



AND SABBATH HERALD.



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

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HYMN OF TRUST.

O God, our home and dwelling-place
In every generation,
Thy guiding hand each day we trace,
With grateful adoration.
Through shade and sun, through calm and strife,
Thou still hast been our strength of life,
Our light, and our salvation.

Our days are but an hand-breadth, Lord,
A space of toil and fasting;
Thou livest alway, by thy word
Eternity forecasting.
The progress of a thousand years
To thee but yesterday appears;
Thy ways are everlasting.

Like the frail petals of a flower
That storms ere long must sever;
Like shadows waning hour by hour,
To earth returning never;
Like dreams remembered not by day,
So, Lord, we change and pass away:
Thou art the same forever.

And in thy Son, once given for all,
We have life's seal and token;
The heavens shall pass, and stars shall fall,
Thy covenant unbroken
Shall link us with its changeless bond,
To the immortal years beyond;
For so thy word hath spoken.

Help us to walk with thee, O God,
Through all this brief probation;
In ways of trial yet untrod
Grant, Lord, thy consolation;
And when we reach the final strife,
Oh, then be thou our strength of life,
Our light, and our salvation!

—SIL.

The Sermon.

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

MISSIONARIES FOR GOD.*

BY MRS. E. G. WHITE.

TEXT: "For the disciple is not above his Master, nor
the servant above his Lord." Matt. 10:24.

Here we see that those who go out to do the work of God are not to feel sufficient of themselves. In the 16th verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in his work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to

prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of him.

Every one of us should be missionaries for God. There are places into which we shall be brought where we will need his special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may know that our influence is right before God. We must guard our every action, so that others will have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us.

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do his work acceptably. We want that confidence in God that we may lay our souls open before his scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that his disciples should be as sheep among wolves, unless he was to have a care for them. He has special blessings for those whom he describes as sheep among wolves.

Every one needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before him.

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be

prepared for every emergency! The very weakest of us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you have completed your knowledge of the Bible—that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds.

The Lord wants to bring us up to an elevated stand-point. And when Christ says, "Be . . . wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege. You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances; and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that he is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted his disciples to do.

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for his blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live. May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason

*Morning talk at Copenhagen, Denmark, July 20, 1880.

why you need to pray; for Christ came to save sinners, and he died upon Calvary's cross in order that sinners might come to him and be saved. Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength.

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.

"ADVENTISM

AND OUR ANSWER TO THE QUESTIONS, 'WHICH DAY DO YOU KEEP? AND WHY?'

BY A. SMITH.

SUCH is the title of a pamphlet of sixty-five pages, published by Rev. Prof. S. Hemkes, of Grand Rapids, Mich. On the fifth page is the following:—

This title [Adventism] expresses the name of a religious society which has some good points in agreement with the Holy Scriptures. We have met some of its adherents and followers, and esteem them personally. They are earnest and friendly, and mean what they say. In earnest language they warn against the soul-misleading doctrine of Rome, against the dark and soul-destroying power of the increasing Spiritualism, and against all infidelity in general. Then, too, they are zealous for the Bible as the only source of truth, and they urge the necessity of conversion.

A people possessing such excellent characteristics are certainly entitled to a candid hearing, even on questions wherein they differ from the popular views. For it is possible that with an open Bible and "earnest language" they may be able to give light which teachers and people bound by ancient creeds have been unable to discern. Beliefs that have been cherished from generation to generation, which have been instilled into the plastic minds of children, and have become solidified with increasing years, are about as hard to eradicate as are abnormal physical habits, or deformities in person. In either case, a feather's weight in favor will frequently more than equiperate any amount of Bible proof against.

On page 6, under the heading "The Sleep of the Dead," are these words:—

"Do they [Adventists] not know the opinions of all those philosophers who taught that the soul of man is an individual, immaterial substance?"

Yes, we know what they teach, but we do not believe it, because the Bible does not sustain the doctrine. Further on in the work he names as believers in the immortality of the soul, "the old Egyptians (heathen), . . . The Grecians (also heathen), . . . Socrates (a heathen without the Bible), . . . Plutarch, a learned Greek, . . . our heathen ancients (Frisians, Batavians, and Germans)." Why did not Mr. H. go on with his list, and name the holy prophets, and Jesus, Peter, Paul, John, or at least one New Testament writer, in proof of the immortality of the soul? Think you that he would have failed to do so had they, like heathen philosophers, taught it? But Mr. H. adds just one Bible text without comment, to his list of heathen evidence (Eccl. 12:7), and then says:—

Notwithstanding such clear and positive expressions from heathen and the Ecclesiastes and many other sacred writers [Who are they?], the Adventists maintain that God withheld the assertion from man concerning immortality.

Seventh-day Adventists believe that independent immortality belongs to God alone (1 Tim. 6:14-16); that *like* immortality was given to Christ (John 5:20); that immortality is to be sought for by man (Rom. 2:7; Titus 3:7; Rom. 8:24); and put on at the resurrection. 1 Cor. 15:53, 54.

Mr. H. asks concerning the parable of the rich man and Lazarus, "Was the soul of the rich man dead, or that of Lazarus or Abraham?" The Bible says nothing about their souls. It deals with persons. The rich man died. Lazarus also died. But by the figure of personification, allow-

able in a parable, they are represented speaking as if alive. Compare Luke 16:23-25, with Isa. 14:4-11; Judg. 9:8; Hab. 2:11; Ps. 35:10. In this parable the rich man was in *hades*, the grave (Luke 16:23), which condition Abraham contrasts with his *life-time*. Verse 25. As the dead are unconscious, the whole time between the death and resurrection of the respective parties in the parable will, to them, be only instantaneous; the experience of torment on the part of the rich man will then seem to follow quickly the moment of his death. See Rev. 20:15. The righteous will then be in the city, the New Jerusalem, called "the camp of the saints" (verses 9, 10), and will see the destruction of the wicked. See Ps. 37:34; Isa. 33:14-16; Ps. 11:6; 149:4-9. So if any one insists upon its being a literal transaction, the scene is laid beyond the resurrection.

On Phil. 1:23, Mr. H. says that "Paul's body would be interred, but his personality, his *soul*, should be with Jesus." Paul, indeed, had a desire to depart and be with Christ, but his being with Christ does not necessarily *immediately* follow his departure, though it was the next event in order to him. He did not expect to be with Christ till he should come the second time in glory. See 2 Tim. 4:6-8.

On pp. 14-18, Mr. H. endeavors to show the error of Adventism concerning the end of the wicked, and concludes with these words addressed to the reader:—

And after you read the Bible, read also true worthy Bible interpreters freely, because they searched the Scriptures during nearly all their life-time.

That is just the position Roman Catholics take. The common people must not understand the Bible except as the priest interprets it to them. How are we to determine who "true, worthy, Bible interpreters" are? If the reader would like to examine for himself more than one hundred Bible texts on this subject, send to the REVIEW Office for a one-cent tract, entitled "The Sinner's Fate." Rev. Mr. H. could not, of course, object if you should afterward consult some "true, worthy Bible interpreter."

Reader, do you think that God would destroy the Devil, and torment man, who is less wicked than the Devil, in hell fire to all eternity? See Heb. 2:14; Rev. 20:12; Ps. 145:20. On the question of the Sabbath, Mr. H. admits that the Jewish Christians in the first ages kept the Sabbath, but says (on page 21) that "in the heathen Christian congregations, the latter [Sunday-keeping] soon became universal."

Yes, that is it exactly. When heathenism and Christianity became amalgamated, the former gave up the worship of Baal, or the sun, and the latter met them half way by giving up the Bible Sabbath and worshipping with them on the "venerable day of the sun."

On Rev. 1:10, Mr. H. has the following:—

The early Christians called the first day of the week, commonly, Lord's day. The seventh day always is named Sabbath in the New Testament. . . . The English interpreters say concerning Rev. 1:10: "We cannot say which day John means except out of the books of the early Christians, who called the Sunday, generally, by that name."

Let the reader examine the following Bible proof that the Lord's day of Rev. 1:10, was the Sabbath; Ex. 20:10, where the seventh day is called "the Sabbath of the Lord;" Isa. 58:13, where God calls it "my holy day," and Mark 2:28, where Jesus declares himself to be *Lord of the Sabbath*. And therefore the Sabbath is the Lord's day.

Eld. J. N. Andrews, in the preface to his "Complete Testimony of the Fathers," says:—

Nearly one hundred years elapsed after John was in vision on Patmos, before the term "Lord's day" was applied to the first day. During this time, it was called "the day of the sun," "the first day of the week," and "the eighth day." . . . No one of those who give this title [Lord's day] to Sunday ever assign as a reason for so doing that it was thus called by John.

Mr. H. admits that the seventh day is always called Sabbath in the New Testament. A singular fact, indeed, if it was no longer the Sabbath. Did the apostles give it the proper title, or did they not? On Acts 20:7, Mr. H. endeavors to show that the preaching of Paul at Troas, and his departure to Assos, did not occur on the same day of the week. He says:—

Now, Paul preached on the first day of the week, ready to depart on the morrow, . . . the first day to preach, and the other (not the same day) to depart. For he says the following day.

The record shows that Paul by the term "the

morrow," referred to the light part of the same day of the week upon which he was preaching in the dark part, or night. The night in which Paul preached, certainly belonged to the first day of the week. When daylight came, it was Sunday morning. (See a similar use of the terms "night" and "morrow," in Josh. 5:10, 11, compared with Ex. 12:6, 11, 12). But Mr. H. continues:—

The first evening of that day is that Saturday night, which the Adventists add to the first day, saying, it was a Saturday night service, and the night belongs to the first day of the week, thus the evening at the beginning of that day. The second evening is that of the evangelists, at the end of each day, because they say, Jesus appeared to his disciples at the evening of the first day of the week, thus the evening at the end of the day passed. One day with two evenings! Strange, indeed, and that alone to obtain a victory for their beloved system in the opinion of the people!

Does not Mr. H. know that there were two evenings recognized at that time? The following testimony shows it to be a fact:—

The Hebrews reckoned two evenings. . . . The Pharisees and rabbins, according to the Mishnah (pesach 5:3), held the first evening to commence with the declining of the sun, and the second evening with the setting sun. This latter view [as compared with that of the Karaites and others who believed the evening to be between sunset and dark] was the prevailing one in the time of our Lord, the hour of evening sacrifice and prayer being then the ninth hour, or 3 P. M. . . . A like distinction of two evenings was made by the Greeks.—*Robinson's Greek Lexicon to the New Testament*, p. 538.

Concerning the days of the week, and the time of beginning the day, Wm. Mead Jones, missionary to Palestine, has the following:—

Not any of the nations, whether Jew or Arab, name the days of the week Sunday, Monday, Tuesday, etc.; nor do they call the first day of the week "Lord's day," nor do they ever give to the seventh day the name *Saturday*. . . . Never do they count the day from midnight to midnight, but always from sundown to sundown. . . . When an evening appointment is made for a meeting or business, the language used is "night of the first," "night of the second," etc.; the only exception is where the appointment or event is soon after sundown, or in the early part of the evening, when the language is "such a day at evening;" but the former mode of speech is the general one; yet in no case do they understand the expression, "the same day at evening," to mean that that evening belongs to that day, but to the day following.

Concerning the ten commandments, Mr. H. says that "literally they need not be repeated in the New Testament, and really [except the fourth] *all of the other nine are repeated several times in the New Testament*." (Italics ours.) I will give Mr. A. five dollars for *one* complete literal repetition of the nine in the New Testament.

On Col. 2:16, Mr. H. claims that the weekly Sabbath is intended, and quotes a former Sabbath-keeper as saying, "Here the Sabbath is just as plainly named among the things done away, as are the other things; that it is the Jewish weekly Sabbath, is proved beyond a doubt. . . . That the Sabbath was a type or shadow, is directly stated by Paul in Col. 2:16 and in Heb. 4:1-11." Yet the same author in "Critical Notes," published by him before he left the Adventists, says on Col. 2:14-17, that "the seventh day is not a shadow but a memorial;" that "there is no intimation here that the Sabbath was done away."—*Dr. Clarke*;" and that "the passage does not refer to the Sabbath of the moral law."—*American Tract Society N. T., with notes*.

The days referred to in the text are such as are ceremonial, and have no reference to the weekly Sabbath. With reference to such days, Paul gives us the meaning of the term "let no man judge you," in Rom. 14:4-6. Here, if the weekly Sabbath is referred to, it would include Sunday as well. Every man should be fully persuaded, not according to his own mind, but in his own mind; and that persuasion to be right must agree with the teachings of the Bible. In conclusion, Mr. H. says:—

How much better would it be, we said to them [the Adventists], that we Christians all agree upon Sunday. . . . Our Government points out the first day according to Scripture [?] and history. Let us all go side by side, and beseech the Government to cause the Sunday law to be observed.

Yes, that is just it. Sunday-keepers are striving for stringent Sunday laws to be rigidly enforced. Said a California Methodist preacher:—

What we want is law in this matter, and we will have it, too; and when we get the power in our hands, we will show these men [Adventists] what their end will be.

They will succeed all too well, as appears from Rev. 13:15-17. But may the reader and writer be found among the victors in that day. See Rev. 15:2.

THE JUDGMENT.

BY ELD. L. D. SANTEE.

"So then every one of us shall give account of himself to God."
Rom. 14:12.

Silent the feet of the years ever speed,
In the paths that so long they have trod,
And they bear on their bosom a record of deeds
That are ever ascending to God.
Softly and swiftly the seasons go—
'Till they come, and how they pass!
It seems but a step from May to the snow,
And again, to the bending grass.

Only a step from morn till noon,
And the evening follows fast;
Only a step from youthful bloom,
To the end of a life that is past;
Only a step from morn so fair,
Till the heart of age grows cold;
Only a step to the silver hair,
From the auburn or the gold.

A little while to be true and brave,
To bear our loads of care;
A little while to lie in the grave,
And then to the judgment bar.
And all of the deeds in the years that speed
Our whole life journey through,
Will meet us at last, when life is past,
And we're judged for what we do.

Princeton, Ill.

REIGNING WITH CHRIST.

BY ELD. J. O. CORLISS.

IN Rev. 20:4, a company is brought to view, the members of which are said to *reign* with Christ a thousand years. There has existed considerable perplexity in the minds of some, to know how and where to apply this scripture.

"To reign is to rule," says one. Now, if the company here introduced rule with Christ a thousand years, over whom can they rule but the nations of the unsaved here on the earth? for if those who are thus ruling are the resurrected righteous, as the text implies, then their reigning, or ruling, must be over the nations still unsaved. From this method of reasoning it will be seen that much, in fact, depends upon the real meaning of the word "*reign*" as there used. It will not for a moment be denied that the word does have the signification of *ruling* or *guiding* as a king. But is that the exclusive use of the word? One of the functions of any king is to decide between right and wrong in the cases of his subjects, and to punish the wrong. If he does not do this in person, his ministers do it for him, and in his name. This was especially so regarded in ancient times among the kings of Israel.

God's own order of government for that people after they were settled in Canaan, was that of judges. These usually united the two dignities of prophet and judge. As a prophet, the ruler received his orders for governing the people direct from heaven, and administered the government as a servant of God, invested with the prerogative to decide, or adjust, all cases that came up for settlement. Thus in the days of Samuel, the people said to him: "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." 1 Sam. 8:5; read also verse 20. Again, in the case of Absalom: "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice." 2 Sam. 15:4. Once more, Solomon, when receiving the kingdom, prayed: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

It will be seen from the above quotations that the idea of judging is so closely associated with reigning that the two words were used synonymously by Bible writers. In fact, the text alluded to in Revelation says of those reigning ones: "And judgment was given unto them." Verse 4. In verse 6, however, it is sometimes objected that these privileged ones are said to be "priests," and that the work of priests was invariably to present offerings and make atonement for sinners. It is true that was one of the duties of a priest in the old dispensation, but it was not the only one. Whoever will carefully read the book of Leviticus, cannot fail to see that a great part of the priestly work before the nation of Israel had kings over them, was to pass judgment on the thousands of cases that were constantly coming before them for adjustment.

In the case of a man suspected of having the leprosy, he must appear before the priest to have a judicial decision as to whether or not he was unfit to be in society. Leviticus 14. Before a man could be stoned to death for any offense, the priest must render such a decision after an investigation of the case. If difficulty arose between two about property, they must take the matter before the priest for arbitration, and abide his decision. See Deut. 17:8-13. This system was recognized by our Saviour when he was here on earth. In the case of healing the leper, Jesus said to him: "Go thy way, show thyself to the priest." Matt. 8:4. This leper had been denied the society of the world by the word of the priest, because of his leprosy. Now should he attempt to return to society without first seeing the priest, and getting a release from the restriction placed on him, he would be counted unfit to live.

The apostle also refers to the Levitical system, in 2 Cor. 3:6-8. He speaks of himself as being a minister of the new testament (covenant), which did not require him to minister death to the offender, as did those who ministered in the old dispensation. There the priests were ministers of judgment; here ministers point the sinner to Christ, and leave him in his hand to be dealt with according to his deserts in the last day. The language of the New Testament employs largely the symbols and figures of the Old Testament, to elucidate the work of Christ. As it was in the government of God over the Israelites, so it will be when God again separates his Israel from the people of earth. There he made men priests of God, to point the sinner forward to Christ, and also employed them to execute justice on the incorrigible. Here men become priests as soon as they enter the service of God. "But ye are a chosen generation, a royal priesthood." 1 Pet. 2:9. Also in verse 5 it is said: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." All God's people in this dispensation are priests, and as such are supposed to point sinners to salvation. But as it was in the type, so it will be in the antitype; those who are finally found incorrigible, will have judgment pronounced upon them by those who have been of the royal priesthood on earth, and are then transferred to the courts of the King above. Thus they are represented as *reigning* with Christ a thousand years between the two resurrections, and the system ordained of God in his government of Israel, is made to reflect itself through the language of the inspired penman, as that which will be the antitype of the ancient priestly work.

THE SUNDAY-SABBATH CREED.

BY ELD. R. F. COTTRELL.

1. I BELIEVE that the day of the Sabbath has been changed from the seventh to the first day of the week.

2. I believe that the commandment requires only one day of rest after six of labor, no matter which; hence there has been no change.

3. I believe, nevertheless, that all ought to keep Sunday; for though God did not appoint a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.

4. I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's resurrection has been chosen.

5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.

6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested, and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.

7. I believe that those who keep the seventh day are trying to be justified by the law, and are fallen from grace.

8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.

9. I believe it is impossible to keep the seventh day on a round and rolling earth.

10. Therefore I believe that Sunday is the Sabbath, the world over.

Reader, the above creed is no fancy sketch. Every one of these contradictory positions is held by the advocates of the first-day Sabbath; and thousands can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20:3-17, and, like the above, consists of ten articles. In its fourth article will be found a complete refutation of every one of the principal articles of the above creed.

HOW CAN I BEST SUCCEED IN THE CHRISTIAN LIFE?

BY E. HILLIARD.

THE anxious inquiry of every mind that has resolved to lead a Christian life is, or should be, How can I best succeed? All have learned how easy it is to make a mistake, a failure, and but very few have learned how to succeed. It is needless to say that the first thing essential to success is the Spirit of God to assist us; for all know this must accompany our efforts if anything is accomplished in overcoming. We believe that the foundation for a failure is laid in the start. Desire and emotion are too frequently taken for sincerity and the Spirit of God.

The heart is so deceitful that we sometimes think we desire the Spirit of God above everything else, when really there are things in our hearts that we are not willing to give up; and when conscience begins to trouble us, then we search for some argument in favor of the idol. God being a jealous God, cannot and will not stay where anything is preferred before him. The result is, the Spirit leaves us, and we, having some regard, of course, for our good resolution that we have made to serve God, worry along in a cold, dry manner.

First, when we decide to serve God, let us come to the point where we will surrender all, if it takes life itself; then God's Spirit will witness with our spirit that we are his children. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The original has it, "to regard with less affection," instead of "hate." Christ must be first. The love of gain, the applause of the world, the undue gratification of pride and appetite must all be surrendered wholly. "Why take ye thought for raiment? . . . Seek ye first the kingdom of God, and his righteousness."

