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AND SABBATH HERALD.

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

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"WE SHALL BE LIKE HIM."

"We shall be like Him." Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

"We shall be like Him," for he took our nature,
To lift us up, and with his glory bless;
He took our sin, oh, wondrous condescension!
That he might clothe us in his righteousness.

He bore our sickness, faded with our weakness,
That he might give us perfect strength and health;
He walked with us in poverty and hunger,
To make us sharers in his boundless wealth.

"We shall be like Him," raised above all weakness,
Forever past all weariness and pain;
E'en death itself shall have no power to touch us
When, like our risen Lord, we with him reign.

While now in gracious love he calls us children,
And we the royal robes with gladness wear,
Faith grasps the promise of the glorious future—
"We shall be like him when he shall appear."

Oh, what has earth our thirsting souls to offer
Compared with that abundant life to come!
How poor its pleasures and how dim its brightness
Beside the glory of our promised home.

Now looking forth beyond time's misty shadows,
With seers of far-off ages we may sing,
"I shall be satisfied when I awaken,
With thine own likeness, O my God and King."

So, in the hope of hearing his dear image,
Rejoicing in his precious gift of peace,
His love shall keep our hearts in patient waiting
Till we in righteousness behold his face.

—S. R. Hodgdon, in *Restitution*.

The Sermon.

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

OUR HIGH CALLING.

BY MRS. E. G. WHITE.

TEXT: "Behold, what manner of love the Father hath
bestowed upon us, that we should be called the sons of God:
therefore the world knoweth us not, because it knew him
not." 1 John 3:1.

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. "He was

wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption?

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, every one may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood."

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need."

When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck

off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in this sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast.

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you desire to become the sons and daughters of the Most High? Here is stated the condition of this great privilege. Come out, be separate, touch not the unclean. You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favor of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved."

There are great things expected from the sons and daughters of God. I look upon the youth of to-day, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skillful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the Lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is thought a great honor to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth,

and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven, the less will be our fellowship with the world; for we are not of the world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming.

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have the great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as He is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be fashioned like unto his glorious body"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

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.

AWAKE OUT OF SLEEP.

BY ELD. G. H. ROGERS.

"WHEREFORE he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. Never was there a time when the Israel of God needed more this counsel, or when their slumbering would be more fatal, than now. A few more turns of the wheels of time, a few more circuits of the earth in its orbit, a few more revolutions upon its axis, a few more convulsive throbs of the struggling elements in the heart of the languishing earth, and all will be over.

It is in view of this that the apostle sounds the tocsin in the text: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Thus the apostle shows that the text applies to a period of this world's history, the days of which are days of evil and danger. The last days are to be evil days. The world is to be filled with scoffers "walking after their own lusts" (2 Pet. 3:3); and the times will be perilous because worldliness will have crept into the churches to such an extent that many of them will have "a form of godliness," but deny the power thereof. 2 Tim. 3:1-5. Wickedness will be bold, and there will be strife on every hand. The wine of which the apostle speaks in Rev. 14:8, will have been drunk to great excess, and Babylon will have fallen and become the hold of every foul spirit and every unclean and hateful bird. Rev. 18:2. Just then, in the midst of all this apostasy, God calls upon Zion to awake out of her slumbering, to be filled with the Spirit, to become meek and submissive in the fear of God, and in all things to be subject to Christ, who gave himself for her, that he might sanctify and cleanse her by the word of God, as with the washing of water, that he might present her to himself a glorious church, not having spot, or wrinkle, or any such thing. Eph. 5:26, 27.

This is a very great work and so wonderful is the transformation and reform, that inspiration terms it a spiritual awakening and resurrection. The result of this great moral change is also here stated,

"and Christ shall give thee light." This shows that the church, so beloved of her Lord, has been enshrouded in darkness and wrapped in slumber. This moral intoxication has been so deep, that spiritual discernment has been impossible, and the quick sense of sin has become stupefied; that spiritual blindness has led to stumbling in judgment, and the garments have become so sadly soiled, stained, and filthy, that before her Lord can take the daughter of Zion to himself, and invite her in to sit down at the marriage supper of the Lamb, there must be a thorough washing and renovation. Evils have become so deeply imprinted, and garments so begrimed and spotted, that when the stains are at last washed out, deep wrinkles remain, which nothing can efface but the Master's hand, and many applications of his great smoothing instrument of truth, oftentimes heated in the furnace of affliction or chastisement.

The Bible has many testimonies showing that there is to be a great religious awakening just prior to the second coming of Christ,—an awakening which will prepare God's people for the time of trouble through which they must pass, and for the conflict and victory which await them. These testimonies are found in the prophetic portions of the Old and New Testaments; and they all apply to that period known in Bible language as the "time of the end," the time of which we have spoken.

An instance of this character is given in Matthew 25, in which the church is represented by the ten virgins who took their lamps and went forth to meet the bridegroom. Here some are wise and some foolish. When the time arrives that the Saviour (the bridegroom) is expected to come, an unaccountable delay occurs, during which all, wise and foolish, fall into a midnight slumber from which they are awakened by a voice saying: "Behold, the bridegroom cometh." The oil which gives them light is shown to be the aid of the Holy Spirit, by means of which they are enabled to discern their duty as revealed by the aid of their lamps,—the word of God. "Thy word is a lamp unto my foot, and a light unto my path." Ps. 119:105. "The entrance of thy words giveth light; it giveth understanding to the simple." Verse 130. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. This, then, is the means which Christ, the great Light-giver, will use to enlighten the moral darkness of the church, as he uses the sun to illuminate the physical world.

Isaiah, with keen prophetic eye, looking down through the ages, saw this great revival in the church of God, and says: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2. This revival he shows to be the result of preaching the gospel. Verse 7. Such a work of reform will bring all who receive and cherish the light thus given, into perfect harmony. "For they shall see eye to eye, when the Lord shall bring again Zion." It is by this means that God's people shake themselves free from the dust of error which has so long been soiling the spiritual garments of the church, and holding captive the daughter of Zion. By the bands of wickedness and oppression to which the professed followers of Christ have sold themselves for naught, they have been led into forgetfulness and blasphemy of God's name. But the Lord is about to make bare his holy arm in their salvation, and calls upon them to depart out of this Egyptian darkness and Babylonian uncleanness, that they may be clean who bear the vessels of the Lord. It is because of their iniquity that God has rejected them. This is why he rejected ancient Israel, and put away the Church of Rome.

In Isa. 60:1, the prophet of the Lord again exhorts God's chosen people to "arise" and "shine." The reason is given clearly. Their "light is come." In the past they had not the light which they now have. God did not see fit to unfold the truth for the last days until the generation had arrived which was to be benefited by its solemn warning. Just at this time, when the golden aurora of the great day of the Lord lights up the moral heavens, the remnant of God's Israel are to arise and shine, that the glory of the Lord may descend upon his

people. The reason why this light appears so radiant just now is assigned: "Darkness has covered the earth, and gross darkness the people." And as they turn to search the prophetic page for the light of truth, the glory of the Lord is seen upon them, inasmuch that even the Gentile and non-professor are attracted by its brightness. And now they begin to lift their eyes to the glory round about. From all nations the people stretch out their hands for these glorious truths which announce the great and glorious day of the Lord as near. This awakens a deeper love among the faithful, who now see and feel the kindling influence of God's love for souls, and its power to unite in bonds of brotherly love all who engage in this sacred work. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:5.

The prophet Malachi also sees this awakening day, heralding the great and dreadful day of the Lord. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Chap. 4:2. Here is shown a mighty work of the Son of God for a special people, who, in fear and trembling, humble themselves before the majestic and terrible name of the great Creator. Then he heals them of all their moral darkness, and the errors and deformities of their past apostasies; and like Elijah of old, they go forth, in the strength of Israel's God, to warn the world against the modern Baal, saying, "If the Lord be God, follow him: but if Baal, then follow him."

God's ten great precepts, which were given as a mighty barrier against sin and immorality, are the burden of the final message, and the means by which the hearts of youth and age will be turned to the solemn work of preparation for their approaching final destiny. In view of these things, the apostle Paul says: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Again, in 1 Thess. 5:1-6, after dwelling in chapter 4 upon the glorious events of the second advent of our Lord, he declares, as the only hope of safety to those who live in the last days, that they should not sleep as do others, but watch and be sober. Again, in Titus 2 he speaks of this great reform, and connects with it the near coming of the Lord,—the blessed hope of the church through all ages of the world; and then he declares that the reason Jesus gave himself for the church was, that he might "purify unto himself a peculiar people," who should be "zealous of good works."

This is the great work now before the people of God, and with what zeal ought we to devote ourselves to it! Already, from almost every quarter of the globe, comes to us the Macedonian cry, "Come over and help us!" The islands of the seas stretch out their hands to us. The world seems famishing for the glad tidings of the coming King.

"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their lands from error's chain."

"Hark! I hear the Master say,
Up, ye reapers! why so slow!
To the vineyard far away,
Earthly hindred, let me go."

This work of warning must be done by a peculiar people, purified and clean, and so qualified to bear the vessels of the Lord. They must awake out of sleep, and be co-workers with God. They must be sanctified and made meet for the Master's use. Zion must arise and put on her beautiful garments, and henceforth there must come into her no more the unsanctified and unclean. She must go forth clear as the sun, fair as the moon, and terrible as an army with banners, all united and in ranks unbroken. It is high time for us to awake out of sleep; for "now is our salvation nearer than when we believed."

—"Life's fondest hopes may be shattered,
And nothing seem left us but sorrow;
Wait till the storm-clouds are scattered—
'Twill be all the brighter to-morrow.
Wait."

"Wait, for thy Father best knoweth
When thou of reward art deserving;
Wait till his wisdom bestoweth
The prize for thy waiting and serving.
Wait."

MY GIFT.

BY ADDIE ADEEN HANDY.

FATHER above,
What shall I give to thee
For thy rich gift to me,
Thy wondrous love!

So pure thou art,
My offerings are not meet
To lay at thy dear feet.
"Give me thine heart."

It is thy voice,
Speaking in accents mild
To me, poor sinful child,
And I rejoice.

O Father mine!
Earth-kings this gift would spurn,
From it in anger turn;
Thou art divine.

To thee, my King,
Burdened with cares and fears,
Warm with repentant tears,
My heart I bring.

This heart of mine,
O'er which the angels weep,
I give to thee, O keep
It wholly thine!

China, Me.

NO POPE FOR HUNDREDS OF YEARS.

BY ELD. R. S. WEBBER.

I RECENTLY went to hear what is no uncommon thing, a minister preach against the Sabbath. He said there was no pope for hundreds of years after Christ. B. Mathewson reported him in a New England paper, as follows:—

He also showed the utter futility of the pope's having changed the day from the seventh to the first, as there was no pope for hundreds of years after Christ.

Since then I heard another preacher make the same statement. Now, it seems to me that such men must know better. All history teaches that there began to be popes very early, even within the first three centuries. Originally, the popes of Rome were merely elders or bishops of the church at Rome. In the first half of the second century nearly all, if not quite all, of the independent churches were ruled by a bishop and a presbytery. Occasional councils, called Synods, composed for the most part of bishops, can also be traced up to this century. These were very common in the time of Tertullian, A. D. 200, and rapidly spread all over Christendom. The rules and canons enacted by these Synods were received as laws of the church which, even in those days, was called the *Catholic Church*. For full particulars upon this point, see Waddington's "Church History," p. 177. Because of the luster and glory of the imperial city, the Church at Rome soon became distinguished above the other churches. Very soon the bishops of the Church at Rome began to arrogate unto themselves great power, till at length they gained the supremacy over all the churches. "The word 'pope' (Latin, *papa*) means father, and was always applied to the bishops of Rome." Putnam says:—

This name was originally given to all bishops. It was first adopted by Hyginus, A. D. 138. And Pope Boniface III. procured Phocas emperor of the East to confer it to the prelate of Rome, A. D. 606.—*The World's Progress*, by Putnam.

Johnson says in his New Universal Cyclopedia, a Protestant work of the highest authority, Art. "Pope":—

POPE [Gr. *papas*; Lat. *papa*], a term applied in the Greek Church to all priests, and originally used in the same manner also in the Western Church; but in the latter part of the fifth century it began to be applied exclusively to the bishop of Rome, and since the time of Gregory VII. (1073-85) it has become his official title. He is also called "Sovereign Pontiff," "Vicar of Christ," and "Holy Father."

The following I copy from the Encyclopedia of Chronology, by Woodward and Cates, London:—

There were thirty-two popes in the first three centuries to Sylvester I., A. D. 314. Empowered to judge over other bishops by decree of Emperor Valentinian, A. D. 372. Confirmed by Council of Rome, 378 A. D. Primacy of, claimed by Innocent I. A. D. 417.

Bower says Sylvester I. was the thirty-second bishop of Rome. See Vol. 1, p. 45.

Dr. Schaff says that according to Eusebius there were thirty-seven popes before Sylvester I. See "Church History," pp. 166, 167.

Dr. Beecher says:—

This long list of popes [to Pius IX.] may be divided into six classes, according to the state of the civil government of the world. The first class includes those who were under the Roman Empire for three centuries before the conversion of Constantine to Christianity. Of these, thirty-two are given by Kenrick and Donnou, up to Sylvester.—*Papal Conspiracy Exposed*, by Rev. Edward Beecher, D. D., page 240.

Bower's "History of the Popes," is one of the most popular works of the kind. He gives a list of all the popes. We subjoin his list for the first 337 years of the Christian era, to Pope Julius I.

	A. D.		A. D.
St. Peter, - - - - -		Anterus, - - - - -	235
Linus, - (about) - - -	66	Fabianus, - - - - -	236
Cletus, - - - - -	78	Cornelius, - - - - -	251
Clement I., - - - - -	91	Lucius I., - - - - -	252
Evaristus, - - - - -	100	Stephen I., - - - - -	253
Alexander I., - - - - -	109	Sixtus II., - - - - -	257
Sixtus I., - - - - -	119	Dionysius, - - - - -	258
Telesphorus, - - - - -	128	Felix I., - - - - -	269
Hyginus, - - - - -	139	Eutychianus, - - - - -	275
Pius I., - - - - -	142	Calixtus, - - - - -	283
Anicetus, - (about) - -	157	Marcellinus, - - - - -	296
Soter, - - - - -	168	Marcellus I., - - - - -	308
Eleutherius, - - - - -	176	Eusebius, - - - - -	310
Victor I., - - - - -	192	Melchisedes, - - - - -	311
Zephyrinus, - - - - -	201	Sylvester I., - - - - -	314
Callixtus I., - - - - -	219	Mark, - - - - -	336
Urbanus I., - - - - -	223	Julius I., - - - - -	337
Pontianus, - - - - -	230		

Therefore there were popes in the first centuries after Christ; all agree upon this point. But suppose there were no popes for a few centuries, what does that prove? Nobody believes the Sabbath was changed for more than 300 years after Christ. The change was gradual; it was many years before it could be accomplished.

Prof. Brerewood, in his treatise, p. 77, says:—

The Sabbath of the seventh day. . . was religiously observed in the east church 300 years after our Saviour's passion. That church being the great part of Christendom, and having the apostles' doctrine and example, would have restrained it if it had been deadly.

Dr. John Ley, in "Sunday Sabbath," p. 163, says:—

From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observance of the Jewish Sabbath continued, as may be proved out of many authors.

Prof. Stuart, of Andover, himself a Sunday-keeper and a recognized evangelical author and teacher, in his Appendix to "Gurney's History of the Sabbath," p. 115, says: "The practice of it [keeping the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom."

Mr. Moror says:—

The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons.

He continues:—

And it is not to be doubted but they derived this practice from the apostles themselves.—*Moror's Lord's Day*, p. 189.

Lyman Coleman says:—

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

It was many hundred years before Sunday was kept as a Sabbath. Speaking of it, "Chambers's Encyclopedia" says:—

By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Jesus or his apostles.—*Art. Sabbath*.

Sir Wm. Domville says:—

Centuries of the Christian era passed away before the Sunday was observed as a Sabbath.

Neander says:—

The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church to transfer the law of the Sabbath to Sunday.—*Rose's Neander*, p. 186; *Andrews's Hist. of Sab.*, p. 229.

Bishop Jeremy Taylor says:—

The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there were none.—*Ductor Dubitantium*, part 1, book 2, chap. 2, sec. 59.

Dr. Heylyn again says:—

Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week.—*History of the Sabbath*, p. 266.

The Townsend Herald says:—

It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain.

Buck's Theological Dictionary, p. 403, after presenting all the first-day arguments, says:—

These arguments, however, are not satisfactory to some;

and it must be confessed that there is no law in the New Testament concerning the first day.

The Augsburg Confession, drawn up by Melancthon, says:—

The observance of the Lord's day is founded not on any command of God, but on the authority of the church.—*Cox's Sab. Manual*, part 2, chap. 1, sec. 10; also *History of Sabbath*, p. 434.

Webster says:—

The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday.

Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshipped the sun.

Constantine the Great was the first to give a command to abstain from labor on Sunday, A. D. 321. It was in honor of his sun god Apollo. Chambers's Encyclopedia says:—

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbathical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D.

The edict reads as follows:—

Let all the judges and towns-people, and the occupation of all trades, rest upon the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture [etc.].

This is the first law or command ever found to abstain from labor on Sunday, given by a heathen, a worshiper of the sun; and this granted the farmers perfect liberty to plow, sow, harrow, build fence, and do agricultural business. We do positively know that there was no law in the Christian church at that time against labor on Sunday. Dr. Heylyn says:—

Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law nor constitution to restrain men from labor on this day, in the Christian churches.

It is true they devoted part of the day to devotion. The same is true of Friday and other days. Mosheim says:—

Perhaps also (Good Friday) the Friday on which our Saviour died was from the earliest times regarded with more respect than other days of the week.—*Mosheim*, by James Murdock, vol. 1, page 104, note 4.

Again he says:—

Many also observe the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion.—*Ecclesiastical History*, cent. 1, part 2, chap. 4, note 1.

The Mohammedans have observed Friday precisely as the early Christians did Friday and Sunday, partly to devotion and partly to mirth and recreation, from the days of Mohammed until the present time, more than 1,200 years. Mr. Sale says:—

However it be, the Mohammedan writers bestow very extraordinary encomiums on this day [Friday], calling it the prince of days, and the most excellent day on which the sun rises, pretending also that it will be the day whereon the last Judgment will be solemnized.—*Preliminary to the Koran*, by Geo. Sale, p. 114.

The Mohammedans never call Friday the Sabbath, but simply "assembly day"; and it is a fact worthy of our notice, that the early Christians never called Sunday the Sabbath, but, as above shown, they did all manner of work upon that day; there was no law against work in the country upon Sunday until the Roman Catholic Council of Orleans passed a decree against it, A. D. 538. Dr. Chambers adds:—

But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended rather than enjoined by an ecclesiastical authority, the third Council of Orleans. It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day.—*N. Summerbell's Hist. of the Christians*, p. 418.

