

Fannie Bolton Pr
E. G. White

Adventist Review



AND SABBATH HERALD.



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

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"AS I HAVE LOVED YOU."

BY FANNIE BOLTON.

For the purest hope that's human,
For the good of man and woman,
For the upright soulhood, holy,
For the manhood, strong, yet lowly,
For the best good of thy brother,
As I've loved you, love each other.

For the tender pity, bending
Over one who needs befriending;
For the love that draws with winning,
Gentle tenderness the stinging
From the evil wings that cover,
As I've loved you, love each other.

For the possible great beauty
That will blossom out, when duty
Grows to love of what is holy,—
Though the heart seems baseness solely,
There is good that hate may smother,—
As I've loved you, love thy brother.

For the thoughts by sinning fettered,
For the brain that may be bettered,
For the heart that needs refining,
For the soul that may grow shining,
Do not spurn thy fallen brother;
As I've loved you, love each other.

For the lighting of the dreary
Ways of life to walkers, weary,
For the thought to some one, groping
For a clue, for strength for coping
With temptations dark that hover,
As I've loved you, love each other.

For the sake of those who sorrow
With no love to light their morrow;
For the old, the weak, forsaken,
For the weary and mistaken,
For the children without mothers,
As I've loved you, love all others.

Love them as I've loved you, even
Suffering all to win to heaven
Those I died for. Weep as I've wept;
Pray as I've prayed while the world slept.
With my blood I bought thy brother;
As I've loved you, love each other.

For the grandeur of the human,
For the godlike man and woman,
For the race with holy faces,
Fashioned fair in heaven's graces,
For the peace that's like none other,
As I've loved you, love thy brother.

For the glad concordant nations
Brought to love's divine relations,
For the joy in God's creation,
For his plan's great consummation,
For God's glory, for thy brother's,
As I've loved you, love all others.

"Great truths are greatly won; not found by chance,
Nor wasted on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream."

"Let us work for Christ with a song,
Weave a robe for the soul's adorning,
And cheerily hope it cannot be long
Till the dawn of a nightless morning."

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.

LOVE ONE ANOTHER.

BY MRS. E. G. WHITE.

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"A NEW commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that he has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men.

How careful we should be, that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated lives of half-hearted professors that retard the work of the truth, and bring darkness upon the church of God.

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of fault-finding and evil-suspecting. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son, and we are to see in our fellow-man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have

it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long suffering, not being easily provoked, bearing all things, enduring all things,—these are the fruits upon the precious tree of love.

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings.

The church of Christ is spoken of as a holy temple. Says the apostle, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? It is just in proportion as we appreciate these things that we will become strong in the service of God, and so be enabled to comply with his requirements, and to be doers of the words of Christ.

God does not want us to place ourselves upon the judgment-seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will ap-

prove of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith.

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one.

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul.

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill his law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another.

THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

"Now the end of the commandment is charity [or love, Greek] out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. 1:5-10.

These words were called forth by the fact that there were persons in Paul's day who had embraced Christianity, but who had afterward turned away from the faith of the gospel, and were trying to lead other Christians to take the new stand they had taken. And what means did these dangerous characters employ to gain their object? They spoke in praise of a law that they held to in common with Christians, but they used it unlawfully.

In the scripture under consideration, Paul is speaking of a particular law, declaring it to be "good" and to be "made" "for sinners." These declarations were made under the sanction of the Holy Spirit, and they are just as true and as applicable now as they were when Paul wrote them. But in order that a law made for sinners, having to do with sinners, may be pronounced "good" under the sanction of the Holy Spirit, it must necessarily show sinners their sins and condemn them for their sins. A law having to do with sinners

that would fail to do this, would be a bad law. It would be just such a law as sinners would like to have; namely, a law that would approve them in their sins.

As the law of which Paul speaks has to do with sinners, and as it condemns sinners, it must be binding on sinners. We will see before we get through whether sinners alone should keep it, or whether the righteous should not keep it as well as sinners.

The law of which Paul speaks is world-wide in its application, and condemns every sin. In our text Paul mentions various classes of sinful characters for whom the law is made. But you will observe that before going far in his enumeration, he uses terms which not only designate sinful characters, but which also fasten the minds of his readers on particular sins of which the characters specified are guilty. He then seems to anticipate that some would raise the objection that the law which he refers to does not condemn every sin, and adds, "And if there be any other thing that is contrary to sound doctrine."

Now, all this is true of the law of ten commandments. That law is binding on sinners. It shows sinners their sins, is world-wide in its application, and is very comprehensive. Of it Paul says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God; . . . for by the law is the knowledge of sin." Rom. 3:19-21. "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," "For I was alive without the law once; but when the commandment came, sin revived, and I died," etc. Rom. 7:7, 9.

In these passages Paul speaks of the law that condemns covetousness, theft, adultery, etc. Read Rom. 2:21, etc. Though this law had convinced Paul of sin, and had slain him in conversion, yet he pronounced it "holy," "spiritual," "just and good," and declared that he delighted in it after the inward man. See Rom. 7:12-22. Of this same law David says, "I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119:96. David is eulogizing the law that God pronounced with his mouth, which seems to be the leading topic of this wonderful psalm. For instance, verse 72 reads: "The law which thou hast pronounced with thy mouth is better unto me than thousands of gold and silver" (French translation). Read also verses 13, 88, etc.

How plain it is that in our text Paul is speaking of the law of ten commandments! But we have further proof on this point. In the passage we are studying, Paul mentions various classes of persons who violate the law, and for whom the law is made; and in so-doing he fastens the minds of those who give his words due attention, on several of the precepts of the decalogue, giving the very order in which they appear in the decalogue. Let us verify this statement, commencing with the seventh class of these violators of the law:—

1. "Murderers of fathers and murderers of mothers": the most guilty ones among those who dishonor parents and violate the fifth commandment.

2. "Manslayers": those who violate the sixth commandment.

3. "Whoremongers" and those "that defile themselves with mankind": transgressors of the seventh commandment, which condemns the perversion of the procreative faculty, and all that comes under the head of moral pollution.

4. "Menstealers": the most guilty violators of the eighth commandment.

5. "Liars" and "perjured persons," or "perjurers": those who lie to man and those who lie to God; in other words, the ordinary and extraordinary violators of the ninth commandment.

Surely the mind of Paul was fixed on the decalogue when he penned these words. Let us now notice the other classes of sinful persons for whom the same law is made:—

1. "The lawless": those who are without law, or who disregard the law of which Paul speaks,—a law that condemns them and to which they are amenable. The Greek word that is here rendered "lawless" is thus defined by C. Alexandre, in his Greek-French Dictionary, composed in harmony

with the productions of the best ancient and modern lexicographers and grammarians, and approved by the Board of Education for France: "Who has no laws; who lives without laws; who violates the laws, contrary to the laws, illegal, unjust," etc.

2. "The disobedient." The term "disobedient" falls short of conveying the full sense of the word from which it is translated, the meaning of which would be better rendered "unsubmissive," "insubordinate," "refractory," or "rebellious." See same authority and Greenfield's Greek Lexicon to the New Testament, etc. The original word denotes persons who are perverse in opposition or disobedience; those who willfully transgress and stubbornly and persistently oppose the law in question.

3. "The ungodly" or "impious" (Alexandre): those who do not reverence God, his character and laws, and who disobey God's commands. See Webster's definitions of "godly," "godliness," and "ungodly." These characters, as well as those we have just noticed, may be violators of all God's commands, yet the appellation they bear naturally fastens the mind on that part of the law that is intended to direct our veneration to God and that calls for grateful obedience to him as Creator of heaven and earth and all that in them is. This portion of the law takes a leading, prominent part in condemning the ungodly.

4. "Sinners": those who transgress the law of ten commandments. Sinners are those who commit sin, and "sin is the transgression of the law," or "that which is against the law," or "lawlessness." 1 John 3:4. All these renderings amount to the same thing. They all relate to the law by which is given a knowledge of sin, and which condemns its transgressors, even under this dispensation. Read Rom. 3:20; 7:7; James 2:8-12.

Here, too, we find Alexandre agreeing with our English translators. He thus defines the Greek word that is translated "sinners": "guilty, sinner." He makes the word "sinner" prominent, giving its masculine and feminine forms. Greenfield defines this word as follows: "One who deviates from the path of virtue, a vicious person, sinner, depraved, sinful, detestable." All these expressions mean transgressors of the law in question, some of whom may have become depraved and detestable by continued disobedience.

5. The "unholy": those who do not conform to the law. If sin is the transgression of the law, holiness is conformity to the law (Ex. 19:5, 6, etc.); and if holiness is conformity to the law, the unholy are persons who do not keep the law, but transgress it. If we substitute impious, or persons without religion for unholy, as do some translators, the result will be the same; for those who are impious and those who are without religion, are sinners condemned by God's law.

6. The "profane": those who treat holy things irreverently, or in the same manner in which they treat common things—things that are not sanctified. As the seventh-day Sabbath, the sanctified rest-day of Jehovah, is prominent among the holy things which are embraced in the law that is made for the profane and that is binding on all under this dispensation, those who violate it must necessarily be classified with the profane of whom Paul speaks, and whom the law condemns under this dispensation.

The definitions of "profane," adjective; "profane," verb; and "profanation," noun, as given by Webster, corroborate the truth on this point. Thus, for the first definition of "profane," adjective, we have: "Irreverent to any sacred thing; applied to persons. A man is profane when he takes the name of God in vain, or treats sacred things with abuse and irreverence." For first definition of "profane," verb, we have: "To violate anything sacred, or treat it with abuse, irreverence, obloquy or contempt; as, to profane the name of God; to profane the Sabbath," etc. And "profanation" is thus defined: "1. The act of violating sacred things, or of treating them with contempt or irreverence; as, the profanation of the Sabbath by sports, amusements, or unnecessary labor; the profanation of a sanctuary; the profanation of the name of God by swearing, etc."

The Greek word which is here rendered "profane" is βέλῳλος. This word is also translated "profane" by Alexandre. It comes from βῆλος, a thresh-old. See Greenfield's Greek Lexicon to the New

Testament, etc. Hence "profane" in the Greek means *one who thresholds holy things or treats them as a threshold is treated.* And is not this the manner in which the Sabbath is now treated by the masses? May God help us to turn our foot from the Sabbath, from doing our pleasure on his holy day, calling the Sabbath a delight, the holy of the Lord, honorable. Isa. 58:12, 13.

(To be continued.)

WHO ARE THE ENEMIES OF THE SABBATH?

BY R. D. J. D. PEGO.

It is not uncommon for those who oppose the truth, to assert that the advocates of the seventh-day Sabbath are enemies of the Sabbath, and are joined with liquor men to destroy that institution. A thing more foreign to the truth could hardly be stated. Seventh-day Adventists not only observe the Sabbath themselves, but urge others to do the same, giving as a reason for so doing the commandment of God, and a great array of Scripture evidence besides.

So far as having any affinity with liquor men, the charge is equally unjust; for Seventh-day Adventists hold as high a code of morals—temperance included—as can be found on the earth. If the subject were less solemn, it would be amusing to see these same accusers try to sustain the sacredness of Sunday.

