

AND SABBATH HERALD.



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

VOL. 65, No. 12.

BATTLE CREEK, MICH., TUESDAY, MARCH 20, 1888.

WHOLE No. 1757.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich

MURMUR NOT.

BY VIOLA E. SMITH.

WHEN the flowers of love are dying,
And thy fondest hopes are lying
In the dust,
To the cold world's scornful keeping
Thy sad tale of woe and weeping
Do not trust.

Has she not enough of sorrow
That she should have need to borrow
Of thy woe?
For the great and mighty river
Of her tear-drops ceaseth never
In its flow.

Have the stars thy journey aided,
One by one grown dim, and faded
From thy sight?
Then shine thou upon some other;
Be a star to light thy brother
Through the night.

If the flowers have drooped and perished
Which thy tender love had cherished
With such care,
Go thou where, in beauty blooming,
Grow thy neighbor's flowers, perfuming
All the air.

Glory with him in their sweetness,
Help him tend them to completeness,
Make no moan;
Rootlets from his garden spreading,
May come up, sweet fragrance shedding
In thine own.

Ute, Iowa.

Our Contributors.

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

THE CONDITIONS OF STRENGTH INDEXED

BY MRS. E. G. WHITE.

THREE thousand of the warriors of Israel had gone up to besiege the little city of Ai. Joshua, their leader, had not expected defeat or disaster. He had seen the waters of the Jordan roll back to make a path for the advancing tribes of Israel. He had seen the invisible Commander of this great people, the mighty Angel, "the Captain of the Lord's host," stand with drawn sword ready to give victory to their hands. He had beheld how the walls of Jericho trembled and fell to the ground, as they compassed the city the seventh time, and sounded the trumpets, and gave a mighty shout. He had witnessed the triumph of his people as they marched into the stronghold of the enemy, and laid the city in ruins; and he had no other thought than that victory would crown their efforts to subdue the city of Ai. But to his great

dismay, the once conquering corps break rank in precipitous flight. He sees Israel discomfited, retreating before the men of Ai. The battle is abandoned, and thirty-six of his bravest warriors lie dead on the deserted field of conflict.

Perplexed and troubled, Joshua fell on his face before the Lord. He rent his clothes in token of his grief and disappointment. He lamented before God. The ark, the strength of Israel, had not prevailed as in former times. The name of Jehovah would be brought into dishonor before the nations. The hearts of the people were melted with fear, and there was no more courage to go forward to possess the land of promise. Oh, what a cloud of sorrow swept over the soul of the servant of the Lord! Had God, the living God, forsaken his people, and given them up to calamity and evil.

God did not long permit this faithful man to remain in darkness. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." At the siege of Jericho, the children of Israel had transgressed the commandments of the Lord, and broken the terms upon which he had promised to be their defense and deliverer. Everything in this city was accursed, and was to be utterly destroyed, with the exception of its gold and silver, and its vessels of brass and iron. These were to be consecrated to the Lord, and to be brought into the sanctuary; but Achan, the son of Carmi, had disregarded the directions of the Lord, and had taken of the spoils of Jericho. The camp was searched, and the guilty man stood before Joshua and the elders of Israel. Joshua said: "Tell me now what thou hast done." And he said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." The sin of this man had brought disaster upon Israel. The Lord would not be with them until the camp was cleaned and Achan was destroyed. The summary punishment visited upon him, was to teach Israel how God regarded iniquity, that they might be careful to obey every direction that was given them, and keep his commandments and live.

There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of his requirements. The statement is often heard that God is not particular whether or not we give diligent heed to his word, whether or not we obey all the commandments of his holy law; but the record of his dealing with Achan should be a warning to us. He will in no wise clear the guilty. Says Paul, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

The children of Israel often repeated this experience in their history. Not profiting by the exam-

ples of those who had sinned, nor being warned by the judgments that had fallen upon the transgressors, they lightly regarded the precepts of Jehovah, and came under condemnation. The nation that, through the favor of God, had gone forth as invincible and victorious, because of disobedience lost their power, their defense departed from them, and they became the proverb of the heathen and the prey of their enemies.

The sons of Eli ministered in holy office, and stood before God as priests to offer sacrifice for the sins of the people; but they gave little heed to his commandments, and set aside the rules that were to govern the services of the sanctuary. In so doing they cast contempt upon the great sacrifice to come; for these priests had so long practiced iniquity that they had lost all sense of the significance of this service.

The people had regarded the priests with deference, as the servants of the Most High; but through the influence of these unscrupulous men, they were led to abhor the offering of the Lord, and neglect the services of the tabernacle. The pernicious effect of their evil ways was seen throughout the tribes of Israel. The requirements of God were little heeded, and transgression spread from priest to people, till the nation was defiled.

At this time, war was declared against them by the Philistines, who were ever aggressive; and though they had been punished repeatedly by the hand of the Lord, for their oppression of Israel, they were still hostile and unsubdued. The armies of Israel pitched tents at Ebenezer. They had little fear of failing in this conflict; for they had often put the armies of the Philistines to flight. But the Lord was not with them. They had not honored God, and he could not honor them. The priests had degraded his worship, and the people had transgressed his laws. He could not cover them in the time of trouble, nor be their defense in battle. Their strength had departed. "The Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men." The people were terrified and in dismay, and when they came "into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

The Lord had given no command that the ark should come into the army, but the Israelites felt confident that victory would be theirs, and uttered a great shout as it was borne into the camp by the sons of Eli. The Philistines had heard of the wonders that had been wrought for Israel, and they were afraid: "For they said, God is come into the camp. . . . Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain."

The greatest and most terrifying calamity that could occur, had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest was asso-

ciated the most remarkable and wonderful revelations of God's truth and power. In former days miraculous victories had been achieved wherever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved to them a defense on this occasion, and they mourned throughout Israel.

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it was no more to them than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained, for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them victory until they had repented of and forsaken their iniquity.

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the requests of those who cherish iniquity in their hearts, and it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination."

We may learn from these examples of God's dealing with ancient Israel, that the controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of Heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord."

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by his Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom. We are to bring to the attention of the world the truth for this time; and if we would see the work advance, we must be sure that there is no accursed thing among us. Says Paul, "Thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

The Israelites forgot that their strength was in God, and not in the ark, and those who advocate the truth to-day, will have to learn that their power is not in the clearness of their arguments; not in the reasonableness of their doctrines, though these be sustained by the word of God; not in their belief in the law and the truth of its claims, but in obedience to all of its requirements, through the faith of the Son of God.

Let us take heed to the warning of the past, remembering that God requireth truth in the secret hearts of his followers; for only that worship is acceptable that is rendered in spirit and in truth. He that hath clean hands and a pure heart will realize the aid of heavenly power, and will see of the salvation of God; but let no one think that God will favor those who go contrary to his word; for he says, "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

MOSES AND THE LAMB.

BY ELD. R. P. COTTHELL.

To hear some people talk, one might be led to think that there is a great gulf fixed between Moses and Christ; that they are antagonistic;

that if any one lives by the same moral rule by which Moses lived, he rejects Christ to follow Moses. If we keep the ten commandments as they were delivered by God to Moses, they say we have forsaken Christ and gone back to Moses.

By such false representation they traduce both Christ and Moses. The victors on the sea of glass "sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3. There is perfect harmony in that singing choir; not a single note of discord. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. The things "to be spoken after" were spoken by Christ and his apostles: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. There is no jar, but perfect agreement in their testimony from beginning to end. God spoke by the prophets; God has spoken by his Son.

Christ and Moses were co-laborers with the church in the wilderness: "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:37, 38. The lively oracles were received at Sinai to be given to us. And what is the testimony of Jesus concerning those lively oracles?—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. What presumption, to attempt to set Christ and his servant Moses in array, one against the other!

WHY WILL THEY DO SO?

BY ELD. J. O. COLLINS.

The apostle says that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. That is, if a man is converted, his old objectionable habits give way to habits that are new, and in harmony with the Lord Jesus, whose name he has taken.

All men are not constituted alike. Some by nature are more modest and retiring than others. A few seem to be endowed with a disposition to argue with any or all whose opinions differ from their own. One inherits one peculiar trait which makes its possessor prominent in a certain direction, and another receives an opposite trait which distinguishes him in an entirely different manner.

In many cases these peculiar endowments are not repressed in early life, but are strengthened with each year's growth, until in some instances they become very objectionable. Now when such persons give themselves to the service of the Lord, the text above declares that the old things should pass away and be supplanted by those that are new. This is often a tedious process for some, and indeed many cling with peculiar tenacity to their old ways to their own detriment, and to the detriment of the cause they have espoused.

Take, for instance, the man who loves to argue every question. If he does not repress this disposition, he will have so strengthened it in time that those who know him best will fear to converse long with him lest controversy should imbitter the occasion. Yet there are those in some of our churches who delight to enter the lists with an opponent. It is sometimes positively painful to hear them telling, with apparent satisfaction, how they met a minister, or a certain prominent member of some denomination, on the street or in some corner grocery, and demolished his arguments and completely settled him. While recounting the sharp turns they made upon their opponent, and the anger he manifested in response, little do they know what the other party may be at that moment telling some of his friends of the encounter. It may be that he is just then telling them how mean and hateful his neighbor acted in cornering him in the presence of others, and pressing him into a controversy. Then perhaps he tells them that the Adventists are all just that way, and the less they have to do with them the better.

Could our argumentative brother know just how his effort was being used to prejudice others against legitimate efforts in their behalf, he would not think his performance so very interesting, or beneficial to the interests of the cause he professes to love. Instead of convincing his opponent of the truth, he has only provoked him, and stirred up a feeling of opposition that extends over a wide circle of his acquaintances. More than this, he has earned the name of a neighborhood pest, and brought the entire church into contempt.

But that is not all. The course he has taken is not a Christian course. There is no record of the Saviour's ever doing so during his entire sojourn on the earth. His was an entirely different mission. The prophet, speaking of the characteristics by which he might be known, said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." Isa. 42:2, 3.

The Saviour was not to lift himself up; that is, to exalt himself, or to make himself known by talking in the street. Should he find one whose heart is afflicted, or is in affliction, he would not crush him, as one might ruthlessly break down a bruised reed, but would kindly nourish every spark of the Spirit of God, that a brighter fire might be made to glow on the altar of the heart.

This, then, should be the work of every follower of the divine Master, instead of trying to crush an opponent publicly by arguing with him. This latter course only makes one angry, and causes him to hate the truth and those who believe it, and shuts off every avenue to their ever receiving the Third Angel's Message. This certainly cannot be made to appear a wise course. If one is liable to be drawn into controversy over a point of truth, how much better to lead the conversation in a conciliating direction, until a reading bearing on the subject in question, can be put into the hands of the opponent.

There are some localities where it is almost impossible for a minister to call out a respectable audience because of prejudice, partly, at least, brought about by the injudicious arguing and contending of some who profess to keep the Sabbath. The ears of the community have been closed by hearing what they suppose to be representative ideas from some forward member of the church in that vicinity. When will our brethren everywhere learn wisdom on this point, and imitate the Saviour in their daily walk as well as to particularly keep the Sabbath?

"NATURAL LAW" AND THE DOCTRINE OF THE ANNIHILATION OF THE WICKED.

BY HAROLD STEARNS, M. D.

A LATELY published work which is in many respects remarkable, is "Natural Law in the Spiritual World," by Prof. Henry Drummond, of Edinburgh. The author's object is not so much to reconcile science with religion, as to show that the laws which govern the spiritual life are not only similar to natural laws but at least in many cases actually identical. To use the author's own words:—

Is there not reason to believe that many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province, are simply the laws of the natural world? . . . In a word, is the supernatural natural or unnatural?

For example, take the doctrine of biogenesis, or the origin of life. In science there have been two opposing parties, the one claiming that there is such a thing as spontaneous generation; that is, that life is capable of springing into being of itself, independent of any pre-existing life; the other holding that all life springs from some pre-existing life.

In the religious world two similar theories have been and are still held, in regard to spiritual life. One class, and by far the largest, hold that there lies in man the power to attain to the spiritual life; that it is simply the final stage in the evolution of his moral nature, subject to the influence of education and surroundings as is his physical or intellectual development; the other class, though small in numbers, and looked down upon as unscientific, hold that the spiritual life is a gift from God, the source of all life, not attainable through any effort of ours, though free to all who place themselves in the position to receive it. This doctrine cannot be better expressed than by the words

of Christ himself: "He that hath the Son hath life; and he that not the Son of God hath not life." "Except a man be born again, he cannot see the kingdom of God."

So far as the doctrine of biogenesis from a scientific stand-point is concerned, at the present time it can hardly be said that there are two sides to the question. The theory of spontaneous generation has received its death blow at the hands of the very men who have striven in vain to uphold it as an important part of the theory of evolution, and the opposite view has taken its place as one of the proved and unalterable laws of nature. But what is this law but the very one so clearly enunciated by Christ and all the New Testament writers?

When Christ said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he laid down no arbitrary and unreasonable distinction, but a natural law. As soon might the mineral expect by striving to become a living plant, as man by his own efforts to become possessed of spiritual life. When the plant reaches down and takes up particles of inorganic matter, it then becomes organized or possessed of life. So God must reach down and give us the principle of eternal life, before we can become immortal.

The moral man may be very perfect in the eyes of the world, but he can never be anything but a beautiful crystal, unless he is "born again." We surely need not be surprised to see the truths of science thus upholding the truths of revelation; for the author of both is God. But it will be both interesting and profitable to note how the application of natural law to spiritual truths supports the doctrines held by Seventh-day Adventists. Especially would we call attention to the relation of natural law to the doctrine of the annihilation of the wicked, which we believe to be both Scriptural and rational.

From what we have already said in regard to the doctrine of the origin of life, it would seem to be the most natural, as well as the most scientific, conclusion that death should be the portion of those who do not accept the conditions of life. Nothing could be plainer on this subject than the words of Christ already quoted, "He that hath not the Son of God hath not life." But if we carry the investigation still further, and study into the law of degeneration as applied to the spiritual life, we shall find still further support of our position.

Prof. Drummond shows that there is in all nature a natural tendency to decay. While all things seem teeming with life, the shadow of death is everywhere. Take the principle of life out of the plant or animal, and the very things that seemed to nourish it are now the agents of death. The sun withers it, the air and moisture decompose it, and soon the organization is utterly destroyed, so that life has been well defined to be "the sum of the functions that resist death."

This downward tendency of all things in nature, applies to man as well, in both his physical and his moral nature. There is no "happy medium" in which we can stagnate. By an inexorable law of our being, we must either retrograde or advance. The goal of one path is eternal death; of the other, eternal life. An eternal retrogression is a scientific absurdity. "The soul that sinneth, it shall die."

From this brief review of the scientific aspect of these important questions, it is evident that the opposite of salvation is annihilation. But this conclusion, which is both scientific and Scriptural, is unorthodox, and therefore must be met, if possible. This Prof. Drummond attempts to do in the following language:—

Should any one object that from this stand-point the opposite of salvation is annihilation, the answer is at hand. From this stand-point there is no such word.

That is, science knows nothing of the annihilation of matter as matter. We need not dispute this fact, though we can hardly doubt that God has the power even to destroy matter, should he choose to exercise it. Nor need we enter into the vexed question of the nature of the soul. If it is not material, and subject to natural law, the above argument has no force. The question is, Has the doctrine of the annihilation of the wicked, which seemed to follow as the result of the working of a natural law, been met by the answer given above?—We think not; for we are not now dealing with matter as matter, but as organization. The essen-

tial thing in man is character, which is the result of organization.

It matters not what becomes of the identical particles of oxygen or nitrogen of which we are composed. These are constantly changing, and yet our identity remains unchanged. Insect, bird, beast, and man are but forms through which a stream of matter is constantly flowing. The Hudson and the Connecticut are both rivers. Both are formed of the same kind of material, and yet one is entirely distinct from the other. Each may be said to have a distinct character.

Now let us suppose that suddenly the thousand springs which are the source of life to these rivers, cease to flow. The water contained in the bed of the stream empties itself into the sea or is evaporated. The bed dries up, trees and grass spring up in it, and soon all traces of the river are lost. Not a particle of the matter of which the river was composed is lost, yet the river is utterly annihilated. So it is with our life, both natural and spiritual. Take away its source, which is God, and annihilation must inevitably follow, though not a particle of matter be lost.

Although the writers of the Bible may have had no knowledge of this scientific truth, yet the language they use is clearly in accord with the same. "The wicked shall be as ashes under the feet of the righteous;" they "shall be utterly destroyed;" "into smoke shall they consume away." The figure of burning is often applied to their destruction, and in this, science tells us there is no destruction of matter as matter, but only as organized matter.

The annihilation of the wicked, then, is not only a fact of revelation, but a fact of science. Surely, we can rejoice that the truths of God's word are only made the brighter by the most exact and careful investigations of science. The gulf which now seems to separate science and revealed religion, is caused by error on both sides. The truths of the Bible and the truths of science can never come into conflict. Knowing this, and believing that we have the truth, we may fearlessly invite the attention of candid thinkers to it, and to the honest in heart it will come as a light from Heaven, shining "more and more unto the perfect day."

In conclusion it will be only just to say, that the author of "Natural Law in the Spiritual World" has done a good work for revealed religion, in showing its naturalness, and divesting it of much that seemed mysterious only through our ignorance. In some cases, as in that to which we have called attention, his argument seems to have led naturally to conclusions he hardly dared to accept, and yet which were undoubtedly in the direction of truth.

Morrison, Col.

ANIMAL INTELLIGENCE.

BY N. J. BOWERS.

"THE ox knoweth his owner, and the ass his master's crib," says the Bible. Isa. 1:3. Then animals *know* something. They have good memories. They know their master's face, and their place in the inclosure at night, and their proper stall. If memory, that great store-house of previously acquired knowledge, is a proof of immortality, as some writers would almost have us believe, then horses and dogs and other of the inferior creatures must have souls that will live on after the body is dragged off into some secluded spot away from eye and nostril.

Instances of brute sagacity are quite common, and it will not do to attribute all to instinct, as is generally the case. It is unreasonable to say that an action in the case of a person proceeds from reason and intelligent plan, while the same act in a horse or dog proceeds from mere instinct,—from an impulse to do without any premeditated plan or studied design. No, it will not do. Human beings have both reason and instinct. Brutes have both instinct and reason. These are in various degrees of development in individuals of the different species—in man and brute. Men and women know and act from plan, and so do brutes more than once act after thinking the matter over.

—"Jacob's heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes."

"FOR I KNOW THAT MY REDEEMER LIVETH," JOB 19:25.

BY J. M. HOPKINS.

I know that my Redeemer lives,
Triumphant o'er the tomb;
He burst the cruel power of death,
And brightens earthly gloom.

I know that my Redeemer lives,
He purchased life for me,
With his own blood so freely shed
On Calvary's shameful tree.

I know that my Redeemer lives,
He gave himself for me,
An offering pleasing unto God,
From sin to set me free.

I know that my Redeemer lives,
He hears my humble cry;
And grace and strength he fully gives
To guide my way on high.

I know that my Redeemer lives,
O blest assurance given!
I cannot doubt his tender love,
A foretaste here of heaven.

Wayward and sinful though I am,
And often grieve his love,
Yet God has sent these words to me,
A message from above.

Chatfield, Minn.

THE LOVE OF GOD.

BY W. C. WALES.

WHEN we contemplate the vast, black ocean of sin that rolled between the storm-beaten shores of earth and the continent of heaven, and the impossibility of any mere human bark ever successfully navigating its billowy depths, and behold the untiring efforts God has put forth to return our wandering planet to its normal harmony in the great family of worlds, we are lost in amazing wonder at the boundlessness of his tenderness and condescension. We wonder that he did not justly abandon our rebel race to follow their own chosen path to swift and irretrievable destruction. Pitying love for his lost and suffering creatures moved his heart to interfere. Nor was he sparing in his treasures or his benevolence. All his own chosen messengers, seraphim and cherubim, beings surpassing in glory and power all others in the universe, were summoned to the rescue. His own Holy Spirit, by which the world was made, and by which all his creatures live, was placed at helpless man's command. This mighty agency which convinces of sin, guides into all truth, writes the divine law in the heart, inspired the prophets, comforts the believer, makes intercession for the saints, works miracles, assures the trusting soul of heavenly acceptance, and finally raises the dead, is obtained without money or price, by simply asking. "Ask, and it shall be given you."