Dress and fashion are playing no small part in the destruction of souls. When one becomes charmed by the fashions of the world, it takes a desperate struggle to break away and dress plainly and modestly. But if we think more of doing right, and the peace it brings, than we do of the adorning of these poor, frail bodies to please the fancy of a vain world, we will give up these foolish customs willingly and cheerfully. Then our resolution to live a godly life will be indorsed by a rich blessing from God.

When this is done, let us remember that our work has but just begun. Some that even reach the point of a full surrender, make a failure afterward. Why is it? We think the reason lies in neglected duties, not only neglect of duty in secret and public devotion, but also in partaking of spiritual food. How much physical labor would you accomplish without your daily food? How long would your strength and health remain unimpaired if you should partake simply of one dish, and that now and then, just as it happened? Not long, you very well know. Now, if you pray in secret here and there, now and then, neglect your Bible and other good religious instruction, how long do you suppose you will be a strong, healthy Christian?—Not long, most certainly.

Here is just where a failure is made by scores of young people. They rush away to their work or to the school-room, utterly regardless of the rich spiritual meal they might have taken in the morning, to reflect upon during the day. "Give us this day our daily bread," was the model prayer of our Saviour. The loaf—the Bible—is before us, and every day we can partake of it. Many are the excuses we offer for not

doing so. Our farm, our store, or our school-books require so much attention that the blessed book of God is neglected almost entirely. Do you ever get so driven with your cares and studies that you do not eat your meals day after day?—Oh! no. Life and health must be sustained, or business and books will be of no avail. So eternal things are starved out and lost sight of, just for a temporary success in this life. Is this making a real success of life? We know that it is not, and yet the young Christian will acknowledge it, and still leave the Bible untouched, while the arithmetic and philosophy are worn and faded with use.

If we neglect the Bible, we neglect God, and say by our actions that we do not care so much for his company as we do for other things. Do you suppose God or Christ will be so uncourteous as to remain where they are not wanted? They may grieve to leave us, for they love us better than we do them; but they cannot stay only to be slighted and abused. The Spirit is withdrawn, and we are left to worry along alone. Oh, wretched condition! O deluded soul, perishing for lack of knowledge, struggling in spiritual death, with rich food within your reach, why do you feed on Satan's husks when you can have the Lord's meat?

Every one, in order to make a success in spiritual things, should have a stated time for studying the Bible and for secret devotion. When we say *study*, we do not mean simply to give it a cursory perusal, but to compare scripture with scripture, with an earnest, prayerful desire to find some practical truth that will assist us in our daily life.

When we have adopted this plan, if deprived of these seasons we will miss them as much as we would our daily meals, if not more. To make a success of the Christian life, we must go about it in a systematic, earnest, prayerful way, and make a business of it, just as much as the successful merchant or farmer makes a business of his work. "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

Osego, Mich.

PRESENT TRUTH.

BY ELD. D. P. CURTIS.

If my understanding is correct, truth, abstractly considered, is *ever truth, always truth*. For instance, it is a truth that God exists. It has ever been a truth, and will always remain a truth. No change of time or circumstances can ever make it either more or less a truth. Ever since he made the world, it has been a truth that "God created the heavens and the earth;" and it will remain a truth forever. Again, it is a truth that in the days of Noah, God sent a flood upon the earth, and destroyed every living creature, save those which escaped with Noah in the ark. This has been a truth since that time, and will remain a truth to all eternity. I conclude, then, that that may be a truth at a certain time, and thenceforth forever, which at a previous time was not a truth, as in the case of the flood, above referred to. While, then, it is evident that whatever once comes to be a truth is thereafter truth forever, it is equally evident that what may be truth to-day, might not have been truth yesterday, but will henceforth be truth forever.

Again, it is evident that the same truth may have a more immediate and important bearing upon mankind at one time than it has at another time. For instance, we go to a people who believe in a plurality of gods, and present to them the Bible truth, that there is one only living and true God. Now, it is of the highest importance that they be convinced of this fundamental truth, otherwise they cannot be brought to accept the other truths of the gospel; but, when they have accepted and embraced this truth fully, though the truth itself remains equally important, abstractly considered, the change in their attitude toward it renders the teaching of it of less immediate importance to them now than it was before they accepted it; that leaving the teaching of this doctrine, we would proceed to others, which, in their *present stage of advancement*, are of greater present importance to them; for it would be simply absurd to continue to preach this truth alone, while there are others of vital importance to them which they have not only not accepted, but of which they are entirely ignorant.

This is what I understand the apostle to mean by saying, "Therefore leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not laying again the foundation." Heb. 6:1. Now, while it may be a fact that no religious truth can be said to be unimportant or non-essential of itself, yet it is equally true that certain portions of divine truth are of greater importance to men at some times and under some circumstances, than at other times and under other circumstances; and by virtue of this fact, these truths become to them, emphatically *present truths*. Thus when the wickedness of men became so great that God determined to send a flood and sweep them from the earth, he made his purpose known to Noah his servant, and directed him to prepare an ark for the saving of his house, and to warn the world of the impending ruin. Now, what was "present truth" to Noah and the generation of men then living? and what truth was most important for them to understand and believe? It was no less true then that there was one God, and that he created the world, and that he was wise, and just, and all that, than it had ever been in all previous time; but were these *the truths* which were applicable to the time and circumstances then present? Suppose that Noah had gone on preaching these truths, and said nothing about the coming flood, and the wrath of God which was soon to be poured out upon that generation during the 120 years "while the ark was a preparing," would the world of ungodly men have been warned of their danger, and been urged to repent in view of that danger? and would Noah thereby have "condemned the world, and become heir of the righteousness which is by faith?"—No, the stupendous truth which God had made known to Noah, that he would send a flood of water and destroy all that wicked generation,—this alone was "present truth," and the truth which immediately concerned the inhabitants of the world.

Again, when the wickedness of Nineveh had come up before God, and he sent Jonah with a message to that city, what was its import? The one simple strain—the grand and awful strain—of the prophet, as he walked the streets of the thronged city, was, "Yet forty days, and Nineveh shall be overthrown." This was "present truth" to the citizens of Nineveh, and they accepted it as such, and acted upon their faith, and the city was saved. But suppose that Noah had gone on preaching a coming flood to the generations after the flood (for he lived 350 years after it), would it have been "present truth" then? Would it not rather have been an *untruth*? And so in the case of Jonah and Nineveh.

Again, when the time of the advent of Christ drew near, God raised up John the Baptist as the herald of his approach, and he went out and "preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." This was "present truth" to the generation that heard it; but, when Jesus had made his appearance, and received baptism at the hands of John, and been anointed as the Messiah by the descent of the Holy Ghost upon him, the Father declaring audibly, "This is my beloved Son, in whom I am well pleased," this message was no longer "present truth," and John no longer proclaimed it; but Jesus then entered upon his work, with this declaration, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

And what was the burden of Christ's work and teaching, during his personal ministry? It was to disabuse the minds of the people, and especially of his disciples, of the false teachings which they had received, and to show them that the prophecies concerning the Messiah were fulfilled in himself (Luke 4:16-21), and that, in order to their fulfillment, he must suffer death, and rise again from the dead (see Matt. 16:21; 17:22; 20:18, 19; Luke 18:31-33; 24:44-47), and that he would go away to prepare a place for his disciples, and would come again and take them to himself. John 14:2, 3, 28; 16:5, 7; 17:24. This was "present truth" to the disciples before the crucifixion, and yet so blinded were they by tradition that they understood not these things. Mark 9:32; John 16:17, 18. And after the apostles had received their commission, and the baptism of the Holy Ghost, what was the burden of their teaching?—It was that Jesus, the crucified One,

was the Christ, the anointed Messiah (Acts 9:22; 17:3; 18:28; 2:36; 3:13-15; 5:30, 31); that this was proved by his resurrection from the dead (Acts 2:30-32; Rom. 1:3, 4; Acts 13:30-37); that there should be a resurrection of the dead (Acts 4:2; 17:18; 23:6; 24:15, 21; 26:8; 1 Cor. 15); and that Jesus should return again and reward his disciples with a crown of life. Acts 3:20, 21; 1 Cor. 1:7, 8; Col. 3:4; 1 Thess. 1:10; 2:19; 3:13; 4:14-16; 2 Thess. 1:7, 10; 2:1; 2 Tim. 4:1, 8; James 1:12; 1 Pet. 1:7; 5:4.

To the apostles was committed the important work of teaching these glorious truths to those of their own times, and of writing them for the instruction and comfort of all who should come after them. In this light, these were all "present truths" to them, although they knew and taught that it would be a long period of time before the appearing of the Lord and the resurrection of the dead should take place. 2 Thessalonians 2. If it be true that even in this limited sense, "the coming of the Lord," and "the resurrection of the dead," and "the glory that should follow" were "present truths" to the apostles, how much more must they be so to us, who certainly live 1800 years nearer to these solemn events than they did, and who, it appears to me, if we will but open our eyes to behold the signs which God is hanging out all around us, can but know that they are but just a little way ahead of us, even at the doors.

If this be true, can we be guiltless of the blood of our fellows if we fail to warn them of these things? See Ezekiel 33. If it be a fact that we are living down near the closing scenes in the history of this sin-cursed earth, as is believed by so many of the closest students of the prophetic word, does it not become the ministers of the gospel to preach these solemn truths in the ears of the slumbering church and careless world, and to warn them to prepare for "those things which are coming upon the earth?" Is it wise, is it safe, is it right for the heralds of salvation to squander the precious moments that yet remain, in tickling the "itching ears" of deluded mortals, both in and out of the church, with those things which, though perhaps true in themselves, yet have no special application to the present condition and circumstances of mankind?

The church is cursed to-day with half truths, which are no truths; with sermons about the truth instead of the truth itself. The pulpit is becoming more and more a sensational institution—a rostrum for the sale of patent nostrums—a place for the rendition of the romance of the gospel; anything and everything but God's own word is now preached. . . . We want plain, simple, earnest, faithful preaching and teaching of the word. We want expository lessons from the Bible and every part of the Bible; not the pretty, sensational, and rhetorical conceits of fleshly-minded men. . . . The truth, and not conceptions of the truth, must be preached. The truth as it is in Jesus, and not as it is in Calvin or Wesley, in Strauss or Renan, must be preached. The truth, in its simplicity and purity, must be preached; not the truth as Hugh Miller, or Mansell, or Sir William Hamilton teaches it. We do not need scientific nor phrenologic truth in the pulpit. . . . We do not want a gospel adapted to the learned few, but we must have, or we shall perish, the gospel adapted to the wise and the unwise . . . to the great multitude.—*Christian Standard*.

It appears to me that time is too precious to waste in preaching science, and philosophy, and those fine-spun theories which please the fancy but bewilder and delude the mind, and serve only as opiates to the already slumbering consciences of the children of men. I believe these are the days of which Christ spake, saying, "And because iniquity shall abound, the love of many shall wax cold." Is it not time that the watchmen heed the direction of the Lord by Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins?" And is it not time to remember the solemn charge of Paul to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine?" Is it not time to inquire not only with Pilate, "What is truth?" but What is *the truth* adapted to the state and condition of the world now? not only to "be established in the present truth" (2 Pet. 1:12), but to *preach* "present truth"?

—"Policy," says Thomas Fuller, "consists in serving God in such a manner as not to offend the Devil."

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.

FAMILY HYMN.

DWELL thou within our home, O Lord,
Not as a strange or transient guest;
But sit with us around our board,
Speak peace to us and give us rest.

Grant that our lowly home may be
A resting-place for thee and thine;
Like Martha's house at Bethany,
A place of prayer, a holy shrine.

Cumbered with serving, may thy love
Yet make our very labors sweet;
And may rich blessings from above
Fall while we sit at Jesus' feet.

Be with us in our festal days,
And may they in thy love be kept;
Be with us in our tearful ways,
For it is written, "Jesus wept."

Count us in thy whole family,
Scattered through earth and heaven above;
Blind each to each, and all to thee,
With bands of everlasting love.

—H. L. H.

THE GOING-TO-DO FAMILY.

PROBABLY there is no family so numerous as the Going-to-do's. Its members are to be met with everywhere, and the persons who are not acquainted with some of them are few and far between. Happy is the house-mother who neither springs from the ancient stock of the Going-to-do's, nor harbors one of them beneath her roof-tree.

When we call over memory's muster-roll of the world's workers, heroes, discoverers, or inventors, we never by any chance find a Going-to-do in the list; yet probably every single member of the family has in his day resolved to take a high place there.

It has been equally the misfortune of one and all to be ever planning, never executing; always resolving, yet never adding to that pavement which is said to be laid with good intentions—unfulfilled.

The Going-to-do's are endless talkers, and like nothing better than to get hold of good listeners to whom they may expatiate respecting their various schemes for astonishing and benefiting the world. They may be compared to an archer who bids you watch the course of the arrow which he will let fly presently, and which is certain to reach a light or travel a distance never before attained by such a shaft.

The Going-to-do's always profess to aim at something far beyond what has been achieved hitherto by their neighbors. But, somehow, just as a bow-string will become slack if strained too long, and the arrow drop harmlessly to the ground, so do the dreams of fame indulged in by the Going-to-do's remain unfulfilled to the end of their life's chapter.

Socially speaking, the members of this family are usually pleasant people to know. They are so hopeful and enthusiastic, so certain of success, that their buoyant spirits prove infectious and act upon their neighbors like a mental tonic. The real worker who talks little about his plans, but puts them into practice, is not always of a hopeful temperament. Even when he feels that the work is good and for the good of others, he is often weighed down by doubts and fears. He recalls to mind the fate of many an inventor before his day, who has given a life-time of thought and labor, but who, when success has crowned his efforts, has been called from the scene of them. Fame has come when age has dimmed the eye and unnerved the hand, and the toiler can no longer rejoice in it. Or others have reaped the reward; mankind has enjoyed the results of a hard-working, unrequited life of labor, and the name of him who conferred the benefit is soon forgotten.

The thinker and toiler of to-day remembers the discouragements and disappointments of his brother worker of yesterday, and hardly dares to hope for immediate success and recognition or enduring fame.

The Going-to-do, on the contrary, knows no such fears or forebodings. He is always buoyant, always going to succeed. His plan of last year

may have vanished like the winter's snow; his resolutions have proved as fruitless as a withered tree that will never again put forth leaves. But he has new plans, new resolutions, new hopes—he would call these "certainties"; and sometimes his very confidence cheers a desponding neighbor into thinking that the future may have some brightness for him, if one possessing so little foundation for his expectations can see nothing but success and sunshine in the distance.

If, however, the Going-to-do's are often amiable, they are always to a great extent mischievous. The harm they do by leaving undone is simply incalculable.

An active evil-doer often so shocks those who witness his openly wicked life, that they shrink with horror from the bare thought of imitating it. On the other hand, the geniality and enthusiasm of the Going-to-do often prove irresistibly attractive to other people of sanguine temperament, and the plague spreads. The number of useless lives is multiplied and the family increases.

It may be as well to sketch the lives of a few of the Going-to-do's, as there are plenty of these to choose from.

There is Dick, for instance, a middle-aged man now; but when I first knew him he was a pretty boy of nine, and one of the pleasantest-tempered children imaginable. He was the child among several grown-up brothers and sisters, the youngest of whom was at least ten years his senior. Death had made a wide gap between these two, and the little fellow came in for a large heritage of love in consequence. He was watched, cared for, shielded, petted, just a little too much for his own good. His early lessons were made as easy as possible for him by the joint efforts of his mother and sister, and Dick's road to learning was the nearest approach to a royal one that love could contrive and maintain.

As the boy grew older, he was expected to put forth his own powers. Mother and sister began to doubt whether it was true wisdom to make things so easy for him, and when he came for help, replied, "No, Dick, you must begin to work in earnest. You never set yourself to do anything single-handed. Do your best to master your lessons, and then come for help, if you really need it."

Dick was a thorough Going-to-do. His patience was soon exhausted, his efforts hardly worth the name; and, like all the family, he was fertile in excuses for putting off even the beginning of anything requiring effort. He would enter the room with a smiling face, and kiss his parents most affectionately an hour before bed-time—then say good-night.

"But, Dick, are the lessons learned? Why do you wish to go to bed so soon?" would be his mother's questions. "I have a headache, mother. I have been grinding over the books for ever so long, but I am feeling too stupid to do any good. I have asked to be called early, and shall feel bright and fresh, and do my work twice as well after a good sleep."

"Mind you do get up. You are always going to rise early, and coming down late," said his mother.

Dick promised, and retired, but not to bed. The weather was warm, the evening light, and he had resources in his room for passing a pleasant hour. He went to rest later than usual, and, despite frequent summonses, rose just in time to scramble through breakfast and be the last at school. His mother for once refused to send a written excuse; the master was a man of his word, and declined to receive a verbal one, so Dick paid the penalty due for unprepared lessons.

The days were very much alike as to scholastic results; but Dick could not help a feeling of shame when the report arrived at the end of the term, and he saw his father's sorrowful looks and his mother's tears. He was affectionate after his thoughtless fashion, and he twined his arms around his mother's neck and whispered what he was going to do next term. He looked very winsome, and he was the Benjamin of the household, slight and delicately built.

The mother thought of the gap in the family ranks, and of the graves in the church-yard, and that perhaps Dick was not very strong. So she and his father admonished him tenderly, and he had listened, promised, and even got to drawing pictures of all he was going to do, and was as cheerful as if the work were accomplished, even

winning his parents to hopefulness by the infectiousness of his own. Finally he retired, feeling that he was uncommonly well over this affair, and that, with the long vacation before him, he might prepare to enjoy himself.

His career can be given only in outline. Removed from school to school—boarded, that he might be under the eye of the principal; next relegated to the care of a gentleman who received two or three backward boys on high terms, and boasted that he had never failed to bring them forward. Dick proved the one heart-breaking exception, and he left his tutor with the merest smattering of learning.

Having to decide on an occupation, he resolved to be a farmer. "Nothing like a country life," he said to his mother. "When I am settled down, you and father can come and stay with me, away from city smoke. How jolly it will be!"

Seeing Dick was no student, it seemed the best choice to make, and he was placed as the pupil of a nobleman's steward, and a fine farmer. But Dick had pictured farming as riding on a good horse and looking at other people working, and never dreamed of office work, study, and scientific calculations. So after three years of "knocking about" in a desultory way, he resolved to emigrate.

"The old country is used up," he wrote. "Nothing like new ground for young men—less science and more work."

Away he went across the Atlantic, as buoyant as the waves that bore him. His first letter was most cheery,—country delightful; scenery glorious; people hospitable and kind. Canada was the place of all the world to come to.

Then two months and no news. Dick was always going to write, and keeping his friends in cruel suspense because he never noticed the lapse of time. A second letter expressed only disgust at his new surroundings.

"One does not at first realize the state of things here," he wrote. "Rough and ready; Jack as good as his master." This last should have been in Dick's favor, seeing he was to begin in Jack's position. "I am going to leave off farming, and try something else."

He had left it when he wrote, and gone to "show off" organs at a city exhibition. Dick had a fine musical ear, and might have made a musician; but as he was always going to practice, he never got beyond a little showy strumming.

Dick further stated: "I shall learn the tuning business, and shall then make ten to twenty dollars a week."

The dollars evidently did not come in fast enough to prevent Dick from sending for money, and for three years he tried something new about every month, and was at length reduced to depend upon the charity of a gentleman who had once known his father, and who sheltered him until a last remittance came to pay his passage back to England. Many years have passed since his return, and Dick has always been going to do great things, and has done many foolish ones, among them marrying unknown to his parents and without the means of keeping himself or a wife.

The Going-to-do's, it may be observed, are often prompt enough in carrying out a particularly rash and foolish resolution. Dick has worn out everybody's patience, and now subsists on a little allowance paid him through an agent, to spare the parents whom he has so sorely tried.