I have listened to over forty sermons preached by the advocates of Sunday sacredness. In looking over my notes of their sermons, I find that four out of five of them commence by presenting the supposed physical difficulties in the way of keeping a day on the earth: "The earth is round, and a definite day cannot be kept on the earth." "Time has been lost, and we cannot tell anything about what day we are keeping." And they finally end by quoting Rom. 10:4 ("Christ is the end of the law") and Col. 2:14-16. This, remember, is when they are trying to prove the sacredness of Sunday. Any one of the positions, if proved, would destroy the sacredness of any day.

A Mr. Salem published a book a few years ago, in which the writer claimed that beer was a healthful and necessary drink, and that it should be on sale on all days of the week, Sunday as well as others. In his argument in favor of an open saloon on Sunday, he undertakes to sustain his position by Scripture arguments. Saloon men do sometimes quote Scripture; and, behold! the arguments and the quotations of Scripture are the same, word for word, that the D. D.'s and LL. D.'s use against the seventh-day Sabbath. The *Brewers' Gazette*, also, has frequently offered the same argument, in support of the Sunday saloon.

Only a short time ago I listened to a sermon against the seventh day, in which the minister assured his congregation that he was well informed on the subject discussed. He had studied the subject for five years, and had bestowed more study on it than on any other, or than on all other subjects put together. At great expense he had obtained a costly and rare book, which had given him great light on the subject. If the body of his sermon was from the book, one might reasonably conclude that it was Salem's book on beer; for the same arguments, with the same quotations of Scripture, word for word, are in the book.

In view of the above facts, the reasonable and only conclusion would be, not that Seventh-day Adventists are enemies of the Sabbath and leagued with others to destroy it, but that the advocates of Sunday are reduced to such straits that the arguments used by them, and the proofs offered, are of such a nature that they are eagerly sought by the liquor element, to sustain their traffic on all days of the week. We need hardly ask, in conclusion, Who are the enemies of the Sabbath?

—Every Christian needs to take time apart from the hurry and bustle of every-day life, to consider, with his face toward God, whether or not the main line of his conduct is in harmony with the will of God and in accordance with the righteousness which is illustrated by the life of Christ. Not otherwise can we be his disciples; not otherwise can we escape the under-tow of this world, which catches and draws down into the depths all who are not held by the strong hand of Christ.—*Words and Weapons.*

THY WILL BE DONE.

BY MRS. L. D. A. STUTTLE.

FATHER, thy will be done! I cannot see
One single step along the dark'ning way;
Yet I would choose, my God, to walk with thee
The thorny path in which thou leadest me,
Than walk alone in the full light of day.

I often wonder why my lot is cast
In this small corner of the Master's field;
Why joy and gladness are so quickly past;
Why gladsome music may not always last,
Nor always seeds of truth a harvest yield.

Father, thou knowest well I feign would do
Great deeds for thee; but thou hast bid me stay,
And fill my humble sphere, faithful and true,
Till thou shalt give me greater work to do;
And so, "Thy will be done," I humbly pray.

Father, sometimes I question in my grief,
If thou dost hear my sad and broken prayer.
My life is but a span, my days are brief.
Why dost thou tarry, Father! send relief,
Nor let me sink in sadness and despair.

My earthly parents' gentle, tender love,
Would feign supply each little need of mine;
And yet thy tender care is far above
All human tenderness and human love.
I cannot fathom half thy grace divine!

And yet thou dost withhold those things from me,
Which my blind judgment tells me is the best.
Thou canst the end from the beginning see!
These things are not the best; it cannot be,
Or thou would'st surely grant me my request.

And so I say, "Thy will be done." I know
'T is the refining fire I'm passing through.
These galling weights that try and vex me so,
Are but to wean my heart from things below,
And strengthen me for life's rough paths anew.

In sickness and in health, in life or death,
Beneath the lowering skies or shining sun,
I'll list to hear the words my Master saith,
And ever murmur with each faltering breath,
"Not my will, O my God! but thine be done."

Bancroft, Mich.

AN OPEN LETTER.

BY CHAS. P. WHITFORD.

DEAR COUSIN: Your kind and welcome letter of recent date is before me, and its contents are carefully noted. I am glad you so freely and frankly expressed your views regarding the Sabbath. It affords me great pleasure to notice briefly the positions which you take.

You believe the Sabbath has been changed from the seventh to the first day of the week by divine authority. Your first reference to prove this is John 20:19. I have examined this text carefully, and find nothing here teaching a change of the Sabbath. The disciples were not assembled together for religious worship, but "for fear of the Jews." And they certainly could not have been engaged in celebrating his resurrection, for they did not believe at that time that he had risen. Mark 16:14.

Your next reference is John 20:26, where it speaks of Christ's meeting with them again "after eight days." I have thought of this expression a great deal, and I am frank to admit that I am so obtuse as not to be able to understand how that expression can in any way help the Sunday question. If I begin to count from Sunday, and count off eight days, it takes me over into the next week as far as Tuesday, and the record says it was after eight days; therefore I conclude that the next time the Saviour met with his disciples was as late as the next Tuesday; and as the expression "after eight days" is an indefinite one, we are left in ignorance as to just when he did meet with them again.

You next refer to Acts 20:7, and believe that here we have apostolic example for keeping the first day of the week. After a careful examination of this text in connection with others, I have learned the following facts: This text, instead of teaching any Sunday sacredness or apostolic example for its observance, shows that Paul regarded it as nothing more nor less than a common laboring day. Bear in mind that this meeting was a night meeting, and that it was held upon the first day of the week. The day begins at sunset, according to the Bible. Lev. 23:32. Then this meeting must have been held upon that part of the day which we call Saturday night. If held after sundown on Sunday, it would not have been upon the first day of the week, but upon the second day. Therefore we are forced to the conclusion that it was held on

what we call Saturday night; and we learn furthermore from the record, that on the light portion of that first day of the week, Paul traveled nineteen and one half miles to Assos, where his companions had gone by boat, while he was holding a farewell meeting with his disciples. He never expected to see their faces again, and it was for this reason that he so much desired to have one more meeting with them. The apostle here held a meeting upon the first part of the day, and used the latter part as a common working-day. From a careful examination, therefore, of Acts 20:7, we reach the conclusion that Paul regarded the first day of the week as nothing more nor less than a common laboring day. In short, we have not only the example of the great apostle himself for laboring on this day, but we find his companions hard at work rowing their boat round the promontory to Assos, while Paul was engaged in holding a meeting. Hence we say without fear of successful contradiction, that Acts 20:7 does teach apostolic example for working on Sunday.

You next tell us that Rev. 1:10 calls Sunday the Lord's day. I have carefully read this scripture also, and I do not find a word about Sunday or the first day of the week at all. John simply makes the statement that he was in the Spirit on the Lord's day; but there is nothing in the text or its connection that tells us which day the Lord claims as his own. I turn to Ex. 20:8-11, and there I read in language too plain to be misunderstood, "The seventh day is the Sabbath of the Lord." Then the seventh day is the Lord's day, and when John declared that he was in the Spirit on the Lord's day, it was equivalent to saying the seventh day. You say it seems right to you to keep in remembrance the day on which Christ rose from the dead. But do you not remember that the Lord's supper and baptism have been left us as memorials to commemorate the death, burial, and resurrection of our blessed Lord? Do you remember the scripture which says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death"? Prov. 14:12. We must be careful how we walk in a way that "seems right," without having the most unmistakable evidence that it is right. We should manifest no less interest and anxiety in finding the right way to the heavenly inheritance, than we would were we on a journey through a strange land. How anxiously would we ask for the right way, and how carefully would we follow the directions!

As Christians, we are like the traveler journeying through a strange land. Our home is beyond this, far, far away. We shall find it necessary often to consult the chart, for directions as to the road we are traveling. We must make no mistakes if we would reach the port of endless day. If it were right to keep Sunday to commemorate the resurrection of Christ, that would in no way release us from keeping the Sabbath, unless the word of God has plainly said so. You think that Christ and his disciples kept Sunday. If you will show where either Christ or the apostles ever held a religious meeting in the day-time on the first day of the week, I will then give up the observance of the seventh day, and in the future will remember "the Sunday" to keep it holy. In the absence of any example of either God, Christ, or the apostles for keeping the first day, do you think you would be willing hereafter to "remember the Sabbath day to keep it holy"?

If, as you think, the Sabbath was changed by Christ to meet the wants of the people living in the Christian age, why are the Scriptures silent respecting a change of so great importance? Why is there not some command or example for the observance of the first day? Why should David declare in Ps. 91:7, that "the law of the Lord is perfect"? Could a perfect law be changed and yet not become imperfect? Why should Paul declare that the law is "holy, and just, and good"? Rom. 7:12. And why do we hear Solomon saying that the commandments contain "the whole duty of man"? Eccl. 12:13, 14. If we can find nothing in the commandments about keeping Sunday, how are we to conclude that it is our duty to keep it?

And now, in conclusion, I wish to present for your consideration a few of the many reasons I have for keeping the seventh day:—

1. I have the example of God himself. Heb. 4:4.
2. I have the example of Christ. Luke 4:16.

3. I have the plain and positive command of God. Ex. 20:10.

Do you think that God will condemn me for doing as he has done? Will he condemn me for doing what he has positively commanded me to do, and what Christ has re-iterated, when he knows that I have not only his own example, but that of Christ, as well as the inspired men of all ages? Do you believe that in the judgment he will condemn the Jews for breaking this commandment, and condemn me for keeping it, when we are all to be judged by the same law? Rom. 2:11-16.

My reasons for not regarding Sunday, the first day of the week, as the Lord's day, are these:—

1. The Bible nowhere mentions it as such.
2. It nowhere commands its observance.
3. There are no blessings pronounced for keeping it.
4. There is not a prohibition in the Bible against laboring on that day.
5. The reasons specified in the fourth commandment for a weekly Sabbath, would not be true when applied to the first day. Hence it finds no support in the Bible, and therefore I cannot regard it as anything more nor less than a common laboring day.

I trust that God will bless you in all your investigations to know and do his will; and that we may at last meet and greet each other in the soon-coming kingdom, shall ever be my most earnest prayer.

Seventh day Adventists sincerely believe that God has committed to them a most solemn message of truth, applicable to the present generation. Like all other reforms in the past, the work in which we are engaged is an aggressive one. The message must be proclaimed. A slumbering church as well as the world must hear. Along the lines comes the Captain's command: "Cry aloud, spare not . . . show my people their transgression." Isa. 58:1. Eighteen hundred years ago, God, by his servant, promised a final warning to mankind, to be followed by the great day of his wrath. Rev. 14:9-12. If the fulfillment of signs and prophecies proves that the time has come when this warning should be proclaimed, it is being proclaimed; for the providence of God never fails to fulfill all his promises as soon as they are due. And the fact that the warning is already spreading all over the earth, is the strongest evidence that the time has come for the fulfillment of the promise.

Dear cousin, I pray you to lay these things to heart, and not pass them by lightly. If you have not examined the evidences for the binding obligation of the fourth commandment, I entreat you to give the subject your prayerful attention. Do you say that if we believe in Christ we shall be saved whether we believe these things or not, granting that they are true? Do not deceive yourself so. Faith which God accepts, is that which accepts the special work which God causes to be done in our day. Look at the past and learn from that. God sent Noah with a warning to that generation. Then that was their present truth. No one before that had ever been required to hear or believe that truth. Hence they thought that it was of no consequence, and so rejected it. Noah was left alone to struggle on and bear the whole burden and reproach of that work. But they all perished, and the event proved that Noah's message was of God. But now when the battle is fought and the victory is won, all are ready to praise Noah and have great faith in his work. We might give numerous illustrations of this kind.