Respecting the first day of the week, the historian Dr. Peter Heylyn says:—

Thus do we see upon what ground the Lord's day stands: on custom first, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified.—*Andrews's Hist. of the Sab.*, p. 353.

Dr. Heylyn says that Petrus Alfonsus was the first to call Sunday by the name of Christian Sabbath, and that he lived about the beginning of the twelfth century, and that "it was near 900 years from our Saviour's birth, if not quite so much, before restraint of husbandry on this day had been first thought of in the East." (See Andrews's "History of the Sabbath," p. 371.)

We have before seen that labor in the West was

not prohibited in the country on Sunday, till the Roman Catholic Council at Orleans, A. D. 538. Thus it was gradually and slowly by the decrees of councils and the decretals of popes, that the Sabbath of the Lord was degraded to a common day, and "the wild solar holiday" of the pagans was exalted to be a Sabbath. In the Bible we are taught that the man of sin would exalt himself "above all that is called God, or that is worshiped," and that he would think to change the law of God. See 2 Thess. 2:3, 4; Dan. 7:25. All agree that this is the pope of Rome, the antichrist. This prophecy has been fulfilled by the changing of the Sabbath. As Dr. A. Campbell says, in speaking of the Sabbath:—

If it be changed, it was that august personage changed it who changes times and laws; I think his name is Dr. Antichrist.—*Chris. Bap.*, vol. 1, p. 44.

In the councils of the church in the second century, and all the way down through the third and fourth centuries, long before they gained the supremacy, the influence of the pope of Rome was great. In a Roman Catholic Council held at Laodicea, A. D. 364, the power of the pope was mighty, and a curse was pronounced upon those that kept the seventh-day Sabbath. So, then, the Catholic Church, with the popes at the head, *did change the Sabbath.*

SUNDAY.

"Our Sunday takes its name from the bright sun,
By heathens called the god of light and day;
At his approach the morning has begun,
Rejoicing nature glories in his ray."

SABBATH.

"The Sabbath takes its name from God's own rest,
When he at first the earth's foundations laid;
This day alone he sanctified and blessed;
And thus for man the Sabbath day was made."
Bangor, Maine.

THE BINDING OF SATAN.

BY GEO. B. THOMPSON.

(Concluded.)

WHILE the saints are seated at the marriage supper of the Lamb, and partaking of the viands of heaven prepared by angelic hands, and served by God's own Son, the wicked are food for the vultures of heaven. Surely the words of the prophet are true: "Say ye to the righteous, that it shall be well with him: . . . Woe unto the wicked! it shall be ill with him." Isa. 3:10, 11. Every living thing will at last be destroyed from the earth. "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heavens, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3. The birds of heaven will, after feasting on the flesh of the slain, themselves sink into the realms of death forever. The earth will be entirely depopulated.

During this time, while the marks of the curse are resting in such a visible manner upon the earth, it will not remain as it now is. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great." Rev. 16:17, 18. Here are depicted the scenes which transpire under the pouring out of the last plague, when human probation is forever ended. There is then no intercessor. Isa. 51:14-17.

Jesus has donned the garments of vengeance. From the threshold of the heavenly Sanctuary are heard the words, "It is done." As the mighty detonations which accompany this solemn announcement from the lips of the eternal God reverberate through the earth, it becomes convulsed beyond the power of language to portray. Thousands in the past have perished in the ruins caused by earthquakes, but these are no comparison to this coming earthquake.

"And the cities of the nations fell." Rev. 16:19. The ponderous structures and massive walls of the large cities of earth tumble into ruins as these words roll through the earth. "Every island fled away, and the mountains were not found." Verse 20. The many islands of the sea are unmoored, swept from their anchorage, and carried into the

ocean. Whole mountain ranges that now tower far above the sea, will drop into the great chasms rent in this solid globe as it sinks beneath the wild disorder of sin. The Andes and Himalayas, whose lofty peaks are covered with perpetual snow, will drop into these yawning chasms never more to be seen. Add to this the desolating effects of the last hailstorm, every stone of which will weigh a talent (fifty-seven pounds), and we can perhaps form a faint idea of how exceeding sinful it is to transgress God's holy law. This final period of earth's history is just before us. When its vengeance bursts upon us, may it be ours to have a sure dwelling beneath the Lord's "pavilion."

Prophets of God have beheld this dark scene, and portrayed it to us in words that attract attention: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:1, 20. Says Jeremiah, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jer. 4:23-25. When Jesus was dying on the shameful cross, the sun was veiled in darkness. Now when the atonement for mankind is complete, sun, moon, and stars no longer cast their illuminating rays upon this sin-cursed earth. Darkness, as gross as before the Almighty fiat gave birth to light, will surround the globe. The earth is turned back into the chaos from which the Spirit of God molded it into shape.

Having now shown the location of the thousand years, and the condition of the earth during that time, we are prepared to show, if it does not already appear, how, when, and where the binding of Satan occurs. The "bottomless pit" cannot, of course, refer to a pit without a bottom. This would be absurd. The original word signifies an abyss, *bottomless*, deep, and is used to denote any place of darkness or death. In Rom. 10:7, it applies to the grave. But the passage which specially throws light upon the signification of the word here, is Gen. 1:2, where we read that "darkness was upon the face of the deep." The word there rendered *deep* is the same word that is here rendered *bottomless pit*, so that that might have been translated, "Darkness was upon the face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used. It applied to the earth in its chaotic state. Precisely this, we believe, is what is meant in Rev. 20:3. What more appropriate words could be chosen to describe the earth, whose foundations God has shaken, and the works of whose inhabitants he has destroyed?

Satan, therefore, is bound by circumstances. In order to work, he must have subjects, but during the thousand years he has none whom he can tempt. The saints are safe within the jasper walls of the New Jerusalem, and the wicked are dead, and, consequently, are beyond his power to deceive. His sphere of action is circumscribed. He can no longer leave this earth to annoy the inhabitants of other planets with his presence. He must wander up and down the broken surface of the earth, and view the ruin which is indirectly the work of his own hands. Here in a state of hopeless inactivity, he can meditate upon his final doom. He is aware that in every conflict against God, he has been vanquished, and that his doom is certain.

The above position is strengthened by a brief reference to the typical service connected with the earthly sanctuary. On the day of atonement, anciently, two goats were taken by the priest, upon which lots were cast, one for the Lord, and the other for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood carried into the sanctuary, to make an atonement for the children of Israel, after which the sins of the people were confessed over the head of the other, or scape-goat, and he was sent away by the hand of a fit man into the wilderness. Now, Christ is the priest of this dispensation. The scape-goat can be readily shown to refer to Satan, as is indicated by its name. *Azazel*, the Hebrew word for scape-goat in Lev. 16:8, is understood by ancient and modern scholars to refer to Satan. See Jenk's Comp. Commentary; Chas. Beecher in "Redeemer and Redeemed"; the Arabic, cabalistic, and rabbinical

writers, and the learned Fathers of the early Christian church.

After Christ has finished his ministration in the heavenly Sanctuary, and the atonement is complete for all the people of God who have confessed their sins and sent them beforehand to Judgment, he will remove the sins of his people from the Sanctuary, and lay them upon the head of their author, the anti-typical scape-goat, the Devil, and send him away into a land not inhabited; i. e., the earth.

The thousand years at last end. "And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20:7. As we have seen, the wicked are to be raised at this time. The city of God, with all its holy inhabitants, descends to the earth. Rev. 21:1, 2. God prepares for it a location. Zech. 14:4, 5. Then the wicked who lie buried in the bosom of this sin-polluted earth, are summoned forth to receive their merited doom. Then will Satan be loosed. He now, after his long period of confinement, has subjects upon whom to work. He goes out to "deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:8. He begins his nefarious work where it was brought to an abrupt end a thousand years before, when war was the all-absorbing theme of life. He now begins to prepare for battle. He shows them the New Jerusalem, tells them that it is a usurper within his dominion, and that the numbers within its walls are small, compared to his own. He instills in their hearts the faint hope of victory. The deception is successful. They catch the spirit of their leader. "And they went up on the breath of the earth, and compassed the camp of the saints about, and the beloved city."

Such an army has never been seen since the world began. Their number is as the "sand of the sea." Kings and princes and mighty men of war are there, at whose approach kingdoms have trembled. Men who fell in battle thirsting for blood and victory, surround the city, animated by the same ferocious disposition. As they stand around the city, they behold the beautiful home of the redeemed, and know that they can never enter. They have been rebels against God, and must now be destroyed. They see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, but they themselves forever shut out. An inexpressible sense of their loss seizes hold upon them, and "weeping and gnashing of teeth" are heard. Desperation gets hold upon them. They are now transformed, as it were, to demons. They, together with Satan and his angels, prepare to attack the city and annihilate its holy inhabitants. Then the long-restrained wrath of God breaks forth, and fire comes down "from God out of heaven." The earth, whose streams have been turned into pitch, and whose dust into brimstone (Isa. 34:9) ignites; and all the wicked are engulfed in the fiery vortex. The earth melts with fervent heat, and the wicked are "devoured" until the arch-fiend and his angels alone remain. But finally these succumb to the terrible power of God's wrath.

The righteous from within the city see the awful burning, and vividly realize the exceeding sinfulness of sin. But Jesus no longer desires them to witness the terrible spectacle. From his throne "high and lifted up," he says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20. They enter into the beautiful mansions prepared for them, and close their doors while the flames of the last great day rage without, ceasing not until all the works of sin are forever devoured. Sin and sinners are no more. The controversy is forever ended.

The saints enter the renewed earth, and know it is their eternal home. Then "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Reader, this glorious time is near, and hastens greatly. If you desire to be among the saved, you must be looking for Jesus' coming. Heb. 9:28. Trust not in the words of those who cry "peace and safety." Jesus soon will come! Will you be prepared to meet him?

Choice Selections.

LITTLE BY LITTLE.

LITTLE by little the time goes by, —
Short if you sing through it, long if you sigh;
Little by little, — an hour, a day,
Gone with the Years that have vanished away;
Little by little the race is run,
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

—Sel.

MY SIXTY-SIX BOOKS.

I SEE articles in various periodicals, from the pens of well-known authors, with such headings as these: "Books that have Helped Me," "List of a Hundred Books that Everybody Ought to Read," etc. It is evident that the reading question is becoming a very serious one. Every sensible man will admit that, from one cause or another, fully two thirds of the books now published are not worth reading. Some of them are really bad, filled with false ideas of life or covert suggestions of evil. Their influence in demoralizing the young is fearful. And, as we cannot have in this free land a legal censorship of the press, each parent and teacher ought to be a self-constituted censor, and know what kind of books his children or his pupils are reading.

Next to the books that are positively immoral, I am old-fashioned enough to put what is called realistic fiction. That it is true to nature—to fallen human nature, I am willing to admit. But because people suffer with the small-pox is no reason why I should visit the pest-house. I never heard of any one whose benevolent and philanthropic impulses were stimulated by such fiction; but I know of many whose imaginations have been corrupted by it, until their hearts have become cages of unclean birds. Even that kind of fiction which is realistic only in style, in which we are amused and amazed, page after page, with Cracker slang and nigger talk, is to me very offensive. How can I hope to teach my children to speak and write pure English when popular story-writers teach them, in the most fascinating way, all the possible corruptions of their native tongue? If we must have fiction, let it be rather of the old romantic school, which exalts our ideals of life. It is better to level up than to level down.

Time and space would fail to tell of the books that are full of platitudes, whose authors have found or stolen a few nuggets of gold, and beaten them out into marvelously thin leaves of foil. There is truth in them, but it is like the grain in a stack. We go to it for bread to appease our hunger, and find that we have to begin by winnowing the straw and the chaff, and the result is not enough wheat to pay for the threshing. And then the "books upon books" written by day-dreamers! They have woven webs as ingenious and as flimsy as the spider's, all out of their own heads. They have theories in physics, morals, political economy, or theology which, though novel, are entirely satisfactory to themselves, and of course ought to be to everybody else. Oh, how these bantlings, that come out in cloth instead of feathers, do strut and crow as if the world had slept in ignorance till they waked it, as the roosters wake us country folks in the morning! And worse still, if possible, the biographies! How they are coming in like a flood! The earliest biography on record is that of Enoch. God inspired it as a model. Its length is just one line in my Bible: "And Enoch walked with God." "And" is merely a conjunction. "Enoch" is the title. Hence the biography proper is embraced in three words, "walked with God." How brief, yet how comprehensive and how satisfactory! But now the life of every second-rate author or politician must be served up in two or three octavo volumes. Our own lives are too short to permit us to read so much about the lives of other people.

But I am forgetting my sixty-six books. I must hasten to them before my column is full. From early childhood I was an omnivorous reader. Too sickly to go regularly to school, I devoured a large family library. I was such a bookworm that they

made me librarian at college. Thirty years in a newspaper office kept me abreast of the new literature of the day. But though I have gone through thousands of volumes, reading sometimes with my eyes and sometimes with my fingers, I have found very few that really helped me. And now I have come to the conclusion, at the end of sixty-six years, that there are just sixty-six books in the world that are really worth reading. Some of the sixty-six are so short that they are rather leaflets than books, and the whole of them I have bound in a single volume that I can put in my pocket. Yet these books form a perfect library. They are a cyclopedia. They compass and comprehend the whole circle of that knowledge which we all need. I have read these sixty-six books over and over a great many times, and yet they charm me with their novelty. They are like my beautiful spring on the hillside yonder. I have gone to it every day for years. The water is never frozen in winter, and never warm in summer. It bubbles up this morning as fresh and as refreshing as when I first visited it. But no, this figure does not tell the whole story. My sixty-six books are like a mine. When I first began prospecting, with a cold and carnal heart, they were to me only a barren hill-slope. I saw no beauty that I should desire them. But when the Holy Spirit opened the eyes of my understanding, I began to find particles of fine gold scattered all over the surface. Gathering these and looking farther, I found pockets of gold that I could work easily. Before exhausting the pockets, I discovered great veins, or lodes, of gold-bearing quartz, hard to mine, but repaying the toil an hundred-fold. And the deeper I have dug, the richer the mine has proved to be. I believe that if I could live as long as Methuselah, and work it every day, I would not be able to exhaust it.

How sad it is that when the world is deluged with literature, the only books in it that have any permanent value are neglected by the majority of readers! To many a voyager on this inky flood, the books of God seem like barren islands. They behold them afar off—perhaps listen to voices from them now and then, but are too busy with the painted novelties amid which they float, to stop and explore them. But there they stand, that cluster of three-score and six, from venerable Genesis to cloud-encompassed Revelation—stand firm and unchanging as the pillars of heaven—stand while thousands of ephemeral books sink beneath the waves. And if the dreamy lover of fiction would only go there, he would find that, instead of being barren, they are covered with trees of life, which bear twelve manner of fruits; that their souls are gold, that their rocks are gems, and that their waters are full of priceless pearls, some waiting for the courage and skill of the diver, but many in such shallows that the little child can wade out and gather them. The Bible is the world's one perfect library. It ought to be studied an hundred-fold more than it is.—*Obadiah Oldschool, in Interior.*

THE RELIGION OF "DO N'T KNOW."

THE religion of "do n't know" is a very poor article for any man to keep on hand. Is there a personal God?—"I do n't know." If there be such a God, what are his attributes and his relation to men?—"I do n't know." Has a man a soul distinct from the body that dies?—"I do n't know." If he has a soul, will that soul survive the event of death, and live forever?—"I do n't know." Is there a heaven and a hell?—"I do n't know." Is the Bible true?—"I do n't know." Was there a Jesus Christ who came into this world to save sinners?—"I do n't know." Did Jesus Christ rise from the dead and ascend into heaven, and does he now exist there as the High Priest of the Christian profession?—"I do n't know."

The man who thus answers these and similar questions, and thus disposes of them all, would do well to see where he stands. He declares his own ignorance upon the most important questions that can be asked or answered. No others are or can be to him of so much importance; and yet he dismisses them all at sight by simply saying, "I do n't know." This is the one saying which he flings at every religious truth, and with which he seeks to relieve himself from its pressure. We more than suspect that he does not want to know. He chooses the religion of "I do n't know," rather

than that of "I do know." When he comes to die, he will, if he has his reason in that solemn moment, want to know something, or believe something, which contains the solution of what death is and is to be to him. He will find it a difficult task to get out of this world on the naked theory of "I do n't know." He is, after all, a man, and has locked up in his nature the wants that are common to men.—*Golden Censer.*

ENERGY.

It is astonishing how much may be accomplished in self-culture by the energetic and persevering, who are careful to avail themselves of opportunities, and use up the fragments of spare time which the idle permit to run to waste. Thus Ferguson learned astronomy from the heavens while wrapped in a sheepskin on the Highland hills; thus Drew studied the highest philosophy in the intervals of cobbling shoes; thus Miller taught himself geology while working as a day laborer in a quarry. By bringing their mind to bear upon knowledge in its various aspects, and carefully using up the very odds and ends of their time, men such as these, in the very humblest circumstances, have reached the highest culture, and acquired honorable distinction among their fellow-men. It was one of the characteristic expressions of Chatterton, that God had sent his creatures into the world with arms long enough to reach anything, if they chose to be at the trouble.—*Christian Press.*

CAN YOU WAIT?

How long? Till the trials which have vexed you are passed away? Till the men are dead that sought your life? Till those who slandered you come to have all they can do to defend themselves? Till those who have lied about you have proved themselves liars and are recognized as such? Till those who left you to join the strongest side have found their mistakes and want to come back? Till those who stood silently by and saw others wrong you, have had the same cup pressed to their own lips, and found few to take their part? Till the tide turns, and those who were deceived have learned to despise their deceivers? Till men who ride on the heights of power and wealth come down so low that none will do them reverence? Till God-fearing men who have been fooled recover their senses and their judgment? Till rogues fall out, and honest men get a portion of their dues? Till those who abused you for telling the truth find out the truth themselves and tell it far more loudly than you ever did? Till God, whose authority has been rejected, brings forth judgment unto victory, and blesses those who have been scorned and persecuted and cursed?

Can you wait? Time works changes, and eternity confirms them. All things come to those that wait. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."—*The Armory.*

PRECIOUS PROMISES.

Does your spirit faint? They are a dropping honey-comb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of a cloud to bring down the heat; as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand on top of which, sometimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm-trees and wells of water.—*C. Geikie, D. D.*

The Mission Field.

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

THE PACIFIC ISLANDS AS A MISSION FIELD.

INTERESTING LETTERS FROM PITCAIRN; THE MISSIONARY ZEAL OF ITS PEOPLE, ETC.

