found one of the members using tobacco and breaking the Sabbath, making it necessary to disfellowship him, which we did at his request. Otherwise we had quite a good meeting.

I regret to state that the little church at Russellville has failed to overcome and grow as was expected of it. Three of the members here are not wholly free from tobacco, yet they seem anxious to overcome. The only way to conquer this habit is to touch not, taste not, handle not the filthy weed. Others, I am sure, would join this company if they would walk in the light.

I spent several days at Keysburgh. There has been no preaching here since the tent effort last fall. But the dragon spirit was manifested in locking the meeting-house door against us. Still the people generally are quite willing to hear. Sunday, May 8, I baptized three willing souls, in the presence of a very large concourse of people. May they truly walk in the light. S. OSBORN.

May 10.

ILLINOIS.

DISTRICT No. 9.—In company with my sister, I visited Danforth, Ashkum, and Clifton April 24-27. As these places are small and their inhabitants in close circumstances, we did not succeed in obtaining as many orders for *Good Health* and the "Marvel of Nations" as we had hoped. But in visiting those who had read the *Signs* and other of our publications, we found some who were willing and glad to hear the truths of the Third Angel's Message. We found one family in each of these places who are quite favorable to the truth, and they showed us no little kindness in helping us in our work by giving us food and lodging. My sister obtained several subscriptions for *Good Health*, besides selling a number of health tracts and social purity pamphlets in connection with her work. I obtained several orders for the "Marvel of Nations" and the *Sentinel*. As Clifton was visited with a severe storm last year, which ruined the crops, it seemed impossible to obtain many orders for the book or the periodicals, but

an interest was awakened in both that we trust will prepare the way for a second canvas next fall. The office of the W. C. T. U. of Clifton subscribed for the *Good Health* to be used in their society, and also purchased some of the Health Science leaflets and social purity pamphlets. They wish to use the Health Bible reading in their meetings as a part of their program. We felt to thank God for the manner in which the people of these places receive us and the reading matter presented, and we can say there is nothing more precious than to work for God. Who will be the next to enter upon this all-important work in Dist. No. 9?

May 13.

CHAS. E. STURDEVANT.

VERMONT.

ROCHESTER AND VICINITY.—I have been here since Nov. 1. Bro. Ayers came about Nov. 25, and remained till April 11. Bro. Porter was with us about four weeks. We have held meetings in five different places. We met with opposition at the very first, from a minister who warned his people against us, advising them to keep away from our meetings. In this way he closed the ears of many of the people. After this he preached against us in two places. He seemed to be well qualified to throw dust, and to make assertions void of truth.

He took the position that the ten commandments were binding, but that there was no law till Mt. Sinai; that the Sabbath was a part of the old covenant, and that the old covenant was done away at the coming of Christ. Great stress was put upon the Greek word *sabbaton* and the testimony of the fathers. I reviewed him in three places, and many acknowledged we have the truth. I believe they can do nothing against the truth, but for the truth. We are sure the Lord heard our prayers and gave us favor with the people. By visiting and giving Bible readings we gained a hearing, and thirteen or fourteen are now keeping the Sabbath; eight have signed the covenant, and others, we hope, will soon do so. They have Sabbath meetings and Sabbath-school each week. We hope and pray that they will "take heed" to the words of Paul in Heb. 10:24, 25; 1 Tim. 4:16; and we are sure if they do this, they will not only stand on Mt. Zion, but others will be added to them, such as shall be saved.

Together we sold about \$25 worth of books, pamphlets, and tracts. I have taken five orders for the *Review*, six for the *Sickle*, five for the *Instructor*, and one for *Good Health*. I hope soon to see a church organization and a missionary society here, and all taking a part in the work.

May 11.

H. J. FARMAN.

VIRGINIA.

AMONG THE CHURCHES.—I left Battle Creek April 7, for my new field of labor, Virginia. On my way here I spent one week at the Ohio State meeting, where I was happy to form the acquaintance of many of the brethren and sisters in that Conference. The Lord blessed in all the meetings, for which we all felt to praise his holy name. I also had the privilege of spending a few days with the brethren and sisters at the Washington mission. I found them all of good courage, and doing an excellent work. The Lord is blessing in this mission, and the truth is being brought before many of the honest in heart, and quite a number have already accepted it. I spoke three times, and the Lord came very near, and hearts were deeply impressed by the Spirit of God. Quite a number came in from the city at each meeting, who had become interested by the efforts put forth through Bible readings. May God bless the workers in this mission.

I left Washington April 22, for Quicksburg, Virginia. After an absence of nearly four years I was glad to meet again the brethren and sisters of this Conference. Since my return I have visited the churches at Quicksburg, Marksville, and Mount Williams. The Lord blessed in all our meetings. The brethren donated freely toward the tent fund, and seemed to have a mind to do what they could for the advancement of the truth in this Conference. I have faith to believe that if the brethren and sisters will pay the Lord his own, and strive to connect themselves with Heaven, there are great blessings in store for them.

Our good State meeting closed last night, Sunday, May 15. This meeting is one that will be long remembered because of God's good Spirit in all the meetings held. There was present a good representation of the brethren and sisters from different parts of the State, and all claimed that it was the best meeting they ever attended in Virginia, and felt sorry to see it close. The outside attendance was excellent. The resolutions passed at this meeting, if executed, will be felt throughout the entire State. I believe that all returned home with a greater determination to do all they can to push forward the work of the Third Angel's Message in the "Old Dominion."

Eld. Wm. Covert was with us during the meeting. All appreciated his valuable instruction. It was decided to use two tents, and we are now preparing to pitch them, one in Rockingham county and the other

in Fauquier. Three or four canvassers will enter the field this summer. Brethren and sisters, pray that the Lord may bless in the efforts put forth for the advancement of his truth in this field.

May 16.

M. G. HUFFMAN.

VIRGINIA STATE MEETING.

This meeting was held at New Market, Shenandoah Co., May 10-15. It was well attended by the brethren and sisters of the State, who laid aside their work and gave their time to the meeting. By so doing they made the meeting a real blessing to themselves, and the result will certainly be favorable for the cause in the whole State.

The Lord gave freedom in preaching the truth, and influenced the people to attend the meeting, and thereby a good interest was developed. We hope some who became interested will embrace the truth. It was voted to use two tents this season instead of one as in former years. It was decided to send two sisters to the Washington mission, to be educated in Bible work. None have been instructed in this branch of the work as yet. Arrangements were made to have Bro. Rife canvass the Virginia Senate and House of Representatives for the "Marvel of Nations" and the *American Sentinel*, when they next meet. Bro. R. D. Hottel was appointed to act as State agent for our subscription books, and was instructed to call those to the tent at Mt. Crawford who are designing to enter the canvassing work, and give them class instruction, and then assign them territory. It was thought that he could thus educate all in the State who could be induced to enter this work at present, as the number of Adventists in the State is not large. In this way he can act as State agent and also assist in tent work. Were the S. D. A. numbers largely increased in the State, this would not be a good arrangement; but at present we hope to see it work well.

We see no reason why a large number may not be brought into the truth in the "Old Dominion," if there is faithful work performed. The interest developed rapidly while we continued the meetings at New Market. The people were very kind to us, and regretted to have the meetings close. No Conference can claim a more picturesque country in which its laborers can work than is found in the Shenandoah Valley. Its beauties are simply indescribable. As I was privileged at one view to behold this valley for a distance of fifty miles in length and fifteen in breadth, and look down upon its thousands of green fields and hundreds of hill-tops beautifully variegated with oak and evergreen, and so gracefully checkered with rock-bound rivulets, my reverence was multiplied and my love for the Creator magnified. I thought of the hundreds of our people who are pining with sickness, and murmuring at their hard lot in life. I thought of what wonderful remedies the Lord has provided in the pure air of Virginia. If they will but leave their dark and dusty rooms, and go out and canvass and do colportage work in these valleys and mountains, they will there find a sanitarium thirty miles wide and one hundred and fifty miles long, filled with hospitable homes that are standing with open doors to receive them. Wonderful blessings are in store for those who will do this.