A man may believe all the work of God in the past, but if he rejects the special work for his own time, he will be rejected by God. Faith in the present truth, a faith which will lead a man to obey it, to give his life for it, and to aid it with his means and his influence, is a live faith, a faith that will save a man and gain him a great reward in the kingdom of God. What is the use of faith?—It is to lead a man to work. James 2. Faith that does not lead a man to work, is dead. When does God call upon men to have faith?—When he has a work to be done among men. In what does he require them to have faith?—In that work which he has to be done in their day; for in this they can assist; not in some work in the past which others have already done, and which does not need their help or sympathy now. The present truth, the present work, and faith in the present work, which leads men to engage in and support the present work,—this is what has always been pleasing to God; this

is Bible faith. A dead church and formal professors always have great faith in God's workers of the past, but only contempt and persecution for his work in the present.

The coming of the Lord and a special preparation for it, is now the present truth. We earnestly desire you to take a part in it. Time flies! Probation is closing. Christ is coming. Eternal destinies are in the scales. The world reeks with rottenness and crime. A worldly church sleeps on in carnal security, dreaming of a world's conversion. Scoffers are ready to ask, "Where is the promise of his coming?" The awful events of the judgment and the plagues of the last days are about to burst upon us, and the mass of the world are asleep. What shall be done? Laborers are few. A handful of men can never turn the vast tide backward; but bold, brave, prayerful efforts will rescue many a brand from the burning. The current is strong and swift, and the roaring, tempestuous winds of opposition are steadily rising; but a successful Commander steadies the helm, and his assuring voice is heard above the tempest of storm and tide, "I am with you always, even unto the end of the world."

Moultrie, Fla.

THE PAPAL CHURCH AND THE SABBATH.

BY LOYD CALDWELL.

CARDINAL GIBBONS, chief Catholic prelate in the United States, thus, unconsciously perhaps, forecasts, in the *North American Review* of October, 1887, the probable future attitude of the papal church on the "Sunday Question":—

The desecration of the Christian Sabbath is another social danger against which it behooves us to set our face and to take timely precautions before it assumes proportions too formidable to be easily eradicated. Whenever the enemies of God seek to destroy the religion of a people, they find no means so effectual for carrying out their impious designs as by the suppression of the Sabbath. Thus when Antiochus determined to abolish the sacred laws of the Hebrew people and to compel them to conform to the practice of idolatry, he defiled the temples of Jerusalem and Gerizim, he put an end to the Jewish sacrifices, and, above all, he forbade under pain of death the observance of the Sabbath and other religious solemnities, substituting in their stead his own birth day and the feast of Bacchus as days of sacrifice and licentious indulgence (refers to French Revolution as setting up a ten-day week, exiling priests, etc.). And in our own times it is a well-known fact that the enemies of religion are the avowed enemies of the Christian Sabbath. A close observer cannot fail to note the dangerous inroads which have been made on the Lord's day within the last quarter of a century in our own country; and if these invasions are not checked in time, the day may come when . . . the votaries of the theater and the drinking saloon will outnumber the church worshippers, etc. We might for a time worship God at irregular intervals, and would probably end by neglecting to commune with him altogether.

Daniel, John, and Paul foretold the career of persecuting Rome so clearly that all non-Catholic commentators are almost a unit in applying Dan. 7:25; Rev. 12:17; 13:4-10; 17:3-6; and 2 Thess. 2:3-9, etc., to the papal church. Passing by a striking variety of ways in which that church, and that alone, has literally fulfilled these predictions, let us address ourselves to a parallel of the work of the "enemies of God," of whom the cardinal speaks, and the Sabbath career of the cardinal's church:—

WHO CHANGED THE SABBATH?

THE CHURCH.

1. In A. D. 196 Victor, bishop (pope) of Rome, excommunicated all the churches of Asia for celebrating Easter on another day than Sunday. Doubtless this was the first papal edict—the first step in papal supremacy. See Bowers' "Hist. of Popes," vol. 1, p. 18; Dowling's "Hist. of Romanism," p. 33; Torrey's Neander's Ch. Hist., vol. 1, p. 214; MacLaine's Mosheim's Ch. Hist., p. 49; Encyc. Britan. and McClinton and Strong's Cyc., art. "Easter."

2. In 305 the Council of Elvira denied communion to towns-people who were absent from church three Sundays. Confirmed by Council of Sardica, 345. See Schaff's Ch. Hist., vol. 2, par. 75; Hessey's "Sunday," Lect. 3.

3. In 325 Constantine

THE STATE.

1. In A. D. 321 Constantine, Emperor of Rome, issued a decree that all labor but country farm work should cease on the venerable day of the sun (not Son). He also forbade lawsuits and military exercises on that day. See Milman's Hist. Chr., vol. 2, pp. 298, 396-7; Schaff, Neander, Stanley, or any good authority on Constantine, Sunday, etc.

2. In 380 Theodosius I., the Great, confirmed the above, and forbade the public games, allowed by Constantine, on Sunday. In 425 Theodosius II. included theaters with the foregoing, and extended them to include Easter, Epiphany, Pentecost, and Christmas. See Milman's Hist. Chr., vol. 3, p. 338; Student's Eccl. Hist., p. 293; Robertson's

called the famous Council of Nice, chiefly to settle if Easter be fixed on a Sunday, or on a date of the month, regardless of the day of the week. See Ex. 12:2-14; Acts 12:4. Sunday was chosen in order, as Constantine says, to "have nothing in common with the detestable Jewish crowd." See Euseb., *Vita Const.*, chap. 18; Stanley's "Eastern Church," Lect. 5; or any good authority on Constantine or Easter or the Council of Nice.

4. In 364 the Council of Laodicea absolutely forbade Christians to observe the Jewish Sabbath, and enjoined resting on Sunday as far as they were able. See Torrey's Neander's Ch. Hist., vol. 2, p. 334; Lardner's Works, vol. 4, p. 217; Sheild's Guerike's Ch. Hist., par. 78; Student's Eccl. Hist., p. 293; Coleman's Anc. Chris. Exemp., p. 531; Butler's Eccl. Hist., p. 277; Smith's Tables Ch. Hist., p. 19; McClinton and Strong's Cyc., art's "Lord's Day," "Laodicea"; Hessey's "Sunday," Lect. 3.

5. In 440, Pope Leo the Great forbade all Sunday labor, lawsuits, and sensual recreations. See Craft's "Sabbath for Man," pp. 555-6; Kingsbury's "The Sabbath," p. 210; *Oesia Christi*, p. 86.

6. In 538 the Council of Orleans ordered farm work to stop on Sunday, so as to allow attendance at church. See Chamber's Encyc., art. "Sabbath"; Putnam's Dict. Dates, art. "Sunday"; Geuzot's "Hist. of Civilization," vol. 3, p. 264; Dict. Chronol., art. "Sunday."

7. In 653 the twelfth Council of Toledo forbade the Jews to keep Sabbath, new moon, etc., or to labor on Sunday or on any of the great festivals of the Church, under penalty of one hundred lashes on the naked body; after that chains, banishment, confiscation of property. On the Jewish holy days they were all to assemble before the bishop. See Milman's Hist. of the Jews, vol. 3, p. 117; Morer's "Dialogues on the Lord's Day," p. 267.

8. In 1201 came Eustace, Abbot of Flaye, to England, with the Sunday Roll from Heaven, found on the altar of St. Simeon's church, at Jerusalem, and confirmed by the pope! It forbade work from the ninth hour of Saturday till sunrise Monday; also on "the other festivals of my saints which you have not kept." See Hessey's "Sunday," Lect. 3; Gillilan's "Sabbath," p. 399; Matt. Paris' Hist. Major, p. 200; Morer's "Lord's Day," p. 288.

9. In 1395 Rev. Nicholas Bound, D. D., an English Puritan, brought out the now famous "seventh part of time" theory of the Sabbath, thus basing Sunday (or any other day) on the fourth commandment. This theory was eagerly taken up by the Presbyterians and later sects who are not satisfied to admit with the Catholic, Lutheran, and Episcopal churches, that "the church" could or did change the day. See Coleman's Anc. Chris. Exemp., chap. 26; Neal's "Hist. of the Puritans," part 1, chap. 8; Craft's "Sabbath for Man," note 305; Hessey, p. 205; Gillilan, p. 67; Heylyn's "Hist. of the Sabbath," part 2, chap. 8.

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Thus by the united and undeniable proof of these great authorities is shown the successive

Ch. Hist.; Guerike's Ch. Hist., p. 297; Neander's Ch. Hist., vol. 2, p. 330; Hessey's "Sunday," Lect. 3.

3. In 469 Emperor Leo I. confirmed the decree of Pope Leo I., of 440. See Mosheim's Eccl. Hist., Cent., 4, bk. 4; Morer's Dialogues, pp. 259-60.

4. In 800 Charlemagne, Emperor of the West, forbade Sunday work and markets, and ordered all to come to church on that day. See Craft's "Sabbath for Man," p. 556; "Sabbath Essays," p. 241 (Boston, 1880); Kingsbury's "The Sabbath," p. 209.

5. In 910 Leo Philoosopus, Emperor of the East, forbade the Sunday farm work, allowed by Constantine, whom he censured strongly for such allowance. See Chamber's Cyc., art. "Sabbath"; Morer's "Lord's Day," p. 242; Hessey's "Sunday," Lect. 3; Craft's "Sabbath for Man," p. 556.

6. Constantine forbade all non-Catholic worship, and confiscated all heretical places of worship. He forbade Christians to turn Jews, and ordered that any Jews who threw stones at or endangered a Christian's life, should be burned alive! He bore the expense of the Nicene Council, exiled those who refused to obey it, and refused to read charges against its bishops. He said that if he even detected a bishop in the act of adultery, he would throw his imperial robe over the unlawful deed, lest others might be depraved. See Milman's "Hist. of the Jews," vol. 3, p. 21; Lecky's "Hist. of Rationalism" vol. 2, p. 23; Schaff's Ch. Hist., vol. 2, chap. 1; Bagster's Eusebius' "Life of Constantine," and Theodoret's Eccl. Hist., pp. 129 and 46.

7. In 380 the three Roman emperors, Theodosius, Gratian, and Valentinian commanded all their subjects (the civilized world) to receive the faith of St. Peter as held by Pope Damasus. They forbade all heresy and apostasy, and here began the state-church system of persecution. See Gibbon's Rome, chap. 27; Ranke, "Hist., of the Pope," vol. 1, chap. 1; Schaff's Ch. Hist., vol. 2, p. 142; Sozomen's Eccl. Hist., bk. 7; Gieseler's Eccl. Hist., vol. 1, p. 269; Butler's Eccl. Hist., chap. 30.