THE introduction of the Third Angel's Message produces the same effect wherever it is heartily accepted. It invariably creates in the receiver a thirst for Bible knowledge, and a desire to impart to others the message that has brought joy and peace to his own heart. The islands of the Pacific are no exception to this rule. From letters received from Pitcairn during the year past, the spirit of earnest devotion, and desire of harmony in the work, as also a love and burden for the souls of others, is breathed forth in almost every sentence.

In one letter written last April to Bro. Tay, the writer earnestly pleads for ministerial help to be sent them, and in a closing paragraph tersely states their needs thus:—

I sincerely trust that the Lord will open a way very soon for your people to come to perform his commands of baptism to his people. If you will not be able to come soon, we shall be glad to know just how you conduct your services on Sabbath, and the partaking of the ordinances of the Lord's supper.

By this extract will be seen the anxiety that is felt to be in perfect harmony with the great body of Sabbath-keepers; and yet here are true believers denied the privilege of baptism, for many months, though ardently desiring it and pleading for it. Our people generally do not, because they cannot, fully appreciate the situation of these islanders. Could they have our different periodicals regularly, the situation would be somewhat relieved; for then they would have the weekly instruction these afford. But they cannot have even these, because there is no regular way of communicating with them.

When a package of papers or even a letter is directed to them, it goes to Tahiti, and there lies perhaps for months before a vessel touching there expects to pass near to Pitcairn. And then if such package is intrusted to a vessel going in that direction, she may be blown out of her course, and so not sight the island at all. In this case the package is left at the first port reached, to be returned in some round-about way to its destination. Sometimes fortune seems to favor the transmission of intelligence to the island so that it reaches there in four or six months from the time of leaving America.

A paper mail of that kind would seem stale enough to our American brethren. But these people eagerly devour the contents of these old papers as the choicest bits of spiritual meat. None of them are allowed to be wasted either. When they have been read, they are carefully preserved until some vessel comes in sight, when they are taken on board for the benefit of the sailors. In a letter dated Aug. 31, 1887, the writer says:—

I write this in acknowledgment of the *Signs*, which we have received at different times. I trust you will accept our hearty thanks. The package sent from Tahiti—I made it known in the Sunday night meeting, and requested the people to read them and return them, to be sent on board ships. I have received many encouragements by sending them on board ships, especially English ships; for they are always received most kindly.

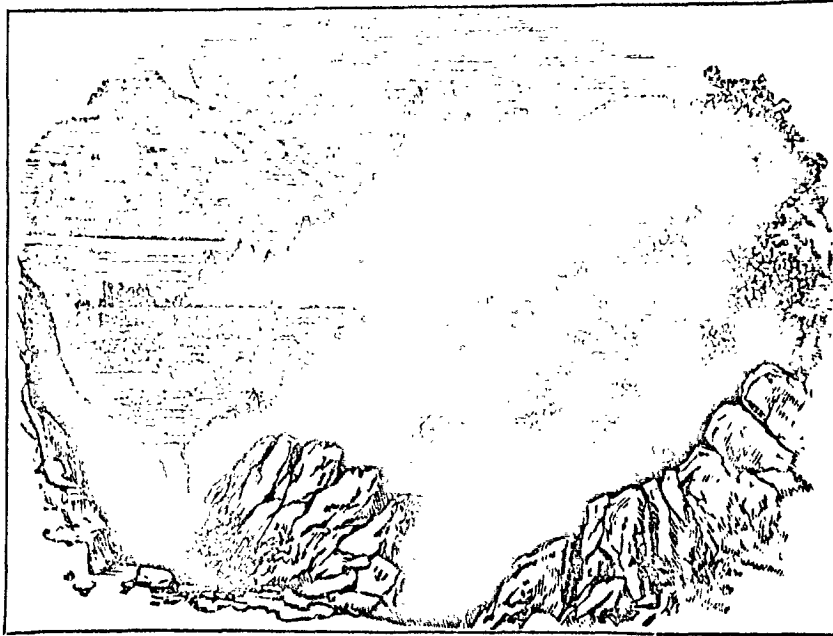
One would hardly suppose that with their meager opportunities for doing missionary work, they would feel any burden whatever in that direction. Undoubtedly under similar circumstances many of our brethren would feel that way, judging from the indifference sometimes manifested by those who have infinitely greater privileges than their island brethren. But in the day of reckoning God will call them all to an account of how they have used the talents intrusted to them.

To show the earnestness and zeal with which every opportunity of presenting the truth is improved by this people, we quote again from the letter last referred to:—

I have spoken in a former letter of Mrs. Michelli and two native women being sent here by her (Mrs. Michelli's) husband. They are here still, and I believe they were cast by the providence of God among us. One of the native women is a Protestant, and attends our Sabbath services. We have by the help of God tried to bring them to the light of the truth, but the other two are staunch Catholics. Mr. Young reads sometimes to them from the Tahitian Bible. Mrs. Michelli reads her Bible daily, and said she wished to know the Scriptures before she left the island. Since April I have visited her weekly to read to her; but it is not an easy thing to deal with a Catholic, though she is otherwise a good and pure-minded woman. . . . We have tried, isolated as we are, to spread the present truth, and I trust our God will bless our feeble efforts.

And let all the faithful say, Amen. The example set by these earnest islanders is worthy of imitation by their older brethren in the faith. They do not let a single occasion pass without trying to do something for their Master. On the other hand, it is to be feared that our brethren in more favored localities, while trying to make a choice of subjects on whom they will bestow labor, lose many precious opportunities for doing good of which they otherwise might avail themselves. But nothing seems to deter these Pitcairners from approaching with the truth all within their reach. Another extract here will show some of their experience in their missionary efforts:—

On the 5th of May arrived the "Ina" of Tahiti, bringing



VIEW OF THE VILLAGE OF PITCAIRN.

shells from the islands. The supercargo, Mr. Stuart, (the brother of Stuart with whom you stayed at Tahiti,) came on shore to settle business with my brother. As it happened, the day before "preparation" he was told that no work would be done on the Sabbath. He said, "Mr. Tay has been here." Being answered in the affirmative, he not very pleasantly said, "But there is much to be said on both sides of the question." He left the island, I trust, with more serious thoughts. Mr. Young and Rosa had some talk with him in the school-room, till he confessed he never read his Bible. I had conversation with him, also, on the Sabbath question. I asked him who wrote the commandments. He answered that he did not know. I referred him to Ex. 31:18, and Deut. 9:10. He read them over, and I asked again, Who changed the Sabbath? Said he, "That's water too deep for me." I referred him to Dan. 7:25 and other passages. He said, "I never gave my mind to such things before." He felt really ashamed. We talked long and earnestly with him before he left.

I have met with a young English doctor who is well acquainted with your books, and said very earnestly, "I believe they are right, both in the soon coming of the Lord, and the keeping of the Sabbath."

But the religious world has taken much to heart the radical change of faith adopted by these islanders. Before they embraced the Sabbath, probably few knew or cared what their particular views were. But for them to embrace the Sabbath of the Bible, even though all on the island are heartily agreed to the change, and no one in the outside world is inconvenienced by it, is in the minds of many a decided apostasy from Christianity. Hence it is considered that the strongest efforts are necessary to again wrench them from their wretched condition. If the Bible were appealed to by these would-be missionaries, and its truths purely set forth, the more they could do the better. But instead of this, they simply indulge in the grossest falsehoods about the people who keep the Sabbath.

One or two samples will suffice. In a letter to Mary Young (one of the islanders), from one Adam Harper, a missionary of the Church of England, of Birkenhead, near Liverpool, England, the writer says:—

You speak of a visit from a Mr. Tay of the S. D. Ad-

ventists. Now, they may be a good people, but those I have met, do not believe in Christ, as we believe in him. They say he was a good man, who came to show us a good example, but, as I told one of them, he was either the Christ or else he was an impostor. A deceiver of the people could not be a good man, as they think proper to call your Saviour and mine, our "Rock of Ages" cleft for us. We believe he was the Son of God, manifest in the flesh, sent to save, to justify, to sanctify, and then to glorify us; and now let me ask, What would be our lives in this world of sin, were it not for the hope we have in Christ? These people tell us that if we keep the law, we shall be saved; but our Saviour says that after we have done all, we are unprofitable servants! No, by the deeds of the law no man can be justified. They put aside the atonement, the substitution, and the intercession of our Saviour. It appears that they have a great deal of Judaism at the same time. I trust you will not think I judge them. I only speak from conversation I have had with them, and all I tell them is, if they are correct in keeping the Sabbath on our Saturday, they are wrong in not acknowledging the Saviour.

The indignation of the average reader may find vent by the expression: "What stuff! Does not every one who knows the Seventh-day Adventists, know that such a statement is a gross falsehood?" But, dear friends, remember this: Here is an accredited missionary of a powerful church establishment, asserting that these things have actually been told him by believers in that faith. A missionary in the commonly accepted sense of the

word, is supposed to be a truthful man, because he is looked to as a model of self-abnegation; a man who is entirely given up to do the Master's bidding. Do you not suppose that words from such will have weight, and will tend to prejudice honest people against the truth? Then how necessary to keep the seeds of truth watered when once they have been planted in any land. But some may contend that the above is an isolated case, and that such sentiments could not come from any other church or part of the world. But in this they are mistaken. We give one more of the same sort, from Des Moines, Iowa:—

I think I must tell you of a movement going on here connected with what are called Seventh-day Adventists—a sect of Judaizers that seems to be growing rapidly in this country. It is only lately that they have been coming into prominence here in Des Moines, but they are now very active, and are doing a great deal of mischief. They keep the seventh day as the Sabbath,

hold to the pre-millennial coming of Christ, but in great confusion. . . . Well, there is a growing congregation of them here, and under the direction of the pastor there are nine or ten young women—nice, intelligent-looking persons—who are at work all over the city, holding Bible readings in the afternoons and evenings. They have a regular system of readings, by which the snare is carefully spread, and ere people are aware they are entangled in the meshes of their Satanic system. My wife, in her visits, has come across several of these female teachers, and has resisted and sought to expose the error of their teaching, effectually closing their mouths on several occasions, and has thus been used to set some of their victims free.

The author then goes on to tell about one of these Bible readings that he attended, and how he exposed the sophistries of the young lady conducting it:—

It was all put in a very subtle and plausible way, and she passed so rapidly from scripture to scripture, that the poor creatures who were listening had not time to think whether it was a right application of scripture or not. And I suppose among the twenty, or such a number who were listening, there were none besides ourselves—two—who were able to detect the character of the wretched reasoning. In the course of the reading I asked several questions and stated several difficulties, which exposed the false reasoning, and after she saw that she would not answer questions. As soon as the reading was over she left, and then there was an opportunity to show something of the evil teaching. Two of the women (who were being victimized) came next day to Mrs. Rule's Sunday-school class, and after the Sunday-school, got pretty well cleared up as to the heresy of these people. These false prophets are doing a great deal of mischief, but I believe, dear brother, God is using it also to open a door for the truth as well. It is awakening inquiry among a good many, and the wrong views held generally as to the law among Christians make it difficult for them to meet and answer this Satanic attack upon the truth.

This was forwarded to the friends of Pitcairn, to show them that although the Bible readings, through which they had received the truth, seemed to them plausible, nevertheless they were only a gloss, and could be easily overthrown by those accustomed to meet such sophisms. And who can tell what influences such craftily worded falsehoods

may secretly work on the minds of those partially instructed islanders! If we as a people could only fully appreciate the worth of one soul, and then realize the jeopardy of that entire community, who are left exposed to all the darts of the wicked one, we could not help being aroused from our lethargy, and would unitedly arise to the work of sending them the relief they need. "How long, O Lord, how long!" J. O. CORLISS.

Special Attention.

FIVE GREAT DANGERS.

At the last General Assembly of the Presbyterian Church, a committee of thirteen elders was appointed to arouse the churches to the necessity of increased effort in behalf of mission work at home. The committee has just issued a circular in which the five following "items of undeniable facts" are presented as food for thought and incentive to action:—

1. First, to the immense, unceasing, and ever enlarging *influx of foreigners*—more than a thousand souls a day—mostly ignorant and irreligious, often discontented and restless, and not seldom vicious and criminal. Our civilization is thus undergoing dilution. We are engorging ourselves with crude barbarism, far beyond the possibilities of easy assimilation.

2. The country towns of the East, the old-time nurseries of our national piety, suffering from the attraction of cities and the alluring invitations of the West, in part depopulated of the former devout stock, and rapidly filling with foreigners, hostile or indifferent to evangelical religion, threaten now to paganize our future rural population. Religious indifference replaces devoutness, and there creep in Spiritualism and various low forms of fanaticism, followed by lunacy, vice, and crime.

3. In the South, eight millions of freedmen and their descendants, a distinctive and utterly unasimilated people, doubling in numbers every twenty years, of whom scarce ten per cent can read, appeal in tones monitory rather than suppliant, not only to benevolence, but to patriotism, nay, even to the instinct of self-preservation. Among large masses of the white population of the South, illiteracy and degradation are as great as among the negroes.

4. In the West, new villages and cities constantly crystallize out of diverse and often inferior social fragments, which come from all lands and races. Foundations are forming of future States that must be godless, immoral, and dangerous if not possessed and controlled by the Militant Church.

5. And even more alarming and pressing is the problem of our modern cities. In 1800 our entire population, except some three per cent, was rural. In 1850 twelve per cent lived in cities, and now a quarter of our citizenship. In 2000 A. D. one third of our population will be civic. Commerce, manufactures, railroads, sanitary reform, and infrequency of wars have made it possible for enormous masses of men and women to swarm at certain centers. Social congestion and disease result. Poverty becomes the grievance of hundreds of thousands, vice abounds, and Socialism and Anarchism arise to mock at wealth and culture and to assail society. Thus in New York nearly one million of human beings dwell in tenement houses; and the prevalent social depravity which, like physical contagion flourishes nowhere so virulently as in crowds, bids fair to rival the common personal discomfort and discontent. From these overcrowded retreats of human misery, churches and all self-supporting institutions of social or religious culture flee away. In 1840 there was in New York one Protestant church to two thousand of population; now there is one to four thousand. A like fate seems to impend over all our great or growing cities. And these misbegotten, unfed, untought, and unhappy multitudes are American citizens, and, at the ballot box, peers of the most eminent of our voters; their political freedom, a perilous privilege for them, is a fearful menace to us.

It is no exaggeration whatever to say that all our institutions and our very civilization are chal-

lenged and threatened by facts so colossal and portentous.—*Christian Union*.

THE MILITARY STRENGTH OF EUROPE AT THE DAWN OF 1888.

ONCE more we are presented with the usual New Year gift, the prospect of a European war. France, Germany, Austria, in fact, every nation is armed to the teeth, and, what is worse, Russia and Austria, with renewed and warm protestations of their peaceful and friendly intentions, have actually begun to move their enormous masses of uniformed slaves. Shall we have war? When? These are the questions which everybody is asking of everybody else. Meanwhile business enterprise is lagging, exchanges oscillate, all trade hangs in awful suspense. Even if peace should be the outcome of all this agitation, it is hardly possible to figure up the amount of damage which this crisis causes to the economical life of Europe. If we have a war at all, in all probability it will be such a conflict as history has not yet seen. No campaign was ever undertaken with such enormous masses of men, with such dreadful weapons as those which are now at the disposal of the great military powers.

In the meantime, in the awe of such a terrible revolution, it is important to know the relative strength of each of the powers. In our summary military review, if it is of no consequence from where we start, we may just as well start from home. Italy has now in Africa, preparing for a possible campaign against Abyssinia, four brigades with the usual divisions of infantry, cavalry, sharpshooters, artillery, *alpini*, engineers—altogether, about 20,000 men. In case of a European war, Italy can dispose of ninety-four regiments of infantry, twelve of *bersaglieri* (sharpshooters), seven of *alpini*, twenty-four of cavalry, nineteen of artillery, four of engineers. These troops, which form the Italian standing army, are in detail as follows:—

	In actual service.	On leave.	Total.
Royal Carabineers,	22,396	2,083	24,579
Infantry,	126,562	180,703	307,265
<i>Bersaglieri</i> ,	15,189	29,908	45,097
<i>Alpini</i> ,	9,850	40,392	50,242
Military districts,	9,260	255,867	265,127
Artillery,	26,370	74,327	100,697
Engineers,	7,713	17,173	24,886
Cavalry,	25,430	8,850	34,280
Sanitary companies, schools, etc.,	5,408	11,112	16,520
Total,	251,284	620,015	871,299

To these there must be added the *milizia mobile* (*Landwehr*), the *milizia territoriale* (*Landsturm*), and the special militia belonging to the Sardinian Island.

The artillery commands 1,254 guns. Summing up, the Italian land forces consist of 17,800 officers, and 871,299 men belonging to the standing army; of 2,916 officers and 278,714 men belonging to the *milizia mobile*, besides 17,129 men belonging to the Sardinian Island; then, of 5,393 officers and 1,400,838 men belonging to the *milizia territoriale*; so that we have a grand total of 32,248 officers and 2,475,533 men.

The naval forces comprehend eighteen men-of-war of the first class, sixteen of the second, twenty-five of the third; besides eighteen torpedo boats of the first class, twenty-three of the second, forty-seven of the third; altogether, with an adequate number of transport ships, 235 ships, of which, however, about fifty are now being built.

The French army has acquired of late an enormous development. In time of peace France keeps under arms 25,532 officers, 499,118 men, and 122,394 horsemen; her artillery has 1,856 field-guns, and ninety-nine fortress batteries. Then there is the territorial army with 145 regiments of infantry, 144 squadrons of cavalry, eighteen regiments of artillery, eighteen battalions of engineers. In a case of war, France can call to the ranks over two million men.

The French navy is also exceptionally strong. It has altogether over 400 ships, with some iron-clads of enormous size. Her yearly expenditure on her navy is 230,000,000 francs (\$46,000,000).

The land forces of the German Empire, after its new military laws, consist in time of peace of 19,264 officers, 468,409 men, with 84,091 horses. The artillery has 364 batteries, forty-seven of which

have six pieces each, and 317 have four. In time of war those 317 batteries have also six pieces, bringing up the total to 2,184 guns. No other parts of the army in time of war, are increased in the same proportion. Now there is before the *Reichstag* a bill tending to prolong the military service of the *Landwehr* and the *Landsturm*. In case of war Germany can muster 1,753,000 men of the standing army, and 993,000 men of the *Landwehr*. The *Landsturm* numbers 3,955,000 men. Altogether, about six million men!

The navy of the German Empire, wholly of recent building, is strengthened by all the improvements which science has introduced of late. It consists of thirteen iron-clads (from 7,000 to 9,000 tons), nine frigates, twenty-three gun-boats, and sixty-three other ships; besides seventy-five torpedo boats. Several of the torpedoes are built after a new pattern, and loaded with gun-cotton, from forty to 115 kilos. each.