WM. COVERT.

INDIANA HEALTH AND TEMPERANCE SOCIETY.

It will be of interest to all the members of the Indiana Health and Temperance Society, to know of the advance steps taken at the last State meeting, in behalf of this important branch of the cause. One hour each day was devoted to regular class drill, in which all the workers took a lively interest. These exercises were also attended by many of the church members and friends living near.

It was the design of those having the work in charge, to make the instruction of such a practical nature as to enable our workers, as they go among the churches and into new fields, to present in a proper manner the true principles of healthful living, and the work that God's people will be required to do preparatory to translation into the kingdom of heaven.

The interest taken by all the workers was truly encouraging. Surely the Lord is purifying unto himself a peculiar people, zealous of good works, who are also looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

Several signed the teetotal pledge, paying the sum of twenty-five cents in order to become full members and to further the interests of the closing work of reform throughout the State. Others came forward and paid their yearly dues of ten cents. Some had left these unpaid for three or four years. If all the members who we trust are faithfully living out the vows they have made would respond in this way, we might see much more done than is now being accomplished.

We expect an advance move all along the line this coming season. We believe our brethren and sisters will take hold of this work of reform in earnest, and in the fear of God. "Every man that hath this hope in him purifieth himself, even as he is pure."

1 John 3:3. When we do our part in fitting ourselves for the outpouring of the latter rain, then God will do his part in giving his servants power and a greater measure of his Spirit. I would be glad to hear from all our churches where local societies have been formed, to ascertain what is being done. Address me at Boggsstown, Shelby Co., Ind.

O. C. GODSMARK, Sec. Ind. H. and T. Soc.

INDIANAPOLIS MEETING-HOUSE AND MISSION.

BRETHREN AND SISTERS OF INDIANA: By the advice of the last two State meetings the Conference committee have fully decided to erect a meeting-house and mission building in the city of Indianapolis, Ind.; also a depository building for the State tract and missionary society. After carefully looking about for a location, we have succeeded in finding and purchasing a very commodious and desirable site for building. It is located on Central Ave., in a thriving part of the city, yet it possesses the advantages of quiet seldom to be secured in such a city as this. This is the principal city of Indiana, and is near the center of the State. It is surrounded by an excellent farming country, and in railroad facilities it is unsurpassed. It has but one passenger depot, and the fourteen railroad companies here are now erecting a large depot that will be equal to the demands of the traveling public. Besides all other advantages, we are now to utilize natural gas, which will lessen the expense of fuel one half at least.

The church building will be located about ten rods from the nearest building, except the mission and depository. The lot has a front of 130 ft. on Central Ave., with an alley on the north and the east. There are a number of fruit trees and quite a supply of evergreens upon the lot. All of that part of the city is underlaid with a bed of sand and gravel, so that water does not remain upon the surface, and cellars and basements are free from it.

The entire cost of the property to the Conference will be about \$10,000. One half of this is already secured by money and pledges, but we shall need at least \$5,000 more. No doubt this amount will be raised, but we desire to have it in a short time, that the Conference may not be burdened with debt. We are now ready to contract for the church building, and we ask our brethren and sisters and friends to lend a helping hand by a hearty co-operation in carrying out what you have encouraged us to undertake.

We have everything to encourage us in Indiana. No State in the Union enjoys more religious freedom than this. Laborers are increasing in every branch of the work, and the Lord is blessing their efforts with much fruit, which should encourage liberality on the part of every lover of the truth. Nine churches have been organized in this Conference during the last seven months, and still other companies are awaiting organization. The canvassing work and the periodical work are increasing so rapidly that we must have more room and better facilities, or be cramped in our efforts. The many who desire to enter the Bible work, make a suitable building for their accommodation a necessity.

We have not undertaken this enterprise without counsel and careful planning. We are working with the hearty approval of our brethren and sisters. This is for the advancement and convenience of the cause in the whole State. All are equally interested, and each one should feel a personal responsibility to see that the undertaking is carried to success.

Send in your donations, brethren and sisters, in liberal amounts, by tens, hundreds, and thousands, as soon as possible, to Emma Green, 32 Cherry St., Indianapolis, Ind. Help will also be gladly received from friends in any part of the world. Let there be meetings held in all parts of the State on the first Sunday in June, to consider this interest. Pay down as much cash as possible, and then make pledges to be paid next year.

IND. CONF. COM.

SOUTH LANCASTER ACADEMY.

FIRST ANNUAL COMMENCEMENT.

THE first annual commencement of South Lancaster Academy was an occasion of especial interest to the friends of education in the East, and on the morning of May 6th a well-filled hall greeted the attendant exercises. The Rev. A. P. Marvin, of Lancaster, delivered the commencement address, on "Symmetrical Education," epigrammatically presenting his ideas of the elements entering into a well balanced educational system.

An address to the graduating class by the principal, replete with counsel and suggestion to the young student, breathed a spirit inciting to a higher spiritual and intellectual life.

Of the thirteen members of the class of '87, seven complete the elementary Biblical course, four the elementary normal, and two the grammar course. The number pursuing the Biblical course suggests the prominence given to this department at the Academy; and even the outside observer can but be impressed by the enthusiastic and ardent purpose evinced by the pupils to enlist their energies in the service of truth.

The atmosphere pervading the school and the Students' Home is one of true Christian courtesy and re-

finement, under which influence it would seem that any inimical spirit must speedily be subdued. The founding of the Academy was pre-eminently a work of faith, and it is carried forward in faith,—faith in God, and in true principles, and faith in human nature as influenced and illuminated by the Holy Spirit. It seems to be the burden of those in charge that upon leaving, the pupil shall have attained a higher standard of piety, and that there shall have been instilled into each mind an earnest desire to experience more deeply the spiritual and intellectual delights attending the investigation of great principles of truth.

S.

THE "AMERICAN SENTINEL" IN INDIANA.

THE friends of the cause in our State will remember that we have written of this matter before. When we wrote last the interest was only prospective, but we can now write words of real comfort concerning it. We are taking a club of 1,000 copies, and these are going out to every county in the State. Every senator and representative in the State is receiving this good paper. The governor and the majority of the supreme judges are reading. Half of these also have the "Marvel of Nations," and have paid for both the paper and the book. We have furnished all the editors of the State with sample copies of the *Sentinel*, and we are also sending it to all the lawyers in Indiana. It has received some very favorable notices from the press.

We sent out 1,000 printed letters with sample copies. These did not receive much notice. We then had several hundred cards written to the lawyers to whom the paper was sent, which are meeting with hearty responses. Every letter that had been received, except one, when I was last at the depository, was strongly in favor of the principles advocated by the *American Sentinel*. One minister who has stoutly opposed us in the past, has written a letter to the society, in which he heartily indorses the *Sentinel*, and assures us that we shall always find him on the same side of the question that we occupy. It is easily seen that our occupancy of this field was a move at the right time. It has met the favor of the ablest men of the State. The desire for religious freedom to continue seems to be very strong here, which should encourage us to work the harder while so much favor is shown us.

But there is one thing we will now mention, that is not quite so encouraging: This club of papers and the expense of sending them out is costing the tract society \$300.; the *Signs* club and incidental periodical expense is costing the society as much as the other; and we have repeatedly asked our brethren and sisters to provide for this expense by liberal donations at the monthly meetings, but I am sorry to have to say that I have been disappointed in the amount received. I feel certain that the plans we have adopted will systematize the work, and get the truth before the whole State much better than to leave it to be done by districts and individuals; it can be done both better and cheaper in this way. A few of the churches have done well in sending in means, but a large majority have done but very little. The fourth Sabbath meetings should be made occasions of special importance to the missionary cause in the State.