8. In 445 Valentinian III. commanded all bishops of the Western church, to hold and observe as law whatever it should please the bishop (pope) of Rome to decree. See Encyc. Britan., art. "Leo I."; Butler's Eccl. Hist., chap. 43; Wiley's "Hist. of Protestantism," vol. 1, p. 9; D'Aubigne's "Hist. of the Reformation," vol. 1, pp. 42-3; Hass's Ch. Hist., p. 144; Gieseler's Eccl. Hist., vol. 1, p. 269; Torrey's Neander's Ch. Hist., vol. 2, p. 207.

9. In 533 Justinian decreed that the pope or bishop of Rome be head of all the churches, east and west; which was accomplished in 538. This decree was formally admitted by Phocas in 606. See Butler's Eccl. Hist., chap. 26, p. 221; D'Aubigne's "Hist. of the Reformation," vol. 1, p. 42; Croly's Apocalypse, p. 7.

steps by which the papal church substituted Sunday for God's Sabbath, and gave new reasons and rules for the weekly rest. That the state lent its authority merely in order to aid the church is undeniable. Says an able writer: "The decrees of the Nicene Council were enforced as laws of the empire by Constantine. That of Constantinople (381) requested and obtained the legal confirmation of Theodosius the Great; Theodosius II., after much hesitation, confirmed the principal decrees of that of Ephesus (431). Marcian's edicts are extant confirming the decrees of Chalcedon (451). The next four councils, ecumenical, so called (553, 680, 787, 869), were either signed or also enforced by a decree of the emperors who respectively summoned them."—*Dr. Wm. Smith's Dict. Chr. Antiq.*, pp. 322-6. See also Hase's *Ch. Hist.*, par. 122; Butler's *Eccl. Hist.*, chap. 24; Coleman's *Anc. Chr. Exemp.*, 489; Stanley's *Eastern Ch.*, Lect. 2; Neander's *Ch. Hist.*, vol. 4, p. 95; Gieseler's *Eccl. Hist.*, vol. 1, pp. 202-3. Said Constantine, "For whatever is transacted in the holy councils of the bishops is to be referred to the divine will" (inspired!)—*Eusebius, Life of Constantine, App. to Bagster's Edition*, p. 53. "Thus the canons of the councils held in the east during the schism, at Antioch A. D. 341, Laodicea about 363, and Gangra between 362 and 370, were still maintained in the East, and at length were adopted in the West."—*Gieseler's Eccl. Hist.*, vol. 1, p. 206.

Compare the Bible Sabbath (seventh day) with the papal Sunday, and the result would be about as follows:—

BIBLE SABBATH.	PAPAL SUNDAY.
1. A memorial of creation. Exodus 20.	1. A mere church festival.
2. From evening to evening. Lev. 23: 32.	2. Midnight to midnight:—a day sandwiched between two half-nights!
3. A universal twenty-four-hour rest from business and selfish pleasure.	3. One hour at mass; the rest, at work or play. See Craft's "Sabbath for Man," pp. 126-178.
4. A sign to recall the Creator. Ex. 31: 17; Eze. 20: 20.	4. A sign to show the "true church," and her authority!
5. Not a feast; rather a fast. Ex. 16: 23.	5. Always a feast; never a fast. See the catechisms.

Yet, with such a record on this question, this "cardinal prince" has the effrontery to talk piously about American desecration of the "Christian Sabbath," and of taking "timely precautions"! Ah! sir, we are reaping the reward of your church's trifling with and overturning the precepts and institutions of God; and no amount of pious cant or ominous threats will avert the storm that is coming! Only one old tried resource is left you; it is persecution by State law! And in this you will be backed, yea, led by Protestant churches (so called) whom you did your best to "eradicate." Still further, your united blows will fall thickest and hardest on the "remnant" "which keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17; 14: 12. The greatest enemy of God is the papal church, that grossly perverted God's truth and persecuted his people.

Battle Creek, Mich.

"KEEP THYSELF PURE."

BY ELIZA H. MORTON.

The Bible injunction to seek purity of life is meant for the well-being of man physically, mentally, and morally. Although great genius may exist in connection with a depraved nature, yet the brilliancy of the intellect is dimmed by the dissipation, and the man is a wreck in contrast with what he might have become.

All nature is in harmony with the unclouded soul. The birds sing to that heart their sweetest songs, and the music is interwoven with human words and sent by lip and pen to other hearts to comfort and to bless. The flowers of the field, the trees of the forest, the lakes, hills, vales, and rivers leave their finest impress on that mind, and straightway a shadow of their beauty is thrown upon the canvas or in some way reflected to others. The power that moves the pen of the poet, guides the brush of the artist, and makes eloquent the tongue of the orator, is born of an inspiration not of earth; and that inspiration is most nobly used by the man who keeps himself "unspotted from the world." The heights to which the human soul may attain are grand. All cannot be

poets, artists, or orators, but all can be pure; and from that fountain gush thousands of rills increasing in volume as they flow, and making glad the earth.

Buddha taught a truth when he said, "Purity leads to inspiration, and inspiration to the elevation of the soul, and the elevation of the soul to the good of mankind;" but he failed to teach that purity of soul is the result of constant watchfulness and close communion with Him who is the source of all inspiration and purity.

Portland, Maine.

Choice Selections.

THE DOUBLE-MINDED MAN.

THE people of New York City have been startled the last week by the tragic death of a man who was apparently living two lives. He was known as a decorous attender of church, a faithful and affectionate husband and father—to most of his acquaintances in the community known only so. Yet he dies at the house of an adventuress, under circumstances which point unmistakably to his fear that his double life would be brought to light. In endeavoring to escape the threatened exposure, he flees from the house which he has entered; escaping by a window, the tree on which he has relied to help him breaks, he falls, and is killed in the fall. And then the whole story of his double life is spread out in the daily papers.

How many men, one cannot but ask himself, are thus, though in lesser measure, living double lives? Single mindedness! Is it a rare or a common virtue? Religion! Is it our every-day dress or our ecclesiastical vestment? our handmaid or our chaplain? our life or our luxury? The double minded man is like one of the great palaces in Europe that have a chapel and a chaplain. Every morning the family gather in the chapel, and the chaplain leads in prayers, and then the religion has been done for the day. The chaplain has no place in any other room, or at least not in his capacity as chaplain; none in the banqueting hall, in the armory, or in the steward's room. So the double-minded man has one little part of his nature which he calls religious, and he gets into that little chapel for a few moments every day, or one day every week, and then he is through religion for the day or the week. The notion that religion should go with him into the parlor, the kitchen, the banqueting hall, the common affairs of life—that scarcely even enters his thought. He likes to go to church and hear the minister preach; he likes to see him hold up a high ideal of life; but if conscience ever calls him to account for not living up to that standard, he replies, "That is very well to talk about, but no man can live in that way and get on in the world."

Religion is the consecration of a man's whole nature—the giving of a man's whole life to God. People often think that they have become religious when they have not taken the suffrage of their whole nature on the question. The man, under some strong appeal, asks himself, Will I be a Christian? He says to Reverence, What do you say? Reverence says, Yes! He says, Love, what do you say? And Love says, Yes! He says, Faith, what do you say? and Faith says, Certainly, yes! And Conscience? Yes! And he says, Well, I have decided. I will be a Christian. Then he goes into the counting room, and as soon as he gets into the counting room he yields to Acquisitiveness, and violates the law of Christ, and Acquisitiveness says, I did not vote I would be a Christian. He goes into society, and does, for the sake of the applause of men, that which is unmanly and unchristian, and Conscience calls him to account, and Approbativeness says, I did not vote that I would be a Christian. And he goes where his passions are stirred, and the wrath of his nature rises, and, under the impulse of wrath, he violates the law of love, and Conscience again calls him to account, and Combativeness says, I did not vote to become a Christian. Now, no man is a Christian until he takes a vote and secures the approval of all his faculties. Whatever may do for politics, nothing less than universal suffrage will do for the Christian. He must vote for Christ with his acquisitiveness, and with his self-esteem, and with his approbativeness—with every power of his nat-

ure, or he is not a Christian. A man cannot live in a house with garbage in the cellar and not, soon or later, have disease in the parlor; he cannot live with mortification in the feet and not have it ascend through the whole body. So no man can live with worldliness entering into half of his nature; the disease of worldliness will soon spread through the whole nature. . . .

To be a Christian is to give every faculty and power and activity of life to the law of God, to the law of Christ, to the law of love. Whatever is less than this is inadequate; whatever is more or other than this is superfluous. The holy man is simply a whole man and a healthful man. Who would be less? The double-minded man is not a whole man.—*Christian Union*.

THE CHEERFUL FACE.

NEXT to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through the veins for very joy. Ah! there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright the shadows cannot remain, and silently they creep away into the dark corners. It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say, "God bless this dear happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow snap our heart-strings asunder, in memory we still see this wrinkled face, and the painful tension grows lighter, the way seems less dreary, and the sorrows less heavy. God bless the cheerful face! What a dreary world this would be without this heaven-born light!—*Home Visitor*.

DO NOT HEAR EVERYTHING.

THE art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt the simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds according to his pleasure.

If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, or dress, or our affairs.

The art of not hearing, though untaught in our schools, is by no means unpracticed in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, and from not a little connivance in dishonorable conversation.—*Treasure Trove*.

Special Attention.

THE DIVISIONS OF PROTESTANTISM.

THE Northern Presbyterians are holding their General Assembly at Philadelphia, and the Southern Presbyterians are in General Assembly at Baltimore. The Southern Baptists have just closed their Annual Convention at Richmond, and the Northern Baptists have opened their anniversary meetings at Washington.

In both of these great denominations the sectional divisions do not represent any differences as to doctrine and order, and the fraternity of feeling between them seems to be complete. On Tuesday the attendance at the Baptist Convention at Richmond was small, because so many of the delegates had gone to Washington to participate in the meetings of their Northern brethren. Next Thursday the Southern General Assembly at Baltimore will go to Philadelphia, as a body, to unite with the Northern General Assembly in celebrating the Presbyterian centenary.

Yet the present indications are that the attempts in each of these denominations to bring about organic unity by the obliteration of sectional lines of separation, will not prove successful. It was the slavery question that provoked the division, and now it is the race question that keeps it up. The Northern and Southern Presbyterians seem to disagree only so far as concerns the organization of an independent African Church. The Southern Baptists provided for the appointment of a committee to meet a like committee of Northern missionary societies to arrange for co-operation in missionary work, but they expressly declared that it was "not with a view to organic union;" and when a motion was made to strike out that conditional clause, it was defeated by an overwhelming vote. All that is to be considered, is the adjustment of the "several fields and agencies, so as not to have a conflict" between the sectional divisions of the denomination. Here, too, difference of opinion as to the colored brethren and churches undoubtedly prevails, according to geographical lines.

Such lack of harmony of course involves greater expense of effort and money than would be required if there was organic union. Two sets of organizations for missionary and other church purposes are kept up when one could accomplish the work, with a saving in salaries and the general cost of running the machinery. As so great a part of the money collected for these purposes goes to pay collecting agents and society officers, the practical argument for consolidation is therefore of the strongest sort. But sentimental considerations stand in the way of the unity which is so desirable as a measure of economy, and of course if the Northern and Southern members of the denominations are willing to pay in hard cash for the privilege of holding their respective prejudices, they have an undoubted right to do it. It is their money, and they can do what they please with it, though in the world of secular affairs such sacrifice of substantial benefit to mere sentiment is more and more regarded as childish short-sightedness and obstinacy.