In unison with these agencies, godly men of earth were also to bear a part in this redeeming work. In holy vision the glories and realities of things unseen were miraculously revealed. They have returned with the pomegranates, the figs, and the clusters of Eschol, and our expectant eyes are ravished with these glimpses of the approaching splendor.

And the royal family have not held themselves aloof in man's sore need. The groans of a lost world pierced the heart of the King's own Son. He, the adored and worshiped One of uncounted immortal hosts, could not rest while any in the universe were wretched and despairing. Off from the royal brow came the glittering diadem. The scepter of omnipotence was forgotten. The regal vestments were laid aside, and turning his back upon the homestead of eternity, he passed from the gates of dominion and glory, to present himself a lowly, helpless infant in a rebellious, sinful world. For the reception of its blood-thirsty tyrants and unprincipled cut-throats, the world has opened its most gorgeous halls and richest palaces; but at the arrival of the Prince of princes, nothing better than an enemy's stable was opened to receive him. But at whatever cost, these woes must be soothed, these sighs must be relieved, these groans must be stopped. Could infinite condescension go further, or unselfishness more wonderful be conceived?

Reader, ransack the entire universe of infinitude, search the archives of the eternal domain, go from world to world, from blazing sun to glimmering nebula, and infinite wisdom would fail to

discover a dearer treasure or costlier gift than God's own Son. He was the *only* Son, the heir, and yet he was not withheld. Oh! what, then, can we not forsake, what sacrifice can we not cheerfully make, what cherished idol can we not gladly renounce for his dear sake?

But God's love does not stop here. The Father himself, beholding in pity the bewildered footsteps of his straying creatures, arose in awful majesty from the throne of universal sovereignty, and, descending in flaming fire and unapproachable brightness before the terrified gaze of quailing humanity, thundered in the ears of the entire race the loving principles of his own perfection.

Let us traverse also the future. Promises at which every angel may well stand amazed, of the saints' unending glory and exaltation, fill the book of God. Will guilty man be tolerated within the boundaries of the fatherland? Will he be granted the franchises of heaven? Can he ever associate with sinless angels and shining seraphim as his companions?—Yea, more than this; he will be equal to them! And permitted to enjoy all this, could he ever hope to be admitted into the very royal Presence? This would be too presumptuous did not God's own word assure it. It is considered a great privilege to stand in the immediate presence of even earthly monarchs. Said the queen of Sheba to Solomon: "Happy are these thy servants, which stand continually before thee, and that hear thy wisdom." How eager we are to behold some of the kings or great men of earth, even for a few moments! Happy, then, will be the pure in heart when they shall see the King of kings, God himself. Oh, the rapture of the hour, the ecstasy of the moment, when we shall see thy face, and appear in thy presence, and behold thy splendor, our Heavenly King!

But we have scarcely crossed the threshold of the immortal joys to which every humble child of God is invited. Christ said: "The glory which thou gavest me, I have given them." God will bestow upon the worms of earth the same joys and honors that he has in store for his well-beloved Son. He will be but the "elder brother" of the family. Will Christ possess the kingdom? So will his saints: "I appoint unto you a kingdom, as my Father hath appointed unto me." "But the saints of the Most High shall take the kingdom, and possess the kingdom forever." Will Christ sit on the throne? So will his followers. He says: "Ye shall sit on thrones." Yes, and on his throne: "To him that overcometh will I grant to sit with me in my throne." Does Christ wear a crown? So shall we, if faithful: "Be thou faithful unto death, and I will give thee a crown of life." Is Christ the Son of God? So is the overcomer: "I will be his father, and he shall be my son." "Beloved, now are we the sons of God." Will the Redeemer experience ineffable joy? "Enter thou into the joy of thy Lord," is the Master's final salutation to his people. But, you say, Christ is the King. So shall also you be, Christian brother, if without spot or wrinkle at last. He "hath made us kings and priests unto God and his Father."

He is called the holy child Jesus, and we, too, "are all the children of God by faith in Christ Jesus." He is the royal heir. But Paul says we are children, "and if children, then heirs; heirs of God, and joint heirs with Christ." Christ receives the earth and all his unlimited possessions by inheritance. But his people are not represented as being more dependent; for "the meek . . . shall inherit the earth," and "he that overcometh shall inherit all things." Surely no one can have greater possessions than these. The saints enter into the joy of their Lord; they sing the song of the Lamb; they sit on his throne, and follow the Lamb whithersoever he goeth. He has a kingdom, so have they. He wears a crown, so will they. He sits on a throne, so will they. He is God's son, so is every Christian. He is the heir, and they also are heirs, members of the same family, raised to the same exaltation, sharers in the same joy, participants of the same glory, equal unto the angels, presented with bodies like unto his glorious body, shining as the sun in his splendor, at last at home in beautiful mansions prepared by his own loving hands, and finally eating at his table, served by those willing hands that were pierced for me. I can scarcely believe it. I cannot consent to this wondrous condescension on the part of Heaven.

The human mind refuses to grasp the wonderful revelation that sinful worms are ever thus to be exalted. And this is seeing through "a glass darkly." Eye has not seen, ear has not heard, heart has not conceived the riches of the faithful overcomer. Even eternity will not reveal a Saviour's love. Not till we have realized the glory that he left for us, shall we be able to comprehend its unfathomable depths. We find him there still assuming the form of a servant. Girded with the robe of self-forgetfulness, he comes forth to serve his guests at the marriage supper. It was, then, no abnormal episode in his life when "the Son of man came not to be ministered unto, but to minister." Eternity will thus be employed by him with whom the happiness of others was ever to be more eagerly desired and sought after than his own.

A GOOD TESTIMONY ON THE LAW AND THE GOSPEL.

[In this age of the world, when antinomianism is so prevalent, and sensational preaching takes the place of the "by-gone" preaching of the law to convict sinners—when emotional stories are told to the alarming extent they now are, and people are told that all that is necessary for them to do is just to believe, and they shall be saved, it is soul-inspiring to find such searching truths and plain testimonies as the following, from the pen of Rev. Robert Boyd, of the Baptist denomination. The same truths coming from a people who are such "sticklers for the law" as S. D. Adventists are claimed to be (though they have written article after article just like it), seem not to have the weight with some that they do when coming from other sources. If there was more preaching like this nowadays—if the law was preached to convict sinners, instead of working upon their emotions to get them to be Christians, how many more real Christians there would be, and how much more real, vital religion in the world!]

The article is taken from Dr. Boyd's work, "The World's Hope," and clearly sets forth the idea S. D. Adventists have always held on the law and the gospel. It is too good to remain shut up in a book, and is here given with the hope of benefiting many.

E. W. WEBSTER.]

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

God, as the great Governor of the universe, has put everything under law. Things insignificantly little and things vastly great are put under laws that they must obey. The grain of sand under our feet, as well as the towering Alps; the drop of dew that glitters in the morning sun, as well as the vast ocean; the smallest flower that lifts up its modest head in the garden, as well as the tall cedar of Lebanon; the tiniest insect that flutters in the passing breeze, as well as the tallest archangel; the softest sound of the zephyr, as well as the thunder that rolls in majesty through the heavens,—all are subject to laws adapted to their several natures. Nothing that the divine hand has made, has been forgotten by the divine mind. He has left nothing to the guidance of a blind chance.

These laws are adapted to the nature of the creatures they are meant to control. Some of them are irresistible, and govern by force that must be obeyed. God speaks to the ocean, "Hitherto shalt thou come, but no further," and it obeys. He speaks to the earth and the planets, and they must obey the law of gravitation which he has appointed to them. He speaks to the irrational creatures, and they must obey the law of instinct which he has given them. But it is different with God's moral law, as applied to man. That appeals to man as an intelligent being, having a mind to understand its demands, a conscience to feel the power of its solemn sanctions, a heart to love it as perfectly just and good, and a will to render it a prompt obedience. This law does not compel obedience like the law of gravitation, else man would be a mere machine, like the vane on the housetop, that must turn as the wind blows it. Man has a free will that may defy God's law and take the terrible consequences, or find in a holy submission to the eternal Father the highest delight of which his nature is capable. Indeed, without the possession of this power [a free will] there could be, in his case, neither sin nor virtue,

neither praise nor blame. . . . The power of free will may well fill us with awe.

Our Lord has given us an outline of this law—so brief as to be easily remembered by all, and yet so comprehensive as to include the whole of God's will: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Such is the voice that comes to us from the heavens, from the great Arbiter of our destiny, the great Fountain of all good. We feel that it is a law, good and reasonable in the highest degree; that is, our consciences acknowledge its justness, while our passions may hate it, struggle against its holy claims; and yet, upon a proper understanding, and a deep conviction of the far-reaching nature of God's law, our eternal all depends. It is generally acknowledged that souls must be convicted of sin before they feel any desire to go to Christ; but they cannot be convicted of sin unless they understand the law through which "is the knowledge of sin." We must repent of sin; but how can we do so unless we understand intelligently what constitutes sin? Our Lord tells us that he will love most who has had most forgiven; and he only will feel that he has had most forgiven, who has the fullest conceptions of the spirituality and holiness of the divine law.

I. God's law takes cognizance of the internal as well as the external actions of a man—of the feelings and emotions of the heart, as well as the actions of the life. In regard to the laws of men, they are generally confined to the outward act, because man cannot read the heart of his fellow-man. We may, indeed, form suspicions and conjectures in regard to others, but we cannot apply the law till there is evidence of the actual deed. A man may be a traitor in his heart, but man's law treats him as a loyal man till he commits the outward act. So a man may be a thief and murderer in his heart, and yet human law will treat him as if honest and benevolent till convicted of some positive crime. But God's law plunges down into the deep secrets of man's moral nature, and flings a flood of light upon things that were buried up in darkness. God's law goes upon the principle that what we speak with our tongue, and do with our hands, and exhibit in our life, forms but a very small part of our moral character. There are dark passions of jealousy, and revenge, and hatred, and malignity, and lust, and wild ambition that have dashed and surged through the soul, like big waves chasing each other across the angry and troubled sea, and yet have never found an outward expression. There are innumerable sins planned and resolved upon in the dark recesses of the heart, that have never been carried out, for want of power or opportunity, not for want of will; and God's law makes a record of these. The eternal voice thunders out, "God shall bring every work into judgment, with every secret thing."

Men may think very lightly of these secret sins of the soul, but these form the true basis of character. Out of the heart come the issues of life, and the true tests of our being are to be found far more in what is inward than in what is outward. Actions pleasing, attractive, outwardly excellent, may spring from inward motives that are an abomination in the eyes of a holy God. The law draws a perfect likeness of the soul, a complete photograph of the inner man; and holding it up before the sinner, he must either confess the correctness of the likeness, and break down in repentance, or his soul will flame out in enmity against the law and its Author.

The law extends its condemning power not only to what we do, but what we do not do. It registers our sins of omission, as well as our sins of commission. We are not merely to "cease to do evil," but to "learn to do well." The sinner may prove his own apologist, and exclaim, "What have I done?" But even if he could prove that he has done no positive wrong, the fact that he has done no positive good will be enough to condemn him, and will thunder out in his ears: "Thou wicked and slothful servant!" He may not have blotted and stained the page of his life with dark crimes, but the fact that he has not made it a record of noble and godly deeds will be his condemnation.

How solemn and far-reaching, then, is the law! Like the Great Being from whom it emanated, it is "about our bed and about our path, and spi s out all our ways." It permits of no neutral posi-

tion. It interferes with all our *doing*, and *thinking*, and *feeling*, and makes all connected with us bear the stamp of its approval or its condemnation. From the first drawings of responsibility till tottering old age, it follows us, marking every step and searching with piercing gaze every secret spring of motive in the soul.

II. It follows from what we have said, that the whole world is guilty in God's sight of having broken his law. We may go away back as far as we please, and search the most ancient records of nations, and we can find no race of people who served and loved God perfectly. Not one family, nay, not one solitary individual can be found who naturally grew up to perfect holiness, and rendered what the law demands—a spotless life. Where is the man who would dare lay his hand upon his heart and say, while the pure eye of God looks him through and through, "I have never sinned?" Navigators and discoverers, with all their research, have never yet found a single spot of God's earth that sin has not defiled.

But on this point we have the very highest testimony—that of God himself. That Being who must know man's spiritual condition, and who cannot utter what is not true concerning him, says of our race: "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." This is not the verdict of an enemy, but of our best Friend. As you have heard a father speak of the faults of a prodigal son, his lips quivering with emotion, and the tears trembling in his eyes, and felt assured that he loved that son too well either to exaggerate his offenses or to utter anything unnecessarily severe; so, when the loving God describes us as sinners—as corrupt to the very center of our being—as even filled with enmity and hatred to himself, then it is time that every mouth should be stopped, and all confess themselves guilty before God. It is true that education, and refinement, and the influence of polished society, joined to a naturally amiable disposition, may to a mere surface observer make it appear as if God's verdict was too general and severe; but we should remember that a very rotten piece of wood may be handsomely painted and varnished, and that white and polished marble and fragrant flowers may cover the corruption of the grave. "Man looketh on the outward appearance, but the Lord looketh on the heart." If a man can prove that he has always loved God with his whole heart and soul, then he is not a sinner, and the law does not condemn him; but if he cannot do this, then it is utter folly to put his obedience in some things over against his disobedience in other things, and try to make the one balance the other. As well might you say that a man's truthfulness yesterday will atone for his falsehood to-day, or that a man's honesty for a number of years would cancel the guilt of his becoming a thief. No, if we have broken the law even in one thing, its terrible curse comes upon us; we stand under the dark, frowning brows of Sinai, while the forked lightnings flash around us, and the bolt of death may at any moment strike us. Justice sternly points to the broken tablets of the *holy* law, and draws her inflexible sword. All apologies and excuses for sin are in vain. Who can testify for the sinner when God testifies against him? His verdict of "guilty" has gone forth, and we cannot reverse it. Let man's lofty opinion of himself fall before the decisions of the Lord.

III. Here we may clearly see that sinners can never be saved by the law. "By the deeds of the law there shall no flesh be justified." It is the province of the law not to save, but to condemn—not to pardon, but to convict. As Dr. Arnot says:—

The law never saved a sinner; if it did, it would be no longer a law. If it softened and yielded at any one point, it were absolutely annulled. If any sin or any sinner is allowed to pass, where is the justice of punishing any sin or sinner? To bend any commandment for the accommodation of any *de-fault*, is to blot out the law. The law, by its very nature, can have no partialities and no compunctions. It never saves those who transgress, and never weeps for those who perish.

If a man has committed only one sin in the course of his whole life, for that one sin the law must inflict punishment. The rest of his life might be one of obedience. He might pour out tears and regrets over that one sin; but the rigorous, inflexible law says, "Cursed is every one that continueth not in *all things* that are written in the book of the law to do them." Suppose, for example,

that a man commits a murder. He escapes from the officers of the law who are in pursuit of him. He goes to another part of the country, and becomes in course of time a very respectable, law-abiding citizen. Fifty years may pass away, by which time he has risen to the highest positions of honor in the town where he resides. But he is discovered at last, put upon his trial, and condemned to die. Would it do for him to plead, as a reason why he should not be executed, that for fifty long years he had not killed a single man? Or would it do to plead his subsequent good life, his respectability, or his deep regrets for his crime?—No; these things, however they might move our sympathies, would not satisfy the law. For the transgressor the law has nothing but vengeance; it never can extend the olive branch of peace.

Sinner, if you are ever saved, it cannot be by the deeds of the law—by your own goodness. How it can ever be expected by a reflecting mind that God's favor is to be obtained, his justice satisfied, and a heaven of purity secured by the outward performances of a sinful creature, is a mystery of self-delusion; and yet this is the first thought of the sinner when led to feel his lost condition. By fastings and prayer, by the bestowal of abundant charities, by a life of honesty and truthfulness, by the faithful discharge of social duties and a careful observance of religious forms, multitudes are seeking to secure a title to heaven. Many of them with great perseverance and energy carry their self-righteousness to the highest perfection. Kind and amiable, refined and generous, filled with a fervent zeal for their church, and cultivating exalted religious emotions, we can but admire their conscientiousness, while we deeply bewail their delusion. If their plan of being saved is the right one, then the death of Jesus was unnecessary. They boldly ignore his work, and march boldly up to the bar of a holy God, and proudly expect to stand upon their own merits. O sinner, awake from this mad dream! You will not dare to say you have never sinned; and if you have committed but one sin, you are under the curse of the law. *God will not bring the law down to your standard*, and you cannot lift yourself up to its demands of perfection. Occupying your present standpoint, you are a lost man. Unless you can be induced to change your ground, you are as sure of perdition as if already there.

IV. Here it is that the glorious gospel comes in. During the siege of Calais by Edward III., an incident occurred which may be used to illustrate the truth. The king had been engaged for a year in carrying on the siege, when at last the place surrendered, and the people asked the privilege of going out with their lives. Enraged at them for the stubbornness of their defense, which had so long baffled him, the monarch demanded that six of their principal citizens should come to him with the keys of the city, with their heads and feet bare, and halters about their necks. Six brave men volunteered to go, when the king in a rage commanded them to be executed at once. The queen, however, interceded for them, and obtained their pardon. She then took them to her own tent, bestowed upon them many presents of money and clothes, and sent them back to their friends. This was great kindness, but nothing to the love of God displayed in providing pardon for condemned sinners. These noble-hearted men deserved not to die, but sinners have fully merited eternal condemnation. God was the first to propose terms of mercy, and when he pardons, it is like himself, by adopting us into his family and making us his children.

Our lost and helpless condition under the curse of the law brought out a new word, the meaning of which we never could have understood unless man had fallen. It is the word "grace." God does not show grace to the sinless angels. He loves them and is good to them, and fills them with pure bliss, but he has never shown them grace, for they have never needed it. They have never sinned, and love and goodness are their due. Grace is something shown to the undeserving and the lost. Our sins, so far from disqualifying us for God's grace, form our only qualification for receiving it. Vast military hospitals are provided, and noble Christian women go there, and pour out the wealth of their sympathy in acts of kindness upon the soldiers, not because they are well, but because they are sick. Their sickness is the thing that has called out all this kindness. So it is not because

we are *so worthy*, but because we are *so worthless*, that God's grace comes to us. We do not go seeking it. It came seeking us. It went to the Jerusalem sinners in the midst of their guilt, to the Corinthians in the midst of their vileness, to the dying thief in his lost condition, and "where sin abounded, grace did much more abound."

But God does not use his grace to subvert his law, but in a way that ESTABLISHES it. His grace and his government are found walking hand in hand. "Mercy and truth . . . met together; righteousness and peace . . . kissed each other" when God's own Son became our substitute, and bore the curse of the law for us. For us he was "stricken, smitten of God, and afflicted." Our substitute voluntarily came forth and bared his bosom to the sword of justice for us. "No man taketh it [my life] from me; but I lay it down of myself." Had there been compulsion in the matter, it would have been unjust, and could not, therefore, have met the claims of the law; and had he been a mere man, or even an angel, could he have paid the penalty? It was his Godhead, in connection with humanity, that gave infinite efficacy to the sacrifice. So that when we look at the cross, we see the highest claims of the law fully met, and a way opened up by which the guiltiest sinner may go free. We can look up from the cross and see a *satisfied* and *well-pleased* God.

Hence Jesus is called, "The Lord our Righteousness." Oh, the glory and blessedness of that little word "our," in such a connection! Still better when, by the faith of appropriation, we are able to say, "The Lord *my* Righteousness." When the poor soul looks at its own sins, it can find no comfort; when it looks up to a pure, sin-hating God, it can find no comfort; when it looks up to a holy heaven, with its faultless congregation, it can find no comfort; but when, by faith, it looks to Jesus, the great substitute, paying the full penalty for sin, and can say, "He is *my* Righteousness" all is comfort and peace. If God is satisfied with that, surely the sinner should be satisfied.

