

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

VOL. 65, No. 21.

BATTLE CREEK, MICH., TUESDAY, MAY 22, 1888.

WHOLE No. 1766.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

REVIEW AND HERALD, Battle Creek, Mich.

HE IS COMING.

BY ELIZA H. MORTON.

THERE'S a hush in the air,
And a tremor of fear
Through the hearts of vile men;
For Christ's coming is near.

There's a mist on the hills,
And a light in the sky;
There are tokens and signs
That the morning is nigh.

There are visions and dreams,
And good angels abroad;
There's a work in the earth—
The strange work of the Lord.

There are crowns and bright stars
For the ones who endure;
There are mansions above
For the good and the pure.

There's a glimmer of gold
Through a half open gate,
And a song on the lips
Of the children who wait.

And his chariot wheels
Will be heard by and by,
And the glory of heaven
Fill the earth and the sky.

Portland, Maine.

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.

MISSIONARY WORK IN THE NEIGHBORHOOD.

BY MRS. E. G. WHITE.

BEFORE his ascension to heaven, Jesus with hands outstretched in blessing to his disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Repentance and remission of sins were to be preached in his name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention.

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country by-ways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time.

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all our associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth.

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible.

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were considered intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they commenced the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as a light pointing heavenward.

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the work-shop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking.

There is a sad neglect of personal effort, both for the members of the family and for our neighbors.

Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. Because of our unbelief, worldiness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned.

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden.

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness at home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet it in the judgment.

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings."

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?"

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow-men.

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save

their own souls and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown.

I write plainly that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it.

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then we may teach transgressors his way, and sinners shall be converted unto him.

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner.

Many who have been left to darkness and ruin might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?

THE EIGHTH DAY.

BY ELD. R. S. WEBBER.

I HAVE many times read the testimony of the early Fathers touching the Sabbath question. Barnabas says: "I shall begin the eighth day, that is, the beginning of the world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead," etc. I have often wondered if he intended we should understand that it was the eighth day of the week that "Jesus arose from the dead;" that is, the eighth day of a week that contains only seven days, and that this eighth day always happened to come upon the first day of the week. But Sunday-keepers find no trouble in making this harmonize. I have before me a twenty-four-page tract, called "The Christian Sabbath versus The Seventh-day Sabbath," by Rev. R. H. Howard. On pages seven and eight he says:—

Nor were there wanting in the Jewish usage and ritual intimations of these naturally reasonably anticipated changes. As important as was the seventh day under the Mosaic economy, the eighth was hardly less honored. Circumcision, the offering of the first-born cattle and of the first-fruits,

the consecration of Aaron and his sons, and the sanctification of the temple,—these and similar typical transactions (shadows all of things to come) were associated, be it observed, not with the seventh day, but with the eighth. Now, then, where shall we find an eighth day in connection with the gospel, signalized by any doings or blessings of Christ at all correspondent with these important and distinguishing types, unless, indeed, it be that day which is above every other day, the one on which Jesus rose from the dead? In Ezekiel there is an important vision, embracing a singularly striking and significant prediction: "And when these days are expired, it shall be, that on the eighth day of the week, and so forward, the priests shall make your burnt offerings, . . . and I will accept you, saith the Lord." Eze. 43:27. The only supposable accomplishment of this vision is in the condition of the Christian Church; while the only imaginable fulfillment of the foregoing prediction is the one found in the first day of the week, and in its Christian worship.

Now, the reader will perceive that circumcision and all other rites that were performed on the eighth day, were (according to Mr. Howard) performed upon the eighth day of the week; and all this was a type of Sunday-keeping on the first day of the week, which is truly the eighth day of the week upon which our Lord arose from the dead, which event took place upon the first day of the week. This is surely a mixture to prove that Sunday is the Sabbath for Christians to keep. But to crown the climax, the phrase, "the eighth day of the week," is not found in Eze. 43:27, as Mr. Howard claims; neither have I found it in any writings, except those of Mr. Howard. He certainly must fall under the head of that class referred to in Prov. 30:6. Other divines have found it necessary to add to the Scriptures in order to prove the same point.

I have before me a little pamphlet, called "The True Sabbath. Which Day Shall We Keep?" published in Boston, Mass. On page twenty, the author says: "Astronomical calculations give evidence that the Lord's day, now observed by Christians generally, is the first one kept in Eden." This statement is absolutely false. Then he continues: "It appears quite plain that the Jews had a new rest day." This statement, also, is untrue; but to prove his assertion true, he quotes Neh. 9:13, 14, and that part which reads, "And madest known unto them thy holy Sabbath," he changes by leaving out the word "thy," putting in the word "the" instead, so that it reads, "the holy Sabbath;" that is, the Jews' Sabbath, a new Sabbath other nations did not have. But the reader will notice that Nehemiah said: "Thou [God] camest down also upon mount Sinai, . . . and madest known unto them thy holy Sabbath." Thy (God's) holy Sabbath, not the Jews' holy Sabbath. Thus it will be seen that men professing to be men of great piety, ministers of the gospel, dare to add to or take from the word of God, to prove that Sunday is the Sabbath of the Lord, notwithstanding God has so earnestly protested against it. See Deut. 4:2; Rev. 22:18, 19. Certainly they would not resort to such extremes if they had one plain "thus saith the Lord" to prove that Sunday is the eighth day of the week, and the Christian Sabbath.

THE LAW OF TEN COMMANDMENTS AND THE TYPICAL LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

ANOTHER proof that God does not refer to the seventh-day Sabbath in Hos. 2:11, is the Scriptural fact that he had previously declared that that Sabbath would be a sign between him and the children of Israel forever (or everlastingly, as reads the translation of Peret-Genilil, of Neuchâtel, Switzerland), because that in six days he had made heaven and earth, and had rested on the seventh day. Ex. 31:17. Here, too, the word "forever" must be taken in its broadest acceptance. 1. The reason why the Sabbath is a sign requires this. The fact that God made heaven and earth in six days and rested the seventh day, is just as interesting and applicable and as calculated to elicit gratitude, love, and obedience as it ever was. And this will ever be true. 2. The parties between whom the Sabbath was to be a sign still exist. God is still alive, and remains our creator, and he still has Israelites, who are made up of those who are of faith, who wrestle with God as did Jacob, who have been grafted in the tame olive-tree where the unbelieving Jews were broken off, who are pure in heart, and in whom

there is no guile, and who are truly heirs according to the promise. Rom. 9:6; Gen. 32:28; Rom. 2:28, 29; 11:17, etc.; Gal. 3:29; Pa. 73:1; John 1:47. As long as God and Israel exist, and as long as the reason why the Sabbath is a sign exists, and is applicable, so long will the Sabbath exist; and this will be without end. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

"Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20:24, 25. Another clear distinction between the law of ten commandments and another law,—a law that was added because the law of ten commandments had been transgressed. Because they had repaid the Lord for his wonderful mercies and rich benefits by shameful ingratitude, Sabbath-breaking, gross and criminal idolatry, etc., he even added to their few and comparatively easy typical rites and ordinances, "statutes that were not good, and judgments whereby they should not live." These included the requirement to slay the willful transgressor, etc.

"Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them [or taughtest them, French translation] thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14. Here, too, is a clear distinction between the law God spoke to the Israelites from mount Sinai, and that which he gave them through Moses.

We have seen from Psalms 119 that the law of ten commandments is righteousness, even "everlasting righteousness." It was this law that Christ was to magnify and make honorable in the execution of the plan of salvation. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He was to have this law in his heart, yet was not to confine it there, but was to preach it to the great congregation. "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart." Ps. 40:7-10.

Christ was not to be like those who say and do not. He was not to preach righteousness without conforming to it in his life. Centuries before his birth God predicted through Isaiah that he should be his "righteous servant." Isa. 53:11. He was to be pure and sinless, as the victims that prefigured him showed. He was to do the will of God, to keep God's law. Hence he says: "I have kept my Father's commandments." John 15:10. Peter, who knew him well, says of him: "Who did no sin, neither was guile found in his mouth." 1 Pet. 2:22. The beloved apostle, who knew him better, certifies: "In him is no sin." 1 John 3:5.

No one needs to become confused on the law question and confound the two laws, because the term "law" is variously used in the Scriptures, and because it may in some instances embrace even more than the decalogue and the typical system. Very many objects bear the same name which cannot be said to be identical. There are lords many, but all lords are not one identical person. President Lincoln bore the name Abraham, but was he the father of the faithful of whom the Scriptures speak? You have several volumes in your library. Do you confound them because they are all called books? In that library you have two special books. Do you say they are identical because they are called books? One of these special books is a very choice volume, which you denominate the Bible. Do you lose sight of it and confound it with your other volumes because it is called a book, as well as each of the other volumes in your library? You

are not so unwise as to do this. You say: "My two special books are not alike, nor are they like my other books; and my Bible is my book *par excellence*. It is not the same as my other special book. It may be all together, or it may be scattered in fragments all through my library; but I recognize it wherever I meet it. The same is true of my other special book, which, however, cannot come up to my precious Bible. Each of these books is identified by its nature and by what those say of it who have examined it."

So of the law of ten commandments and the typical law. They may be scattered throughout the Bible, yet by examining the themes they dwell upon, and by carefully weighing what God, Christ, and sacred writers say of them, we may discriminate between them, and see that they differ materially, each of them having its own specific individuality. And in those cases in which the term "law" embraces even more than the decalogue and the typical system, we arrive at the same result by bearing in mind that which is intended by the term "law" includes two distinct laws, one of which is the immutable law of ten commandments, and the other the typical law, which has ceased to be obligatory. The first of these codes grows out of natural and immutable relations that man sustains to God and to his fellow-men. It grows out of the principles of supreme love to God and equal love to man. Hence it is written: "Love is the fulfilling of the law." Rom. 13: 10. "By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 6: 2, 3. Read also Ex. 20: 6; Deut. 6: 5, etc. It is a law of which sin is the transgression, and by which the sinner is shown his sins. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3: 20. Paul speaks of a law that condemns theft, adultery, etc., Rom. 2: 20-24. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

It is a primitive law, which our first parents violated in coveting and stealing fruit that God had reserved for wise purposes, and in idolizing that fruit as well as themselves. It is a law whose obligations would have been sacred to man had he never fallen, and whose binding force is not lessened but confirmed by gospel faith. For of that faith it is written: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

This is the law the violations or transgressions of which caused the death of the Son of God, and make it necessary to repent and believe on Christ for pardon, the remission of sins, justification, and salvation. It is the holy, just, and good law, conformity to which is holiness. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . and a holy nation." Ex. 19: 5, 6. It is a law which Christ did not destroy and which is to remain in force in all of its parts—even to a jot and tittle—till heaven and earth pass, and till we reach the new earth state. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled [or till all things (Greek) *ἔλθῃ* "come to pass"]. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

—The Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.

FULFILLMENT.

BY DR. J. J. MAXFIELD.

WHEN we see the fierce commotion
Of life's ocean
Dashing on Time's rocky shore;
When the breakers surge and thunder,
Should the Bible student wonder
That some change is at the door?

The distress and sore temptations
Of the nations
Tell us these are troublous times;
Rough and stormy is the sailing—
Hearts of many men are falling
For earth's violence and crimes.

Restless are the teeming masses,
And all classes
See the conflict waxing hot;
Some are quailing dregs of sorrow,
Praying for relief to-morrow—
A relief that cometh not.

Many vain and unbelieving,
Self-deceiving,
Worldly-wise ones shall abound:
Men will risk their souls for treasures,
Rushing valiantly after pleasures—
Pleasures fading soon as found.

Tell us, ye who pass for sages,
What the ages
Have for mortals yet in store?
Is a fairer morning breaking?
Is the man of sin awaking
As he never has before?

Watchman, tell us of the morning!
The adorning
Of the bride should be most fair;
Are the tender fig-leaves springing?
Is the gospel message winging
On the advent-laden air?

"Times were thus from the beginning,"
Say the sinner,
"Who will show us any sign?"
Thus the poison is distilling,
And the prophecies fulfilling,
Though the foes of truth combine.

At the time of Christ's returning,
Gospel-sprouting
Souls will hasten to and fro;
None may know the day or hour
Of his coming and his power,
But the times all saints may know.

Then the island prophet's vision
Of Elysium
Scenes of blessedness and peace,
Shall supplant an age of terror,
And the reign of sin and error
Shall on earth forever cease.

DAILY CONSECRATION.

BY J. M. HOPKINS.

IN the endeavor to resist temptation, to overcome sin, and to live pure, consecrated lives, Christians many times embrace too much by looking forward to future months and years, and comprehending all in a single morning prayer, forgetting that God has said, "As thy days, so shall thy strength be." We do not remember of having read in the Scriptures of blessings promised for long future years. It is quite enough for us to take life as it is given to us, one day at a time. The ills and cares, whatever may be in store, will be quite enough for us when they come. "The only truly practical consecration is that which seeks to cover the actual present." These are words of wisdom. Often we fret and worry about future duties and responsibilities; often we destroy the peace and blessing of the present, and hedge up the path of usefulness by not leaving in the hands of God, where alone they belong, those things which we can neither avert nor remedy. In our efforts to do good, we shall, of course, meet with difficulties all the way. But "however fully we may have given ourselves to Christ at conversion, it will avail nothing unless we renew it with each separate act and duty as it presents itself to us." It will require all our wisdom and strength to-day; we have none to keep in reserve for to-morrow. We should "each morning formally give the day to the Lord, to be occupied as he may wish, surrendering all our plans to him, to be set aside or affirmed by him as he may choose."

We have found it a source of strength and prosperity to begin each day with devotional song, reading, and prayer; to thus dedicate each new day to the service of the Master before taking up the cares and burdens of life. In the family it is

well to gather all the members of the household around the family altar, and commence the day with divine worship,—devote the first, brightest hour to the reading of God's word, song, and prayer. It is well, also, to provide each member of the household with a Testament or Bible, and then read verse by verse in rotation. This will secure the attention of the younger ones, impress the words of inspiration upon their minds, and teach them to read, thus proving a threefold blessing. But best of all, it honors God.

Then, says Dr. Miller, whose words we have quoted above, "I seek in the morning to give myself to my Master for that day, saying, Take me, Lord, and use me to-day as thou wilt. I lay all my plans at thy feet. Whatever work thou hast for me to do, give it into my hands. If there are those thou wouldst have me help in any way, send them to me or send me to them. Take my time and use it as thou wilt." "I think no farther than to day. I make no attempts to give months and years to Christ. Why should I, before they are mine? I have this one brief day only, and how can I consecrate that which I have not yet received?"

Such a plan as this, if faithfully carried out, cannot fail of the highest spiritual attainments. To attempt more means to fail, or at least much trial and worry. Better far to accept of the blessing as God has offered it: "As thy days, so shall thy strength be."

Chatfield, Minn.

SELFISHNESS.

BY ELD. I. E. KIMBALL.

A GRAND sub-stratum of selfishness lies at the bottom of sin. In this congenial soil sin's roots strike deep, and the blade and fruit are made to flourish. It is an easy matter to trace almost every species of sin into the great sea of selfishness which so fills up the hearts of men. Not so God, who respects not the persons of men. We can think of him as alike interested for all. So should his servants be. God is no more interested in me than in those about me; and to have the mind of God, I must cease self-serving and interest myself for others. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." With what eyes can we behold our brother famished and naked, while we are plentifully fed and clothed, and not administer to his wants? Can we imagine we are carrying out the divine rule to love our neighbor as ourselves? Or can the sister who dresses in costly apparel, while her neighbor as worthy and faithful as she, through her destitution is unable to appear in public? Where is her interest for herself or her poor sister? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

But how about the tattler, the slanderer—would he tell tales concerning himself?—No; they must be about his neighbors. He loves himself too well. He is selfish. Consider the one who indulges "fleshly lusts, which war against the soul." Waiving all the more heinous crimes, let us examine the matter of eating to the glory of God. I am charged to bring fruit to the heavenly garner, and am sent into the vineyard for this purpose. "Much fruit" is the Master's desire, and I proceed as his servant, to gather it. But I do not take good care of that servant. I am so careless as to what food I give him that I poison him; I make him sick; I give him an aching brow, and the whole machinery of the body is thrown out of gear. The result is, he cannot attend to the Master's business, and I am the cause of it all. Would not God hold me greatly responsible for so ill-treating his servant, and thus effectually thwarting all his desires? Who cannot see selfishness in this? I eat twice too much; half that food might much better have been thrown away, but should have been given to feed the hungry. Why did I do it, when I knew it would be a great burden to my system and more effectually take up my strength than overwork? It was not for God or humanity, but to please my inexorable appetite. I was selfish. Why did I drink that cup of poisonous tea? Not to do me any real good surely, but because my appetite implored me to do so, and I did not resist it; and as my appetite is a part of

myself, I did it to please self—selfishly. Money so spent should be used to save souls from death.

Why does that man refrain from bearing burdens? Does he love his ease and wish others to carry them? Is he selfish, or is he afraid to risk his reputation? The trouble is surely selfishness. The Spirit of Christ is, to help others solely, and to sacrifice self for their good. Why do you go to meeting?—To get help. If this is the only reason, you are supremely selfish. You should be selfish enough to covet earnestly the best gifts and the knowledge of God; but remember your place is to strengthen the weak hands and confirm the feeble knees, to exhort to faithfulness on the part of all. But to forget that you should stand as a pillar in the spiritual temple, and a light for all, while you only question whether you yourself can get any good or not, by going to meeting, indicates your selfishness. I have listened to prayers which seemed prompted by sheer selfishness. Self was the burden forever—"Give, Lord, and do not forget us." But they scarcely thought of the needy around them whom God wanted to bless as much as themselves. They were not entering into the purposes of God, to pour out salvation to those around them.

But when do we see selfishness manifested on the grandest scale?—When we realize that thousands are dying of the lingering torments of sin while a fountain of salvation is open at our hand, and we will not take the cup and administer the life-giving draught to the sufferers, because we are so buried up in our own self interests as to be almost ignorant of their condition. While God has said, "Go ye" and do it, we feebly pray to the Lord to do it; that is all, and the condition of the dying scarcely brings an emotion. Their weal or woe is nothing. We are concerned only with self. Who can discern spiritual things? Let me ask such an one, Do you love your neighbor as yourself? Present the cup of salvation to his lips before it is too late.

St. Andrew's Bay, Fla.

THOUGHTS ON THE SABBATH.

[This following article is from Bro. H. Abrahamson, a Christian Hebrew, now laboring in this Office. The reader will find in it a good argument on the definite day.]

We often hear people ask why we say and write so much about the fourth commandment. We will answer this question by asking another, as the great Teacher did, Why do those who observe the first day of the week consider the fourth commandment of less importance than the other nine? Is it not astonishing that people who aim to observe all the rest of the commandments strictly, allow themselves to break the fourth, simply because their conscience does not trouble them, and because they do not want to take the time to study the word of God to find out the truth, but are contented with the doctrine they have, though it is without foundation? Many think that it does not make much difference what is believed. Some hold that we simply have to abstain from labor on any seventh day; others say that the keeping of the seventh day was only for those who lived under the old covenant, and that under the new covenant we must keep the first day; while still others assert that we do not have to observe any day. Many do not even think as much as that, but simply do as their fathers did.

Reader, if you hunger and thirst after the truth, if you wish to be among the redeemed, who shall sing the new song, in whose mouths will be found no guile, you will certainly take the time and trouble to think about the fourth commandment, in order to find the truth.