There was another Going-to-do of my acquaintance who went into the office of his bachelor uncle, a lawyer, with the certainty of a partnership when he had served his articles, and succession to the practice. He had just got his right to practice when the uncle died and left him at the head of affairs, and with a capital of £30,000 absolutely his own.

When I knew this man, he was a station-master at a little way-side station, with house, firing, and lamps found him, and twenty-five shillings a week; and he had a wife and eight children. His eldest lad, sixteen years of age, was acting as porter, and thus adding a little to the family income. They had absolutely nothing else—not a five-pound note left out of the £30,000 and the fine practice built up by the dead uncle. By the way, they had something else—a notice to quit.

The man, big, strong-looking, but helpless, was a Going-to-do of the first water, and this fact had landed him where he was. His clients had in-

trusted business to him, and gone again to find things as they left them.

A will was perhaps to be drawn up, and instructions were given. A messenger would go post-haste to the office, bidding the lawyer take it for the signature of a dying man. The will was just going to be drawn out, and before it was done the hand that was to give it value had lost its cunning.

An investment of his own was said to be shaky. Our lawyer was going to see about it. He put it off from day to day, and the money was lost.

Notice was to be given to get rid of an objectionable tenant; but quarter-day slipped by while the master was going to tell his clerk to deliver it, and the angry landlord found himself powerless to obtain possession of his property for eighteen months to come.

So practice dwindled away, and the lawyer's money dwindled, too—not from extravagance, but for want of active care, until he and his were landed at the way-side station, through the intercession of one who was sorry for the wife and children. Thither went also the going-to-do disposition, which brought down several reprimands on the master's head. Notice to quit came, because a great quantity of grain had been spoiled for want of tarpaulin covers while standing in the wagons.

The covers were in the shed, the clouds hung low all the morning, and the station-master was for some hours just going to put them over the corn. Then down came a torrent of rain, the corn was drenched, the owner wrote to claim the value from the company, and our Going-to-do received marching orders.

The wife, who had done all the in-door business, was frantically writing to interest friends in their behalf, and, poor soul! trying to find excuses for her husband.

The children were sadly thronging the little waiting-room, the only cheerful face being that of the baby.

"I say, ma'am," said a young countryman, after giving me a nudge with his elbow to call attention, and indicating with his thumb the seven human steps around us; "aint this a warning?"

He meant the flock of children. So many for such a little place, as a warning to bachelors not to run headlong into matrimony. I felt that it was the father, not the children, who might be regarded as a warning against Going-to-do.

What became of the family for the time I know not; but years after I saw husband and wife well dressed in deep mourning, though with little of grief in their faces. The wife's father had left them another fortune, and "tied it" to come to the children. Going-to-do's are generally better cared for than they deserve; but that does not lessen their individual responsibility.

It is Going-to-do fathers who neglect to make wills, and leave their money to flow into channels it was never meant to pass into, or to be wasted in litigation.

It is going-to-do servants who set houses on fire, for want of using precautions within their reach.

Going-to-do mothers and nurses burn babies to death by leaving the fire-guard out of its place, or the lamp within reach of the tiny fingers. They leave wash-tubs full of suds in the house place, and kettles of boiling water on the hob, when there is no living creature near them except baby, that can just toddle. They are only going to hang out the clothes, or bring some coal, and then going to empty the tub or wash up the dishes. They come back to find baby silent enough, head downward in the suds, into which it has fallen through bending over to dabble in the pretty white froth. Or they are summoned by wild screams, and find that the tiny hand has been strong enough to pull down the boiling kettle.

Going-to-do tradesmen lose their business. Going-to-do messengers would ruin masters, only they generally lose place after place, and are ruined themselves.

And, worst of all, those who are always going to attend to their temporal interests, invariably neglect their spiritual ones. That which should be their great, their chief concern, is ever the matter of all others that is to be thought of in the future. Speak to a Going-to-do on this subject, remind him of the value of the soul, the shortness of life—of the death that must come to all, and the bliss or woe that must follow to every human

being, and his face becomes serious, and his reply befits the importance of the subject. He owns the truth of every word you say, and probably adds point to the lesson by telling you of some sudden death that has just taken place, or of the solemn warning furnished by another dying bed. He is resolved to take it and lose no more time. He owns he has been too much like him who was called away unprepared, having lived without God in the world, and died without hope in Christ. The friend who has uttered the kindly warning leaves the Going-to-do, feeling thankful that he had courage given him to speak a word in season, and confident of good results; but the results he anticipates never follow.

The Going-to-do is true to his character. He knows that now is the accepted time, now is the day of salvation, but he determines to see about it to-morrow or the day after. The morrow never comes, but in God's time the summons does. The first call, that of sickness, stretches him on the bed of pain. How can he turn his mind from the contemplation of present suffering to future possibilities? Weakness succeeds pain, and then the brain wanders, the powers of mind and body are alike enfeebled. He can neither think of the past, pray for pardon, lay hold on Christ by faith, nor hope for a blessed future. It is too late for each and all of these things now. He dies, having done nothing for the well-being of his neighbors; there is no single instance of a fellow-man helped onward by his example, or cheered by the sight of his success. "I was going to do," is all the plea he has to urge in excuse of his innumerable neglects.—*Ruth Lamb, in Sunday at Home.*

CONTROL OF THE COUNTENANCE.

LEARN to control the countenance. Government of the tongue is indeed of the first importance, but control of the countenance certainly ranks next. How little does it avail to restrain the sharp word when the angry look expresses all, and perhaps more than might have been uttered?

There are many who seem to think that if they refrain from the verbal expression of malign feelings, it is enough. For hours, and even days, they will allow their faces to speak all that their lips leave unsaid, thus rendering unhappy not only the object of their anger, but every one else with whom they are brought into contact. Sometimes the cause of these lowering glances is purely imaginary, existing only in the selfish fancy of an egotist. Sometimes it is real. In the latter case it may or may not be well to speak of it. This must be determined by circumstances, and should never be done until the sense of irritation has passed from the minds of both parties. But in any event, let us not fall into the grievous mistake of indulging in angry looks, which can be productive of none but unhappy results.

It is not, however, in moments of anger alone that we should endeavor to control the countenance. Much may be done to prevent the development of the look of mingled hardness and discouragement which becomes, to a greater or less degree, the habitual expression of many persons as they advance in life. By keeping a watch over the muscles of the face, and still more by the cultivation of a contented disposition, an expression of kindness and cheerfulness may be rendered habitual to the countenance even when in repose.

This is not a trifling matter. Who does not feel the influence breathing from the face of a silent companion? Who has not known persons whose expression, as they moved about the house, created a sunny atmosphere?

"But," it may be said, "if right dispositions are cultivated, an amiable expression will follow as a matter of course." Not always. The demons of discouragement and discontent will sometimes attack the bravest, and kindly feelings are not always at the command of the most amiable. If we cannot, however, always control the feelings, we can learn, in the course of time, to command the countenance. We can gain a partial, if not a complete victory, and we can spare others the knowledge of our weakness.—*Charlotte M. Kent, in Christian at Work.*

—It is from the clouds of sorrow that the bow of God's promises is reflected most clearly and most beautifully.—*W. F. H.*

Special Mention.

"THE SALT OF THE CHURCH"

TAKING HIGHER GROUND—BECOMING SPIRITUALISTS."

[The following article, under the above heading, is taken from the *Day Star*, an organ of Spiritualism published in Corry, Penn., bearing date March, 1888.]

Father Daniel Curry, now in celestial life, the ripest Bible scholar in America, told the Methodist preachers at Chicago that we were on the eve of the most tremendous revolution in regard to the Bible, the church has ever known. Advanced thinkers, like Curry, Beecher, Talmage, Thomas, Swing, Townsend, and a host of moral heroes, see that the Pharisaic method of teaching no longer feeds the hungry soul; Phariseism has in all ages been a hinderance to progress and spiritual growth. The *Signs of the Times*, one of the ablest religious journals, says:—

Some may think we have made a wildly extravagant statement in saying that the time is not far distant when the majority of professed Christians will be enrolled under the banner of Spiritualism; but we shall present ample proof to show that the so-called orthodox churches are even now ripe for Spiritualism, and wait only till it shall have put on a little more of the livery of heaven, in order to accept it. In proof of this assertion, I shall quote only from those who are authorized to speak for the churches.

First, let it be remembered that with almost all the religious denominations of the world, the doctrine of the natural immortality of the soul, is a cardinal point of faith.

[But the *Signs of the Times* does not approve of Spiritualism, or have any leaning toward it, as the use made of its paragraph in this connection would seem to show.]

The *World's Advance Thought*, speaking of the phenomena of Spiritualism, says:—

I can understand why materialists are unable to believe the possibility of such startling proofs of immortality; but why they should be called in question by Christians, when they come to prove the very foundation claim of their faith, and the one of all others which most taxes credulity, I cannot understand.

That is, he can readily understand why Spiritualism is not accepted by those who do not believe in immortality at all; but he cannot see why those who believe in natural immortality for all men, and that there is no such thing as death, should refuse to accept the testimony which proves it. But we shall see that they are not so skeptical as some think.

A writer in *New Thought*, under the heading, "Who are Spiritualists?" says:—

As a matter of fact, Spiritualists are found among the advocates of almost every system of religion, and all the peoples of the earth. It [Spiritualism] is received alike by orthodox and so-called heterodox Christians, by theists and deists, on testimony of facts. Thousands who believe in a personal God and the divine inspiration of the Hebrew and Christian Scriptures, are as really Spiritualists as those who deny both. Thousands do not think it necessary to leave their churches in order to consistently advocate the spiritual philosophy.

THE CATHOLIC CHURCH HAVE ALWAYS BEEN SPIRITUALISTS.

They are the largest body of Christians. When Monsignor Capel, the famous agent of the Roman Propaganda, and some time chaplain to Pope Pius IX., was lecturing in California, he had something of a discussion with G. P. Colby, a Spiritualist. Monsignor Capel took up Mr. Colby's chief statements. He expressed surprise that the latter had not tried to ascertain what he in the first place had said, before replying to it. Much that was attributed to him was the merest parody of his real words. He was a believer in immortality. If he were not, the Catholic Church would not tolerate him within her bosom for a moment. It was brought against the Catholics that they believed themselves in daily communication with the angels and saints. But the angels and saints were spirits. To Catholics the spirit world was as clear as the light of a gas jet. They walked the streets accompanied by guardian angels. The dead were, in their eyes, disembodied spirits who surrounded the throne of God. They prayed to them as well as to the saints and angels. To say that they did not hold communication with the spirit world, would be contrary to the whole evidence of the history of the church. Monsignor Capel denied that he had expressed a disbelief in Spiritualism.

Those of us who were born and reared under the cold, hard church school of Puritanism, in early life knew little of the joys that came from the angels to such sweet Catholics as St. Augustine, Fenelon, Bossuet, Madam Guion, St. Joan of Arc, and a great army of mediums who went up through the Catholic Church. We find more Spiritualists among the Catholics than in any other church. It is the foundation of her power.

Thus we find that, on the testimony of its foremost representatives, the Catholic Church is wholly Spiritualist. But we should know that without this testimony; for its prayers for and to the dead, and its host of "saints" to whom adoration is paid, are sufficient evidence of the fact. In his "Life of Pope Leo XIII." (page 44), Dr. Bernard O'Reilly says of the habit that Catholics have of naming their children after Scripture personages and churchmen:—

It was thought, in the firm and universal belief of the real thought, invisible communion between the spirit world of the blessed in heaven, and their brethren still struggling on earth, that the bestowing of these dear and honored names on children in baptism secured them special protectors in heaven, and was to them a powerful motive, when grown to manhood and womanhood, to honor by Christian lives the saluted names they bore.

So we have the great Roman Catholic Church as essentially a Spiritualist church, and claiming to be such. We now turn to Protestantism.

THE METHODIST.

The closest imitation of the Catholics comes next.

The *Sunday School Times* has undoubtedly as wide a circulation as any religious journal in the land, and possibly larger than any other. Its leading editor is a Methodist; it is taken and read by Sunday-school teachers and scholars of all denominations, and among the correspondents are the leading divines and educators of both Europe and America. In an editorial in the issue of Aug. 29, 1885, we find the following, under the heading, "What Our Dead do for Us":—

Much of the best work of the world is done through the present, personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us, and in us, of loved ones whom we mourn as wholly removed from us. When death takes away one on whom we have leaned, . . . the temptation to us is to feel that his work for us is done, and that henceforth, while we live on here, we must live on without his presence or aid. Yet, as a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in flesh; and they do for us very much that they could not do unless they were dead.

Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds, in loving communion with their children in heaven. There are many and womanly children who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their parents. . . . And so the dead live on here, for, and with, and in, those who mourn and remember them as gone hence forever.

Our living friends do much for us, but perhaps our dead friends do yet more. In the bitterness of our keenest grief over the loss of our loved ones, there may be the consoling thought that we do not lose the stimulus and the inspiration of their memories, nor part, even for the time being, with the more sacred influence of their example, and of their spiritual fellowship.

The most ardent Spiritualist could not give utterance to more pronounced Spiritualist doctrine than this. The *Sunday School Times* has an "Open Letter" department, in which correspondents may freely ask questions or express their opinions on any subject. It often contains sharp criticisms on the sentiments that have appeared in the paper, but no criticism on the sentiments quoted above has ever appeared. On the contrary, we have seen quite a number of commendatory notices of the article. Nothing more clearly shows which way the wind blows.

The *Advance*, of Chicago, is the Congregationalist journal of the West, and is one of the leading church papers in the country. In the issue of July 10, 1885, the editor said:—

God's people never work alone. No child of his is ever left unaided. A great company which no man can number, is sent forth to minister unto those who shall be heirs of salvation. Just what they do, or how they help, we may not know, but that they do help and interpose to protect and guide us, we surely believe.

After referring to Heb. 1:14, which teaches that the angels are all ministering spirits sent forth to minister for those who shall be heirs of salvation, the editor continues:—

But are our departed friends among the number of those engaged in this ministry? Do those who have once lived in the flesh, and on this earth, form a part of this great host? A fair inference from the Scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority, either from nature or revelation, for the assertion that when the good die they cease to have any interest in the affairs of this world. [Compare Job 14:19-21, and Eccl. 9:5, 6.] The assumption that they never return to this earth, is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That "undiscovered country from whose bourne no traveler returns," is good Shakespeare, but it is not good Scripture [1].

[These words from "Great Controversy," p. 405, will doubtless be of interest to the reader in this connection: "Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, our country will follow in the steps of Rome in trampling on the rights of conscience." A. SMITH.]

ROMAN CATHOLIC EDUCATION.

[THE sublime ridiculousness of the attempt of the Roman Catholic Church to pose in the attitude of the educator of the young, and the impudence of its claim that the state has no right to found schools and control education, can be better understood by a glance at the condition of those countries in which she has had for a long period in the past, the full control of educational matters. We copy from the *Safeguard* the following upon this point:—]

According to the United States census of 1870, of every one thousand persons of the population ten years old and upward, 146 were illiterate, fifty-two of the 146 being under twenty-one years old, and ninety-four being over that age. This percentage of illiteracy included, first, the vast slave population of the South, recently emancipated and almost totally ignorant, and the unavoidable illiteracy among frontier settlements where schools are not established; and, secondly, the immense influx of foreigners, who are largely illiterate, some three fifths of them being unable to read their own native tongues, to say nothing of ours. If these classes were left out of the account, it is probable that not ten per cent of the population of the United States would be illiterate.

In Germany the census of 1871 reported that nine and one half per cent of the men and fifteen and one half per cent of the women were unable to read and write. In Scotland eleven per cent of the men and twenty-one per cent of the women could not read or write. But in Germany the most of the illiteracy is in the northeastern provinces of Posen, and Prussia proper,—a people foreign to the language and institutions of Germany, while in most of the German states the percentage of illiteracy is small, in some cases less than one per cent. France has been to a large extent a Catholic country. The census of 1872 showed twenty-seven per cent of illiterate males, and thirty-three per cent of illiterate females. Spain has always been a Catholic country, and the census of Spain in 1860 showed sixty-nine per cent of males and ninety-one per cent of females who could not read nor write. Italy, in 1861, was reported as having sixty per cent of illiterate male adults, and sixty-eight per cent of illiterate male youths from twelve to eighteen years of age. In 1861, it is stated that among the 22,000,000 Italians 17,000,000 were utterly unable to read, and in the province of Basilicata, with its 500,000 people, more than nine tenths were unable to read.

In Portugal, with its nearly four and one half millions of people (4,367,882), most of whom are Roman Catholics, the Jesuits established themselves in 1540, and largely controlled the education of the people. They were afterward expelled, but finally returned. In that country, as in Spain, the government has neither provided for, nor fostered universal education, and the political and religious status of the people has afforded no incitements to any effort of their own in this direction.

In the city of New York, the census of 1870 reported that out of a total population of 942,292, there were 14,974 male adults and 368,110 female

adults unable to write, while of the male youths from ten to twenty-one, there were only 3,088, and of the female youths 4,929 unable to write. This agrees with the fact that a large proportion of the adult population of New York are immigrants from foreign countries, many of whom are illiterate, while their children, trained under the common school system, speedily learn to read and write.

Thus America, with all her freedmen, frontiersmen, and foreign population, has only twenty per cent of her people who cannot read nor write, most of them being of foreign birth or blood; while in Spain, a long-settled country, with no influx of foreigners, and no untaught colored population, eighty per cent of the population can neither read nor write.

In Belgium, which is a Catholic country, thirty per cent can neither read nor write, and in Austria, another Catholic country, forty-nine per cent of the conscripts, men in the vigor of their young manhood, can neither read nor write. Of the criminal class in Ireland, most of whom are Catholics, forty-six per cent are illiterate. In Russia, under the Greek Church, ninety-one per cent are unable to read or write. In Mexico, where the Catholic Church has had sway, ninety-three per cent could neither read nor write. In Italy, of the galley-slaves, only twenty-nine in a hundred could read or write. In Italy, in 1874, there were in the public schools only seventy pupils to every 1,000 inhabitants; while in Switzerland there were 155, in Germany 152, in Denmark, 135, in France 131. . . .

Perhaps it would be in order to suggest that charity begins at home, and that the Italian pope who rules the American priesthood, might very profitably devote his time to educating his own people in Italy, instead of laboring to demolish the school system of America.

RELIGIOUS CRANKS IN RUSSIA.

THE New York *Sun* publishes the following information, gathered from a recent Russian work, upon the extent to which curious and eccentric forms of religion prevail at the present time among the half-civilized and ignorant hordes of European Russia. If it be true, as stated, that nearly one fifth of the inhabitants are under the influence of such wild and fanatical ideas as here mentioned, the effect of which must be disastrous to the discharge of their duties as citizens of the Russian Empire, the harsh and unfriendly attitude of the Russian government toward the introduction of new forms of religion can be readily understood:—

M. Tsakni, a Russian writer, has just published an interesting work upon curious religious sects in Russia. It appears that in the empire there are no less than 15,000,000 of devout followers of insane and cranky notions of Christianity; and new religions or sects are constantly springing up, in spite of all the efforts of the Russian authorities.

One of these sects is called the Runaways. They fly from their villages or towns. They believe in returning to a wild state of existence, destroying their identity as much as possible, and living like savages. Civilization they regard as the great curse of humanity. They also carry on a sort of brigandage, and one of their most sacred duties is to rob churches.

There is another sect calling themselves Christa. They adore one another. Crazy dancing forms part of their religious ceremonies.

The Skoptsy, another religious body, believe in self-mutilation. They are also expert dancers and tumblers. Barnum would be proud of such a set of acrobats.

There is another sect that never speak. They make signs skillfully. Bloody sacrifices form part of the religion of other fanatics, and the butchering of sons and daughters to appease the wrath of the deity is getting rather too common. There are also missionaries who go around preaching the glories and beauties of suicide, and its absolute necessity for salvation. A Mr. Souckhoff is the leader of this gang. He was arrested for murder some time ago, but managed to escape, and turned up in a village where he preached so hard in favor of murder and suicide that several of his followers cut one another's throats, and others shut themselves up in their houses and burned themselves to death.