But throughout the field of Protestant missionary effort we find analogous conflict and division. Even in denominations which are so closely akin in creed and order that their ministers pass from one to the other, there are separate organizations for such work, and others whose differences concern mere forms of church government and do not affect their theological standards, maintain distinct societies for the propagation of a common faith, as if they were radically and intrinsically at variance.

There are, for instance, eleven different kinds of Baptists, fourteen of Methodists, nine of Presbyterians, and five of Lutherans. The Congregationalists are separated from the Presbyterians only in church government, and the clergy of one satisfy the doctrinal requirements of the other; and yet they continue to work independently for religious ends. Of course, heathendom and Christendom both are confused by such a state of things, and the more so, inasmuch as all the Protestant churches known as orthodox and evangelical are substantially in agreement on their fundamental theology. The difference between the dish served up is in its form and garniture, and not in its ingredients.

The partisan spirit, in fine, is strong in all of them, and it seems that even the sectional spirit, a relic of the old days of slavery, is still unconquerable. The day of organic Christian union, of which we have heard so much of late years, seems, therefore, to be far in the future. It is among the enemies of faith that we see ranks unbroken by partisan division, while Christendom is split up into innumerable varieties of faith, each more or less at war with the rest.—*N. Y. Sun.*

WILL INDIA BECOME MOHAMMEDAN OR CHRISTIAN?

A THOUGHTFUL writer in the *Contemporary Review* maintains that entirely different methods from those now pursued by our missionaries will have to be adopted in India, in order to reach and convert her people. Mohammedanism has already achieved remarkable success there. Every fifth person in that vast empire whose inhabitants number one fifth of the whole human race, is a follower of the Arabian prophet. Nor has this success been won, as commonly supposed, by the sword. Persecution may have had some effect in exceptional localities, as for example, in Sind and Mysore. But the great and substantial gain has been the offspring of ardent and ceaseless proselytism. The Mussulman both by the conviction of his faith and by every motive of politics—love of power and aggrandizement, as well as escape from taxation through the process of unloading on to others—is a zealot determined above all things upon the propagation of his religion; and accordingly the task of bringing souls under allegiance to the prophet waits not to be done by a few priests, or missionaries set apart for the purpose, but is eagerly seized and prosecuted by every child of the crescent and star. Moreover, the genius of Islam has been found admirably adapted to the Hindu mental and moral traits, and their creeds and modes of life.

The essence of Hinduism, if not of its creeds, is fear—fear of the unknown result which may follow upon error either in conduct, or in faith, or in ceremonial. A single belief, the belief in his pre-existence, which is firmly accepted by every Hindu, fills his mind with vague terrors from which, while that conviction lasts, there cannot be by any possibility any full relief. He is responsible for the sins he knows nothing of, and who can say that any punishment of them would be unjust or excessive. If misfortune comes to him, that is his due; and a Hindu once unlucky, often broods like a Calvinist who thinks he is not of the elect. The modes of obtaining safety are infinite, but are all burdensome, and all, by the confession of those who use them, are more or less uncertain.

Now, the doctrine of the divine sovereignty carried to its extreme as it is in the system of Islam, meets perfectly this characteristic phase of Hindu theology. The idea of one divine being, lonely, omnipresent and eternal, revealing through Mohammed his will, that those who believe in him shall have eternal bliss in heaven, which is earth over again with its delights intensified and its restrictions removed, and that those who disbelieve in him shall suffer torment forevermore, become to its recipient a source of freedom from painful and endless ceremonies, and an assurance equal to fate itself of safety and happiness in the world beyond. Hence it meets with welcome.

Again, the followers of the prophet were not essentially alien in race. They were Asiatics, and accordingly were in a kind of unconscious sympathy and fellowship with the East Indians to whom they proclaimed their faith. Christianity has always labored under great disadvantages being preached by Europeans. "Something radical, something unalterable and indestructible, divides the Asiatic from the European." For example, the Armenian, because he is an Asiatic, is tolerated as a Christian by the Mussulman, whereas any other Christian not an Asiatic would be slain at sight. The writer whose views we are condensing does not think that the Mohammedan privilege of polygamy in this world and the promise of hours in the next, have exerted very much influence in making converts, since all history shows that men looking for light desire a creed, and an ideal higher than their practice. For example, "the most dissolute of European societies foisted upon Christianity a restriction, celibacy, stronger than any Christ had taught; while the rigorous chastity of Christianity did not stop its spread in the abandoned society of the rotting Roman world.

Once more: Islamism did not ask the Hindu to surrender absolutely his notions and practice of

caste. It only asked him to exchange his caste for another and better one,—since the Islam caste is the largest, the most strictly bound, and the proudest of all,—a caste which claims not only a special relation to God, but the right of ruling absolutely all the remainder of mankind. Once in this caste the Hindu convert would be a brother of all within it, hailed as an equal, and treated as an equal even upon that point on which European theories of equality always break down—the rights of intermarriage.

The rule of Islam forbidding indulgence in wine and all alcoholic beverages is another strong feature in its favor among the better class of Hindus, for the reason that they see in alcohol a deadly poison for their race. It is claimed that while the white races do not suffer except comparatively from drinking usages, yet the red and brown and black races find in such usages an inveterate and deadly foe, not simply to their souls, but to their very bodily exertions. Fire-water to most Asiatics is fire-water in deed, as well as in name. It awakens an uncontrollable craving for more, which ends in the complete stupor of intoxication. "I drinkee not for drinkee," said the Madras man; "I drinkee for drinkee!" To get beastly, dead drunk is his Elysium, and to do it as often as possible becomes the one absorbing aim of his wretched life. Hence the call by Islam to rigorous and total abstinence seems to the philanthropic and noble Hindu like a call from heaven, by heeding which his people are to be guarded against a serious tempter that would soon kill both body and soul.

With all these things in its favor, and the significant fact that on the average 50,000 converts a year since the beginning have been added to Islamism, it is feared by many careful observers that at no distant day all India may be transferred, not to Christ, but to Mohammed. It is true that Christianity has grown in India, but not as it should have grown—not as Buddhism once grew, when it swept millions within its influence in a short period; not as Islam and other forms of error have grown. There are only 660,000 Christians belonging to all the Reformed churches in India, although it must not be forgotten that, if the aboriginal tribes be included, conversions are proportionally more numerous to-day to Christianity than to Mohammedanism. The reasons assigned for the slow spread of Christ's gospel are three:—

First, from the peculiar nature of the Hindu mind, he is capable of holding precisely opposite creeds as true, without changing his conduct in the least. A Hindu astronomer will predict eclipses ten years ahead without a blunder, and yet believe all the while, and sincerely believe, that the eclipse is caused by some supernatural dog swallowing the moon, and will beat a drum to make the dog give up its prize. And in the same way a Hindu will state with perfect honesty that Christianity is true, that Mohammedanism is true, and that his own special variety of Brahmanism is true, and that he believes them all implicitly. What, then, can you do with a man whom you have labored with your whole soul to convince, who is convinced, and who remains just as unconvinced for any practical purpose as he was before? Another obstacle is found in the fact that Christ is not, according to Hindu notions, enough of a sovereign and legislator. He is too humble, too self-denying, too resigned to his fate. The Hindu, it is said, is not attracted to that sort of a man or god.

A second, and still more decisive hinderance lies in the Christian necessity of forcing the new convert to give up his caste. This means a surrender of his domestic law, the harem-like seclusion of his home, much of his authority over his wife and children, his right of compelling his daughter to marry early, which he holds a part of his honor, most of his daily habits, and even his method of eating his meals.

Finally, Christianity, to succeed, must abandon its expensive habit of employing some 700 Europeans and Americans as high-priced missionaries, and ally itself instead to the native population by the employment of 3,000 native preachers for the same money. In eighty years no great native missionary has arisen, nor has there been developed a real native church. Asiatic converts must do the work of proselytism among Asiatics. There must be less fear of imperfect Christianity. Christianity is always imperfect in the beginning of its career among heathen races. Give the natives a chance,

nevertheless, and by and by their doctrine and life will grow more into the lofty ideal revealed by Jesus. These views are the well-matured convictions of one who has been many years among the Brahmans, and who is deeply acquainted with Indian traits, history, and prospects. They deserve careful consideration. — *T. S. Doolittle, D. D., in Christian at Work.*

The Mission Field.

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

VIRGINIA TRACT SOCIETY.

A SEMI-ANNUAL SESSION of the Virginia Tract and Missionary Society was held in connection with the State meeting at Marksville, Va., May 10-15, 1888.

FIRST MEETING, AT 11 A. M., MAY 10.—President R. D. Hottel in the chair. Minutes of last meeting were read and approved. The Chair appointed the following Committee on Resolutions: W. J. Stone, R. T. Fultz, A. C. Neff. The President spoke concerning duties of officers in reporting and carrying out resolutions.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 11.—Committee on Resolutions reported as follows:—

Whereas, The Lord has spoken of the importance of selecting and training suitable persons to go out and sell our literature; and,—

Whereas, The success that has attended judicious labor in this direction in the past, shows God's approval of the effort; therefore,—

Resolved, That we acknowledge the hand of God in this work, and that we will try to encourage suitable persons to engage in it, believing that God will sustain and bless those who unselfishly labor in this branch of the cause.

Resolved, That, in harmony with the recommendations of the International T. and M. Society, the officers of the Virginia T. and M. Society appoint in each church a person who shall act as business agent for the State Society, and receive from the members their orders for papers and books for personal use, and deal directly with the State secretary.

Resolved, That we approve of the plan of first-day offerings for the support of our foreign missions, advised by the General Conference, and that we will heartily indorse and carry out the same.

Resolved, That we urge the importance of all our brethren's becoming members of the Tract Society.

Resolved, That we recommend to our librarians the use of the book lately prepared for their use; and to our members, the use of the pass-book lately prepared for them, in which to keep accounts of all their labor; and urge the importance of faithfulness in keeping this account, and reporting each quarter to the librarian.

Bro. Huffman spoke quite freely upon missionary and canvassing work, and read some very good letters from persons who have been receiving our periodicals, and by this means have been led to believe the third angel's message. Bro. Underwood read some extracts from the "Testimonies," in regard to canvassers, and spoke of the conveniences for carrying the truth to the world. He also spoke very encouragingly to ministers and canvassers, and believed it to be the will of God that all should engage in this branch of the work. Interesting remarks upon the first resolution were made by Bro. Stone, Neff, and others.

Adjourned to call of Chair.

THIRD MEETING, AT 2:30 P. M., MAY 11.—The resolutions were again taken up and discussed quite freely. Bro. Stone read the resolutions adopted by the International Society, in regard to T. and M. work. Bro. Underwood and others made remarks upon the same. Much was said in regard to church agents and first-day offerings.

Adjourned to call of Chair.

FOURTH MEETING, AT 4:30 P. M., MAY 13.—The last resolution was taken up. Bro. Stone, Huffman, and Hottel spoke at length of the importance of becoming members of the Tract Society, and urged that all become members and take part in the work. Bro. Stone spoke concerning the keeping of the new librarian's book, and thought all should have it, as there is danger of making many mistakes by carrying on the work in the old way. He also spoke about the members' pass-book, and said much in regard to keeping it. The resolutions were adopted.