The word of God says: זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ = *Zokh-air eth yom ha-shabbath l'kadh-shay*; literally, "Remember the day of the Sabbath, to keep it holy." What are we to understand by this, and to what does the word "remember" refer? Does it refer to the word "Sabbath," or to the word "day"? Does it refer to the Sabbath without reference to time and day? If this is the case, the word "day" is added for nothing, and it would have been sufficient to say, "Remember the Sabbath to keep it holy." We find the word used this way, in Lev. 19:3, 30; 26:2, where the Sabbath is spoken of in a general way, without regard to time.

But where the Bible adds the word "day," it is certainly not without intention. Jesus says in Matt. 5:18, "Till heaven and earth pass, one jot

or one tittle shall in no wise pass from the law, till all be fulfilled." If not even a tittle or a jot shall pass away, how much less an entire word! The Bible teaches in the commandment, that we should remember that day and keep it holy, which the Lord has instituted for a Sabbath. And which day is instituted? The answer is given in the following quotation:—

שֵׁשֶׁת יָמִים תַּעֲבֹד וְיָמִיתָ כָּל מְלַאכְתְּךָ וְיוֹם הַשְּׁבִיעִי לִרְחֹה אֲלֶיךָ = *Shah-sheth yom-mim tah-ved vay'o-tee saw kol m'lakh-thah-kaw yom hash-vee shah-bath la'-ye-ho-vah e-lah-heh-khaw*; i. e., "Six days thou shalt labor and do all thy work, and the day seventh [is] the Sabbath of the Lord thy God."

But which day is the Sabbath?—Most certainly the seventh. But which seventh? Is it any seventh?—By no means; for in that case the word "day" would be superfluous. The Bible might have said: "Six days shalt thou labor, and do all thy work, but on the seventh is the Sabbath," etc. But here we see the word "day" again. We find in Ex. 23:10, 11, the word "year" left out in the original in the eleventh verse, because it does not mean a certain fixed year, but simply any seventh year. In Lev. 25:4, we find the word "year." This language simply asserts that when the children of Israel should come into the land of Canaan, they should all keep this certain seventh year as a sabbath of rest unto the land; and that the reckoning of the time should begin with the entering of the land of Canaan, and not that everybody should reckon from the beginning of his work.

But let us consider the matter farther. As the Bible says "seventh day," we must conclude that the word "seventh" is not used as a numeral, but as an ordinal. We must understand it so, that the first, second, third, fourth, fifth, and sixth days we shall labor, and that we must rest on the seventh day, now called "Saturday"; and that it is just as plain as though the Bible said: "But Saturday is the Sabbath of the Lord thy God."

We find in the Bible no names of week-days, and even in some fifty languages, the days of the week are called by ordinal numbers.

Battle Creek, Mich.

DOES BAPTISM SAVE US?

BY N. J. BOWERS.

Yes; for the Bible plainly says so in 1 Pet. 3:21: "The like figure whereunto even baptism doth also now save us." It is not, however, the only thing that saves us. We are saved by faith or belief in Christ (Acts 16:31), by works (James 2:14), by grace (Eph. 2:5), by hope (Rom. 8:24), and by repentance. Luke 13:1-5.

How does baptism save us?—By the "figure" of the eight souls "saved by water" in the days of Noah. How was this?—By believing the testimony the Lord sent to them through Noah: *they were saved by obedience*, being borne safely by the waters of the flood. They went into the ark and found safety. The souls saved thus showed faith in God by going into it.

Even so by like "figure," we are saved by believing the testimony he sends us through his Son. The death, resurrection, and intercession of Jesus are the items vital in the scheme of redemption. These events and this work make our salvation possible. We show faith in all these essentials to salvation, by being baptized in water as expressive of faith in the Father's testimony through his Son. We are saved by the testimony through obedience. The Father through the Son commands baptism. Matt. 28:19, 20. The Father through Noah commanded the people to be saved. Peter says Noah and his family were "saved by water." All the Father's commands are saving. He commands baptism, as just seen. Therefore, if baptized, we shall be saved by water. "Water salvation" now, as in Noah's day, comes by obedience.

—A truth is none the less important for being an old truth. But an old truth can be so freshly stated and so freshly illustrated that it will come with new force to one to whom it has been so familiar as to seem a worn-out truth. He who has most power in the presenting of important truths to others, is he who brings forth out of the storehouse of his accumulating truths new and old, and who makes even the old appear new.—S. S. Times.

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

THE PASSION OF JEALOUSY THAT PERTURBS THE WHOLE WORLD.*

TEXT: "Jealousy is the rage of a man." Prov. 6:34.

Some subjects a religious teacher touches a thousand times, now coming on them from one direction, now from another. But here is a Bible theme that for some reason is left totally alone. This morning, asking your prayers and in the strength of God, I want to grapple it.

There is an old sin, haggard, furious, monstrous, and diabolical, that has for ages walked and crawled the earth. It combines all that is obnoxious in the races, human, quadrupedal, ornithological, reptilian, and insectile, horned, tusked, hooved, fanged, stinged; the eye of a basilisk, the tooth of an adder, the jaws of a crocodile, the crushing folds of an anaconda, the slyness of a scorpion, the tongue of a cobra, and the coil of the worm that never dies. It is in every community, in every church, in every legislative hall, in every monetary institution, in every drawing room levee, in every literary and professional circle. It whispers, it hisses, it lies, it debauches, it blasphemes, it damns. My text names it when it says, "Jealousy is the rage of a man."

It is grief at the superiority of others; their superiority in talent or wealth or beauty or elegance or virtue, or social or professional or political recognition. It is the shadow of other people's success. It is the shiver in our pocket-book because it is not as fat as some one else's pocket-book. It is the twinge in our tongue because it is not as eloquent as some one else's tongue. It is the flutter in our robes because they are not as lustrous as some one else's robes. It is the earthquake under our house because it is not as many feet front and deep as our neighbor's house. It is the thunder of other people's popularity souring the milk of our kindness. It is the father and mother both of one half of the discontent and outrages and detractions and bankruptcies and crimes and woes of the human race.

THE FIRST CASE OF JEALOUSY.

It was antediluvian as much as it is post-diluvian. It put a rough stick into the hands of the first boy that was ever born, and said to him: "Now, Cain, when Abel is looking the other way, crush in his skull; for his sacrifice has been accepted and yours rejected." And Cain picked up the stick as though just to walk with it, and while Abel was watching some birds in the tree-top, or gazing at some water-fall, down came the blow of the first assassination, which has had its echo in all the fratricides, matricides, uxoricides, homicides, infanticides, and regicides of all ages and all nations. This passion of jealousy so disturbed Caligula at the prominence of some of the men of his time, that he cut a much admired curl from the brow of Cincinnatus, and took the embroidered collar from the neck of Torquatus, and had Ptolemaeus killed because of his purple robe, which attracted too much attention. After Columbus had placed America as a gem in the Spanish crown, jealousy set on the Spanish courtiers to depreciate his achievement, and aroused animosities till the great discoverer had his heart broken. Urged on by this bad passion, Dionysius flayed Plato because he was wiser than himself, and Philoxenus because his music was too popular. Jealousy made Korah lie about Moses, and Succoth depreciate Gideon.

Jealousy made the trouble between Jacob and Esau. That hurled Joseph into the pit. That struck the twenty-three fatal wounds into Julius Caesar. That banished Aristides. That fired Antony against Cicero. Tiberius exiled an architect because of the fame he got for a beautiful porch, and slew a poet for his fine tragedy. That set Saul in a rage against David. How graphically the Bible puts it when it says: "Saul eyed David." It seems to take possession of both eyes, and makes them flash and burn like two port-holes of hell. "Saul eyed David." That is, he looked at him as much as to say: "You little upstart, how dare

*Sermon by Rev. T. De Witt Talmage, delivered in the Brooklyn Tabernacle, April 15, 1888.

you attempt anything great? I will grind you under my heel. I will exterminate you, I will, you miserable homunculus. Crouch, crawl, slink into that rat-hole. I will teach those women to sing some other song, instead of "Saul has slain his thousands, and David his ten thousands." When Voltaire heard that Frederick the Great was forgetting him and putting his literary admiration on Bacaulard d'Arnaud, the old infidel leaped out of his bed and danced on the floor in a maniacal rage, and ordered his swiftest horses hooked up to carry him to the Prussian palace.

That despicable passion of jealousy led Napoleon I. to leave in his will a bequest of 5,000 fr. to the ruffian who shot at Wellington when the victor of Waterloo was passing through Paris. That stationed the grouty elder brother at the back door of the homestead when the prodigal son returned, and threw a chill on the family reunion while that elder brother complained, saying: "Who ever heard of giving roast veal to such a profligate?" Aye, that passion rose up and under the darkest cloud that ever shadowed the earth, and amid the loudest thunder that ever shook the mountains, and amid the wildest flash of lightning that ever blinded or stunned the nations, hung up on two pieces of rough lumber back of Jerusalem the kindest, purest, lovingest nature that heaven could delegate, and stopped not until there was no power left in hammer or bramble or javelin to hurt the dead Son of God.

A PASSION THAT ANNOYS THE WORLD.

That passion of jealousy, livid, hungry, unbalked, rages on, and it now pierces the earth like a fiery diameter, and encircles it like a fiery circumference. It wants both hemispheres. It wants the heavens. It would, if it could, capture the palace of God, and dethrone Jehovah, and chain the Almighty in eternal exile, and after the demolition of the universe would cry: "Satisfied at last, here I am, alone, the undisputed and everlasting I, me, mine, myself!" That passion keeps all Europe perturbed. Nations jealous of Germany, of England, of Russia, and those jealous of each other, and all of them jealous of America.

In our land this passion of jealousy keeps all the political world aboil. There are at least 500 people who are jealous of Gov. Hill, and would like to be his successor; about 5,000 who are jealous of Grover Cleveland, and would like to relieve him of the cares of office; and after the nominations of next summer have been made, a whole pandemonium of defamation, scurrility, hatred, revenge, falsehood, profanity, and misrepresentation will be turned upon the land. The tariff—about the raising or lowering or reformation of which many of them care nothing, except as to its effect on votes—will be discussed from a thousand platforms, and the people of Louisiana will be told that the tariff must be arranged for the advantage of American sugar; the people of Virginia will be told that the tariff must be arranged for the advantage of American tobacco; and the people of Pennsylvania will be told that the tariff must be arranged for the advantage of American iron; and the people of Kentucky will be told that the tariff must be arranged for the advantage of American whisky; and the people of Ohio, that the tariff must be arranged for the advantage of American wool; while Massachusetts and Connecticut will be promised protection for manufactures, and all the monetary interests—North, South, East, and West—will be told in each neighborhood that the taxes and tariff will be fixed to suit them, irrespective of anybody else, and the Presidential election over, all will settle down as it was before. If you think that all this discussion in public places is from any desire for the welfare of the dear people and not for political effect, you are grievously mistaken.

Go into all occupations and professions, and if you want to know how much jealousy is yet to be extirpated, ask master builders what they think of each other's houses, and merchants what their opinion is of merchants in the same line of business in the same street; and ask doctors what they think of doctors, and lawyers what they think of lawyers, and ministers what they think of ministers, and artists what they think of artists. As long as men and women in any department keep down and have a hard struggle, they will be faintly praised, and the remark will be: "Oh, yes; he is a good, clever sort of a fellow." "She is rather, yes, somewhat, quite—well, I may say, a tolerably

nice kind of a woman." But let him or her get a little too high, and off goes the aspiring head by social or commercial decapitation.

Remember that envy dwells more on small defects of character than on great forces; makes more of the fact that Domitian amused himself by transfixing flies with his penknife than of his great conquests; more of the fact that Handel was a glutton than of the fact that he created imperishable oratorios; more of Coleridge's opium habit than of his writing "Christabel" and "The Ancient Mariner"; more of the fact that Addison drank too much than of the fact that he was the author of the "Spectator"; more of a man's peccadillos than of his mighty energies; more of his defeats than of his victories.

JEALOUSY AMONG DOCTORS.

Look at the sacred and heaven-descended science of healing, and then see Dr. Mackenzie, the English surgeon who prolonged the life of the Crown Prince of Germany until he became emperor, and I hope may yet cure him, so that he may for many years govern that magnificent German nation, than which there is no grander. Yet so great are the medical jealousies that Dr. Mackenzie dare not walk the streets of Berlin. He is under military guard. The medical students of Germany can hardly keep their hands off of him. The old doctors of Germany are writhing with indignation. The fact is that in saving Frederick's life Dr. Mackenzie saved the peace of Europe. There was not an intelligent man on either side the ocean that did not fear for the result if the throne passed from wise and good old Emperor William to his inexperienced grandson. But when, under the medical treatment of Dr. Mackenzie, the Crown Prince Frederick took the throne, a wave of satisfaction and confidence rolled over Christendom, what shall the world do with the doctor who saved his life? "Oh," cried out the medical jealousies of Europe, "destroy him; of course, destroy him."

What a brutal scene of jealousy we had in this country when President Garfield lay dying. There were faithful physicians that sacrificed their other practice and sacrificed their health for all time in fidelity to that death-bed. Doctors Bliss and Hamilton and Agnew went through anxieties and toils and fatigues such as none but God could appreciate. Nothing pleased many of the medical profession. The doctors in charge did nothing right. We who did not see the case knew better than those who agonized over it in the sick-room for many weeks. I, who never had anything worse than a run-round on my thumb, which seemed to me at the time was worthy all the attention of the entire medical fraternity, had my own ideas as to how the President ought to be treated. And in proportion as physicians and laymen were ignorant of the case, they were sure the treatment practiced was a mistake. And when in *post-mortem* examination the bullet dropped out of a different part of the body from that in which it was supposed to have been lodged, about 200,000 people shouted: "I told you so!" "There! I knew it all the time." There are some doctors in all cities who would rather have a patient die under the treatment of their own schools than have him get well under some other pathy.

JEALOUSY AMONG CLERGYMEN.

Yea, look at the clerical profession. I am sorry to say that in matters of jealousy it is no better than other professions. There are now in all denominations a great many young clergymen who have a faculty for superior usefulness. But they are kept down and kept back and crippled by older ministers who look askance at these rising evangelists. They are snubbed. They are jostled. They are patronizingly advised. It is suggested to them that they would better know their place. If here and there one with more nerve and brain and consecration and divine force goes past the seniors who want to keep the chief places, the young are advised in the words of Scripture: "Tarry at Jericho until your beards are grown." They are charged with sensationalism. They are compared to rockets that go up in a blaze and come down sticks, and the brevity of their career is jubilantly prophesied. If it be a denomination with bishops, a bishop is implored to sit down heavily on the man who will not be molded; or if a denomination without bishops, some of the older men, with nothing more than their own natural heaviness and theological avoirdupois, are advised to

flatten out the innovator. In conferences and presbyteries and associations and conventions there is often seen the most damnable jealousy. Such ecclesiastical tyrants would not admit that jealousy had any possession of them, and they take on a heavenly air, and talk sweet oil and sugar-plums and balm of a thousand flowers, and roll up their eyes with an air of unctuous sanctity when they simply mean the destruction of those over whom they pray and snuffle. There are cases where ministers of religion are derelict and criminal, and they must be put out.

But in the majority of cases that I have witnessed in ecclesiastical trials, there is a jealous attempt to keep men from surpassing their theological fellows; and as at the Presidential elections in country places the people have a barbecue, which is a roasted ox around which the people dance with knives, cutting off a slice here, and pulling out a rib there, and sawing off a beef-steak yonder, and having a high time, so most of the denominations of Christians keep on hand a barbecue in which some minister is roasted while the church courts dance around with their sharp knives of attack, and one takes an ear, another a hand, another a foot; and it is hard to tell whether the ecclesiastical plaintiffs of this world or the demons of the nether world most enjoy it. Albert Barnes, than whom no other man has accomplished more good in the last thousand years, was decreed to sit silent for a year in the pew of his own church, while some one else occupied his pulpit, the pretended offense being that he did not believe in a limited atonement; but the real offense was the fact that all the men who tried him put together would not equal one Albert Barnes.

Yes; amid all professions and business and occupations and trades, and amid all circles needs to be heard what God says in regard to envy and jealousy, which, though not exactly the same, are twins: "Envy [is the] rottenness of the bones;" "Where envying and strife is, there is confusion and every evil work;" "Jealousy is the rage of a man." My hearers, if this evil passion is in any of your souls, cry mightily unto God for its expulsion. That which has downed kings, and emperors, and apostles, and reformers, and ministers of religion, and thousands of good men and women, is too mighty for you to contend against unaided. The evil has so many roots of such infinite convulsion that nothing but the energy of Omnipotence can pull it out. Tradition says that when Moses lifted up his hand to pray, it was all incrustated with manna; and no sooner do you pray than you are helped. Away with the accursed, stenchful, blackening, damning crime of jealousy! Allow it to stay and it will eat up and carry off all the religion you can pack into your soul for the next half-century. It will do you more harm than it does any one it leads you to assail. It will delude you with the idea that you can build yourself up by pulling somebody else down. You will make more out of the success of others than out of their misfortunes. Speak well of everybody. Stab no man in the back. Be a honey-bee rather than a spider; be a dove rather than a buzzard.

Surely this world is large enough for you and all your rivals. God has given you a work to do. Go ahead and do it. Mind your own business. In all circles, in all businesses, in all professions there is room for straightforward successes. Jealousy entertained will not only bedwarf your soul, but it will flatten your skull, bemean your eye, put pinchedness of look about your nostril, give a bad curl to the lip, and expel from your face the divine image in which you were created. When you hear a man or woman abused, drive in on the defendant's side. Watch for excellences in others rather than for defects—morning glories instead of nightshade. If some one is more beautiful than you, thank God that you have not so many perils of vanity to contend with. If some one has more wealth than you, thank God that you have not so great stewardship to answer for. If some one is higher up in social position, thank God that those who are down need not fear a fall. If some one gets higher office in church or state than you, thank God there are not so many to wish for the hastening of your obsequies.

The Duke of Dantzig, in luxurious apartments, was visited by a plain friend; and to keep his friend from jealousy the Duke said:—

"You can have all I have if you will stand

twenty paces off and let me shoot at you one hundred times."

"No, no," said his friend.

"Well," said the Duke, "to gain all my honors I faced on the battle-field more than a thousand gunshots fired not more than ten paces off."

A minister of small congregation complained to a minister of large congregation about the sparseness of his attendance.

"Ah!" said the one of large audience, "my son, you will find in the day of judgment that you had quite enough people for whom to be held accountable."

A SUBSTITUTE FOR JEALOUSY.

Substitute for jealousy an elevating emulation. Seeing others good, let us try to be better. Seeing others industrious, let us work more hours. Seeing others benevolent, let us resolve on giving a larger percentage of our means for charity. May God put congratulations for others into our right hand, and cheers on our lips for those who do brave and useful things. Life is short at the longest; let it all be filled up with helpfulness for others, words and sympathy for each other's misfortunes, and our arms be full of white mantles to cover up the mistakes and failures of others. If an evil report about some one comes to us, let us put on the most favorable construction, as the Rhone enters Lake Lemman foul and comes out crystalline. Do not build so much on the transitory differences of this world; for soon it will make no difference to us whether we had ten million dollars or ten cents, and the ashes into which the tongue of Demosthenes dissolved are just like the ashes into which the tongue of the veriest stammerer went.