But the atonement not only satisfies the justice of God; it satisfies and brings peace to the trembling, guilty conscience. It was in the very nature of things, and according to the very constitution of man's nature, that he should tremble with guilty dread of God the moment he became a sinner. Just as surely as a magazine of powder will explode at the touch of a spark of fire, just so certain is it that remorse and fear will flame out from the human conscience when touched by sin. The indulgence of sin gives a terrible meaning to the word *remorse*. It is this that makes "the wicked flee when no man pursueth;" that makes the most hardened sinner, when suddenly confronted with death and judgment, send up his despairing cry to heaven, and strangely mingle his prayers and blasphemies together. It is this that makes the murderer's life one of constant misery, though he may have escaped the vengeance of the law. The blood of a brother upon his conscience makes the whole universe all eyes to him—makes him tremble at the shaking of a leaf, or even the throbbings of his own guilty heart. It was the power of a conscious guilt that gave rise to the human sacrifices among the heathen, the bare recital of which fills us with horror. They offer the fruit of their body for the sin of their *soul*.

Now the blood of Christ gives peace to the conscience—not by destroying its power or by causing it to lay aside its functions, but by giving it a perfect assurance that the claims of justice have all been met, and that the sins that lie like great mountains upon the conscience have all been atoned for. The very attributes of God the contemplation of which shook the soul with terror, such as holiness and justice, when viewed through the cross, become objects of delight. Justice, instead of seeking his death, now that its claims are all satisfied, seeks his salvation; and holiness becomes not only the object of his admiration but of his imitation. Conscience no longer looks into the future with a fearful looking for of judgment, but with a blissful, calm serenity. The law can only gather a man's sins together in huge heaps, and leave them upon the conscience, to burden it; but the gospel takes them away, and casts them into the depths of forgetfulness. The law sternly points out the right, and says, "Thou shalt" or "Thou shalt not;" but the gospel says, "Come unto me, . . . and I will give you rest;" "Behold the lamb of God, which taketh away the sin

of the world!" "Ah!" says Conscience, "if the sin of the world, then surely my sin!"

There are, alas! multitudes of professing Christians who are living half way, as it were, between the law and the gospel. Now they listen to the thundering tones of the law, in its perfect requirements and its tremendous sanctions, and they are filled with trembling dread; and then they listen for a little to the still, small voice of Calvary, and they are a little comforted. One day they are examining themselves, to see how near they can come to a satisfaction of the law's demands; and then they are filled with doubts and fears, and are ready to give up all for lost. Next day they cast a glimpse at the uplifted Saviour, and have a little more confidence. Thus they keep wavering between the law and the gospel, and are doubters, hoppers, waverers, but never true, rejoicing believers. They do not fully understand either the law or the gospel. *If they understood the law fully, it would drive them to Christ, never to leave him; and if they understood Christ fully, they would see no need of seeking justification by the deeds of the law.*

TITHING.

BY ELD. J. B. GOODRICH.

MANY people think that the tithing system ceased with the passing away of the types and shadows of the old dispensation, and therefore is no longer binding on us. We find, however, upon a careful examination of the subject, that the tithing principle did exist (Gen. 14:20), and was adopted by the people of God, before the Levitical priesthood was introduced. Gen. 28:22. Like the Sabbath of the Lord, it stands out as a part of that system of faith in the patriarchal age, of which Abraham is set forth as the apostle, being the father of the faithful. Therefore, as the tithing system was known and practiced before the giving of the law on Mount Sinai, and the introduction of the Levitical system, so by the same principle it can exist independent of that system after it has passed away.

We are living to-day under the Melchisedec order of priesthood, as did Abraham. Heb. 6:20. The same means should be employed to support the work now, as in ancient times. To whom does the tithe belong?—It is the Lord's. Lev. 27:30. To whom does the Sabbath-day belong?—To God (Ex. 20:10); for it is his holy day. Isa. 58:13. If we should use it for our own pleasure, to do our own work, we would be guilty of robbing God.

But what shall we do with the tithes?—"Bring ye all the tithes into the store-house." Mal. 3:10. When this order was observed by the people of God in the days of Hezekiah, B. C. 726, there was plenty, and the Lord wonderfully blessed the people. But in Nehemiah's time, B. C. 445, when the people had backslidden from God, and failed to carry out the principle, it was necessary for the prophet to stand up and contend for the truth which had been neglected. Also when the former order was re-established, and the people heeded the instruction given, it brought the blessing of God. Are there not truths set forth in the 13th chapter of Nehemiah that we would all do well to study, and examine our own hearts and ways, to see if we are living out the principles therein contained?

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. When we fail to do this, or take our tithes and use them for another purpose, we are doing that which the Lord has called robbing him. There is order in all the Lord's work, and those selected by our churches as treasurers, should be persons who fear God and hate covetousness, and who should at the close of each quarter, see that the sacred money thus placed in their hands, finds its way into the State treasury, where it belongs. If money spent for jewelry and other needless ornaments which can do no one any good was put into the cause of God, to help spread the Third Angel's Message, it would be for his glory, and would bring the blessing of God to our souls.

Brethren and sisters, which way are we drifting? May God help us to maintain the peculiarity of our faith in these last days.

Hartland, Me.

—Temperance and labor are the two best physicians of man.—*Rousseau.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

TRUST.

Afflictions dark, and deep, and sore,
Are blessings in disguise,
And often push ajar the door
That leads to paradise.

We sail o'er life's tumultuous sea,
Where frightful billows roar,
And little know of life beyond
Upon the other shore.

But this I know! In storm or calm,
The weather rough or fair,
No tide is strong enough to drive
My bark beyond His care.

—Mrs. M. A. Sutfin, in *Christian Herald*.

"RHINE-STONE DIAMONDS AND PEWTER SIXPENCES."

Six people were waiting expectantly, if not impatiently, for old Ezra Hazard to die. He was a terrible sufferer and wanted to die. He had been unlovable always, and no one would mourn for him. He had money to leave and needy heirs to inherit. Of these last were the following persons: Mrs. Sarah Holmes, her pretty daughter Nell, and her son Ned. Also equally near of kin to old Ezra were Miss Miriam Hazard (Mrs. Holmes sister) and her brother Bob. Perhaps "needy" is too strong a word to have used of these heirs-at-law. The Holmes's had one thousand dollars a year. Miss Miriam had a small house and lot and four hundred a year. Bob was an able-bodied man with very little judgment and a defective memory, having in early manhood been sun-struck, his brain receiving permanent injury. He was amiable and naturally sluggish. He lived with his sister, Mrs. Holmes. He mortified her pride, but if he were later to be left with a neat little fortune, he would better, she thought, be under her guardianship.

One day old Ezra Hazard died, and left Mrs. Holmes just six hundred dollars, to each of her two children he left three hundred, to Miriam Hazard five hundred, to Bob one hundred, and to — College his fortune minus these bequests. The will was of a kind not to be broken. The heirs were only his grandnieces and nephews, to whom he had never promised a penny, and to whom he declared he was in no way indebted. Their wrath and disappointment were mighty to behold. The Holmes heirs were the most vociferous, but the Hazards were very sorry.

One afternoon in February, six weeks after the funeral, Miriam, a fine, intelligent woman of thirty-five, sat meditating in her cosy little sitting-room, when her sister, Mrs. Holmes, came for one of her frequent visits of wailing, declaiming and protesting that she "could and would break that will."

"Sarah!" exclaimed Miriam suddenly, "poor old Ezra Hazard is dead—let him stay buried. I will not have him haunting me any longer. Let us take up our life sensibly, and make the best of our possessions, thankful that we have as much as we have. Shakespeare says, 'But content is our best having.' The Bible says with godliness it is even more—'is great gain.'"

"I am glad you are so philosophical and pious, not to say prosperous," returned Sarah tartly (she had been souring somewhat under trial); "for I came to talk hard facts. Do n't you think, considering there is only one of you, and there are three of us without Bob, that you ought now to take your turn supporting him?"

"Let him bring his trunk over to-night."

"You know I have the children to look out for, and I must make some very decided economies, and plan very differently for our future."

"What are you going to do, Sarah?"

"Well, first I am going to hold my social position, and keep Nell where she belongs, with girls of her 'set'; then, where I can without the whole town knowing, I shall retrench. Ned is sixteen; he has been in school long enough; he could graduate from the High School this spring. I have persuaded him to give up going to college (he was

bound to work his way through), and go to earning something at once."

"Oh, are you wise there, Sarah? Ned is made for a doctor; and he has no head for business, that is—"

"I have got him a clerkship good for a beginning, in the Ninety-nine Cent Store, at five dollars a week," returned Mrs. Holmes, triumphantly, "and he is nothing but a boy."

"And a boy with marked peculiarities."

"Oh nonsense! And I have dismissed Ellen."

"What, are you strong enough to do all your own work?" asked Miriam really impressed, for Ellen was a strong, faithful, very capable servant, who had almost upborne the household at times, as cook, maid, nurse, and devoted friend.

"No, indeed, but I am going to live a great deal plainer and cook far less, and then I can save the wages (though I never gave Ellen but two dollars, and she was offered three a week repeatedly). I shall take Mary Betts, who will come for her board and clothes—Nell's cast-off things will dress her decently."

"O Sarah! She is worse than 'Guslet' in 'Bleak House'; she has epileptic fits almost every day."

"Let her have them, so she scrubs and washes dishes. I shall buy baker's bread and get on some way. We have been too self-indulgent, Miriam, there is no mistake about it."

"You never run in debt."

"No, but I propose now to save in new ways. I shall warm and light fewer rooms. I shall buy no more books, and take no magazines and lecture course tickets. Ned can go to the libraries, and Nell must be satisfied with invitations to concerts. Young men send her those. I shall not pay any more pew rent. We are going to St. Peter's hereafter; the seats are free there."

"Yes, but half the congregation are very aristocratic, and half very poor."

"Exactly, but my Nell is as stylish as the most aristocratic girl there, and it will be a first-rate thing to get her into society. She sings so well they will want her talent."

"But our Dr. Willard has such a hold on the young people like Ned, and the boys of those families I know in St. Peter's are very fast."

"What are you going to do?" asked Mrs. Holmes promptly. "To be sure you have never seemed to make so many calculations on your coming fortune as I had made, so perhaps you really feel richer instead of poorer."

"It is a relief to know just how I stand," said Miriam, "and I thank the Lord that I can make a happy home for myself and poor Bob. Then, too, I am going to begin to earn something. I am not old or stupid; why should a vigorous woman not do something?"

"Write a book?"

"Never, to be sent back on my hands for lamp-lighters."

"You don't know music or languages well enough to teach. I hope you are not going to set up a shop. O don't, until I get Nell married, for pity sakes."

"No, it is not a shop," laughed Miriam.

"Nor dressmaking—nor any agency, or any other common vulgar thing to mortify us?" asked Mrs. Holmes.

"I can't say. It really in some respects is far dirtier work than anything you mention," teasingly replied Miriam, adding, "for the present it is a secret, so don't ask another question."

"You speak of poor Bob," said Sarah, after a moment spent in wonder and disapproval of she knew not what (and so had to give up Miriam's puzzle). "I don't see why either of us need be taxed to support a great idle lubber like"—

"O Sarah, how can you! Our own brother, and so bright a boy as he was before he was ill."

"Well, any way, he is strong enough to do some sort of work. I propose that we take him to the city, and (planning so that nobody here will know what he is doing) get him into some work, car-driving, or something where he can earn his bread and butter."

"And be left homeless, to be taught all sorts of evil and intemperance," cried Miriam indignantly. "Never, Sarah! Bob is innocent now as when mother died. He is stupid and tiresome, I grant, but I have a place for Bob in my plans. Leave him to me."

This Sarah was glad to do, and accordingly took her departure soon after.

"I don't think Sarah is beginning right," reflected Miriam, "but she is far too headstrong to be advised by me. She would ask what an old maid know of housekeeping, or of children, if I should speak my mind."

That night Bob came, bag and baggage. His usually dull face was more than dull; it was sad, and his sister guessed the cause before he said, "I never reckoned on being a burden to you girls. I stayed along at Sarah's, meaning to give her the use of my money when Uncle Ezra left it. Now I can't pay you or her either. I'd work if I could think, but my head gives out when I try."

"Bob, you are going to be the greatest help to me, and we are going to work together," said his sister cheerily, drawing her chair close to him, and her secret sent him happy to bed. What was Mrs. Holmes' surprise when Miriam hired her Ellen the day Ellen left her last place. "I want my time and strength for my business, and it is very seldom one can find such a treasure as Ellen," was all Miriam said.

As spring approached, Miriam made many journeys to the city, and the moment the season was sufficiently advanced her little house was remodeled in the queerest way, while she laid out her garden as never before. The bay window out of her pretty dining room began to grow and stretch until it traveled away into the garden, like a sort of glass arbor. Workmen came for days, and Bob worked like the best of them.

"What under the sun are you doing?" asked Sarah one day.

"I am going to do wonders under the sun. I am going to be the sun's junior partner, and together, in this greenhouse and garden, Bob and I (always taking the sun into consideration) will get healthy, wealthy (in moderation), and wise. Not to be mysterious any longer, Sarah, I am going to have a rose garden. Is that refined and elegant enough for you, or does it seem (as Bob will find it often) dirty work? You know I love roses, and it occurred to me that to raise large quantities of them might be very profitable. Bob is to add to my choice any sort of flower, fruit, or vegetable that he finds desirable for growth in the garden or greenhouse. I have studied for two months everything on the subject, have visited florists, and mean to try nothing that I am not 'up in' at first. I was always successful raising roses. I can sell them all winter in the city to florists and private buyers. I can keep Bob happy and busy helping, and have beautiful flowers to enjoy and to give away."

"I suppose it can pass as Bob's," was Mrs. Holmes' rather dubious expression of approval. "I don't fancy having a sister keeping a greenhouse."

"Wait a year or two and see," said Miriam gaily.

Three years passed, and one lovely summer afternoon Miriam sat in her piazza, which was itself a perfect bower. "I advertise my business all over my house, inside and out," she often laughingly declared, for in the season the roses fairly covered her cottage. Bob had just gone out of the gate with a huge basket of flowers that he was taking as a gift to a near hospital.

"I never saw such a change in any one as this business has made in Bob," she mused. "He loves the work, he is so healthy, and it seems to have brightened his mental faculties. He remembers all my directions as to growing the flowers, and he actually has suggested some excellent improvements about the greenhouse. If I had not made a snug little sum out of this enterprise, I should call it a success just the same, and a joy."

"Dear me! How satisfied you do look," groaned Mrs. Holmes, appearing at her side, "and I am worn out and disgusted with life, Nell is cross, and Ned"—She gave a dismal sigh.

"How did your party go off?"

"Now, Miriam, I suppose you think the party was foolish. I like your way of entertaining a dozen or twenty congenial people at once, and giving them Ellen's nice home-made cake and salads, but Nell said 'less than one hundred' she would not invite, and it was hot and crowded. We had to have a caterer, and his supper cost seventy-five dollars with waiters and dishes. The waiters broke my china, and lost or stole three silver

spoons, and carried off every scrap of the cake not eaten."

"Then 'Guslet' can't cook for parties?"

"She can't do anything but make the kitchen the most doleful room in the house, and manage a beefsteak and boiled potatoes, but I save her wages and we live so much plainer than formerly. I presume I made this party off the difference in our present way of living and Ellen's wages."

"If you did, you are a goose all the same," said Miriam bluntly, "for Nell does not have enough to eat, or Ned either; they crave the wholesome, attractive food you used to have. Nell is cross and nervous, and Ned told me your table was worse than a tenth-rate boarding-house. He drinks beer, for one reason because you are starving him with your everlasting beefsteak and potatoes, and now I am on it, I might as well say all I have pent up in me. Your saving of gas and fires all over the house, except in the parlor, may have paid for the new silk portieres that are in the parlor, but it may cost Ned's purity of morals. He used to have the boys in his cheerful play-room for games and chat. Since you shut it up he goes to their club. He read the papers at home when you took the *Illustrated Christian Weekly*, the *Century*, and *Harper's*, and had the sitting-room cosy evenings. Now he reads nothing and saves your gas. He gets twelve dollars a week now, but he is no more like the wide-awake boy who was all alive with interest in chemical experiments and physiological studies three years ago—the boy who would have made a doctor capable of earning a hundred dollars for some operation done in an hour, than that live boy looked like your smoking, slang-talking, tall-hatted dude of a dollar-store clerk."

Miriam was out of breath, and Sarah was getting "mad," but the owner of the rose garden felt a call to speak her mind.

"Sometimes it is wise for a mother and noble for a boy to say, 'Leave school and go to work.' Sometimes it is folly (as this time) to sacrifice plenty in the future to a pittance in the present. You had not strength to cook and do a servant's work, you had means enough to pay Ellen to keep up a generous, cheerful kind of housekeeping; what you have saved has been at the cost of comfort and health. I doubt if you have saved money. Did not 'Guslet' (as I have to call her) have a fit and drop a tray of your mother's china that was seventy-five years old?"

"Yes, and she broke the cook-stove beyond repair, and left her kerosene lamp in the cellar and nearly burned us down," confessed Sarah.

"How about the free seats in St. Peter's?" continued Miriam.

"Well, Nell had to have a new sealskin because our free seat was next to the Pearsons. We were asked to subscribe to the fund for the new rose window and the splendid new altar-cloth, and a testimonial for the organist, and I must admit our expenses there this year were more than we ever paid for pew rent."

"Nell is being spoiled, Sarah, for anything but the wife of a very rich man, or the shiftless wife of a very poor one. She must have elegant clothes if comforts are sacrificed. You are showing her how to 'run a house cheaply,' but you are not teaching her how to 'make a home.' If you will show me your accounts for last year, I will show you mine. I have not spent a cent for show, but never saved light, warmth, good food, good literature, or the giving of charity that I could afford."

"I did it for Ned and Nell," said her sister, "and now both of them say ours is the dullest, gloomiest home in town, and yours the very coziest. Besides, you have made money."

"Yes, I have, and if Ned will stop smoking, chewing, talking slang, and being a dandy, will buy a pair of overalls, and come and work six months in my greenhouse, I will help him through a medical course if there is enough wit left in him to take it worthily. As for you, Sarah, go home and buy better food and less finery; make your house cheerful. 'Trust in the Lord, and do good.' Put 'Guslet' into some comfortable retreat, get a strong, bright servant girl, and have Nell teach and learn housekeeping by showing her."

"Then economy does not pay, you think?"

"Common sense economy pays. But if you have a good shilling in your pocket, don't buy rhino-stone diamonds while you try to get along on a powder sixpence."

"How queer you are," quoth Mrs. Holmes.

"And if you can strew all your path in life with roses as I can, do it. Only be willing to dig a little, and feel a few thorns."

"I believe Miriam is as happy as if Uncle Ezra had left her a fortune. Sometimes I think I'll break that will yet, if it isn't too late; then, again, I think I'll do as Miriam has—be comfortable instead of stylish," mused Mrs. Holmes.—*Annette Noble, in Illustrated Christian Weekly.*

Special Attention.

THE SUNDAY QUESTION IN WICHITA, KAN.

THE city of Wichita, Kan., is being visited with an epidemic of National Reform ideas, and as a consequence new and singular scenes are witnessed there on each first day of the week. The so-called "Christian" institution of the Sunday Sabbath has, it appears, been "established on an undeniably legal basis in the fundamental law of the land" in that vicinity for some time past, but the law has remained a dead letter until this sudden attempt by the Sunday worshipers of the place at its enforcement. There have been sent us two copies of the *Wichita Daily Journal*, which furnish a detailed account of the workings of the re-animated Sunday statute as thus far enforced.