Again we call upon every friend of the cause to remember our State periodical fund. It is worthy of your best donations. It is in need of your help. Do not neglect it.

WM. COVERT.

THE THREE BOOKS.

AN Antinomian minister in a recent effort to overturn the seventh-day Sabbath, and confirm the people in the observance of the so-called Christian Sabbath, after going through the usual program of misrepresentations over the rehearsal of the law by Moses in Deuteronomy, and the "ministration" of 2 Cor. 3:7 (failing, however, to show how a ministration could be written), and giving his views on Eph. 2:15 and Col. 2:14-16, omitting for his own convenience the 17th verse, made the astonishing announcement that the patriarchs, Jews, and Christians would be judged by three different standards of judgment. He asserted that the patriarchs never prayed in the name of Jesus, and never asked anything of the Father in his name.

I wondered as I sat and listened to his incantations, if he had found any other name under heaven, given among men, whereby we must be saved; and how it was that Abel, by faith, offered a more acceptable sacrifice to God than did Cain (Heb. 11:4), if it was not by faith in the promised Seed, Christ, the Lamb slain from the foundation of the world. Gen. 3:15; Rev. 13:8.

Our astute friend did not take the position, however, that there would be three standards of judgment, one for each dispensation, without garbling some scripture to its support. He called for the greatest of attention while he read Rev. 20:12: "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." He explained it thus: "Books" must mean *two books*, as that is the least that can be expressed by the plural. If

it does not mean two, no one can tell how many it does mean, which all will admit. Of course, out of one of these books the patriarchs are to be judged, and the other is for the Jews; but when Christians are to be judged, another book will be opened, which is the book of life, and they are to be judged according to the things written therein. We are not under the "ministration of death," but under the "ministration of the Spirit." The Spirit gives life, therefore we must be judged out of the book of life. Profound conclusion!

In reviewing him, we did not think it worth while to notice such statements as the above, as we supposed that the people surely would not catch at such evidence, founded merely on assumption. We had forgotten the old saying, that "drowning men catch at straws;" but were forcibly reminded of it at the close of our review, when we were assailed from every quarter by this three-volume version of the Judgment. The heaven of unrighteousness had been working, till it had permeated the entire loaf. It has always been, and ever will be, the case, that whosoever exalts himself shall be abased. It was really amusing to witness the silence that fell like a death pall over the exulting audience upon quoting Rev. 17:8—"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world;" also 13:8. The thought that the names of all the worthies, patriarch and Jew, from the foundation of the world, were written in that book of life, was too much for them. They are obliged to accept the company of the patriarch and Jew, or leave their names forever out of "the book which is to judge Christians."

"Silence is golden." Our friends began to realize that it was golden for the truth, just at this point, as they mutely stared the *ultimatum* in the face. Something must be done. Ah! here it is. Another has hit the nail on the head: "Does not the apostle Paul say, Forget not the assembling of yourselves together on the first day of the week, as the manner of some is?" How quickly the subject changes! "O Israel, thy prophets are like the foxes in the deserts." We have offered one hundred dollars' reward for that saying by the apostle Paul, and our friends scarcely take time to eat, so eager are they in search of the much coveted prize. When they find it, we will send it to the REVIEW, that its readers may share its benefits with us.

A. W. ROTHWELL.

Willow Hill, Ill.

Special Notices.

JUNE MEETING IN MAINE.

As it is thought best to comply with the request of Bro. Ricker, this meeting will be held at the meeting-house in his neighborhood, commencing June 10, at 7:30 P. M. We hope to see a general gathering of our people at this meeting. We are informed that there are homes for one hundred persons; and shall we not see at least that number present? The Conference and camp-meeting committees will be present, and the wants of the cause will be considered and plans laid for summer work. We wish to know the wants of the cause in the different parts of the State; and will the district directors and church elders who cannot be present at the meeting write me at Waterville, Maine (care of I. L. Ricker), stating their wishes and what the prospects are for meetings in their vicinities. We wish to learn the facts as far as possible.

It is thought best not to hold a spring camp-meeting in Aroostook county as last year, but to unite in holding one general camp-meeting in the central part of the State this fall. At our June meeting arrangements will be made for the camp-meeting, in which all are interested; so do not fail to come.

The signs of the times clearly show that the coming of Christ is near. Shall we be prepared for it. Come to this meeting praying that God's special blessing may rest upon upon us, and that success may attend the efforts of the laborers the coming summer.

J. B. GOODRICH.

SPECIAL NOTICE FOR IOWA.

THE C. R. I. & P.; C. M. & St. P.; B. C. R. & N.; Sioux City and Pacific; Illinois Central; "Diagonal"; Des Moines, Osceola, and Southern; and the Central railroads of Iowa will return attendants at the Iowa camp-meeting on or before June 16.

The C. & N. W. will sell tickets for return fare between June 9, 10 and 14-16. The C. B. & Q. will issue tickets for those going May 31 to June 3 and June 6, 7 to return June 9, 10 and 14-16.

Passengers coming over the above roads will be returned on the "certificate plan" at one third fare, excepting the Des Moines, Osceola, and Southern Road, which will return free.

Those who do not obtain a certificate from the agent showing full fare paid for going, cannot secure the benefit of reduced rates on return trip. If residing on roads not reaching Des Moines, procure tick-

ets, with certificates, to junction points with lines that do reach said city. Procure certificates for each local fare.

Junction points as follows: Central of Iowa, Marshalltown and Grinnell; C. M. & St. P., Melbourne, Madrid, Perry, Britt, Algona, and Ruthven; B. C. R. & N., Cedar Rapids, West Liberty, and Montezuma; Sioux City and Pacific, Mo. Valley. Reduced rates apply to Iowa points only. I. A. CONF. COM.

WISCONSIN WORKERS' MEETING.

THERE will be a workers' meeting held in connection with the Wisconsin camp-meeting, to continue one week. The date of this meeting will be June 8-15. Practical instruction will be given in the different branches of our work. The tract and missionary work will receive attention, and officers and members will be instructed in their respective duties. Every director, district secretary, and librarian should be present. If any librarians or district secretaries need help or instruction in keeping their accounts, they are requested to bring their books to the meeting.

The canvassing work, also, will be considered, and all our canvassers are earnestly requested to attend. The importance of this work will be set forth, and thorough instruction in the best methods of canvassing will be given by an experienced canvasser. Other matters of importance will also receive attention. We can assure our brethren and sisters that no pains will be spared to make our workers' meeting a success; and we feel sure it will be, if we can have their co-operation. Let all come who can.

Tickets to the workers' meeting should be bought on the 6th, 7th, or 8th of June, as they will not be sold on any other days. For further instruction in obtaining reduced rates, see article on that subject in this issue of the REVIEW.

A. J. BREED.

HOW TO GET TO THE WISCONSIN CAMP-MEETING.

WE have succeeded in securing reduced rates on all the principal railroads in the State, but the plan for getting return tickets is different from any other we have had in our State. Full fare should be paid going, as heretofore. When you buy your ticket, you should ask the agent for a certificate for full fare paid. This certificate should be preserved, and when filled out and signed by our Conference secretary will entitle you to the reduction. Should any, in coming to the meeting, travel on two or more roads, a certificate should be obtained for each ticket bought. Be sure to get to the depot in time to have your certificates made out.