If you are assailed by jealousy, make no answer. Take it as a compliment; for people are never jealous of a failure. Until your work is done, you are invulnerable. Remember how our Lord behaved under such exasperations. Did they not try to catch him in his word? Did they not call him the victim of intoxicants? Did they not misinterpret him from . . . his first infantile cry to the last groan of his assassination? Yet he answered not a word. But so far from demolishing either his mission or his good name, after nearly nineteen centuries he outranks everything under the skies, and is second to none above them. . . . Christ's bloody antagonists thought that they had finished him when they wrote over the cross his accusation in three languages,—Hebrew, Greek, and Latin,—not realizing that by that act they were introducing him to all nations, since Hebrew was the holiest language, and Greek the wisest of tongues, and Latin the widest spoken.

You are not the first man who has had his faults looked at through a microscope, and his virtues through the wrong end of a telescope. Pharaoh had the chief butler and baker endunged, and tradition says that all the butler had done was to allow a fly in the king's cup, and all the baker had done was to leave a gravel in the king's bread. The world has the habit of making a great ado about what you do wrong, and forgetting to say anything about what you do right; but the same God will take care of you who provided for Merlin, the Christian martyr, when hidden from his pursuers in a haystack in Paris, and a hen came and laid an egg close by him every morning, thus keeping him from starvation. Blessed are they that are persecuted, although persecution is a severe cataplasm. Ointment may smart the wound before healing it. What a soft pillow to die on if when we leave the world we can feel that, though a thousand people may have wronged us, we have wronged no one; or, having made envious and jealous attacks on others, we have repented of the sin and as far as possible made reparation. The good resolution of Timothy Poland, in his quaint but exquisite hymn, entitled "Most Any Day," we might well unanimously adopt:—

We'll keep all right and good within,
Our work will then be free from sin;
Upright we'll walk through thick and thin
Straight on our way.
Deal just with all; the prize we'll win
Most any day.

When He who made all things just right
Shall call us hence to realms of light,
Be it morn or noon or e'en or night,
We will obey;
We'll be prepared to take our flight
Most any day.

Our lamps we'll fill brimful of oil
That's good and pure, that would not spoil,
And keep them burning all the while
To light our way;
Our work all done, we'll quit the soil
Most any day.

The Mission Field.

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

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	2,670
" reports returned.....	1,205
" members added.....	124
" " dismissed.....	55
" letters written.....	2,985
" " received.....	955
" missionary visits.....	6,967
" Bible readings held.....	1,763
" persons attending readings.....	5,004
" subscriptions obtained for periodicals.....	478
" periodicals distributed.....	47,258
" pages of publications distributed.....	458,137

Cash received on tract society fund, \$1,977.29; on other funds, \$677.55. HARTIE HOUSE, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members of societies reporting.....	502
" reports returned.....	319
" members added.....	10
" " dismissed.....	14
" letters written.....	619
" " received.....	215
" missionary visits.....	2,293
" Bible readings held.....	514
" persons attending readings.....	1,354
" yearly subscriptions for periodicals.....	110
" subscriptions less than a year.....	836
" periodicals distributed.....	6,618
" pp. books and tracts sold.....	76,107
" " " loaned.....	71,375
" " " given away.....	84,535

Cash received on accounts and sales, \$2,270.78; received on home missions, \$234.56; received on other funds, \$660.35. Societies that failed to report: Round Top, Catlin, Shingle House, Emporium, Saethport, Port Allegany. L. C. CHADWICK, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	489
" reports returned.....	162
" members added.....	33
" " dismissed.....	10
" letters written.....	300
" " received.....	99
" missionary visits.....	951
" Bible readings held.....	275
" persons attending Bible readings.....	527
" subscriptions for periodicals.....	124
" periodicals distributed.....	3,075
" pp. books and tracts sold.....	31,294
" " " loaned.....	27,278
" " " given away.....	34,978

Cash received on accounts and sales, \$610.87; on home missions, \$11.37; on Australian mission fund, \$128.50; on European Mission fund, \$1.00; on English Mission fund, \$14.13; on Scandinavian Mission fund, \$3.25; on Christmas offerings, \$40.95; on International Tract Society fund, \$8.97; on first-day offerings, \$1.50.

The following societies failed to report: Oswego, West Bangor, Pierrepont, Silver Hill. J. V. WILLSON, Sec.

BATTLE CREEK VIGILANT MISSIONARY SOCIETY.

It may be of interest to our people elsewhere, and especially to those who are actively engaged in this important branch of the third angel's message, to know what is being accomplished by the Battle Creek Vigilant Missionary Society. We say "what is being accomplished," but the results of all our efforts the great day of God alone can reveal. We can but report the seed sown, the care bestowed in its cultivation, and some fruit whose sweetness God in his mercy has permitted us to taste for our encouragement. For the rest we patiently await the harvest.

The past quarter has been one of great encouragement to the society. The study of the Scriptures received special attention, and a large class was formed in framing and giving Bible readings. The subject was appointed so as to receive a

week's consideration, and each member was expected to come prepared to give a reading from it, if called upon. As the readings were short, limited to ten questions, and the class divided into two divisions, as many as seven Bible readings were given at one session of the society. Valuable instruction in the best manner of composing and conducting a Bible reading under various circumstances, was also received from experienced workers, generally heads of missions. Quite a number of Bible readings were held each week with interested individuals, and the Lord has greatly blessed, both intellectually and spiritually, those who have been faithful in this study of his word.

After the Bible reading, the remainder of the evening has been spent in the workers' meeting, where all the publications sent out by the society are wrapped and addressed. That this is no inconsiderable task, may be inferred by reference to the item of periodicals distributed, in the report of labor. Besides this, the society has undertaken the mailing of their *Sickle* subscription list, and the club of 500 *American Sentinels* sent to the lawyers of Michigan. Then, too, advance steps have been taken in the matter of letter-writing, as the large number of letters written will show. The society has endeavored to open a correspondence with the 200 absent members of the church here, with a view to getting them interested and active in missionary work where they are located. This has been in a great measure successful, and already much good has been accomplished. Considerable work has also been carried on in the foreign languages, especially in the Scandinavian.

The members of the society have felt fully rewarded for all their labor, by the increased number of letters received during the quarter; and these letters have also been truly remarkable for the lively interest which they portray is being taken in the truths we are disseminating. Never before have people seemed so willing, even eager, to read our papers, and so ready to accept their teachings. As many as twenty-five letters have been handed in for reading in one week, and not one would be of a discouraging or careless nature. Not more than six letters of this character have been received during the quarter, out of the 311 received. In one week we have received reports from eight who have commenced to keep the Sabbath, through the light obtained from our reading matter, and scarcely a week passes but from three to six send in like reports. Many of these letters would bear publication, would space permit, so full are they of matters of general interest and encouragement to those of our faith. The report of labor is as follows:—

No. of letters written.....	1,039
" " received.....	311
" missionary visits.....	144
" periodicals distributed.....	10,339
" pp. books and tracts sold.....	100
" " " loaned.....	4,220
" " " given away.....	27,816

We have received on sales and periodicals, \$122.93. Like too many others, some members of our society are very remiss in the matter of reporting, although report books are furnished them for this purpose. Could a complete report be obtained, no doubt these figures would be largely increased. We are constantly working to this end. But it must be recollected that there are three other missionary societies sustained in Battle Creek,—one at the College, one at the Sanitarium, and the Rivulet Missionary Society. All of these are in a prosperous condition. The following is an aggregate of the work of these three societies for the past quarter, taken from their reports to the State T. and M. secretary:—

No. of letters written.....	620
" " received.....	202
" missionary visits.....	131
" Bible readings held.....	52
" persons attending readings.....	226
" subscriptions for periodicals.....	59
" periodicals distributed.....	11,914
" pp. books and tracts loaned.....	2,500
" " " given away.....	7,616

—O ye who are freed from the bondage of sin,
Up, up at the voice of your Lord;
There are wandering souls for you to call in,
Ye are workers together with God.

—Spirit of Missions.

Special Attention.

THE PAPACY AND CIVIL GOVERNMENT.

WHEN recently a distinguished prelate of the Roman Catholic Church in this city [New York], insisted in a notable interview that the Roman Church no longer concerned herself with vested political rights, the statement arrested public attention and led to the inquiry as to whether or not this were true. There was affirmation followed by denial, and then the discussion seemed to fall to the ground. But there is evidence to the point which ought to satisfy the most incredulous, showing that if at times the Roman Church has seemed to bow to the tempest, it was simply because it could not stand up erect before it. Thus in the Syllabus of Errors put forth by the last Vatican Council, the church distinctly condemned the proposition that "it appertains to the civil power to define what are the rights and limits with which the church may exercise authority;" and it further condemned the proposition that "the ecclesiastical power must not exercise its authority without the assent and permission of the civil government." And it also condemned as heresy the declaration that "the church has not the power of availing herself of force or any direct or indirect temporal power." Here the right to resort to temporal power to enforce her views is asserted, an assertion which we think has been made good in her dealings with various countries. So, too, it is pertinent to recall the fact that the attempt on the part of the liberal Catholics, Montalembert and Lacordaire, to unite religious faith with social progress, was formally condemned by the Vatican Council.

Prof. De Laveleye, of Paris, writes very strongly on this subject in an article in the current issue of *The Forum*, entitled "Civil Government and the Papacy," in which he marshals his facts to show that the Roman Church, if logical,—and she is nothing if not logical,—stands where she always has stood; or, if it seems otherwise, it is only from expediency, to acquire an ulterior advantage. Some years ago a general tendency was manifest to consider the papacy an old-fashioned institution whose influence was waning—an institution that had abandoned much that had been claimed for it; but how mistaken this view is, Prof. Laveleye shows. In the first place, as to the waning power of the Roman Church, this has not followed as was supposed would be the case from the loss of the temporalities—the states of the church. It is true many ecclesiastical principalities created during the Middle Ages are done away with; but it is still true that the majority of the inhabitants of nearly all the Roman Catholic countries, and very powerful minorities in Protestant lands, such as Germany and England as well as those of schismatic nations like Russia, obey the orders of their priests, who, in turn, receive instructions from the bishops and the pope. As Prof. Laveleye says, it was thought the loss of the temporalities of the church would shear the Vatican of most of its power; but, instead, it has added to it. In former years it was comparatively easy when the Roman Catholic *curia* troubled a European sovereign, for the perturbed king, emperor, whoever he might be, to threaten some part of the papal dominions; a frigate dispatched to Civita Vecchia, or a few troops sent to Bologna, gave His Holiness subject for reflection. But now that he is disarmed, what reprisal can be had?—None, except the establishment of some *kulturkampf* which cuts both ways—so that Bismarck in Germany, Protestant as the country is, was glad to get rid of it and effect a reconciliation with the pope. Nor is it strange; for not a full century has passed since Joseph II. of Austria lost his crown through just such a measure as Bismarck attempted to carry out, while scarcely half a century ago the revolution in the Netherlands caused by the same conditions, drove its king into retirement.

In France, Germany, Austria the papal parliamentary forces generally decide the weightiest events, and papal ballots are more effective than papal bullets. So, too, in order to induce the Irish to cease their opposition to the English government, Lord Salisbury dispatches the Duke of Norfolk as an envoy to Rome, where he represents the interests of the Irish landlords. In Italy the pope

forbids his partisans to take part in parliamentary elections because they must not recognize the kingdom which has annexed the states of the church; but in municipal elections the clericals often have the best of it, even in large towns like Rome and Naples. The old monasteries have been suppressed, it is true; but on all sides, thanks to freedom of association, fresh convents are springing up, which will very soon exceed the old ones, both in number and wealth. In Austria, the clerical influence has been successful in restoring to schools their former denominational character, and in placing them entirely under ecclesiastical supervision. In Spain, although the clericals are occasionally in power, the bishops have so much the upper hand that the doctrine of intolerance is enforced by the civil authority, and the ostensible practice of Protestantism is strictly prohibited.

Recently, as we took occasion to notice at the time, two Protestants were imprisoned for refusing to salute a Roman Catholic procession in the streets, and others were some years ago condemned to hard labor for reading the Bible. *Autos da fe* still take place from time to time, though fortunately just now only books are consumed. Furthermore, in many countries, such as the Tyrol, the Rhenano Provinces, Belgium, and Lower Canada, the real sovereign is not the reigning monarch, but the pope, who rules through the medium of his bishops and priests. The pope will be obeyed in preference to the laws of the land, unless these are in accordance with, and accepted by, ecclesiastical authority. And as showing how the Roman Church accommodates herself to the times, it may be stated that while the Roman Catholic journals of this country laugh at Roman and heap ridicule upon the great Frenchman for saying the pope will yet allow priests to marry, the fact has just been brought to light that an active propaganda, controlled by the Vatican, is being carried among the Slavs of the Eastern Church; and in order to win these, not only have these Slavs been authorized to continue the use of the orthodox Greek liturgy, but their priests may avail themselves of the privileges of the priests of the united Greek Church, and marry. And it is unnecessary to say they are finding wives rapidly.

As to what are the claims of the Roman Church to sovereignty, and to what extent she insists upon the right to enforce her claims,—a right not one whit abandoned because circumstances here and there deprive her of the power of enforcing it,—the testimony is too voluminous to more than hint at it. No pope ever more thoroughly indorsed the teachings of St. Thomas Aquinas than Leo XIII.; he commended the teachings of "this father of the church" when he assumed the tiara. Now note this utterance—and there are plenty of like kind—of St. Thomas:—

If heretics did not corrupt their fellows, they could, nevertheless, be suppressed. Secular justice can legitimately put them to death; for they are blasphemers now, and observers of a false faith.

The fact is, the papacy has always considered the destruction of heretics a triumph for the church, illustrated in the fact that the horrors of St. Bartholomew's Eve and the massacre of the Huguenots are still perpetuated on the Vatican halls, as you enter the Sistine Chapel. "The residence of the pope is the only place in the world where murder is publicly glorified." In 1830 Gregory condemned Belgium for granting religious liberty; and in the Concordat with Spain, in 1850, one of the articles reads:—

The Catholic religion shall be maintained as the exclusive religion of the realm in such sort that the practice of all other worship shall be forbidden and prevented.

In the Concordat with Ecuador in 1862, there is the following stipulation:—

The Roman Catholic and apostolic religion is to continue to be the religion of the republic of Ecuador. Consequently no other worship may be practiced nor any other sect tolerated in the republic.

When freedom of worship was proclaimed in Mexico, the encyclical letter of Dec. 15, 1856, denounced it to the world as "an abominable act, destined to corrupt men's minds, and to root out the holy religion." In Protestant countries Roman Catholics either dissimulate or deny this dogma of intolerance; but when Rome is master, she applies it with all the power she possesses. It is this religious system, this ecclesiastical machine to which Mr. Gladstone gives the name Vaticanism, that has not only a footing secured in these United States, but which enjoys that toleration

that it always has denied to dissenting religions when it has had the power. It is the same to-day that it was 600 years ago, when St. Thomas wrote in the thirteenth century, in defense of proscription and death for dissidents, for the admiration of Pope Leo XIII. in the nineteenth century. This is the foe that threatens our free institutions, and notably our schools. It is a poor servant; but as master it would work the ruin of the country. Those who think the Roman Church seeks the general good to the exclusion of ulterior purposes, would do well to give a little attention to the facts we have submitted.—*Christian at Work.*

MODERN HIGH EXPLOSIVES.

THE following description of the invention, composition, and nature of the powerful explosives known to modern science, which are destined to play a most important part in modern warfare, and have already become notorious as the weapons of Fenians and anarchists, will doubtless be of interest to many readers of the REVIEW. It is taken from a recent number of *Scribner's Magazine*:—

The modern high explosives are bodies which contain within their molecules the elements necessary for ordinary combustion, while at the same time they are more or less endothermic; and the best example, and perhaps the most important, of these is the mercury fulminate. This substance was discovered by Howard, in 1800, and was made by dissolving mercury in strong nitric acid and pouring the solution into alcohol. Its discovery aroused the liveliest interest, and it was immediately tested by firing in a musket; but, though it imparted very little velocity to the projectile, and produced only a slight recoil and report, it burst the barrel of the piece completely open; and hence it was relegated to the position of a chemical curiosity until recalled for use as a priming for percussion caps.

Its adaptation to modern uses began in 1863, when Nobel discovered that by the explosion of a few grains of this substance nitro-glycerine might be detonated; and was extended in 1868, when Mr. E. O. Brown discovered that not only could dry gun-cotton be detonated by this means, but that if a small initial mass of dry gun-cotton was detonated in contact with a mass of wet gun-cotton, the latter would be also detonated, even though it were completely saturated with water.

Baron von Lenk, of Austria, took up the study of this material in 1853, and his efforts to perfect the methods of manufacture and to moderate the violence of the gun charges were attended with such apparent success that a special battery of twelve-pounders was constructed for use with it, and the position of the explosive seemed assured until 1865, when his magazines blew up spontaneously, and the article was interdicted by the government.

While the Austrian experiments were going on, Abel, the chemist to the War Department of Great Britain, was also engaged in the study of the properties of this substance, and the same year in which Austria proscribed the article he announced the invention of the process by which its manufacture has since been successfully carried on.

Gun-cotton constitutes the best military explosive known; for, while its explosive force vastly exceeds that of gunpowder and approaches that of nitro-glycerine, it is the safest and most stable explosive we possess, since it can be stored and transported wet; and while in this state, though it may be detonated as described above, it cannot be exploded in any other way. As much as 2,000 pounds of wet compressed gun-cotton have been placed in a fierce bonfire, where it has gradually dried, layer by layer, and been consumed without exploding. Besides, gun-cotton is the only military explosive which can be detonated with certainty when frozen. In calling it a military explosive, I mean, of course, for use in torpedoes and for military mining, and not as a substitute for gunpowder in guns; but it may be, and has been, successfully used as a charge for shells fired from gunpowder guns both in this country and abroad. Shells containing as much as 110 pounds of gun-cotton have been repeatedly fired in Germany.

The most prominent rival of gun-cotton for military uses, and the best explosive for industrial purposes, is nitro-glycerine and the mixtures of which it forms a part. This substance was discovered by Sobrero in 1847, while carrying out a series of experiments under Pelouze. Its liquid form makes it difficult to store and transport, and permits it to find its way into unexpected places, where it constitutes a source of danger. Considerations such as these led Nobel, about 1867, to invent dynamite. The name is now applied to a great variety of nitro-glycerine mixtures, but they all consist of a porous solid absorbent which sucks up the liquid nitro-glycerine by capillarity, and holds it in its pores or interstices.

The most important nitro-glycerine mixture is explosive gelatine, also invented by Nobel. This is made by heating nitro-glycerine on a water bath and adding to it from seven to ten per cent of soluble gun-cotton.

The largest single charges ever fired were employed in the blowing up of Hallett's Reef and Flood Rock. In the latter, which occurred Oct. 10, 1885, the charge consisted of 240,390 pounds of rack-a-rock, and 48,537 pounds of dynamite No. 1; yet so nicely was this enormous charge calculated for the work it was to do, that beyond breaking down the rock, tossing up an enormous body of water to a height (estimated for the tallest jet) of 160 feet, and generating an earth-wave which was observed as far east as Cambridge, Mass., it produced no visible effect.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 23, 1888

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

OUTLIVING LIES.