The land forces of the Austro-Hungarian Empire are also divided into standing army, special troops, *Landwehr* and *Landsturm*. In time of war the strength of these several departments is represented by the following figures: Standing army: 26,711 officers, 778,889 men, with 188,224 horses and 1,720 guns; *Landwehr*: 2,870 officers, 131,758 men, 6,496 horses; Hungarian *Landwehr*: 4,178 officers, 171,634 men, 14,814 horses; special troops: 429 officers, 19,000 men; *Landsturm*: 9,582 officers, 431,540 men, 7,500 horses. Altogether 43,774 officers, 1,533,296 men, with 207,034 horses. The navy consists of 106 ships, with 295 guns.

The English army has now under arms 218,557 men, with 24,242 horses and 624 guns. The navy, by far the most powerful in the world, has nearly 700 ships. The Russian Empire can dispose in time of war of 43,681 officers, 2,001,379 men, 500,000 horses, 4,876 guns. The Russian navy is also considerably strong. It consists of four divisions: the Baltic navy and that of the Black Sea, the Siberian flotilla and that of the Caspian Sea. The most powerful is the Baltic navy, with nineteen iron-clads, thirteen turreted ships, 106 torpedo boats, twenty cruisers, and seventeen gun-boats. The other three have together 142 ships of various size and form. The Turkish standing army has 12,000 officers, 170,000 men, 30,000 horses, 1,888 field pieces, and 2,374 fortress pieces. Turkey's navy is no longer strong enough to do much damage in an offensive war, but as this is not likely to be the case with Turkey, its service may yet prove effective enough in a defensive war. The Spanish army numbers 131,400 men; namely, 100,000 in the peninsula, the rest in the colonies. In time of war this army can swell up to 869,353 men, 23,467 horses, and 484 guns. The navy has six iron-clads, fourteen cruisers, and 134 other ships.

This array of figures may have tired out the reader, I fear, and proved dry and uninteresting enough; but only at first sight they may appear dry. Just look at them awhile and you will see with what a ghastly light they appear circumscribed. Think not of the waste of wealth and toil they represent, a waste which is part imagination, but yet is the least damage. Think, on the contrary, of these millions, no one of whom can call himself a free man, as no one is the free master of his own life, but may be summoned from day to day to imperil it for a cause in which he does not believe. Think of the rivers of human blood that will run when such forces come to clash; think of men's brotherhood destroyed, and crops of hatred sown to be reaped with bloody scythes by the coming generations. Alas! poor Europe! America, on her part, can once more enjoy that which Lucretia calls a godlike pleasure: to watch, secure from the shore, the raging sea, foaming, beaten, torn by the angry waves.—*P. Garlanda, in Independent*.

—Paul, in a certain place, speaks in terms of disapprobation of foolish talking and jesting. His words may well be emphasized in this country and this age. The continued practice of joking and jesting robs the mind of strength of mental power. Sober, solid thinking and deep thought are not found where light and trashy words find frequent utterance. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." How solemn the thought! It behooves us to see to it that our words are "well chosen," that they condemn us not in the day of God.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 28, 1888.

URIAH SMITH, EDITOR.
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THE MILLENNIUM IN FIFTY YEARS.

It seems strange enough that any one, in view of the testimony of the Scriptures, should believe that a period of time such as the millennium is understood to be, would ever be seen in this world in its present state; it is stranger still that such a view can be cherished in view of the course events are now assuming, and the rapidity with which the growth of evil is outstripping that of goodness and virtue; and strangest of all is it that people should regard the time as so near when all will be converted by the gospel, and the reign of righteousness and peace begin, as to predict that such an era will dawn upon us, and the millennium thus commence within the next fifty years. Yet such unaccountable ideas seem to be growing in certain religious circles.

And the means by which they expect this glorious state of things to be brought about, is equally strange. The writer quoted below is to have it accomplished by a union of all the churches. The National Reformers are to have it brought about by voting God into the Constitution, and electing Christ as the civil ruler of the nation. When this is done, they say, then the millennium will have come; for this will be the millennium!

The Pittsburgh (Pa.) Times of Oct. 26, 1887, gives an account of the celebration of the fiftieth anniversary of the U. P. church of Allegheny, Pa., which occurred Oct. 25. Of the words of one of the speakers the Times gives the following report:—

Then Rev. Sproull presented the congratulations of the Reformed Presbyterian Church, and said he rejoiced in the work of the U. P. Church. Continuing, he said:—

"I make the assertion guardedly, but nevertheless positively, that there are present here to-night those who will see within the next fifty years the uniting of all churches and creeds. I believe that in the year 1937 there will be no sects, but all the churches will be united in one, as they should be, with Christ at the head. I base my opinion on the writting of the inspired prophets and the rapid extension of the visible church in India, China, and other heathen lands. I can see indications that the time is near at hand for the subjection of the world to the rule of Jesus Christ, when I read of the unsettled condition of the masses of Europe and America."

This seems to be a good illustration of how readily the mind, having turned from the legitimate hope of the gospel, can be led to take up with one which has no foundation in either reason or Scripture. When they shall say, "Peace and safety," then sudden destruction cometh upon them.

A NATIONAL PERIL.

THE United States stands at this date in the front rank of the civilized, enlightened, and evangelized nations of the earth. When men talk about converting the world, their language implies that a portion of it is already converted, and all that is necessary is to bring the rest of the nations up to the standard which the best have already reached, and the work will be done.

The question therefore suggests itself: What, from a religious point of view, is the status of the United States, which is one of the most religiously enlightened communities on the globe? Is the United States a Christian nation, and growing more Christian? or is it itself retrograding toward heathenism?

A constant stream of immigration is pouring from all lands through every avenue of ingress, into this fair land. Many of these are enemies to the genius of our government, and most of the remainder are ignorant of it. These need to be remolded, educated, assimilated, and Americanized, to become a healthy part of the body politic; and if they could all be so assimilated, in other words, if the nation could thoroughly digest this great mass of material, all would so far be well.

This has been done with a good degree of success thus far; but the influx is now reaching proportions which place it beyond the power of absorption or control. When a man is permitted to take food at his own volition, in such quantities as he needs and

can properly digest, it promotes his health. But if food is forced into the stomach till that organ is gorged, and digestion is broken down, and assimilation ceases, and the forcing process continues, and continues still, it is easy to see what must be the result. Suffocation and death must ensue.

Our nation is fast coming into this condition with respect to our foreign immigration. The worst classes are swarming in, the ignorant, diseased, depraved, and vicious classes, who care nothing for anything that is precious to the true American citizen; and this influx is changing for the worse the moral condition of society, especially in the cities.

This evil is becoming too threatening to be ignored. The voice of alarm is heard in various quarters. The November (1887) number of *The Church at Home and Abroad* contained the following startling paragraph. We do not quote it to adopt any of its comparisons between our own and other lands, but only to show that the danger here is seen and keenly felt. It says:—

These United States need the gospel of Jesus at this time as no other nation does on the face of the whole earth. The burning question of North America is to-day, not Who shall be elected President next year? or How shall the tariff be settled? but How are the ignorant, degraded masses to be saved from brutality and vice, and made fit citizens for this Republic, and fit inhabitants for the kingdom of heaven? I therefore repeat it with emphasis, and pray that the church may listen, *These United States need the gospel of Jesus Christ as no other portion of the inhabitable globe needs it to-day.* We have gospel institutions in our midst, and a portion of us are sincerely attached to Christianity; but when we reflect that the great majority care not for these and have no respect for Christianity, we cannot help but feel that there is cause for serious thought and for most tremendous effort.

PLAIN TALK IN CONGRESS.

THE Blair Educational Bill is again before Congress. It has heretofore passed the Senate by greater majorities than it has secured at the present session, and hence goes to the House under more discouraging circumstances than in previous years. There seems to be a growing opposition to the measure throughout the country. What is the cause of this? It is charged upon the Jesuits, who with all the malignity of their creed and their nature, are laboring to destroy the school system of the United States. Ignorance and superstition are the elements in which their work most flourishes. The darkest of the Dark Ages was the noontide of their glory. Hypocritically professing pleasure in the greatness and glory of the United States, they are assiduously laboring to undermine and destroy that which has been one of the essential elements of its greatness and glory.

Mr. Blair, in defense of his bill, openly charged that some of the influential papers of the land were simply the organs of Jesuitry; that it is the influence of the Jesuits which is changing the tone of the public press on this important subject of education; that they insinuate themselves into Congress to carry their points, and that on the staff of every great newspaper of the land a Jesuit has wormed himself in, to be ready to pull the wires in the interests of their own nefarious work. His testimony ought to startle the American people from their supineness and apathy in reference to this growing evil. It is marred by only one weak declaration; namely, that he venerated the Catholic Church as the true exemplar of Christianity, while denouncing Jesuitism as an organization within that church. Does he not know that Jesuitism is as natural a fruit of the papacy, as the grape is of the vine? and that no "true exemplar of Christianity" can bear such fruit?

The Detroit Tribune of Feb. 16, contains the following report of this matter:—

The debate was closed by Mr. Blair. He spoke of the opposition made to the bill by the New York Evening Post, the Washington Post, and "Other organs of Jesuitry." The opposition to the bill was a fight against the common schools of the country, an attempt to subvert that great system. Soon after the bill passed last Congress, and while it was still struggling in the hands of a packed committee in the House of Representatives, where it was finally strangled, a senator had shown to him (and he had read) the original letter of a Jesuit priest begging a member of Congress to oppose the bill and to kill it. The writer said that there was an organization all over the country for the destruction of the bill, and that they would destroy it inevitably, and also that if they had known of it in season they could have prevented its passage through the Senate. They had begun in season this time, but they would not destroy it. Twelve years ago, when he was a member of the House of Representatives, and while there was a proposition pending to amend the Constitution so as to prevent the appropriation of public money to the support of sectarian schools in the country, a friend of his pointed out to him nine

Jesuits on the floor of the house, log-rolling against that proposition—nine at one time. These were not (he thanked God) the Catholic Church. He venerated that great organization, which, in his belief, was the true exemplar of Christianity. But within that organization was a Jesuit organization, which had set out to control this country, which had been repudiated by every country in the Old World, Catholic or Protestant, but which had come to America and was now trying to secure control of this Continent by destroying the public-school system. All through the North (God only knew under what influence) the newspapers had opposed the bill, and had argued that such aid to common schools was no longer needed; but he had for three or four days, read of demonstrations from every State in the South, showing that it still was a necessity and still as much so as ever. He spoke of the Chicago Tribune as one of the papers which had for years advocated even the extraordinary appropriation of \$80,000,000 a year, proposed by Gen. Logan, for the school system of the country, but which now opposed this bill and pronounced it as a bill for the promotion of mendacity. What had produced the change? The Boston Herald had for two years been an advocate of the bill, but had abandoned it last Congress. He mentioned also in the same connection the Boston Advertiser and the New York Sun and Times. The Times, he said, had been for years its advocate, and was now charging that there was no pretense for it—that the necessity had passed away. Why was this?—It was because there was on the staff of every great newspaper in the country to-day a Jesuit whose business it was to see that a blow was struck whenever there was an opportunity to strike it, at the common school system of America.

AMERICAN HOMAGE TO THE POPE.

THE following, respecting the gift sent by the President of the United States to the pope, on the occasion of his jubilee, was cabled to the New York Tribune, under date of Feb. 2. The queries with which the correspondent closes the dispatch are very pertinent—who is authorizing all this obsequiousness, which goes as from the American Republic, to the pope of Rome? And what is most astounding of all is that a majority of the delegation (or "pilgrims," as they styled themselves) which accompanied the gift with a flattering address, calling the present "the tribute of a free and independent people," to His Holiness, were Protestants. The pope, it is said, learned this much to his surprise. And well he might be surprised. The dispatch reads as follows:—

LONDON, Feb. 2.—An extraordinary telegram from Rome appears in to-day's Times, giving what purports to be the original address of the American pilgrims who presented Mr. Cleveland's jubilee gift to the pope. These pilgrims, if this document be genuine, spoke in the name both of the American President and of the American people. They offered His Holiness an expression of the veneration of the President. They described their mission as "the tribute paid to Your Holiness by the ruler of sixty millions of freemen." They entreat His Holiness "to receive through their most worthy President the tribute of a free and independent people." They remind the pope that his favorite theologian, Thomas Aquinas, has written true and beautiful things concerning republicanism. They assure him that the Catholic Church in the American Republic is left perfectly free, theoretically and practically; and they conclude: "We beg you, then, Most Holy Father, to bless this brave young Republic which has achieved so much in a single century. Bless the land discovered by your saintly compatriot, Christopher Columbus. Bless the wise and manly President of the United States. And kneeling before you, we beg Your Holiness to bless by your apostolic benediction ourselves and our people."

The correspondent who telegraphs this from Rome, says that this was read in Latin to the pope, who could not understand the reader's pronunciation, and adds that a majority of the so-called pilgrims were Protestants, as the pope learned, much to his surprise. This document and these facts may not be new to you. They are new to Americans here, some of whom would be glad to know how far these pilgrims were authorized to speak as they have done in the name of the President, and who empowered them to offer the homage of the American people to the pope.

SKEPTICAL VOICES.

A DESIRE having been expressed by members of the Biblical Lecture Class in the College, that certain infidel cavils against the Scriptures be examined, the following were handed in as points to be explained. We give the questions and answers substantially as presented before the class:—

1. How can Christ be a Saviour when God himself says that, "Beside me there is no saviour"? Isa. 43:11; 45:21.

Ans.—God is not drawing a contrast here between himself and Christ, but between human wisdom and power, and divine wisdom and power; and he simply presents himself as the representative of that divine association including his Son and the Holy Spirit, which is the only hope and source of human salvation. In Isa. 2:17, we have a passage in which the expression is used in the same sense: "And the loftiness of man shall be bowed down, and the haughtiness

of man shall be made low; and the Lord alone shall be exalted in that day." This is spoken with reference to the "day of the Lord of hosts" (verse 12); but we know that in that day the Son shall be exalted as well as the Father; for he shall come in the glory of his Father (Mark 8:38), as King of kings and Lord of lords (Rev. 19:16), and praise will be ascribed not only to Him that sitteth upon the throne, but also unto the Lamb. Rev. 5:13. The legitimate conclusion therefore is, that when God says, "Beside me there is no saviour," he simply refers to the divine power on which alone man's salvation depends, embracing the agencies of Father, Son, and Holy Spirit, and does not design to limit this work to any one of them to the exclusion of the others.

2. Is not the teaching of 2 John 10 immoral, since it would forbid our entertaining our best friends even when in the most destitute circumstances, if they did not hold exactly the same views which we hold.

Ans.—The apostle in that passage is evidently speaking of those who are engaged in teaching false doctrine, and the instruction is not to bestow upon them such courtesies as would indicate that we sympathized with them, and wished to aid them in that work. In connection with the preceding verse, the whole passage reads as follows: "9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." The issue here is in reference to doctrine; and the implication clearly is that reference is to those who have apostatized from the doctrine of Christ, and are endeavoring to seduce others from their allegiance through the medium of their false teaching. We are not to receive such nor aid them in a manner to show that we wish to encourage them in their evil work. And this is certainly proper and right. But this would not preclude our loving our enemies, blessing them that curse us, doing good unto them that hate us, praying for those who despitefully use us, and heaping coals of fire on their heads, if they hunger or thirst, by giving them food and drink. Matt 5:44; Rom 12:20.

3. If the Lord knows everything before it happens, how is it that he "repents" for certain things that he do, as in Gen. 6:6, where it says, "And it repented the Lord that he had made man on the earth"? How can this be harmonized with Num. 23:19?

Ans.—Num 23:19 cannot consistently be understood as referring to the same circumstances brought to view in Gen. 6:6. The text in Numbers reads: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" These are the words of Balaam when he took up his parable concerning Israel, after Balak had sent for him to come and curse them, and they simply show that what God has promised, and fully purposed to do, he will carry out; for he is not fickle in character and changeable in purpose like men, who purpose one day to do one thing, and another day, without any apparent cause, change their mind and do another. But Gen. 6:6 brings to view an entirely different condition of things; namely, a necessary change of attitude on the part of God toward men, because they had first changed their attitude toward him. The rule upon which he invariably acts he has plainly stated in Jer. 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." The skeptic sometimes tries to make sport of this provision; but any one can see that it is just and right; for God cannot, consistently with his own nature, act in the same way toward the righteous and the wicked. He must act in a way to show his approbation of holiness and his condemnation of sin. We have but to apply this rule to the antediluvians, and all is clear. God gave the world before the flood every opportunity and every inducement to follow righteousness and truth. Had they done so, it would have been his pleasure to sustain, prosper, and build them up. But men took the opposite course, and gave themselves up to evil continually. Now God, according

to his rule of action, must repent of the good he thought to do unto them; but in this case he cannot stop with the simple withholding of intended good; for men had become so corrupt that God found it necessary to deprive them of the good they already possessed, even of life itself. So his repentance becomes a repentance not with reference to the future only, but also with reference to the past. It "repented" him "that he had made man on the earth," which was simply an announcement that he had now found it necessary to destroy him; which he accordingly did by a flood of water. His repentance therefore, in this case, refers only to a necessary change of attitude and action on his part toward man, because man had first changed his attitude toward him, and become hopelessly corrupt and rebellious in his sight. And so far from proving him a changeable being, that very destruction of the world by the flood was a demonstration that he changes not, but that he acts according to the invariable rule of blessing and mercy to the righteous, but indignation and judgment toward the wicked. Such is still the rule, and such will be in the end the result; but because now "sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

4. Does not Luke 23:34, and 19:27, show a wonderful difference of feeling or disposition on the part of Christ under a change of office or circumstances?

Ans.—Yes; but the difference is not owing to any changeableness on the part of Christ, but only to the change of circumstances mentioned. The first reference is to the prayer of Christ on the cross, for his murderers: "Father, forgive them; for they know not what they do;" the second refers to the final execution of his enemies: "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." The first scene is located at a time when men could find mercy and pardon; the second is located beyond the period of probation, when all men will have forever decided their fate for eternity, and there can be no change. Some of the individuals engaged in the first scene will undoubtedly be involved in the latter. When there was mercy and space for repentance, Christ prayed for them, even for those who were nailing him to the cross; and many of those who were concerned in that tragic event, did afterward repent and were converted on the day of Pentecost. But others cherished their hardness of heart to the last, and went down into the grave with hands red with the blood of the Son of God. When these next appear before Christ, it will be beyond the bounds of probation; and they have proved themselves irrecoverably reprobate. What now can be done with them? Their presence would be a blot and stain upon the government of God and the inheritance of his people. The only consistent thing that can then be done with them, is to wipe them out of existence.

5. How can Isa. 45:5, 21, which says there is but one God, be harmonized with 1 John 5:7, which says that there are three Gods?