The meeting is to be held at Beaver Dam, Dodge Co., on the old line of the C. M. & St. P. Road, between Milwaukee and Portage. All who can do so should take this road, and ticket direct to Beaver Dam without change. Those coming from Berlin and Omro and vicinity can do this, coming by way of Horicon June. Those on the Minneapolis and Omaha Road should change at Camp Douglas, and then ticket direct to Beaver Dam. Those on the Wisconsin Central north of Portage will change at Portage. Those from Weyauwega and vicinity should change first at Medina Junc., then ticket to Oshkosh, and from there direct to Beaver Dam, via Horicon Junc. Those from Antigo and other points on the M. L. S. & W. Road should ticket to Oshkosh, and there take the St. Paul Road to Beaver Dam, via Horicon Junc. Those from Grand Rapids will change at Plover, and then ticket to Portage. Those from Royalton will change at New London, and ticket from there to Oshkosh. Those coming from Racine will change at Milwaukee. Those from Monroe and other points on the St. Paul Road in the southern part of the State, will change at Milton Junc., and then take the St. Paul Road again at Minnesota Junc. Others coming from the south on the C. & N. W. Road will also change at Minnesota Junc. Those on the C. & N. W. west of Madison should ticket through to Minnesota Junc., via Jefferson Junc. Those on the St. Paul Road west of Madison would better ticket through to Beaver Dam, via Portage.

Any wishing further directions can address me at Madison. Read these instructions carefully till you understand the plan, and the route you should take.

A. J. BREED.

—Pass a man a gold coin, and he throws it upon the uncovered counter to test its purity by the ring; thus the business-like world throws our professions with a doubtful air upon the hard counter of everyday life, to test the purity and standard of our profession by this ring in real life.—*Golden Rule.*

—Religion is not a candle, to be lighted and blown out at pleasure. It is not a garment, to be put on and off to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining light that giveth light to all that are in a dark place.

—The more God empties your hands of other works, the more you may know he has special work to give them.—*Garrett.*

News of the Week.

FOR WEEK ENDING MAY 20.

DOMESTIC.

—It is claimed that 60,000 New Yorkers went to New Jersey to drink beer last Sunday.

—A strike of natural gas has been made at Blunt, Dakota. The new well is pronounced a "gusher."

—The bill raising the age of protection for females to 14 years, has passed the Michigan Legislature.

—The production of rice in this country has grown from 20,464 barrels in 1866 to 425,000 barrels in 1886.

—Dr. J. W. White, Senior Professor of Physical Science in the Pennsylvania University, has forbidden the use of tobacco in any form by the students.

—The city council of Atlanta has adopted an ordinance against selling ice-cream cakes on the street, on the ground that each cake has a case of colic in it.

—The largest table ever made from a single plank belongs to the Illinois Club of Chicago. The plank is fifteen feet long and six wide, and was cut from a California redwood tree.

—James and William Murphy, aged 13 and 15, have been arrested at Eau Claire, Wis., charged with wrecking passenger trains on the Wisconsin Central Road by opening switches.

—The widow of Gen. Grant last week received a check for \$33,384.53 from the publishers of the autobiography of her distinguished husband, making the sum she has thus far received \$394,459.53.

—Lowering clouds created alarm Monday at Kansas City, resulting in the dismissal of children from the schools. It was feared that a cyclone was imminent, but only a thunder-shower was the outcome.

—Victoriano, an Indian of San Jacinto, Cal., once chief of the Seranos, is thought to be at least 125 years old. His narration of scenes at the San Gabriel Mission, where he worked when a boy, confirms this belief. His mind is active and his memory good.

—A tannery, soap-works, and a number of dwellings at Bridgeport, Conn., were destroyed by fire Friday afternoon, with a loss of \$100,000. Lewis & Co.'s foundry and machine works at Pittsburg were burned Friday night, the loss reaching \$100,000. The works will be rebuilt at once.

—Professor Foster, the Iowa weather prophet, predicts a storm which will relieve all the districts now suffering for rain. It is doubtless a wiser policy for our weather prophets to predict what people need and hope for, rather than what they dread. It will cause their names to be held in grateful remembrance for a few days at least. Professor Foster's storm, however, will have to be a pretty general one.

—Two thousand Chicago brick-layers quit work Wednesday because their employers refused to pay on Saturday. The custom has been for years to pay on Monday or Tuesday. The employers will not yield the point, having already granted every other demand made upon them; and in order to settle the question they have determined upon a lockout, even if it should involve all the building trades.

—The forest fires in Northern Michigan are said to be the worst known in many years. On Friday the city of Lake Linden, containing 5,000 inhabitants, was almost totally destroyed, hundreds of families being left destitute, while it is uncertain whether a number of lives were lost. The first was communicated to the town from the burning woods. The loss is \$1,500,000. Numerous villages and lumber camps throughout the burning district have been destroyed. Three hundred Italians in Camp 3, on the Summit Division of the South Shore Road, are reported surrounded by fire. Nine men escaped, but it is feared that many of the others will perish, being without means to successfully battle with the flames.

FOREIGN.

—The Portuguese government has ordered forty thousand repeating rifles from an Austrian factory.

—The agreement between England and Turkey includes the British evacuation of Egypt in three years.

—There is now in possession of the English War Office an Austrian repeating rifle, which is said to be capable of firing eighty shots a minute.

—General Boulanger's plan for the mobilization of the French army causes uneasiness at Berlin. If France mobilizes, Germany also will mobilize.

—Dispatches from Bucharest state that the Bulgarian regents are meditating the proclamation of King Charles of Roumania as Prince of Bulgaria.

—John Bright's mental irritation on political questions is alarming his family and immediate friends, who are afraid his strange actions are the result of disease.

—A new and complete edition of the works of Galileo is to be published, in twenty quarto volumes of five hundred pages each, at the expense of the Italian government.

—The financial secretary of India has advised the British government of the discovery of treasure estimated at \$25,000,000, which had been secreted by an East Indian prince.

—Mr. C. S. Salmon states in the *Scotsman* that two of the four races inhabiting the Gaboon district, Africa, are rapidly dying out because of the abominable drink supplied to them.

—William O'Brien, the editor of *United Ireland*, was mobbed in the streets of Toronto last evening. He escaped to the hotel without injury, but several of the gentlemen who accompanied him received serious injuries.

—Government officials in Mexico are said to have discovered a conspiracy on the part of the Conservatives, the object being to bring Don Carlos, the Spanish pretender, to Mexico, get him interested in politics, and eventually make him the head of the Conservative party.

—Officials in Berlin distrust the czar's professions of peace toward Germany, and maintain he is intriguing with Austria to break the German alliance. The czar's edict suppressing the German language in the Russian schools intensified the bitterness of the anti-Russian sentiment felt throughout Germany.

—The Marquis of Salisbury desires to send a note to Russia, intimating in vigorous language that no further negotiations will be entertained by England, and that any violation of the *status quo* of the boundary line of Afghanistan will be considered by England as a *casus belli*.

—The French ministerial crisis is regarded as grave in Paris. If Boulanger goes, the popular agitation will be tremendous and the army thrown into a state of chaos. If he retains his position, he will become independent of the fate of the ministries and a standing menace to Germany.

—According to *Engineering*, of London, M. G. A. Cassagne, of Paris, has invented a system of stenotelegraphy by which he can transmit a dispatch in shorthand along a single wire, and print it at a distant station in stenotelegraph characters, with a rapidity exceeding that of any telegraphic apparatus.

—The subject of universal penny postage is being discussed in England, and figures have been published to show that if the rate on letters from Great Britain to this country should be reduced from two and a half pence to one penny, the income still would more than pay the cost of transportation even if there were no increase in the number sent.

RELIGIOUS.

—It is said that France has secured the most favorable treaty from Corea in regard to privileges to missionaries and religious liberty.

—Mme. Leheyde, a well-known soprano, committed suicide at Pittsburg, Thursday, by hanging. Spiritualism had unsettled her mind.