THERE is a mine of truth in the following brief paragraph, which is going the rounds of the papers. A lie can be lived down more easily than run down. The steady influence of a straightforward, consistent life, it cannot endure, and expires under the ordeal. If a thousand villainous stories should be started about the sun, he would still shine calmly on, dispelling by his impartial, cheering, vivifying rays, the whole brood; and this would be his only reply. A good man was once informed that certain scandalous reports had been started against him, and was asked what he was going to do about it. He replied, "I am going to live so that nobody will believe them."

The case taken in the paragraph before us, to illustrate this principle, is that of the late illustrious General Grant; and the memory of the present generation will easily verify the statements made:—

Sooner or later a lie is always exploded. Take the case of General Grant. When he began to rise in the army, his envious rivals circulated the report that he was coarse, illiterate, and a drunkard. President Lincoln gave a quietus to the charge of drunkenness. But the notable part of the business is that Grant, without replying to a single slander or invention, managed in the course of his career to completely vindicate himself. He never said, "I am not a drunkard," but lived so as to show all the world that he was a sober man. He never denied that Rawlins and others wrote his dispatches, but let the public gradually discover the facts. When it was said that his silence was dullness and incapability, he never claimed that he could make a speech, but when the time came spoke often and successfully in public. People who credited him with no literary ability found out during the last year of the General's life that he resembled Caesar in his ability to handle the pen as well as the sword. The wonder is, not that these falsehoods were all exposed, but that the silent and superb contempt with which the General treated them should have triumphantly refuted them all. There is a lesson to be learned by us from the life of this silent and patient man. No man can be talked or written down except by himself.

THE INVESTIGATIVE JUDGMENT.

It has been shown in S. D. Adventist literature, in books, pamphlets, tracts, and frequent newspaper articles, that before Christ appears in the clouds of heaven at his second advent, so much of the judgment appointed for the world (Acts 17:31) must have transpired as is necessary to determine the character of all men, and separate them into two great classes,—the righteous and the wicked.

Such a position is no far-fetched, fanciful conception, but one that is absolutely necessary under the circumstances; for when Christ appears, certain events take place instantaneously which are the result of a work of judgment; but for this work of judgment on which these events depend, no time is given at the moment of Christ's appearing. Thus, certain ones among those who live to see Christ come, are in an instant changed from mortal to immortal, from corruptible to incorruptible, at that time. "Behold," says the apostle, "I show you a mystery: We shall not all sleep [die before the coming of Christ], but we shall all [all of the church who do not die] be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

The same apostle states to the Thessalonians the same great truth, in these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be [changed and] caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Now, we cannot conceive of such changes as these passing upon men—a resurrection to life and incorruption on the part of a portion of the dead, and a

change to immortality on the part of some of the living, and the ascent of all these to meet the Lord in the air—before they are judged! Such an idea would not be worthy of a moment's credence; for it is the very object of the judgment to decide just such questions as these in relation to mankind.

But there is nowhere brought to view a work of judgment in reference to these classes after Christ appears, and before they are caught up to meet him; nor is there any time for such a work. Does the judgment sit in mid-heaven, and is there an examination of cases there held to determine what ones the Lord has come to save? to ascertain what ones ought to be raised from the dead, and who among the living are entitled to a change? Absolutely nothing of this kind. But the loud blast of the trumpet of God announces the appearance of the Lord, coming in power and glory in the clouds of heaven; and at the sound of that trumpet, in the twinkling of an eye, the righteous living are changed, and the righteous dead are raised, and the wicked are given over to destruction. Mark, we do not say that the wicked are as instantaneously destroyed, but they are given over to destruction; that is, they are openly abandoned to their fate. The taking of all the righteous to heaven, is at once an open announcement of the status of all who are left. Their fate is declared. They are doomed to destruction; which in due time comes upon them. We refer in these statements to the living wicked, and the loss of their natural life, in connection with the second coming of Christ. But if any wish to claim the statements as referring to the wicked dead also, they will be equally true even then; for the bringing up from the grave of all the righteous, declares just as plainly the status of all who are left in the grave; they are the wicked; and they are given over to destruction, which will come upon them when all the wicked are destroyed together, at the end of the thousand years, in the second death.

Therefore we most positively and confidently aver that the only position which will stand the test of either fact or reason, is, that so much of the judgment as is necessary to determine the character of all men, and decide to which class they belong, the accepted or rejected, must take place before Christ comes. And to this extent the sentence rendered can be carried out when the Saviour appears, in taking all the accepted ones unto himself, and leaving the others to be disposed of in a proper manner at a subsequent time.

But it may be asked, "Where is the need of any previous investigation? does not God know all men? does he not know his people? and can he not give them immortality at once through the exercise of his own omniscience?" We reverently admit that he could do this; but his word informs us that he has not chosen to do so. If God by an act of his own omniscience decides all cases and visits rewards or punishments upon each "in a moment, in the twinkling of an eye," where is that process called "the judgment," which is so clearly revealed in the Bible? We appear before the judgment-seat of Christ to "receive [sentence for] the things done in the body" (2 Cor. 5:10); and it is expressly declared that when men are judged, they are judged (that is, decision is made and sentence is rendered) according to a record of their deeds kept in books which may be called the books of judgment. Rev. 20:12. In the very opening scene of the judgment (Dan. 7:10) it is said, "And the books were opened;" and in the closing scene (Rev. 20:12) it also reads, "And the books were opened." Therefore what is experienced by the righteous and wicked at the coming of Christ does not proceed from the workings of God's omniscience at the moment exercised, but is the result of decisions previously arrived at in their cases.

It may be asked further, "Do not the Scriptures declare that Christ will judge the living and the dead at his appearing: 'Who shall judge the quick and the dead at his appearing and his kingdom' (2 Tim. 4:1)?"—Very true; but what kind of judgment does he then render?—He carries out a sentence previously decided upon, and gives immortality to his people. He declares when he appears, "And my reward is with me, to give every man according as his work shall be." Rev. 22:12. A "reward" must follow investigation and decision previously made. It should be remembered that the words "judge" and "judgment" are used with reference both to the judicial and executive divisions of the judgment separately considered. It is first decided who are to be saved;

then that sentence is carried out at the second coming of Christ, by the bestowment upon all such, of immortality. Then the cases of the wicked are examined with a view to determining the degree of their punishment; and this sentence is carried out in the second death. First, the investigation before Christ comes, is called "the judgment" (Dan. 7:10); secondly, the execution of the sentence, thus far, at the second advent, is called a work of judgment (2 Tim. 4:1); thirdly, the examination of the cases of the wicked during the thousand years, is called "judgment" (Rev. 20:4): "Judgment was given unto them: . . . and they lived and reigned with Christ a thousand years" (see also 1 Cor. 6:2, which unquestionably applies during this time); and, fourthly, the execution upon the wicked at the end of the thousand years, of the judgment written (Ps. 149:9), is called "judgment." 2 Pet. 3:7: "Day of judgment and perdition of ungodly men." Thus the day of judgment covers all this time, and the work of judgment embraces all these divisions. And there is order and consistency in the arrangement: First, the cases of the righteous are examined (judgment begins at the house of God. 1 Pet. 4:17), and sentence is executed. Then the cases of the wicked are examined, and sentence is executed.

Having thus ascertained that a portion of the judgment must precede the coming of Christ, which, to distinguish it from other divisions of the work, may properly be called "the investigative judgment," the inquiry next arises, What is the nature of this work, and how is it carried out? The answer is obvious. It must involve an examination of books of record, and making decisions according to the deeds written therein. On this point we refer to Rev. 20:12; but we find that the reference is by some entirely misapprehended. It is taken to mean that we apply Rev. 20:12 to the investigative judgment of Dan. 7:10; which is not the case. Never have we so applied it. The reference to that text in this connection was, and is, simply to show that books are used in the judgment, and what use is made of those books; and we take this text as determining the matter in all cases where books are mentioned or alluded to in the judgment work; for we apprehend that the method of showing forth the innocence or guilt of all parties is the same throughout the entire work. One rule is not adopted for one class and another for another. Now Dan. 7:10 speaks of books being opened, but does not state for what purpose they are used. This refers to the opening of the judgment, and Rev. 20:12 to the close; but we refer to this latter text in reference to the books, to show that the books in the judgment scene of Daniel 7, must be used for the same purpose; that is, to examine the deeds written therein, and render judgment accordingly.

The closing work in the sanctuary involves this very procedure. It is for the purpose of making the atonement, and cleansing the sanctuary, by putting away sin. But when sins are put away, how is it done?—They are blotted out; for so Peter testifies: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive [or retain] until the times of restitution of all things." Acts 3:19-21.

Here, just before Christ comes, Peter declares that the sins of those who have repented will be blotted out. Blotted out from what?—From those books wherein human deeds are written before God. Thus we are brought back again, by unavoidable steps, to the "books" brought to view in Dan. 7:10. No place is found for this work except in the view of the sanctuary, which we have not a shadow of doubt is the correct one, held by S. D. Adventists; and here it comes in necessarily, harmoniously, beautifully.

But the objector stands ready with his protest at this point. He asks, "What was there in the earthly sanctuary corresponding to the 'investigative judgment' in the heavenly? Did the earthly high priest investigate the characters of the Israelites? But if there was no 'investigation' in the earthly sanctuary, there can be none in the heavenly; for the rule says that 'the type must correspond to the antitype.'"

To the candid, thoughtful mind, this must sound much like a mere cavil. Who would naturally imagine that earthly scenes must equal heavenly, or that man can read the character of his fellows as accurately as it is recorded by the divine penman on the books above? Paul says the law had a shadow

but not the *very image*, of good things to come. Heb. 10:1. And we would like to have the objector tell us what better illustration could have been given here among men, of the real atonement and blotting out of sin, the "investigative judgment," than was furnished in the earthly sanctuary on the day of atonement? It was the great day of solemnity for all Israel. They were to afflict their souls, and every one who did not do this was to be cut off from among the people. It was a day of judgment for them. The work could be only a shadow, and the offerings were necessarily imperfect; but sin was dealt with as fully and effectually as mortals had power to deal with it, and was in the only manner and to the fullest extent available to them, put away. In Christ's work, the real atonement which he makes, pertains to individuals, not to a nation as a whole; it puts away sin, not merely in shadow, but *in fact*; and Peter declares that this is blotting it out; and this involves an examination of the records of men's deeds, from which all judgment proceeds; and this decision of cases is a part of the judgment; and this part precedes the coming of Christ. There is no evading of this conclusion. However captiously disposed a person may be, it seems to us that there is no room here for either doubt or quibble.

But there is nothing which seems to stir the indignation of Mr. Morton, whose positions we have of late been examining, like this view. In his rejoinder to our first reply, he says:—

Thus, this doctrine of the "investigative judgment," as taught by the "remnant church," which, at best, rests upon an uncertain and improbable interpretation of Dan. 7:9, 10, gives the lie to Jesus, to John, to Paul, and to Peter. Is it any wonder that evangelical Christians should hold it in abomination? It is not only unscriptural, it is equally unphilosophical and unworthy of the well-known character of God. The thought that a God of infinite justice and fair dealing would, by a sort of "star-chamber" process, judge and sentence to utter destruction, millions of his own creatures, without a hearing, is the very *quintessence* of absurdity. It is little short of blasphemy. I know of no more truth-denying, God dishonoring doctrine in the whole range of modern theology. This is my deliberate testimony.

He prefaces this fearful thunderbolt by transcribing Matt. 25:31-41; 12:36; Rev. 20:12; Rom. 14:10-12; 2 Cor. 5:10; and 1 Pet. 1:4, 5; which he would represent as all applying to the same time. We explained our position last week in reference to Matt. 25:31-41, and Rev. 20:12; and the other references are wholly indefinite as regards the matter of time. Mr. M. is still confused with the old "medieval" idea of the judgment, which ignores all order and regularity in the work, but has the whole human family come up in one indiscriminate, conglomerate mass, and one by one receive their examination and sentence. How much time would this occupy? Take, for example, the lowest computation of the present generation, 1,400,000,000, and give to the judgment of each person one minute, which would certainly be short enough time, would it not? and how long would it take to judge just this one generation? Reducing the number to hours, days, and years, omitting fractions, we have, 23,333,333 hours, 972,222 days, 2,663 years. That is, it would take over two and one half thousand years to go through the present generation, according to Mr. M.'s "orthodox" view, and gather out those who are to be made immortal at Christ's coming, and which Paul declares is accomplished "in the twinkling of an eye," at the sound of the trumpet. Twinkling of an eye, forsooth! If it takes Mr. M. as long as that to twinkle his eye, he is a slower man than we had supposed.

But the most singular part of his criticism is that he accuses God of pursuing a sort of "star-chamber" process unless he gives all the wicked "a hearing" at the judgment. A hearing, indeed! What kind of a hearing does he suppose the wicked are entitled to, or will be accorded to them? Will they be permitted to come up and deny the crimes recorded against them, or charge the heavenly records with partial or exaggerated statements, or urge palliating circumstances in extenuation of their evil deeds? What other evidence could come in to influence the findings of the court, when they have before them the complete life record of the culprit, with every thought, motive, purpose, and secret thing—the whole character photographed upon the page of destiny exactly as it is? Can a person have any further "hearing" than this? Cannot the court make up a just sentence from all this, and justly bring the doomed man up afterward to hear that sentence? The question answers itself.

The sins of the righteous are blotted out before

Christ comes bringing with him the reward of immortality for them, or both Peter and Paul have testified incorrectly, and there is no lesson to be learned from type and antitype. And the wicked have their sentence prepared in the judgment of the thousand years, for so John states, in Rev. 20:4. But this does not preclude the idea of their personal presence before the tribunal at the proper time and place. All men will indeed personally appear before God in the judgment. At the end of the thousand years, for the first and last and only time, the whole human family are together before the throne: the righteous in the city, the wicked outside. Luke 13:28; Rev. 20:9. There sentence is pronounced upon the wicked, and executed; and in that sentence they "give account" of their idle words, and "answer" for all their abominable deeds. Then the King pronounces the great blessing upon the righteous, and invites them to take possession of the renewed and purified earth, the kingdom prepared for them from the foundation of the world, which they are to possess forever and ever.

With a rational, consistent view of this subject, the testimony of the whole Bible comes together in the completest harmony.

THE ACADEMY CLOSING AT SOUTH LANCASTER, MASS.

We had the privilege of spending a week at the closing school year of the Academy in South Lancaster, in company with Prof. Prescott, of Battle Creek College, Prof. Grainger, of Hildsburg College, and Elds. Farnsworth and Goodrich, and other laborers. We also attended the general meeting which immediately followed the closing of the Academy year. Our meetings were profitable, being both spiritual and instructive. The house was quite well filled with brethren from the various parts of the Conference, also some from Maine, Vermont, and other places. These with the church made quite a congregation. Religious meetings had been in progress every evening for a week or two previous to the final general meeting. The discourses given were intended to refresh the minds of those present concerning the precious truths which we hold, and the firm foundation upon which our faith stands, and as instruction which would be practically beneficial spiritually. The dangers of our time, and the nature of our work, and the certain fulfillment of prophecy as interpreted by Seventh-day Adventists, were set forth in a forcible manner and truly fed the people with spiritual food. The social meetings were seasons of interest and profit.

The wisdom of establishing the Academy has already been made manifest, not only in the mental improvement of many who have enjoyed its privileges, but in the preparation of laborers to work in the cause of God.

During the special closing work of the course, instruction had been given in Bible reading and canvassing, and we understand that Eld. Miles has secured about twenty who will go forth to sell our books during the summer months. This is a move in the right direction, and we trust that the canvassing work will take a position of importance in the Conference greater than in the past.

It is expected that about four tent companies will also enter the field the present season in the New England Conference. These probably will not go to the large places, but to smaller villages; and we trust they will meet with success in bringing souls to a knowledge of the truth. Other laborers are preparing to engage in giving Bible readings and doing colportage work.

It was thought when the Academy was established, that the result would be a large increase of workers in the New England States. Truly the signs look hopeful in this direction. The Academy is a center of deep interest to the friends of the cause in New England. It has many earnest friends who will labor for its prosperity and success.

Prof. C. C. Ramsey informed the board some weeks ago that he could not continue his connection with the Academy, assigning ill health and other important reasons for this step. The board have engaged Prof. G. W. Caviness, of Battle Creek College, to act as principal of the school the coming year. Bro. Caviness graduated in the classical course of Battle Creek College some years ago, and has had considerable experience in teaching. He has also been laboring in the lecture field with success, and has been ordained a minister of the Michigan Conference, and is an efficient laborer. He has labored very acceptably as one of the faculty of Battle Creek

College the past year. His wife is also a successful teacher. It is expected that Bro. Caviness will go at an early period to South Lancaster, and labor in the interest of the Academy during the vacation, and help in the work in the Conference as much as possible. He is thoroughly established in all points of present truth, and we trust that under his management the Academy will advance in religious interest and in every other good work.

The courses of study will remain substantially the same as heretofore, and we trust there will be no deterioration in the standard of education or thoroughness.

The labors of Prof. Prescott, of Battle Creek College, in connection with the closing term of school, seemed to be appreciated by the friends of the cause who were present, and we trust that as Bro. Caviness is from the same school, there will be a closer bond of union between the two institutions than there has been in the past. We feel that our most important educational institutions ought to be in harmony with each other, and that all should labor for one common end by methods held in common by all. No local jealousies or practices that tend to separate our institutions should ever be permitted. We look forward with hope for the prosperity of the South Lancaster Academy. Our brethren have sacrificed nobly for its creation and maintenance; they have carried heavy burdens in connection with it, and watched with almost a mother's care everything relating to its interest or adversity. Large indebtedness has been incurred in erecting the Academy, and all its friends should labor in every way possible to sustain it. They should seek to increase the number of its pupils, cut down its expenses, and do everything they can to cherish and build it up. But there are certainly many positive omens which promise greater success than has been achieved in the past.

As the institution grows and our people become better acquainted with it, and learn to appreciate its importance and observe the result of its efforts, we certainly believe they will come to highly prize such an institution in their midst, and will be willing to do all in their power to sustain it. We plead with our brethren throughout the States contiguous to it, to exert their powers to induce our young people to come and enjoy the benefits that the Academy can bestow. It ought to have a patronage to make it self-supporting rather than to leave it deeper in debt. May God bless the future of the Academy.

We enjoyed a pleasant season at South Lancaster with the dear, old, staunch friends of the cause in New England. God has faithful servants there who are willing to sacrifice almost life itself for the benefit and upbuilding of the cause. We believe the Lord hears their prayers, regards their devotion to his work, and that their earnest efforts will not prove unavailing. G. I. B.

LIBERTY—TRUE AND FALSE.

THERE is no dearer word to the human heart than liberty. In all ages of the world it has been the watch-word which has animated men to the mightiest struggles against the forces of tyranny and oppression. The present age claims, and perhaps not unjustly, to stand pre-eminent above all its predecessors as the age of civil and religious freedom; certainly there never was a time when men professed greater reverence for liberty than the present. Yet the multitudinous opposing movements, social, political, and religious, which profess to be made in its interests, and the baleful crimes and excesses committed in its name, attest the extent to which vague and false conceptions of its true nature still prevail.