Adjourned *sine die*.

R. D. HOTTEL, *Pres.*

AMY A. NEFF, *Sec.*

ARKANSAS TRACT SOCIETY ORGANIZATION.

A MEETING for the organization of the Arkansas Tract and Missionary Society was held at Springdale, Ark., May 15-21, 1888. Six meetings were held, the first of which was called at 10:30 A. M., May 16. On motion, Eld. R. M. Kilgore was elected chairman of the meeting, and J. M. Pool secretary. Eld. Kilgore spoke at some length upon the importance of the tract and missionary work, also the importance of having organization in our tract and missionary efforts. Statistics showing the strength of the work in Arkansas, were presented, by which it was found that there were eleven local societies, with a membership of 124. On motion, it was unanimously decided to organize a State tract and missionary society.

On motion, the Chair was authorized to appoint committees on constitution and resolutions, and on nominations.

At a subsequent meeting these committees were announced as follows: On Constitution and Resolutions, D. T. Jones, Clara E. Low, and E. B. Young; on Nominations, Wm. Martin, H. Hedrick, and J. H. James.

On motion, the Chair was authorized to appoint a committee on districting the State, which was announced as follows: J. P. Henderson, W. J. Kerr, and A. B. Mc Alexander. A committee, consisting of P. M. Ownbey, Wm. Wiswell, and Wm. Martin, was appointed to adjust accounts between the Missouri and Arkansas societies.

The Committee on Constitution brought in a report recommending the adoption of the constitution for a State society, as found in the Year Book for 1888. After inserting the word "Arkansas" in the blank of the first article, this constitution was adopted.

The Committee on Districting the State recommended,—

That the State be divided into four districts: Dist. No. 1 to include the counties of Benton, Washington, and Crawford; Dist. No. 2, Carroll, Madison, Newton, and Boone; Dist. No. 3, Garland, Hot Springs, Clark, Pike, Howard, Hempstead, Miller, Sevier, and Little River; Dist. No. 4, the church at Little Rock, and all the isolated members and companies in the State not otherwise provided for.

The report was adopted after considerable discussion. The following resolutions were presented for discussion, and were adopted after considering each one separately, except the fourth, which was referred to the Board of Directors, and was reported at a subsequent meeting and adopted as herein recorded:—

Whereas, There will be a necessity for means in different departments of the T. and M. work, in carrying out the object of the Society; therefore,—

Resolved, That we adopt the plan of making donations on the fourth Sabbath of each month, for meeting expenses necessarily incurred by our local societies, in carrying forward the work devolving upon them.

Resolved, That we adopt the plan of making quarterly donations for the T. and M. work.

Resolved, That we recognize the necessity of making donations and offerings at the call of the Society, to meet the wants of the general work in the State, such as supplying public libraries and reading rooms with our books and periodicals, sending copies to men in public positions in the State, etc.

Resolved, That we as a Society adopt the cash system in our business transactions, and that we instruct our State officers and agents to come up to this system at the earliest moment practicable.

Whereas, It will be necessary for the Society to have a capital stock with which to do business; therefore,—

Resolved, That this Society recognize the necessity of having a reserve fund, with which to do a cash business with the offices of publication.

The Committee on Nominations reported, for President, J. P. Henderson, Little Rock, Ark.; Vice-President, J. M. Pool, Springdale; Secretary and Treasurer, Melissa T. Elmore, Springdale; Directors: Dist. No. 1, J. M. Pool, Springdale; No. 2, A. B. Mc Alexander, Hindsville, Madison Co.; No. 3, John L. Shockey, Malvern, Hot Springs Co.; No. 4, J. P. Henderson, Little Rock. After some discussion this report was, on motion, referred back to the committee, but at a subsequent meeting was adopted without change.

Committee on Resolutions presented the remainder of their report. The resolutions were considered separately, and were adopted:—

Whereas, It is important that every Seventh-day Adventist should use his talent and his opportunities to the best advantage in spreading abroad the knowledge of the truth; and,—

Whereas, This can be done more satisfactorily and more

successfully through the direction of the T. and M. Society than in any other way; therefore,—

Resolved, That we urge upon all our brethren and sisters the importance of becoming members of the T. and M. Society, and that we urge upon all T. and M. officers and upon all T. and M. laborers sent out by the Conference, the duty of organizing tract societies in all churches and unorganized companies of S. D. Adventists, and of uniting scattered ones with the societies most convenient to them.

Whereas, It is necessary that all the work done by the members of our local societies should be reported with care and diligence; and,—

Whereas, The new pass-book prepared in compliance with a recommendation passed at the last session of the International Society, furnished an easy and simple method of keeping a full account of all work done; therefore,—

Resolved, That we urge our people to use this pass-book, and impress upon them the duty of being faithful in reporting all work done.

Whereas, The canvassing work is one of the most efficient means of getting the truth before the people; and,—

Whereas, This work can be carried on without an outlay of means, and may even be made a source of profit to the canvasser and to the society; and,—

Whereas, The experience gained in the canvassing work will be invaluable to those who anticipate entering the ministry, or engaging in other branches of the work; therefore,—

Resolved, That we recommend that all our brethren and sisters who wish to labor in the cause, and who are not otherwise employed, engage in the canvassing work; and that all our young people seek employment in this branch of the work.

Resolved, That we instruct state officers to keep their books according to the system recommended at the last session of the International Society, and that our local societies each have a business agent.

These resolutions were thoroughly discussed, bringing forth to those present many new and valuable suggestions.

The Committee on Adjustment of Accounts recommended that the book account of \$45.62, and the periodical account of \$28.52, also the accounts of the business agents of the societies at Harrison and Springdale, amounting to \$16.45, be assumed by the Arkansas Society; and that the Arkansas Society take a bill of "Sunshine" from the Missouri Society, amounting to \$17.55. The report was adopted.

R. M. KILGORE, *Chairman.*

J. M. POOL, *Sec.*

ENCOURAGING TO MISSIONARY WORKERS.

[The following is an extract taken from a letter from a lady in Kansas, who, with her husband (a Methodist minister), lately accepted the truth, as a result of missionary work put forth by the workers at Battle Creek.]

DEAR HERALD: I want to tell you how glad I am that you ever came to our house, and that you still are coming, with those other silent messengers of peace, bringing to us glad tidings of great joy. What would we do now without you? I only wish we were more able to work. We become very restless in not being able to do more for the cause. But we are scattering those precious missives as fast as we can. As we receive, we give. A few will read. After many days we may see a great ingathering; so we will wait and work while we can. We have just received a *Camp-Meeting Journal*, telling of the meeting soon to be held at Emporia. How we would rejoice to go! It seems to me if we could only be in camp when Jesus comes, a glorious shout would go up to God and the holy angels.

Why is it we did not see the word so plain before? The Old Testament is a new book to us, and the New Testament a light that shines along our pathway, growing brighter and brighter all the time. I can but say, Why could we not have seen it sooner? But we know that God is in it. We have been Bible students nearly all our lives, but we now feel that the scales have fallen from our eyes, as they did from Paul's. And while we may not see as clearly as he did, we pray daily for the light to dispel all darkness. Oh, if we could only spend and be spent in this work, what a glorious life it would be! But God's will be done. We will try to have patience. We do want to see some of our people and get acquainted with them. We feel lonely, not that there are no Christians here, but they are not in sympathy with our views, though they read the same Scriptures, and think that in them they have eternal life, for they are they that testify of God and his Christ.

Mrs. L. BELKNAP.

"Think not thy worth and work are all unknown,
Because no partial pensman paints thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways."

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 5, 1888.

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

A TRANSPARENT EVASION.

A BROTHER has sent us a leaflet from the W. C. T. U., containing a "Concert Exercise" on the Sabbath question, by the national superintendent, Mrs. J. C. Bateham. The subject is "The Fourth Commandment." "Lesson text: Remember the Sabbath day, to keep it holy." The question is asked, where these words are found; and the answer is given, "In Ex. 20:8." "Ques. 2.—Was it a new command? *Ans.*—It was not. . . . Ques. 3.—Where do we learn this? *Ans.*—In Gen. 2:3, where it says, 'God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created.' . . . Ques. 4.—What does it mean to sanctify, to bless, and to hallow a day? *Ans.*—To sanctify is to set apart; to hallow is to make sacred; to bless is to make it a blessing. The meaning is, that God set apart the seventh or Sabbath day to be a sacred day, and when so observed it would always be a blessing."

We have quoted thus fully to show how definite the reference to the fourth commandment is, and how well the institution and nature of the Sabbath are understood. We wish the reader to note these points, that he may share with us in our surprise at what follows, which is the particular point we have to notice.

Thus question 5 reads: "Why do we not still keep the seventh day for our Sabbath, instead of the first, or Sunday?" This question is directly to the point. It is the great question which the religious world have long been trying to answer, and are growing frantic because they succeed no better. Cautious or experienced writers who have undertaken to answer this question, are careful not to make the admissions given above. When a person admits, as this leaflet does, that the Sabbath was instituted at creation; that it was then sanctified, hallowed, and blessed; that these terms are specific and apply to a particular day; and that by the terms of the fourth commandment they are inseparably confined to one specific day, he throws up a breastwork around the Sabbath, which he can neither throw down nor climb over.

Let us now look at the answer which this leaflet gives to the question, "Why do we not still keep the seventh day for our Sabbath instead of the first, or Sunday?" The answer is, "We still keep one day of rest after six of work, thus imitating God's example at creation, and at the same time we honor and keep in memory the resurrection of Jesus Christ, who on the first day of the week rose from the dead and thus completed our redemption."

A few questions will serve to analyze this singular answer. It is admitted in the question that the day now kept is the first day, not the seventh. It is therefore a different day from the one on which God rested at the creation, which was then hallowed and blessed, and which the fourth commandment enjoins. But,—

1. Was it not a particular day on which God rested?
2. Was not one specific day sanctified or set apart?
3. Does not the commandment confine the duty of Sabbathizing to the very day on which God rested, the very day which was sanctified?
4. Can the commandment possibly be obeyed in the use of any other day?
5. Should not the question therefore read, "Why do we not still keep the fourth commandment?" for this is the real issue.
6. How dare any one assert that we keep the commandment by simply "imitating" God's example? Is this what the commandment requires? Was not his example definite? Was not the sanctification specific? and does not the commandment require that our rest be on the very day of the weekly cycle, the seventh, on which he rested? the very day he sanctified and blessed? When God, the judge of all, the one who instituted the Sabbath, and who framed the commandment, shall ask the Sunday-keeper, "Why did you not keep the seventh day instead of the first?" what will be his answer? Will he dare say, as here instructed to do, "I know I did not keep your commandment, but I imitated your example, which I thought would do just as well!"

7. Where are we commanded to honor Christ by keeping the first day of the week, or where is it revealed that this would honor him?

8. Where is it said that our redemption was completed on the first day of the week? It is strange that so groundless an assertion should ever have become such a staple commodity in popular theology. Whoever will bestow a moment's thought upon what the Scriptures say on this subject, will see that redemption cannot be completed till the future "restitution of all things," spoken of by Peter in Acts 3:21.

We come now to the next question and answer, which, if possible, are more singular still:—

Ques. 6.—If Jesus wished the day changed, why did he not command it?