—The promise that Christ will come again is the peculiar treasure, and the spirit of waiting for him should now be the distinguishing characteristic of the church which he purchased with his own blood. So far as that spirit is wanting in our religious experience, just so far is our experience defective, no matter how active and earnest we may be in other directions.—*Rev. John Lillie, D. D.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 10, 1888.

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THE "HEADS" OF REV. 17:3, SUCCESSIVE.

THE angel who showed to John the wonderful things of the Revelation, said to him, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Rev. 17:7. This language identifies the beast here brought to view, with the beast of Rev. 13:1; and this again establishes its relation to the dragon of chapter 12.

The dragon is undoubtedly a symbol of pagan Rome; the beast of Rev. 13:1, to whom the dragon gave his seat and great authority, is, with equal certainty, a symbol of the papacy; and this latter beast is the same as the beast of Revelation 17. This distinction, however, is here to be noticed. In Rev. 13:1-10, both the civil and ecclesiastical powers are embodied in one symbol; while in Revelation 17, these powers are represented by separate symbols—the ecclesiastical, by the woman, and the civil, by the beast which carries her; and this representation shows the relation between the two—the woman riding upon the beast; the ecclesiastical or church authorities controlling the civil.

The dragon and both representations of the beast, have each seven heads and ten horns; and notwithstanding the angel told John that he would tell him the mystery of the heads and horns, it seems to be still a "mystery" to some how the dragon and the beast can both have seven heads and ten horns. If, they say, the dragon has seven heads, and the beast has also seven heads, would not this make fourteen heads in all—seven for pagan Rome, and seven for papal?

Before we adopt such a view, there is another feature to be looked at; and that is, the horns. The dragon had ten horns, and the beast had ten. Now, the same reasoning which would give us fourteen heads, would give us twenty horns—ten for pagan Rome, and ten for papal. But we have never yet heard the expression of any dissent from the view that the horns of the dragon and the leopard beast of Revelation 13, represent the same as the ten horns of the fourth beast of Daniel 7; and that is, the ten kingdoms of Western Europe. But these horns are all shown on the papal beast, as though belonging to it, though not one of them was developed from the papacy, but all were established before the papacy reached its supremacy.

Why, then, are the ten horns given to the papal beast, the same as to the dragon? *Answer.*—To signify that these two symbols belong to *substantially one and the same system.* When prophecy reached Rome, it reached a power diverse from all others. Symbolic capabilities were about exhausted to represent it. Sometimes it is treated in its entirety; sometimes, so as to represent its different phases. In Daniel 8 its whole history is represented by one horn, little at first, but springing forth, accomplishing a magnificent sweep around almost the whole horizon, and waxing exceeding great. In Daniel 7 two symbols are taken to represent it, its papal phase being set forth by a horn with eyes and a mouth arrogantly thrusting aside three of the ten to make way for itself. In Revelation 12 and 13, two symbols are used, representing its religious phases conjoined with the civil power; first, the dragon, representing Rome while dominated by paganism, and, secondly, the leopard beast of Revelation 13, representing Rome under the papacy. In Revelation 17, still another symbol is used, representing Rome under its papal phase, but distinguishing between the spiritual and temporal branches of the government; the spiritual, as already noticed, being symbolized by the woman upon the beast, and the temporal or civil, by the beast itself. But it is essentially one system throughout, two of its great symbolic features being the ten horns as set forth by both Daniel and John, and the seven heads as set forth by John alone.

Now, as the ten horns, though given to all the symbols, denote but one series of ten kingdoms, which arose during the transition of the religion of the Roman world from pagan to papal, but before

events had so far transpired as to call for a change from the symbol of the dragon to that of the leopard beast, and yet are given alike to both these symbols, so the seven heads denote but seven of the things which they symbolize, not fourteen, though they are given alike to both symbols.

A "head" denotes a form of government. Seven heads must signify seven governments or forms of government. We do not meet with seven heads associated together in one symbol till we come to the dragon, which represents the fourth of the great prophetic empires; that is, Rome. The conclusion is that these heads, whatever they represent, do not exist till we reach Rome; for the head of a symbol could not represent a government which preceded that symbol. The four heads of the leopard, had nothing to do with Babylonian or Persian history. They were not developed till the Grecian Empire of Alexander was divided into four parts. These kingdoms, though independent of each other, are then treated in the prophecy, as constituting together a continuation of the Grecian Empire, or as four different forms of government under the leopard, till that beast was superseded by the great and terrible beast of Rome.

The seven heads of the dragon of Revelation 12, and the leopard beast of Revelation 13, cannot denote division as the four heads of the leopard of Daniel 7, because all the divisions that were to exist in Rome are symbolized by the ten horns of the dragon and leopard beast; and as heads denote forms of government, it follows that we must look for seven different forms of government to be developed after the Roman beast comes upon the stage of action, and in connection with that symbol; which is the same as to say that we must look for them within the compass of and in connection with, Roman history; for Rome in its last or papal phase, continues to the end, and goes alive into the lake of fire.

In verses 9 and 10 of Revelation 17, John extends the explanation of the seven heads of the dragon and the beast: "The seven heads are seven mountains, on which the woman sitteth; and there are seven kings [or, these are seven kings]: five are fallen, and one is, and the other is not yet come."

This is conclusive proof that these seven heads, or forms of government, are *not contemporaneous*, but are *successive*. These changes in the form of government come one after the other, but not all of them, nor any two of them, at a time. It is therefore evident that there is *but one head in existence at a time*, either under the dragon form or the beast form of that power. At no time in its history does the dragon have but one acting head; and at no time does the beast, which, as a symbol, takes the place of the dragon, have but one acting head. But each are said to have seven heads, because in the *Roman system*, covered by these two symbols, these *seven changes* were to occur.

We go to the beginning of the history of the dragon, pagan Rome, and we know that the first head, or the first form of government, was the kingly. Rome was first ruled by kings; and while that form continued there was no other. But the dragon from its very beginning is said to have *seven* heads, because there were six changes to come; there were six other heads which were *prospective*. And when we come to the last head, which we know is the papal head, the beast is still said to have *seven* heads. Why?—Because there had been six different forms of government before this in the history of Rome; in other words, there were six other heads which were then simply *historical*. While the first head was in existence, the six other heads were *prospective*; while the last head is in existence, the six other heads are *historical*. And hence though it is only the last or papal head that is wounded to death, it is said to be "*one of its heads*," because the prophecy embraces within its circumference the other six, which had successively arisen in Rome since the opening of its history.

Respecting these heads, the angel said to John, "Five are fallen, and one is, and the other is not yet come." This must have been spoken from the standpoint of the time then present; that is, the year 96, when the Revelation was given. Rome was then in its sixth change of government. Five preceding forms had passed away. We know what the form of government was, under which John lived—it was the imperial. Between the kingly form of government with which Rome began, and the imperial under which John lived, there had been four intervening forms. What those forms were, it is not our purpose here to discuss. The statements of the prophecy

make it certain that such was the case, whether we may be able to find those forms or not. We refer to these facts only to call attention to the situation in John's day. Five of the heads had then become historical; the imperial, the sixth, was the then reigning head; and one was still prospective. The next phase of Roman rule, of any importance, after the imperial, was the papal.

The short-lived government of Rome by the "Exarch of Ravenna" is alluded to in verse 10, but is immediately passed over, and the prophecy goes on to the next, or papal phase, which, though technically the eighth, is reckoned as the seventh. Though "he is the eighth," yet when the exarch, which was, strictly speaking, the seventh, is dropped out as unimportant, the next head, though really "the eighth," is "of," that is to be reckoned as one of, "the seven." So after the imperial head, we are to reckon only the papal. But it was not till after imperial Rome had fallen, that the symbol changed from the dragon to the leopard beast of Revelation 13; and it was not till after this change that the wounding of one of the heads is spoken of (Rev. 13:3); hence this wounding could be fulfilled in none but that which was the then dominant head, which was the papal. And in this head we find a wonderfully striking fulfillment in the overthrow of the papacy at the end of the 1260 years in 1708.

It is objected that this gives but six heads to the dragon, and only one to the beast; whereas the prophecy gives seven to each. Not by any means. It is not dividing the heads between the dragon and beast at all. It only shows how many of the heads were developed while the dragon was the representative symbol, and how many after the symbol was changed from the dragon to the beast. But all the heads are contemplated as belonging equally to both the dragon and beast, because these both belong to the same system to which, as a whole, the heads also belong. But notwithstanding this, we can tell readily which head was wounded to death. For whatever was accomplished by or done to Rome before the change of symbols, was accomplished by or done to the dragon. And if it was any form of government developed before the change of symbols, which was wounded to death, the prophecy must, of consistency, have spoken of it as a head of the dragon which was wounded. But as nothing of this kind is said till the dragon gives place to the beast, the head that is wounded must be one developed after that change, and that, as already shown, was the papal.

What is said about the heads also throws light upon the expression found in Rev. 17:8, "the beast that was, and is not, and yet is;" for verse 11 says, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The word "eighth" here refers to the eighth head, which, for the reasons already noticed, is to be reckoned as the seventh, and that, as before stated, is the papal head. Now, *when* is he the eighth?—Not, certainly, during that period covered by the term "was"—"the beast that was," nor that period covered by the terms, "is not"—"the beast that was and is not;" it must therefore be the period covered by the terms, "and yet is"—"the beast that was, and is not, and yet is."

But some attempt to apply this language, "the beast that was, and is not, and yet is," wholly to the papal phase of the Roman power, the expression "that was" applying to it during its 1260 years of supremacy when it had power to persecute; the expression, "and is not," applying to it at the present time, while its power to persecute is restrained; and the expression, "and yet is," applying to the future, when it will be restored and have power to persecute again. If this is so, then we have not yet reached the seventh head as brought out in verse 11. On this view, it follows that the papacy is not the seventh head; and what the seventh head will be, no one can tell. But verse 10 positively assures us that John lived under the sixth head, and that, we know, was the imperial; and that ceased when the western empire was extinguished in A. D. 476. And now we are told that the seventh head has not yet come. But who can believe that a great gap of over fourteen hundred years is thrown in between the sixth and seventh heads? That would be utterly impossible.

In the language of verse 11, we see a clear intimation that the period allotted to "the beast that was, and is not, and yet is," is the same period that is covered by the seven heads, commencing with pagan Rome; and from that time the application of the

language seems natural and easy: 1. "The beast that was;" that is, pagan Rome directing its persecutions against the people of God, first the Jews, and secondly Christians. 2. "And is not;" Rome undergoing a nominal conversion to Christianity, during which time the antagonism to Christianity is abated, and the disposition to persecute it is taken away. 3. "And yet is;" Rome, under apostate Christianity, during its papal career persecuting true Christians as before. But to say that at the present time the beast "is not," that is, that we have before us now no beast, while Catholicism is stronger numerically than ever before, and has all the malignity and hate against the truth it ever had, and all the disposition and desire to wipe off the true children of God from the face of the earth by fire and sword, and is only prevented by surrounding circumstances from doing so,—to say under these circumstances that the beast "is not," is certainly a wild departure from the facts in the case.

The "beast" is something more than an organization merely having power to persecute. It is a system of gross superstitions, corruptions, and errors giving the disposition and desire to persecute. Such a system it has been since its restoration from the overthrow which fell upon it in 1798. That deadly wound was healed when the papacy was re-established in 1800. If not, we are too early with our application of the two-horned beast; for that power makes no figure till the deadly wound of the preceding beast is healed.

It is said again, that Revelation 17 must apply mostly to the future, because it was one of the angels with the seven last plagues which showed him these things. It was appropriate that it should be so, seeing it was the "judgment" of the great harlot which was to be revealed to him. But in setting this forth, the angel gives an epitome of her history through the long distant past.

We had hoped to be able in this article to make some remarks upon the ten horns and the latter part of the chapter. But our present limits allow us only to say that we see as yet not one particle of reason for dissenting from the views of Revelation 17, which have been satisfactory to careful expositors in the past, were adopted by Adventists in 1844, and are embodied in "Thoughts on the Revelation."

CANVASSING IN MICHIGAN.

THE interest being taken in behalf of the general canvassing work, is very encouraging. Our recent special course has been a season of much interest. Some ten State agents have been present, counseling together, and gaining all the information they could, relative to the best methods of conducting the work; and we trust there will be new energy shown in the various Conferences throughout the field, to educate agents to sell successfully our publications. We desire to see a far greater number of books sold the present year than ever before in the history of the cause. Though the times have been hard, if our Conference committees work with special care for the encouragement of their agents to push this work, it is bound to go.

Here in Michigan we have been laboring under special difficulties. This is, perhaps, one of the hardest fields in which to canvass successfully for our publications. And though our State agent in the past has been a man of energy and intelligence in regard to the work, yet his time has been so much taken up with other duties, that he was forced to give it less attention than it deserved; but in spite of this there has been a growth in the State, and we have some agents who are working with success. Since the appointment of Bro. Belden to the position of general agent throughout the entire field, and since he has felt it duty to give special attention to the preparation of books in the best manner, to make success in canvassing for them still easier, it has been necessary to appoint another agent. The committee have therefore selected Bro. J. N. Brant, to act as our State agent for the coming year. Bro. Brant has had much experience in canvassing in other lines, and we expect he will make a success in overseeing this work in Michigan. He feels a deep interest in its prosperity, and desires to have the co-operation of all the directors of the State; and if they know of any persons who have a special talent for this kind of work, who might be induced to go into the field, he requests that they will notify him immediately, giving the names of the parties, so that he can correspond with them at once. This will save expense. We want to

see a large force of canvassers in the field in this State, and we expect to see, with the blessing of God, many books sold throughout the bounds of this Conference. We must make this work a success. We plead with our brethren who may have thought seriously of taking hold of this branch of the work, to give it their favorable attention.

Bro. Brant will go into the field and train canvassing companies, and will gladly give them all the assistance possible. We trust that our directors and all persons interested in the important work of canvassing will assist him, and that we shall see thousands of volumes of our excellent books sold the coming year.

GEO. I. BUTLER, Pres. Mich. Conf.

THE LONDON TRAINING-SCHOOL.

It may be of interest to the readers of the REVIEW to learn a few particulars respecting the work in England, and more especially the work in London. It would be impossible to give our friends any correct idea of the field that lies before us here. The United States is a large country. Some of our single States are twice as large as the United Kingdom of England, Ireland, and Scotland; but while the population of the United States is about 55,000,000, this kingdom, occupying so little territory, comparatively, counts its inhabitants at 35,000,000. The greater part of this population is crowded into the large cities.

The commercial interests of Great Britain extend around the world. The 117 colonies and dependencies are in every clime and upon every portion of the globe. While comparatively few American vessels are sent to England, the shipping interests of this kingdom establish a connection with all parts of the world. Every nation on the earth is almost constantly represented in the London and Liverpool docks. The field before us is too vast to be fully comprehended. London alone contains one eleventh as many inhabitants as the United States. In this large city the two extremes of society meet—the wealthy and aristocratic, and the poor and destitute. Rents of houses range from one hundred dollars per year up to \$2,000, and even more. The rate varies not so much according to the size of the house, as according to the neighborhood in which it is located.

Thus far we have been very successful in placing the *Present Truth* and the *Good Health* in all of the vegetarian restaurants of the city, as also in another class of restaurants, called the "Lockhart Cocoa-rooms," of which there are about sixty, making in all about one hundred restaurants now supplied with these periodicals. We are also in hopes of getting access to another class of eating-houses, conducted by the Aerated Bread Company; and if we succeed in this, there will be about 200 places in the city where the public will come in contact with the truth upon the subjects treated. The *Good Health* is read and generally liked. Better places could not be procured, as our periodicals are the only ones of the kind permitted. Should we gain entrance to these latter restaurants, and the effect be the same as it has been in the former, it would bring us quite an extensive business. Already orders are coming in for our books and publications, in amounts from a few pence worth to as many as six dozen of "Truth Found," from single individuals.

Arrangements are already perfected by which we have the privilege of placing, in the aggregate, about 150 bound volumes of our best works in the libraries of many first-class passenger steamers plying between London and Southern ports. To relieve the monotony of a three weeks' voyage through the tropics, the ship's library is often called into service, and our books, conspicuously placed therein, will come before many thousands of readers. Among these will be many missionaries en route to the various mission fields of Africa and the Orient. And yet there are hundreds of other vessels upon which they should be placed.

The work in connection with the training-mission, also, has prospered to some extent, and a goodly number have signed the covenant. At least thirteen have taken their stand on the Sabbath and identified themselves with us, and we have strong hopes of as many more who seem to be on the point of deciding. These have come principally from the Church of England, both from the High and the Low Church, although one or two have come to us from the Baptists. One very encouraging feature of our work is that those who take their stand, at once begin to labor earnestly for their friends. The believers do not all reside in

the vicinity of the mission, but are scattered throughout the city. An interest in the truth has been awakened in different parts of the city, and Bible-readings are held wherever an opportunity presents itself, some being at a distance of eight or ten miles from the training-school. About thirty-five readings are held each week, besides the public reading at the "Chaloners." The number attending the private readings varies from one or two to a dozen.

One curate in the Church of England has embraced the truth and fully united with us. He is now preparing to engage in the work of spreading the truths of the third angel's message, and we expect him to connect with the work in London. One would hardly believe how great respect a clergyman of the established church commands among the people, even though he may have embraced our peculiar views. The prospect at the present time is that quite a number of those who have recently embraced the truth will connect with the school, to gain an education and experience to fit them for the Bible work. Some have already done so, and are seeking a preparation to give the truth to others. We hope ere long to have a baptism, and shall endeavor to have it public, if possible, and seek thereby to extend the knowledge of our work.

It would be no greater marvel to have workers developed here in London within six months' time, with the present prospects, so that there would be two London training-schools established, than to have accomplished what has been done in this city, considering all the circumstances. It would seem that Satan had laid every plan to prevent the establishment of the work in this country. But God is greater than the power of the enemy; and with the united prayers of nearly a thousand Sabbath-schools and 25,000 individuals (including children), for God to open the way here in London, we shall expect that something will be accomplished. God will be prevailed upon to work for his people, and if circumstances are not best adapted to carry forward the work, He who controls circumstances and shapes the destinies of men by his providence, can and will so bring about circumstances as to further the work to his own name's glory. Many have been the indications of God's providence in this city. We look forward with a degree of hope and courage in the work of God, as being fully established in the metropolis of the United Kingdom.

The cause in different parts of the country is, to all appearances, taking advance steps. A few have embraced the Sabbath in Hull, where Bro. John is laboring. At Wellingborough, where the tent was pitched last summer, ten have been baptized recently, a church has been organized, and still there is an interest to hear. The work does not ripen as quickly in England as in America; but when the truth once takes hold, the influence of it is more extensive. It is far-reaching, and for a long time after efforts have been put forth, fruits of the labor may be seen. In other cities, also, individuals are embracing the Sabbath. While it is very difficult to reach people because of the social customs, there is something in these very relations that, when a person is once reached, causes those within his influence to become acquainted with the steps that have been taken, and the influence exerted is greater than it would be were custom less exclusive.

At the present time, Bro. Durland is holding a training-school for canvassers at Wellingborough, for the benefit of those who wish to engage in the canvassing work. At present we have no one to enter the canvassing work here in London who is prepared to instruct others, although there are those embracing the truth who have canvassed; and we trust that with the blessing of God they will be able to sell the truth to others. Canvassers are as numerous in London as they are in any portion of America. But the work is carried on in a very different way from the American method. Canvassers are never seen going from house to house to solicit orders, but there is a way by which the work is carried on as successfully as in the United States. We look forward with joyful anticipation to the time when Bro. Robinson will arrive from Africa, and Bro. Arnold from Australia, to engage in the work; but our experience has taught us that our hope of success lies alone in God's blessing. It is by his Holy Spirit, and by that only, that the work is to be established here in England. Our trust, therefore, is in God.