Liberty, as related to the individual, is of three kinds,—physical, intellectual, and moral; and it is a sad fact that their relative importance is in inverse ratio to their relative diffusion among the masses of mankind. The greater portion of the human race are to-day in the enjoyment of physical liberty, so far as physical laws admit of its possession; a much smaller portion possess the greater boon of intellectual liberty, so far as the civilizing forces of science and revelation have been able to rend from the mind the chains of intellectual darkness; but few indeed are they who have rent from the conscience the fetters which by nature hold it in the worst of all forms of bondage, the slavery of sin. Of small moment is it to the individual that he is in possession of physical freedom, or even the greater blessing of intellectual liberty, if his moral powers are en-

shrouded in the darkness of heathen or Romish superstition, or bound by the iron chains of sinful habits and inclinations? Out of such conditions has come many a miserable suicide, and many a mournful declaration that life was not worth living. The penalty of the violation of physical laws, or the sting of an accusing conscience, is continually present to remind the individual that there is a higher state of freedom yet to be attained, without which the cravings of his nature must ever remain unsatisfied.

True liberty is not the anarchistic idea of freedom from all law. Such a freedom is not liberty, but license. Liberty is dependent upon law, and the nature of the one is determined by the character of the other. The apostle James (James 1:25; 2:12) relates it to a certain law which he calls the "law of liberty." From the context this law is seen to be the law of ten commandments. This is a perfect law, and secures perfect liberty to the individual who obeys it. So far from being a "yoke of bondage," as professedly Christian teachers are nowadays wont to assert, it is the only guardian of true liberty, that liberty which extends to all parts of the individual, emancipating alike the body, the intellect, and the moral faculties.

It is an indispensable condition to the enjoyment of perfect liberty that the will of the individual be in perfect harmony with the will of God, since only thus can he be freed from the accusations of conscience, and the penalties which continually follow in the wake of the transgression of divine law. God has given us a revelation of his will in the law of ten commandments. When the character of the individual has been so transformed that his life is from his own choice shaped in harmony with the principles of this law, he is then and then only, freed from the worst bondage to which, as a descendant of Adam, he was by nature subject. Then, and then only, can he realize the blessings of liberty in its fullest and highest sense. He then lives in accordance with the law of God, and at the same time enjoys perfect liberty of thought and action; for a person's liberty will never lead him to do that which is contrary to his inclinations. Nor is there any penalty attached to the doing of that which the law of God enjoins, which can ever make him wish to be freed from it. While he does that to which he is prompted in the pursuit of happiness, the deeds of his life do not awaken the reproving voice of conscience, nor leave a sting behind them. Well has the apostle alluded to this happy state by calling it the "glorious liberty of the children of God." Rom. 8:21.

But man in his natural state is not able to keep the law of God, and consequently cannot by his own efforts or by those of his fellow-men ever realize the glorious liberty which its obedience secures. The fiat of an earthly potentate can strike from the individual the shackles of physical slavery, and the discoveries of the great men of science and the arts have done much to break the chains of ignorance from the mind, but human resources reach here the limit of their power. The individual in the enjoyment of these blessings may for a time imagine that he is in possession of all that the highest liberty can comprehend; but when conscience at last awakens, and reveals to him the powers of evil hidden within his nature, he discovers that he is still a slave, bound to the evil desires and propensities of his carnal nature, and in the language of Paul he exclaims, "O wretched man that I am! who shall deliver me from this body of death?" He must come to Christ, by virtue of whose sacrifice he is enabled to keep the divine law, and is freed from the penalty of his past transgressions. Thus have we "been called unto liberty," by being so transformed by the grace of the Holy Spirit that we are brought into harmony with the law of God, and enabled to live in obedience to it. This is the liberty of the gospel, the true liberty for which all men should seek, and concerning which the exhortation is most appropriate to "stand fast, . . . and be not entangled again with the yoke of bondage." L. A. S.

—To-day is, for all that we can know, the opportunity and the occasion of our lives. On what we say or do to-day, may depend the success and completeness of our life struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.—S. S. Times.

Ministers' Department.

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

A SUGGESTION.

As most S. D. Adventist ministers are occupied in new fields as evangelists, none of our churches receive the permanent labors of a settled pastor. Preaching, therefore, being rather the exception than the rule, it is desirable that each sermon they do hear, shall be the most effective. Often several ministers visit successively the same church; and in order understandingly to feed the flock with "meat in due season," it seems necessary that each minister should realize what the preceding diet has been. It may not always be edifying for three or four ministers to preach upon the same subject to the same audience upon the occasion of their successive ministerial visits to that place.

A number of instances are recalled when such has been the case. In one place a minister met with the church over the Sabbath, preaching upon an important subject which he had selected. A short time after, another minister met with this church upon the Sabbath, and, of course, the congregation expected freshly prepared food. But they found that evidently there was a misunderstanding between the priests; for the slice of shew-bread of two weeks before, was again set before their disappointed eyes,—the same subject was selected and treated upon in a very similar manner. Nor was this all. A few weeks after this, another minister, blissfully unconscious of what had transpired, preached to the same church on the Sabbath, upon the same all-important subject. Other cases come to mind of a like nature. The situation is an embarrassing one to the church, and is liable to be to the speaker, especially when he becomes aware that a far abler presentation of the same topic has just preceded him.

In one, at least, of our Michigan churches, a simple plan is adopted which obviates this difficulty: the librarian keeps a small pass-book in which each minister visiting the church is invited to enter his name, the subject, text, and date of each sermon he preaches. Thus, when other ministers visit the church, they have opportunity to ascertain what has been the preceding "bill of fare," and what branches need most attention. I am sure such a plan would result satisfactorily both to our brethren and the ministers visiting them.

This is not a recommendation that, in some instances, a church should not listen to a repetition of the same subject, or that a minister should not dwell upon the same theme till the hearts and lives of his congregation are exercised thereby; but it is presumed that such would better be done, if at all, understandingly. "Let all things be done . . . in order." Here is room for improvement, and the remedy is simple. W. C. WALES.

A SERMON TO ONE MAN.

THE smallest congregation that ever listened to a sermon, is one among the many interesting reminiscences now published in the career of Dr. Lyman Beecher. The results of Dr. Beecher's sermon to a single listener deserve publication, if only as an encouragement to preachers who are depressed by the paucity of their hearers. In the early part of his career, Dr. Lyman Beecher once engaged to preach for a brother minister, whose church was in a remote district, peopled by a sparse and scattered population. It was in midwinter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could scarcely proceed. On his arrival, although he saw no one, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed with the benediction, when the solitary hearer departed and left the preacher alone. Twenty years after, Dr. Beecher was traveling in Ohio, when a stranger accosted him by name. "Do you remember preaching," said he, "twenty years ago to one man?" "Yes, yes," said the doctor, grasping his hand, "that I do; and if you are the man, I have been wishing to see you ever since." "I am the man," was the reply, "and that sermon saved my soul and made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"—*Christian at Work.*

WHAT SOME SERMONS COST.

SOME have such a conception of the time and toll that ought to be put upon a sermon, that they do not see how the preacher can give himself to all sorts of work during the week. Of some of his sermons, it is said of Norman Macleod that he wrote them as many as seven times. In writing to his son about one of these, he said: "But it may encourage you to know that this is the seventh time, at least, I have corrected it, and each time just as fully as the previous one." It is said that Whitefield "ransacked creation for figures, time for facts, heaven for motives, hell for warnings, and eternity for arguments." When Adam Clarke was asked how a sermon should be prepared, he said: "Study yourself dead, and pray yourself alive again." Rev. Dr. James W. Alexander said: "I more and more believe that constant Bible study, using Scripture to explain itself, and culture of the heart by prayer, etc., are the great preparation of the pulpit."

But many sermons cost more than time and labor. Indeed, if these be all that are given to a sermon, it may be very defective as a sermon. Shepard, of Cambridge, Mass., said: "As to myself, I can say three things,—that the study of every sermon cost me tears; that before I preached a sermon I got good by it myself; that I always went up into the pulpit as if I went to give my account to my Master." It is related of Dr. Robert J. Breckinridge that he was so overcome by emotion once in preaching that he sat down in the midst of his sermon and wept like a child. Dr. James W. Alexander says: "No man can be a great preacher without great feeling." And Dr. Lyman Beecher wrote: "If a man have no feeling, let him not attempt to preach." Payson said: "I never was fit to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."

Trials have done much to make a good sermon. No one probably had to pass through greater trials in his early ministry than Bascom, of the Methodist Church. He was charged with pride, his work was disparaged, he was driven into the most unpromising fields in the conference, and yet none of these who persecuted him so much could preach as he preached. He rose out of the place of obscurity, and is remembered as one of the great preachers of this country. The best sermon is that in which the whole man is surrendered to the work. When every power, the reason, the memory, the fancy, controlled by the Holy Spirit is employed in the production of a sermon, then we feel that it is worthy the minister and worthy the audience that may hear it. It was said of Henry Ward Beecher's preaching in his best days, that it was the most delightful preaching to which any one could listen. The power and beauty of such preaching was found in the fact that he gave himself, all his splendid powers to that work. He made all his reading and all his conversations with men upon the street, all he saw and all he heard, contribute to the preparation of the sermon, and in its delivery the whole man was absorbed.

Robert Hall, the great British preacher, was not unlike Mr. Beecher in some respects. He was one who surrendered all his great powers to the work of preaching. This man, so devoted, so self-surrendering, said: "I always conceive that it is a respect due to the public whenever we appear before them, to do our best." Such words from the lips of Robert Hall meant a great deal. They meant faithfulness in study, earnestness in prayer, and thorough consecration to his work. It is such self-surrender, such consecration of the best powers of the preacher to the work of the ministry that will make the sermon effective in its work. The Holy Spirit, working in the man, and working through such consecrated work will make the sermon a power for good.—*Rev. Robert Williams, in Christian at Work.*

—Life, however short, is made still shorter by waste of time.

—It is not the men who make the greatest display in public and do the greatest amount of fine talking who do the most good; it is the quiet, earnest, faithful, persevering workers who accomplish most for God and humanity. It is workers that the world needs. Christ waits to see earthly love for him proved by diligent, obedient, and faithful work in lowly as well as lofty places.

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.

SOWING THE SEED.

When the faintest dawn of day
Breaks upon the gloom of night,
Bld thy hand as best it may,
Scatter seed both left and right;
Light and warmth may break the sod;
Sow, and leave the rest to God.

Sow with faith and earnest prayer,
Weeping as did Jesus weep,
O'er the moral darkness, where
Should be light serene and deep;
Live for God—from prayers and tears
Fruit will spring in after years.

Sow the truth by word and deed—
Truth that Jesus soon will come;
Lives and words alike should read,
"Waiting for the Christian's home;"
Waiting—but not idly wait;
Tell the news to small and great.

—Sd.

INDIANA.

GILEAD AND AKRON.—May 1-6, I held meetings at the above-named places. At Gilead the interest seemed good. For some time they have desired a series of meetings to be held there. I could not remain very long, but hope they may soon have more help.

At Akron the meetings were quite well attended. The preaching was of a practical nature, and I hope that good results will follow the word spoken. When I first went to this place, I attended a funeral of a sister of the church. The last day of the meetings one sister followed the Saviour in the ordinance of baptism, in the presence of a large congregation. May 13. B. F. PURDUM.

DISTRICT OF COLUMBIA.

WASHINGTON.—I arrived here May 3, on my way to Maryland, and have enjoyed a precious season with the dear friends in the Washington mission. It has been my privilege to hold four services with the believers here, and the Lord was present to bless. An unusually interesting social meeting was enjoyed on Sabbath. At the beginning of the Sabbath, I called upon an aged invalid sister, to have a season of prayer with her; and as she poured out her soul for the success and prosperity of the work in my new field, while sitting in her arm-chair, it seemed truly as though a rich benediction fell upon us from above. A good work is being done here in this great city. I go to Baltimore to-morrow, and hope to be actively at work in the field in a very few days. My address until further notice will be 750 W. Laudvale Ext., Calverton, Md. D. E. LINDSEY.

May 7.

WISCONSIN.

OAKLAND.—I spent the time of the quarterly meeting, April 7, 8, with the Oakland church. It seems good to meet with brethren where union and harmony prevail. There has been a growing interest in this church during the past year. Several have embraced the truth, and others are interested. A weekly prayer-meeting is sustained, which is well attended. They are repairing their house of worship, by putting on a new roof, repainting outside and inside, and fitting up the grounds so they present a tasty appearance. One of the best evidences of an interest and spiritual growth in the church, is to see our brethren keep the place looking neat and clean where God is worshiped. Two young men were baptized and united with the church, and six joined the T. and M. society. They were glad to adopt the resolution passed by the General Conference, to lay aside on the first day of the week as God prospers them, for the support of the foreign missions. A. J. BURED.

PENNSYLVANIA.

SALEMVILLE AND HUNTINGDON.—Some time after arriving in this State, I heard of the little company of Sabbath-keepers at Salemville, in Bedford County. Having a desire to visit and become acquainted with them, I started for their vicinity May 4, commencing meetings the same evening and continuing over Sabbath and Sunday. On the evening after the Sabbath, their neat house of worship was filled with an attentive audience. As I spoke of the stirring truths for this time, the precious blessing of God rested upon us, and I trust there will be some in this place who will yet submit to the claims of God's truth upon them. At the close of this meeting, the ordinances were celebrated, the elder of the church officiating.

These brethren feel determined to brighten the armor by earnest efforts in the missionary work and other branches of the cause. They love the truth, and I am confident there will be a steady growth in this church. The sweet Spirit of the Lord was present in all our meetings, and has been a source of enjoyment and strength to the brethren. I left them full of hope and courage.

There is a good interest four miles east of Huntingdon, in a Baptist community. Through the influence of a few, the church has been closed against us; but in the good providence of God we have secured a school-house within ten rods of the church, in which to continue the meetings. I feel certain there will be fruit gathered here unto life eternal. I have sold about twenty dollars' worth of books and distributed considerable reading matter.

As I lift up my eyes and look on the fields, I see that truly they are ready for the harvest; but where are the laborers? My cry to the Lord is to "send forth laborers into his harvest." My courage is good, and I feel like moving forward with the glorious cause of God. I earnestly crave the prayers of all for the work here. J. D. MELHOLLEN.

May 8.

VIRGINIA.

EDENBURGH.—In order to attend the State meeting, I was obliged to close my meetings for the present two miles west of this place. I was very sorry to do so, as the interest to hear the truth was constantly increasing. I had to meet from the ministers of this place, some of the most bitter prejudice I ever encountered. But all this served to magnify the truth and make it honorable in the eyes of the public, as well as in the hearts of some honest souls. Some of the best people in this country have decided to walk in all the precepts of God, as well as have the faith of Jesus. Sunday evening, May 6, we repaired to the beautiful stream just in front of the church, where many gathered to witness the burial of one dear soul in baptism, who came forth, we trust, to walk in newness of life. She is now rejoicing in the blessed truth. Eld. Fox, the Methodist minister, who made such a tirade against Adventists and their faith some two weeks ago, was not satisfied with his former efforts, and so changed his position entirely. Sunday evening the people gathered from all directions until the house was well filled, and we listened to the Elder trying to magnify what he termed the "glorious Christian Sabbath, Sunday." But his arguments were weak and unsatisfactory to all who had been attending our meetings, and were not supported by Bible proof. I will not take up space to mention them. I announced at the close of his meeting that I would review his discourse on the following night, although I had intended to leave for the State meeting that day. I reviewed his discourse before a large crowd. A good impression was left in favor of the truth, and as I bade the dear friends farewell for a short time, I could but praise the Lord for what he had done for the people in this community. I hope soon to return and more fully confirm the work. Just before I boarded the train for Marksville, I was notified that one Rev. Wetzel, a Lutheran minister, was to preach against us on Sunday, May 13. I had to meet Mr. Wetzel some six years ago, when I was holding meetings at Forestville; but as he is so very abusive in his arguments, I can but believe that his effort will serve to establish our friends more firmly in the truth, and help others to decide who are now almost persuaded to accept the Sabbath of the Lord. May God bless his truth in this field. May 10. M. G. HUFFMAN.

COLORADO.

DELTA AND SILVER CLIFF.—From Villa Grove I went to Delta, where I met Bro. States for the first time, and was taken by him three miles into the country, where he had held a few meetings. There are two families of Sabbath-keepers in that neighborhood; one of these had lately begun to keep the Sabbath. We remained with them over the Sabbath, some of the brethren of the Crawford church meeting with us. Our meetings were excellent, and all hearts seemed softened by the Spirit of God. On Sabbath afternoon Bro. States baptized two dear souls for whom he had labored. Two orders for the Review were taken at this place. My acquaintance with this dear people was a very pleasant one, and I felt sad to leave them so soon. Sunday we went across the country about twenty miles, to Bro. States' home, and held one meeting at the residence of a brother. From there we were carried by wagon to the Gunnison River, over which we were ferried, and then went ten miles farther to the Crawford church. This church was raised up by Bro. States, and has been organized less than a year. Here we found those who love the Lord and his coming. We remained with them over the Sabbath, and enjoyed some good meetings. The tithing subject was presented, and all present promised to pay the Lord his own. A meeting was held to consider the T. and M. work, and a club of *Sickles* was ordered. Two were added to the church. I trust this company will grow in grace and in number till the Lord comes. Some idea of the

difficulties of getting together in this mountainous country may be seen from the fact that the members of this church are scattered over forty miles of territory, with swift mountain streams to cross at this time of the year, and no bridges over them.

From Delta we went to Silver Cliff, passing in the trip over some of the finest mountain scenery in America. Here I met Bro. Pegg, and we held meetings together till May 8. The attendance of the church was not large, as the members are so much scattered. A tract and missionary meeting resulted in the society's ordering seventeen copies of the *Signs* and five of the *Sentinel*. One was admitted into the church, and we would have had a baptism, but were prevented by a heavy snow-storm. We took three orders for the Review. This is a mining town, at an altitude of 8,500 feet. The people are not much interested in religion. But God has a few faithful ones here. May his blessing rest on them.

May 9.

E. H. GATES.

KANSAS.

TOLAND'S SCHOOL-HOUSE, STAFFORD CO.—Feb. 3, I came to this place and began a series of lectures, which continued about three weeks, with a good interest. But on account of sickness we postponed the meetings for two weeks, and when we returned we found that there had been quite a stir made, and the house was closed against us. We continued meetings in an adjoining school-house, carrying the interest with us. The Lord has blessed in the work, and the result is, ten are keeping the Sabbath. Yesterday six were buried in baptism; others are very much interested, and we pray that the Lord will lead them into the light of truth. E. L. FOSTNER.

May 14.

CANEY, SUMMIT, VALEDA, ETC.—I spent Sabbath, March 24, with the church at Caney. Although the weather was very unfavorable, the most of the church were present. The ordinances of the Lord's house were celebrated there for the first time. The good Spirit came in, and a precious season was enjoyed. From there I went to Summit school-house, Neosho Co., and held meeting in company with Bro. I. P. Melton nine days, but was compelled to leave a fair interest to fill other appointments. Three signed the covenant, another is keeping the Sabbath, and still others are almost persuaded. During this time I held the quarterly meeting with the Ward church, in company with Bro. R. F. Barton, Sabbath, March 31. The Lord came near to us, and many good resolutions were made. Some who had been discouraged, renewed their covenant with God.