Ans.—One secret of the harmony between these passages lies in the fact that the text last quoted does not say that there are three Gods. It says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." One, in what respect?—Certainly in respect to the subject under discussion; namely, the record they bear, and the witness they give. They testify to the Son of God; and in this testimony agree perfectly, or are "one." Such is the meaning of the language as it stands; but there are eminent authorities, who, as argued by Dr. Clarke, hold that the words, commencing, "In heaven," verse 7, to the words "in earth," verse 8, inclusive, are an interpolation, and should be omitted. Among these are Griesbach, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth. With these words omitted, the passage would read: "For there are three that bear record, the Spirit and the water and the blood; and these three agree in one." But even if the words referred to are retained, the text does not affirm that there are three Gods in one.

6. Did not the Lord barter with Satan in regard to Job? and were not all Job's sufferings unnecessary, being the result of this course?

Ans.—The story of Job is recognized both in Ezekiel and the New Testament as an authentic history; and it is held up as a vivid lesson of integrity and patience, and the unslumbering pity and tender mercy of the Lord, which at last appears and tri-

umphs. Now if the lesson taught us in the experience of Job is of any value (and who that is a Christian does not know its value?), then Job's sufferings were not unnecessary nor in vain.

7. Could not God's course with Adam and Eve in the garden of Eden be likened to that of a cruel father who should place his children on a dangerous seat before the fire, telling them that if they fell in there they should burn forever, and then letting loose some villain to come up behind and push them in, and thus cause their destruction?

Ans.—No doubt the skeptic delights to picture before his mind in this light, the Bible record of the fall of man and the entrance of sin into this world. It is natural for a guilty party, taken to task for his misdemeanors, to try to shift the responsibility upon some one else, and consider himself a martyr while suffering for his evil deeds. No doubt Satan himself thinks that he has been treated too severely in being cast out of heaven, and is entitled to the sympathy of all the universe on account of the way in which God has treated him. The trouble with the foregoing illustration is, that it does not fit the case in any particular. Our first parents were not two little innocents shoved into the fire by unseen hands, without their knowledge and against their will. The consideration of a few general principles will set the matter forth in its true light: 1. God must have, not mere machines, but free moral agents, to serve him. 2. Free moral agency involves the possibility of disobedience and sin. 3. There must be some rule by which to determine what is obedience and what disobedience. 4. The Creator must impose some test upon the creature to determine the disposition of mind on the part of the latter toward him. All these are necessary features of the situation. And did not these, and only these, exist in the affair in the garden? God placed the first pair there, and claimed, what he could do no less than claim—their obedience. He restricted them from the tree of the knowledge of good and evil, as a test of their disposition to obey. He thus pointed out the direction from which temptation would come, and gave them full warning as to the result of yielding thereto. The way was pointed out; their minds were instructed; their eyes were opened; and if they stepped out of the way it would have to be with God's hand pointing out before their eyes the true path, and his voice sounding in their ears. Under these circumstances they fell; and they alone, so far as God is concerned, were primarily responsible for that fall. If any think they were not, will they tell us how better Adam and Eve should have been situated, what further safeguards should have been thrown around them, and what further light they needed?

INSTRUCTION IN THE DUTIES OF CHURCH OFFICERS.

If we were to point out that branch of our work in which there was the greatest lack of needed instruction, we should say it was in regard to the duties of church officers. We insist on instruction for teachers in our schools, and in missionary work, printing, treating the sick, Bible reading, canvassing, book-keeping, and in Sabbath-school work. And those who are preparing to teach in these branches of the work, must have special instruction to enable them to do their work with intelligence.

But how is it in reference to the officers of the church,—the elder, deacon, and clerk? What instruction do these receive? Usually, when a church is organized, the minister officiating gives a few minutes' attention to the matter, and sometimes hardly that. But does not an elder of the church have most important duties to perform in his office? Will any one say that they are not as responsible as those of a Sabbath-school superintendent? yes, five times as important? Does not the Bible contain instruction to qualify these officers for their duties?—Most assuredly.

We think our system of organization, or rather our practice, has been very deficient in these respects. We look around among the many hundreds of churches in our denomination; and find that there is a great lack among them in many essential elements of religion. Our churches generally are in a sad state. They are doing but little compared to what they might do if they followed carefully the teachings of the Scriptures. Whose fault is this, and what are the causes which lead to this condition? We are sure that one prominent cause is a lack of efficiency on the part of the officers of the churches. Why is this lack? These officers are generally the most earnest members in the church, and want to

do their duty. We are satisfied that one of the great causes of this lack of efficiency is that there has been no provision made for their thorough instruction in the duties of their offices. Many local elders act as if the opening of the Sabbath meeting was the principal duty of their position. But the Bible presents many other duties for them to do.

We think it is high time we as a people began to have instruction in church management. Why should we not have institutes where all this kind of instruction should be imparted? We believe the time will come when this part of the work will not be neglected.

The reader will notice in this issue the appointment of the "Special Course" for the Battle Creek College, beginning Wednesday, March 14. Last year this course was one of great interest, and we trust it will be still more important this year. In this course we design to have instruction for the officers of our churches. We wish we might have many of these present to participate in the benefits of the occasion. If we could only bring up our church membership to feel the importance of their duties, it would give a great impetus to the work in all parts of the land. We cordially invite our church elders, deacons, and clerks to attend this special course. G. I. B.

MOHAMMEDANISM IN AFRICA.

COMMENTING on the speech of Canon Taylor at the recent Church Congress, relative to the spread of Mohammedanism in Africa, and which has since been fiercely attacked by orthodox journals from every quarter, the *Interior*, which is not more favorable than the rest, says:—

The perplexing problem which presents itself to Christianity for solution is the fact that one half of the whole of Africa is under the control of Islam, while another quarter is leavened and the remaining quarter is threatened by it.

However Canon Taylor may have erred in his statements, the prospect of a Christianized Africa, according to this, seems not very flattering. The *Interior* continues:—

Mohammedanism is a misnomer. The creed is Islam—a word which means submission to God, or faith in him; and those who hold it are Muslim, a word derived from the same root. Undoubtedly when an African tribe receives the Islamic creed of one God, self-existent, omniscient, eternal, just, the rewarder of the faithful, the punisher of the wicked, it banishes cannibalism and human sacrifices; clothes and washes itself; tribal organizations are extended; tribes become nations; war is better organized and is under more restraint; elementary schools are established; we find manufactures requiring skill and a commerce requiring an elaborate organization; and the worship of one God omnipotent, omnipresent, omniscient, and compassionate, in a beautiful mosque which becomes the center of a clean, orderly, and lively village. Islam, in Africa especially, gives to its new converts a self-reliance and a self-respect which were before unknown; it abolishes those horrible scourges, intemperance and a belief in witchcraft, with their terrible destruction of human life, and that general, social, and moral degradation which render a people so insusceptible to elevating influences. But there is another side to this picture of Islamism. Islam and the slave trade march hand in hand in Africa, and if the latter is ever blotted out by the former, it will be because Africa has become Islamic, and Islam prohibits the enslavement of a believer. Again, religious wars are sanctioned by Islamism, and Moslem missionaries with the Koran and the sword leave nothing behind them but converts to their faith; and when to these we add polygamy with its degradations and its crimes, we cannot but be convinced that Islamism, while it may sometimes be better than the superstition it displaces, cannot elevate beyond a point not very high, and cannot be trusted to regenerate Africa.

The menace which Islamism offers to the spread of Christianity in the dark continent is here clearly presented. Islamism, applied to a nation sunk in the degradation of heathenism, is an elevating force, but it is not a stepping-stone to Christianity. As stated, it raises the African tribes to a high level as compared with their former condition of brutishness and bestiality, but not to a level upon which the Christian missionary can feel content to let them rest. The very act, however, renders the reception of Christianity all the more difficult, because they feel proportionately less need of the latter's elevating and refining influence. As the publicans and harlots anciently stood a better chance of the kingdom of heaven than the proud, self-satisfied Pharisee, so, it is to be feared, will the unregenerate African of our time, sunk in the depths of heathen superstition, prove a more likely subject for the kingdom of grace than the more elevated but less susceptible Mohammedan. And when we throw into the scale, already preponderating so heavily in the wrong direction, the fearful incubus which the first touch of civilization usually fastens upon heathen lands, in the shape of the traffic in rum, the prospect presented is a most

unfavorable one indeed. It is a pleasant and laudable thing to have unbounded faith in the success of Christian missions, provided there is in Scripture some foundation for it; but unhappily, in the present instance, no such support can be found. L. A. S.

THE SATURDAY HALF-HOLIDAY BILL.

Looking back into the past something more than a year, our readers will perhaps remember the great ado which was made over the Saturday Half-holiday Bill, which had just been given birth in the New York Legislature. The bill was devised in the interests of the working classes, and at least one of the grounds, if not the main ground, on which it was supported was the supposed aid it would afford to the better observance of Sunday, by giving people a chance to perform on the latter half of Saturday the objectionable deeds of worldliness for which they were prone to take time on the day following. There was no lack of argument in its support, and its great utility and even necessity to proper Sunday observance was many times clearly and lucidly demonstrated. So the bill was passed, and people watched to see a large part of the evil of Sunday desecration disappear. But time reversed the verdict. Stripped of the fine rhetorical covering in which it first appeared, the institution now stands forth as a useless, unreasonable incumbrance, the production of ignorance and uncalled for solicitude for the first-day Sabbath. Accordingly we now find the argument going the other way. The *New York Observer* says that "many of those who favored the passage of the law a year ago are now working for its repeal. It was hoped by the promoters of the measure that it would operate to the benefit of the working classes generally, affording all a half-day's rest every week, with opportunities for recreation or self-culture in libraries or museums, and thus reducing the temptations to the desecration of the Sabbath. In practice the law has completely failed of the ends aimed at."

This only shows how easy it is to produce arguments in support of a measure, and arouse public sentiment in its favor, which has no foundation in necessity, and no utility in practice. And it is just this that is now being done in support of another measure designed more directly in the interests of Sunday, and not only far more useless and unreasonable, but pernicious to the last degree; namely, the measure to enforce Sunday observance by law. That time would also reverse a verdict in favor of such a measure as this, needs no demonstration. The pages of history are full of the reversed verdicts of the bigotry and intolerance of former times, in behalf of a legalized Christianity; but the bigoted advocates of State religion to-day seem incapable of comprehending the plainest lessons of history. L. A. S.

As we peruse the history of nations or individuals, in the light which subsequent years have cast upon them, we are enabled to discern clearly certain occasions which constituted a crisis in their lives, and to note the melancholy results of a false step taken or a wrong choice made, in moments which, unknown perhaps to them, were weighty with the destinies of future years. As regards the nations now upon the stage of action, the history of the sixteenth century furnishes many an instance of this kind. We see, for example, Protestantism knocking at the portals of the different nations of the Old World; by some welcomed with open arms, in return for which it conducted them to the highest pinnacle of greatness; by others received at the point of the sword, and beaten back by the scaffold and the stake, leaving them to sink into the lowest depths of degradation. What national glory and pre-eminence might to-day be the portion of France if, at that crisis which came to her three centuries ago, she had greeted the arrival of Protestantism with a sincere welcome, in place of pursuing a policy of banishment and extermination, until every peaceful element was driven from her borders, and the reign of anarchy and atheism began! So might we reflect of fallen, degraded, priest-ridden Spain, only three centuries ago the most powerful and exalted nation in Europe! In the day of visitation they knew not to choose the better part, and disaster, the magnitude of which is now apparent, was the result.

So, doubtless, has it been, to a greater or less extent, in our own lives. There have been occasions, we perhaps thought them trifling, when the angel of Opportunity beckoned to us, but we refused to fol-

low; when the still small voice of conscience urged us to the performance of Christian duty, but we refused to listen. No visible disaster followed, and the matter was soon forgotten; but who can tell what issues may have hung upon the choice then made. Could we realize the true import of every act of our lives, and the bearing of each step upon all that followed, how many of us would stand aghast at the spectacle of what we might and ought to have been, and the contrast which would be presented with what we are! And how often would we have been surprised, had we faithfully performed our part in the earthly drama with which God has seen fit to connect us, at the magnitude of the blessing which would have followed, and will follow even now the simple performance of Christian duty, and the faithful improvement of God-given opportunities! There is danger that we may sooner or later find ourselves in the class to whom Inspiration addresses the doleful words, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Therefore, "Be watchful, and strengthen the things which remain." L. A. S.

"FAITH cure," *alias* "Koreshan science," is the improper designation of a certain new theory of treating the sick, which claims to effect a cure without the use of material remedies. We say improper, because it quite often happens that the attempted "cure" results in a kill, as it naturally would in cases where the disease was not as imaginary as the treatment; though while the fact of a patient's recovery under the faith-cure treatment is heralded far and wide, the large number of cases which terminate the other way are carefully shielded from publicity. A recent faith-kill case in Chicago, however, has attracted considerable attention, and is likely to give the movement in that city something of a back-set. Fletcher Benedict, living at No. 261 La Salle Ave., became ill with a disease resembling pneumonia. His relatives, who were firm believers in the efficacy of faith cure, employed the services of Dr. Teed, a practitioner of and lecturer on the new science, who gave the patient "absent treatment." After a week of this "treatment" the patient, as might be expected, died, and the Grand Jury, after investigating the case, placed "Dr." Teed under \$300 bond. The "absent treatment," which consists of certain mental operations performed away from the patient's presence, and the nature and efficacy of which only the initiated can understand, is said to be a favorite method of treatment with faith-cure practitioners. We have not been initiated into the mysteries of "Koreshan science," but we do not hesitate to say that for ourselves we should prefer the "absent" treatment altogether, and the more remotely absent both physician and treatment, the better should we consider our prospects of recovery. L. A. S.

On a certain occasion during his earthly ministry, our Lord addressed to his disciples these words: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." These words doubtless fell with deep weight upon the minds of those to whom they were addressed on that occasion, but it strikes us they would sound rather out of place in the ears of the average orthodox Christian of to-day. We imagine the first thought of such an one would be, What cause for fear can there be in the fact that the Almighty is able to destroy the soul in hell, if he never will do it? Why not rather say, Fear him who is able to burn the soul eternally in hell, since that would present so much more powerful an incentive to fear? The reason is obvious. The doctrine of eternal hell fire is a doctrine which our Saviour never had any thought of teaching. The Author of the Scriptures, in seeking to draw us into the way of righteousness, often works upon the motive of fear, by setting before us in plain language the consequences of persistence in wrong doing; but in not one instance does he seek to impose upon any by holding up before them as a consequence something which he knows will never be a consequence. Such a course would be altogether contrary to the revelations he has given us of himself. L. A. S.

—"My young friends," said a wise teacher to his pupils, "if God gives you talents, remember not to bury them in a napkin; but if he gives you only a napkin, don't think so to flourish it that it will seem to be full of talents."

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

739.—WOMEN IN THE CHURCH.

In view of such texts as 1 Cor. 14:34, 35, how is it made to appear consistent for women to speak in public, or to take any active part in religious meetings?

The foregoing, in substance, is a frequent inquiry. It has been replied to many times, but continues to be a source of trouble to some. We give below an article written some years ago by Eld. James White, and published in the REVIEW, upon this question, which it would seem should be sufficiently conclusive to dispel all doubts in the minds of any:—

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14:34, 35. The only safe and proper rule of Biblical interpretation is to take every passage of the book of God as meaning what it says, word for word, excepting those cases where the text and context clearly show that a figure or parable is introduced for a more clear elucidation of the subject. In the foregoing text the apostle does not use a figure or a parable, therefore his words should be taken as meaning just what they say. But there are many other passages from the epistles of Paul which speak as plainly of the position of woman in the house and work of God as this one does. And in order to arrive at the truth of God on this subject, a position must be found that will harmonize all the texts. The word of God is not "yea and nay," but yea and amen, to the glory of its divine Author.

Paul, in the fourteenth chapter of his epistle to the church at Corinth, is correcting existing errors and establishing order in the church of Christ. He goes even so far as to give rules for those who, under the power of the Holy Spirit, are endowed with the gift of prophecy and of tongues. . . . In 1 Cor. 11:4, 5 the reader will see that he places men and women side by side in the position and work of teaching and praying in the church of Christ; "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesie with her head uncovered dishonoreth her head: for that is even all one as if she were shaven."

But what does Paul mean by saying, "Let your women keep silence in the churches"? Certainly he does not mean that women should take no part in those religious services where he would have both men and women take part in prayer and in prophesying, or teaching the word of God to the people. The only view that will harmonize all that the apostle has said of the position and work of Christian women, is that he is giving directions relative to meetings of the church to consider the secular matters, which can be managed quite as well by the brethren as the sisters. We here give the following reasons:—

1. Both men and women attend the religious services of the church. Both hear all that is said. The woman understands quite as well as her husband, sometimes better, all that is said. They return home from church. Now apply Paul's statement to this case, "If they will learn anything, let them ask their husbands at home." On the supposition that the husband has been out to a business meeting, may be to consult with his brethren in reference to building a meeting-house, or hiring the minister, matters in which she has deep interest, how consistent that the wife should inquire in reference to the decisions of that meeting which she did not attend.

2. But on the supposition that they had both been out to a religious meeting, where the wife had heard all, understood all, the great apostle is charged with the ridiculous farce of both sitting down and asking and answering questions relative to matters with which they were both perfectly familiar. Consistency, thou art a jewel!

In the sacred Scriptures of the Old and New Testaments, holy women held positions of responsibility and honor. The first case we will here notice is that of Miriam, mentioned in Ex. 15:20, 21: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Compare with Micah 6:3, 4, where the great God appeals to rebellious Israel in these words: "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Here we find a woman occupying a position equal to that of Moses and Aaron, God's chosen servants to lead the millions of Israel from the house of bondage.

The next case is that of Deborah, mentioned in Judg. 4:4-10: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinadab out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him." Notice the following particulars in the foregoing statements:—

1. Deborah was a prophetess. She received divine instruction from Heaven, and taught the people.

2. She was a judge in Israel. The people went up to her for judgment. A higher position no man has ever occupied.

The next cases of honorable mention are Ruth and Esther. The books of these two women hold places in the book of God with his holy prophets. Their position in the work of God was such as to give their history a place with the sacred writings translated into hundreds of languages and dialects, to be read by millions down to the close of probationary time.

The prophet Joel, as quoted by Peter (Acts 2:17, 18), describes the last days thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy." Here, too, women receive the same inspiration from God as men.

And Paul speaks of the labors of Christian women in the highest terms of commendation and regard as follows: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. . . . Greet Mary, who bestowed much labor on us. . . . Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16:1-12.

The prophet Simeon, and Anna the prophetess waited for the consolation of Israel at the close of the Jewish age, and with joy embraced the infant Saviour. The Christian age was ushered in with glory. Both men and women enjoyed the inspiration of the hallowed hour, and were teachers of the people. "Philip the evangelist . . . had four daughters, virgins, which did prophesy." Acts 21:8, 9. And the dispensation which was ushered in with glory, honored with the labors of holy women, will close with the same honors. Thus says God by his holy prophet: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." Acts 2:17.