The work before us certainly presents a hopeful aspect, and the prospect is good for accomplishing

something in this kingdom. The results of the present efforts remain to be seen; but we believe the Lord has gone before us, and that in due time we shall see of the salvation of God in this country. United faith in the work, and confidence that the time has come for God to favor Zion, are needed in every part of the world, and in every branch of the work. With the prospect which is now before us, and the openings that will present themselves in those portions of the world which are connected only with England, we believe the Sabbath-school offerings' being turned to this work was a timely move, and we shall endeavor to the utmost of our ability to make much of this year's offerings, to establish the work as extensively as possible, that permanent results may be seen. We still ask the prayers of God's people that the work may prosper. S. N. H.

THE CHRISTIAN'S PRIVILEGE.

THERE is no class of persons whose privileges, both present and prospective, can be compared with those of the Christian. We are apt to look upon the worldly class as the most privileged in this life, but a little reflection from a Bible stand-point will show us that this is not the case. To the vicissitudes of "this present evil world" all classes, the worldling with the Christian, are subject. The worldly man rejoices in prosperity, but it is at best a joy which is tempered by anxious cares, and the uncertainty of its continuance; and when the hour of adversity comes, he has nothing on which to lean. Not so, however, with the Christian. It is his privilege to be joyful in both prosperity and adversity. To him it is said, in the language of the great apostle, "Rejoice in the Lord always, and again I say, Rejoice." "Rejoice evermore."

How short-sighted, in the light which Revelation casts upon the present and the future, appears the policy of the worldling; for while his sole object in life is the attainment of happiness, his utmost efforts enable him to hold only for a moment, in uncertain grasp, a lower pleasure than that which dwells constantly with the humble child of God.

Nor has the apostle written these words in mockery, by holding out before us that which it is beyond our power to attain. The great Giver of every good gift has provided in the fullest manner for its realization, by all who will humbly take him at his word. Let us briefly consider, by referring to other scriptures, how this result may be accomplished.

1. He is freed from all sense of condemnation for sin. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

2. A joyful state is very largely dependent upon hope. The Christian's hope is the most exalted that can be conceived. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2.

3. He can welcome physical and mental suffering. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5:3, 4. "I am exceeding joyful in all our tribulation." 2 Cor. 7:4.

4. He may be joyful under temptations. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

5. He may rejoice in the midst of persecutions. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

6. All things work together for his good. "And we know that all things work together for good to them that love God." Rom. 8:28.

7. He is connected with the great Source of every joy, from which no evil power is able to separate him. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

What has the worldling, in time of tribulation and adversity, to compare with this? In his most favored

state he cannot experience that degree of joy which is the portion of the humble servant of God under circumstances the most adverse.

In considering this as the Christian's privilege, we should also consider that to the Christian, privilege is always closely related to duty. Neglect of one generally leads to neglect of the other. It is the duty of every Christian to represent in the most favorable light to those around him, the religion which he professes, and in no way can he more effectively do this than by exemplifying in his life the high and exalted privileges which, by his acceptance of the proffered means of salvation, have been bestowed upon him. L. A. S.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

758.—LICENTIATES AND THE ADMINISTRATION OF BAPTISM AND THE LORD'S SUPPER.

Are any but ordained church elders and ordained ministers of the gospel authorized to administer baptism and the ordinances of the Lord's supper?

No.

759.—THE PRONOUN "HE" OF GEN. 19:9.

To whom does the pronoun "he" refer, as found in Gen. 19:9, in the expression, "And he will needs be a judge"? J. M. G. Evidently to Lot.

760.—"I WILL PUT UPON YOU NONE OTHER BURDEN."

What is the meaning of the above statement as found in Rev. 2:24? J. M.

A respite promised the church, if we rightly apprehend, from the burden so long her portion—the weight of papal oppression. It cannot be applied to the reception of new truths; for truth is not a burden to any accountable being. But the days of tribulation that came upon that church [the Thyatiran state], were to be shortened for the elect's sake.—*Thoughts on the Revelation*.

761.—EXISTENCE OF THE MORAL LAW PREVIOUS TO THE CREATION OF THE EARTH.

Does not the fact that the Sabbath was not instituted until the seventh day of creation week, militate against the doctrine that the ten commandments existed as a whole previous to the creation of the earth? T. M. T.

Not in the least. We are not to suppose that this earth was the first planet that God created and peopled. How long his creative work had been going on previous to the creation of our earth is more than we can conjecture; but it is reasonable to conclude that to each inhabited body the Creator would reveal his law. Reasoning from analogy, it is evident that God would preserve to the inhabitants of each of the myriads of worlds comprising his universe, a memorial of himself and his creative work. This memorial would be the Sabbath for each world; hence we see that the Sabbath law may have been proclaimed to multitudes of other worlds ages before ours was created. The Sabbath that God made by his acts pertaining to the seventh day of the earth's creative week, is the Sabbath for this planet only; it is God's memorial day for the inhabitants of this earth only. As different planets require varying periods of duration in performing their revolutions, it is manifest that while the same Sabbath law would be of universal application, there would not and need not be uniformity among all the planets regarding the frequency of the recurrence of the Sabbath, nor the duration of the same.

Men are prone to make the mistake of attempting to regulate the entire universe by the circumstances and contingencies of this comparatively insignificant body upon which we live.

762.—SUBJECTS OF THE ABRAHAMIC PROMISE.

The promise as given to Abraham, in Gen. 13:15, 16, reads as follows: "For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." The same idea, as regards the number of Abraham's "seed" is conveyed in Gen. 15:5. But in Gal. 3:16, Paul interprets the promise in this language: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The difficulty encountered is this: The wording of the Abrahamic promise shows that it was made to a very large number of individuals; whereas Paul construes the promise as referring to only one—"which is Christ." How can this apparent discrepancy be harmonized? G. B. S.

Gal. 3:29, contains a statement that makes Paul's meaning clear, and removes any apparent confliction between the wording of the promise and the apostle's interpretation of it. The passage reads thus: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This admits that the promise was made to as large a number as its wording indicates. Paul labors to show the Galatians that Christ was pre-eminently the "seed" had in view by the promise. In demonstrating this proposition, he seizes upon the fact that the word "seed" is in the singular number, and not the plural. He maintains that the all-important individual had in view by

the promise was Christ; that Christ is a factor of so much greater significance than any or all others that could be named, that it is legitimate to say the promise was made with reference to him. Without the appearance of Christ as one of the descendants of Abraham, the promise would have availed nothing for any of his posterity. Christ stood first and foremost in the field of the promise—all others secondary. None can ever receive the fulfillment of the promise, except through Christ. Paul's argument does not exclude any from the promise; it merely shows through whom the promised blessings are to be realized; it shows how we may become Abraham's heirs. Paul wished to show to the Galatians, who were having serious difficulties over the ceremonial law, that that law was simply "added . . . till the seed should come to whom the promise was made," and that as Christ was the promised "seed," the ceremonial law had expired by limitation. After establishing this, he further informs them how they also may become "Abraham's seed."

763.—PROMISES THAT WERE FULFILLED BY THE OCCUPANCY OF CANAAN BY THE CHILDREN OF ISRAEL.

Josh. 21:43, says that "the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein." This was said with reference to the possession by the children of Israel, of the land of Canaan. If the expression "which he swore to give unto their fathers," has reference to the promise made to Abraham (Gen. 13:14, 15), and renewed to Isaac and Jacob, how shall we understand Acts 7:6? G. B. S.

The promises of which Josh. 21:43 records the fulfillment, are those recorded in Gen. 15:18-21, and Ex. 3:8. These promises are materially different from the original Abrahamic promise, as recorded in Gen. 13:14, 15, which embraced the whole earth. By reading them it will be observed that they describe simply the land of Canaan, which the children of those who died in the wilderness were finally brought into possession of. In Acts 7:5, Stephen has in view the original Abrahamic promise, and not the promises that were fulfilled when the children of Israel were given possession of Canaan.

764.—HOW THE RESURRECTION CAME "BY MAN."

1 Cor. 15:21, says that "by man came also the resurrection." We understand that the "man" here referred to was Christ; but how can this be said of him if he was the archangel, as is taught? J. W. W.

When Christ came to earth to live our example and die our sacrifice, he took upon himself our human nature, and became subject to like temptations as ourselves. He passed over the same road of temptation and trial that Adam did, and died both as a human being and as the Son of God. He died as a sinless human being, so far as any act of his was concerned, and was raised from the dead by virtue of that fact, thus demonstrating that the grave had no abiding power over him. By this means, the resurrection from the dead of other human beings who are entitled to share in Christ's righteousness, became an assured fact. It is not possible for human beings to fathom the mystery whereby Christ could lay aside his work as the archangel, his immortal and divine nature as the Son of God, and take upon himself humanity. It is sufficient that we know that he did so, and that we comprehend his humanity and what that accomplished. All else we must grasp by faith.

765.—TITHING.

A number of questions have been propounded on the subject of tithing, which we will endeavor to cover by a few general statements. The true principle of tithing is to pay tithes upon one's entire income. A person's income is that which he comes into possession of, whether it be board, clothing, personal property, money, or real estate. By coming into possession of, we mean possessed of a good and sufficient title to, free from incumbrance. If a man who had nothing yesterday, has to-day hired \$100, he has not had an income of \$100. If he has bought a farm for \$500, and run in debt for the full amount, he has not had an income of \$500. If a person has nothing, and is running in debt for his living and lodging, he is receiving no income. Whatever a person receives, in addition to what he previously possessed, and on which there is no debt or incumbrance, he should pay tithes on: for "all the tithe . . . is the Lord's." Lev. 27:30. One's income may be reckoned from time to time, as he comes into possession of additional property or money, or it may be reckoned by comparing the value of one's possessions, upon a given date, with their value upon a previous date. The true method, whenever it is possible to employ it, is to reckon out the tithe regularly, week by week or month by month, as the case may be, so often as one becomes possessed of additional property or money. In some cases, one's income from an investment cannot be ascertained for several months, or it may be years; but in a very large majority of cases, if there is any income, it is visible, and can be reckoned. With farmers, there is considerable diversity; upon some crops returns are received much sooner than upon others. It is so also with stock. A man may make an investment upon which he receives no income, as for instance when a farmer puts in a crop and receives no more, or perhaps less, in return, than his original investment. Interest received on money loaned is income, as also is rental for property, or compensation for labor.

Progress of the Cause.

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

THE CURSE OF EMPTY HANDS.

At dawn the call was heard,
And busy reapers stirred
Along the highway leading to the wheat.
"Will reap with us?" they said;
I smiled and shook my head.
"Disturb me not," said I; "my dream is sweet."
I sat with folded hands,
And saw across the lands
The waiting harvest shining on the hill;
I heard the reapers sing
Their song of harvesting,
And thought to go, but dreamed and waited still.
The day at last was done,
And homeward, one by one,
The reapers went, well laden as they passed.
There was no idlespent day,
Not long hours dreamed away
In sloth, that turns to sting the soul at last.
A reaper lingered near;
"What!" cried he, "idle here?
Where are the sheaves your hands have bound to-day?"
"Alas!" I made reply,
"I let the day pass by
Until too late to work. I dreamed the hours away."
"O foolish one," he said,
And sadly shook his head;
"The dreaming soul is in the way of death.
The harvest soon is o'er;
Rouse up, and dream no more!
Act, for the summer fadeth like a breath.
"What if the Master came
To-night, and called your name,
Asking how many sheaves your hands had made?
If, at the Lord's commands,
You showed but empty hands,
Condemned, your dreaming soul would stand dismayed."
Filled with strange terror then,
Lest chance come not again,
I sought the wheat fields while the others slept.
"Perhaps, ere break of day,
The Lord will come this way,"
A voice kept saying, till with fear I wept.
Through all the long, still night,
Among the wheat fields white,
I reaped and bound the sheaves of yellow grain.
I dared not pause to rest,
Such fear possessed my breast;
So for my dreams I paid the price in pain.
But when the morning broke,
And rested reapers woke,
My heart leaped up as sunrise kissed the lands;
For, came he soon or late,
The Lord of the estate
Would find me not with curse of empty hands. —*Sol.*

MISSOURI.

HARRISONVILLE.—From March 19 to April 1, I was with the church at this place. Since its organization, several have moved away. With one or two exceptions, the remaining ones are faithful and earnest in the work. For some time they had been calling for a meeting, hoping that it might result in strengthening them, both spiritually and numerically. Their hopes in both respects were realized. The Lord came near, and six, all heads of families, were added to the church, two by letter and four by baptism. An elder and a deacon were ordained. God is good. Glory be to his holy name!
R. S. DONNELL.
April 4.

INDIANA.

AKRON AND NEW LONDON.—I labored with the church at Akron two Sabbaths before, and two Sabbaths after, the State meeting held at Indianapolis, Feb. 16. As a result of this meeting, one lady of intelligence who had worked quite largely in the prohibition and Sabbath (Sunday) reform movement, united with the church. We trust she will work as ardently for the true Sabbath, since the Lord by his word and Spirit has converted her to that. The church seemed revived, although there is yet much to be done. There are others interested, and if all will be faithful and humble, some may unite with them. A sister has demonstrated the strength and value of our tracts and papers, connected with humble prayer, by the conversion of another sister to the truth, which was only consummated by our meetings. We hope there are better days for the church here.
From March 16 to 26, I assisted Bro. Knable in the meetings held at New London. The weather was quite unfavorable for our meetings, and the attendance was small. We trust the church was spiritually benefited, and that some lasting impressions were

made. One united with the church. It is sad to see a spirit of indifference creeping into our churches. We need to return to our first love, and exercise our earnestness and energies to the glory of God, and the advancement of his cause.
VICTOR THOMPSON.

MICHIGAN.

WHEELER, GRATIOT Co.—It has been my privilege for the last two Sabbaths and first-days, to visit this place, where Bro. F. I. Richardson has been laboring for several weeks. There are fifteen who have begun to keep the Sabbath. Others are somewhat interested. The Sabbath-school which has just been organized, numbers about twenty-five members. They have a club of sixteen *Instructors*, class-books, etc., all of which are paid for. The country here is new. I visited all at their homes, and labored privately with them on the practical duties of Christianity. I enjoyed my stay with them very much.

Bro. R. has an urgent call to visit another district some five miles north, to hold a series of meetings. As this is but a few miles from my home, I mean to visit them frequently. The roads are breaking up, and he will not hold public services, but will remain and labor from house to house.
April 2.

A. O. BURRILL.

GEORGIA.

REYNOLDS.—Our first Sabbath meeting at this place I held March 24, with several present who have become interested in the truth by the meetings held. I have given, so far, thirty-seven discourses, and have sold books to the amount of \$5.55, and received \$2.90 in donations. The congregation has not been large any of the time, the meetings being held in a country settlement, and much of the work has, of necessity, consisted in earnest personal labor; but by the blessing of God we can begin to see some fruits of the labor bestowed. At our second Sabbath meeting there were twenty-five present, and the Spirit of God came feelingly near. Two good families have begun the observance of the Sabbath, and others are fully convinced, who we believe will take their stand for the truth. A Sabbath-school was organized of the twenty-five present, and I believe that others will attend, and the work be fully established. I trust that the brethren and sisters in this State will work as they have never done before, and pray earnestly that the Lord of the harvest may bless our labors this coming season, and that many souls may be brought into the fold.
April 2.

O. C. GODSMARK.

TEXAS.

WHITNEY.—The meetings being held at this place, are about to close, and five more adults have taken their stand for the truth. This makes about a dozen adult Sabbath-keepers here, and others are convinced that the Sabbath is right, some of whom are waiting for the minister to return and "confirm" the Sunday, saying that if he does not, they must keep the Sabbath. I expect to remain until he comes, to hear the effort put forth. Hope it will result in deciding others for God's truth. I am now examining the immortality question, which is awakening some interest. I expect to close the meetings this week. Although the results thus far are not very great, yet we feel that good has been done. Yesterday (Sabbath) we had a good meeting. Most of the brethren and sisters of Peoria were present, and we had a good Sabbath-school and social meeting. Touching testimonies were borne by many, the new ones as well as those older in the faith taking part. May the Lord help them to be faithful. I expect to start out with the tent in two or three weeks, and I hope the work here will be remembered by God's people.
W. A. McCUTCHEN.

April 1.

DAKOTA.

CRESBARD AND ST. LAWRENCE.—Being obliged on account of poor health to stop work in the Black Hills for awhile, I came to Sioux Falls Feb. 1, and took treatment. March 5, I went to Cresbard, Faulk Co., and held seven meetings. I found that church trying to walk as becomes God's children. They were all taking the *Review*, which I think is quite a good indication of the spirituality of a church. An elder and a deacon were ordained, and the ordinances were celebrated for the first time. Ill health compelled me to sit during a part of the preaching services. The Lord came very near, and I left all of good courage.

I commenced meeting in St. Lawrence the 16th, and have now spoken seventeen times. There was much prejudice when I came, but it is becoming less. This is a town of about 400 inhabitants, and every night since I came, except one, there have been entertainments in from one to three different places. The enemy is trying hard to keep people from coming to the light. But our congregations are increasing, and for the last few evenings the house has been about full. Four or five have already decided to

obey, and I hope for quite a number more. There were enough scattered brethren in this vicinity when I came, to organize a church of seventeen members, and a good Sabbath-school. Contributions from the people, so far, have met the running expenses of the meeting. The Lord gives good freedom in presenting his last warning message, for which I bless his name. Our question box is remembered by the people nearly every evening, and the message is the theme of conversation on the streets. Pray for me, brethren, and for the work in this place.
GEO. H. SMITH.

March 29.

NEW YORK.

AMONG THE CHURCHES.—After our Adams Centre meeting, which was held the first part of February, I visited Chenango County, in connection with Bro. Kinne, and we held a series of meetings with the friends at Lincklaen Centre. The meetings commenced Sabbath, Feb. 18, and closed Sunday, March 4. They were well attended, and several made a start in the service of God; and the friends of the cause in that section seemed to be greatly encouraged and strengthened. They have a good house of worship there, and we expect to see the cause prosper as the friends go forward in the opening providence of God, as the Lord gives them light. For many years some of the friends there have had mistaken views in regard to the nature of our work as a people, and the views we hold. We labored to help the people spiritually, and to remove the misapprehensions which existed in some minds. We met with very encouraging success in our labors. We sold some of our books, and took several orders for the *Review*. The Lord blessed us in presenting his precious truth, and in instructing the people in regard to Christian living and practical duties in the home and in the church.

I next visited and labored with the Jeddo church, commencing March 9, and closing Sunday, March 25. The Lord helped in our labors there, and the church was benefited, and several promised to start out in the service of God, one of whom took a decided stand. The church there will grow and have additions to their number, if they are faithful in performing duty, and are active in the missionary work. They have a fine church building, and are situated in a beautiful section of country, with abundance of fruit and a mild climate. The Lord has greatly blessed and encouraged me in my labors since the late General Conference.
M. H. BROWN.

ALABAMA.

AFTER returning from the General Conference, we filled the appointments made for the week of prayer in Kansas. We also attended the Grenola church quarterly meeting Dec. 31 and Jan. 1, and the church and district quarterly meeting, Jan. 7, 8, at Moline. We then returned home and arranged to come to our new field, arriving at Birmingham, Ala., Jan. 25.

After locating, and writing to the brethren in different parts of the field, we first visited Athens, in the northern part of Alabama. We found a few at that place keeping the Sabbath, which they accepted by reading. Although they had received but little instruction, having heard but two or three sermons, they seemed anxious to learn about the truth. The few meetings held during the short time we were there, were well appreciated. Some made a start for the first time to serve the Lord, leaving off tobacco, coffee, etc.

March 6, we started to Choctaw County, where we have since held meetings and visited from house to house among the brethren. The enemy has not been idle here while the cause has been left so long; but the precious truths of God's word seem to find a lodgment in the hearts of all, and the brethren start out with renewed courage. The attendance of those not of our faith was good, and an interest was awakened to hear more about the truth. Officers were elected, and an elder was ordained. While we find many things of a discouraging nature, that are new to us and peculiar to this field, we do not feel discouraged, but put our trust in the Lord. We greatly desire to have the blessing of the Lord, that we may engage in this work with a spirit of humility and consecration. We are now on our way to Voshburgh, Miss.
OSCAR AND RUDE HILL.