—The officers of the Salvation Army in India now paint their foreheads with colors, apparently in imitation of the Hindoos, who wear their caste marks in that conspicuous place.

—Enormous sums of money are being collected throughout Germany for the alleged purpose of propagating the Protestant faith. The concessions of Bismarck are said to have greatly stimulated the work.

—The Scotch Presbyterians are about to discontinue their spring sacramental fast-day. For many years its original purpose has ceased, and it has been regarded as a holiday for recreation and pleasure.

—Since the return to power of the Ultra Roman Catholic party in Belgium, there has been a growing disgust among the people, both with the Church of Rome and with the infidel party. The work of the Evangelical Society is going forward.

—The report that "colonel" Ingersoll had ceased "fighting God," started by a Chicago paper, proves untrue. An inquirer by mail was assured by the colonel's secretary that he had not given up his financially-profitable crusade against religion.

—The admission of colored men into the Episcopal diocesan convention of South Carolina, has aroused much indignation among the white churchmen of that State. Evidently, the "color line" is not disappearing very rapidly in the Old South State.

—There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies. Of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

—The fact that fifteen persons were baptized by immersion in a river in one of the Eastern States, is considered sufficiently novel to warrant mention in the weekly papers. Evidently such scenes as were witnessed in the days of John the Baptist are nearly out of date. The candidates were admitted to the Baptist Church after the ceremony.

—The Lutheran synod of Missouri, which has been in session for the last two weeks at Ft. Wayne, received a report from a committee appointed to investigate the Knights of Labor, at its Saturday's meeting. The report strongly condemns the methods employed by the Powderly society, and the synod resolved to warn Lutherans against joining the order.

—Bishop Ireland, who has just returned from Rome, said in his sermon at St. Louis, Sunday, that the church had neither approved nor condemned the Knights of Labor. It recognized the right of every workman to strike, but not to force others to stop work. The pope, he said, took a deep interest in American affairs, and considered America the hope of the world.

—In a sermon at New York, Sunday, Archbishop Corrigan said the idea that the pope had the right to command and be obeyed only in matter of faith and morals and when speaking as infallible, had been decreed false by the Vatican Council, who had ordered that "if any one should say that the pope had a right to command in the matter of morals but not in discipline, let him be anathema."

Obituary Notices.

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

DEATH AND LIFE.

BY ELD. J. D. SANTER.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

The roses may grow pale
And flowers wither in earth's darkened day,
And gloom and sadness in our lives prevail,
And friends we love, pass one by one away.

We know in God's own time
Our loved and lost shall breathe the air of heaven,
While songs of victory with their psalms combine
O'er death the vanquished, and his fetters riven.

For, in some rapturous hour,
When dazzling glory lights the skies of day,
Our Lord shall come with his life-giving power,
And rob the haughty spoiler of his prey.

Not long shall church-yards keep
Beneath the willows lone their precious dust;
Not long shall pilgrims by the way-side sleep,
For Christ shall call, and graves resign their trust.

All free from toil and pain,
The white-robed throng ascend the heights of heaven,
Bearing their golden sheaves of ripened grain,
Where starry crowns and endless life are given.

O glorious day!
Oft has the pilgrim prayed and longed for thee;
With pain and sorrow ever fled away,
The "strong one" vanquished and the captive free.
Oswego, Kansas.

McCLATCHIE.—Died of abscess in the stomach, at Red Lake Falls, Minn., April 22, 1887, Bro. Wm. McClatchie, aged 63 years, 1 month, and 22 days. He embraced the faith during the fall of 1873, under the labors of Elds. H. W. Decker, C. W. Stone, and S. N. Haskell, and was one of the charter members of the church at Grand Rapids, Wis. He died in hope and with perfect resignation. The brethren who knew him at Grand Rapids extend their sympathy to the bereaved wife, and to other relatives and friends who mourn his loss. We hope to meet him in the earth made new. Mrs. S. J. HARR.

GEROULD.—Died in Ceresco, Mich., April 2, 1887, Lyman Gerould, aged 68 years, 10 months, and 14 days. Bro. Gerould in his profession of religion was first a Free-will Baptist. Some twenty-eight years ago he heard the truths of the Third Angel's Message preached, when he, with his companion, fully accepted these truths, to which he faithfully adhered until death. During life positions of trust were conferred upon him. Some years since, as the result of sickness, he was afflicted with a loss of mind, and though this affliction continued until death, his religion never left him; for in former years he had fully yielded himself to the demands of the Bible. He leaves a companion and a son and his family, who love the same truths that he loved, and cherish a hope to meet him where parting will never come. An address was given at the funeral from Rom. 4:3. M. B. MILLER.

MERRICK.—Died of consumption, in Lucas, Dunn Co., Wis., March 24, 1887, our dear mother, Martha A. Merrick, aged 50 years, 9 months, and 14 days. Mother's health had not been good for years. About eight years ago she had healing of the lungs, but was restored by prayer. About two years ago her health began to grow worse, after which time she gradually failed until death released her. She was a great sufferer during her last sickness, but bore it all very patiently. She experienced religion in early life, and was always very conscientious. She embraced the Third Angel's Message some twenty-six years ago, under the labors of Eld. M. E. Cornell. She was a firm believer in the blessed hope, and was fully resigned to the will of her Master. She was highly esteemed by her friends and neighbors. She leaves a husband, two sons, and two daughters to mourn their loss. But we sorrow not as those that have no hope; for we fully believe that if we are faithful, we shall meet her in the morning of the resurrection. It was her request that Eld. A. Mead should preach her funeral discourse, but as he could not be present, words of comfort were spoken by Bro. L. F. Hayden. EMMA HANSON.

MORSE.—Died in Battle Creek, Mich., April 26, 1887, of catarrh of the stomach and bowels and atrophy of the glands of the stomach, sister Helen L. Morse, aged 41 years and 6 days. Deceased was born in Athens county, Ohio, April 20, 1843, and when twelve years of age removed with her parents to Massachusetts, that being where they formerly resided. In 1876 she embraced present truth and removed to Battle Creek. During the past ten years she has been active and zealous in her efforts to spread the truth, also in works of charity and benevolence. In the matter of correspondence, she possessed a rare talent. She also contributed quite largely to the columns of the *Review*, and always with acceptance.

A month before her death she went to Baxter Springs, Kansas, hoping that a change of climate and surroundings would result favorably to her health; but such was not the case, and she returned, though in great feebleness, to spend the few remaining days with her only sister, and among old and tried friends. Although her bodily sufferings were intense, her mental perceptions remained clear until very near the end. For years the Bible had been her delight, and in her closing days its truths and promises were very precious to her. Her hope in God's mercy and trust in her Saviour were unwavering, and she left a bright assurance that she rests in hope of having a part in the first resurrection. The funeral was held at the Tabernacle, April 30, and was very largely attended. A most appropriate service was conducted by Eld. U. Smith, and the silent sleeper was laid to rest in Oak Hill Cemetery beside her mother, to await the glad summons, "Come forth!" G. W. MORSE.

Appointments.

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

THE next session of the Iowa Sabbath-school Association will be held in connection with the Iowa camp-meeting, June 1-14, Des Moines, Ia. It is greatly desired that there shall be present from all parts of Iowa a good representation of officers, teachers, and pupils. There will be good

help present from abroad. No pains will be spared in making the session of great interest and profit to all.
L. T. NICOLA, Pres. Ia. S. S. A.

GENERAL meeting at Glasgow, Barren Co., Ky., June 10-13.
J. H. Cook.

Publishers' Department.

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

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.

In sending money to this Office, please observe the following rules:—

1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—H. H. Lancaster, Mrs. Marietta M. Warren, R. O. Ward, Chas. F. Curtis, Solon Jacobs, Paul E. Gros, C. Rasmussen, Chas. Bergqvist, L. T. Nicola, Jennie Page.