Ans.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such directions afterward, when, "speaking of the things pertaining to the kingdom of God" (Acts 1:3), as the disciples seem to have always after that time observed the first day of the week as Sabbath (see narrative in Acts); and every time Jesus appeared to his disciples after the resurrection, was, so far as recorded, on that day. Plainly, it was wiser to make the change quietly and gradually, as it was done, so as not to frighten away Jewish converts or bring persecution on themselves from the Jews."

People seem to have lost sight of the fact that there is a judgment coming in which they must give an account of their course of action here. We have tried to imagine a poor soul appearing before the great tribunal, and giving such an answer as the above for Sunday-keeping. When the Judge shall demand why he took another day for the Sabbath than the one commanded, and thus by his tradition made void an important portion of the law of God, would it be sufficient for him to say, "I know that the Lord, before his ascension from earth, spoke to his disciples of the things pertaining to the kingdom of God, and I thought that very probably (!) at this time he commanded them to celebrate the resurrection by keeping Sunday; and therefore I discard the Sabbath and keep Sunday."

With infants and idiots we have no doubt the Lord will be very lenient; but we do not imagine that such a plea as this on the part of any intelligent person will be of much avail.

It is further claimed that every time Jesus appeared after the resurrection, so far as recorded, was upon the first day of the week! So far from this being the case, there was only one first day mentioned on which he met with them; and that was the day of his resurrection. The second meeting was "after eight days," which would throw it over to the next Monday or Tuesday. The third meeting is recorded in John 21, when the disciples were out fishing. They certainly ought to have known by this time that Sunday was the Sabbath, if it had become such, and if this was the first day of the week, as is claimed; and they should not, in that case, have been out fishing. But if they had so far forgotten themselves, Christ should have reproved them. But instead of this, he helps them on in their work, telling them how to cast the net, and giving them a miraculous draft of fishes.

It is further "recorded" that Christ was seen of his disciples, forty days, which would bring the ascension on Thursday, on which day all agree that it occurred. He certainly "appeared" to them at this time. Why, then, does our author say that "every time Jesus appeared to his disciples after the resurrection, was, so far as recorded, on that [the first] day." What is the matter with persons when they try to support Sunday as the Sabbath? Do they lose their memory? Do they lose their power to discern facts? Do they lose their capability of weighing evidence? or what is the matter? Who can account for such a statement as the above?

Let us suppose that the ascension had occurred on the first day of the week, as might have been the case, and doubtless would have been, had Christ designed by any post-resurrection action to confer honor on that day; would the time and event have been then so quietly ignored?—By no means. Every pulpit would have resounded with the importance of that event, and the evidence that Christ thereby designed to confer honor on the Sunday, and establish that day as the Sabbath. As it is, is it any evidence that Thursday ought to be observed? Neither would it have been, even if it had occurred on Sunday.

If Christ had only said somewhere that he was Lord of the first day of the week, how the land would have rung with that evidence, iterated, and reiterated that the first day of the week is the Lord's

day. But because Christ made that statement of the Sabbath, the fact is passed over in silence, or referred to only to say that he was Lord of the Sabbath, only to abolish it. We leave the candid reader to judge how much consistency or honesty there is in such treatment of the subject.

We are referred to the record in Acts as proof that "the disciples seem to have always after that time [the resurrection of Christ] observed the first day of the week as the Sabbath." The Sabbath is often mentioned in the Acts, and also the frequent meetings held on that day by the apostles, both with Jews and Gentiles; but will any one claim that the day there so often called the Sabbath, was the first day of the week?—No one. The first day is mentioned only once in the Acts, and that is in connection with Paul's meeting at Troas (Acts 20:7); but the record, by showing that Paul traveled on the light part of the day, on foot, nineteen and a half miles from Troas to Assos, proves that the apostles regarded it as a secular, not as a sacred, day. See Conybeare and Howson. So much for the record in Acts.

Before laying aside this leaflet, we must call the reader's attention to two more questions and answers, which read as follows:—

Ques. 17.—Did Jesus teach that we must obey [italics as we find them] the fourth command?

Ans.—He did. He says, "I came not to destroy the law (of which the fourth commandment is part) but to fulfill it;" not to say we will have no Sabbath, but that we must keep it holy. He says he is "Lord of the Sabbath" just as much as he is of man, for whom the Sabbath was made, and so certainly he has a right to say how it shall be observed.

We turn back now to a previous question, and find the following:—

Ques. 13.—Would there be any stores or shops open on Sunday if this commandment were obeyed?

Ans.—There would not.

This time the italics are ours; and we need offer no further comments upon it. Such another instance where one has first shown the clear distinction between two days, and then proceeded deliberately to interchange, confuse, and mix them up, we think it would be hard to find. As a specimen of self-destructive logic and self-contradictory assertions, this leaflet bears away the palm.

VERY GRACIOUS.

THE Philadelphia Sabbath Association made an address to the "National Conference on the Christian Principles of Civil Government," held in connection with the late National Reform Convention in that city, in which those who observe the seventh day as the Sabbath are spoken of as follows:—

It is true we meet with the plea that the rights of those who do not wish to observe the Sabbath, are violated by such legislation as we claim, but these laws bind all alike, no discrimination is made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike. In regard to those who observe some other than the first day of the week as a day of sacred rest, the law should not prohibit this, and if their consciences require they should observe a different day, they may thank the law which secures to them an additional Sabbath every week. But while we may refer to other reasons for asserting the claim of the Sabbath, we appeal above all to the authority of the divine law. It is from that the Sabbath derives its claims, and to that it must refer for its strongest obligation.

Isn't this very liberal and beneficent! After keeping the true and only Sabbath according to the commandment of God, and the dictates of conscience, seventh day observers "may thank the law which secures to them an additional Sabbath." Yes! thank the law which deprives them of one sixth of their means of support! thank the law which would oblige them to pay a tax of 10% per cent of their entire income to a hostile religious system! thank the law which steps in and unceremoniously takes from them one sixth of the privilege and duty granted them alike by God and nature, of healthful and often necessary six days' labor! thank the law which compels them to pay honor to an institution which they know is founded in falsehood, and antagonizes the law of the great Jehovah! The doctor of divinity who presents this view of the matter may think seventh-day people are such phenomenal fools that they will rush up and in the ecstacy of their gratitude hug and kiss an old Moloch like this. But we think we know them better.

Let us test the matter in a clearly supposable case: Suppose Mr. Wylie, who formulates this proposition, is called upon to go as a missionary to some heathen land. They have their false gods; he worships the true. Let us suppose further, that the heathen are

found so bigoted as to enforce by law the worship of some one of their chief gods upon all the people. Mr. W. objects on the ground that his conscience requires him to worship the true God alone. They reply, "We do not prohibit this. If your conscience requires you to worship that God, that is your privilege; but, having done this, you may thank our law, Mr. Wylie, which secures you an ADDITIONAL GOD! And, remember, this law is binding on all alike; there is no discrimination made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike!"

How would Mr. W. fancy that situation, and that way of reasoning to support it?

And finally, this *pseudo* Sabbath Association, through its spokesman, Mr. Wylie, D. D., appeals for the claims of this creature of superstition and fraud, "above all to the authority of the divine law!" But Mr. W. knows, as well as we, while he says it, that there is not in all the book of God, one shred of divine law either expressed or implied, for his first-day Sabbath. And yet with apparent sobriety of countenance, he formally and deliberately appeals to divine law, to which his institution gives the lie direct, in support of its claims. The whole history of religious superstition and frenzy furnishes no stranger phenomenon than this.

But of such things we are not left unwarned; for the word of God assures us that men may so far give themselves up to spiritual blindness and deception that they will think they "do God service" when they kill you; yes, and may even call upon you to "thank the law" which secures you such a privilege!

THE CAMP-MEETING AT WEXFORD, MICH.

As the time draws near for holding this meeting, which commences June 27, we feel a deep interest that it may be a success. At our recent general meeting at Monterey, it was decided to have five camp-meetings in the State of Michigan the present summer. The meeting at Wexford will be the first of the series. We intend to make all these meetings seasons of great interest and profit. They are to be devoted especially to instruction relative to the duties and obligations resting upon the members of our churches and other societies. They are not to be merely seasons of religious profit, though we trust they will possess more than ordinary interest in that particular. We expect they will be solemn and heart-searching seasons, and greatly hope that many souls will be converted during the time they are held.

We would not be understood as depreciating seasons of merely religious interest; but when we can have with such interest special instruction relative to the duties of officers, elders of churches, deacons, clerks, and treasurers, and what the membership ought to do, also instruction on points in which we make a failure as a people, then we can see that these will be seasons of great importance. We have long been satisfied that we as a people fail more because many of the practical duties of church membership are neglected, than in almost any other one thing. We fail in this respect because full and proper instruction has not been imparted. Our people are willing to do what they understand to be right, in most cases. This shows the necessity of giving thorough instruction on all these duties. Doctors, lawyers, business men, and ministers see the necessity of studying well the occupation which they are to follow during life. So it should be with workers in every department of the cause.

The Sabbath-school work has had much attention devoted to it, and it is quite fully developed and thorough. Every trade has to be learned by careful painstaking. Is not church work worth consideration? Should not our church officers be thoroughly qualified to take the watch-care of the flock of Christ? Ought not officers and members to fully understand their relative duties and tremendous responsibilities? Eternal salvation or everlasting destruction will be the result of our faithfulness or unfaithfulness in church relations. Christ says, speaking of the church, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." What important consequences, then, follow church action! and how necessary that its powers and responsibilities be properly understood!

We regard the camp-meetings to be held in Michigan the present season as of vast importance to the real interests of the cause in this great central Con-

ference. They will be held in such accessible localities over the State, that at least four fifths of all the church-members in the Conference ought to attend them. We believe our people will perceive the great importance of attending them, and will begin at once to plan to be present.

The first of the series will be held at Wexford, Mich., in the northern part of the lower peninsula, commencing June 27 and ending Tuesday morning, July 3. That portion of the State is sparsely settled. The churches are small, and they cannot have all the labor among them that they really need. Our ministering brethren who have labored there, have done well, and much good has resulted. Our churches have greatly appreciated their work. These brethren will be present to assist in the labor, also other brethren of experience from abroad. Eld. Van Horn and the writer expect to be there, and we hope to have others also. We greatly desire to have the privilege of meeting with all our membership in that section of the State. We want to form their acquaintance, and learn about the prospects of the future in that field, so that we can plan with good judgment concerning future labors.

The meeting will be held at a favorable season of the year. We trust all our laborers in that section will use every effort to induce our brethren to attend. Important subjects will be considered, and needful instruction given on many points in our work not generally considered on camp-meeting occasions. There may not be another such opportunity for years, and we trust our brethren all through that section of the State will improve it without fail. Elds. Horton and Lay will please take charge of the work of preparing for it, calling in the help of such lay brethren as they need to render assistance.

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

SOME FACTS OF INTEREST IN THE KANSAS AND ARKANSAS MEETINGS.