March 23.

NORTH CAROLINA.

VALLEY CRUCIS AND MCBRIDE'S MILL.—I came to this State the last of February, and have visited all the scattered ones on my way to Valley Crucis and McBride's Mill. I began meetings at Valley Crucis March 8, and continued one week. The word spoken was accompanied by the Spirit of God. This is the oldest church in the State. They were very much encouraged by my coming. Confessions were made, and all promised to live better in the future. A tract society of eight members was organized. All seemed to be anxious to do something for the Master. Our people here in the mountainous part of the State, labor under a great many disadvantages. All of them have little mountain farms, and raise only enough to subsist upon. They spin and weave the wool for

their own clothing, tan their own leather, and make their own boots and shoes. But it is almost impossible to get money. But few of them can get money enough together to take the *Review*, and even the *Instructor* can hardly be procured for the Sabbath-school. This makes the work go very hard here; yet these dear souls love the truth as much as do those who are more favorably situated, and some of them even more.

From Valley Crucis I came across the mountains eleven miles, to Mc Bride's Mill. This is where I held a tent-meeting eighteen months ago. Prejudice still runs high here, so much so that as soon as the ministers heard I was coming, they went in person to their members, and forbade their attending my meetings. This, however, did not stop all of them from coming. I remained here two weeks. The church was much encouraged. Five were added to the church by letter, one by vote, and one by baptism. I organized a T. and M. society of thirteen members, also a Sabbath-school. I am making arrangements to have a tent used in this State this summer. Eld. Kinne, with the assistance of some one else, will carry on tent work during the coming summer. The outlook in this State is growing better. We hope to support the tent work in North Carolina this year, with the tithe from this State. My courage is good.

March 30.

J. M. REES.

COLORADO.

AMONG THE CHURCHES.—From March 12 to 15, I was at Berthoud. At this place I found a company of unorganized Sabbath-keepers, and enjoyed some very good meetings with them. There seemed to be a desire to learn the truth and how to work. They decided to take a club of *Sickles* for missionary work. I obtained one subscription for the *Review*. One young brother will enter the canvassing work. I think that in the near future a church should be organized at this place. From Berthoud I went to Hillsborough. This church is much reduced in numbers, but we had some good meetings with them. I found but two in the church who were taking the *Review*, but on presenting the matter before them, four persons gave me their subscriptions for it. All voted to make first-day offerings for the foreign missions. One meeting was held to consider the Sabbath-school work. This church has done as well as almost any church in the country, in the matter of paying tithes, and I trust it may do as well in the future.

From Hillsborough a brother took me to Greeley, where I spent one day. There are but two sisters at this place who are keeping the Sabbath. Some have moved away, and others have ceased to keep the Sabbath. I enjoyed a very pleasant visit with those who still remain. From Greeley I went to Fort Collins, where I had the privilege of meeting Bro. Pegg, who lives at this place. He had just closed a meeting at Silver Cliff. Those living at this place are principally sisters, but there are those here who love the truth, and we had some interesting meetings. The preaching was all of a practical nature, and intended to call attention to the importance of a preparation to meet the Lord. At a meeting to consider the missionary work, a club of *Sentinels* and a club of *Sickles* were taken. Two gave me their orders for the *Review*.

I received cash and pledges on the tent fund to the amount of eleven dollars. All will adopt the plan of making first-day offerings to the foreign missions. I trust that this church may grow in grace and in numbers till they are fitted for the coming of the Lord. At all the places where I have visited, I have placed the titling pamphlet in the hands of all the brethren and sisters, and I trust that it may result in much good. May the Lord bless the brethren and sisters of the Colorado Conference.

E. H. GATES.

MINNESOTA.

SAUK CENTRE AND WEST UNION.—March 5-13, I was at Sauk Centre, the first two days of my stay there being the time of Bro. Olsen's meetings. These I enjoyed very much, and I am sure they left a good impression on the minds of all who attended. I remained till the 13th, holding meetings and visiting. Much of the time the weather was very inclement, which prevented us from holding some of the meetings. The secretary of the H. and T. society was unable to attend the meetings on account of sickness. The interest in the health and temperance work is not what it should be there, yet impressions are being made. I placed four volumes of the "Testimonies" in as many families. If my labor makes but little impression and is soon forgotten, these will not be. If read, and their teachings carried out, they will be of lasting benefit. But some who are the most able to purchase, do not feel able; yet they may really need them as much as any one.

March 15-27, I spent at West Union. Here, also, storms and winds were a great hindrance to the work. The Washington Territory "fever," in addition to trials, has almost burned the love of the truth out of some hearts in this place, so much so that it was difficult to restore the ruins of broken down family altars and neglected secret closets, and thus bring

in the Spirit of God. School exhibitions, candy pulls, and birth-day parties are a snare, and will be such to some here, unless they take warning. Some quotations from the "Testimonies" were read as an admonition. A want of system in providing wood, building fires, and doing such work as must be done in order to make a series of meetings successful, was also a drawback and a hindrance. "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." Mal. 1:10.

We certainly should not do the work of the Lord negligently. I tried to labor faithfully, both in private and public, and to the praise of the Lord be it said that he came near to us, and hearts were made tender, and some good impressions were made. Some of the neighbors with whom I visited are growing more and more interested, and are almost persuaded that this is the truth. May God bless these, and help this church to hold up the light before those around them. I would be glad to tarry longer here, but must leave to-day, to reach an appointment at Clarissa.

March 27.

H. F. PHELPS.

KANSAS.

AMONG THE CHURCHES.—Since the 10th of February, it has been my privilege to labor among the believers at nine different places, embracing parts of five counties. How precious the privilege of laboring for the Master and the dear brethren in this last closing work! "Let me die in the harness, . . . in the work my Master has given me to do." O for more of the righteousness of Christ, and consecration to the work! My burden among the dear brethren has been for a genuine turning to God by repentance and humiliation for the terrible sin of double robbery; first, robbing God in tithes and offerings, whose innumerable mercies flow upon us like the beams of sunlight; and, secondly, thus robbing his servants whom he has called to carry the final message. Some were paying no tithe at all, and many only a partial tithe. All seemed to arrive at a better understanding of the system, and covenanted to bring in a full and honest tithe hereafter. When this burden yielded to the equally important duty of free-will offerings for the support of our foreign missions, and the Bible plan recommended by the General Conference was set before them, they cheerfully accepted it and voted to carry it out. We felt that this was a genuine Bible revival, and may grace be given to these dear souls to keep their vows.

Brothers, do not backslide. If we are true to this sound of the trumpet, and advance as God's presence goes before us, our obedience will prove to be the key which will unlock the windows of heaven to us, and the forerunner of the loud cry of the third angel and the latter rain. Almost 200 missionary boxes were taken, many exclaiming, "They are just splendid!" It would take too much space to report all the interest taken in these meetings. The Lord blessed me greatly in bearing a straight and plain testimony in love, and I feel much nearer to God and the dear brethren. We made free use of the "Testimonies" in showing how sadly we as a people have departed from God, and I fear that for much of this backsliding the ministry will be held responsible. Brethren, we should turn to God with deep contrition of soul. We should weep and pray more between the porch and the altar. It seems to me that a general gathering of our ministers in this Conference, to seek God together as we never have before for more consecration and the vital power of godliness, to better prepare us for our coming yearly Conference and our work this summer, might result in great good.

March 27.

W. W. STEBBINS.

WEST VIRGINIA.

AMOS, MARION CO.—I closed the series of meetings here last Sunday evening, after continuing a little over seven weeks. There are now about twenty who are keeping the "commandments of God and the faith of Jesus." Rev. Greene (Baptist) spoke upon the Sabbath question Sunday morning, taking the position that the Sabbath was instituted at creation, and observed by the patriarchs; that it was incorporated in that law which is God's eternal and unchangeable rule of moral government, but that in this dispensation, while the Sabbath institution is binding, it was changed to the first-day of the week by the apostles. He said that at the resurrection the "Jewish Sabbath ended," and was never observed by the apostles afterward, so far as he had been able to learn. He applied the texts in Acts that speak of the Sabbath, to the first day of the week, and quoted the other first-day texts which are usually used, closing with Rev. 1:10. Of course, it was an easy matter to show the fallacy of his argument.

The Lord gave freedom in reviewing his discourse the same evening before a crowded house. As stated above, this was our closing meeting. When the congregation had nearly all left the house, some one from the outside threw a stone toward me, which, if it had hit me, would have made an ugly wound, to

say the least. It is unnecessary to say that bitter opposition exists here. The dragon is wroth. The same murderous spirit that caused the papacy to put to death so many of the people of God, exists in the hearts of many to-day; and we are reminded that we are fast hastening to the time when we will hear the dragon voice. But I praise God that we are not to be left to ourselves, if we are truly his children; that we have the promise of a shelter "under the shadow of the Almighty." My heart is made to rejoice as I witness what the truth is doing for those who have embraced it here. I have spoken upon the subject of health and temperance, and nearly all have put away tobacco, and many have discarded tea, coffee, and pork. Tobacco is used in some form by nearly every man, woman, and child in this country, and is a great barrier against people's embracing present truth.

I expect to hold meetings at Barrackville during the month of April, but will meet with the brethren at Amos on the Sabbath. I shall not leave this company until they are thoroughly instructed in regard to duty upon every point of our faith. The brethren and friends have decided to build a house of worship, and work upon it has already commenced. All feel much encouraged and strengthened since hearing the other side and the review.

Including the subscriptions to our periodicals, over thirty-five dollars' worth of reading matter has been sold during our meeting here. The Sabbath-school collections for the five Sabbaths since the school was organized, have amounted to nearly three dollars. I hope some of our other schools in the State will follow their example in this respect. It is a pleasure to give, to sustain the cause of God when our hearts are aglow with love for the precious present truth. My heart is encouraged as I see the work steadily pushing forward in West Virginia as well as elsewhere. To the Lord be all the praise!

W. J. STONE.

ARKANSAS.

HINESVILLE, HILL TOP, HARRISON, ETC.—Nearly two months have passed since beginning work among this people—months in which the Spirit of God has many times filled our hearts to overflowing. Meetings have been held at these and other places, and at every place was manifested the same spirit of love for the truth, and a determination to unite with heart and hand in pushing the cause forward.

At Hinesville a new, unoccupied dwelling-house, built of logs, with a fire-place in one end, was fitted up for a temporary church. For nearly one week, old and young attended meetings day and night, many times the house not being sufficiently large to hold the people. Good results were obtained. Thirteen united in church relationship, and nearly as many more signed the covenant to keep the Sabbath, and still others were decided to do so. A tract society of nine members was formed, and nearly all signed the testotal pledge. The Spirit of the Lord was poured upon us, which greatly rejoiced our hearts.

At Hill Top and Harrison, in Boone County, similar results were attained. The two places united in forming a church of twelve members, while as many others signed the Sabbath covenant. A tract society of nine members was organized, and nearly all signed the testotal pledge. This is the result of tent labor, rendered by Eld. J. G. Wood and others last summer. In fact, wherever I have been, I have found good results of Bro. Wood's labors, as also of the labors of others who have been in the field. It has been my privilege so far to reap only where others have sown. The blessings of this people follow them in their various fields of labor.

A good work is being done in Eureka, by a sister who is devoting her time to the cause by canvassing for "Thoughts on Daniel and the Revelation" and other of our publications. Several meetings were held with good results. One prominent man who had heard the truth and had known it for twenty years, finally decided to obey. A tract society of seven members was organized, and a Sabbath-school and social worship will also be maintained. Eureka is a city of from 7,000 to 10,000 inhabitants, situated in the mountain gorges. It is noted for its great springs, and is a summer resort for thousands of health-seeking tourists, and hence is a world-wide opening for scattering the pages of truth.

At Robinson, owing to removals and other causes, we found it necessary to reorganize the church, which took the name of the Mt. Pleasant church. A tract society, also, was formed. Several others signed the Sabbath covenant, and many the testotal pledge. At Brentwood several families have moved in, and others have embraced the truth, enabling us to organize a church of eleven members, while still others pledged to keep the Sabbath. A tract society was formed here also, and some signed the testotal pledge.

Thus all are being brought into working order. Other places are still to be visited, and we hope soon to have a strong force whose hearts and combined efforts will unite with ours in this great work. We have urged no one to join the church, desiring that those who should do so, should understand perfectly their position, and allowing them to sign only the Sabbath covenant until perfectly satisfied. I have

enjoyed much of Heaven's blessing in this work, and hope to continue to do so, asking our dear people to remember the cause in Arkansas in their daily devotions.
J. P. HENDERSON.

March 28.

KANSAS CANVASSERS.

REPORT OF COMPANY NUMBER ONE.

WE are interested in the accounts we read in the REVIEW, of extraordinary successes in the canvassing work. These reports, however, lead some to suppose that canvassing can be made a lucrative business, and failing to approximate the results mentioned, they are discouraged, and think they cannot canvass at all. Perhaps it might not be without interest to the readers of the REVIEW, to give an account of steady and continued, though not brilliant success, of a whole company for an entire year.

This company was organized the last of February, 1877, and has kept steadily at work ever since. The number actually at work has varied from five to ten, but on the average there have been six at work constantly. We have canvassed about five counties thoroughly, for the "Marvel of Nations," and have sold and delivered literature in those five counties as follows:—

BOOKS SOLD.		PERIODICAL SUBSCRIPTIONS.	
"Marvel of Nations,"	2,006	<i>American Sentinel</i> ,	1,405
"U. S. in Prophecy" (German),	108	<i>Herald Der Wahrheit</i> ,	60
"U. S. in Prophecy" (Swedish),	15	<i>Sanningens Harold</i> ,	7
"U. S. in Prophecy" (English),	1	REVIEW AND HERALD,	10
"Sunshine at Home,"	46	<i>Good Health</i> ,	41
"Great Controversy" (1 set),	4	<i>Signs of the Times</i> ,	5
"Volume Four,"	2	<i>Sandhedens Tidende</i> ,	1
1 set "Testimonies,"	4	<i>Les Signes des Temps</i> ,	1
Bibles,	4	<i>Gospel Sickle</i> ,	7
"Thoughts,"	3	Total,	1,597
"Story of the Bible,"	38	PAMPHLETS.	
Practical Manual,	36	"Tabernacle Lectures,"	374
Rollin's History (1 set),	4	Social Purity,	651
Hyman Books,	2	"Helps to Bible Study,"	11
"Synopsis of Present Truth,"	1	Miscellaneous,	10
Dictionaries,	1,417		
Atlases,	373		
Total,	4,122	Total,	1,040

Several who commenced with the company are still with it. Only one or two had had any previous experience; but we have gained considerable experience during the year, and at the commencement of this second year we are in better spirits for the work than when we started a year ago. We have not made much financially, but we receive our reward spiritually. We are happy in the work. Although the evil one has succeeded in almost hedging up the way for the spread of the third angel's message, we are well treated generally by the people, and think we leave a good influence behind us.

All who wish to work for the Lord, are cordially invited to our company; and to those of no experience, we will say, The only absolute requisite for a canvasser is a deep and earnest desire to help spread the truth. No extraordinary talent is necessary; almost any one can sell books if he will try his best. A canvasser has the best of opportunities to do good in many ways. He can preach a sermon on health reform at every meal; and he has a good opportunity to reach the people in religious talk, Bible readings, and family worship; his life from one day to another is one continual sermon. We deliver about seven eighths of all orders taken.

JOHN E. FRAZEE.
N. JAY BOWERS.

THE CANVASSING WORK IN CENTRAL EUROPE.

THE sale of our denominational books by subscription is now the most encouraging feature of our work in Central Europe. During the past, a number of colporters have been kept in the field, but at considerable expense, as they had only a few tracts and pamphlets and our French and German periodicals to sell. Sept. 1, 1887, the first subscription book, "Life of Christ" (German), was ready for the market. The few workers at command were called to Basel, and trained for a vigorous effort, to demonstrate, if possible, that the sale of our subscription books could be made a success. This work of training was undertaken by L. R. Conradi, and after a thorough drill, the work was begun in Basel. Nearly everybody predicted failure. An old publishing-house in Basel that had access to the best families, undertook to sell the book through its agents, but did not sell a single copy. But from the first our agents met a fair degree of success. The first of October, the same book was ready in the French language, and the French colporters began its sale with success. From that time, the work has continued with a steady increase, both in the number of workers and the average number of books sold. In six months, 4,000 books have been sold—2,000 French and 2,000 German.

The Central European Conference is now closed. Nearly all of our canvassers were present, and some time was devoted to further preparation for the work. All through the meetings there seemed to be a spirit of courage, and the workers go out with bright prospects for even better success than before. All heartily seconded the efforts made to more fully organize the work; and so far as we can judge, the work is carried forward as systematically as in America, and even more so, as no territory has been gone over and spoiled. From this Conference go out seven French canvassers—three sisters and four brethren—to labor in Neuchâtel and vicinity. They canvass in companies of two or three. Before Conference, they sold 130 books per week. Eleven German canvassers are now in the field. At last reports, they averaged 105 books per week.

With the majority of the subscribers, the book makes a very favorable impression, and will doubtless do much to prepare the way for public labor. Some who have subscribed for the book, to be delivered two or three months in the future, have written, saying, "I ordered the book, 'Life of Christ,' to be delivered the first of June; but the time is too long; send it at once." This was because some of their neighbors had obtained the book, and were spreading its praises abroad. Thus far the work has been confined mostly to Switzerland, but now two of our French canvassers, encouraged by their success here, desire to go to France; and two Germans have already gone to Germany. A very encouraging feature of the cause here is that the work of the colporters is now self-sustaining. Some are earning even better wages than they could earn at worldly work. Another good feature is the degree of devotion on the part of many. One French sister who now enters the work, first asked of her father her inheritance, which she brought to the Conference and deposited with the mission, that as she goes out into the harvest, her means as well as herself may be devoted to the Master's service.

If the work prospers in other nations as here in Switzerland, there are good prospects for the publishing work here. But we do not expect the same success in France and Germany as in Switzerland. Still, we trust that the Lord will open the way as the work progresses. The truth is gaining gradually, and is receiving more notice in the public press. The unsteady condition of the nations around us is a constant admonition to labor earnestly while the winds of strife are being held. O that there were more consecrated laborers, and more means to carry the work forward in these times of peace!

March 16.

H. P. HOLSER.

WORK AMONG THE GERMANS IN KANSAS.

I WENT to Lehigh, Marion Co., Kan., March 28, for the purpose of attending the closing exercises of our German school on the 29th and 30th, taught by Bro. H. Schneppe, assisted in the theological and canvassing drill by Eld. S. S. Shrock. This school seems to have been quite successful as an experiment. The total enrollment was about forty, and the average attendance about thirty. Most of the students made quite a good showing in the examination. Financially, also, it is a success, the money collected on tuition nearly paying all expenses. This school will now send out a canvassing company of seventeen persons, with the teacher as leader. May they be abundantly successful.

In company with Eld. S. S. Shrock, I also visited and labored with the Lehigh, Hillsboro, and Clark Township churches. Many of these people can understand English also. In all these churches there is a commendable zeal for the truth. These and other churches whose membership is now about 500, have been principally gathered out from the many large communities of Mennonites in this State. This people, many of whom understand English, were much pleased to have a visit from a minister speaking English. And I must say it afforded me much pleasure and profit to visit and labor for them, and enjoy their hospitality. May the rich blessings of God continue to rest upon that people, and the labors of Eld. Shrock and others for them.

J. W. BAGBY.

April 4.

Special Notices.

PAPERS WANTED.

WE are quite anxious for papers to use in our work here, but please send only as follows: 1. Clean ones; 2. New ones—not more than two or three years old; 3. Only S. D. A. publications desired; 4. Let them be wrapped from end to end so as not to soil in the mails. Address them to me, at 910 Magazine St., New Orleans, La.

T. H. GRUBS.

NOTICE FOR MICHIGAN.