It appears that the blow at Sunday desecration in Wichita fell first and principally upon the proprietors of stores and lunch counters, whose places of business were summarily closed by the city officials. But, as will always be the case under such circumstances, these persons did not propose to sit tamely by and see their own business stopped during one day in every seven, while other kinds of business went on as usual. So a number of them assembled, held an "indignation" meeting, and voted that the quickest way to secure the repeal of the measure was to secure its rigid enforcement upon business of every kind; and just this they have accordingly determined to do. What the probable effect will be is told by the *Journal* as follows:—

It is threatened that should a rigid observance of this Sunday law be put into force, every place of business will be made to close. The first thing tackled will be the street-car lines, and then electric lights and gas. These plants will not be allowed to run, and neither will any of the hacks. Places of worship and business places will thus be made inaccessible, and kept in the dark. . . . Then, too, it is said that the *Daily Eagle* will have to give up its Sunday morning edition, if this law is to be enforced; that it will be unlawful for the printers to work and the press to run on Sunday; and that all newsboys and bootblacks must be kept off the streets on Sunday. . . . Then all trains would be prevented from running in or out of this city, unless they carried the United States mail, and even then the passengers could be taken off, or prevented from getting on. No trains would be allowed to switch within the corporation limits, and the city would present a funeral appearance, indeed. If there are any paid singers in the church choir, they also, it is alleged, can be stopped, thus causing a great deal of inconvenience. This move would cause a sensation, for there you would be again interfering with the rights of the people, that are supposed to be inviolable. It is a poor rule that won't work more ways than one.

An instance of the fine discrimination of which the partisans of the Sunday movement are capable, is the fact that while the stores and lunch counters were rigidly closed, the theater was allowed to run as usual. "Many people thought," says the *Journal*, "that the theater would be closed last Sunday night, but it was not so. It was held by a large number of people that it was perfectly right that it should be allowed to run, as long as the play and the acting were not immoral." That the theater should receive support from this source is perhaps not strange; for it is hard to see how a law could be made to close the theater and not seriously interfere with some recent and cherished institutions of the church herself, such as church fares, grab-bag, crazy-tea, and donkey festivals, which so closely resemble the theater in appearance and character.

The *Journal* concludes its account of the situation with the remark that "things are getting interesting, and there is trouble ahead."

L. A. S.

—Each one of us here, let the world go how it will, and be victorious or not victorious, has he not a life of his own to lead?—*Carlyle.*

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 20, 1888

URIAH SMITH, EDITOR.
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OUR BOUNDARIES.

WHEN the Englishman described the boundaries of the United States as "the North Pole and the Equator, the Rising Sun and the Day of Judgment," his words contained unconsciously more truth than mere poetical fancy or exaggeration. It is not of so much importance to what points our territorial limits extend, east, west, north, or south, and where our boundary lines are placed in those directions; but when we consider that our historical boundary is "the Day of Judgment," and that we are rushing straight on toward, and have almost reached, that boundary line, we strike a point of startling importance.

That the history of our own country is to terminate with the day of Judgment, we are expressly assured in the Scriptures of truth; for the prophetic symbol through which its history is shown, is represented as going "alive," that is, in the very height of its power and activity, into the lake of fire. Rev. 13: 14; 19: 20. Of course there will be other ruling nations on the earth when Christ comes; but prophecy makes a special note of the destruction of this one, in connection with the papacy, because it is between the people of God and these powers particularly that the last conflict between truth and error is waged.

OUR COUNTRY'S CRISIS.

WHILE a crisis is approaching between the political forces of the Old World, a crisis is also evidently approaching in our own country, embracing in its far-reaching influence not politics only, but the social, moral, industrial, and religious condition of the people. The broad extent of our land, the swarming tide of immigration, the opportunity which every evil sentiment and corrupt principle here finds to develop itself, the appeals to the carnal heart in the premiums of office and power which are virtually offered to fraud and corruption, are developing conditions which have never before existed, and will lead to such combinations that when the restraining grace of God departs from the earth, and the final time of trouble comes (Dan. 12: 1), it will be as the prophet declared when every man's sword shall be against his brother. Eze. 38: 21.

An editorial article from A. T. Pierson, in the February number of *The Missionary Review of the World*, entitled "The Crisis in Our Country," enumerates in the following forcible language, the ranks of enemies which are closing around the American Republic. He says:—

Our heritage is colossal; but what foes are in the land?—The sons of Anak, with their chariots of iron; the ten nations of the Canaanites, with their foreign faiths and vicious practices; the daughters of Moab, with their seductive wiles; the golden calves all the way from Bethel to Dan and from the rivers to the sea; the pagan deities, with their pagodas and fanes—Baal and Astaroth, Milcom and Molech. Whatever threatens the stability and permanency of other peoples seems to confront us on American shores—Romanism, Ritualism, Rationalism; Socialism, Communism, Nihilism; skepticism and infidelity, intemperance and sensuality; ignorance and superstition; materialism and anarchy; while these five great questions demand adjustment—the Indian, Mormon, Chinese, Freedmen, and Southern questions. God has given us the *Debt of Power* within which all the greatest achievements of history have been wrought, from the days of Assyria and Babylon, Egypt, Persia, Greece, Rome, down to the days of France, England, Prussia. Our very position on the map is a prophecy of prosperity and corresponding responsibility.

The prospect of controlling and assimilating these foreign, anti-American and anti-Christian elements, would be more flattering if the professed church of Christ had not shorn itself of all power, by rejecting or neglecting the vital truths of God's word for these last days. The type of Christianity now prevailing is not adequate to the times; it is not sufficient to cope with these last-day evils; its standard is not high enough to prepare men for the Judgment; its tendency is backward to Rome, to skepticism, and to the world.

When the great and solemn truth of the near com-

ing of Christ began to be heralded to the world in the beginning of the present generation, the door of opportunity was set before Christendom; and the church reached that crisis which was to be the turn of its tide, either to go forward to greater conquests and victory, or backward to degeneracy and failure. It turned its feet, alas! into the path of retrogression, and from that day to this its moral power has been waning away. And it is now confronted with a tide of evil which it cannot stem. What is to be done? It only remains for those to whom God has given to see the light and truth, to cry aloud and spare not, but lift up their voice like a trumpet, exposing sin in all places, high and low, sacred and profane, warn men of the coming danger, point to heaven and lead the way, that some may be saved in the coming day.

GOING BY THE BIBLE.

WE have received, the past week, from Bro. B. F. Tefft, a little ten-cent pamphlet which has interested us much. It is entitled, "No Sunday in the Bible," and is written and published by Henry McKinney, of Great Bend, Pa. We are interested in it not only on account of the matter it contains, but also on account of the circumstances which called it forth. This gentleman saw in a report of one of our camp-meetings, in the *Inter Ocean* last summer, the statement that the Sunday Sabbath had no support in the Bible, but was an institution of the Catholic Church. He thereupon determined to investigate that subject for himself, and decide according to the evidence in the case. The result is the book before us. And when it was published, the author had listened to none of our speakers, nor read any of our works on the subject. It cannot therefore be charged that his mind was biased, or his conclusions in any way influenced, by Sabbatarian arguments. The work is thus all the more valuable testimony to the clearness of the truth on this subject as it may be drawn from the Bible and history alone. While in a few instances texts are applied differently from the way in which we would apply them, the general conclusions arrived at are such as observers of the seventh day can heartily indorse.

The first eight pages of the pamphlet are devoted to a defense of the proposition that there is no Sunday in the Bible, but that the Sabbath of the Scriptures from Genesis to Revelation is the seventh day. On Rev. 1: 10, he says: "Revelation says nothing about the Sabbath, only 'I was in the Spirit on the Lord's day;' I know of no other Lord's day but the seventh day, which was from the beginning."

His next proposition is that "Christ indorses the ten commandments," and he refers to Matt. 5: 19 in proof of it. He adds: "One of these commandments was, 'Remember the Sabbath day, to keep it holy.' Matt. 23: 40. 'On these two commandments hang all the law and the prophets;' thus Christ sanctions the binding authority of the ten commandments and the Sabbath. The above is the answer to the question, 'Master, which is the great commandment in the law?' Mark 10: 19. Christ says, 'Thou knowest the commandments,' and repeats part of them, and enforces them. Also Luke 18: 20; Mark 12: 20. Christ confirms the obligation of the ten commandments, and does not except the commandment to keep the seventh day holy."

He goes on to show from the record of the Acts that the apostles also indorsed the ten commandments and kept the seventh day.

His next section is devoted to an examination of the arguments drawn from the New Testament for Sunday, in which he takes the correct position that Christ's appearances to his disciples were to prove his resurrection, not to honor any particular day of the week. Thus on pp. 12, 13 we find such expressions as these: "After Christ's resurrection, he took the company of his disciples exclusively; viz., the women at the sepulcher, and two of the disciples to Emmaus, and the same day met with the eleven disciples in their room at Jerusalem, not for rest or worship, but to prove his resurrection." "The third time Jesus met the disciples at the Sea of Tiberias, where they were fishing. This was a working day." "The last time (Luke 24: 50, 51), he led them out as far as Bethany, . . . and was parted from them, and carried up into heaven on Thursday, the fifth day of the week." "Therefore Christ did not meet regularly (as some say) with his disciples on the first day of the week, Sunday (the venerable day of the heathen god, Sun), and the Scriptures thus show to the contrary. He met

them on any day, and no particular day; so good-by to your Sunday, and your 'venerable god, Sun.' Christ's meeting his disciples on any day had no significance in changing the Sabbath."

On p. 14, he says: "Thus we have proved from the Scripture that the first day of the week was never divinely appointed to be the Christian Sabbath, and no man ever did show it was from the Bible, and no man ever can, though many have tried to do it. Christ observed the seventh day, and the apostles observed it. Christ taught to obey the commandments; viz., 'Remember the Sabbath day, to keep it holy,' and the apostles taught the same thing; and after they were dead, . . . what do I care what Tertullian or Roman emperors or bishops, or any one else, thought or taught about the first day of the week? I acknowledge no authority on this subject but the Bible. I know all of the so-called Fathers disagreed and disputed on church dogmas, and some of them preached not to read the Bible; but Christ says (St. John 5: 39), 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' Now, if you will not search the Scriptures, you insult Christ; you will search everything else and reject Christ."

He refers to Col. 2: 14-16, applying it correctly to ceremonial ordinances, not to the moral law. He says: "Thus the ceremonial law of vestments, burning candles, making atonements by human priests was annulled, holy days were set aside, and Christ is established in the New Testament as all in all to those who believe in him and obey him till death, according to the gospel. To do away with the ceremonial law, and make an atonement for sin, and preach the gospel, and start his apostles to preach, was the mission of Christ, but not to do away with the seventh-day Sabbath."

This brings him to the decree of Constantine, A. D. 321, which he calls "treason against Almighty God." On this point we take the liberty to present a longer quotation, knowing that our readers will be interested in the statements presented. We quote from page 16, the concluding portion of the book, as follows:—

But the Roman Emperor Constantine, in March A. D. 321, issued a decree destroying the divinely appointed Sabbath sanctioned by Christ and his apostles, and substituted a day disgusting to intelligent Christians nowadays, naming it Sunday in honor of the heathen god, Sun, the first day of the week, and decreed "that all should rest on the venerable day of the sun." This he did to please the ignorant and barbarous people, and make himself popular; and other governments took him for a pattern in godliness instead of Christ, and re-issued the same decree. Politicians nowadays would call that political sagacity in Constantine. Sunday stands on the heathen authority of Constantine's decree under protest and oppression, and the decrees of others since which have no Bible authority, but have a custom and tradition of 1566 years which the rights of God Almighty do not sanction. Why not repeal such laws, and establish the seventh-day Sabbath, and obey God, and have peace on that question? This would satisfy seventh-day Christians and Jews, and as to the rest of the Gentiles, they do not care when the Sabbath comes, only that it comes regularly once a week. People of common sense should petition for the restoration of the Sabbath, as human governments had no divine authority to substitute another day, and it is sin to continue such legislation. Thus papal Constantine usurped the prerogative of God to nullify his commandments, and rulers since have followed his pernicious example. In A. D. 496, the godless pope of Rome, after a contest of 200 years, was finally established, and Italy received him and has not prospered since. To gratify his hellish disposition, Constantine killed his father-in-law, his brother-in-law Licinius, his own son Crispus, his nephew, the son of Licinius, a boy eleven years old, and lastly, Fausta, his wife; all these successively were his victims. This is a good record for a pagan, papal emperor, who in A. D. 321 destroyed the Sabbath and usurped the prerogative of God, setting aside his commandments as far as he could. The same historian says, "He was baptized on his death-bed," but God judges "according to the deeds done in the body."

See Mosheim, translated by James Murdock, D. D., in 1854, 2d vol., page 464: "Constantine did not publicly profess Christianity till after he slaughtered his son Crispus and his wife Fausta, in A. D. 326. After that he lived a Christian life;" but his edict to establish Sunday was in A. D. 321, five years previous. The Romans crucified Christ because they hated him and because they had the temporal power to do it, and they changed the Sabbath for the same reason, and because they were barbarian and hated the early Christians and Jews; but some say it was changed to the first day to honor Christ's resurrection. Did God tell them to worship Christ's resurrection, his ascension, or Pentecost? God requires obedience: "Remember the Sabbath day to keep it holy," not the first day, breaking his commandments and usurping the prerogative of God; but outside the apostles arose what we call "Fathers," who instigated the destruction of the Sabbath by advocating its change by the temporal power, whose father is the Devil. Thus in practice they altered the Scriptures to destroy the early church and Jews, and to harass them in their business and worship, and enforced their decrees and hatred by the temporal power. They controlled and raised up a brood of contending sects, and from that day to this the good

Christians and Jews have been oppressed, though protesting and sometimes resisting the temporal power. I expect war soon from these Roman aggressions. See Abraham Lincoln's opinion in Father Chiquiquy's "Fifty Years in the Church of Rome," sold at 60 Bible House, New York City, by Rev. J. A. O'Connor, 832 pages, price \$2.25.

"Governments are instituted for the benefit of the governed, and for the general welfare;" and what general welfare is there in two days' rest every week (when God requires only one), to be kept for contention, for harassing people in their business and worship? This is simply the work of the Devil.

Now, do you believe that God inspired the papal, pagan, and Roman Emperor Constantine to change the seventh-day Sabbath to honor the "venerable" (heathen) "god, Sun"? How does that harmonize with "Thou shalt have no other gods before me," or with 1 Cor. 7: 19 (new version): "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"? Paul was taken up into heaven for instruction in the gospel, and he ought to know what to preach. I want a divine command to change the seventh-day Sabbath, not men's political policy. Christ told the scribes and Pharisees that their traditions and commandments of men had led them to disobey the Scriptures. So with sects at the present time; so with rulers for popularity; no Sabbath, no sumptuary laws to enforce peace and quietness on the Sabbath—but there remains a rest "to the venerable god, Sun!" and statutes of men to enforce its observance and destroy the Sabbath, if possible.

A republican government cannot be (permanently) sustained under such legislation, and appropriating money and bowing and scraping to sects that sustain such laws with the present intelligence of the people. Bible Christians are very scarce; but bigots, unbelievers and Sabbath-breakers, drunkards and saloon-keepers, envelop the earth, mixed in every country with a good sprinkling of heathenism and ignorance, voting paupers and socialists. Romanists have always tried to bury the light of the Bible, as well as falsify it, and are nothing but a political sect under the guise of religion, and similar in some respects to the Mormons; neither of them are "subject to governments," and are continually plotting to subvert them. It will not be long under our present laws before in every Congressional district the majority of voters will be Roman Catholics, or at least they will hold the balance of power; then they will elect members of Congress and representatives in the State legislatures; then, when it is too late, we shall find this country ruled in the interest of the Italian pope, and the Inquisition instituted. The only way to retard this is to repeal the naturalization laws, and have no more foreigners naturalized to vote. I understand the last Congress appropriated \$11,000 to build a Roman Catholic church and parsonage at Fort Leavenworth, Kansas. I know the Appropriation Committee held back the bill till it could not be read, and Congress passed it with their eyes shut; President Cleveland signed it, and he is on loving terms with Cardinal Gibbons. Every appropriation bill, as it passes the House, should be printed, and a printed copy furnished each Senator before the bill is called up in the Senate, to prevent throwing away the public money. Appropriation bills are held back on purpose for deviltry.

We understand that Mr. McK. is a man of considerable influence with members of Congress, and that he has placed a copy of his book in the hands of every senator. God bless those who are thus investigating these stirring and important truths, and multiply them a hundred-fold.

HOW READEST THOU?

This is an important question, and especially so when by "readest" we refer to the Holy Scriptures. It is the question once propounded by the Saviour in answer to the query of the lawyer, "What shall I do to inherit eternal life?" recorded in Luke 10: 26. There are many different ways of reading scripture, and it makes a great difference with us which one we adopt. The spectacle of the Christian world to-day split up into numerous sects, with all the strife and discord which have marred its efforts for the conversion of mankind, is but the result of a difference on this important point. But not until the issues of the final Judgment day are manifest, will it be possible to estimate the full importance of this question.

As an illustration of one way of reading the Scriptures, we give the following correspondence recently addressed to us, relative to the condition of the soul in death:—

I cannot understand why you teach that the soul dies, and will lie in the grave until Christ comes. My Bible tells me that it is the body that dies, and that the soul lives. I know you claim that "the soul that sinneth, it shall die." To me this means that the person who sins shall die, not the life element. You also say, "The dead know not anything, neither shall they have any more a reward." I think this refers to the dead as a class of people, and we know they cannot have anything or any part in anything done under the sun, and in that day their thoughts perish, not the soul, but the thoughts or purposes that they had when living. When death comes, in that day the thoughts perish. If you can make it plain to me any other way, please do so; as I am anxious to learn the truth.

The question involved here is, Does the Bible mean just what the language says, or does it mean something a little different; and this again involves

another question; viz., Has God given us the revelations of his word in simple, straightforward language, or has he left its meaning ambiguous? We believe the former of these suppositions must commend itself as correct to the candid Christian mind. True, many portions of the Scriptures, as the prophetic portions, are couched in figurative language, while in other portions, as the writings of Paul, are some things "hard to be understood;" but to the greater portion of the word, inclusive of the texts above-mentioned, these objections do not apply. The rule taken by men of God in all ages since the Bible was written, is that the word of God must be its own interpreter; that is, doubtful passages must be interpreted by those whose meaning is plain. And when neither in other portions of Scripture, nor in the meaning of the Hebrew or Greek in which the language of the text was first penned, can we find any support for the interpretation we may be inclined to place upon it, we should accept it as conclusive evidence that such an interpretation cannot be correct. Such, in our belief, is exactly the case with the interpretations of our correspondent upon the passages cited above.

L. A. S.

GIFTS TO THE CAUSE DURING THE WEEK OF PRAYER.

DOUBTLESS there is some desire in the different Conferences to ascertain the amount of Christmas contributions to the cause during the week of prayer. This year we have made considerable effort to bring out the report as complete as possible, and the statements following are the best information obtainable up to the present date. The gifts amount to several thousand dollars more than any previous year. We present in the report three columns of figures, the first of which shows the amount of Christmas offerings given. The second shows the total including the amount contributed especially to particular missions. (Some of these may include the amount paid on pledges at that time, but it is not designed that any of the pledges shall be included in these amounts.) The third column represents the amount given *per capita* in each Conference. We also give the total amounts designated to go to the different fields, for each of the missions mentioned:—

CONFERENCES.	CHRISTMAS OFFERINGS.	AGGREGATE OF CHRISTMAS DONATIONS AND GIFTS TO THE MISSIONS.	AM'T PER CAPITA FROM EACH CONFERENCE.
Michigan, - - - - -	\$5,990 56	\$6,278 18	\$1 44
California, - - - - -	4,655 71	5,155 71	2 71
Iowa, - - - - -	2,019 84	2,814 37	1 03
New England, - - - - -	1,502 00	1,952 70	2 67
Minnesota, - - - - -	1,515 22	1,562 42	92
Illinois, - - - - -	1,000 60	1,420 10	1 81
Kansas, - - - - -	1,253 76	1,417 84	70
New York, - - - - -	821 79	1,151 34	1 42
Wisconsin, - - - - -	762 00	1,006 50	60
North Pacific, - - - - -	788 48	788 48	2 13
Ohio, - - - - -	585 29	752 29	64
Dakota, - - - - -	606 41	713 74	1 12
Pennsylvania, - - - - -	704 85	705 85	90
Vermont, - - - - -	663 17	684 98	1 51
Missouri, - - - - -	496 94	630 32	73
Nebraska, - - - - -	568 34	573 34	81
Indiana, - - - - -	513 13	523 13	46
Upper Columbia, - - - - -		401 02	1 38
Colorado, - - - - -	238 94	385 19	1 07
Maine, - - - - -	233 70	242 70	55
Tennessee, - - - - -	98 15	98 15	60
Texas, - - - - -	65 65	69 15	17
Canada, - - - - -	65 52	65 52	47
West Virginia, - - - - -	10 00	60 00	65
Virginia, - - - - -	45 75	45 75	38
Kentucky, - - - - -	41 15	41 15	32
STATES NOT ORGANIZED INTO CONFERENCES.			
Florida, - - - - -	64 74	67 28	
District of Columbia, - - - - -	58 00	58 00	
Alabama, - - - - -	56 00	56 00	
Georgia, - - - - -	54 75	54 75	
Louisiana, - - - - -		17 25	
Mississippi, - - - - -	5 00	5 00	
Maryland, - - - - -	1 60	1 60	
Miscellaneous, - - - - -	102 75	110 03	
Total, - - - - -	25,589 81	20,909 83	1 07

The following is a list of the total amount given to each mission as taken from the above table: European Mission, \$1,170.65; Scandinavian Mission, \$1,226.19; English Mission, \$650.94; Australian Mission, \$392.30; South African Mission, \$323.94; O. H. T. D. fund, \$547. Total, \$4,320.02.