Books Sent by Freight.—N. P. Peterson, C. E. Low, N. W. Neal, J. H. Dorch, C. M. Olson, O. A. Fredericksen, W. H. Dean, L. T. Dysert, L. T. Nicola, M. V. Thurston.

Cash Rec'd on Account.—Ill. T. and M. Soc. \$1,000., Tenn. Conf. per G. W. Dorch 49.50, Tex. T. and M. Soc. 300, Iowa Conf. per Mary Stroup for tent 15., N. Y. Conf. per W. L. Mc Nitt 2., Mich. T. and M. Soc. 81.82, Ohio Conf. per Ohio T. and M. Soc. 293.13, Ohio T. and M. Soc. 256.59, N. Y. T. and M. Soc. 234.52.

Persecution Relief Fund.—Fla. T. and M. Soc. \$1.

O. H. T. D. Fund.—Olive M. Russell \$50., Ohio T. and M. Soc. 28.98.

Christmas Offerings.—N. Y. T. and M. Soc. \$4.15.

S. L. Academy.—Ohio T. and M. Soc. \$10.

General Conference.—Ind. Conf. \$116.60, Tex. T. and M. Soc. 14., N. E. Conf. 177.76, E. C. Porter 5.

Australian Mission.—N. Y. T. and M. Soc. \$5., A. Mc Lellan 5.

English Mission.—N. Y. T. and M. Soc. \$1.

South African Mission.—N. Y. T. and M. Soc. \$8.60, Fla. T. and M. Soc. 25.

Scandinavian Mission.—New Sweden Maine church \$5, L. and M. Edmunds 25.

European Mission.—L. and M. Edmunds \$25.

HISTORY OF THE SABBATH

AND THE

First Day of the Week.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

By ELD. J. N. ANDREWS,

LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first-day was made, and the work of restoration are given in detail.

Every Text of Scripture Concerning the Sabbath

is commented on at length, and the *Complete Testimony of the Fathers* in regard to the Sabbath and first-day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

528 pages. Price, \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich.

MAN'S NATURE AND DESTINY,

—OR—

The State of the Dead, The Reward of the Righteous, and The End of the Wicked.

By ELD. URIAH SMITH.

THIS book is a logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. It also treats very minutely concerning the disposition of the finally impenitent, answers the numerous objections which are usually brought against the different phases of this subject, considers the claims of philosophy, and gives a brief historical view of this great question. The work contains copious indexes of the authors referred to, the passages of Scripture examined, and the contents of the book itself. 444 pages, on tinted paper, in muslin binding, with frontispiece, sent post-paid for \$1.50.

A pamphlet edition of the same work, without indexes and frontispiece, on thin paper, per copy, post-paid, 75 cts.

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

THOUGHTS ON THE BOOK OF DANIEL.

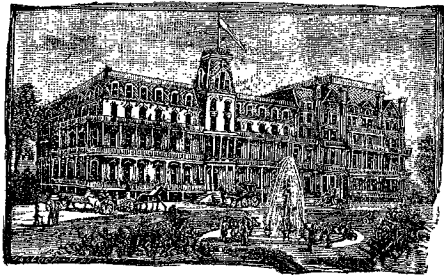
By ELD. URIAH SMITH.

A CRITICAL and practical exposition of the book of Daniel, verse by verse, with ample historical quotations verifying the fulfillments of its prophecies. A careful interpretation, involving much research and thought.

408 pp., in muslin binding, sent post-paid for \$1.25.

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

THE MEDICAL AND SURGICAL SANITARIUM.



THE LARGEST SANITARIUM IN THE WORLD.

This Institution, one of the buildings of which is shown in the cut, stands without a rival in the perfection and completeness of its appointments. The following are a few of the special methods employed:—

Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and every form of Water Bath; Electricity in every form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths. All other remedial agents of known curative value employed.

Good Water, Good Ventilation, Steam Heating, Perfect Sewerage.

For circulars with particulars, address

SANITARIUM, Battle Creek, Mich.

HEALTH PUBLICATIONS.

Plain Facts About Sexual Life. A wise book, treating on delicate topics, for all ages, married or single. This is a *Christian* book, highly commended by the press and clergymen.
256 pp. 75 cts.

Manual of Health and Temperance. A book brimful of information on a hundred useful topics. Also treatise on Healthful Cooking. Thirty-fifth thousand.
Cloth, 300 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all its stages, and is a thoroughly practical treatise on this prevalent malady.
In cloth, 176 pp. 75 cts. Paper covers, 25 cts.

Uses of Water in Health and Disease, giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy.
In cloth, 166 pp., 60 cts. Paper covers, 136 pp., 25 cts.

Lectures on the Science of Human Life. By Sylvester Graham. Three lectures of great value, which should be in the hands of every individual.
174 pp. 30 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal disease.
Paper covers, with 4 colored plates, 64 pp., 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. The best compendium of the temperance question published. Its statements are brief, concise, and to the point.
Paper covers, 128 pp., 25 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy.
Enamel covers, 40 pp., 10 cts.

Bound Volumes of Health Reformer, and Good Health. These valuable volumes contain more practical information of a vital character than any other of their size. Each volume contains 360 pages of reading matter, well bound.
Price, \$1.25.

Proper Diet for Man. A scientific discussion of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor.
Paper covers, 15 cts.

Health and Diseases of American Women.
60 pp. 15 cts.

The Hygienic System. Full of good things.
15 cts.

HEALTH TRACTS.

3 Cents Each. Wine and the Bible. Startling Facts about Tobacco.

2 Cents Each. Pork. The Drunkard's Arguments Answered. Alcoholic Medication. Twenty-five Arguments on Tobacco-Using briefly Answered.

1 Cent Each. Causes and Cure of Intemperance. Moral and Social Effects of Intemperance. Tobacco-Using—Cause of Disease. Tobacco-Poisoning—Nicotiana Tobacum. Effects of Tea and Coffee. Ten Arguments on Tea and Coffee.

½ Cent Each. Alcoholic Poison. Tobacco-Using a Relic of Barbarism. True Temperance. Alcohol, What Is It? Our Nation's Curse.

Any book in this list sent post-paid on receipt of price.

Address, REVIEW & HERALD, Battle Creek, Mich.

SANNINGENS HAROLD.

A 16-page Swedish Religious Semi-Monthly.—Published at Battle Creek, Mich., and Christiana, Norway.

SANNINGENS HAROLD is devoted to the proclamation of the Second Coming of Christ, the explanation of Prophecy and Bible doctrines in general, and the defense of the commandments of God and the faith of Jesus.

ITS FAMILY DEPARTMENT

Is filled with instructive reading, accompanied by beautiful illustrations, and also contains graphic news items of the most important events transpiring from time to time.

TERMS, INVARIABLY IN ADVANCE.

To American and European Subscribers, 1 copy, one year, \$1 00
To new subscribers, with Swedish Hand-Book as premium, 1 50
To new subscribers, with Swedish "Sunshine" as premium, 2 00
In Clubs to be used for Missionary purposes, per copy, 75

Address, SANNINGENS HAROLD, Battle Creek, Mich.

SABBATH SCHOOL HELPS.

Bible Lessons for Little Ones. No. 1, flexible cover, 15 cts. No. 2, flexible cloth, 20 cts.

Bible Lessons for Children. No. 3, 4 (with map), 5, 6, and 7, 25 cts. each.

CHOICE JUVENILE BOOKS.

Sabbath Readings for the Home Circle. In four volumes, containing moral and religious reading for the household; carefully selected and compiled for the use of Sabbath Schools and family libraries. No better books for children in the market.