If there are any scattered Sabbath-keepers in the northern part of Dist. No. 8, either in Gladwin or Arzac county, will they please address me at

Edenville, Midland Co., Mich., and I will visit them. Or if there are any of our people that know of any who will not be likely to see this notice, will they write and let me know their address? as I desire to find them.
J. C. HARRIS.

TO IOWA CHURCH CLERKS AND TREASURERS.

DEAR BRETHREN: As the time draws near for your quarterly reports to be sent in to the State officers, how important it is that your reports be correct, and made out promptly, as requested in the Officers' Circular sent you some time ago.

Church clerks will please state on their reports whether they have an S. D. A. meeting-house, or church property, the present value of the same, when built, etc., as I desire to have a complete record for Iowa.

Church treasurers, under the present arrangements, will have to start a new account in their books. I suggest that it be "First-day Offerings to the Missions;" that receipts be given to each one by erasing the word "tithe" (for the present), and writing "first-day offerings to missions" on that line, commencing with the last one in the tithe receipt book, and working forward; thus the receipts for this object will be together. Keep the account in your account book on the same plan as the tithe account.

Always send the cash received for first-day offerings to missions, with the tithe, to the State treasurer, each quarter, being careful to state the exact amount to be credited to each account. Hand a similar report to your church clerk, so he can send it in his report to the State secretary.

How it would encourage the hearts of the officers of the Iowa Conference, also those bearing the burdens at the head of this precious cause, to see every member of the Iowa Conference fall into line on this one important point of first-day offerings to the missions! Come, brethren, let us rally together, and show our faith by our works. May the Lord bless every cent given as an offering to this grand object.
C. W. SMOUSE, Conf. Sec.

GENERAL MEETING FOR WEST VIRGINIA.

DEAR BRETHREN AND SISTERS: It has been decided to hold a general meeting at Berea, Ritchie Co., May 3-8. This will be an important meeting for our brethren in this State. All branches of the work will be considered. The future of our canvassing work is an important question that will receive attention. We expect to have the new books for our T. and M. officers and workers at this meeting, and instruction will be given to our church, tract society, and S. S. officers, in regard to their work. We want to have an active agent appointed in each church, as recommended at our last General Conference, to look after the work that does not really come under the librarian's work.

The dedicatory services of the Berea church will be held on Sunday, May 6, at 10:30 A. M. The General Conference have generously agreed to send us the valuable assistance of Elds. R. A. Underwood and S. H. Lane. This is more than we could in justice ask, and we hope that our brethren will appreciate the kindness of the General Conference, and avail themselves of the opportunity of receiving the instruction that will be given by these servants who have had years of experience in the work. The Berea church desire a large attendance, and they have gratuitously offered to care for all who will come, and convey them to and from the railroad. Those who prefer to come with teams can do so. All who come on the cars, will get off at Cornwallis. Teams will be there on Thursday morning, May 3, for all who come. The train from the west arrives at about nine o'clock, and the one from the east about ten o'clock A. M. All should come at this time, as it is too far from the railroad to make more than one trip. Those who expect to come on the cars should write to D. N. Meredith, Berea, West Virginia, not later than April 25, that he may know how many teams to send.

Dear brethren, will you not plan to attend this meeting, that your presence may encourage the laborers who come, and that you may receive the instruction which we all so much need to better fit us for the important work which God has intrusted to our hands? None of us can afford to miss this precious privilege. As we prepare to come, let us pray much that God may graciously add his blessing. We expect to have the best meeting ever held in the State.

W. J. STONE.

WORKERS' MEETING AT EMPORIA, KAN.

THE workers' meeting in connection with our Conference and spring camp-meeting, commences the 15th of May, at Emporia. It is important that all workers, including ministers, licentiate, and canvassers, be present at the commencement of this meeting; also that all accounts and labor reports be in so that the auditing committee may be able to get their work all done before the camp-meeting proper begins. Please do not neglect this matter, but attend to it promptly.

CONF. COM., per J. W. BAGBY.

KANSAS, NOTICE!

Our brethren can obtain boxes for first-day offerings by writing to L. Dyo Chambers, and paying transportation charges.

J. W. BAGBY, for COMMITTEE.

NOTICE FOR DIST. NO. 4, MICH.

The district quarterly meeting for Dist. No. 4, Mich., will not be held until the first Sabbath and Sunday in May, on account of the State meeting. The place of holding the meeting will be given as soon as the State meeting is appointed.

ANDREW MAPLES, Director.

OHIO STATE MEETING AGAIN.

A CIRCULAR letter was sent to many throughout the State, saying that reduction of railroad fare would be secured to all attending the State meeting at Cleveland, April 18-25. We have been disappointed in this, but we hope that it will not prevent many from coming to the meeting. The instruction which will be given by Bro. F. E. Belden, in the canvassing work, will be of great importance. Companies will be formed at the time of the meeting. The shape the work will take the next six months, will be largely decided at this meeting. Let all who expect to engage in the work, either by canvassing or otherwise, be with us if possible, at the first meeting. Will not our brethren and sisters throughout the State especially remember this meeting in their prayers, for God's hand to direct the work in our Conference, and that peace and prosperity may be seen in all our churches? R. A. U.

News of the Week.

FOR WEEK ENDING APRIL 7.

DOMESTIC.

—There are said to be 292,160 persons in New York City who do not speak English.

—It took just one month to count the \$158,575,645.85 in the New York Sub-Treasury.

—The Walter Haywood Chair Factory, at Fitchburg, Mass., was burned Friday night. The loss was \$150,000, insured.

—The business portion of Vassar, Mich., was almost destroyed by fire early Thursday morning, creating a loss of about \$32,000.

—Jacob Sharp, notorious for his connection with New York street railway schemes, who was convicted of bribing aldermen, died Thursday night.

—The Second Congregational church at Rockville, Conn., was destroyed by fire at an early hour Tuesday morning, entailing a loss of \$25,000.

—Mrs. Mary A. Judkins, who died recently in Portland, Me., was a native of the State in which she died, and was born 117 years and seven months ago.

—Eight hundred Cincinnati (Ohio) house painters struck, Monday, for thirty cents an hour, an advance of five cents, and nine hours instead of ten for a day's work.

—Ten stock cars were ditched, much stock killed, and several men badly injured in a collision of two Chicago and Northwestern freights near Quarry, O., Sunday night.

—A tornado demolished several buildings in Sioux City, Iowa, Thursday, and another cloud an hour later tore up the Illinois Central track at Marcus, fifty miles distant.

—Recent heavy rains have caused the rear walls of the Mississippi capitol building at Jackson to sink, and it is estimated that \$100,000 will be necessary to make it safe.

—All unprotected windows at Decatur, Ala., were wrecked, Monday, by a hail and wind storm. One building was blown down, and a man named Eckford Cooper was killed.

—The coke rate war, depressing values to one dollar a ton, is causing a loss to operators of \$8,000 a day, and efforts are being made to advance the scale to \$1.25 or \$1.50.

—Fire at Philadelphia, Monday night, gutted James B. Pooley's furniture warehouse. One fireman was killed by a fall, and four others were badly burned and partly suffocated.

—The ship "John T. Berry," bound from Philadelphia to Japan, burned off the Australian coast Jan. 9; and as no trace of the crew has been discovered, it is feared they all perished.

—Fire Friday evening destroyed the lumber yard of Brown, Clark & Co., at Williamsport, Pa., burning between 4,000,000 and 5,000,000 feet of lumber, at a loss of \$70,000, insured.

—The Rhoda Island election, Wednesday, resulted in a victory for the Republicans, who elected their governor and a majority of the legislature. Last year the Democrats carried the day.

—The Mexican authorities are erecting dams on the Rio Grande, opposite El Paso, Texas, the effect of which will be to deflect the current of the river and wash away a portion of El Paso. The citizens of the latter place will enter a formal protest.

—A cash and blind factory, an organ factory, electric light works, and undertaking warerooms at Potsdam, N. Y., were burned Wednesday morning. The loss is \$100,000, with small insurance.

—Late Wednesday afternoon a wind and hail storm raged at Faribault, Minn., for fifteen minutes, during which time the roofs of several store buildings were torn off, telegraph and telephone poles blown down, and a total loss of about \$100,000 caused.

—A society for the annual observance of the death of Abraham Lincoln, to be composed of thirty-eight members, or one for each State in the Union, and to be called the "Lincoln Memorial League," was organized at Springfield, Ill., Monday evening.

—It was reported at New York, Monday, that President Perkins, of the Burlington, had said that the strike had cost his road \$1,500,000. Rumors come from Washington that the Burlington is buying arms and ammunition, to be prepared for any emergency.

—The 600 employees of Spang, Chalfant & Co.'s pipe mill at Etna, Pa., struck Monday morning, and fears are expressed that the entire works of the firm will become involved. The strikers say that they will resist any attempt to resume operations with non-union men.

—In the case of Hugh M. Brooks, alias Maxwell, who butchered Preller at St. Louis, the United States Supreme Court, Monday, made an order denying the motion for a rehearing of the case; and, unless the governor of Missouri now interferes, the prisoner will be hanged.

—Lightning struck an oil tank owned by the National Transit Company, at Parker, Pa., Thursday afternoon, setting on fire 35,000 barrels of oil. Gangs of men were set to work throwing up breastworks, and ditching, to save a dozen other tanks situated below the one on fire.

—Just before daylight Tuesday morning, the jail at Friar's Point, Miss., was discovered to be on fire. Desperate efforts were made to release the five prisoners it contained (one of whom had started the conflagration), but without success, and they perished in the flames.

—The strikers of the Edgar Thomson steel works at Braddock, Pa., Thursday, refused to accept the co-operative proposals of Mr. Carnegie, and that gentleman ordered that the entire plant be closed down until Jan. 1, next. This decision has dismayed the 5,000 men who found employment in the mills.

—The great railway strike is ended so far as concerns all roads except the Chicago, Burlington & Quincy. It is claimed by Mr. Powderly and Chief Arthur that the Burlington strike is a success, but which participates most largely in the success, the strikers or the road, seems difficult to determine at present.

—A three-story double store building at St. Louis, Mo., occupied by F. A. Kaufman, vinegar manufacturer, and Boltman & O'Hara, wholesale liquor dealers, collapsed Wednesday night, tumbling in a mass of ruins, caused by the overweighing with sugar, of the upper story of the Kaufman building. The total loss was \$40,000.

—Near New Hampton, Iowa, Thursday morning, the engine, tender, and three coaches of a Chicago, Milwaukee & St. Paul passenger train plunged into the Wapsie River, the bridge spanning which stream had been carried away by floods. Six dead bodies were taken out, and it is thought there are others not yet discovered. A large number were injured.

—The town of Amesbury, Mass., was visited by the most disastrous fire in its history on Thursday night, by which about half the business portion of the town was destroyed. The loss is estimated at about \$1,000,000, with insurance of about \$350,000. One thousand men are thrown out of employment, and the business interests of the town have suffered a heavy shock.

—A huge ice gorge in the Shell Rock River, a short distance above Rock Falls, Ia., was broken Thursday by a thaw, and the village was quickly inundated. Many houses were carried away, the occupants in some instances being compelled to take passage down the river on cakes of ice. The loss to citizens and farmers will be about \$50,000. The village of Waverly, Mo., is submerged, and great freshets are reported from Washburn, Gladstone, and South Hart, Dakota, Mankato, Minn., and West Stockbridge, Mass.

FOREIGN.

—In Paris, Easter was observed as a public holiday for the first time.

—The late sultan of Zanzibar leaves twenty-seven wives and 233 children.

—The dervishes of Tatlat, Morocco, have proclaimed a holy war against the sultan.

—On April 2 at Dover, a sham battle took place, in which 140,000 volunteers were engaged.

—The Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by "Christians" in Constantinople.

—Latest advices from China say that though the crisis in Honan is past, 2,000,000 persons are utterly destitute, and the suffering is appalling.

—M. Karaveloff, the Bulgarian political leader, has received from St. Petersburg instructions to co-operate with M. Zankhoff as the first step in a plan for the removal of Prince Ferdinand from the Bulgarian throne.

—The German Socialists in Switzerland have placarded Emperor Frederick's amnesty decree, and spread 150,000 copies in the principal towns of Germany. Twenty-five persons who had copies in their possession have been arrested at Leipzig.

—The Exchange Telegraph Company says the annual small-pox epidemic in Shoa, a state of Abyssinia, has begun. Ras Muehak, the heir to the throne, aged twenty-five years, and three other members of the royal family have already died of the disease.

—The total damage from floods in Germany, is estimated at \$50,000,000. A number of towns are still flooded. Disastrous storms are also reported in Spain, and great loss of property has resulted. Thirty thousand families have been made homeless by the floods in the valley of the Vistula.

—A dispatch to the *Independence Belge*, from Madrid, says the United States Government refuses to accept the proposed mediation of Germany in the dispute with Morocco, and demands suitable indemnity and apologies. It is feared that the United States steamer "Enterprise" will bombard Tangiers.

—On the proposal of the French minister of war, the president, acting on the unanimous advice of the officers who conducted the court-martial, has signed a decree placing General Boulanger on the retired list of the army. The proposal had previously been considered by the council of ministers.

—Sir Henry Parkes, the prime minister and colonial secretary of New South Wales, has sent to the colonial office a dispatch urging the government to negotiate with China for the total suppression of emigration to Australia. He says that the public feeling against emigrants is becoming stronger throughout Australia.

—An incendiary fire, Sunday afternoon, destroyed the bull-ring at Celaya, Mexico. The place was thronged at the time, and the panic caused by the flames was frightful. Eighteen women and children were either burned or crushed to death, but not a man lost his life. It is said that many persons became insane from the shock.

—The situation in the flooded districts in Hungary is appalling. The town of Bekes is doomed, and the entire county, of the same name, will resemble a lake until the summer is far advanced. The emperor has started a relief fund. The Szamos River has destroyed Fehargarmot and thirty-nine villages. The Roab has inundated six villages.

—The Spanish government and the opposition after a protracted debate, have agreed upon a bill for the reorganization of the army. Instead of the conscription system, the bill provides that the service in the army shall be obligatory upon all citizens. It also provides for a redistribution of commands on a territorial basis. The peace establishment will consist of 100,000 men. This force may be increased to 350,000 by mobilization.

—Great excitement existed in European political circles lately, due to a report that the great German chancellor, Bismarck, was at loggerheads with Emperor Frederick, and was consequently about to resign his office. The report is now discredited, but it is known that no harmony exists between Bismarck and Empress Victoria, who, besides having great influence over her husband, has the sympathy of the queen of England. The cause of the trouble was the prospective marriage of Princess Victoria, daughter of the emperor, to Prince Alexander, of Bulgarian notoriety, a step which, according to Bismarck's view, would displease the great bulk of the German people, anger the German army official classes, enrage and affront the czar, and perhaps precipitate war itself. The latest news is that the question of the marriage has been shelved for the present.

RELIGIOUS.

—Many Mexican pilgrims will start from the City of Mexico on April 7, for Rome, via the United States.

—A World's Conference of Young Men's Christian Associations will be held at Stockholm, Sweden, in August of this year.

—A Woman's Christian Temperance Union, the first ever organized in Mexico, has recently been formed in the City of Mexico.

—The *Illustrated Pacific States*, in its last issue of March 31, publishes the following item, which needs no comment: "We have received from G. P. Lord, of Chicago, Secretary of the Sabbath Association of Illinois, a number of circular petitions which are now being sent to the pastor of each church of all denominations in the United States, as far as their names and addresses can be ascertained. The object is to create such an overwhelming tide of public opinion against Sabbath desecration as will induce the Government and our great corporations to discontinue all secular business on the Sabbath. These petitions are to be signed by those who desire to see all business stop on Sunday. The petitions are addressed to the following as Sabbath-breakers: The railways, the telegraph companies, and the publishers of Sunday papers. Other petitions are to be sent to the Senate and House of Representatives."

—A newspaper dispatch from Charleston, S. C., says: "The *News and Courier* to-day published the views of eight clergymen, representing the Methodists, Baptists, Episcopalians, Unitarians, Presbyterians, Jews, and Roman Catholics, on the question, 'What is the fate of the heathen after death?' The Methodist, Episcopalian, Unitarian, Catholic, and Jew express the opinion held by Pius IX., that those who are invincibly ignorant of the truths revealed by Christ, or of the teaching of the true church, and who faithfully observe the divine natural law, aided by the light of reason and the grace of God, may be saved. Dr. Thompson, Scotch Presbyterian, expressed the opinion that all who die without conversion, heathen or Christian, are damned. Dr. Brackett, Presbyterian, thought that the heathen will be judged by their own conscience, but doubts their salvation unless converted. Dr. Ford, Baptist, expressed the opinion that there was no salvation out of Christ, and that God has done enough to leave the heathen without excuse."

—The *Religious Herald* says that 28,000 of the 37,000 new members added to the New York Baptist churches in the past eight years, came from the Sunday-schools.

—"General" Booth says that the Salvation Army conducts 9,100 processions through the streets of the kingdom of Great Britain every week, an average of 1,800 daily.

—The Rev. C. H. Spurgeon, of London, in a recent Sunday evening sermon, said that until quite lately he knew by name and by face each of the 5,000 members of his church.

—A London society paper asserts that Empress Augusta, of Germany, has been for the past fifteen years a member of a Roman Catholic Church, and proposes to announce the fact publicly and officially.

—The pastor of a Methodist church at Norwich, Conn., the Rev. Arthur Simms, has announced that he will renounce Methodism, owing to its rules for assignment of pastors to churches, regardless of the wishes of either.

—Excavations for the foundation of the first building of the Roman Catholic University at Washington have been made, and the work of construction has been begun. It is expected that the corner-stone will probably be laid in May.

—The foreign missions of the Protestant Episcopal Church report communicants as follows: Liberia, 472; China, 374; Japan, 429; Hayti, 355; total, 1,730. The income was \$175,848.46, including a balance of \$20,739.59 from last year.

—Ira D. Sankey, the well-known evangelist, contemplates visiting Great Britain early in the coming summer, for the purpose of conducting evangelistic missions in England, Ireland, and Scotland. He will not be accompanied this time by Mr. Moody.

—Nearly 200 ministers, representing the Dutch Reformed Church in America, and the German Reformed Church in the United States, met in Philadelphia April 3rd, for the purpose of an interchange of opinions and to initiate measures that will unite the two churches under one banner. No action will be taken until the meeting of the union committee in this city, in May.

—The Baptist Year Book for 1888, reports a total membership in the denomination of 2,917,315, which includes both white and colored. There were last year 158,353 baptisms, besides 104,511 additions. The value of church property is \$48,568,680, and the total of contributions is \$8,937,491.36, which includes \$5,849,756.52 for salaries and expenses of the churches. There are 20,477 ministers, 31,891 churches, and 15,447 Sunday-schools.

—Last week the Rev. M. W. Montgomery, representing the Home Missionary Society of the Congregational Church, addressed the United States Senate Committee on Territories, in opposition to the admission of Utah, and in favor of legislation to suppress the evils of Mormonism. He said the 11,000,000 Protestants and 6,000,000 Roman Catholics of the country are a unit in condemnation of Mormonism. They asked that Congress shall break the delusion under which the Mormon people live—the delusion that their church is stronger than the United States Government, and that Christ himself will appear on earth, and work a victory in their behalf.

Appointments.

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

IMPORTANT GENERAL MEETINGS.

Ohio, Cleveland, April 18-25
Indiana, Mechanicsburgh, April 26-May 1
West Virginia, May 3-8
Virginia, " 10-15
GEO. I. BUTLER.

I WILL meet with the church at Coldwater, Mich., April 14, 15. We desire all the members to be present, as this quarterly meeting has been postponed to this date.

M. B. MILLER.

The quarterly meeting for Dist. No. 8, Minn., will be held at Crow Wing, Sabbath and Sunday, April 21, 22. We hope the librarian will be prompt in sending in reports.

C. M. EVEREST, Director.

The quarterly meeting for Dist. No. 7, Mich., will be held at Watrousville, April 14, 15. We hope to see a full attendance. Elds. Ostrander and Steward are expected to attend.