Doubtless in some of the Conferences many would be glad to know what each church gave. We have not the data to form such a table if we desired to do so, and it would be too lengthy to be of general in

terest. It might be well, however, for each Conference to ascertain the exact amount given by each church belonging to it, and keep it for future reference. We think this would well pay the labor expended in making such a table.

It will not be improper to mention in this connection that the amount given by the Battle Creek church alone was \$3,200, and a comparison with the table shows that only two States exceeded this amount, and that all the rest of the Michigan Conference outside of Battle Creek gave less than this one church. It might be edifying to eight or ten of the largest Conferences to compare the amount given by this church with the sum given by their entire membership. The members of this church did not feel that they had done any more than their duty in the matter; and if this be true, we hardly see how others could have come up to their duty. The membership of this church is about 750. We know very well that the membership generally are people of very moderate means, and they have many other burdens far exceeding those of any other church to our knowledge. In this particular the church has set a good example for some of our large Conferences. It paid per member \$4.26.

We wish to express our gratitude to our brethren, in behalf of the cause, for the contributions given. They have been a wonderful help in meeting certain financial difficulties occurring within the past few months. Had it not been for these gifts, our position would have been very perplexing indeed in carrying on our Conference missionary work. Funds are still greatly needed for this same purpose.

G. I. B.

WEEKLY OFFERINGS, END OF QUARTER, ETC.

As the end of the quarter approaches, it is proper that something be said again concerning the weekly offerings for the foreign missions. This will be a new feature as this quarter closes, April 1, and something should be said that all interested may thoroughly understand what needs to be done. It is a matter of the deepest interest to all who love the cause of the Third Angel's Message and desire to see it advance rapidly to the ends of the earth, that a *system* of finance is at last put into operation by which it is to be sustained and carried forward. If our people take hold of it generally all over the land, it will relieve the financial strain wonderfully, which has been so hard to bear at times in the past. We are waiting with much interest to ascertain how generally our people are entering upon this plan. We hear from many quarters that there is quite an interest to do so, and we have not learned of any place where it was properly and clearly presented, where our people did not indorse it by a large majority. It is so reasonable and consistent that they can readily see its importance. We do not believe any other scheme could have been presented which would have had so many favorable features as this. It leaves all to contribute voluntarily. No pressure is brought to bear to urge any to take part in it. It is an excellent test of our loyalty to the work. We have an opportunity to show our love for the cause, and can measure our interest in God's work by the sacrifice we are willing to make for it. It is an excellent educator, teaching us to form a *habit of benevolence*. It tends to increase our love for the cause for the reason that we love that in which we invest our means. Best of all, it is strictly scriptural. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. This plan of raising means is apostolic; and though Sunday-keepers quote this text in behalf of Sunday sacredness, it is left to seventh-day Sabbath observers to be the only people who obey this injunction. When our people all come to follow this plan, we shall doubtless do the same thing and in a similar manner as the apostolic church did,—rest on the Sabbath of the Lord and then the first day of the new week devote to God's cause and the support of his work what we can spare from our actual necessities. These will be "offerings" to the Lord, "*free-will offerings*." They are distinct from the tithe, as indicated in Mal. 3: 8. The people there spoken of robbed God "in tithes and offerings." God claims "*offerings*," then, in his work, as well as tithes.

Our foreign work is of vast importance. We are responsible before God for its progress. We cannot escape the obligation to send the truth to earth's remotest bounds. Our own country contains at least nine tenths of all the Seventh-day Adventists in the

world, while the entire population of our country is not one sixth part of the civilized world, or three seventieths of the 1,400,000,000 of people on the earth. We can see at a glance that our work is away behind what it should be in foreign lands. If the work was growing in proper proportion to numbers of people, there should be far more Seventh-day Adventists out of the United States than there are in it; but we see there are far less. We must give vastly more attention to the progress of the cause in other lands. We must do all we can to sustain our foreign work. But our foreign missions are in debt. We greatly need funds at the present moment with which to enlarge and carry on that branch of the work. And now that we have an equitable scriptural plan devised, which was used with success in apostolic days, shall we not see a general interest manifested in it? Those who give in the "weekly offerings" will have the pleasure of knowing that every cent of it will be used to help forward the foreign work, that the earth may be lightened with the glory of the last message.

Dear brethren who are members of Conference committees, we look to you to plan that this matter shall be carried forward till every church and every company in your Conferences shall have the matter properly brought before them. We look to you, brethren and sisters, to contribute liberally every first day of the week. If you love the cause of God, you can help it in this way most effectually.

During the past quarter this work has been commenced in many churches, in various parts of the field. In many places boxes have been furnished. Some 10,000 of these have been made already, and most of them distributed. These are furnished free to any one who will promise to deposit an offering in them each week. *Actually depositing a gift to the foreign mission work on every first day of the week is the proper way to do, and never on any pretense borrowing it to use in other ways.* It is, when given, sacred to the Lord. This is the only way to really carry out the plan.

When the end of the quarter is reached, let each person bring the full amount to the church treasurer, who will send it to the State treasurer, and it will then be forwarded to the General Conference Association, to be used in the foreign mission work. Each quarter after the funds come in, a report of the amount received from each Conference will be published in the Review. As the work is only fairly begun this quarter, of course the report will be but small compared with what we shall hope to see after this. But we should begin the work this quarter, closing April 1. Let every person, then, who has begun to carry out the plan of "weekly offerings," bring to the church treasurer the amount laid aside. Let this officer keep an account of it, stating in his account book what each pays in, giving him a receipt for the same, if desired. When he sends means to the State treasurer, let him be sure to state clearly the amount of the "weekly offerings," so he can distinguish it from the tithe or any other money he may receive at the same time. And let the State treasurer be particular to keep this account separate in sending to the General Conference Association. Let him give to each church treasurer a receipt for the "weekly offerings" sent in by him. When this is all well understood and in successful operation, there will be no trouble, and it will result in vast good. May God bless all those who liberally contribute to the "weekly offerings."

G. I. H.

THE PRINCE OF THIS WORLD.

In John 12:31 and other passages we are told that Satan is the "prince of this world." We learn from other portions of the Scripture that he gained this title when man fell, by virtue of the obedience rendered by him who was then in dominion, Adam. His power as prince of this world is manifested through the "children of disobedience." Eph. 2:2. The title he thus gained, and which the Scriptures recognized, is no imaginary title; and his subjects have ever been and are to-day vastly in the majority.

It seems to be the tendency of modern theological thought to ignore, if not the actual existence of this being, at least the intimate connection with the affairs of the world which his title plainly implies. From the way men now talk and act, one would be led to suppose that an era had dawned in which his power had largely passed away, so much so as to be of secondary importance. We are told that the world has changed, and that the reign of ignorance,

bigotry, and oppression is past. The true principles of human government are now fully wrought out and understood, the blessings of civilization have extended world-wide, the sentiment in favor of civil and religious liberty is diffusing through all lands, and henceforth the benign principles of truth and justice are more and more to bear sway in the hearts of men. This is the view very generally taken, and which frequent utterances of the pulpit and the press are calculated to confirm.

But the existence of a personal, active Devil has always been a very important factor in the determination of human affairs, and it seems to us cannot be safely omitted in making calculations upon the future. The prince of this world has not abdicated his throne or laid aside his title, nor has he delegated to the church the management of affairs in his domain, however much prominent theologians may flatter themselves to the contrary. Nor has he, as some people seem to think, undergone a change of character. His nature is no less evil and malignant than in the days of Job and Pilate; his determination and cunning cannot be supposed to be less, nor his delight in bringing evil upon the earth. And as man is by nature his servant, he is powerless to resist his will, save by alliance with a divine power, as provided in the plan of redemption. And this must be no mere formal alliance, for such is as well pleasing to Satan, and as much in harmony with his plans, as the most open and avowed worldliness. The present aspect of affairs does not lead to the conclusion that a very close alliance exists between the world and Heaven. No; the masses of this world are still under the control of their prince, and his will is carried out through them to-day the same as ever in the past.

It is not the piety or godliness of the world's inhabitants which circumscribes the Devil's power in it, but the restraining hand of God, which is stretched out over the earth to carry forward his work. His arm imposes a restraint upon the powers of evil, and holds in check the winds of deadly strife and commotion, that this work may not be stopped. When his work is completed this restraint will be removed, and these winds will be loosed, to blow with deadly effect upon the earth. But while evil in its most violent forms is thus restrained, the prince of this world is pushing his work as actively as ever, and if less conspicuous than in former times it is not the less successful. His interest and activity do not slacken as his time to work grows less. On this point the testimony of Scripture is emphatic. Looking down toward the close of earthly scenes, the inspired revelator exclaims, "Woe to the inhabitants of the earth and of the sea, for the Devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." This is a fact which should cause the religious world much more concern than it does.

While men and ideas are constantly changing, it should be borne in mind that the Devil remains unchanged, and so long as he continues to be "the prince of this world," it is folly to look for its conversion, or for any extensive change in the principles of its government. The righteous will never become lords of the earth while the Devil is its prince. On the contrary, they will remain in it as "strangers and pilgrims," looking, as did Abraham, for another and better country, and "a city which hath foundations, whose builder and maker is God."

L. A. S.

SCRIPTURE METHOD OF RECKONING THE DAY.

In a previous article consideration was given to the establishment of the day period of time, and the intimations of the record in Genesis regarding the proper mode of reckoning the same. The functions of God's time-pieces as mentioned in Gen. 1:14-18, were also discussed, and their application at different points on the globe remarked upon.

It remains to consider what further intimations there are in the Scriptures concerning this subject. We say "intimations," for it must be acknowledged that upon very many questions concerning man's duty, and upon which it is needful to know the will of God, only intimations can be found. In the revelation of his will to man, God has not seen fit to specify in detail each and every particular connected with all the circumstances and obligations of the human race; intimations of God's will and purpose are given, and it is man's duty to study these intimations with great care, and in the exercise of his free moral agency decide what is right and what is wrong. One of God's plans in dealing with the human race

seems to be that of arranging circumstances, and then leaving it for man to observe those circumstances, and by the exercise of his judgment and free moral agency regarding their significance, decide his course of action. It is noticeable that the very nature of the Scriptures is such that the most pains-taking, persistent, and continued application, freed from prejudice, and accompanied by an earnest desire to know the truth, and fervent supplication for aid from the Holy Spirit, are indispensably necessary in order to a correct understanding of their design and teaching. A realization of this fact adds force to the Saviour's injunction to "search the Scriptures." One of the first, and among the most important questions that should always be asked, while studying any portion of the Scripture, is, What impression was it calculated to make upon the minds of the immediate listeners, or those to whom it was directly addressed? This necessitates taking into consideration many circumstances and conditions, such as countries, customs, etc. With these preliminary statements we will proceed to examine texts that have a bearing upon the question under consideration.

Very little is recorded of the instruction given by God to the human race previous to the flood. The world became so corrupt that God saw fit to destroy it by the deluge, and begin the race again with only eight souls. Time passed on, the race increased and once more became so sunken in idolatry and wickedness that the knowledge of God and his true worship seemed likely to be entirely lost. About 400 years after the deluge, God found in Abraham one who was true and faithful to him. Some 200 years later he allowed one family of his descendants—that of Jacob, who remained free from the prevailing idolatry—to go into Egypt. All this was with a view to having his chosen people brought into a condition to be taught anew, from the foundation principles, the plan of salvation, and to receive, for the benefit of themselves and the future generations of the race, such revelations of himself and his will as he should choose to make. Beginning with the call of Moses, God commenced again at first principles to teach the human race of himself, his will, and man's duty. The very first lesson that he authorized Moses to teach his people, was simply that of the existence of the Creator. When Moses asked the Lord what he should say to the people as to who had sent him to them, his reply was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And then followed those wonderfully impressive lessons on God's power, mercy, and love. Finally they were delivered from bondage, and God proceeded to impart to them a more minute and complete knowledge of himself, of the plan of salvation and their relations to it, and of what constituted a correct life on the part of man.

When viewed from this stand-point, God's dealing with the children of Israel must awaken within us renewed interest. In Lev. 23:32, God, in giving instructions regarding the manner of observing the day of atonement, makes a statement that is significant as bearing upon the question at issue. In speaking of the day of atonement, he says: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." This statement is explicit and readily understood. It is the same principle we found in the first chapter of Genesis, where the manner of reckoning the days was stated. Now, if we can ascertain clearly the signification of the term "even," the value of the text quoted will be more apparent.

Deut. 16:6: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun." Here instructions are given regarding the observance of the passover, and "even" is spoken of as being identical with "the going down of the sun."

Lev. 22:6, 7: "The soul which hath touched any such [certain unclean animals before mentioned] shall be unclean until even. . . . And when the sun is down, he shall be clean." Here again "even" and sundown are shown to be identically the same point of time.

Josh. 8:29: "And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down."

Josh. 10:26, 27: "And they were hanging upon the trees until the evening. And it came to pass at

the time of the going down of the sun, that Joshua commanded, and they took them down."

2 Chron. 18:34: "The king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died."

The most obvious meaning of all these texts, and the only one that is reasonable and consistent, is that the disappearance of the sun below the horizon, a phenomenon known as "sunset" or "sundown," marks the beginning proper of the "even" or "evening." This construction harmonizes with the account of the reckoning of the days in Genesis. The New Testament furnishes evidence that points to the same conclusion.

Matt. 8:16: "When the even was come, they brought unto him many that were possessed with devils."

Mark 1:32: "And at even, when the sun did set, they brought unto him all that were diseased," etc.

Luke 4:40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him."

These three texts all refer to the same occurrences, and taken together supply incontrovertible testimony that by "even" was meant "sunset."

With the signification of "even," thus ascertained, we may read Lev. 23:32 thus: "From sunset unto sunset shall ye celebrate your Sabbath." We think no one can reasonably dispute the claim that the children of Israel understood the statement to mean just that and nothing more.

When we consider the latitude of the peninsula of Sinai, where the children of Israel were when this instruction relative to the reckoning of the day was given, we see that the method of reckoning from sunset to sunset was applicable for the entire year. The same may be said of Palestine, and all other countries or localities mentioned in the Bible.

There are some passages in the New Testament that throw light upon the actual practice of Christ and the apostles, in the matter of reckoning the day. In Luke 22:34 we read that Christ said to Peter: "The cock shall not crow *this day*, before that thou shalt thrice deny that thou knowest me." Now, if we can ascertain when it was that Christ spoke these words to Peter, and when it was that Peter denied his Lord, we shall know what Christ meant by the phrase "this day." Mark 14:17-20, 30 informs us that it was during the first part of the night that the conversation between Christ and Peter occurred. Now, if Peter had denied his Lord before midnight, the evidence would be conclusive that Christ understood that the day ended at midnight. But when did Peter deny Christ? By comparing John 18:25-28 with Matt. 27:1 and Luke 22:66, it is evident that it was not until the early morning, or nearly daylight, that the denial and cock-crowing took place. The conclusion is unavoidable that Christ reckoned the twenty-four-hour day as beginning with the evening, at sunset. Indeed, we know from history and the testimony of the Jews, that the custom of reckoning the days from sunset to sunset has always existed among the Jewish people. Bible dictionaries and encyclopedias all agree in testifying that such was the case.

There are several texts of Scripture that are thought by some to be difficult to harmonize with the foregoing positions, and these will be considered in a subsequent article.

G. W. M.

—Men may repent of the sin of having vindicated the law of God entire, but they never can refute the proofs and arguments which they have used in its favor, and so repair the injury they have done in its vindication.

—There is as much religion in a business meeting for the cause, to pay our tithes and square up our dues, as there is in our meetings for worship on the Sabbath; and our Sabbath worship will not amount to much if those things are neglected.

—The time is at hand when those who believe the plain declarations of the Scriptures respecting the nature of man, will be called infidels by popular professors of Christianity; and those who teach and practice the entire law of God will be ranked with atheists and anarchists.

—The living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

752.—THE SABBATH A TYPE—"JOSHUA," OR "JESUS."

1. Please give proof that the Sabbath is a type of the saints' rest.
2. What bearing does Hebrews 4 have on the subject?
3. Why does the marginal reading of Heb 4:8 say "Joshua" instead of "Jesus"?

Mrs. W. E. A.

1. We do not understand that when God instituted the Sabbath he designed it to be a type of the saints' rest, nor do we understand that it has since become such a type. That it is not a type is proved by considering Isa. 66:23. Here we find it prophesied that the Sabbath will be observed in the new earth, after the saints have entered upon their eternal "rest." Types cease when the antitype is reached, but as the Sabbath is never to cease, it cannot be a type.

2. Paul is not arguing the Sabbath question in Hebrews 4, nor do any of his remarks in this chapter have any reference to the Sabbath as a type.

3. In order to inform the reader that Joshua is referred to as the one who led the children of Israel into the land of Canaan, and not Jesus Christ, as might be inferred if one did not know to the contrary. "Jesus" is the Greek form of the word "Joshua."

753.—WAS THE FALL OF MAN PREDESTINED?

Judging from 1 Pet. 1:20, may we not conclude that God foreknew that man would fall, and if so, could our first parents have done otherwise than they did?

A. S. T.

Doubtless the query of our correspondent arises from his interpretation of the statement concerning Christ's foreordination, as found in the text referred to. The position has been taken in a previous number that the foreordination of Christ as brought to view in this passage, has reference to the purpose of God that he should be the possessor of a kingdom. The question of God's foreknowledge of man's fall, and the relation of such foreknowledge to man's free moral agency, is not affected by the construction given above regarding Christ's foreordination. Upon this subject the following from McClintock and Strong's Cyclopedia will be found conclusive and comprehensive:—

The great fallacy in the argument that the certain pre-sence of a moral action destroys its contingent nature, lies in supposing that contingency and certainty are the opposites of each other. . . . If, however, the term "contingent" in this controversy has any definite meaning at all, as applied to the moral actions of men, it must mean their freedom, and stands opposed, not to certainty, but to necessity. A free action is a voluntary one; and an action which results from the choice of the agent is distinguished from a necessary one in this, that it might not have been, or have been otherwise, according to the self-determining power of the agent. It is with reference to this specific quality of a free action that the term "contingency" is used; it might have been otherwise—in other words, it was not necessitated. . . . Simple knowledge is in no sense a cause of action, nor can it be conceived to be causal, unconnected with exerted power; for mere knowledge, therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown; a free action is not made a necessary one. Free actions foreknown will not, therefore, cease to be contingent. . . . The certainty of a necessary action foreknown, does not result from a knowledge of the action, but from the operation of the necessitating cause, and, in like manner, the certainty of a free action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause—that is the determination of the will. It alters not the case in the least to say that the voluntary action might have been otherwise. Had it been otherwise, the knowledge of it would have been otherwise; but as the will which gives birth to the action is not dependent upon the previous knowledge of God, but the knowledge of the action upon fore-sight of the choice of the will, neither the will nor the act is controlled by the knowledge, and the action, though fore-known, is still free or contingent. The foreknowledge of God has then no influence upon either the freedom or the certainty of actions, for this plain reason, that it is knowledge, and not influence; and actions may be certainly fore-known without their being rendered necessary by that fore-knowledge.