April 5, I came to Valda, Labette Co. This church has been somewhat neglected, having had but one sermon since April 20 of last year. Some were discouraged and many, especially the young, were failing to realize that we are living in the solemn judgment hour. I remained there till the 11th. Severe rain and high water hindered for two days. The time, however, was profitably spent in visiting and laboring to correct some difficulties that were injuring the influence of the church and keeping out the blessing of God. These efforts, we trust, were successful. Nearly three days were spent in earnestly seeking God, the church coming together at an early hour and remaining all day. Many hearts were touched as the dangers of the times were dwelt upon, and confessions were made with weeping and contrition. The church election was held, and the ordinances were celebrated. By a rising vote all expressed a vow to be more careful to study the Bible and present truth than they ever had been before. Courage and love took the place of despondency and variance. I went from there to Chetopa. Owing to some failure in the mail, my appointment had preceded me only a few hours, and the brethren who lived in the country had not received it. I spent nearly one day visiting and conversing with those I found, and was cheered to find them of good courage. Some real interest exists among a few not of our faith. I desired much to remain a few days, but could not. How my heart yearns to answer the many calls for labor!

I spent two days with the brethren at Parsons. The social meeting on Sabbath was unusually good. Some interest was manifested at this time by one who has long known the truth. May the Spirit of the Lord deepen the impression made. From there I went to Yates Center, stopping at Summit school-house on the way, preaching twice, and visiting those who had recently accepted the truth. All seemed firm, and the interest of others is deepening. In company with Bro. Lamont, I attended quarterly meeting at Yates Center. Our last meeting was one which we believe will long be remembered as a time when the Lord came near to his people, and in some hearts, we trust, discouragement and rebellion gave place to courage and submission. Two were added to the T. and M. society, and a club of seventeen subscriptions for the *Sickles* was obtained. From there I went to Parson and Dennis, to arrange for the organization of a church in the near future. At the latter place, some difficulties that have long been standing in the way and ruining the work, were fully settled. The prospects before this company are bright, and if they are

faithful I feel sure that others will be brought in. I went from there to Caney. All the church were present on Sabbath afternoon. During my stay church election was held, delegates to the Conference were chosen, one was disfellowshipped, two were added to the church, and four more adults signed the covenant to keep all the commandments.

I praise God for his goodness to me and labor on, earnestly craving the blessing of the Lord. My faith in the present truth was never stronger than now.

May 7.

C. McREYNOLDS.

ARKANSAS.

LITTLE ROCK AND TEXARKANA.—Geographically, this State is divided into North and South Arkansas. A range known as the Boston Mountains, bordering on a line immediately north of the Arkansas River, marks a change in climate, health, and vegetation; yet it is no barrier to the truth, which finds its way into homes and hamlets where you would scarcely expect the children of men to dwell. The unhealthy portions of the State are wholly confined to the valleys. Elsewhere there can be no more objection to living in Arkansas than in any other southern climate. Little Rock, the capital, is a promising city. Much labor was bestowed here last summer, which resulted in a few accepting the truth. We were enabled to organize a small company, and by the help of the Lord, we trust the work will be instrumental in establishing a profitable mission here soon.

Among the mountains of Pike County, far from railroad communication, I found a large number keeping the Sabbath; but I am sorry to say that many of them think more of the things of this world than of the truth, and I could find but a few who would enter wholly into the work. But with this number a foundation was laid which I hope will result in much good in the near future. These are some of the oldest Sabbath-keepers in the State, yet owing to want of communication, they have not received much help, such as they greatly needed.

At Texarkana, one estimable family have embraced the truth within a year, by reading "Thoughts on Daniel and the Revelation," sold by a canvasser. Others have moved in, and many others are greatly interested. A good field of labor is opened. There is an unorganized company here, who have tract society and Sabbath-school privileges. One of our canvassers is at work in the vicinity, with good success, and I hope ere long to see a strong company embrace the truth. While here I had the pleasure of using the S. D. Baptist church, and of preaching several sermons to this people. I here met Eld. Brinkerhoff, whose reputation is well known among our people. He, in connection with Eld. Shaw, an S. D. Baptist minister, has just started a new paper in Texarkana, which has the appearance of past sheets of similar reputation.

Several Sabbath-keepers have located in the vicinity of Hot Springs, where I organized a small company. As a result of emigration and missionary work, isolated Sabbath-keepers are found in many places in our State, who can be light-bearers and help very much in planting the third angel's message in Arkansas. I had the opportunity of visiting some of these isolated ones. I found them engaged in missionary work, and doing much good. May the Lord's Spirit ever be with such. I hope to be able to report good fruits from some of these in the near future.

Since entering the State I have been enabled by the Lord's help to add some eighty names to our membership. Tract societies with a membership aggregating seventy-five or more have been formed, and as many signers to the tectotal pledge have been secured. Spiritually, our prospects seem bright. The dear people are striving to put their heart and means into the work. Many times I am led to rejoice in the attending Spirit of God. To him be all the praise!

May 13.

J. P. HENDERSON.

THE WORK IN SOUTHERN ILLINOIS.

No doubt the drouth of the past season has had a very depressing effect upon the spread of the truth in this district, in our needy State. "Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" cannot separate the earnest soul from the love of Christ. Dear brethren, it is to us as well as to ancient Israel, an encouraging fact, that "the battle is not ours, but God's," and we need not be "afraid nor dismayed by reason of this great" difficulty. It is nothing with God to help, whether with many, or with them that have no power, if his people will rest on him, and in his name go out. It is true here is a Goliath, but the sling of a David can smite him. "The Lord saveth not with sword and spear: for the battle is the Lord's." The only question is as to the courage and faith of his people.

Another season of labor is upon us. Already our canvassers are out in various parts of Illinois and other States, and the tents are ready for use. But a short time, and another summer will be ended. What shall be done, brethren and sisters of Southern Illinois? You are anxious to see the cause move onward in your district, but what are you going to do to advance it? You say, We have the truth. The truth

is mighty and will prevail. Shall we therefore fold our hands and let it prevail? It is true the loss of crops will greatly distress the citizens, and may cripple their ability to purchase books; but it cannot make them less needy or anxious to learn the truth. Now, because our profits may not be so large, dear canvassers, shall we abandon labor for these poor sheep wandering outside the fold?

I can truly say that I never saw so needy a locality in all my experience in the message, as Southern Illinois. Since this year began, it has been my privilege to labor at Hindsborough, Oakland, Greenup, West Salem, Keonville, Fairfield, Cypress Junction, and Shawneetown, visiting Mt. Vernon, Duquoin and Centralia. In all these localities the crops of the past season are very much the same. Both grain and hay were nearly exhausted, stock in some localities selling very cheaply. In none of these places, however, have I found serious distress, but in most places an abundance of food for the necessities of the citizens, most of whom are hopeful for the coming season. I have noticed one remarkable fact, which is true of every locality that I have visited; namely, none of all these localities, covering nearly the whole southern portion of the State, have evinced any lack of means to lavish upon pleasures, appetites, lusts, amusements, and folly. There is scarcely a man, or a boy of sufficient age to be called a youth, but uses tobacco almost constantly, vast numbers, both of men and women, use liquors, and immense wealth is lavished upon dress; while the popular amusements, such as the dance, with all its accompanying expenditures of money, the theater, parties, shows, etc., are thronged by a constant tide of pleasure-seekers, to whom the cry of want and privation and distress seems never to have come. These, with the hurtful indulgences of appetite in the use of vast amounts of highly seasoned flesh meats, teas and coffees, and that class of foods which, while injurious to the health, are the most expensive, demonstrate to even the least observing that there is not such a lack of means as to render it impossible for the people to supply themselves with books which would give them the light if they desired them.

Now, dear fellow-workers, if we could yoke up with Christ, and have in our hearts that burden for poor, blind souls which our Saviour had, so that we would be willing to become partakers of his sufferings, going forth with weeping, and bearing the precious seeds of truth, we might return with joy bringing our sheaves with us. Here is room for the exercise of the missionary spirit among us. We have more to do than simply to sell books. Are there not those who, like the Waldensian missionaries, will go out and labor for the salvation of souls? I with you am deeply anxious to see the cause of truth move forward with power in this part of the State.

We, as a people, are not suffering for the necessities of life, and what we do must be done quickly. Are there not those in our churches who have a heart and mind to work, who will take our books, tracts, or periodicals and go out into localities near them where expenses will not be so great, and try, by sale of books and tracts, by distribution of reading matter, and by judicious labor and prayer, to awaken an interest in the cause of truth in new fields where precious souls may be interested, thus opening the way for Bible workers, and even for the preaching of the truth?

At Cypress Junction, twenty-two have signed the covenant. I think I can say that at least one half of them are established on all points of the truth. This is in the extreme south part of the State. They have a good Sabbath-school, using the *Instructor*. The *Good Health* and *Review* are also taken. Now earnest work, with God's help, can produce similar results in other localities in the south part of the State. Come, brethren and sisters of Southern Illinois, let us do more this year than we have ever done. But first let us be sure we are in harmony with all points of truth, and the blessing of God will attend our efforts. When an interest has been awakened, let me hear from you. Much can be done by well-directed missionary letters. Why should not every brother and sister in Southern Illinois write them? Short Bible readings of, say ten Scripture texts on the various points of our faith, could be prepared by any brother or sister among us; and these could be given in some private families. Systematize your work, but do something. Brethren and sisters, go to work. It is the panacea for church difficulties. "He that watereth shall be watered also himself." Hold up the cross, and it will lift you. By beholding, we shall become changed. Teachers can hold special meetings with their classes, and there point them to the Saviour. Missionary societies should meet often and make the salvation of those near them subjects of earnest prayer and counsel. Souls are needing help, dear workers. Diamonds look very unattractive until washed and polished. Oh, let us arouse to the interests of those who sit in darkness! Let us not be frightened from our work by poor crops, as Satan would be glad to have us. If we go forth weeping, the return with joy is sure. My address is 3514 Vernon Ave., Chicago, Ill.

G. H. ROGERS.

THE WORK AMONG THE FRENCH IN EUROPE.

How cheering are good tidings from a far country,

especially if they relate to the progress of the best of causes. Occasionally we receive encouraging letters from persons who embraced the truth during our stay in Europe, and who are growing up into useful laborers. Some of these are now laboring in France, but most of them are pushing forward the work in Switzerland, which now seems to present more encouragement to canvassers than France.

A sister writes me that she has sold 142 copies of the French "Life of Christ" in twenty-one days; that her courage is good, and that the thought that she is laboring for the salvation of those for whom Christ died, more than compensates for her weariness, sufferings, and self-denial. Another sister writes that she has taken twenty-eight subscriptions for the same book in four days, and adds: "The hand of God is with us, and does far beyond our faith. When the book came out of the press, we said, How can we sell it? Now we say, Who will furnish us enough of them? God be praised for this! To him be all the glory!"

A special effort is now being made in Geneva for the sale of this book, by both French and Swiss canvassers. This is the best book we have in French to open the way for the living preacher. May God give us more of such books, with more canvassers to scatter them everywhere.

How different the present situation of laborers in Europe from that we were in during most of our stay there. For years we had to go out single-handed, with scarcely any reading matter at our disposal. We wept for laborers, and could not be comforted because they were not. They were either tied by financial embarrassment, or had not as yet embraced the truth. But God has been bringing them in. Surely this does not seem like indications of a sinking cause. Bro. Comte has had a very prosperous time in Southern France, in building up the believers and in organizing two small churches. Sabbath-keepers are springing up at different points; a minister of the Protestant National Church is progressing well in the right direction, and even a Catholic priest is favorably disposed toward the truth. May God prosper the devoted and sacrificing workers on our old battleground in Europe.

D. T. BOURDEAU.

WEST VIRGINIA STATE MEETING.

This meeting is now in the past, and we believe its influence and the resolutions which came up for discussion which were heartily indorsed by those present, will result in much good to the cause in this State the coming summer. Although we were disappointed in not having some of the help expected from abroad, yet one member of the General Conference Committee, the president of the Ohio Conference, was present and rendered valuable assistance.

The canvassing work was one of the most important subjects which came up for discussion. This branch of the work had been a source of perplexity to me for some weeks. A few had been canvassing a portion of the time the past year, but the ultimate success was not very flattering, and they became discouraged. Through the effort put forth at this meeting, new hope and courage sprang up in their hearts, and trusting in God they, with others, will go forth to labor as never before. Two or three companies will be organized soon; most of them will canvass for the "Bible Lezer." Eld. Fogg and A. A. Meredith were recommended to take hold and push the canvassing work. We feel much encouraged by the present outlook, in regard to the future of this branch of the work in this State.

Owing to scarcity of means, only one tent will be used in West Virginia this summer, of which the writer will have charge. It will be pitched first at Clarksburgh, where it was decided to hold our camp-meeting the last week in July. Clarksburgh is one of the leading cities in the State. It has a beautiful fair-ground, easy of access, of which the managers have agreed to let us have the use, on reasonable terms, for the camp-meeting. We hope all our brethren in the Conference will begin to plan to attend this annual gathering. The following-named persons were selected as the camp-meeting committee: D. N. Meredith, D. Haddix, John A. Kinsely, John Lowman, and Isaac Kinsely.

The tract and missionary work and other branches of the cause received attention. Several were added to the tract society. An agent will be appointed in each church to look after the periodical and book business for personal use. We regret that more of our brethren could not have been present to enjoy this good meeting. Those who attended, went to their homes encouraged and strengthened. The prospects for the work in West Virginia never looked more encouraging. We feel to praise the Lord for all these tokens of his presence and blessing.

W. J. STONE.

VIRGINIA STATE MEETING.

Eld. W. J. Stone accompanied me from the West Virginia meeting to Marksville, Va., where the State meeting was held. All the laborers of the Virginia Conference were present, and quite a number of our brethren and sisters from other churches. The meetings were designed to help our own people, yet there

were a goodly number in attendance of those not of our faith, who seemed to enjoy the instruction. It has been quite difficult to get our brethren to engage in the canvassing work in this State, although the small efforts made in the past in this direction have been as successful as in other States. The brethren at this meeting felt that an effort should be made to place our publications before the people. After much prayer and consultation, it was decided that the president of the Conference and all the ministers in the Conference, except Eld. Neff, should at once engage in this important branch of circulating the truth. Elds. Huffman and Hottel will hold one tent-meeting before the camp-meeting, and the remaining time will be spent by them in canvassing and instructing others in that work.

The blessing of God's precious Spirit was with us during the entire meeting. Several who have spent some time in preaching, will spend their entire time in canvassing. I believe that God approves of the plans laid at this meeting, and that if they are carried out by the laborers, we shall see better days for the cause in Old Virginia.

Our brethren at Marksville have a pleasant, comfortable house of worship, which was well filled on Sunday forenoon and evening, with those who seemed deeply interested in the word spoken. The missionary work at home and abroad received considerable attention. The plan of making first-day offerings to help the foreign work was adopted. Several canvassing companies go out from this meeting. There are several young men and women in this Conference who have ability, if consecrated, to make successful laborers. Success will crown their efforts, if in humility they are faithful to the trust committed to their hand. All felt much encouraged by the meeting, and will, I trust, press the work as never before. We shall expect to hear good reports from this field.

R. A. UNDERWOOD.

Special Notices.

NOTICE TO CANVASSERS IN PENNSYLVANIA.

We are to have the help of Bro. F. E. Belden at our workers' meeting and camp-meeting this year; and in order that all our canvassers may receive the full benefit of his instruction, I wish to urge you to come to the workers' meeting. The time during the camp-meeting is taken up so much with other meetings that it is impossible to give as much attention to the canvassing work in the line of instruction as can be done at the workers' meeting. Plan your work so as to reach here Thursday, May 31, or not later than Friday, June 1, and receive the full benefit of the workers' meeting. Tents will be pitched, but you will need to provide bedding and provisions the same as at the camp-meeting.

L. C. CHADWICK, State Agent.

RAILROAD RATES TO MINNESOTA CAMP-MEETING.

Those coming to camp-meeting by rail can avail themselves of the benefit of reduced rates on the roads named, by observing the following particulars:—

1. You should always secure a certificate of the agent where you buy your ticket. If you come over two or more roads, get a certificate for every ticket you buy. You will pay full fare coming, and the certificate or certificates you obtain of the agents must be signed by Bro. D. P. Curtis, which will entitle you to a return ticket at one third fare. This certificate must be presented at the office where you buy your return ticket. Those who do not comply with these conditions will fail to secure reduced rates.

2. All those coming over the Chicago, Burlington & Northern, the Chicago, St. Paul, Minneapolis & Omaha, the Wisconsin Central, the Minnesota & Northwestern, the St. Paul & Duluth, and all lines of the Chicago, Milwaukee & St. Paul, except the Hastings & Dakota line, should buy tickets to St. Paul, and there buy round trip tickets to Minnehaha, and have baggage rechecked. Never buy tickets from your home station to Minnehaha. Those coming over the Hastings & Dakota line of the Milwaukee & St. Paul should buy tickets to Minneapolis, and there buy round trip tickets to Minnehaha, and have baggage rechecked.

Those coming over the Minneapolis & St. Louis Road will buy tickets to Minneapolis, and there transfer to the Chicago, Milwaukee & St. Paul depot, and buy round-trip tickets to Minnehaha. Those living on the line of the Chicago & Northwestern Road should buy tickets via Kasota, Waseca, or Dodge Center, securing certificates to those points; thence over the other lines, connecting at the above places.

Those on the Southern Minnesota Division of the Chicago, Milwaukee & St. Paul, can buy continuous tickets via Austin, and on the Wells & Mankato branch, to Mankato; thence over the Omaha, and notice that all certificates will be honored only at St. Paul or Minneapolis, and not at Minnehaha; so you

must buy round-trip tickets from those cities to the ground, to secure the reduction. Camp-meeting agents will be found in the depots at the cities to assist in making transfers, etc. So far the Northern Pacific, the Minneapolis & Pacific, St. Paul, Minneapolis & Manitoba, refuse to grant any favors, except the regular reduction on round-trip tickets.

ALLEN MOON.

FARE TO MINNESOTA WORKERS' MEETING.

We have not been able to secure a reduction in fare on the railroads for a long enough time to embrace our workers' meeting. While this may be a disappointment to some, we hope it will not keep our brethren away, but that we shall have a large attendance at this meeting as well as the regular camp-meeting. We feel grateful that we have been able to secure as good rates as we have for the camp-meeting. But we hope all our workers, and those who expect to become such, will be here at both meetings, especially the canvassers, as special instruction will be given to them.

The best way will be to buy round-trip tickets, and observe the directions given by Bro. Moon, as to the road to take and the way to come.

A. D. OLSEN.

TENTS FOR THE WISCONSIN CAMP-MEETING.

Those wishing to rent tents for the Wisconsin camp-meeting should write to me at Madison at once, stating size of tent wanted. Do not neglect this, as we want to know how many we shall need. Sizes of tents: 9 x 12, 12 x 12, 12 x 16, 14 x 14, 16 x 18, 16 x 24.

Any in the State having tents of their own, will confer a great favor by shipping them to Neenah to be used at the meeting.

A. J. BREED.

RAILROAD RATES FOR THE PENNSYLVANIA CAMP-MEETING.

We have succeeded in securing the usual reduction of fare over all the principal roads that we shall need to use in attending the meeting at Williamsport, Pa. All who expect to secure the reduction must have a certificate before starting from home, which must be properly filled out by the agent at the point from which you buy your ticket through to Williamsport. I will supply these certificates free of charge to any and all who will notify me in time, of their intention to attend the meeting, and will send with all certificates complete instruction for their use and suggestions as to which will be the best routes to take from different localities. Please be prompt in ordering certificates, if you have not already done so, that there may be no failures in receiving them in time.

L. C. CHADWICK.

NOTE TO INDIANA.