Each 60 cts. Entire set, put up in neat box, \$2.50.

Sunshine at Home. A bright, sparkling book for the family circle, brimful of good sense, and perfectly free from "trash." 112 quarto pages, highly embellished.
Price, \$1.50.

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to 16 years and older, illustrated and beautifully bound in three volumes.

The Hard Way, 160 pp.; The School boy's Dinner, 160 pp.; Grumbling Tommy, 160 pp. Each, 30 cts.

The Child's Poems. Containing Little Will, and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth, and richly embellished in gold and black.
128 pp. 25 cts.

Golden Grains. In Ten Pamphlets, 32 pages each.
320 pp. 50 cts.

The Sunshine Series. Stories for little ones, in Ten Small Books, adapted to children from the ages of four to ten years.

In glazed paper covers, 320 pp. 50 cts.

Any book in this list sent post-paid on receipt of price.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE AMERICAN SENTINEL.

A N EIGHT-PAGE MONTHLY JOURNAL, devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the

MAINTENANCE OF HUMAN RIGHTS.

Both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

TERMS:

Single Copy, 50 cents.

To foreign countries, single subscription, post-paid, 25

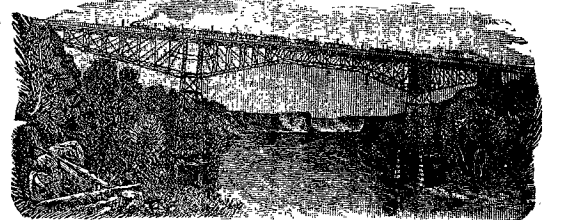
Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal.

SABBATON.

A LOGICAL and comprehensive argument on the mystery attached to this term, whereby all is made clear as the noon-day sun.
24 pages. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Day Exp.	Chicago Exp.	Mail.	Mail.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	a.m.	p.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Detroit.	9.15	8.00	9.10	1.30	7.00	
4.33	5.30	9.45	4.35	6.18	Ann Arbor.	10.38	9.12	10.25	2.32	8.16	
9.15	4.23	8.49	3.15	4.50	Jackson.	12.03	10.52	11.35	3.32	9.35	
2.00	3.10	7.54	1.58	3.43	Marshall.	1.04	11.41	12.50	4.22	10.38	
1.12	2.27	7.33	1.30	3.23	Battle Creek.	1.35	12.12	1.12	4.40	11.08	
12.17	1.50	6.58	12.38	2.35	Kalamazoo.	2.35	1.20	1.50	5.15	11.52	
10.38	12.15	5.49	11.13	12.55	Niles.	4.18	3.03	3.22	6.35	1.40	
9.18	11.11	4.55	10.18	11.27	Mich. City.	6.40	4.32	4.35	7.32	2.58	
6.50	9.00	3.10	8.15	9.10	Chicago.	8.05	7.00	6.40	9.30	5.15	
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	p.m.
Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 6.30, Jackson 7.10, Marshall 8.23, Battle Creek 9.52, ar. Kalamazoo 9.45.											
All trains run by Nineteenth 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.

GOING WEST.						GOING EAST.					
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.	STATIONS.	Mail.	Land Exp.	Atto Exp.	Bus. Pass.	P.H. Pass.	Pass.
.....	am	am	pm	pm	Dep.	pm	am	am	pm	am	am
.....	6.15	7.15	8.05	4.10	Port Huron.	10.20	1.15	7.35	.....	11.05	
.....	7.43	8.31	9.24	5.40	Lapeer.	8.42	1.57	6.15	.....	8.27	
.....	8.17	9.06	10.16	6.20	Flint.	7.55	11.27	5.40	.....	8.45	
.....	8.50	9.35	10.58	7.00	Durand.	7.05	10.58	5.08	.....	8.10	
.....	10.00	10.39	11.53	8.26	Langston.	5.20	10.07	4.00	.....	6.50	
.....	10.37	11.00	12.25	9.03	Charlotte.	4.42	9.37	3.25	.....	6.15	
am	11.30	11.45	1.15	10.05	BATTLE CREEK.	8.45	8.55	2.55	.....	5.30	
6.30	am	12.05	1.20	pm	D.	2.45	8.50	2.30	.....	am	
7.18	.....	12.45	2.21	.....	Sicksburg.	1.50	8.11	1.43	.....	.....
7.30	.....	12.55	2.32	.....	Vicksburg.	1.35	.....	1.27	.....	Val.	
8.17	Sun.	1.42	3.19	Acc.	Schoolcraft.	12.49	7.28	12.43	.....	Acc.	
9.09	Pass.	2.28	4.07	.....	Cassopolis.	12.05	6.50	12.01	.....	.....
10.15	am	3.43	.....	.....	South Bend.	10.45	5.44	.....	.....	.....
10.30	7.35	4.05	5.52	6.05	Haskell's.	10.30	5.30	10.28	.....	.....
12.40	10.00	6.25	8.10	8.45	Valparaiso.	8.05	3.25	8.15	1.15	6.25	
am	pm	am	am	am	Dep.	am	pm	pm	pm	pm	

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPIOR, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 24, 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.

River and Hill, VIOLA E. SMITH.....	321
Constant Service, MARY E. INMAN.....	323
Duty and Inclination, Emma Dowd.....	325
"Peaceable Fruits," FANNIE BOLTON.....	331
Death and Life, ELD. L. D. SANTER.....	334

Our Contributors.

The Sin of Licentiousness (concluded), MRS. E. G. WHITE.....	321
The Bible.—No. 1, ELD. J. P. HENDERSON.....	322
The True Israel of God, A. SMITH.....	323
Truth and Fiction, JOSEPH CLARKE.....	323
The Great Deception, GEO. THOMPSON.....	323
The Visions of Daniel and John, ELD. J. G. MATTHESON.....	324

Home.

"Pluck no Flowers".....	325
The Woman-child at Home, Frances Humphrey.....	325
Simplicity of Character, Sel.....	325

Our Tract Societies.

Tennessee Tract Society, J. H. DORTCH, Sec.....	326
Indiana Tract Society, EMMA GREEN, Sec.....	326
Pennsylvania Tract Society, L. C. CHADWICK, Sec.....	326
New York Tract Society, J. V. WILLSON, Sec.....	326
Swiss Tract Society, A. S. BOWEN, Sec.....	323
New England Tract Society, E. T. PALMER, Sec.....	326
Cleveland, Ohio, Mission, E. H. GATES.....	327

Special Mention.

Universalism in Disguise.....	327
Grave-yard Insurance in Michigan.....	327
Toward Rome.....	327

Editorial.

Partial in the Law.....	328
What Was Done Away.....	328
The Commandment Holy.....	328
The Law of Convenience.....	328
Walking by the Same Rule, L. A. S.....	328
Sanitary Suggestions Relating to Camp-meetings, J. H. Kellogg.....	329

Ministers' Department.

Precepts for Ministers, ELD. J. H. DURLAND.....	330
---	-----

The Commentary.

Scripture Questions: Answers by G. W. MORSE.....	330
--	-----

Progress of the Cause.

Reports from France—Louisiana—Kansas—Indiana—Dakota—Maine—Kentucky—Illinois—Vermont—Virginia.....	331, 332
Virginia State Meeting, WM. COVERT.....	332
Indiana H. and T. Society, O. C. GODSMARK, Sec.....	332
Indianapolis Meeting-house and Mission, IND. CONF. COM.....	333
South Lancaster Academy, S.....	332
The "American Sentinel" in Indiana, WM. COVERT.....	334
The Three Books, A. W. ROTHWELL.....	333

Special Notices.

News.

Obituaries.

Appointments.

Publishers' Department.

Traveler's Guide.

Editorial Notes.