The conclusion reached is that the statements regarding God's foreknowledge furnish no evidence on which to base the claim that the fall of Adam and Eve was predestined. Their fall was a result of their own free and voluntary act of disobedience.

Progress of the Cause.

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

LIGHT FOR WORK.

LORD, give me light to do thy work,
For only, Lord, from thee
Can come the light, by which these eyes
The way of work can see.

In plainest things I daily err,
When walking in the light
The wisdom of this world affords,
However fair and bright.

In word, and plan, and deed I err,
When busiest in thy work;
About the simplest forms of truth
The subtlest errors lurk.

The way is narrow, often dark,
With lights and shadows strewn;
I wander oft, and think it thine
When walking in my own.

Yet pleasant is the work for thee,
And pleasant is the way;
But, Lord, the world is dark, and I
All prone to go astray.

Oh, send me light to do thy work!
More light, more wisdom give!
Then shall I work thy work indeed,
While on thine earth I live.

So shall success be mine, in spite
Of feebleness in me;
Beyond all disappointment then
And failure I shall be.

The work is thine, not mine, O Lord;
It is thy race we run;
Give light! and then shall all I do
Be well and truly done.

—H. Bonar.

WEST VIRGINIA.

AMOS.—I came to this place and began meetings in the Disciple church four weeks ago last evening. I have spoken every evening, and held several day meetings. As the Disciples would no longer grant us the use of their church, we have been holding meetings in the public school building; but efforts are now being made to close this against us also. The Baptists were holding a protracted meeting when we commenced ours, and as soon as their meeting closed, the Methodists began a protracted effort. The interest at our meeting, however, has been good from the start. Ten have signed the covenant, and others are keeping the Sabbath. We organized a Sabbath-school last Sabbath, with twenty-five members. I have secured several subscribers for our good REVIEW, and have sold over twenty dollars' worth of reading matter. The donations have been ample to meet the incidental expenses. We have started a subscription to build a house of worship, and several hundred dollars have been pledged. I expect to remain here until April. The people begin to think that the "new doctrine" has come here to stay. To the Lord be all the praise. Our courage is good.

Feb. 9.

DELAWARE AND MARYLAND.

WE are glad to report some progress in the work in Delaware and Maryland. The canvassing work has been receiving our especial attention, and we have succeeded in getting nearly \$750 worth of books before the people of these States within the past year. We have been doing some visiting and giving some Bible readings. While on a recent visit to the home of one of our friends, he and his wife, and a young lady stopping with them for a few days took a stand for the truth. They had all kept the Sabbath a few times before, but had given it up on account of bitter opposition; but they still seemed to have a warm feeling for the present truth. The following is a short extract from a letter received from the young lady Feb. 23:—

I have often thought of the happy moments spent in your meetings. I have never been so happy since I withdrew from your society. I know I never felt nearer Christ than when I was an S. D. Adventist. It pierces my heart like an arrow when I recall the past, and see how the world led me back.

We received similar verbal statements from the others. We hope the work of the past year will bear fruit for the kingdom of God, and that past experience with this people will enable us to do better work the present year than in the one the records of which are already made.

D. C. BANCROFT.

March 5.

KANSAS.

AMONG THE CHURCHES.—Jan. 20, I joined Bro. Ferren at Marvin, where he had been holding a series of meetings. Two or three had decided to obey the commandments. We remained here until the 26th, visiting and holding Bible readings. Jan. 27, we went to Deer Creek, where a company of Sabbath-keepers were brought out under the labors of J. B. Hughes and O. S. Ferren. We found nearly all of good courage, though they had had but little labor since they took their stand for the truth over a year ago. We were with them ten days. The preaching was to the end that they should obtain a deeper experience in the things of God. We organized a church of thirty-two members, some uniting by letter. Seven were baptized. We hope that this will grow to be a strong church.

We next visited Alton, and remained with this church from Feb. 7 to 12. Their number has been much diminished by removals during the past year. The few who remain are of good courage. An elder and a deacon were ordained. We were pleased to meet C. A. Hall, the former elder of this church, who has been laboring as leader of a canvassing company in the southeastern part of the State. Providence seemed to open the way for him to be present during the latter portion of our meeting.

The little company at Stockton are laboring under many discouragements. One or two are much discouraged, but the others are rejoicing in the truth. From Feb. 14 to 20, we were with the church at Amboy, and held ten meetings with them. Three were added to the church, two by baptism. All seemed much encouraged. From here we went to Osborne. Duty calling me elsewhere, I was obliged to leave after holding but one meeting there. Bro. Ferren remained to carry on the work at that place. The Lord came near in many of our meetings to a marked degree, for which we feel grateful to our Heavenly Father.

C. W. FLAIZ.

March 2.

INDIANA.

PLEASANT GROVE, MT. AYR, MOROCCO, ETC.—I found it quite necessary to move my place of holding meetings, from the Roberts school house to the Pleasant Grove school-house. This house was built for a church, and is well lighted. It seats about one hundred people, but we found it to be altogether too small at times to accommodate those who were anxious to hear the word of truth. I spoke on the prophecies, the signs of the times, the law, and the Sabbath question. Many, after hearing on these important subjects, believed the word spoken, and acknowledged the claims of the Sabbath, while others hoped that their minister would confirm the word by preaching smooth things to them. I did not have opportunity to develop the work there at present, as I was obliged to close my meetings in order to attend the State meeting. I received four dollars on book sales, and obtained two yearly subscriptions for the REVIEW.

At Mt. Ayr I found that some who had signed the covenant to keep the commandments of God, had turned to the weak and beggarly elements of the world; while others were trying to be sanctified through the truth, by bringing their lives into harmony with the will of the Lord, so that they could labor in his cause. At Morocco, I held meetings in the Christian church, remaining over Sabbath and Sunday at that place. We enjoyed some good meetings together. The influence of some at that place is telling on the side of truth. I hope to be able to organize a church there soon.

After our good State meeting at Indianapolis, I held meetings with the church at Brookston. Through the inclemency of the weather and the bad roads, it seemed quite difficult to get all our people out to the meetings. After remaining with them nine days, preaching and visiting from house to house, I thought best to close the meetings, hoping to be able to visit them again when the weather should be more favorable for the brethren and sisters to attend, many of whom live in the country. Book sales at this place amounted to \$12.45.

C. F. JENKINS.

March 13.

GEORGIA.

AMONG THE CHURCHES.—In accordance with the action of the late General Conference, my field of labor has been changed to that of the South. Jan. 9, I left Battle Creek, Mich., for Georgia. Since coming here, my time has been spent in becoming acquainted with the general wants of the cause in the State, holding meetings with the scattered companies, that I might become personally acquainted with every member, and thus be prepared better to assist in the work.

In company with Eld. S. H. Lane and Bro. C. F. Curtis, I assisted in visiting our people and holding meetings at Austell, Senoia, Reynolds, Perry, and Quitman; also spent some time at the Atlanta mission, where a good work is being done. At Reynolds one sister was baptized. There was a good interest to hear at each of these places. Several dollars' worth of books were sold, and a number of sub-

scriptions were obtained for our periodicals. As the plans for future labor were laid before our brethren and sisters, they took new courage; and although they are few in number, we know that if they will lay hold of the work in earnest, the Lord of the harvest will bless the efforts here this coming year. Several have entered the canvassing work, and are meeting with success. Others who cannot leave their homes, are doing what they can to send out papers and tracts. They also freely offer to send dried and canned fruits and general provisions to the Atlanta mission.

Feb. 25, I began a series of meetings in what is known as the Philman Settlement, seven miles north of Reynolds. Through the missionary labors of Bro. and Sr. Philman, in whose hall the meetings are held, the people here have a good understanding of our doctrine, and although the interest is not large, it is good, and we believe that some will embrace present truth. This evening I expect to begin a presentation of the Sanctuary question. The congregations number from forty to one hundred each evening. Have sold some books and received some donations. I ask the prayers of the brethren and sisters for the work in this State. My permanent address will be the same as the Atlanta mission, 229 South Pryor St., Atlanta, Ga.

O. C. GODSMARK.

March 7.

OHIO.

WALNUT GROVE AND YELLOW SPRINGS.—The district meeting held at Walnut Grove, Nov. 6, was not as largely attended by the various churches as we had hoped. The roads were very muddy, which doubtless kept many away. Eld. D. E. Lindsey had been holding meetings with the church for about two weeks prior to this meeting. The attendance of those not of our faith had been very good, and this continued during the entire meeting. Bro. Lindsey, H. M. Mitchell, and E. J. Van Horn, all added their efforts to make the meeting a success. The brethren in attendance seemed anxious to keep pace with the work. Our home and foreign mission work was the special topic of the meeting. Several united with the T. and M. society. All pledged to help sustain the foreign missions by weekly donations. Our brethren also entered heartily into the plan of making monthly contributions for our city mission work in the State. Some proposed to set apart some of the products of the farm the coming year, to sustain it. The director will appoint some person in each church to take charge of this work and keep in direct communication with the city mission, that the wants there may be known. All in attendance felt well paid for the effort made to come.

The meeting at Yellow Springs was thinly attended by the churches in the district, for various reasons. We were sorry to see this, as valuable instruction is imparted at these general meetings, designed for the encouragement and building up of the cause in the district. Those who remain away suffer loss. The same efforts were made here to help our brethren as at the former meeting. But very few of those not of our faith were in attendance. The church at this place has not been in a prosperous condition for some time, which has had a tendency to discourage those in the church as well as to keep others out of the church. If the brethren and sisters will act upon the counsel given and resolutions formed at this meeting, they will see better days in the future. The director, H. W. Cottrell, was present. Bro. H. M. Mitchell labored with acceptance to instruct our brethren in the T. and M. work. I hope that Dist. No. 1 will lead out in the good work of God. There is a vast field in which but little has been done as yet. May God inspire all with faith, and in union and love may we press the battle till victory shall crown our efforts.

Our brethren at this meeting cheerfully adopted the plan devised to help our foreign missions. They also planned to help the city mission work in the State. Other points were considered with reference to our periodicals and the circulation of our reading matter. All felt much encouraged to renew their efforts in the good work.

R. A. UNDERWOOD.

IOWA.

AMONG THE CHURCHES.—During the greater part of February, Bro. Hoen and I labored among some of the Scandinavian churches and unorganized companies. The Lord has blessed the efforts in trying to bring our people up to receive in full the more unpopular points of truth in the message, and a good response on the part of the brethren has been very generally manifested. The plan of first-day offerings receives a hearty welcome. We all feel that it is the plan by which our missions can be supported, and we want to sustain it.

At Ames two souls went forward in baptism and were added to the church, and three were admitted by letter. A tract society of twelve members was organized, and a librarian was appointed.

At Marshalltown there are a few earnest souls with whom we held two meetings; and at Parkersburg, where we continued for seven days, holding from one to three meetings daily, we found a good

interest among those outside of our church. Some said they would live for God and truth; others, like the Bereans, are investigating. This interest has been awakened largely by earnest missionary work done by the local T. and M. society there, to which organization four members were added.

We next visited a few brethren at Carpenter, and held three meetings; then the little church at Mona, where we remained over Sabbath and first-day. Notwithstanding strong opposition, this little church moves onward, and convinces some of the truth, and welcomes them to their midst.

At Forest City there is a small church. We remained there two days and held six meetings. Church officers, except an elder, were elected. Here also I was glad to find some outside interest. One service was held at Algona, after which we came to Ruthven, where we held nine meetings. A quarterly meeting was held, church officers, except an elder, were elected, and one brother was added to the church. A few others are awaiting baptism. Bro. Mikkelsen was here, and rendered us appreciated help. Feb. 28, met with Bro. Mikkelsen in his meetings at Spencer, and spoke once.

While in our meetings with our brethren we have been reviewing the scarcity of laborers among the Scandinavian people, and seen the necessity for a large number of consecrated men and women who will unselfishly go forth wheresoever the way opens, our hearts have been melted in tenderness before God, and a desire for consecration to the work on the part of some has been awakened. I look for more help among our people in the near future. My heart cries out, O Lord, send forth laborers into the harvest field!

H. R. JOHNSON.

March 14.

COLORADO.

TEXAS CREEK, SILVER CLIFF, AND WEST CLIFF.—There has not been as much labor bestowed in Southern Colorado, in proportion to the number of inhabitants, as in the northern part of the State. Two churches have been formed south of Denver—the Texas Creek and Beaver Creek churches—besides one lately organized over the range, by Bro. States. The Beaver Creek church has discontinued meetings on account of deaths and removals. The Texas Creek church has been greatly reduced in number by the same cause. I came into this valley Jan. 25, and have visited the places named at the head of this report.

Silver Cliff was at one time a city of 5,000 inhabitants, but like many of the mining towns, it has had a time of reverses, and now numbers only a few hundred. The M. E. church building, a nice structure about 30 x 50 feet, was sold for \$800. It was bought by Bro. A. J. Stover, with the hope that a series of meetings would result in the organization of a church there. As more of the members of the Texas Creek church lived nearer to Silver Cliff than to Texas Creek, we re-organized the church, calling it the Silver Cliff church.

Eld. Ostrander held a series of meetings at Silver Cliff two years ago, with a good interest; but on account of the high altitude, he was compelled to discontinue them and seek a lower altitude, and the interest died out. Last October a general meeting of our people was held here, and I remained for a time to follow up the interest; but on account of sickness at home, again the meetings were discontinued. We commenced meetings again Jan. 27, and continued for six weeks, with an intermission of only a few days. As might be expected, the work was difficult and rather discouraging. However, the Lord seemed to come near at times, and as a result thus far, sixteen have been added to the covenant, and our Sabbath-school now numbers about forty-five members.

West Cliff is a mile from Silver Cliff. It has been a rival town, and aided in reducing the population of Silver Cliff. Some interest was manifested there, and as we had a church building at Silver Cliff, near enough for people at West Cliff to attend, we thought it a good time to do something there, as our brethren felt anxious for the work to be carried forward at once. So we commenced labor at West Cliff March 6, and are now in the midst of the Sabbath question, with a good interest. The large school-house is filled each evening, and some are obliged to leave because of being unable to find room inside.

We feel sure the work of God is going forward in Colorado and in all parts of the world, and that the time of reward is fast approaching.

J. D. PKOG.

MICHIGAN.

AMONG THE CHURCHES.—As I have been employed in the College the past winter, assisting in giving the Bible lectures, I have not been able to labor to any great extent in the field; still I have spent nearly every Sabbath with some of the churches in this part of the State, frequently using the time from Friday till Monday in this way. Among the churches visited are Burlington, Decatur, Coldwater, Jefferson, Parkville, Ceresco, Bedford, Convis, and Pine Creek, besides several in more distant parts of the State. At the four places last named, Bro. W. C. Sisley, the

director, was with me. We had some very profitable occasions. As the brethren and sisters manifested a willingness to take hold of the new plans for advancing the work, especially in regard to weekly missionary contributions and greater faithfulness in the tithing system, the blessing of God was manifest.

At Coldwater, Eld. Van Horn was present and labored with his usual earnestness. We trust the cause in that church was advanced by the effort put forth at that time. At Decatur, the director, Bro. H. C. Goodrich, was present also. The brethren of this church erected a house of worship during the fall and early winter, and the first services were held in it at the time of our meeting, Jan. 13-15. The house is not yet finished, and the brethren there are doing nobly to bring it to completion. The company at Pine Creek are awaiting organization.

My connection with the College has been very pleasant and profitable to myself. I never before felt so strongly impressed that God would have those who labor in his cause fit themselves for the work.

March 9.

F. D. STARR.

HAZELTON.—From the State meeting at Flint, we came to this place and began labor for the church. We found them in a very discouraged condition; some had given up entirely, and others were in darkness. By a careful investigation, many reasons for this state of things were discovered, among which were neglect of both family and secret prayer, opposition to the plans laid by the General Conference for carrying forward the work, and a failure to follow the light given by the Spirit of God through the "Testimonies." Many were withholding a portion, and others all of the Lord's tithe.

Seeing these conditions, we felt that we must have special help from God to arouse them, and present before them a way by which they might escape the enmeshes of Satan. As we sought the Lord in earnest petition, we felt that a day of fasting and prayer should be appointed, and accordingly Sabbath, Feb. 4, was observed in this manner by nearly the entire church. This day's effort led to a series of revival meetings, in which the Lord came near and gave power to the word spoken. Many were moved to deep feeling over their condition, and when the first opportunity was given for those to come forward who desired a new conversion, over thirty responded. Subsequent opportunities were given and responded to, until quite a large proportion of the church, with others who had never made a profession, had come forward to seek the Lord. Backsliders were reclaimed, sinners were converted, and hearty confessions were made.

At the close of a discourse on the authorities in the church, the following preambles and resolutions were adopted:—

Whereas, We believe the "Testimonies" to be important works for the church, and that they have been a very important means in bringing this people up to their present moral, physical, and financial standing; therefore, —

Resolved, That we will study them more carefully in the future, and endeavor to conform our lives thereto, and use our best efforts to induce others to do the same.

Whereas, The Bible and the Spirit of God by the "Testimonies" teach a perfect unity in doctrine, faith, and practice; and, —

Whereas, The church cannot prosper where this union does not exist; and, —

Whereas, This union cannot be maintained except by acknowledging the proper authorities in the church; therefore, —

Resolved, That we recognize in the General Conference the highest earthly authority among Seventh-day Adventists, and that we as members of this body, so long as we remain connected with this body, will use all our endeavors to carry out the plans recommended by this authority.

These brethren showed their earnestness in this matter when the plan suggested for the maintenance of the foreign missions was presented. Every one, both parents and children, accepted of a box, promising to carry out the plan faithfully. In faithfulness we tried to present before this people their duty on the tithing question, and were glad to see many who had never paid tithes, and others who had been paying some, come up and with confession pay over to the treasurer what they had withheld, the result of which is shown by the following: The tithe for the past two months of this quarter amounted to \$124.10 against \$47.53 for the preceding quarter.

On Sabbath, March 3, the ordinances of the Lord's house were celebrated, and this was indeed the most precious season this church has enjoyed for years. The presence of the Spirit of God was manifested, hearts were melted, old grudges and hard feelings were buried, as expressed by some, in the love of Christ. The following day a business meeting for the election of officers and transaction of other matters was held. About eighty dollars were raised for insuring and repairing the house of worship. Twenty-seven cords of wood were furnished.

This meeting was a success in every respect; perfect harmony prevailed. Immediately following this meeting a discourse was given, which closed our work here. We left these brethren feeling that our stay with them had been profitable. To the Lord be all the praise.

March 6.

H. S. LAY.

J. F. BALLENGER.

GEO. H. RANDALL.

THE GENERAL MEETING AT OTSEGO, MICH.

This meeting was quite largely attended, brethren being present from Monterey, Allegan, Douglas, and other parts of the surrounding country. The meeting was appointed to hold over four days, and most of those from abroad remained through the entire time. The time thus spent was not the least regretted by any. In short, but one verdict was rendered by all, and that was, that it was one of the best meetings they had ever attended.

Considerable time was taken to dwell upon the special themes relating to the church and its duties under existing circumstances. These were by no means uninteresting features. The brethren, for the most part, nobly responded to the earnest appeals to stand by the work in its various phases, and the Lord blessed their hearts accordingly.

In the early meeting on Monday, the power of the Lord was present to reach the hearts of those who through adverse influences had grown indifferent to the truth. These bore their testimonies with tears, and with deep emotion made resolutions to seek the Lord anew. Those who had been steadfast in the right were encouraged, and bore testimonies that were full of good cheer, and encouragement to the church.

Only two of the ministers expected were present at the meeting, Elds. Butler and Van Horn. At the time appointed for the meeting to close, Eld. Butler's duties called him away, but the interest from without was such that it was thought best to continue the meetings a few days longer. Each evening the house was well filled with interested listeners, who seemed desirous to hear our views from those who would properly represent them.