BRETHREN AND SISTERS: I wish to call your attention to an important matter that I fear some are neglecting. Doubtless you remember that a few months ago there were some articles in the REVIEW relating to first-day offerings. In these articles the General Conference Association proposed to furnish boxes in which to deposit money each week till the end of the quarter, the funds thus deposited to be forwarded to the General Conference Association, to be disbursed according to the directions of the General Conference Committee. We wish you to reread what has been published upon this subject, and then proceed to carry the instruction into effect. Every one of us owes this duty to the cause, as indicated in these communications, unless there has been a practical carrying out of the matter already begun. The boxes can be had by ordering them from J. W. Moore, 175 Central Ave., Indianapolis, Ind. They will cost only the express charges, or three cents each by mail.

WM. COVERT.

TO MICHIGAN TENT COMPANIES.

In harmony with a request made at our late State meeting, the Executive Committee of the State Sabbath-school Association are preparing a series of tent-meeting Sabbath-school lessons, especially designed for the use of new schools held in connection with tent meetings.

The series will consist of about thirteen lessons, and will cover briefly Daniel, chapters two, seven, eight, and nine; the sanctuary, the saints' inheritance, the second advent of Christ, the law, the Sabbath, and possibly the nature of man, and the destiny of the wicked. They will be so prepared as to strongly fortify the truths presented from the desk. They are to be gotten up according to the most approved methods, each lesson consisting of a four-page leaflet. In addition to the scripture texts and corresponding questions, copious notes and comments will be given, including such extracts from leading commentators and authoritative works as are pertinent to the demonstration of the subject under consideration.

The lessons will not be numbered, thus leaving the

order of their use to the judgment of those in charge of the schools.

A good school, held either Sabbath or Sunday, as circumstances may dictate, adds greatly to the interest and value of the meetings, and the design is that those leaflets will supply the demand in the matter of lessons for such schools. They will be an invaluable aid in securing the desired success in conducting tent-meeting Sabbath-schools.

If these lessons are generally used, so that a fair edition can be printed, they can be furnished at fifty cents per hundred copies, post paid. One lesson has already been printed, sample copies of which can be had upon application. Orders are respectfully solicited. All orders or correspondence pertaining to this matter should be addressed to Vesta D. Miller, 35 College Ave., Battle Creek, Mich.

EXECUTIVE COMMITTEE, MICH. S. S. ASS'N.

P. S.: Tent companies or laborers in other States, or in any part of the field, who may wish the lessons above described, can have them upon the terms named, and they are invited to send for sample copies.

Ex. Com.

News of the Week.

FOR WEEK ENDING MAY 19.

DOMESTIC.

—Fire breaking out in R. H. Parker's sail loft at Philadelphia, Thursday, caused an aggregate loss of \$75,000.

—For the year ended July 1 the increase of traffic on Canadian railroads is said to have been \$5,500,000.

—Fire at Palouse City, W. T., Thursday night, destroyed seven business blocks, at a total loss of \$250,000, with a total insurance of \$75,000.

—A cyclone in Baxter County, Arkansas, wrecked many dwellings and destroyed crops, causing heavy losses to farmers. No lives are reported lost.

—The candle and glycerine works of the Dearborn Manufacturing Company, Chicago, were completely consumed by fire Tuesday afternoon. Loss \$175,000.

—Near Salda, Col., Tuesday night, the Leadville express was thrown from the track, all the day coaches and sleepers turning over, but no one was killed or fatally hurt.

—Fire at Goldendale, W. T., Sunday, starting in a livery stable, destroyed the entire business portion of the town, there being no fire department. The loss will reach \$175,000; the insurance, \$50,000.

—Cardinal Gibbons and thirteen archbishops meet in Baltimore early in June to decide what the attitude of the church shall be toward the Knights of Labor, the American Federation of Labor, and the Anti-Poverty Society.

—Two hundred miles east of Cape Hatteras the steamer "Gate City," from Boston, was in collision with an unknown sailing vessel, of which nothing was afterward seen. There was a panic among the passengers of the "Gate City," which arrived at Boston Tuesday afternoon.

—The Indian Grave and Sny levees above Quincy, Ill., broke Monday, in spite of the utmost efforts, and thousands of acres of winter wheat on bottom lands were flooded. A little later the dam at Rock Island gave way, and 200 or 300 families were reported in danger.

—The court-house at Sidney, Iowa, was set on fire Wednesday night, and burned, with all the records. The town of Hammond has been fighting Sidney for the possession of the county seat for some time, and it is believed that the act of incendiarism is a result of that fight.

—Notices have been posted in all division roundhouses of the Chicago, Burlington & Quincy Railroad, that after May 20 all engineers not able to run their engines without the aid of pilots will be dismissed,—an order which, it is said, will take off about sixty per cent of the engineers.

—A hailstorm passed over Pratt, Kan., Thursday night, destroying fruit and killing cattle over an area of miles in extent in that county, injuring people caught out, breaking all windows with south or west exposures, and in some cases breaking roofs of houses with the weight of the stones.

—Near Shenandoah, Pa., Monday morning, a freight train was wrecked, some person unknown having wedged a stone into a frog at Moss Creek. The engine plunged down a twenty-foot embankment and two cars followed. An engineer and fireman were killed and a brakeman was badly injured.

—Spencer County, Indiana, has been terrorized the past week by a band of "White Caps," who on one night gave an old soldier sixty lashes, and ordered him to leave town within twenty-four hours, the reason given being that he was addicted to beating his wife, and ordered several negro women to leave their settlement near Rockford.

—While the Santa Fé train, known as the Thunderbolt, was standing at Fountain, Colo., early Monday morning, a caboose and some cars, one being loaded with naphtha, got loose and dashed into it. The naphtha exploded and set fire to the train and also to a car containing powder, the explosion of which killed three persons and wounded fifteen others. Sixteen cars and a locomotive were badly wrecked, and two cars, the depot, and a dwelling were burned. A church and other buildings were damaged by the explosion.

—It is estimated from comparative statistics that during the next five years over 600,000 young women and girls without any particular occupation will land at Castle Garden, and that one in every ten of these is lost in the great maelstrom of New York City. The Methodists of the city held a meeting Friday to talk over this subject and consider how to rescue these young women. The establishment of a protectory and industrial school is suggested as a feasible means of putting them in the way of earning an honest livelihood.

—The local option law of Michigan was declared unconstitutional by the supreme court of the State, Friday, on the ground that it violated the article providing that no law shall embrace more than one object, which shall be embodied in its title, the court holding that the act provides for the regulation of the sale of liquor, while its text makes provision for regulating both its manufacture and sale. The effect of the declaration, of course, is that the saloon business, having experienced a momentary check, is again in full blast throughout the State.

—Five additional breaks were made in the Sny levee, Thursday, and the whole of the bottoms reaching from opposite Louisiana, Mo., to Hannibal, Mo., is inundated. The flood covers an area forty miles long and five miles wide. Every effort has been put forth to protect the property, but without avail, and over 100,000 acres of crops will be injured or destroyed. Live stock has been drowned in large numbers, and scores of families are without shelter. The water now sweeps unchecked through Alexandria, Mo., and threatens to carry away a number of houses whose foundations have been weakened by the prolonged inundation. Many families have abandoned their homes.

—Three relief expeditions, organized by the Quincy *Whig*, Friday visited the flooded families of the Sny and Indian Grove Levee districts, and report a great deal of discomfort and suffering on the part of the refugees, who are encamped on the high lands in tents or wagons, with scanty clothing and food. Of the 150 families rendered homeless in the Indian Grove district, many are partially sheltered in barns and sheds on farms not inundated, and the attention of more fortunate neighbors has so far prevented actual want. The misery and want of the homeless families in the Sny district are reported still more absolute. At least 600 men, women, and children who have saved nothing but perhaps a few chickens and escaped in clothing insufficient to protect them from the weather, are in great need of assistance. The investigators found that the railroad property in the submerged districts had suffered great loss. A thousand yards of both the Chicago, Burlington & Quincy and the Wabash tracks were found to be washed away.

FOREIGN.

—Krupp will build a new steel factory and works near Annen, Westphalia, the works at Essen being unable to cope with the increased business.

—A letter recently received, announces that the Nicaragua Canal Survey progresses satisfactorily, and that the members of the expedition are in good health.

—Advices from Warsaw state that Russia is in a ferment of war preparation. The military and civil authorities of Poland have been instructed to ascertain what quantities of corn, flour, and forage they will be enabled to furnish.

—Experiments with "bellite," a new explosive, invented by Laum I Stockholm, show that it is more powerful than dynamite, but that its explosion is quieter. There is less scatter of fragments, and it is much safer to handle.

—A dispatch from Shanghai says: "British circles here do not approve Australia's dealing with the Chinese question. The Hong Kong Chamber of Commerce has adopted a resolution protesting against Australia's course as fraught with danger to British interests and as likely to affect friendly intercourse with China."

—Much excitement and uneasiness has been caused in English circles by charges preferred by General Lord Wolseley, the highest English military authority, to the effect that the government had been guilty of gross neglect in providing the empire with inadequate defensive system in view of the complications likely to arise on the out-break of hostilities in Europe. Lord Salisbury replied to the charges before parliament, but the fears excited by Wolseley's statements were not much allayed thereby, as is shown by the fact that at a crowded meeting of citizens of London, May 14, resolutions were adopted urging the government without delay to deal effectively with the national defenses. A mass-meeting was arranged for June 5.

—Advices from Serbia state that the Servian legislature has recently passed a measure which fixes a tax of \$20 per year upon the wearing of ladies' bustles. The United States has not yet come to the place where such a measure as this is needed, but the example of Serbia merely suggests an expedient by which the government would still be enabled to run, if all other sources of revenue should suddenly be cut off.

RELIGIOUS.

—Several churches are reported to have been formed in Utah as a result of the work of societies of Christian Endeavor.

—Dr. Lyman Abbott, who has been supplying Plymouth church, Brooklyn, has been called to the pastorate and will, it is said, probably accept.

—The Southern Presbyterian Assembly meets in Baltimore, May 17. Organic union and the Woodrow case will be prominent subjects for consideration.

—Recent statistics show a total of about 500 church-

members within the walls of Peking, connected with the five Protestant missions in that city.

—The three great societies of the Baptist Church meet in Washington, D. C., next week. Over 30,000 churches will be represented by between 2,000 and 3,000 delegates.

—"Church union" is agitating the Christians of Canada. The *Ottawa Evening Journal* is publishing interviews with the leading Methodist and Presbyterian divines of the Dominion.

—The Vatican journals note that Catholic publications in America unanimously approve the papal rescript against the Irish "plan of campaign." Cardinal Gibbons has again urged the Vatican not to condemn Henry George's writings.

—The American Sunday-school Union reports, as the result of its work the past year; schools organized, 1,502, with 54,127 scholars; schools aided, 5,263; Bibles distributed, 6,568; Testaments distributed, 10,302; visits to families, 31,660.

—The Greek Christians of Chicago are to have a church of their own. It will be the third Greek Catholic church in the United States, there being one in San Francisco and another in New Orleans. Assistance is expected from the church authorities in Russia.

—At the meeting of the American Baptist Publication Society, Friday, the secretary read the managers' report, showing that the receipts of the book department during the year reached \$587,491, and that 112 new publications have been added to the catalogue. The society's net assets are \$711,805.

—The late conference on the "Christian Principles of Civil Government" passed a resolution declaring that it is the "imperative duty of political parties to declare themselves on the moral issues which are now before the nation, and that no party which refuses to do so deserves the suffrages of Christian citizens."

—Seventeen of the Evangelical churches of Buffalo, N. Y., united recently in making a religious canvass of a large section of that city. Some 6,000 names were taken. Only forty could be classed as unbelievers in Christianity, and but three confessed themselves as infidels. About 400 names were added to the pastors' visiting lists.

—A pilgrimage to Palestine, "personally conducted," is being arranged for Roman Catholics, to start from New York in the latter part of February or beginning of March, next year, and visit Judea and return for \$600 each pilgrim, or Judea and Galilee for \$700. Of course the trip will include a visit to Rome, where they will stay ten days and receive the papal blessing.

—The yearly meeting of Friends at Glens Falls, N. Y., the 24th, will bring together the leading Quakers of the country. Several hundred delegates will be present, and, contrary to the custom in most other denominations, they will pay their own board. The Friends have met at Glens Falls for several years, and the place is said to have become more of a Quaker town than Philadelphia itself.

—The Sunday-closing law in Cincinnati is proving very effective at the start. On Sunday, the 13th, only four persons were found by the police after the most diligent search, selling liquor in violation of the new ordinance. All of the four were selling clandestinely by back door or side door entrances. But one of these was over the Rhine. All were arrested and their saloons were closed and kept closed by a guard of police.

—The bishop's address to the General Conference of the Methodist Church in session in New York City, was delivered by Bishop Stephen M. Merrill, of Chicago, and gave a concise statement of the work of the church during the last four years. It is estimated that there have been 450,000 conversions since the last General Conference, and that, after making proper allowance for losses by death and through other causes, the membership of the church has been increased from 1,769,534, which was the number then, to 1,993,935.

—The Church Association of the Metropolis of London has presented a memorial to the bishop of London protesting against the erection of the new reredos in St. Paul's Cathedral. The memorialists state that a large crucifix and an image of the Madonna have been set up over the table of the Lord, and urge that such images are denounced by the homilies of the Church of England as being "lying images," and that their worship is distinctly Romish. It is stated that a prominent Protestant church in New York City has a full-blown reredos.

—The Rev. C. Purlington, of Irving Park, Ill., has a new plan for Christian union. Denominations, he says, will not give up their organization to unite with other bodies, but it is possible, he thinks, to overcome the difficulty by instituting an "organic Christian fellowship," whatever that expression may mean. This, he says, would interfere with no honorable Christian's privilege. The growth of organic Christian fellowship would ultimately overpower denominational barriers. Mr. Purlington has prepared a form of constitution for Christian fellowships.

Appointments.

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

The next annual session of the Wisconsin Health and Temperance Society will be held in connection with the camp-meeting at Neenah, June 12-19. I would call attention to the matter of annual dues. We are in need of funds to help carry forward the work. The treasurer is Mrs. Mary F. Stillman, Madison, Wis. Let the dimes come in. W. W. SHARP, Pres.

The next annual session of the Wisconsin Sabbath-school Association will be held in connection with the camp-meeting at Neenah, June 12-19. All Sabbath-school workers are urged to come prepared to help make this a very profitable occasion. W. W. SHARP, Pres.

The next quarterly meeting for Dist. No. 6, Michigan, will be held at Lakeview, June 2, 8. This meeting has been postponed until this time to accommodate our farmers. We hope to see a good representation. Eld. T. M. Lane is expected to attend.

M. B. CYPHERS, Director.

Obituary Notices.

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

STANDCLIFF.—Died at Skyberg, Minn., April 8, 1888, Sr. Lydia K. Standcliff, aged 76 years and 9 months. This aged sister came to us from the East several years ago, and so far as we can judge has been a consistent, humble follower of her Saviour. She died triumphant, with full faith in the near coming of her King. Funeral discourse by Bro. Van Kirk.

D. AIRM.

KIMBALL.—Died in Oakfield, Maine, May 2, 1888, at the home of Bro. and Sr. Bell, David Kimball, aged 90 years, 6 months, and 17 days. Sr. Bell is the only living member of his family, and she had the privilege of caring for him during the last years of his life. He was confined to his room about four years, and during the last days of his life he became as helpless as a babe. Remarks were made at the funeral by the writer, from Eccl. 12:7.

S. J. HANNAH.

COMPTON.—Died near Marion, Ind., of blood-poisoning, May 4, 1888, Alexander G. Compton, after an illness of five weeks, at the age of 42 years, 1 month, and 7 days. He leaves a wife, three daughters, brothers, and other relatives to mourn his death; also a large number of sympathizing friends and neighbors. He professed faith in Christ during his last sickness, and died in hope of having a part in the first resurrection. The Friends kindly granted us the use of their church in Marion for the funeral service. Words of comfort were spoken by the writer, to a large concourse of people, from Titus 2:13.

W. HILL.

PONTIUS.—Died near Akron, Ind., April 29, 1888, of consumption, Sr. Lydia Pontius, wife of Bro. Nathan Pontius, aged 49 years, 1 month, and 12 days. Sr. Pontius had been a great sufferer for more than a year, but bore her sufferings with Christian patience. She leaves a husband and three sons to mourn their loss. She was a consistent member of the S. D. A. church at Akron, Ind., and while the church has lost a good sister, the community has lost a good neighbor. A large congregation of relatives and neighbors attended the funeral services. Words of comfort were spoken by the writer, from Ps. 17:15.

R. F. PURDIE.

CHRISTIANSEN.—Died at Sunnyside, Dakota, May 6, 1888, of inflammation of the bowels, Nels Christiansen, in the forty-second year of his age. Bro. Christiansen accepted present truth in 1878, under the labors of Elds. Hanson and Johnson, and since that time has lived a faithful, consistent Christian life. He was a great sufferer, but his last hours were peaceful, and he felt his acceptance with God. He expressed himself that if it was God's will, he would like to live to care for his family, but he was ready to die. He leaves a wife, aged parents, and five little children. He rests from his labors in bright hope of a future life beyond the grave. Remarks by the writer.

W. B. WHITE.

RALSTON.—Died at Bowling Green, Ohio, May 5, 1888, Bro. Joseph Ralston, in the eighty-ninth year of his age. Father Ralston embraced the message thirty years ago, under the preaching of Eld. Holt, and with others formed the Bowling Green Adventist church, of which he has always been a faithful member. His disease was kidney affection, followed by paralysis of the stomach and bowels. He suffered much, but bore it all with Christian resignation. He was conscious and cheerful until the last. Father Ralston had been quite infirm for several years; but had a very pleasant home with his daughter, Mrs. Fowler. Services were held at the Adventist church. Sermon by Rev. Palmer, of the Baptist church of Bowling Green.

JAMES J. BOARDMAN.

YOUNG.—Sr. Emma Young died at Hope, Midland Co., Mich., April 28, 1888, aged 17 years and 8 months. She was born in Victoria Co., Ont., Aug. 28, 1870. Her parents moved to Michigan about sixteen years ago. About three years ago, they embraced present truth. Emma was a good girl, and took a deep interest in the Sabbath-school, and kept the Sabbath with her parents. Before her death she pleaded earnestly with her young associates to prepare for the coming of the Lord. She expressed a deep desire that she might come again from the land of the enemy in the glad morning of the first resurrection, and a bright hope that this would be her privilege. Although it is sad to part with our dear one, we sorrow not as those that have no hope. Words of comfort were spoken by Eld. Laman (Church of God), from Luke 13:20, to a very large and sympathizing congregation of friends.

J. O. HARRIS.

CURTIS.—Died of consumption, at his home near Knoxville, Iowa, May 4, 1888, Stephen Curtis, in the forty-second year of his age. When a young man he ruptured a blood-vessel, and for some time was quite feeble from hemorrhage of the lungs; but he rallied, and for several years enjoyed a fair degree of health. About four years ago the difficulty returned, and for the last two years he had not been able to do any manual labor. His anxiety to live was on account of his family, who so much needed his counsel. As the end drew near, he felt to trust himself wholly in the arms of his Saviour. He expressed his deep gratitude to God for his mercies, and believed his sins were forgiven. He was a respected member of the Knoxville S. D. A. church. He leaves a faithful companion with seven children and a large circle of relatives and friends. The evidence of his acceptance with God, and the hope of meeting him again, cheers the sad hearts of the mourners.