740.—THE PRESIDING JUDGE DURING THE INVESTIGATIVE AND FINAL JUDGMENTS.

1. Who is the presiding Judge in the Investigative Judgment that is now going on?

2. Who will be the presiding Judge during the final Judgment that will be in progress during the thousand years the saints are to be in heaven?

1. God the Father. See Dan. 7:9, 10, which describes the opening of the Investigative Judgment.

2. The Son. See John 5:23, 27. The fact that the Son is the mediator during the Investigative Judgment, precludes the possibility of his acting as Judge during that time. During the Investigative Judgment of the wicked, in which the saints will participate (1 Cor. 6:2), Christ will exercise the authority of judge, according to the texts above referred to. For a complete elucidation of the foregoing subjects, see "The Sanctuary and its Cleansing," and "Thoughts on Daniel and the Revelation."

741.—ATTENDING LYCEUMS.

Is it right for an S. D. Adventist to attend lyceums?

E. P.

This question comes under the general head of amusements and entertainments, and the matter of attendance upon, or engaging in, them is to be decided by their character. If they are antagonistic to the spirituality that should characterize true Christians, they should be avoided. Christians should not engage in such amusements or attend them, if their nature is such that they cannot take Christ with them. That which we cannot consistently ask God's blessing upon, or engage in to his glory, should be classed as questionable, and treated accordingly. It is possible to have lyceums or literary societies conducted in a manner free from objectionable features; but a very large majority of those that exist throughout the country have so much nonsense, and the exercises partake so largely of the comic, that the influence is very detrimental to one's religious life. In very many cases young people who attend them, lose their love for the Sabbath-school and religious meetings, and their growth in grace is seriously retarded. It is always best to be on the safe side, and avoid whatever is of a questionable character. There is such a thing as true Christian recreation and unobjectionable pastimes. Christian parents and those who occupy positions of responsibility in the church and Sabbath-school should give consideration to this matter, and so direct the young that all that is needful in this connection will be provided, and that which is objectionable guarded against.

Progress of the Cause.

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

THE COMFORTER.

BY J. M. HOPKINS.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16, 17. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Chap. 16:13.

Come, Holy Spirit, Comforter and Friend,
Thy saving influence to our hearts extend.
While error reigns like darkness through the land,
Be thou our Guide; we lean upon thy hand.

Oft have we felt thy blessed presence near,
In joys, reproofs, in warnings, and in cheer;
Yet oft from thee our wayward hearts have turned,
Nor for thy precious light and comfort yearned.

Dark is the night when thou art far away—
Dark all within, tho' shines the brightest day;
Weakness our strength, if thou withdraw thine aid,
Our hearts to sin are quickly captives made.

But when thy light and presence fill the soul,
And thoughts and actions yield to thy control;
When heavenly truth illuminates the mind,
And in one purpose all our hopes are joined,—

Then peace and joy like that which angels know,
Rest down upon us as we toll below;
And upward rise our prayers and songs of love
To God, who reigns in righteousness above.

Chatfield, Minn.

THE SCANDINAVIAN WORK.

RETURNING east from the General Conference, I had the privilege of visiting some of our Scandinavian churches before leaving for Europe. I visited Minneapolis at the time of their State meeting. This was indeed a great privilege, as it gave me an opportunity to meet my former fellow-laborers and so many of the dear brethren and sisters. I also met a goodly number of our Scandinavian brethren. The Scandinavian church at this place had commenced the building of a meeting-house. At St. Paul, also, they were about to commence building, the preparations already being made. The company at St. Paul had been raised up the last year, under the labors of Brn. Norlin and Emil Johnson, with the assistance of several Bible workers. I am very glad to think that the truth will thus be established in the two most important cities of Minnesota, in both of which there is a large Scandinavian population.

I also visited Chicago, spending Sabbath and Sunday, Dec. 17, 18, there. We had good meetings. The Spirit of God was with us to our encouragement. Leaving there I visited the following places in Wisconsin: Raymond, Racine, Fort Howard, Neenah, Poy Sippi, and Oakland. I could remain but a short time at each place, holding only two or three meetings; still I felt thankful for even this privilege. I never saw greater reason for encouragement in the Scandinavian branch of the work in America than at present. In every State there seems to be an increasing interest. The canvassing work among this nationality, which a short time ago was thought to be impracticable, has proved a great success. This has been a source of much encouragement. The greatest perplexity now is to supply laborers to meet the many calls that are constantly coming in from all quarters. Never before have I realized so sensibly the force of the words of our Saviour, "The harvest truly is plentiful, but the laborers are few." Surely we need to pray "the Lord of the harvest, that he will send forth laborers into his harvest." And we must not only pray, but we must work as we pray.

There is more need of the missionary spirit in every family. We ought to talk more about the missionary work around our firesides, and encourage it in our families, that the youth who are growing up may catch the missionary spirit. Let us bring more of the missionary spirit around our family altars. When I meet with churches where there are a large number of young people, my soul is stirred within me. I think, if these would only consecrate themselves wholly to God and to his cause, what a power for good they would be! I have thought, too, that elders and deacons of our churches, and directors of our T. and M. societies ought to interest themselves more in the young people, and make earnest efforts to enlist their interest in the missionary work. Would not this be a good way to work in connection with our prayers?

Dec. 28, I left Battle Creek for the East. I spent four days at the general meeting at South Lancaster, Mass., in company with Bro. Butler. I should have been glad to remain till the close of the meeting, but I was obliged to leave, in order to have the advantage of a fast steamer at this season of the year. Our company gathered in New York Jan. 6, and on the 7th we embarked on the steamer "Etruria," of the Cunard line. We had a very successful voyage, making the trip in about seven days.

We stopped four days in London. It made our

hearts glad to meet our dear Bro. Haskell and his fellow-laborers in the British Mission. Bro. Haskell was quite well, but shows the effect of hard labor. There are many manifest tokens of God's opening providence in the work in London and other places. The workers in London have very convenient rooms and a most favorable location on Paternoster Row, which secures them many advantages. The prospects before the laborers in the British Mission were never so encouraging as now. May the Lord greatly bless the work in that vast empire. Wednesday, Jan. 18, Eld. I. J. Hankins, his wife, and her mother, Sr. Tracy, sailed for South Africa. Our prayers go with them that success may attend them in their new field. Thursday evening, Jan. 19, we took leave of our friends in London, and sailed for Christiana, Norway, reaching our destination on the 22d, Sunday evening. It was a great comfort to meet again my family and other dear friends here. The kind providence of God has been over all of us, and it is with new courage and a most earnest desire to be faithful that I resume my labor. May God greatly bless the work in these countries.

My aged father is with us. He returns for a short visit after an absence of nearly thirty-eight years in America. The Lord has done great things for him in many ways. He is of excellent courage, and enjoys a remarkable degree of health, after suffering severely for several years.

I note with gratitude the advancement of the work here during my absence. All the room in our office is being taken up, and it is already a matter of much study to find places for our books and other necessary things. If the work increases this year in the same proportion as the year past,—and we see no reason why it should not,—we shall be obliged to get more room some way. All this is indeed gratifying. Good reports come from all the workers, and some of them are most encouraging. Our office has been in very straightened circumstances for necessary things during the past fall; but fortunately, we have passed through it all without any damage to our credit or the influence of our work. We desire to be remembered in the prayers of God's people.

Feb. 2.

O. A. OLSEN.

WISCONSIN.

BELDENVILLE.—The quarterly meeting at this place was held in connection with the district meeting, Jan. 21, 22. It had been postponed on account of sickness and bad weather. The Spirit of the Lord was among us, and four persons were added to the church. The tithe received was larger than ever before, and when the subject of first-day contributions to foreign missions was presented, nearly every member present pledged to give something each week. The T. and M. society is in good working condition, and regular meetings are held each week. Several interesting and encouraging letters have been received during the quarter.

B. M. SHULL.

MAINE.

BANGOR.—Upon my return to this place after the camp-meeting, I found things in a very discouraging condition; but I began to work, and last week a lady and Eld. James F. Kirkland and family took their stand for the truth. Eld. Kirkland was a Methodist minister from Sussex Co., New Brunswick. He came to Bangor about three months ago, and had never heard of our people until I called on him at his home. He was much surprised when I called his attention to the Sabbath question; but in a few weeks he confessed to me that God's Spirit was convicting him that we had the truth, and now he seems happy in it. There are others who I think will soon take their stand on the blessed light of truth.

R. S. WEBBER.

MICHIGAN.

MEMPHIS.—This is among the oldest and largest churches in this Conference. When work was begun about Christmas by Eld. M. B. Miller, the church was in a very low spiritual condition; even the officers had ceased to "render unto God the things which are God's." Bro. Miller bore a very plain testimony, which resulted in real good for this people. So far as I know, all the church, with perhaps one exception, have decided to pay their tithes.

Some twelve or more have made a start to serve the Lord, nearly all of whom are adults. All the older members are much revived, and it now looks as though this church will be in a more spiritual condition. Bro. Kenyon assisted in the former portion of these meetings, while I assisted in the latter. Bro. Miller will remain with this church for a short time, to visit from house to house and baptize.

Feb. 21.

A. O. BURRILL.

KANSAS.

GREEN VALLEY, MIAMI CO.—We closed our meetings at this place Feb. 12, having labored here three weeks. As a result, thirteen signed the covenant, and two others are keeping the Sabbath who did not

sign the covenant. All but two of these are heads of families. We did not shun to declare the whole counsel of God, holding the law of God up as the standard of conversion. After we could no longer get the school-house, we continued our meeting one week in private houses. The interest continued good until the close. We organized a Sabbath-school of twenty members, taking a club of ten *Instructors* for their use. We see no reason why this little company should not be a strong church; for many are interested in the truth who made no start. Our courage is good to work for the Master. May we be little in our own sight that God can use us in the salvation of souls. 1 Sam. 15:17.

Feb. 19.

J. H. COFFMAN.
RUFUS BAKER.

NEW YORK.

ALBANY AND NEWBURGH.—For the past five weeks I have labored principally in Albany and adjacent villages on the Hudson River. Twelve lectures were given in a public hall, and others at the mission rooms. Three individuals took a decided stand for the truth, and others were deeply affected at our closing meeting. Other laborers will follow up the interest.

Meetings commenced in Newburgh last night. We have the lecture room of one of the churches in a good location. Bro. Dealey and the family of Bro. W. H. Wild have canvassed the city for some of our books, with excellent success, and prepared the way for meetings. About 125 intelligent people were at our first meeting. We hope the interest will increase. Each one of the three daily papers offers to give a half-column report of each meeting. We hope to be remembered in our work in this part of the State, where but little is known of present truth.

Feb. 14.

H. E. ROBINSON.

OHIO.

CLEVELAND, SPENCER, HAMLER, ETC.—I was at the mission in Cleveland Feb. 15, where I met Eld. J. O. Corliss. He spoke in the evening to quite a company at the mission rooms, upon the experience of the laborers and the prosperity of the message in Australia. The work at Cleveland never seemed more encouraging. There are twelve workers in the mission, about half of whom are canvassing. They reported for that one day's work (Feb. 15), thirty-two bound books sold and several subscriptions obtained for our papers, besides tracts and pamphlets sold, in addition to the regular number of Bible readings given. The bound books sold were the "Bible Reading Gazette," "Life of Christ" (German), "Great Controversy," and "Thoughts on Daniel and the Revelation." This is encouraging by way of sowing the seed of present truth.

The work thus accomplished is not without fruit. In January some twenty began keeping the Sabbath, and quite a number since that time. I trust our brethren in all parts of Ohio will remember that this mission is necessarily very expensive; also that our mission funds in this State are overdrawn. I hope those who at our last camp-meeting made pledges to help our city missions in Ohio, and those who made pledges years in the past which are still unpaid, will do all they can to meet these; for we need the means very much.

I stopped a few days at Spencer, but was obliged to leave Thursday evening for Hamler. I was sorry to be obliged to make my visit at Spencer so short. I hope I may be able to return before many months, to hold some meetings with that church. The district meeting at Hamler was represented by all the churches but one in the district. It was encouraging to see our brethren take so much interest to attend the meeting. I think all felt well paid for coming. The missionary work received more attention than any other branch of the work at this meeting. Eld. H. H. Burkholder, and Brn. H. M. Mitchell, L. T. Dyser, and V. H. Lucas all added to the interest of the meeting. Not over half of our church-members are members of the T. and M. society, and not one in five of the church-members report labor performed. Is not this a sad record? Can "Well done" be said to us when we are so indifferent to the salvation of our friends and neighbors? A move in the right direction was made at this meeting. Seventeen united with the T. and M. society. Nearly all pledged to take the pass-book, and make a faithful report. The plan to support the foreign missions by weekly offerings was adopted by nearly all. All pledged to do what they could to support our city missions. A club of the *Signs* was taken for the Cleveland mission. Canvassing and other important branches of the missionary work received attention. The rain and muddy roads kept some away from the meetings who otherwise would have attended. All felt encouraged, and went to their several churches to work in the missionary cause, I trust, as never before.

In the evening, Feb. 22, I spoke to a full house at Curtice, on the National Reform movement. Brn. L. B. Haughey and V. H. Lucas have been holding meetings here for about seven weeks, with a very good interest. Some eighteen or twenty have begun

the observance of the Sabbath here. An invitation is extended to these brethren to hold meetings about one mile south of Curtice. They begin a new series of meetings at Williston Saturday evening of this week. God has blessed these brethren here at Curtice, and I trust that a good church will ere long be organized in this vicinity. The Spirit of the Lord is at work upon hearts in many places. This should greatly encourage all to diligence and faithfulness in the blessed work of God.

R. A. UNDERWOOD.

ARKANSAS.

SPRINGDALE.—Feb. 8 found me at this place, in harmony with the direction of the General Conference, and according to the appointment of Bro. D. T. Jones, of Missouri. I find an earnest people, much devoted to the cause, perhaps strengthened in their love for the truth by the trials and persecutions through which they have passed. They rejoiced at my coming, but my heart fails me as I feel my inability to direct in so noble a work and for such humble and devoted people. I pray the Lord to give me strength and wisdom in this important work.

The meetings during the past week have been excellent. Nearly all sought to renew their covenant with the Lord, and many came forward for special prayers in their behalf. The season has been a refreshing one, and we trust its influence will continue with us in our work throughout the State. This church numbers over one hundred members, and all are in harmony with each other. Others were present from various parts of the State, and letters have been received, representing eleven organized and unorganized companies, aggregating about 250 Sabbath-keepers. A council of the leading brethren was held, and it was decided that two others should engage with me in the work, giving their whole time to it, the same to be supported by the Arkansas brethren; that all should adhere strictly to the tithing, and that every branch of the work be advanced as fast as practicable. As we are so isolated from the Missouri Conference, under whose directions we are to labor, it was thought best to appoint three leading brethren to take supervision of the work in the State, in harmony with the Missouri Conference committee; also to request all our isolated members and unorganized companies to send their tithes to Bro. Wm. Martin, Springdale, Ark., who is treasurer of the Springdale church. It is desired that Bro. E. B. Young, also of Springdale, look after the interests of the canvassing work. Bro. J. M. Pool, of the same place, is district secretary of the T. and M. society, and will answer all orders in that direction.

We appeal to our isolated brethren and sisters to remember the work in this State,—to pray for its success, to aid it with their means, and to unite in membership with us as soon as possible. We desire to visit all as soon as convenient; but this will take much time, and will incur much expense; hence do not expect too much of us. This meeting has been one of harmony and concerted action, and we desire to so move that union will always continue, and that we may ever have the Lord's Spirit to direct us. A resolution was adopted, indorsing the plan of the General Conference for raising means for the foreign missions, and it is hoped that Arkansas may soon be a Conference, and take her stand by the side of her sister Conferences in prosecuting the work of the Third Angel's Message.

Feb. 13.

J. P. HENDERSON.

INDIANA.

AMONG THE CHURCHES.—Since our State camp-meeting, I have held meetings at Sand Hill, Hartford City, North Liberty, and Akron, as my health would permit. At Sand Hill the attendance was good, and the interest increased to the close of the meeting. I think the seed sown there will spring up. May the Lord give the increase.

From Dec. 7 to 19, I was with the Hartford City church. The preaching was mostly of a practical nature, showing the necessity of a thorough repentance and conversion, and of living a godly life. At times the Spirit of the Lord came in, and many seemed to enjoy his blessing. The attendance was good from the first, and increased to the close of the meetings. While there I had a dream in which I was assured that the light of the Third Angel's Message would never become less. This gave me courage to labor in the work. I long to see the time when the light of the Third Message will enlighten the whole earth. I found some standing outside who are in the truth, and who should unite with the church and close up the ranks of the people of God in their march toward Mount Zion.

The cry of the prophet is, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." "Gather yourselves together, yea, gather together, O nation not desired; it may be ye shall be hid in the day of the Lord's anger." Zeph. 1:14; 2:1-3. May the Lord bless the Hartford City church, and may a spirit of love, communion, and fellowship prevail. As a brilliant light illumines the city each evening, even so may

the church there let the light of the Third Angel's Message shine before men, that others seeing their good works may be led to glorify our Father which is in heaven.

From Jan. 13 to 16, I was with the church at North Liberty. The weather was cold and stormy, and the attendance was small; yet we had some excellent meetings. The blessing of God came in by his Spirit, and some could testify that the truth of God was precious, though they had been long in the way. We left them in good courage.

Nov. 19, 20, I visited the Akron church, and held meetings over Sabbath and Sunday. From Feb. 3 to 8, I assisted Eld. Victor Thompson in holding meetings, and then left the work in his charge. The blessing of the Lord came into the meetings, and gave freedom in speaking the truth. I left the brethren much encouraged, with a growing interest among those not of our faith. I have since learned that one soul for whom we have been praying and laboring for many years, has fully accepted the truth and taken a stand to keep the commandments of God and the faith of Jesus. May God bless in the work at Akron, and lead many yet to know the way of the Lord more perfectly. W. HILL.

ILLINOIS.

PONTIAC.—The interest was such that I was compelled to remain a week longer than I felt I ought to stay, on account of other labor which seemed imperative. Many were convinced of the truth set before them, but before deciding to obey, they must hear the "other side," which the minister said he would give after we left. Although every effort was made, both publicly and privately, to keep the people away, and other meetings were being held all around us, we were favored with a good hearing, and closed with the house more than full. I left a few keeping the Sabbath who will meet together for Sabbath-school. Book and periodical sales amounted to \$24.70.

The meetings at Monticello, where I spent three days, were interrupted by bad roads and sickness. I had expected to remain, but it was thought best to postpone the effort for the present. I was compelled to take treatment because of having taken a severe cold. The brethren here are of good courage, and have a strong hold on the truth, and are ready and willing to do all they can for its advancement. The attendance at our meetings there plainly showed that prejudice was fast giving place to a desire to hear. Thirteen are now keeping the Sabbath, and desire to be organized. R. M. KILGORE.