Each afternoon a meeting was held for the benefit of the church, which was quite generally attended by the brethren and also some not of our faith. These meetings were the most precious occasions. The Lord came near to his people, and but one feeling seemed to pervade every meeting, which was for each to dedicate himself to God. The truth never looked clearer and better to the brethren than during these seasons.

The following Sabbath some brethren were again present from other churches, and when the meetings closed on Sunday evening, many expressed the deepest gratitude for the privileges they had enjoyed, saying that they felt stronger than ever in the truth. During the eleven days occupied, twenty-six meetings were held, with unflagging interest. It is quite certain that the church at Otsego is stronger in the truth now for the trials through which they have passed during the last year, and the meetings just closed there have made that section a better field for missionary operations because of the removal of much prejudice that had formerly existed. May the brethren there be faithful to the trust committed to them.

C.

CANVASSERS AND THEIR WORK.

The importance of this work can hardly be overestimated. Calling the attention of the minds of the people to the points of present truth published in the different works now being offered to the world, is a proper work now under the Third Angel's Message. Every means must be employed to warn mankind of coming danger and certain doom. No selfish interest or desire to make money should enter in as a motive principle to induce us to work, but the love for the lost and the salvation of souls are paramount to all other considerations. There are many and various difficulties to encounter in every good and important work.

Years ago when our preachers entered new places, sometimes they thought best to conceal, in their announcements, that they were Seventh-day Adventists, until in the course of lectures it would be brought out. But those of experience have found out that this is not the best way to do; and they let it be understood from the first what they are in name and profession. So with canvassing: let the people know who are calling their attention to these great truths for the last days; that we as a people are engaged in the work of preparing for the last great conflict between Truth and Error.

The "Marvel of Nations" we regard as an important work to call the minds of the people to fulfilling prophecy for our time. Yet we find that in many cases where it has been sold in this part of Kansas, the purchasers entertained the idea that they were getting a sort of United States history; and as soon as they found it to be a work of S. D. Adventists, some of them spoke very contemptuously, saying that they had been swindled, and cast the book aside. Would it not be better in every case to let the people know just what they are buying, even if fewer books are sold?

I think some of our canvassers would gain a good experience were they to call on some such as I have mentioned. We as workers, whether preachers, colporters, or canvassers, should not take a course that would cause us to feel reluctant afterward to meet those with whom we have had to do. I do not desire to discourage any by alluding to these cases

where prejudice is found; for I believe that the time is not far distant when our canvassers will become prominent among our Conference workers.

March 9.

J. H. ROGERS.

WHO WILL CANVASS IN VIRGINIA?

I ask the above question because there are so many strong appeals coming in from all quarters. In calling for consecrated men and women to enter this important field, we are burdened to know where to find those in this Conference who are willing to lay aside all selfish interest, and gird on the armor of light, and go forth with a determination to make a success in this important branch of the last warning message to the world, with no other motive in view than to get the precious truth of God before the people, and see souls brought out of darkness into the marvelous light of the truths of the Third Angel's Message.

I have all read carefully and considered well Bro. Butler's article in Review of Feb. 7, in which he presents the past, present, and future of the canvassing work? If not, I would call your attention to it, and beg of you to read it carefully. It certainly presents some noble features of this important work. Such admonitions, coming as they do from the tried servants of God who have had long experience in all phases of this message, ought to inspire in the heart of every lover of the truth a desire to do something in the Master's vineyard to get these silent messengers before the people, that the world may be warned of the glorious proclamation of the soon advent of our Lord to take his people home.

Our State has one hundred counties, with a population of 1,512,806, and a number of cities ranging from 5,000 to 60,000 inhabitants. Virginia has many fertile valleys, filled with a noble class of intelligent and hospitable people, many of whom would doubtless accept the truth and thank the Lord for the same, if it was only brought before them. Notwithstanding all of the advantages we have in this field, we have no one in this Conference who seems to be willing to lay aside his worldly interests and give himself wholly to the canvassing work. One may say, I believe little or nothing can be done in the way of getting the people to take our literature. But how much have you tried? Have you gone out with a love for souls in your heart, and a determination to make a success of the canvassing work, and continued a proper length of time to know whether or not anything can be done? Consider well before making such a statement. Perhaps a few statistics from efforts that have been put forth recently, will present a different phase of this subject.

To be in harmony with a resolution that was passed at our State meeting last spring, to get before the representative men of Virginia that interesting book, the "Marvel of Nations," and also the *American Sentinel*, we sent Bro. R. D. Hottel to Richmond in January, to canvass the legislature. After careful meditation and the surmounting of some seeming difficulties, he was successful in canvassing seventy-five out of 140, and took twenty-nine orders for the book and paper, including the governor's order. A circular letter was also addressed to each member of the assembly, calling attention to the work of the National Reform Association, and to our position that in case an effort should be made to repeal existing laws now in our favor, we might enlist their sympathies on the side of true personal liberty. Quite a number responded, and doubtless it will be of interest to hear their testimonies; therefore we will give a few extracts from letters received. A judge in the Senate writes:—

I have carefully examined your circular, and beg leave to say that I am in sympathy with you in your great work of true personal liberty. I would like to examine your book, the "Marvel of Nations."

Another senator writes:—

Yours received this morning. I will say in reply, I am in sympathy with your denomination and believe in what every man believes, that religious principles should be recognized by all State national governments.

A member of the House says:—

I would like to examine the work, "Marvel of Nations," spoken of in your letter. Am in sympathy with the question to which you call my attention.

Another writes:—

I would be pleased to examine the work entitled "Marvel of Nations." Am sure I would purchase the work after examining it, at the low price offered to members of the legislature.

Another says:—

I know of no effort to interfere with your rights, and suppose there will be none. Indeed, I do not think anything of the kind would be wise.

Another senator says:—

The Constitution of the United States in the subject referred to has served us in the past, and will do me in the future.

We might give other testimonials, received from both the Senate and the House. Many said that if such a thing should come up, they would be found on the side of true personal liberty, and would use their influence in our behalf.

We will give the testimonial of the governor in full, after he had received a copy of the book:—

*Commonwealth of Virginia,
Governor's Office, Richmond, Va., Feb. 14, 1888.
Eld. R. D. Hottel, Quicksburg, Va.,—*

MY DEAR SIR: The Governor requests me to acknowledge the receipt of the book entitled the "Marvel of Nations," and to return his thanks for so valuable a work.

Yours very truly,

J. E. WALLER, Sec.

May God bless the truth to the good of those representative men! It seems to me that these testimonials ought to convince all who have any love for the truth, and any desire to do something to hasten that glad day, that the Lord is ready to bless the efforts of those who will lay aside selfish interests, gird on the armor, and step out by faith to labor faithfully in sowing the seeds of truth. Once more I ask, Who will canvass in Virginia? I see no other medium through which so much can be accomplished in the small remnant of time left us in which to labor to get the present truth to all nations, tongues, and people, as through carrying the silent messengers to each one's door. May God help some one to say, "Here am I, send me."
M. G. HUFFMAN.

Special Notices.

CHURCH DEDICATION IN INDIANA.

Our church building is now complete, and will be dedicated the first Sunday in April, by Bro. Wm. Covert. A cordial invitation to be present is extended to the brethren and friends in this vicinity.
W. F. REDDING.

TO MARYLAND AND DELAWARE.

I EXPECT to go to Maryland and Delaware immediately after the Ohio State meeting, and am desirous of all the information possible concerning that field. Friends in these States knowing of any openings for a series of meetings in church or hall, will confer a favor by writing to me at once and giving me the facts, that I may be able to arrange for one course of lectures before tent season. Any friends who know of good openings for tent labor during the coming summer, may favor me with correspondence with regard to the matter. I hope and pray that the Lord will do great good by us the coming year. Address me at Clyde, Ohio.
D. E. LINDSEY.

PENNSYLVANIA CONFERENCE.

THE office of the Pennsylvania Tract Society is to be moved the last week in March, from Wellsville, N. Y., to Williamsport, Pa. By way of explanation to those who are not familiar with the circumstances, I wish to say a few words. When the Pennsylvania Conference was separated from the New York Conference a few years ago, there was but very little work done by our people in the State of Pennsylvania, and the counties of Chautauqua, Cattaraugus, Allegany, Steuben, and Chemung, of New York, were included in the territory of the Pennsylvania Conference. The work done in the State of Pennsylvania was almost entirely confined to the northern border counties of Warren, McKean, Potter, and Tioga. This being the case, the village of Wellsville, in Allegany County, was as centrally located in the territory then represented by churches and local societies as any place that could be selected, and was chosen as the headquarters of the Pennsylvania Conference and Tract Society. Commencing with but few members, the society has gradually grown until now there are over forty local societies and a membership of nearly 800. In the meantime the work has been extended, till now there are as many as thirty counties in the State of Pennsylvania that contain S. D. Adventist churches or scattered Sabbath-keepers who are engaged in the canvassing and missionary work. These include some of the extreme southern and eastern counties as well as some in the central and western part of the State, so that for some time we have labored at a disadvantage by having our office located so near to one side of our territory. For two or three years we have contemplated the move that we are to make, and have been only waiting for circumstances to be shaped in such a way as to make the move practicable.

Last summer two series of tent meetings were held at Williamsport, a thriving city of from 30,000 to 35,000 inhabitants, and nearly twenty embraced the truth. Early in the winter a lot in a favorable locality was secured at a good bargain. On the lot was located a double house, which will accommodate two families. This house we have recently moved to another part of the lot, leaving the corner vacant upon which we have the foundation nearly laid for a building that will be arranged for both church purposes and the office work of the tract society. This building will be pushed forward to completion as fast as means are secured for the purpose. Already some of our brethren have voluntarily contributed for this work, and we are confident that when the importance

of establishing our work in that city is fully appreciated, there will be no lack of means to erect the necessary buildings. Donations in large or small amounts can be sent at any time, and will be credited to the building fund and used as may be needed most in that work. We shall move our stock of books, and do our office work in a part of the house mentioned above, until the part of the new building which is to be occupied by the society is completed. Our lot is situated at Corner of Hepburn & Fifth streets. All correspondence after March 25 should be addressed to the Pennsylvania Tract Society, or to me, Box 2716, Williamsport, Pa. This move is but another evidence of the progress of the work in Pennsylvania, and will give us better shipping and mail facilities for reaching all parts of the State.

L. C. CHADWICK, Sec.

News of the Week.

FOR WEEK ENDING MARCH 17.

DOMESTIC.

- The Democrats of Arkansas will hold their State convention at Little Rock, May 30.
- An incendiary fire in Liberty Street, Pittsburg, Tuesday night, caused a loss of \$50,000.
- Fire in the wharves at Savannah, Ga., Thursday, consumed 3,000 barrels of rosin and 350 barrels of turpentine.
- The works of the Grand Detour Plow Company at Dixon, Ill., were burned Monday night. The loss is over \$100,000.
- Mississippi River navigation opened at Quincy, Ill., Wednesday, the first boats of the season arriving from St. Louis.
- Cooghan Bros.' extensive furniture factory at New York was destroyed by fire Friday morning, entailing a loss of \$100,000.
- A snow bank wrecked a Pennsylvania engine at Jersey City, Tuesday morning. Two men were injured, one of whom cannot recover.
- Twelve New York pilot boats which were caught in the great storm are still missing, and grave fears are expressed for the safety of the crews.
- At Marietta, Ohio, Tuesday morning, fire, supposed to be of incendiary origin, destroyed several store buildings, involving a total loss of \$60,000.
- By the wrecking of a railway snow-plow Friday, near Sharon, N. Y., four men were killed and six wounded, two of whom were not expected to recover.
- Coal barges containing, all told, \$185,000 worth of coal, bound down the Ohio River, are stranded in low water at various points, and will be a total loss.
- The Board of Health of San Francisco, Cal., has declared, officially, that the small-pox epidemic is over. There have been, since last November, 473 cases and fifty-one deaths.
- The Indiana Prohibition State Convention at Indianapolis, Thursday, nominated the Rev. J. S. Hughes for governor, and adopted a platform demanding strict prohibition and woman suffrage.
- In a wreck on the Southern Pacific Road, at Colton, Cal., Wednesday night, a score of loaded freight cars were destroyed, thirteen being burned. A conductor and a brakeman were killed.
- Fifty pounds of dynamite exploded at the great rock cut, Duluth, Minn., Tuesday afternoon, shaking buildings as much as a dozen blocks distant, but causing no fatalities. One lady was cut by broken glass.
- The last rail of the Denver, Texas & Fort Worth Road was driven Wednesday afternoon, at a point twenty miles south of Denver. In a few days through trains will be put on from Denver to New Orleans and Galveston.
- Members of the Hominy Millers' Association are in session at St. Louis, forming a "Trust," for the control of the output of corn meal, hominy, and grits. The organization will include all the States in the winter wheat belt.
- About eleven o'clock on the night of March 15, a fire broke out in a five-story building on Arch Street, Philadelphia, and before the firemen could bring the flames into submission, a loss estimated at \$350,000 had been caused.
- It is believed that twenty persons perished in Essex County, New Jersey, during the recent storm. At New Haven, Conn., seven persons perished, and there were over twenty deaths in towns adjacent to New Haven, while hundreds of people suffered from frost-bites.
- A passenger and a freight train collided near Huntington, Pa., early Monday morning, on the Pennsylvania Road, and Engineer Robert Gardner and Fireman Mowry, of the passenger, and Brakeman Ernest V. Mercer were killed, and one passenger was severely injured. The loss to the road is placed at \$75,000.
- Investigation into the abuses of convict miners at Coal Hill, Ark., show that convicts have been beaten and flogged to death; that Warden Grafford has made a practice of making the men fight; and that in one case the warden caused a desperado to kick a fellow convict to death. The people are greatly excited, and threaten to lynch Grafford.
- Fire at Milwaukee, Wis., early Thursday morning, starting in Atkins & Ogden's shoe manufactory, extended through an entire block, causing an aggregate loss to a

large number of firms, of \$425,000; insured for about \$275,000. A side wall fell, burying a dozen firemen in the debris. Herman Lecher and Richard Langton were killed, and three others fatally injured.

—On March 15, the last wholesale liquor store in Sioux City moved its stock to Covington, Neb., which is on the opposite shore of the Missouri River. Two other stocks of liquors have just been moved across the river. All the emigrant liquor men, however, have offices in Sioux City in which orders for the illicit stuff are taken, while they have private boats which run nights and fill the orders from the Nebraska shore.

—A Delaware, Lackawanna & Western passenger train tumbled down a thirty-foot embankment at Tracy's Bridge, near Binghamton, N. Y., at 2:15 Friday morning. The cars caught fire and were soon consumed. A man perished in the flames; a half-dozen passengers are probably fatally hurt, and many others are wounded. Most of those who escaped had no covering but their night attire, and shivered for two hours in the frosty air before a relief train arrived.

—The strike on the C. B. & Q. Railway is still in progress, and seems yet to be a long way off from settlement, while the prospects of a general strike have become very serious. The roads as a general rule refuse to handle C. B. & Q. freight, though the latter road still continues to do a fair amount of business. A strike of engineers and firemen began Thursday afternoon, at all points on the Atchafalaya, Topoka & Santa Fe Road, and it is reported that the directors of the strike have given orders that it extend at the rate of one road per day until the demands of the men are granted. The engineers and firemen on the California Southern and California Central Roads, operated by the Santa Fe Company, struck Friday morning, placing an embargo on all traffic in that portion of the State south of Los Angeles. A strike was also begun by the Atlantic and Pacific engineers and firemen, completely paralyzing business. On Friday evening, the engineers on the Iowa Central Road struck work, and those on the Kansas City, Fort Scott & Gulf Road are expected to go out soon.

—The heaviest snow-storm of the year prevailed at New York Monday, large drifts forming, which caused a total suspension of traffic. It raged with unabated fury during Monday and Tuesday, with the result of not only stopping all trains except a few on the elevated railway, but destroying telephone and telegraphic communication, so that messages between that city and Boston were sent over the Atlantic cable by way of Europe. Business in the city was generally suspended, and much suffering and inconvenience were experienced by the sudden cutting off of supplies of food and fuel. Several persons are known to have perished in the streets from cold and exposure, and numerous casualties were reported off the coast, with the loss of many lives. The storm was also very severe at Philadelphia, causing a general suspension of business. For a distance of 200 miles from New York dispatches announced that the storm was the worst known in many years. The citizens of Bismarck and other towns in Dakota waxed facetious over the news, and wired Mayor Hewitt that Dakota stood ready to send substantial aid to the "blizzard-stricken sufferers of the metropolis," and it was reported that one car-load of flour actually was shipped from the Territory for that purpose. It is probable that New York journals will hereafter be somewhat more reserved in their comments on the climate of the Northwest. Owing to the stoppage of trains, all collieries in the Lackawanna and Wyoming valleys suspended operations Wednesday. Portions of the tracks of the Delaware, Lackawanna & Western Road were covered to a depth of twenty-five feet. It is estimated that the financial loss to New York City will be \$7,000,000, and that the loss to the States involved will reach \$20,000,000.

FOREIGN.

- A dispatch from London under date of March 15, reports a violent snow-storm in Scotland, which has completely blocked roads and railways.
- It is reported from Winnipeg, Manitoba, that a Canadian Pacific trestle at North Bay broke while a passenger train was crossing, throwing it into a rocky chasm. The rumor is not yet confirmed.
- A dispatch from London announces that the Emin Bey relief committee has received news that Tippoo Tib sent a number of men to Stanley's camp on the Aruime to take reserve stores and munitions to Wadai.
- General Boulanger, the idol of the Parisian mob, has been deprived of his command in the French army, for disobeying orders in visiting Paris without permission. His excuse was that his wife, who lives in Paris, was sick.
- The largest steamship in the world, with the exception of the superannuated "Great Eastern," is the "City of New York," just launched in the Clyde, Scotland. She is to do service in the Inman line of transatlantic steamers.
- Arabi Pasha, the leader in the Egyptian insurrection of 1881, and who was banished to the island of Ceylon, has petitioned the English government for a remission of his sentence. It is thought probable that the petition will be granted.
- An official return laid on the table in the British Parliament compares the coercion acts in 1882 and 1887. The comparison is for six months. In 1882 there were 1,114 prosecutions, of which 466 were convictions and 648 were discharged. In 1887 there were 628 prosecutions, of which 415 were convictions and 213 discharged.
- The check which university education has recently received in Russia, may be judged from the diminution in the number of students at the St. Petersburg University. Whereas there were on Jan. 1, 1886, 2,880, and on the same day in 1887, 2,627 students, on Jan. 1, 1888, there were no more than 2,053 names enrolled on the lists of the colleges.

RELIGIOUS.

—Pope Leo has received already nearly \$20,000,000 in public gifts, and new gifts are still coming in.

—Leading clergymen are discussing at Ottawa a basis for the union of the Presbyterian and Methodist churches of Canada.

—Mormon elders who have been making converts in small districts of Botetourt County, Virginia, have been notified to leave or they will be lynched.

—Farmers at Winchester, Ohio, Wednesday night, tarred and feathered two Mormon elders, and then chased them to the Ohio River, which the fugitives safely crossed.

—It is reported that fanatics are burning the houses of Protestants at Santa Barbara Ocampo, in Mexico, and that a priest named Father Framas is causing the outrages.

—In Northern New Zealand all the churches are suffering very much in their finances on account of the heavy commercial depression, and a full stipend is received by but few of the ministers.

—A cable dispatch announces the shipment of the library of Professor Von Ranke, the famous German historian. The library, which numbers about 50,000 volumes, has been secured for the Syracuse University of the Methodist Episcopal Church. It is a grand acquisition.

—On Christmas Day eight Jews and Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the church there at one time. Several other Jewish candidates are awaiting baptism. The three daughters of Joseph Rabinowitz, leader of the Hebrew-Christian movement in South Russia, have lately been baptized.

—According to the Independent, the Roman Catholic Church in this country has eleven archbishops, including a cardinal, sixty-eight bishops, 7,590 priests, 6,320 churches, 8,057 chapels and oratories, twenty-nine clerical seminaries, ninety-one colleges for the education of males and 588 for the female sex, 2,606 parochial schools, with 511,063 pupils, and 472 charitable institutions.