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, St. Paul,	" 15-21
Michigan, Alma,	" 22-28
Dakota, Mitchell,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
GEN. CONF. COM.	

Our friends in Dakota may have been a little mystified by the appearance of our camp-meeting list last week, there being two appointments for Dakota, neither of which was complete in place and date. The solution of the puzzle is to put the two appointments into one, as they appear in the list this week. We shall take pains to have the list all right in the future.

Joseph Cook's remarks on "Lord's Day Lawlessness" now becoming somewhat famous in going their rounds through the papers, begin thus: "The Lord's Day, the tallest white angel now on earth, is knocking for admission," etc. To express the truth in the matter, we think this expression should be revised so as to read, "The tallest whitewashed angel on earth." We say not this of the true Lord's day, but of that counterfeit for which Mr. Cook contends, and which tradition is trying to impose upon the world.

THE POPE'S JUBILEE.

On the occasion of his jubilee the pope is to be the recipient of costly and numerous presents from the

principal nations of the world, we suppose in token of the distinguished services he has rendered the cause of humanity in general, or, it may be, as bids for his valuable assistance in future diplomatic difficulties. The sultan of Turkey has given him a ring valued at \$50,000; the empress of China will send him a valuable jewel; Queen Victoria will send him a copy of the Latin Vulgate, richly bound; the city of Paris will give him a magnificent tiara of gold and silver and precious stones; Naples will contribute a golden throne; German Catholics a collection of scientific and literary works published during his pontificate; Holland, an altar in various colored woods, etc. With all the display of earthly homage which will attend it, the pope's jubilee bids fair to throw Queen Victoria's celebration quite into the shade. L. A. S.

"THE HOPE OF THE WORLD."

SUCH were the words which "his holiness" the pope of Rome, made use of recently in speaking of America. No doubt he was well informed and knew whereof he was speaking,—probably much better than the "peace! peace!" orators and writers of this country, who persistently ignore the encroachments of Rome and ridicule every allusion to it, "understanding neither what they say nor whereof they affirm." In the mind of the pope, no doubt America is the "hope" of the world, but what a meaning does he attach to the word "hope"! What a contrasted meaning have the same terms in the Catholic and Protestant dictionaries! "Noonday" in one means "midnight" in the other; "vicar of Christ" means "antichrist"; "piety" means "heresy"; "prosperity" means "calamity," and "hope" means "menace." The "hope" which the pope entertains is for the restoration of the papacy, and by referring to America as that hope, he means that this country is the one to which they look for the greatest help in effecting that restoration.

Should this papal "hope" ever be realized, the world would once more be where it was in the twelfth century, with the multitudes steeped in ignorance and superstition, the priests' symbols of all that was powerful in earth or heaven, the Bible banished, every ray of gospel light extinguished, inquisition and the stake in full play, and the pope supreme over the empire and the Church. What a travesty on the word to say that such a state of things is the "hope" of the world! This hope is one to which the papacy has sole right, and also one which, we are happy to affirm on the authority of a higher word than the pope's, will never be realized again.

L. A. S.

CANVASSERS, ATTENTION!

As the publishers of the *American Sentinel* have raised the price to agents from 25 cts. to 30 cts., we can no longer furnish it to "Marvel" subscribers at 25 cts. as heretofore. We therefore recommend in Michigan, as in New England, that agents charge 35 cts. for yearly subscriptions to the *Sentinel* when combined with "Marvel," and 20 cents for each six months' subscription. The regular prices, independent of "Marvel," are 50 cts. for one year, and 25 cts. for six months, as formerly.

Inasmuch as the publishers' latest circular gives the price of the *Sentinel* at 50 cts. whether combined with the "Marvel" or not, it may be well to state our reasons for making the combination rate 35 cts. instead of 50 cts. We regard the *Sentinel* as especially adapted to the immediate wants of every American citizen, and as it continues the subject which is most prominent in the "Marvel," the two seem naturally adapted for combination. But if the regular retail price is charged for each when united, no inducement is thereby offered the subscriber to take both at the same time.

Therefore we recommend that all Michigan agents hereafter charge 35 cts. for the *Sentinel* when combined with "Marvel," as we regard the good that will be accomplished by an extended circulation of the paper as of more importance than the extra 15 cts. commission which the agents would receive on a less number of subscriptions at 50 cts.

F. E. BELDEN, Gen. Agt. for Mich.

T. AND M. WORK IN INDIANA.

I wish to call the attention of the Indiana Tract Society to the important move we now have under consideration, of re-districting the State so as to in-

clude all the territory within our boundaries. In the past when a church has been raised up, we have had to assign it to some district or else organize a new district to include it. This has kept up a constant changing of books and frequent re-adjusting of matters, which should be avoided as far as possible.

Our State is composed of ninety-two counties. All but two or three of these are reached by railroad, and are of easy access from almost any direction. I think that all but one are reached either by steamboat or railroad connection, and this one is to have a railroad soon. These are so related to each other as to divide up into seventeen districts. These districts are chiefly composed of five or six counties each. The division will be finally decided upon at the next Conference meeting.

That there may be no confusion wrought by this move, we advise all T. and M. members in the State to settle every cent of their indebtedness, so that the librarians can settle their accounts with the districts, thereby enabling the districts to settle with the State society at the camp-meeting. When this is done we shall have accomplished an object long desired. This is no feint, but is an actual business dissolution as far as districts are concerned, and must be attended to without fail. Please ask your librarian how much you owe to the society, and then pay it promptly. This is not gotten up as a collector's scheme, but because it is a present necessity. There are already quite a number of Sabbath-keepers scattered through the State who are not included in any district as they are now organized. We must extend our work over all the territory in the State. If we do this we cannot afford to let any available help remain idle, but we must utilize all our force.

Every isolated Sabbath-keeper in the State must be made to feel that he is in the organization, and that he has something to do in the spread of the truth. They should all be taught to work systematically. The directors will be taught the importance of looking up canvassers and colporters, in order that all the territory in their respective districts may be canvassed thoroughly for our leading denominational books.

It is our plan to hold institutes where T. and M. officers may be taught how to work. This can be done as soon as our buildings at Indianapolis are completed. Let all T. and M. officers now prepare for the final re-districting of the State. I know we are planning to do a large work, but we have a great work before us, and it is high time that we lay our plans so as to assign to every one his part in it. This work will never be done until proper plans are laid, and we endeavor to accomplish them. If the farmer expects to have a good yield of grain per acre he properly prepares the soil, and then selects good seed, and carefully sows it. Should he neglect to be careful in his work, a large crop cannot be expected.

Just so with our work. We should have thoroughly organized plans, and then seek to carry them out. WM. COVERT.

NOTICE TO NEW YORK.

We have on hand at the tract depository at Rome, a large supply of Senator Crockett's speech in the Arkansas Senate, printed in tract form, and can fill orders at the rate of one dollar per hundred. We hope there will be a special effort made to circulate this thrilling speech, as it would be read by many who would not read other tracts on the Sabbath question, and it cannot fail to make a strong impression for good upon all who read it. Address me at Rome, N. Y. J. V. WILLSON.

NEW ENGLAND SABBATH-SCHOOLS, NOTICE!

On the departure of Mrs. E. D. Robinson to a foreign field, I have appointed to fill her unexpired term as secretary of the New England Sabbath-school Association, Miss Ella M. Graham, South Lancaster, Mass., to whom all communications from S. S. secretaries should be addressed hereafter.

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

MEETING AND DEDICATION AT WATERTOWN POSTPONED.

BECAUSE of an unexpected delay in the manufacture of the seats for our church, we have been obliged to postpone our meeting one week. The Lord willing, it will now be held June 4-7. All trains on Friday will be met, so as to direct those who come, to the places provided for them. Meetings will begin Friday evening and close Tuesday morning.

M. H. BROWN.