AMONG THE CHURCHES.—It gives me great comfort to be able to say that the cause is onward in our borders. The meetings at Oakland, Greenup, West Salem, and Keenville have been attended with the good Spirit of God, and our dear people have shown a readiness to come up to the work on all points of our faith. There had been some hesitancy in some respects on the part of some, but as the Lord came near, all prejudice seemed to be broken down, and light came into our meetings, and with it a willingness to accept the whole truth upon the tithing, testimonies of the Spirit, and health reform.

Many have ordered the "Testimonies" who never have read them, and they are anxious to learn what these precious rays of light contain which seem to have such power to move the soul. Our brethren and sisters and children are now taking hold of the weekly donations to foreign missions with a commendable zeal, which shows that they desire the blessing of God. Even the children seem to feel an inspiration in this work to help in the salvation of souls. I hope all in the southern part of our thriving State will take up this work. It has long been called "Egypt," but I believe that if all—every man, woman, and child—will dedicate themselves anew to God, take a stand on the high plane of the truth in harmony with its spirit, read the "Testimonies" much and prayerfully, adopt the weekly donations, and pray for our wide field and these poor, needy souls, "Down in Egypt" will soon no longer be the proverb among us, but they will say, "Out of Egypt have I called my son."

I verily believe, dear brethren, sisters, and children, that instead of being in the rear, we may be in the very front ranks in all this State. Shall it not be so? It is not the wealth of money but the wealth of soul that God appreciates and blesses. Take a firm stand, dear people, on all points of truth. Do not make it necessary for the ministers to spend their time when they shall visit you, in urging the various points of duty, but by your faithfulness and zeal let it be theirs to open new ways to labor and new fields of usefulness, and the angels of light will shower blessings all around you.

Now I have a plan to propose by which all our people in Southern Illinois can have the "Testimonies" to read and help them in this good work, and I sincerely hope they will avail themselves of it. The Illinois T. and M. Society will furnish the "Testimonies" to all who desire them, letting you pay for them in quarterly installments. You can go to your librarian, give your order, and get the books at once, and then pay for them quarterly. The prices are,

for cloth, \$1.50 per volume, or \$6.00 per set; library style, \$2.00 per volume, or \$8.00 per set. Those who cannot take the whole set, or who already have an incomplete set, may have single volumes on the same terms.

Now, dear friends, do not longer deprive yourselves of these precious rays of light. When shall we come to the knowledge of the truth, if we continue to neglect these valuable means of learning what the message requires of us? God has spoken directly to us through the "Testimonies." Let us try to grasp these rays of light which shine so clearly, and which make the Bible so plain to us. Will not all do this at once? Let me know, and I will try to visit you soon. Address me at 2 and 4 College Place, Chicago, Ill.

G. H. ROGERS.

GENERAL MEETING AT VASSAR, MICH.

THIS three days' meeting, from Feb. 17 to 20, was a success and a triumph for the cause of truth in Dist. No. 7. Nearly every church and company of our people in the district were well represented. Some of the brethren and sisters from Lapeer were called away Sabbath by a telegram announcing the sudden death of a near relative. On Sunday another death, at Arbela, took several away from the meeting. But most of our people remained during the whole three days, even through the rain of Sunday evening and Monday morning. The attendance of those not of our faith was small.

Elds. Ostrander, Steward, and Lawrence, and Bro. E. S. Griggs were at the meeting, and rendered valuable assistance. The Spirit of God was manifested in a good degree from the very beginning, as was seen in the tender feelings and brokenness of heart, and the willingness to adopt every measure to advance the cause of God. The three points, tithing, weekly missionary offerings, and the poor fund, had been spoken upon in several churches by the ministers and directors in this district, so that when these points were introduced, they were ready to throw their weight of influence in the right direction.

I believe we have now reached the true system of raising means to support the cause. The tithing system, when fully and honestly carried out by our people, will support all our laborers in the field. The weekly offerings will furnish means to establish and sustain all our missions in the world. The fund for the poor will make many a heart glad. These little streams of benevolence flowing from each individual, as water from a living spring, will swell into a mighty river that will carry the Third Angel's Message, to every kindred, people, and nation on earth.

The Vassar meeting is now in the past. We had unmistakable evidence that the good Spirit of the Lord was with us all through the meeting. May the influence and blessing received, long abide with all who were present, and through them may others be much blessed. We are assured that the Lord will work with and help his people when they cheerfully take up their duties and faithfully perform the work required of them. I. D. VAN HORN.

Feb. 22.

GENERAL MEETING AT HESPERIA, MICH.

I ENJOYED the privilege of meeting for the first time with the friends of present truth in Newaygo and Oceana counties, Mich. From Feb. 9 to 15 I held fifteen meetings, three at Hesperia, and the remainder at North Denver, where Bro. Gowell lives, five miles northeast of Hesperia. Here our people have erected a fine meeting-house, 28 x 40 ft., with furnace, bell, and everything complete, for \$1,601. In this building our general meeting was held. The attendance of our brethren and sisters from other places was large, and all the churches and companies in this district were well represented. Nearly every one remained until Tuesday morning, when the meeting closed. The good Spirit of the Lord was present in the Sabbath-school and in our Sabbath meetings. They were all good.

At the dedicatory services on Sunday morning the house was so crowded that extra seats were furnished. A very favorable impression was made on all the neighbors and friends, for some of whom there is much hope entertained that they will yet accept the truth. Sunday afternoon we held a children's and youths' meeting, which was so interesting to all that much prejudice was removed. On Monday morning, after a good spiritual meeting, the subject of tithing was taken up, a short discourse was given, questions were answered, some confessions were made, and nearly a unanimous vote was given expressing a determination to pay an honest tithe in the future. In the afternoon, the plan recommended by the General Conference, concerning weekly offerings to support our foreign missions, was considered, and fully adopted by nearly all present. After placing before them the effort of the Conference to raise a "fund for the poor," all expressed perfect union with it. On the whole, we see a willingness on the part of our people in this part of the State, to be in perfect union with the work, and help move it forward.

Much disappointment was felt that Eld. Butler could not attend this meeting, but when they learned

the cause, all seemed cheerful, and resigned to the will of God. Many hearty prayers were offered for the speedy recovery of this worn servant of the Lord.

Bro. T. M. Lane was with me, and rendered good and efficient help all through the meeting. He gave two discourses that were well received by all. He and Bro. Gowell will go through the district, and labor to build up the interests of the cause in each company of our people. I. D. VAN HORN.

Feb. 16.

WASHINGTON, D. C., MISSION.

LAST October our work began to revive as the weather became cooler and the people returned from their vacations. The first of November our mission family, consisting of only three, was re-inforced by as many more workers. For the next six weeks we were quite successful in taking orders, especially for *Good Health*, using it as an entering wedge for "Thoughts on Daniel and the Revelation" and the "Marvel of Nations." We find that *Good Health* gives us favor with a good class. We made canvassing the burden of our work until the holidays, since which time we have endeavored to make the Bible-reading work our first consideration. We can say that we have never held Bible readings with so large a number or so intelligent a class as at the present.

Our mission family and nearly all of those who had embraced the truth seemed desirous to make the most of the week of prayer. At first the enemy seemed to work especially to defeat our purpose. But as our wants and deficiencies were by this means more fully brought out, our need of the blessing of God upon us and our work was more keenly felt and sought after. We can all testify that the Lord came near and lifted upon us the light of his countenance. The good Spirit came into our meetings to cheer, encourage, and make impressions upon us. Two weeks afterward, I held a Bible reading in our double parlor, on the subject of tithing. Seven or eight then and there fully resolved to take up this new duty. One brother and his wife, who had recently come to the light of truth, the next week gave me sixty dollars as their first tithe. We have had several evidences during the past few days, that the Lord is going out before us.

With scarcely an exception, each one, as soon as the matter is clearly presented, seems willing to contribute means to every enterprise. Our tithe last year amounted to a little over \$450; fourth Sabbath donations, to thirty-five dollars; and Sabbath school collections were about fifty-six dollars, thirty-two of which were donated to the South African Mission. Our Christmas offerings amounted to fifty-eight dollars.

Recently the little company unanimously voted to carry out the resolution of the last General Conference in regard to laying by something each first day, as brought out in 1 Cor. 16:2. One brother has promised to pay \$2.50 per month toward our house rent. Bro. Wright continues to take the same interest in the work here as at the first. We desire the prayers of God's people for the Washington mission. W. H. SAXBY.

TO BRETHREN IN OHIO.

If any of our brethren have clean copies of the *Review*, *Signs*, *Sentinel*, *Sickle*, or *Good Health*, we request them to bring them to the district meeting at Yellow Springs. Any of the papers above mentioned can be used to good advantage at the Soldiers' Home in Dayton, O. We hope to see a good attendance from all parts of the district. Our meeting at Hamler is now in session. Eight churches are represented. We trust that much good will be the result in the district.

We earnestly request a full attendance at the Yellow Springs meeting. Jesus' Spirit will be there, to bless all who are willing to do his will. Remember the time is March 2-7. R. A. UNDERWOOD.

CORRECTION.

IN the report of Bro. F. S. Porter, which appeared in *REVIEW* of Feb. 14, the amount of Christmas offerings received was somewhat misconstrued. The statement corrected would be: At Brownington the wheat sheaves yielded \$45.11, besides jewelry. Five dollars in cash were afterward added to this amount by an absent member; thus the total cash receipts at this place were over fifty dollars. At Burlington the brethren met and had the readings, and their combined donations amounted to \$18.48, besides jewelry.

—We see a truth with clearer eyes for trying to make others see it. We lift our load more easily for helping others bear their burdens. The giver never fails to get back; he gets in giving. If not paid back in his own coin, God's royal bounty pays him in heaven's own shekels. "He gives goods and gets good; he gives a word of instruction and gets knowledge, or a word of cheer and gets joy; he gives a lift and gets lifted; gives a tear and gets his own tears wiped away. This is giving bread and water and getting ambrosia and nectar; giving a copper and getting a mine of gold and gems.—A. T. Pierson.

Special Notices.

VIRGINIA, ATTENTION!

We desire to call the attention of all the brethren and sisters in this Conference to the offer made by the General Conference in REVIEW of Feb. 14, in regard to furnishing boxes, free, for our weekly donations; also to the article of Bro. Huffman, in the same issue, in regard to beginning at once to lay aside our weekly donations for our foreign mission work. We have ordered a good supply of these boxes for the purpose mentioned, and all who desire them should send at once to Sr. Amy A. Neff, Quicksburg, Va., inclosing five cents to pay postage on the same, and they will receive one at once. Do not wait till you get the boxes before you begin to lay aside your offerings, but commence at once to make donations to this important work.

Let us not say that we have nothing to give, but let us look around and see if we cannot devise some way to help our missions. I know of one brother in our Conference who has been in the habit of paying, on an average, from fifteen to twenty cents per week at the barber-shop, which he has now decided to put in the contribution box, and do this work himself. This will amount to between eight and ten dollars per year. Are not many others spending that amount or more in a like manner, or for other things that they could just as well do without?

We earnestly wish that all in this Conference would read carefully, and heed, the valuable instruction given us through the REVIEW, by Bro. Butler. These articles ought to arouse every soul to sense the condition in which many of us are. We have no doubt that God's truth will triumph, and that some will be victorious. But who will it be? Surely the Lord is soon coming, and may God help us to arouse and act as though we believed it, that we may receive from the Saviour the crown of life that lies at the end of the race.

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

CAMP-MEETING FUND FOR NEW YORK.

AFTER considerable consultation and deliberation, we have decided to raise a camp-meeting fund in New York, and invite all our brethren and sisters in all our churches to contribute to it. We will briefly state some of the reasons for this decision:—

1. After our people come to a camp-meeting and pay their own expenses and donate toward enterprises set before them by our laborers from abroad, they have only about enough money left to reach home; then to call for one hundred or two hundred dollars or more for camp-meeting expenses, is very trying and embarrassing, not only for our brethren and sisters, but for those who make the call.

2. More than two thirds of the general expenses incurred at our camp-meetings are for the benefit of those not of our faith, and hence are of a missionary character. Not more than one third of the general expenses is of any practical benefit to our people who attend a camp-meeting, and why should they pay all? They have spent their time and paid their expenses in coming to the meeting, and have perhaps made donations to our foreign missions, while those who remained at home have saved their time and money, and are certainly much better able to make donations toward camp-meeting expenses incurred for the benefit of those not of our faith, than our brethren who make financial sacrifices to attend these yearly gatherings of our people. We greatly desire to see our work in all its branches placed on an equitable basis, just as far as practicable.

I am sure our brethren and sisters in New York will see from the above considerations that in order to have equality in raising general camp-meeting expenses, those who remain at home should contribute toward them, as well as those who attend; and I think they will be willing to do this, if it is properly set before them and they understand the matter.

3. Without a fund on hand at the commencement of a camp-meeting, money must be borrowed to meet such expenses as freight, express, carting, and many other bills that cannot run till the close of the meeting, but must be met with cash. This is often a matter of much anxiety and perplexity to those upon whom the responsibility is placed to look after these matters. It will be a great source of relief to the officers of the Conference if a fund is provided beforehand which will enable them to meet such bills without borrowing money; and we are sure that all will like the plan very much better.

This plan was devised at our Rome meeting, and heartily indorsed by all our brethren at that meeting, and also at the general meeting held at Adams Centre. A circular letter will be sent out to all our churches, which will present the matter more in detail, and give a statement of the general expenses of both the Watertown and Utica camp-meetings, that our brethren and sisters may know what make up such expenses. Those desiring to assist in raising this camp-meeting fund may pay their donations to their church treasurer, or to the one selected in their church to

receive such donations. The donations will be forwarded to the State treasurer every quarter, with the tithes.

We trust that all our brethren and sisters in New York will contribute to this fund, which ought to be raised before our camp-meeting next fall. The money will be judiciously used when needed for camp-meeting purposes.

M. H. BROWN, Pres.

News of the Week.

FOR WEEK ENDING FEB. 25.

DOMESTIC.

—The Western Union Company handled 45,977,546 telegraph messages last year.

—Mrs. Bridget Ward died in Elgin, Ill., Friday, aged 108. She was a native of Ireland.

—Fire at Holland, N. Y., Tuesday morning, destroyed an entire business block, causing a loss of \$50,000.

—The last wholesale liquor house at Sioux City, of Resenger & Lorch, was seized by the sheriff on Saturday.

—Over 45,000 bags of coffee were sold in the half-day's business on the New York Coffee Exchange on Saturday.

—Senator Sherman thinks that President Cleveland will be renominated, as he has the machinery of his party in his hands.

—Fire at Minneapolis, Minn., Tuesday night, damaged half a dozen firms on North Washington avenue, with a total loss of \$50,000.

—Martin Irons, the great head and front of the St. Louis strike two years ago, is now on trial in that city on a charge of destroying telegraph wires.

—An explosion in a quarry at Duluth, Minn., Wednesday morning, wounded a dozen men. It is not expected that two of the victims can recover.

—It is estimated that the Chinese merchants of New York pay the United States Government over \$2,500,000 per year for duties on imported goods.

—Early Friday evening fire broke out in Peet & Co.'s three-story iron-clad building on New Grant street, Pittsburgh, causing a loss of \$100,000.

—The National Democratic Committee on Thursday selected St. Louis as the place of holding the convention, and changed the time of meeting from July 3 to June 5.

—Brewers, liquor dealers, and saloon-keepers of Dubuque, Iowa, Wednesday, incorporated the Dubuque Personal Liberty Association, to fight the prohibitory license law.

—It is proposed to build a canal between Big Bay De Noc in Lake Michigan, to South Bay in Lake Superior, a distance of forty miles, at an estimated cost of \$5,000,000.

—Dr. Arthur De Baussett, President of the Transcontinental Aerial Navigation Company, was in Pittsburg, Pa., on Saturday, placing a contract for steel for mammoth air ships which he proposes to build.

—The output of coal during 1887, in the second anthracite district of Pennsylvania, reached 5,043,515 tons, an increase over 1886 of 810,000 tons. In mine accidents fifty-two men were killed and 140 wounded.

—It is announced that a strike of ship carpenters and calkers along the chain of lakes will likely be ordered about March 1, as it is not considered probable that the demands of the men—ten hours' pay for nine hours' work—will be conceded.

—At East Greenwich, R. I., Saturday night, the well owned by Mr. Allen was poisoned, and an attempt was made to blow up the house of the Rev. O. W. Still, a Baptist minister. Both men have been waging war upon the saloons.

—Excessive cigarette smoking killed James Copley, a Cleveland, Ohio, bar-tender, Friday. He smoked a hundred cigarettes daily at times, inhaling the smoke, and a post mortem examination showed that his body was saturated with nicotine.

—A canvass of New Orleans being made by a "Committee of One Hundred" to revise the registration of voters, has already resulted in finding about 24,000 names illegally registered, though not all fraudulently. Between 15,000 and 20,000 will be thrown out.

—Two masked men took possession of a Southern Pacific train in Arizona, Wednesday night, just after leaving Stein's Pass, uncoupled the engine and express car from the rest of the train, and after going a mile further, robbed Wells, Fargo & Co.'s express car of all valuables.

—The telephone is said to afford a convenient means of communication with patients having infectious diseases, without danger of contamination. A telephone at the head of the bed will enable the patient to talk to friends or visitors in other rooms of the house, or listen to a book read.

—It is estimated that 300 buildings were wrecked at Mount Vernon, Ill., by the cyclone of Sunday evening. According to the report of Adjutant General Vance to Governor Oglesby, the dead number thirty-seven, and the wounded eighty. The financial loss is estimated at about \$800,000. None of the merchants or others carried storm insurance, so there will be total loss. An appeal for financial aid has been sent out, and Governor Oglesby has also

issued a proclamation calling upon the public to contribute. The funeral of the victims was held Tuesday.

—At New Orleans, Friday, the ship "Isle of Martha," while being raised in the Vallette Dry-dock for repairing a leak, broke away and crashed through the walls of the dock, taking it with her to the bottom, and both are believed to be total losses. The ship was valued at \$100,000, insured; the docks at the same price, uninsured.

—The great Reading strike has been declared at an end, and the outcome is all against the strikers. President Corbin fully vindicated the action of the Company before the committee delegated by Congress to investigate the strike, and revealed facts which are highly damaging to the labor combination under which it was managed. The destitution among the families of the strikers was terrible, some of whom were found to be in danger of actual starvation. President Corbin gave \$20,000 toward their relief. The total cost of the strike is estimated at over \$3,000,000.

FOREIGN.

—The charities of the city of London amounted to \$22,000,000 last year.

—The export of African diamonds for 1887 was 8,599,036 carats, valued at £4,251,839.

—From Winnipeg, Manitoba, it is reported that the government is permitting the Northwest Indians to die with hunger.