—The proceedings of the special committees of the Northern and Southern Presbyterian churches, for the purpose of effecting a reunion of the two bodies, has been made public. The questions settled are those relating to doctrine, church boards, and negro communicants, but the matter of political differences has not yet been arranged, but is in a fair way of settlement. The decision touching the colored people is that they have a separate existence. It is believed that the reunion will be effected in May, at Philadelphia, at the centennial celebration of the establishment of Presbyterianism in America.

—A careful religious census of Pittsburg and Allegheny County, Pennsylvania, has just been taken. And as the facts revealed are probably true for other places, they are worth noting. Of the Protestant church-members only thirty-seven per cent are males, and sixty-three per cent are females. Indeed, the only clergyman who preached to a congregation in which the males are in the majority, is the chaplain of the penitentiary. Fifteen per cent of the male members and sixteen per cent of the female members are under twenty-one. Two persons out of every nine are outside of any church membership, and one person out of every four is a Roman Catholic. Of the whole population, twenty-three per cent are irreligious, twenty-two per cent are Roman Catholics, and fifty-five per cent are nominally Protestant. A slightly larger per centage of religious people is found in the cities than in the country, although the general impression is that it is the other way. Nearly two thirds of the clerical profession and business classes of the population are found in the Protestant churches, while only one fifth of the laboring classes are found in these churches.

—The funeral of Emperor William took place in Berlin March 16, and the ceremony was in keeping with the lofty station and character of him who was the silent but central figure in it. There were present at the services many of the crowned heads of Europe, among whom were the kings of Saxony, Belgium, and Rumania, the Prince Imperial of Austria, the Prince Imperial of Russia, the Grand Dukes Michael and Nicholas of Russia, the Prince of Wales, the Crown Prince of Denmark, and the Crown Prince of Greece, all in the uniform of their respective countries; also the Prince of Bavaria, the Grand Duke of Hesse, and other nobles and foreign representatives, including General Billot, of France. Emperor Frederick was prohibited by his physicians from attending, much to his disappointment and sorrow, and Prince Bismarck and Count Von Moltke were also absent. The services were very impressive, consisting of a sermon by the Court Chaplain, Dr. Koegel, prayer, reading of appropriate Scripture texts, and singing by the choir and congregation. One of the most gratifying and appropriate features of the demonstration was the entire absence of Catholic mummery. An immense procession followed the royal bier to Charlottenburg, where the body of the emperor was placed in the mausoleum prepared for its reception. Commemorative services were held in Washington, and in several of the countries of Europe.

Appointments.

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

SEXTONVILLE, Wis., March 24, 25
Kickapoo, " March 31, April 1
Victory, " April 7, 8
Mt. Sterling, " " 14, 15
W. S. HYATT.

PROVIDENCE permitting, I will meet with the friends in Wisconsin, at the following places:—

Knapp, March 30—April 1
Lucas, April 6—8
I hope every member of the church will be present, as these will be important meetings. W. W. SHARP.

QUARTERLY meetings in Minnesota will be held as follows:—

Dodge Centre, March 31—April 1
Owatonna, April 2, 3
Dundas, " 4, 5
Munkato, " 7, 8
Garden City, " 10, 11

No providence preventing, I will meet the above appointments. H. GRANT.

Obituary Notices.

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

WYCKE.—Died of dropsy, March 2, 1888, at her home, near Smithland, Iowa, Nannie S. Wycke, in the thirty-eighth year of her age. She was a great sufferer for many years. Sr. Wycke embraced the truth some three years ago, and, we believe, made the most of her limited privileges. We trust she will have a part in the first resurrection. She leaves a husband, one child, and many friends to mourn their loss. Funeral discourse by the writer, from Rom. 8:12. G. F. WATSON.

SIDLER.—Died March 1, 1888, at Parkville, Mich., of consumption, Harriet Estella Sidler, aged 22 years, 10 months, and 17 days. The deceased had not made a profession of religion until brought low by the power of disease. She then repented of her past life, and sought and found peace in Christ. She regretted that she had not put this off till some late hour, and left a warning to others to obey God while in health. Being desirous of following her Lord in baptism, arrangements were made to have this opportunity given her, and it was my privilege to bury her in baptism only eight days before her death. The Spirit of God was present on that occasion. At the funeral a crowded house was addressed by the writer, from 1 Cor. 15:42. P. D. STARR.

WILSON.—Died at Fairplains, Mich., March 1, 1888, of consumption, Bro. Zury Wilson, aged 23 years, 2 months, and 13 days. He was born in Fairplains in 1864, where he spent the greater part of his life. About two years before he died his health began to fail, and in spite of all efforts made for his recovery, he gradually sank away till his death. Several years since, he gave himself to the Lord, and united with the Greenville church, of which he continued a faithful member. He gave bright evidence of his acceptance with God, and died in hope of a soon-coming resurrection. He was loved by all his associates, and respected by all who knew him. He left a father, mother, sister, three brothers, and a little half brother to mourn their loss. The services were conducted by the writer, in the M. E. church at Fairplains. I. H. EVANS.

WILLIAMS.—Died at Coldwater, Mich., of pneumonia, after a short illness, Feb. 27, 1888, Sr. Jane Williams, aged eighty-three years. Sr. Williams was born in Little York, Penn., in 1805. She was married to Peter Williams, of the same place, at the age of twenty-eight. Her husband died thirty-nine years ago, at Columbus, Ohio, to which place they had removed. Sr. Williams leaves three children, two sons at Eaton Rapids, Mich., and one daughter at Coldwater, where she died. She was too feeble to attend the meetings at Coldwater with those of like faith, but she loved the truth. She was beloved and mourned by her children and the little church; all testify to the quiet and peaceful nature she possessed, and to her Christian character. At her request, the remains were taken to Eaton Rapids for burial. A funeral discourse was preached by the writer, from 1 Cor. 15:1, 2. If the children are faithful, the sadness of parting with their mother will be lost in the greeting on the resurrection morning. D. H. LAMSON.

PINSTER.—Died of pneumonia, at his home in Denver, Col., Feb. 12, 1888, Bro. B. Pinster, son of Jacob O. and Elizabeth H. Pinster, aged 28 years, 6 months, and 20 days. Bro. Pinster was a great sufferer for more than a year before his death. A little over a year ago he was taken with a severe attack of typhoid fever, which left him with health seriously impaired; and when pneumonia laid hold upon him, he had no strength left to battle with this dread disease, and lived only about twenty-four hours. Bro. Pinster bore his suffering with remarkable patience during his long illness. All who knew him learned to love him, and they feel that they have lost a very dear friend. The funeral was very largely attended by sympathizing friends. He gave evidence at his death that he had made his peace with God, and was prepared to die. We have reason to believe that when the Life-giver comes he will have part in the first resurrection. Funeral sermon by the writer. GEO. W. ANGLEBARGER.

MILLS.—Died at Alaska, Mich., M. C. Mills, in the eighty-third year of her age. Her death was caused by fracturing the bone of her limb near the hip joint. She survived the accident only a few days. Sr. Mills was born in Onondaga County, N. Y., in 1805, and in 1831 she was converted and united with the Presbyterian Church. She remained with that denomination until 1853, when the present truth was presented to her, which she gladly received, and since that time has been very happy, greatly rejoicing in the light of the Third Angel's Message. The little church at Alaska feel deeply her loss. She was highly esteemed by all. Before she saw the light of the Third Message, she seemed bound and almost ready to give up. She could feel that Christ would save others, but would he save her? That was the question that troubled her mind. In this condition we found her prostrated on a sick bed. Although a stranger, she sent for us to come, and three of us united in prayer for her. She began to recover, and during these visits the truth was presented to her, and she seemed to embrace it heartily, and lived it out until her death. We feel that she rests from her labors, and that her works will follow her. Before her death, all her doubts left her, joy filled her heart, and she was very happy. B. FARNHAM.

TROVILLO.—Died of bronchitis, Feb. 10, 1888, Virginia Trovillo, wife of J. F. Trovillo. Virginia Croson, daughter of T. J. and M. M. Croson, was born in Washington, D. C., March 30, 1810. She moved with her parents to Brown County, Ohio, in 1844, and from there to Mercer County, Illinois, in 1854. She was married to Samuel Whitman Feb. 17, 1858. When the war broke out he entered the army, and died in the service of his country. She and her husband had united with the Free Presbyterian Church, of which she remained a member till his disbandment, after which she united for a short time with the Presbyterian Church. Dec. 15, 1880, she was married to J. F. Trovillo. In 1875, they united with the Seventh-day Adventist Church. A husband and six children are left to mourn their loss. Her life was one of devotion to her family, no sacrifice being too great which brought them pleasure or comfort. One marked characteristic of her nature was her promptness and unwavering faithfulness in the performance of duty. A multitude of friends faithfully she did not desire. The few were well chosen, and were constantly reminded of her genuine friendship by her many acts of kindness. Of her it could be said, At all times and in all places she tried to speak and act the truth as she understood it. The life gone out was one which has made humanity better by its existence, and one which her family and friends may reverence, love, and cherish, and which we believe was so lived that our Father will say to her at last, "Well done."

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—A young man of nineteen wants a place to work on a farm for the season, among Sabbath-keepers in Wisconsin. Good references given. Address, O. H. Field, Glendale, Monroe Co., Wis.

FOR SALE OR RENT.—An improved farm in Brown County, Minn. This is a good opportunity for anyone desiring to buy or rent. For further particulars, address A. C. Woodbury, Darlington, La Fayette Co., Wis.

RECEIPTS.

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

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

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

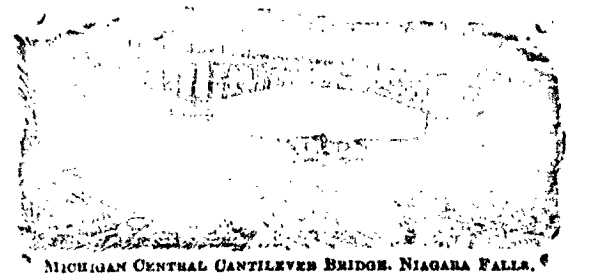
1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us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

Books Sent by Freight.—W. C. Hansen, A. H. Beaumont, J. E. Swift, Helen Cowles, Pacific Press, Dr. H. S. Lay, H. W. Miller.

Books Sent by Express.—Mrs. James Cox, Mrs. E. P. Freeman, Z. Schjorric, Mrs. Eliza Weinkle, John E. Frazee, J. F. Carman, L. T. Nicola, Sadie Vance, L. C. Chadwick, Frank Rollins.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 44 pp. \$1.50

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

TRAINS EAST.									
STATIONS.									
Chgo.	Day	N. Y.	Atto.	Night	Kat.	Local	Chgo.	Day	N. Y.
Pass.	Exp.	Exp.	Exp.	Exp.	Exp.	Pass.	Pass.	Exp.	Exp.
Chgo.	6:50	9:00	4:10	4:15	4:10	A. M.	P. M.	Chgo.	6:50
Michigan City	9:05	11:15	4:51	10:38	11:27	A. M.	P. M.	Michigan City	9:05
Niles	11:38	12:15	5:40	11:33	12:55	A. M.	P. M.	Niles	11:38
Edwards	12:17	1:50	6:58	12:33	2:27	A. M.	P. M.	Edwards	12:17
Battle Creek	1:12	2:27	7:31	1:25	3:18	A. M.	P. M.	Battle Creek	1:12
Ann Arbor	3:15	4:20	8:49	3:15	4:50	A. M.	P. M.	Ann Arbor	3:15
Detroit	4:35	5:30	9:45	4:35	6:08	A. M.	P. M.	Detroit	4:35
	6:10	6:4	10:15	6:10	7:31	A. M.	P. M.		6:10

* Connects with railroads diverging. † Connects with L. E. and W. and L. N. & O. ‡ Connects with G. W. & M. § Connects with G. R. & I. and L. S. & M. S. ¶ Connects with L. S. & M. S. and Grand Trunk. ** Connects with T. A. A. and N. M. †† Connects with railroads diverging and Steamboat Lines. ‡‡ Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.									
STATIONS.									
Chgo.	Day	Port	Day	Port	Day	Port	Day	Port	Day
Pass.	Exp.	Huron	Exp.	Huron	Exp.	Huron	Exp.	Huron	Exp.
Chgo.	6:50	7:15	8:45	4:10	4:15	4:10	4:15	4:10	4:15
Port Huron	7:28	8:31	9:34	5:40	6:43	7:46	8:49	9:52	10:55
Lapeer	8:06	9:10	10:13	6:18	7:21	8:24	9:27	10:30	11:33
Flint	8:44	9:48	10:51	6:56	7:59	9:02	10:05	11:08	12:11
Darlington	9:04	10:07	11:10	7:16	8:19	9:22	10:25	11:28	12:31
Charlotte	9:37	10:40	11:43	7:49	8:52	9:55	10:58	12:01	1:04
Ann Arbor	10:39	11:42	12:45	8:51	9:54	10:57	12:00	1:03	2:06
Battle Creek	11:39	12:42	1:45	9:51	10:54	11:57	1:00	2:03	3:06
Edwards	12:18	1:21	2:24	10:30	11:33	12:36	1:39	2:42	3:45
Chgo.	12:58	1:01	2:04	11:10	12:13	1:16	2:19	3:22	4:25

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

The Review and Herald.

BATTLE CREEK, MICH., MARCH 20, 1888.

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Read the article on the law, in another column, from the Baptist work of Mr. Boyd, and see how people were accustomed to talk before the present prophetic Sabbath reform began to force men to accept the Bible day or fall back into antinomianism.

The Special Course in the College successfully opened at the appointed time, March 14. The attendance from abroad is quite good, and much interest is manifested by all in the exercises. Elds. E. W. Farnsworth and Geo. B. Starr are present from abroad for the purpose of assisting in the work. Instruction on special branches is imparted by Elds. Butler, Farnsworth, and Starr, and Brn. Belden and Eldridge. It is hoped and expected that a special blessing will attend this course, and lasting good result to those engaged in it.

Sabbath forenoon, March 17, Eld. E. W. Farnsworth gave in the Tabernacle, a timely and practical discourse on James 4: 1-12. It was replete with earnest counsel, instruction, and admonition, drawn from that important portion of Scripture. Individually no more opportune study can engage the mind than that which shows us what hinders our receiving the blessing of God, and how we may maintain connection and communion with him. As individuals, as a people, we possess far less of the blessing of God than we ought to enjoy, and there is something that hinders. Covetousness in one Achan in the days of Joshua hindered; and will not the many covetous persons now in the church hinder the blessing at the present time? Pride always hinders; for God resisteth the proud. For a man to profess to be a follower of Christ, and yet by a continuance in his old sinful ways to declare that the grace of Christ has not power to subdue these evil propensities,—this is to have a form of godliness, but to deny the power thereof; and whether the man is a Methodist, Baptist, or Seventh-day Adventist, he is a living libel on the Christian religion. These points were forcibly pressed upon the people. Many earnest testimonies were borne in the social meeting in the afternoon.

FALL INTO LINE.

PHINCE ALBERT used to say to the young men of his day, "Find out God's plan in your generation—

and then beware lest you cross it, but fall into your place in that plan."

This counsel is good for any generation, but is certainly more pertinent to the present than it could have been to any past one. For while God has been working out a plan through all generations, we reach in this one the culmination of all preceding plans, the warning of the world of its last change, and the gathering out of a few from a generation, the majority of whom are demented and intoxicated with vanity and false doctrine, to be the citizens of the kingdom of heaven. It is his plan that in this generation the reform which is designed to bring his church out from ages of darkness and superstition, shall reach its culmination in a reform in reference to his law, which he calls in his word, "righteousness" and "truth" and "light." This movement is now transpiring before our eyes. For a period of time nearly covering a whole generation of men, this work has been going forward; and inspiration declares that this generation which has heard this warning of the coming of the Son of man shall not pass, till all be fulfilled. Woe to him who takes the position described by Paul in Acts 13: 41, who assumes an attitude of hostility or indifference to this plan and work of God, to behold, and despise, and wonder, and perish.

If ever counsel was timely to the young men of today, it is that quoted above. Find out God's plan; then do not cross it, but find your place in it, and fall into that place.

SAVE that stately and unseemly procession which bore from the summit of Mt. Nebo, more than three thousand years ago, the body of Israel's great leader to its resting-place in Moab, there was probably never in the history of man a more impressive and magnificent funeral display than that of Friday, the 16th, at the obsequies of Emperor William. Among the crowned heads of Europe, William's was the most conspicuous and the most august, presenting, as it did, in one character the rare combination of high military renown, greater statesmanship, and untarnished domestic virtue. By his death is broken the greatest triumvirate of modern times.—William, the most eminent of rulers, Bismarck, the greatest of statesmen, and Von Moltke, the most able of military commanders. A devoted lover and preserver of peace, his removal is at once the misfortune of Germany, of Europe, and of the whole world; and to the intelligent student of prophecy can hardly appear otherwise than as the loosening of that invisible and superhuman clasp which has so long and so wonderfully held back the winds of strife and commotion, that the work of God in the sealing of his servants might go forward to its completion. Whatever may be its ultimate significance, it presents before us the King of Terrors as a mightier than any earthly ruler, and emphasizes the familiar comment on human greatness in Ps. 146: 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." L. A. S.

THE simple and untutored minds of children and savages have often an instinctive faculty of discerning right from wrong and truth from error which those more familiar with human sophistry do not possess. Such seems to have been the case recently with some young Dakota Indians. At a school they were attending, the question was discussed, "Which has done the more good for us, the Catholic or the Protestant Church?" in which the Protestant side came out ahead. Upon being asked how they won, one who represented that side gave this answer:—

I showed them the Bible in Dakota, and read to them in their own tongue. I showed them a letter from an absent young man written in Dakota, which all could understand when I read it, and I said, "Our religion gave us a written language and the Bible. What has your religion given to our people?"

Would that all our more civilized representatives could reason as well as those Dakota Indians!

L. A. S.

I HAVE believed for thirty-seven years that the time would come when we should have a national Sunday law in the United States; but I thought it would be obtained much more innocently than it now appears that it will. I thought that with a blind zeal they would pursue the object, and, obtaining the patronage of some strong political party, would carry the point, not foreseeing the oppression that it is sure to bring upon those who conscientiously

keep the Sabbath of the Lord, the seventh day; and that they would see, when too late to remedy it, that they had unintentionally prepared an engine of oppression and persecution. But their attention has been called to this point; the light upon the down-trodden fourth commandment is increasing; and is now apparent that many of the leaders in the National Reform movement, so called, intend to crush those who would keep the Sabbath law as written by the finger of God on the tables of stone. This appears too prominently in their speeches and writings not to be seen. They are not willing that there should be a clause in their Sunday law exempting the keepers of the original Sabbath from its penalties. Their Scriptural arguments for the change of the day of the Sabbath have so signally failed, that they cannot bind Sunday upon the consciences of the people, even the members of the churches; and therefore as a last resort they seek the knock-down argument of civil law.

R. F. C.

RECENTLY I heard it preached again that the ten commandments were abolished by Christ, being nailed to his cross. It was iterated and reiterated with emphasis, "Ye are dead to the law by the body of Christ." We were not told definitely what that meant, but the simple were left to infer that the law was dead, and not the converted sinner. I would like to be informed how being dead to the law by the body of Christ affects the commandment "Thou shalt not steal," or any one of the ten, except the fourth.

Does not the text mean that we have been put to death by the law in the person of Christ? or simply that Christ died for our transgressions of the law?—that believers are delivered from its penalty, because Christ has died as their substitute? If he did die for our sins, what conclusion shall we draw? Is the law that put Christ to death for our sins dead? Shall we say that we are not in duty bound to serve God by obedience to his law? Does the apostle draw that conclusion?—Far from it. He concludes that "we should serve in newness of spirit," and not merely by outward obedience to the letter of the law. He teaches salvation from sin by the grace of God through faith. But he asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." Grace has abounded to the believing, repentant sinner. What then? "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Sin is the transgression of the law;" consequently those who do not continue in sin turn and keep its precepts.

R. F. C.

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