C. F. STEVEN.

CASE.—Mrs. H. M. Case fell asleep in Jesus April 30, 1888, at her residence in Boone, Iowa. Three years ago tent-meetings were held at the above-named place, by Eld. J. D. Papp. Sr. Case, although feeble in health, attended nearly every meeting. She saw the light of present truth and embraced it on every point. Since that time, although feeble physically, she has been a faithful worker in God's cause. Her last sickness of a few weeks she bore with great patience. When asked by the writer, a few hours before her death, if she would not rather live, she replied, "Yes, for the sake of Henry [her husband], and to do good, but I am willing to do as God desires." In the death of Sr. Case we have lost one of our best and truest friends; truly it might be said of her that she was a peace-maker. As we assembled at the Baptist church to listen to comforting words from Eld. L. T. Nicola, we all felt that we would be glad when the last enemy was destroyed. Sr. Case was a woman of great kindness and more than ordinary abilities. She has been a great worker in the Sabbath-school, and her greatest pleasure was found in being useful. This dispensation of God's providence falls very heavily upon this little church, but we do hope it may be sanctified not only to their good, but to the good of the husband and the entire family of the deceased, and that all of us may make thorough preparation to meet her when Jesus comes.

S. M. HULL.

SMALL.—Fell asleep in Jesus, at Gilman, Iowa, April 20, 1888, Sr. Antonia Small, aged 68 years, 8 months, and 12 days. She embraced the truth of the third angel's message about nine years ago, and faithfully kept all of God's commandments until death claimed her as its victim, when she died in the full belief of the soon coming of Christ. The cause of her death was hemorrhage of the lungs.

Mrs. J. H. SHAGER.

MILLER.—Died in St. Louis, Mo., May 4, 1888, of consumption, J. W. Miller, in the fortieth year of his age. Bro. Miller accepted the Sabbath and kindred truths under the preaching of Bro. Corliss and Lane, in Virginia. He afterward moved to Michigan, and united with the S. D. A. church at Wright, where he still held his membership at the time of his death. His mind was clear and his hope firm in God and in his truth. He fell asleep without a struggle, we trust to awake when the life-giver comes. He leaves a wife and three children to mourn, but not as those who have no hope. Words of comfort were spoken by the writer.

J. G. WOOD.

VEEDER.—Died in Fennville, Mich., April 10, 1888, Sr. Margaret Baragar Veeder, aged 76 years and 5 days. Sr. Veeder was born in Bethlehem, N. Y., and when a girl was converted and united with the Free-Will Baptist Church. In 1845 she came to Michigan, and about twenty years ago embraced the views of Seventh-day Adventists. She had been quite feeble for the last four years. An aged companion, one son, and two daughters are left to mourn. The funeral was attended by the writer, the text used, Luke 23:28, being one of her own choosing. We laid her away in hope of the better resurrection.

F. D. STARR.

FURMAN.—Died of quick consumption, in Smithland, Iowa, April 21, 1888, Willis B. Furman, aged nearly forty-eight years. He embraced present truth and united with the Smithland church in the year 1876, remaining a faithful member until his death. He was very conscientious and benevolent, donating liberally of his means to every branch of the cause. He passed away as one falling asleep, and we believe, that, as stated by him a few hours before his death, "all is well." He leaves a wife, three children, three brothers, and many friends to mourn his loss. In his death the church sustains the loss of one of its most diligent members. The funeral was largely attended by sympathizing friends and neighbors, who listened to words spoken by the writer, from Isa. 38:1.

J. M. WILLOUGHBY.

KENNEDY.—Died at Otisco, Ionia Co., Mich., April 21, 1888, Sr. Sally Kennedy, aged 63 years, 10 months, and 9 days. Sr. Kennedy with her husband, Sherman Kennedy, embraced present truth in 1850, and they have always been worthy members of the Vergennes, or Lowell church. Her last sickness was of about nine weeks' duration, during which time she suffered very much, but bore her sufferings with meekness and patience, and died with a bright hope of eternal life when the life-giver comes. She leaves her aged companion and several grown sons and daughters, with a large circle of sympathizing friends and neighbors, to mourn her loss. The funeral was attended by the writer April 23, and her remains were laid in the tomb to await the morning of the resurrection.

J. FAROE.

DENKES.—Died of consumption, at her home in Mt. Gilard, Loudon Co., Va., April 21, 1888, after patiently enduring a long illness, Sr. Geneva Denkes, aged 27 years, 1 month, and 14 days. At the early age of sixteen, she was converted, and united with the Baptist Church, and lived a consistent Christian life with that body until last fall, when she embraced the truth of the third angel's message; and till her death she rejoiced in the hope of a soon-coming Saviour. Although she was not able to converse much, she loved to ask questions and hear on the subject of the coming of the Lord as long as she was able. But she has fallen asleep, to rest in the grave until the life-giver shall come to awake the sleeping ones. She leaves a father, mother, and many friends to mourn. Words of comfort were spoken by the writer.

G. A. SMITHWELL.

FOOTE.—Bro. Edgar E. Foote died at Edenville, Mich., May 2, 1888. He was born at Footesville, Ashtabula Co., Ohio, Aug. 12, 1847; came to Michigan in 1865, and married Elizabeth Brewer in 1868. He united with the Baptist Church when about twenty-two years of age, and embraced present truth about twelve years ago, at Hillsdale, Mich., under the labors of Eld. St. John. He afterward moved to Three County, Mich., where he became somewhat discouraged, but always had a deep love for the truth of the third angel's message. His health failing him there, he came to Edenville, hoping to improve in health; but instead, he grew worse, and failed until death came to his relief. He leaves behind, to mourn his loss, a wife and five children, three daughters and two sons. We hope to meet him again when the Master comes. Funeral services were held at the Edenville church. Words of comfort were spoken by the writer, from Isa. 25:8.

J. C. HARRIS.

SMITH.—Died at Sedalia, Mo., April 15, 1888, of quick consumption, Sr. Phoebe H. Smith, wife of Bro. Oliver Smith, in the fifty-fourth year of her age. Sr. Smith was born in Tumball County, Ohio. When a child she moved with her parents to Illinois, and from thence to Missouri. When fifteen years of age she started in the Christian life and joined the United Brethren Church. In 1853, through the First-day Adventists, she learned that the coming of her Saviour was near, and at that time embraced the advent doctrine. Under the labors of Eld. G. I. Butler at Sedalia, in 1879, she accepted the third angel's message, and from the organization of the Sedalia church was a consistent member. She leaves a husband and six children to mourn their loss. We laid her away with sorrow, but "not as others which have no hope." Her last days were the brightest. She had "kept the faith," and we believe she sleeps in Jesus. Words of comfort were spoken from 1 Cor. 15:20. Funeral services were conducted by the writer, assisted by Eld. D. T. Jones.

R. B. DONNELLY.

SAMPSON.—Fell asleep in Jesus at Beverly, Mass., April 7, 1888, Sr. Anna A. Sampson, youngest daughter of Ephraim and Melinda Davis, of Ipswich, Mass., aged 21 years and 8 months. The cause of her death was quick consumption. She began to decline in July last, and was confined to the house about ten weeks; and although a great sufferer, she endured all with patience till the close of her life. At the age of eleven years she was deprived of her mother, who died in the triumphs of the third angel's message, and thenceforth the double responsibility of her training rested upon her father. She was of an amiable and cheerful disposition, and thus became the sunshine of his home, and, as he expressed it, "the idol of his heart." At the age of fifteen she attended the South Lancaster school, and there gave her heart to God, and was baptized. Less than one year from this time she was separated from those of like faith much of the time, and was also quite far removed from Sabbath-school privileges. At the age of eighteen she was united in marriage to Robert E. Sampson, who was one of the kindest of husbands. A few days before she died, she requested the writer to call upon her. She then reviewed her past life, and mourned that during her Christian experience, she had not made a more complete consecration. The conditions as given in the word of God, of pardon for sin, and the efficacy of a Saviour's blood to cleanse us from every stain, when we comply with these conditions, were set before her, to which she responded with tenderness of heart. During the season of prayer that followed, the tender Spirit of God came very near to every one present, and at its close she said the Saviour seemed very precious to her, and that she had received the assurance she so much desired. We laid her away to rest till Christ the life-giver shall come to raise the dead and change the living, when we expect to meet her again, clothed in immortal bloom. She leaves a husband, father, two brothers, a sister, and a large circle of friends to mourn her loss. Words of comfort were spoken by the writer, from John 11:25, 26.

Wm. J. BOYNTON.

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Michigan City	7.23	11.03	4.51	1.03	11.27
Niles	8.40	12.10	5.49	2.31	12.55	4.00
Kalamazoo	10.22	1.33	6.58	4.06	2.27	7.10	6.38
Battle Creek	.....	11.15	2.15	7.33	4.57	3.18	7.55	6.30
Jackson	.....	1.20	4.15	8.49	6.35	4.50	9.35	8.20
Ann Arbor	.....	2.45	5.30	9.41	6.58	6.04	10.40	.....
Detroit	.....	4.10	6.45	10.45	8.30	7.30	11.50	.....
		P.M.	P.M.	P.M.	A.M.	A.M.	A.M.	P.M.
TRAINS WEST.		Mail.	Day Exp.	Chgo Exp.	Pelle Exp.	N.Y. Exp.	G.R. & N. Exp.	Local Pass.
STATIONS.		A.M.	A.M.	P.M.	P.M.	P.M.	P.M.	A.M.
Detroit	.....	7.30	9.10	1.20	11.35	9.15	5.30	.....
Ann Arbor	.....	8.50	10.40	2.29	11.55	9.15	6.30	.....
Jackson	.....	10.15	11.45	3.27	12.54	10.55	7.10	6.50
Battle Creek	.....	12.03	1.24	4.34	2.23	12.27	8.52	8.21
Kalamazoo	.....	12.50	2.04	5.15	3.07	1.20	9.45	9.05
Niles	.....	2.27	3.27	6.27	4.23	3.33	.....	10.40
Michigan City	3.48	4.35	7.32	5.43	4.34
Chicago	6.10	6.40	9.30	7.45	7.00
		P.M.	P.M.	P.M.	A.M.	A.M.	P.M.	A.M.

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Time Table, in effect May 15, 1887.

GOING WEST.		STATIONS.		GOING EAST.	
Chgo. Pass.	Mail.	Day Exp.	Chgo. Exp.	Mail.	Day Exp.
.....
5.55	7.15	8.05	4.10	10.25	1.15
7.28	8.31	9.34	6.40	8.42	11.07
8.06	9.10	10.15	6.30	7.53	11.27
8.43	9.35	10.58	7.23	7.03	10.58
10.00	10.30	11.53	8.26	6.20	10.37
10.37	11.00	12.25	9.03	4.42	9.37
11.30	11.45	1.15	10.05	3.40	8.55
6.30	12.05	1.20	pm	2.41	8.11
7.18	.....	12.45	2.21	.....	.....
7.30	.....	12.55	2.32	.....	.....
8.17	SUN.	1.45	3.10	.....	.....
9.00	Pass.	2.28	4.07	.....	.....
10.15	.....	4.43	.....	.....	.....
10.30	.....	4.55	.....	.....	.....
12.40	10.00	6.25	9.10	.....	.....
pm	am	pm	am	pm	am

† 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, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 22, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

KANSAS, Emporia,	May	22-29
Missouri, Carthage,	"	24-June 5
Iowa, Des Moines,	"	29 " 5
Upper Columbia, Dayton, W. T.,	"	30 " 5
Minnesota, Minnehaha Falls,	June	5-12
Pennsylvania, Williamsport,	"	6-12
Wisconsin, Neenah,	"	12-19
Dakota, Sioux Falls,	"	19-26
Northern Michigan, Wexford,	"	27-July 3
Canada,	"	28 " 3
Nebraska, near Oxford,	July	5-9
Nebraska (Northwest)	"	19-23

GEN'L CONF. COM.

All should read the sermon by Dr. Talmage, in this number; for the old reptile there described is apt to be found lurking in the most unaccountable places.

The general meeting in Oakland, Cal., which closed Wednesday, May 2, is reported as a most interesting and profitable one throughout. On Sunday, April 29, the large new S. D. Adventist house of worship in Oakland was dedicated. The meetings closed with the ordination of Bro. Robert Hare, of New Zealand, to the work of the gospel ministry.

A stirring discourse on Faith, appropriating, living faith, such as that by which the remnant must "live" in the last days (Heb. 10:38) was given by Bro. Corliss in the Tabernacle, last Sabbath. After the discourse two more candidates were baptized by Bro. D. T. Bourdeau, in the Kalamazoo, one a French brother from Nîmes, France, the other, Bro B.'s son, Augustine.

The April number of the *Bible Echo*, reports a good degree of success attending the labors of Bro. Daniells in New Zealand, and Brn. Israel and Baker in Tasmania. Bro. W. D. Curtis commenced a new series of tent-meetings in Melbourne, Australia, March 18, with good congregations afternoons and evenings. The *Echo* publishing house has been obliged to increase its facilities to meet the demands of a growing business. Its net resources now amount to over \$12,000.

The *Signs of the Times* of May 11, announces that Eld. G. C. Tenney and family departed from San Francisco, Cal., May 5, on the steamer *Zealandia*, "bound for Australia, to join the workers there in spreading abroad the glorious truths of the third angel's message." Also that Eld. A. J. Cudney had arrived in Oakland, Cal., May 3, on his way to Pitcairn Island, for which place he and Bro. Tay will sail the first opportunity. They design to carry the message to other islands of the Pacific also, as God may give them opportunity. The prayers of our brethren everywhere will go with these devoted laborers.

We learn from the *Religio-Philosophical Journal* of May 12, 1888, that Kate Fox Jencken, one of the two "Fox girls" through whom the phenomena of modern Spiritualism began to come to light in the so-called "Rochester knockings," has become an incorrigible victim of the whisky habit, and was, week before last, on complaint of neighbors arrested at her apartments, 158 East Eighty-eighth St., N. Y., by an officer of the "Society for the Prevention of Cruelty to Children," on the charge of neglecting her two boys, aged twelve and fourteen years. She was held in \$300 bail for trial, and the boys were sent to the Juvenile Asylum pending the conclusion of the case.

HEALDSBURG COLLEGE.

The annual meeting of this institution for the present year was held in the South College building, Healdsburg, Cal., April 16. The treasurer's report showed the present worth to be \$22,599.83, a gain during the year of \$3,590.87.

The brethren whose names are here given were elected a board of trustees for the ensuing year: W. C. White, J. N. Loughborough, W. C. Grainger, John Morrison, Joseph Leininger, N. C. McClure, and E. J. Waggoner.

Among the resolutions offered was one expressing gratitude to God for his blessings, and the prosperity which has attended the College, especially during the past year.

PACIFICPRESS PUBLISHING COMPANY.

The name of the "Pacific Seventh-day Adventist Publishing Association," has been changed to the shorter and more convenient title of "Pacific Press Publishing Company." The last annual meeting was held April 23, 1888. The treasurer's report showed that the net profit of the business of the year then closed, was \$9,159.63, and that they now have a surplus capital of \$26,000.30.

The following named persons have been chosen as a board of directors for the coming year: S. N. Haskell, C. H. Jones, J. N. Loughborough, Wm. Saunders, W. C. White, Joseph Leininger, and M. J. Church. The board organized by choosing C. H. Jones, president; Wm. Saunders, vice-president; S. C. Stickney, secretary; E. A. Chapman, treasurer; and Geo. H. Heald, auditor. C. H. Jones, E. J. Waggoner, and W. C. White were elected as a publishing committee.

Prosperity has attended the office the past year. The large new building has been completed, and many facilities added in the line of new machinery, etc. The attempted boycott by the Typographical Union, has given them the confidence and sympathy of the better portion of the people, and furnished them all the patronage to which they could respond. Of our denominational works, they have turned out more than 5,000,000 pages in excess of the amount published the year before.

NOTICE.

The "Miscellaneous Selections from the S. D. A. Hymn and Tune Book, for use in Lecture Courses," is designed for such use only, and not for our churches or Sabbath-schools, not being suitable for them. We hope that no one will encourage our churches or schools to adopt the small collection for tent use, as they would not be satisfied with it. The "Hymn and Tune Book" was prepared for the church, and the "Joyful Greeting" for the Sabbath-school. We have no other books that can so well meet the demand in these respective fields.

G. I. B.

A GOOD MOVE.

A DEAR sister in one of the Eastern States has just forwarded one hundred dollars to aid in the efforts

to plant the truth firmly in the islands of the ocean, especially Pitcairn Island. As stated in a recent issue of the REVIEW, Bro. A. J. Cudney, of Nebraska, will sail, if he has not already sailed, with Bro. Tay, for that island, to help in the work there, and perhaps in other islands in the South Sea.

We are satisfied there is a deep interest among our people in various parts of the field, to see this branch of the work go forward. There has been some prospect that a missionary ship would be purchased; but this will not be done before another General Conference assembles, when the matter will be more carefully considered. Already quite an expense has been incurred in sending these brethren to these islands, and their journey will cost quite a large sum before it is completed; but we think it is something that ought to be done without fail. We are glad of such assistance as this which is rendered by our sister in the East, and if there are any others that feel disposed to help us bear these expenses, it would be greatly appreciated, as the General Conference has no more money than it needs, and could well use more if it had it.

We simply throw out these hints so that any among us who wish to help in this branch of the work, will understand that the General Conference will be exceedingly pleased with their assistance. Such sums should be sent to the General Conference Association, Battle Creek, Mich. G. I. B.

FEET-WASHING PRACTICED BY THE ALBIGENSES.

BRETHREN IN THE MINISTRY: The following testimony on ancient feet-washing is worthy of a place in your scrap-books. Mr. C. Schmidt, professor of theology of Strasburg, Alsace, France (now Germany), in his "History and Doctrine of the Sect of the Cathares or Albigenes," page 26, says:—

They had adopted the custom of washing one another's feet, in imitation of the Saviour, who washed the feet of his disciples, to give them a lesson on humility.

D. T. BOURDEAU.

PAPERS WANTED.

Will those having clean copies of the REVIEW, *Signs, Sickles, Good Health*, or any other of our periodicals they can spare, please send them, postage paid, to J. W. Wilson, 117 North Exposition, W. Wichita, Kan.? We have not been able to keep our reading rack supplied. Brethren, you can do good in this way. W. W. STEBBINS.

HOW THEY FOUND THE SABBATH.

We are often told that if it were not for our papers and tracts containing arguments in behalf of the Sabbath, people would never think of changing their day of worship. I have been forcibly impressed with the fallacy of this by some observations since coming to the South.

I have learned of five persons living in remote places, distant from one another, who began the observance of the Sabbath, learning it from the Bible alone, knowing nothing of our people. With the Bible alone how long would it take a person to find anything favoring first-day keeping? Such a case was never heard of. THOS. H. GIBBS.

ATLANTA, GA., MISSION.

We have moved the mission and the Georgia and Florida depository from 220 South Pryor St., to the corner of Luckie and Mills Sts., Atlanta, Ga. All those who have correspondence with the Georgia and Florida branch of the International Tract Society, should make a note of this change, and address all orders for books, pamphlets, tracts, and periodicals to the above-named streets. Those who desire to visit the mission can easily find it by taking the Marietta street-car at the Union depot, and getting off at Mills St.; then walking east one block will bring you to the mission.

CHAS. F. CURTIS.

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