—The Cunard and other steamship companies are said to be arranging to run extra steamers. It is expected that there will be a large increase in Irish immigration this year.

—It is semi-officially announced that Russia will shortly request the signers of the Berlin Treaty to notify the Porte that the election of Prince Ferdinand as prince of Bulgaria was illegal.

—It is said that Emperor William of Germany will celebrate his ninety-first birthday next month, and that every soldier in the empire will be presented with the Kaiser's biography. This will call for something over 6,000,000 copies.

—The Socialists in Amsterdam recently made a demonstration against the militia law. A cable dispatch says: "Bodies of Socialists paraded the streets and strongly denounced the law. The police interfered and dispersed the crowd. Several persons were injured, and a number of arrests were made."

—The jubilee memorial to Queen Victoria in favor of prohibiting the sale of liquor on Sunday has just been handed in. It was signed by 1,132,608 women, and is said to be the largest ever presented. Mrs. Temple, wife of the Bishop of London, and Mrs. Margaret Bright Lucas, President of the Woman's Christian Temperance Union, were among the women who made the presentation to the Home Secretary.

—It is reported that Chicago, St. Paul, and Minneapolis Railroad men are perfecting plans for a railroad from the twin cities via Bismarck, British Columbia, and Alaska to Peking, China, and Irkutsk, Russia. Rails have already been laid to Victoria. Thence a line will be built to Cape Prince of Wales in Behring Strait. The strait is only thirty-five miles wide, and is dotted with islands. The magnates propose to bridge the channel. On the opposite side, at East Cape, the line will start for interior points. Russia is already building to Irkutsk, and this line will be extended to the American road. The projectors assert that the scheme is not visionary.

—The Russian military councils terminated on Wednesday, after daily conferences since Feb. 5. The czar on Thursday gave a parting reception to the generals commanding the divisions on the frontiers of Galicia and Bukovina. Generals Gourko, Raditzki, Drenteln, and Roop, with the chiefs of artillery and engineers, continued their councils until to-day, when the czar gave them a final audience. The latest estimate by Berlin military experts, based on the most trustworthy reports, places the number of Russian troops on the Prussian, Austrian, and Roumanian frontiers at over 800,000. Along the Polish frontier, notwithstanding the horrible sufferings of the men, who are crowded in ill-built huts, re-enforcements continue to arrive. It is war without the excitement of actual conflict.

—Berlin advices state that Prince Bismarck has obtained from Count Schouvaloff, the Russian ambassador, a definite declaration of the czar's demands with reference to Bulgaria. No secret is made of the exact character of the proposals nor of the official opinion that they will be summarily rejected. The czar asks a substantial recognition of the rights of Russia to control Bulgaria and Roumelia. Prince Ferdinand and the Sobranje are to be wiped out, and a Russian commissioner, with a Turkish colleague, is to reorganize the government and the army, and control the elections for a new Sobranje. Russia further claims the right to occupy the principality until the czar deems it proper to withdraw his troops. The impossible nature of these demands aggravates the situation.

—The following outline of operations is said to have been agreed upon by Germany, Austria, and Italy, in the event of war: "When the campaign opens, there will be three armies in the field. One, consisting of the First or East Prussian corps, the Fourth or West Prussian corps, the Fifth or Posen corps, and the Sixth or Silesian corps, will be under the command of Prince William. The second army, led by the King of Saxony, will consist of the Saxon contingent and the Austrian troops stationed in Galicia and Bohemia. The third army, under Archduke Albrecht, of Austria, will be composed of the bulk of the Hungarian and Austrian troops, and will form the Southern corps. It

France enters the field, this plan will be modified, but the German and Italian armies mobilized, are relied upon to dispose of the French.

RELIGIOUS.

—It is reported that all the American missions in Burmah have incorporated total abstinence in their work.

—The *Missionary Review* says: "There are no Protestant missionaries in Beloochistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule."

—It is computed that there are in the Sunday-schools of the Christian world 10,447,900 scholars and 1,552,167 teachers, making a grand total of 18,000,157.

—The Franciscan Order (Catholic) in New York is arranging for a large pilgrimage to the Holy Land in 1889.

—Frances E. Willard, Pres., and Caroline E. Buell, Cor. Sec., on behalf of the National Women's Christian Temperance Union, have issued an earnest call to a week of united and special prayer, both private and public, to be observed March 18-25.

—The orthodox faction of Anshe Emeth congregation at Cleveland, have demanded the resignation of Rabbi Philo, who has made some changes in religious customs that are said to be opposed to ancient rites. The Rabbi refuses to resign, and legal proceedings are threatened.

Appointments.

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

PROVIDENCE permitting, I will hold meetings with the church at Lowell, Mich., commencing Friday evening, March 2, at 7 o'clock. Meetings will continue over Sunday, and longer if the interest demands.

L. G. MOORE.

Obituary Notices.

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

BARKER.—Died at Ouray, Col., Oct. 13, 1887, Josiah Barker, aged 28 years, 11 months, and 10 days. Mr. Barker was born in Tilsburg, Ontario, Nov. 3, 1858. Mr. Barker and her six sons lived in Michigan a few years ago, near Battle Creek. This is the first time death has entered her home since the death of her husband a number of years ago. Mr. Barker's death was a great shock to the family, as he was thrown from a horse, and died in a few hours afterward. Funeral services were conducted by the writer. GEO. W. ANGLEBAROK.

WOOLARD.—Died of consumption, Jan. 12th, 1888, Bro. Thomas Woolard, aged 48 years, 4 months, and 19 days. Bro. Woolard was a sufferer for a number of years, but was confined to the house only about three months before his death. He was born in England, and emigrated to this country with his parents in 1839, locating in Wisconsin. July, 1881, he removed from Wisconsin to Minnesota, where he has since resided, and where he heard and accepted present truth. He leaves relatives and friends to mourn for him, but they mourn not without hope. Funeral discourse by Eld. T. W. Nash (United Brethren) from Isa. 38:1, 1st clause. MARTHA HEWITT.

PURVES.—Died of uræmia, in Hudson, Wis., Jan. 30, 1888, Della, eldest daughter of John and Carrie Purves, aged 14 years, 9 months, and 27 days. Della had been a member of the Sabbath-school here for about four years. She was of a peaceful and happy disposition, and was loved by all who knew her. In her sickness she suffered much, but seemed to bear it with great patience. Her mind was clear to the very last, and her trust was in the Lord. She died peacefully, leaving her parents, three brothers, and a little sister to mourn, but not as those who have no hope. Funeral services were held at the home of her parents, by Eld. L. Leely (Baptist), who spoke words of comfort from Luke 7:12, to a large number of friends and relatives. E. ANDERSON.

REDFIELD.—Died in East Saginaw, Mich., Feb. 8, 1888, of cancer of the stomach, Mr. Julia A. Redfield. The deceased was born at Oswego, N. Y., in 1814, but had lived in this city twenty years. She had been a member of the Methodist Church since her youth, till about a year ago, when her attention was called to present truth by Bible readings held at the home of her daughter, where she then lived. Though then in her seventy-fourth year, her mental faculties were keen, and she and her daughter were among the first to embrace the Sabbath in this city. During her last days she especially thanked God for showing her the truth, and expressed her confidence in him by often repeating, "I know that my Redeemer liveth." Funeral services at the residence, conducted by the Methodist minister. Text, 1 Cor. 15:53. MR. AND MRS. E. P. THURGOOD.

HARLOW.—Died Feb. 7, 1888, at the residence of his daughter, Mrs. P. E. Robinson, in Blencoe, Monona Co., Iowa, Hiram Harlow, aged eighty-five years. Nine years ago Bro. Harlow received a stroke of paralysis from which he never recovered. During the last eighteen months he was confined to his room, and was a great sufferer till death released him. Bro. Harlow was born in Vermont in 1802. In 1843 he moved to New York, and in 1858 to Wisconsin. In 1865 he moved to Western Iowa. He was converted in 1825, when twenty-two years of age. In 1867 he accepted the truths of the Third Angel's Message, which were a great comfort to him in his last days. He was a kind father, a faithful Christian, and well respected by all who knew him. He is survived by his wife, and three daughters. Two sons and three daughters are left to mourn. Our faith and hope are that Father Harlow will hear the great trumpet of God, and come forth from his resting-place in the likeness of our dear Saviour. MARTIN V. LONDON.

SMITH.—Died of consumption, at Knapp, Wis., Feb. 8, 1888, Bro. Willard Smith, aged 61 years and 3 months. Bro. Smith was formerly a member of the Baptist Church, but accepted present truth about sixteen months ago through missionary work, while at the poor house. Shortly afterward, he was removed to the home of Bro. W. W. Ridgway, where he remained until his death. During the last five years he suffered from a cancer of the nose, which at the time of his death had nearly consumed it and also a part of his face. The principal cause of his death, however, was consumption, with which he had been afflicted many years. Though a great sufferer, he was always patient and was highly esteemed by all who knew him. He was conversant till the last, and longed to be relieved from pain and to be laid to rest until the resurrection morning, when the trumpet of God

shall call him from the silent grave, to rejoice with Him who has bought him, and with those who wore the robes of bringing him the light of present truth. B. M. SULL.

KAUBLE.—Died at Patricksburg, Ind., Feb. 12, 1888, of consumption, Lydia L. Kauble, wife of Eld. N. W. Kauble, and daughter of Silas and Harriet Harrison, aged 26 years, 8 months, and 13 days. Sr. Kauble united with the Patricksburg, Ind., S. D. A. church in 1884, and continued a devoted member of the same until her death. When dying, she expressed a bright hope of a part in the resurrection of the "blessed and holy," and added, upon inquiry, "Not a doubt have I of the truthfulness of my faith as a Seventh-day Adventist." Her death was one of the most peaceful and painless ever witnessed. Thus comforted and sustained by the "blessed hope," she, as it were, "wrapped the drapery of her couch about her, and lay down to pleasant slumber." It would be difficult to express properly the love, purity, patience, and meekness that characterized sister Kauble. As a wife, she was the most loving and true; as a mother, tender and affectionate; as a sister, greatly beloved by all her brothers and sisters. She was universally loved and respected, and died greatly desired. A very large concourse of people gathered at the Disciple church, and listened to a sermon by the writer, from Job. 14:14.

A. W. BARTLETT.

Publishers' Department.

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

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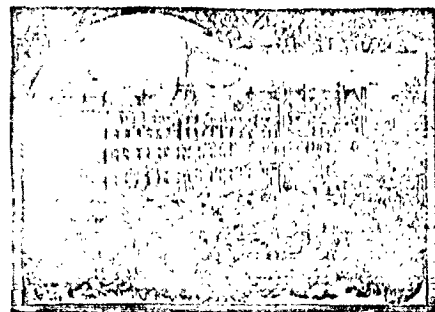
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MARCH 15,
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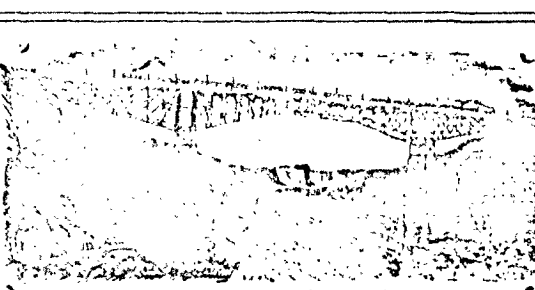
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12.47	1.50	6.58	12.33	2.27	Kalamazoo,	3.01	1.29	1.50	5.15
9.08	11.11	11.51	9.08	11.27	Michigan City,	4.13	2.43	3.27	6.22
6.50	9.01	3.19	6.15	9.10	Chicago,	7.15	7.40	8.40	9.30
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The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 28, 1888.

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A fearful picture is presented in the statistics of the European armament with which the year 1888 opens, as presented in our Special Mention Department this week. The aggregate of the figures there presented amounts to 14,580,165 men. This vast multitude stand ready to be hurled, at the beck of a few crowned autocrats of Europe, into the bloody field of strife. Not that all these men would at once enter the field, if war should break out; but the nations have made this provision, if driven to extremity (and who can tell which one, or how many of them, may not be so driven), to call this number of men into the field. If we do not see in this a vivid picture of the prophetic "holding of the winds," what could furnish it? Why all this provision of men and war material, and these immense armaments, in a time of peace?

THEY UNDERSTAND IT.

SECULAR papers are fast learning, and when they learn it, they are willing to confess it, that there is no authority at all in the Bible for observing the first day of the week as the Sabbath, but that the only Bible Sabbath is the seventh day. The question is up in Cincinnati in regard to running the Centennial Exposition on Sunday. In remarks upon the subject, the *Commercial Gazette* of Feb. 20, 1888, says:—

The ministers had no special cause for activity in this matter unless they thought the opening on Sunday a Sabbath desecration and a breach of God's law. But the Sabbath commandment is of the seventh day, and no human authority can shift it to the first day, or make work on that day a sin.

POOR PAPERS.

CALLS are frequently made by our missions and missionary workers for back numbers of our various periodicals, for use in their work. Responses to these calls have been quite prompt and generous, so much so that some of them are entirely overdone. One writes us that he "hardly expected to get a small car load" in response to his call. But they would not mind so much the quantity if the quality was all right; and herein is the point of this note. Many of the papers sent, we are informed, are dirty and torn, and wholly unusable. It is worse than useless to be to

the expense of sending such papers anywhere. First, see that all your papers are preserved nice and clean. Secondly, if any by chance become soiled and defaced, do not send such. Thirdly, see to it that every paper which is sent is in good condition every way. The sending of poor papers may denote good will; but the benefit of the impression is entirely spoiled by the lack of good judgment.

THE COMING CAMP-MEETING SEASON.

TIME flies rapidly, and we can hardly realize that the period is near when we must make plans for another annual season of camp-meetings. In some of our States, it will soon be necessary to prepare for a successful campaign. We usually have six or eight camp-meetings as early as May or June, sometimes running into the first week in July. We must have a sufficient amount of time to hear from the different Conferences relative to the time they wish their meetings held, and they will wish to counsel us to where the meetings should be held. No doubt they will have a choice in the laborers who shall be present, and local demands will need to be considered and supplied, and preparations made for a large attendance, full reports, etc. It is time that we should begin to plan for them. It should be our purpose to make these meetings more important and of greater interest than ever before.

The interests of the cause are of increasing importance, and the work is extending in every direction. The enemy was never more busy than at present, and careful plans must be made to meet these circumstances. We trust that before the time comes for these meetings to be held, there will be a consultation of all the members of the General Conference Committee in America, and that better plans will be laid than ever before. We trust it will be consistent for Sr. White to attend the most important meetings this year. She is once more in our own country, and we know that she feels a great interest to see the work move forward. She has been absent for some years, and we are sure that our brethren will greatly desire her presence and labors at these different camp-meetings. It will certainly be consistent for the Conference committees of the different States to correspond with her and plan to secure her presence.

The writer will be glad to be present at some of these meetings, if able to do so, though we can hardly promise that we will attend as many as we have some years. The increase of cares and perplexities, and the evidence of declining strength have made this seem more doubtful. We ask the Conference committees who intend to have early camp-meetings the present year, to form their plans and correspond with the officers of the General Conference, who are expected to furnish laborers for these gatherings. It is well to state the first, second, and even third choice of time, and is not improper to speak of the preference for laborers, so that the Committee can decide as to how the Conferences would be best suited as to help and time. We think it is well to commence these meetings as early in the season as the weather will permit, so as to have them out of the way before the oppressive hot weather comes on in July.

G. I. B.

SPECIAL COURSE AT BATTLE CREEK COLLEGE.

It has been decided to hold a course of special instruction at this institution, beginning Wednesday, March 14, and continuing at least three weeks. The course last year seemed to be quite satisfactory, and the same general plan will probably be followed this year. Instruction will be given in the best methods of missionary work, Bible reading, canvassing, and colportage work, Sabbath-school work, general ministerial labor, and such other subjects as may seem best. Elds. G. I. Butler and E. W. Farnsworth are expected to have general charge of the work, and to be assisted by those best fitted to impart instruction in the various departments of labor. Dr. J. H. Kellogg will give a course of lectures on health and temperance.

It seems as though there ought to be many within a reasonable distance of Battle Creek who should attend this special course. The instruction given is just such as is needed by all our workers, and it is hoped that the Spirit of God will greatly assist his servants in impressing upon all who shall attend, the nature and importance of the Third Angel's Message. There will be no charge for tuition to those who come from abroad. Such as desire can be provided

with board and rooms at the College Boarding Hall, for \$3.00 per week. For any further information, address—

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It is said that Count Kalnoky, the Austrian statesman, compares the present attitude of European statesmen toward peace to that of physicians watching at the bedside of a dying man; they know he cannot live long, but they are willing to do what they can, under the circumstances, to prolong his life. There is another bedside in that vicinity at which these statesmen have been watching for a long time,—that which holds the emaciated form of the "sick man of the East." The two deaths cannot be far distant, and the prospect is that they will both take place about the same time.

L. A. S.

COULD any one of us have foreseen that on Sunday, the 10th of February, a catastrophe, terrible as it would be sudden, would overwhelm one of the towns of Southern Illinois, leaving behind it a shapeless ruin of public and private buildings, and nearly two-score victims of its fury, would we not have felt it an imperative duty to give prompt and thorough warning of the fact to the inhabitants of that vicinity? It need not be said that we would, and that we would not only have felt this duty to be imperative, but would have proceeded promptly to perform it. We could not regard a different course as otherwise than inhuman. How then ought we to feel in view of what we know concerning a much more terrible catastrophe, which is about to fall upon not one locality merely, but the whole world? If we here feel no burden of responsibility, if we can contemplate with indifference the imperative duty of prompt and decisive action, on our own part as well as that of others, is our course any less inhuman than it would be in the case supposed? And may we not reasonably conclude, if we find ourselves in this state, that there is something fearfully wrong, either with our spiritual percepts or our faith in the truth itself? To such the counsel of the True Witness is, "Anoint thine eyes with eye-salve, that thou mayest see."

L. A. S.

This is from an open letter of a National Reformer to the editor of the *American Sentinel*:—

You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track, may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and the flaming headlight, he may change his position and avoid the danger; but if he won't be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbors, if through prejudice or the enmity of unregenerate hearts you have determined to oppose the progress of the nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will be sure to come to you.

If these "reformers" can speak in this way before they get their "religious amendment," how will they act after?

R. F. C.

It is evident that, as far as S. D. Adventists are known, there is a general impression in the public mind that they have the truth; for if one leaves them, the news is heralded in the public prints throughout the country, as if it were a remarkable event. Very well; this serves to spread the news. They "can do nothing against the truth, but for the truth."

R. F. C.

When the apostle Peter went to the house of Cornelius, the record says, "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." Had Peter been a pope of the infallible kind, he would not have objected to the act of Cornelius, but would have encouraged it; and as Cornelius was a man of some note, he might have graciously permitted him to kiss the toe of "His Holiness."

R. F. C.

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