D. MALIN, Director.

QUARTERLY meeting for Dist. No. 10, Kan., will be held April 21, 22, at Moline. We expect efficient help, and a profitable time. Let every one come, praying God to bless our meeting.

G. D. SYMMS, Director.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Ogden Centre, April 14, 15. We hope to see a representation from all the companies in the district. We need your co-operation and help in council, dear brethren and sisters.

E. VAN DEUSEN, Director.

The quarterly meeting for Dist. No. 7, Minn., will be held at Sauk Centre, April 28, 29. As this is about the center of the district, we look for a large attendance. We expect to rent a house to accommodate those who come; so let all come prepared as far as possible to care for themselves, the same as at a camp-meeting. We expect Eld. Olsen's assistance, and plans will be laid for work the coming season.

C. M. EVEREST, Director.

Obituary Notices.

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

SUMMEY.—Fell sweetly asleep in Jesus, at Monroe, Iowa, March 13, 1888, our little son, Howard Summey, aged 3 years, 2 months, and 14 days. He was ill only seven days, his disease being catarrhal bronchitis and lung fever. Little Howard was an unusually winsome and lovable child. Only a few days previous to his death, he said: "I am going to live with Jesus some day." I mourn not as those who have no hope, as we lay our little son away to await the resurrection morn. Funeral sermon by Bro. George Marshall, from John 11:23-25.

MRS. JEROME SUMMEY.

NORTHROP.—Died at the residence of her son, A. Northrup, in Delton, Wis., Feb. 4, 1888, my sister, Mrs. Phoebe Northrup, aged 81 years, 5 months, and 13 days. Mrs. Northrup was born in 1806, in Saratoga County, N. Y. She was united in marriage to Samuel Northrup, and moved to Illinois, and remained there two years, coming to Wisconsin in 1848. She leaves one son and two daughters. Her great desire for some time before her death, was that her days might be short, so that the time might not seem so long until she should meet her Saviour. The funeral services were conducted by Rev. Mr. Nott (Methodist). She selected as her funeral text, Matt. 11:28. She embraced present truth about twenty-five years ago, and tried to live a Christian life as well as she could.

C. S. LINNELL.

HUBBELL.—Died at Ovid, Mich., March 6, 1888, Ethel Hubbard, at the early age of twelve years. The virulent disease, diphtheria, soon reduced her strength, and she bade farewell to loving friends, hoping to meet them again when the Lifegiver shall call forth his own from the dark and silent grave. Ethel was a member of our Sabbath-school for about two years. At times she felt an interest in our meetings, and wished to become a Christian; but when she realized that death might be near, she saw the necessity of earnest action. She confessed wrongs to the family and to her teacher. She wished to have the Scriptures read to her, and expressed an earnest desire that her father, mother, and little sister should prepare to inhabit with her the beautiful city of God. Prayer and a few remarks by J. C. Bassett, of Ovid, comprised the funeral services.

LUCKIA M. GRIGGS.

MARKLE.—Sr. Amanda Markle died at Edenville, Mich., March 2, 1888, of congestion of the brain. Sr. Markle was born in Chemung County, N. Y., Sept. 11, 1833, and was married to Isaac Markle Oct. 19, 1852. She was the mother of five children—three daughters and two sons. She embraced present truth twenty-three years ago, and died in full hope of coming forth in the morning of the first resurrection. While we mourn our loss, we are comforted with the thought that she rests from her labors, and her works do follow her. She leaves many dear friends to mourn for her, among them an aged mother, who is afflicted with blindness, but whose spiritual sight is good, and who is greatly comforted with the hope of soon seeing her children clothed with immortality. Words of comfort were spoken by the writer, from 2 Cor. 5:1.

J. C. HARRIS.

ROWE.—Died of pneumonia, at Minneapolis, Minn., March 23, 1888, Sr. M. E. Rowe, aged 33 years, 11 months, and 13 days. Sr. Rowe was baptized and united with the Minneapolis church about two years ago, and has since been an earnest member, and was loved and respected by all who knew her. She leaves three brothers, one sister, a husband, and five children to mourn her loss. While we are called upon to mourn, we sorrow not as those that have no hope; for our dear sister manifested such patience and resignation, and trust in her Saviour, that we are satisfied she sleeps in Jesus, and we look forward to the morning of the resurrection with a bright hope of meeting her again. The funeral services were held at the home, when words of comfort were spoken by the writer, from 1 Thess. 4:13. The remains were taken to Charles City, Iowa, for interment.

BYRON TRIPP.

BARTLETT.—Died at Huntington, Conn., March 13, 1888, Silvanus Bartlett, aged 78 years and 9 months. Bro. Bartlett was born in Danby, Vt., and when a lad he moved with his parents to East Otto, N. Y. Years later he married, and settled in Mansfield, N. Y., where he resided until his removal in 1876 to Connecticut. He over loved to talk of present truth, and in the lucid moments of his last hours, gave evidence that he was thinking of it and trusting in his Redeemer. He suffered with rheumatic troubles the last two or three years of his life, but a throat and lung affection hastened his death. Bro. Bartlett had been a reader of the *Review* nearly twenty-five years, and an observer of the Bible Sabbath twenty years. He was a member of the Methodist church at Mansfield, and there became interested in S. D. A. publications, which led him to obey the truth, and which also was the means of bringing out a little company in Mansfield, through lectures. Bro. Bartlett was a kind-hearted man, loved by his family, and respected by his neighbors. A wife, daughter, two sons, a brother, two sisters, and other relatives and friends mourn his loss. Funeral services at the house. Remarks from Rev. 1:18, by the writer; also words of comfort and prayer by the pastor of the Congregational church.

F. A. BUZZELL.

NEKLEY.—Peter W. Nekley was born May, 15, 1816, at Cookstown, Pa., and died March, 22, 1888, aged 71 years, 10 months, and 7 days. He was married to Esther A. Wilson, Dec. 5, 1841, at Elizabethtown, Licking Co., Ohio. He was the father of ten children, eight of whom are now living. Bro. Nekley was a member of the Christian Church for over forty years, in which church he was an active worker and a faithful member. About seven years ago, he listened to the preaching of Elds. Lane and Bartlett, who were holding tent-meetings at Kewanna, Ind., and was convinced of the truth of the third angel's message, which he willingly and gladly accepted; and he has always since expressed a firm belief in the Sabbath, the soon coming of the Lord, and kindred truths. About four years he was stricken with paralysis, and was a sufferer a great part of the time; but he bore all his afflictions and trouble with Christian patience, and never murmured or complained, but always manifested a degree of cheerfulness that was remarkable for one in his circumstances. He leaves a wife, children, and a large number of friends and acquaintances to mourn his loss. Owing to circumstances, a minister of his own faith could not be present, and Rev. Ivey, of the M. E. Church, who has been a friend to the family, and who visited Bro. Nekley quite often in his sickness, preached a funeral sermon from 2 Tim. 4:7, which was very appropriate. He was then laid away to rest, to await the coming of the Lord.

ESTHER A. NEKLEY.

Publishers' Department.

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

THE P. O. address of Eld. D. T. Bourdeau and M. E. Bourdeau, is Battle Creek, Mich., care of *REVIEW* AND *HERALD*.

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.)

A CULTURED and refined sister, lately bereft of her husband, a prominent S. D. A. minister, desires a place of usefulness (in the country

in some Sabbath-keeping family, which would also afford a home for her little son and daughter, aged eight and eleven years respectively, good, healthy, agreeable, and obedient children. Address, C. Eldridge, Labor Bureau, *REVIEW* AND *HERALD*, Battle Creek, Mich.

RECEIPTS.

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

Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these change 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.

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

Books Sent by Express.—I. C. Chadwick, J. W. Moore, Lyle Raynolds, T. T. Stevenson, Peter Bastyn, L. C. Penn, C. K. Davis, Mrs. Maggie F. White, W. H. Lane, C. W. Smouse, L. T. Dysart, J. C. Munger.

Books Sent by Freight.—M. W. Neal, Minn. Tract Society, C. W. Olson, J. P. Hansen, L. T. Nicola, P. F. Bicknell.

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STATIONS.	Mails.		Day Exp.		N. Y. Exp.		Night Exp.		Knl. Exp.		Local	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Chicago	6:50	9:00	6:50	9:00	6:50	9:00	6:50	9:00	6:50	9:00	6:50	9:00
Michigan City	9:00	11:00	9:00	11:00	9:00	11:00	9:00	11:00	9:00	11:00	9:00	11:00
Niles	11:00	12:15	11:00	12:15	11:00	12:15	11:00	12:15	11:00	12:15	11:00	12:15
Kalamazoo	12:17	1:50	12:17	1:50	12:17	1:50	12:17	1:50	12:17	1:50	12:17	1:50
Battle Creek	1:12	2:27	1:12	2:27	1:12	2:27	1:12	2:27	1:12	2:27	1:12	2:27
Jackson	8:15	4:20	8:15	4:20	8:15	4:20	8:15	4:20	8:15	4:20	8:15	4:20
Ann Arbor	4:35	5:50	4:35	5:50	4:35	5:50	4:35	5:50	4:35	5:50	4:35	5:50
Detroit	6:00	6:40	6:00	6:40	6:00	6:40	6:00	6:40	6:00	6:40	6:00	6:40

* Connects with railroads diverging. * Connects with L. E. and W. and L. N. A. & C. * Connects with C. W. & M. * Connects with C. H. & L. * Connects with T. A. & N. M. * Connects with L. S. & M. S. and Grand Trunk. * Connects with T. A. & N. M. * Connects with railroads diverging and Steamboat Lines. * Daily. All other Trains daily except Sunday.

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.				GOING EAST.			
Chgo.	Dep.	Arr.	Dep.	Stations.	Dep.	Arr.	Dep.
6:55	7:15	8:00	8:10	Port Huron	10:20	1:10	7:30
7:25	8:30	9:30	9:40	Lapeer	8:40	11:50	9:17
8:05	9:10	10:10	10:20	Flint	7:00	10:20	8:40
8:45	9:50	10:50	11:00	Durand	7:00	10:20	8:40
10:00	10:30	11:30	11:40	Lansing	6:30	10:07	8:10
10:37	11:00	12:00	12:10	Charlotte	4:42	9:37	7:35
11:00	11:30	12:30	12:40	A. BATTLE CREEK	3:40	8:50	6:50
11:30	12:00	1:00	1:10	Vicksburg	2:41	8:11	6:15
12:00	12:30	1:30	1:40	South Haven	2:31	8:01	6:05
12:30	1:00	2:00	2:10	South Haven	1:00	6:50	5:00
1:00	1:30	2:30	2:40	South Haven	1:00	6:50	5:00
1:30	2:00	3:00	3:10	South Haven	1:00	6:50	5:00
2:00	2:30	3:30	3:40	South Haven	1:00	6:50	5:00
2:30	3:00	4:00	4:10	South Haven	1:00	6:50	5:00
3:00	3:30	4:30	4:40	South Haven	1:00	6:50	5:00
3:30	4:00	5:00	5:10	South Haven	1:00	6:50	5:00
4:00	4:30	5:30	5:40	South Haven	1:00	6:50	5:00
4:30	5:00	6:00	6:10	South Haven	1:00	6:50	5:00
5:00	5:30	6:30	6:40	South Haven	1:00	6:50	5:00
5:30	6:00	7:00	7:10	South Haven	1:00	6:50	5:00
6:00	6:30	7:30	7:40	South Haven	1:00	6:50	5:00
6:30	7:00	8:00	8:10	South Haven	1:00	6:50	5:00
7:00	7:30	8:30	8:40	South Haven	1:00	6:50	5:00
7:30	8:00	9:00	9:10	South Haven	1:00	6:50	5:00
8:00	8:30	9:30	9:40	South Haven	1:00	6:50	5:00
8:30	9:00	10:00	10:10	South Haven	1:00	6:50	5:00
9:00	9:30	10:30	10:40	South Haven	1:00	6:50	5:00
9:30	10:00	11:00	11:10	South Haven	1:00	6:50	5:00
10:00	10:30	11:30	11:40	South Haven	1:00	6:50	5:00
10:30	11:00	12:00	12:10	South Haven	1:00	6:50	5:00
11:00	11:30	12:30	12:40	South Haven	1:00	6:50	5:00
11:30	12:00	1:00	1:10	South Haven	1:00	6:50	5:00
12:00	12:30	1:30	1:40	South Haven	1:00	6:50	5:00

* 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.

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The Review and Herald.

BATTLE CREEK, MICH., APRIL 10, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

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Iowa,	"	29-June 5
Upper Columbia,	"	30 " 5
Minnesota,	June	5-12
Pennsylvania,	"	6-12
North Pacific,	"	6-18
Wisconsin,	"	12-19
Dakota,	"	19-26
Canada,	"	28-July 3

GEN'L CONF. COM.

The Tabernacle pulpit was occupied last Sabbath by Eld. R. A. Underwood, of Ohio. Text, 1 Tim. 3:15; theme, Character Building. The necessity of keeping the heart with all diligence, because out of it are the issues of life, was dwelt upon. From the abundance of the heart the mouth speaketh. In the heart (mind) thoughts originate; thoughts lead to actions; actions, to habit; habit, to character; and character decides the destiny. Hence the importance of having the heart pure, and the beginnings and the foundation right. Eight persons were baptized by Eld. Corliss after the discourse. In the evening the ordinances were celebrated.

THE GENERAL MEETING IN MICHIGAN.

As we stated in last week's REVIEW, we have concluded to have a general meeting for Michigan, commencing Thursday evening, April 26, and continuing over the following Monday, April 30. After much consultation, it is decided that the meeting shall be held at Monterey. This may seem to be some distance away from the center of the State. We regret that the geographical position is not more central; but the brethren of that large church have had no general meeting for a long time, and they have urged very strongly that they be permitted to enjoy one this spring. They have offered to come with their teams to the railroad, and carry all who desire to attend, and have urged strongly that our brethren should accept of their hospitality, so that they may enjoy this privilege. Under all the circumstances of the case, the committee are quite unanimous in appointing the meeting at Monterey. It will be a very important occasion. We shall plan the work for the coming tent season, and consider the question of

holding camp-meetings in the State, and of doing our utmost to forward the canvassing work, as well as to increase the efficiency of the various churches throughout the bounds of the Conference.

We desire very much that we may have a good representation of our brethren from abroad who can be present; and all the laborers who are going out to work the coming season, as far as consistent, should be in attendance. We trust that all will come earnestly seeking God for his blessing. We want to make the coming season one of the most effective we have ever had in the State. This church is a large one, and can entertain all who come. The Conference committee, and possibly other officers of the Conference, will be present Wednesday, April 25, and we wish the brethren to meet them at Allegan with teams, so we can hold a consultation, and be prepared for the meeting when it shall commence Thursday night. The larger portion of the brethren should try to be present Thursday afternoon, the 26th.

Those who intend to come to this meeting should write to Bro. J. S. Day, of Monterey, telling him at what time they will be at the station, as the meeting is some distance from the railroad, and they wish to know when to meet those who are coming. All will be provided for cheerfully, if they can ascertain when to meet them. Let us have a large attendance from all parts of the State.

Geo. I. BUTLER, Pres. Mich. Conf.

GENERAL MEETING AT MECHANICSBURGH, INDIANA.

Last week in the list of general meetings, Indianapolis was the place designated for the Indiana meeting. But we have heard since from the State Conference committee, that they desire to have it at Mechanicsburgh; so the appointment is changed to that place, with the date of the meeting the same as was announced last week. Let all interested, take notice of this change.

G. I. B.

GENERAL MEETING IN ARKANSAS.

There will be a general meeting at Springdale, Ark., May 15-21, for the purpose of organizing a State Conference. There should be a general representation from all the churches in the State, and a large attendance, so that the S. D. Adventists of the State may take part in the important move of forming a Conference. Eld. R. M. Kilgore, one of the General Conference Committee, will be present; also Eld. Dan T. Jones, the president of the Missouri Conference, who has had charge of the work in Arkansas for some years. We trust it will be a season of great interest and profit, and we hope to see this new Conference take her place among her sister Conferences at the next General Conference, to be held in October. Let there be a general rally as far as consistent, to attend this meeting.

Geo. I. BUTLER, Pres. Gen'l Conf.

PROGRESS OF SPIRITUALISM.

Forty years ago Spiritualism, in its modern phase, was just beginning to attract the attention of people in this country by means of the "Rochester knockings." To-day there are, according to the estimate of the *Banner of Light*, "one hundred and twenty-two papers and periodicals published, specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries." Thus it is, according to the prophecy, going "forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

L. A. S.

The following appeared as an editorial item in a late number of the *Independent*:

If anybody had predicted a quarter of a century ago that the time would come when Chinese delegates to an ecclesiastical body in this country would not be allowed to land except by special arrangements with the Government at Washington, he would have been deemed crazy. Yet this is just what has taken place with respect to two delegates to the Methodist General Conference. These anti-Chinese laws are an utter abomination. Shame! shame on those who voted for them!

Very true. Then it appears that, notwithstanding all assertions to the contrary, changes of popular sentiment can and do take place in this very land of great intellectual and moral enlightenment, so sud-

denly, and so improbable in nature, that one venturing to predict them twenty-five years beforehand would be considered crazy. Now let us paraphrase the above:

If anybody had predicted a quarter of a century ago (and many persons did then predict it) that the religious liberty of persons in this country would be infringed by oppressive laws enacted to secure and enforce the observance of Sunday, they would have been (and were) deemed crazy. Yet this is just what has taken place with respect to conscientious observers of the seventh-day Sabbath in several States of the Union.

This materially changes the meaning of the paragraph, and yet does no violence to its truth; and the concluding sentence of the former is equally appropriate to the latter.

L. A. S.

THE SPECIAL COURSE.

The special course at the College closed Tuesday afternoon, April 3; and those who have been present at these special seasons for the past four years, do not hesitate to pronounce this the best and most satisfactory meeting yet held. From the commencement of the meetings, the regular studies of all the larger divisions were given up, and teachers and scholars to the number of over 200 gave their whole attention, daily and hourly, to the instruction given in practical religion, tract and missionary work, canvassing, and Bible readings. Elds. Farnsworth and Kilgore, Prof. Prescott, and others met daily for prayer and counsel, and hours were arranged for teachers and students to pray, both in private and in companies, for their personal good and the advancement of the meetings. These hours, we have reason to know, were very generally observed, and as a result, God blessed the meetings daily with unmistakable evidences of his presence.

No effort was made to have a special season, when a general move should be made, and repentance and confessions mark a special day, but rather to intersperse all the instruction with clear, practical lessons on the steps necessary to acceptable repentance, confession, conversion, and faith; and the distinction between faith and feeling, which would enable the youth to take these steps daily, as they would see the application of these lessons to their own cases; and in the results we were not disappointed. Many praised God for the experience thus gained, and at the social meetings Sabbaths, and the eight o'clock morning meetings during the week, as many as fifteen persons, at several different times during each meeting, were standing upon their feet, waiting for opportunity to speak. At the last morning meeting, sixteen were thus waiting at one time, and during the entire meeting of an hour and a quarter, from six to ten were standing, waiting to speak.

Thus the meetings closed, with no excitement, no special emotion, but earnest, solid work all through, which we hope will be lasting. To God we give all the praise. Eld. Farnsworth will doubtless report further next week. We feel sure that the order, discipline, and general good religious spirit which has been maintained in the College during the entire year, had much to do in securing the good results seen in the special course.

Geo. B. STARR.

DO-N'T GRUMBLE.

When I hear a brother or a sister murmur against the brethren, the officers of the church, or of the Conference, it brings to my mind the words of the apostle Paul where he says, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Brother, sister, don't grumble. It will only hurt you and the cause of truth. If you see a real fault, go right where it is, and seek to have it corrected. But if it is too trivial for that, do not mention it to another person. It will always be found best to take the admonition of the apostle. He says, I "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

There will be no grumblers in heaven. God does not always execute deserved punishment at once; but he has left on record a few examples for our admonition. Let us take heed.

R. F. C.