By the reports of Eld. Kilgore, the reader will be enabled to learn many interesting particulars concerning the general meeting in Arkansas and the recent camp-meeting in Kansas. Another State Conference will be added to the list at the next session of the General Conference. We have been much interested in the progress of this cause in Arkansas. It is only a few years since the work fairly began there. Some scattered Sabbath-keepers were here and there in the State. Then a very few weak churches or companies were gathered. Finally, at the request of the General Conference, the State Conference of Missouri consented to take an oversight of the cause in Arkansas. We knew this would tax the energies of that Conference considerably; for Missouri had but a small force of ministerial help at best, far too few ministers to supply all the urgent calls within her own bounds. But a small portion of Missouri has ever known of the present truth, and we know it was asking considerable of that Conference to take its best help and furnish laborers for the new field of Arkansas.

Then the troubles and persecutions came. Our brethren were arrested, cast into jail, fined, and oppressed. It seemed as if the cause there would surely be ruined, and our people perhaps driven from the State. But through the interest taken in these matters by the general cause, and the efforts made by Eld. D. T. Jones and other brethren in the legislature, that wicked law was repealed and the malice of our enemies disarmed. We trust the brethren in Arkansas will never forget the efforts made in their behalf to help them in this time of need. To do so, would be real ingratitude. The cause has prospered wonderfully, under all the circumstances, in that State. We know of no other new field where it has increased so rapidly. We feel that Missouri has discharged her duty well to this adopted child; and we hope now that Arkansas, as she starts out in her new career as an independent Conference among her sister Conferences, will always remember the assistance rendered her in a time of great need. And we believe Missouri will always regard her younger sister on the south, with a deeper interest because of this past relationship. It should be so, at any rate.

This course of old Conferences taking new adjacent fields into their bounds, furnishing help and guiding by their counsels, is a noble kind of missionary work. Iowa did it in the cases of Nebraska and Dakota, both now large and growing Conferences. Ohio did the same for West Virginia, at considerable

sacrifice of her own interests. Tennessee is now helping North Carolina to some extent in a similar way. And so we might speak of other States. This policy has assisted greatly in extending the work. We should ever be on the lookout for opportunities to increase the growth and extent of the cause of God.

We cannot forbear noticing another point of great interest,—the effect of persecution upon the growth of the cause. We know of no other State which has passed through so great hardship of this character as Arkansas. At one time it looked as if it would be impossible to sustain the work under the circumstances. A much respected brother minister on the ground, in corresponding with the writer as they were entering into this period of persecution, was very fearful that our work there would be wholly brought to a standstill. We felt otherwise. And now a most rapid growth in that field has been seen, in spite of all these troubles. God has wrought for his suffering people, and relief has been obtained. We shall look for a hopeful future for this youngest Conference child of Seventh-day Adventism. May God greatly bless the Arkansas Conference.

The Kansas camp-meeting was one of much anxious labor. The writer did not reach the ground till the Friday before the meeting closed. We found evidences of growth and many encouraging features of the work, after two years' absence. The Lord has blessed the Kansas Conference in many ways. It must be considered one of the best fields in all the world for the growth of our special work. This Conference now claims to be second in its membership in all the field, numbering 2,000. It has passed in its growth, Iowa, Minnesota, Wisconsin, and other States. We were favorably impressed as we looked over the congregation, by the numbers of intelligent-looking faces, especially by the many young people there. An advancement has been made in some directions which is truly encouraging. The growth of the Conference has been greatly accelerated by the large number of our people who have emigrated there, mostly from the older Western States, like Wisconsin, Illinois, and especially Iowa. The numbers of our people who have gone there from the latter State, are as many as there are in some of our medium Conferences. The brethren have also had good success in bringing souls into the truth.

Such fields as Kansas, in reaching unbelievers, have great advantages over the older States, where it is more difficult to reach the people because of their associations. In a new State, old relations are broken up, and there is more freedom of feeling. But there were some sad features in this meeting, which caused us much anxiety. There was far from being a state of union among leading brethren in regard to policies and officers. Some sad cases of impurity have recently come to light, which required decided dealing. How long shall the borders of Zion be troubled with such things? May God help us to be thorough in cleansing the camp everywhere from the taint of licentiousness. Such things must be dealt with faithfully and decidedly.

In many directions there needs to be system and thoroughness in the management of the Conference, in the finances, in church instruction, and in the T. and M. work. When Conferences become large, it requires far greater care to keep up all of the different branches of the work, than it does in smaller ones. We trust the new officers will think of these things, and move with wisdom and sound judgment. We never left this Conference with better hopes for its future success than now. We look for prosperity within its borders. G. I. B.

THE SIGNIFICANCE OF "AMEN."

THE familiar "Amen" so frequently heard at the end of a prayer has a significance that all have not studied. The word means *firm, fixed, stable, sure*, and is generally used in the sense of *so be it*. In the teachings of our Saviour he frequently used the expression, "Verily I say unto you." In such cases it almost invariably comes from the original word "Amen," and means *truly*, or *so it is*. It seems to have been at that time the common expression when one wished to establish beyond doubt in the minds of his hearers, any statement he would have them believe.

The word was used among the Hebrews in the sense of *it is established*, which seems to be the generally intended force of the word. When certain

curses were to be publicly proclaimed by the Levites, all the people of Israel were required to respond Amen, in the way of verifying or establishing the curse. See Deut. 27:14-26. When the ark of God had been brought by David from the house of Obededom to the place prepared for it, services of rejoicing were entered into, and as a psalm expressive of God's care over them was read, "all the people said, Amen, and praised the Lord," in confirmation of the words read. 1 Chron. 16:36. It was the same when Ezra stood in the street, and read to all the people from the book of the law. As he finished reading, and blessed the Lord for all his goodness, the people confirmed his words by answering together, "Amen."

When the children of Israel had been a time in captivity, a certain prophet, Hananiah by name, came and spoke before Jeremiah and many of the people, saying that within a certain time the Lord would restore the captives, and the vessels of the temple that had been carried away to Babylon. Jeremiah immediately cried out in the fullness of his faith in God's power to do it, "Amen: the Lord do so." In all cases it was used as an expression of strong confidence in whatever was stated as a fact, or asked of God in petition to him. It was more than that; it was also an indication that no doubt was entertained on the point by the one using the expression.

The same use of the word is kept up in the New Testament. We there hear the apostle speaking of God's promises, and he declares that in Christ they are all "yea and in him Amen, unto the glory of God by us." 2 Cor. 1:20. He means by this expression that through Christ the promises of God are fixed, stable, sure. When the Saviour would impress the Laodicean church with the certainty of his knowledge of their indifference, he says, "These things saith the Amen, the faithful and true witness." Rev. 3:14. In other words, the Amen, the steadfast, the immutable One says: "I know thy works."

Those who have firm, unwavering faith that God hears their petitions, and will grant them their request, can well say as they close their petition to God, "Amen"; that is, "I do not doubt, O Lord, but thou wilt answer this my request." It is this faith that will draw out the hearty response of those who listen to the earnest prayer of a brother or sister in the church. But when one becomes in a measure backslidden from God, he has no confidence to respond Amen in a hearty way, as though he believed God would grant the prayer. If he responds at all, it will be only indifferently, or in an undertone. It may be that this is the reason why we now hear so few responses to the public prayers offered in our churches.

It is said by the apostle that Abraham's faith was counted unto him for righteousness. Rom. 4:3. Righteousness is right-doing. But under what circumstances was Abraham's faith made so prominent?—The Lord had promised him, when as yet he had no child (and his circumstances were such that, according to the course of nature, he could not hope for one), that his seed should be as the stars of heaven for multitude. The record adds this significant remark: "And he believed in the Lord." Gen. 15:6. The Septuagint omits the word "in," which is followed by Paul in his quotation of the text in Rom. 4:3.

The omission makes the statement still stronger: "He believed God." It may be interesting to learn that the original word for "believed" in Gen. 15:6, is *aman*, from which comes the English "Amen." Mr. Bush says the conjugation of the word as here used makes it signify, to *account*, or *make sure to one's self*, and so to *lean upon*, *confide in*, or *trust to*, anything as *stable and steadfast*.

Then we find that the word as applied to the act of a believing agent, in reference to divine promises, denotes a degree of assured confidence amounting to creative efficacy, whereby one is able to look upon the things that he not as though they were. See Rom. 4:17. This is the very kind of faith that the Saviour has said all should have: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

It was this kind of faith that made Abraham, though against hope, believe in hope, that he might become the father of many nations. See Rom. 4:18. He could, therefore, as the original has it, "Amen the Lord" when he made him the promise of a son in his old age.

But this faith was not to be confined to Abraham.

All "they which be of faith are blessed with faithful Abraham." Gal. 3:9. It is the Abrahamic faith in us which will be counted for righteousness. If we do not, however, have the confidence to say Amen to the promises of God, and in response to the requests for his blessings, we need more faith. According to the faith of an individual will be the Abrahamic responses of his heart. Then let not the fervent Amens die out of our worshiping assemblies.

J. O. COLLINS.

THE IMPORTANCE OF BECOMING ACQUAINTED WITH THE REASONS OF OUR FAITH.

I AM becoming more and more impressed with the fact that there is with many of our people a danger of neglecting to study the reasons of our faith as the pioneers among us used to do in the early history of this cause.

At that time there was but a handful of believers. They had scarcely any reading matter; had neither colleges nor well-organized Sabbath-schools supplied with almost endless modern facilities for acquiring knowledge. They met opposition and persecution on every hand, and were, by the force of circumstances, driven to the Bible, which they searched with agonizing prayers, with tears, and with fasting, until they knew from the teachings of God's word and the heavenly indorsement, that they had rock-bottom to stand upon.

These persons were not the shadows of others: They did not receive the message simply because others told them it was truth, or because they had been led into it mechanically by their parents. They received it because they saw it in the Bible. They received it not for worldly honor or worldly gain, but that they might be honored of God, and receive from God at last the rich reward that awaits those who suffer for the truth here. They received the truth in the love of it. The truth was a part of their very beings. It was so interwoven in their thoughts, affections, and lives that they could not, like spoiled children, be separated from it by trifles.

And how carefully such persons read every word of our printed matter. Every new REVIEW was welcomed as a precious friend. Its words were read and reread with eagerness, and with the determination that every thought would be stored in the mind. It mattered not whether the reader was acquainted with the truths advocated or not. Pains had been taken to prepare the articles, and respect must be shown not only to the writers, but also and especially to the truth and to the God of truth. And it might be that new thoughts would be brought out even on themes with which the reader thought he was quite familiar. So it was with every new tract and every new book that made its appearance among us.

I do not doubt that many of our people of to-day are characterized by this same spirit. But is it so with all our people? Is it so with most of the rising generation among us? I am convinced from observation and from personal knowledge, that this is not the case. I would not undervalue the knowledge that is obtained at our high schools, at our Sabbath-schools, and from the preaching of the word; but I believe there is a tendency with many among us, especially with a large proportion of our youth, to receive the truth on the strength of what others have said or written upon it, without digging for truth as for hid treasures. Prov. 2:1-9. We must go to the source of truth for ourselves. We must there find the truth for ourselves. We must make the truth a part of our being and of our existence, by deep study and by practically carrying out the truth in our lives.

While we should respect, and avail ourselves of, the researches of others, we should delve into the precious mine of Bible truth for ourselves, and judge the affirmations of our best friends by the word of God, which will judge us all in the last day. Then how precious will be our knowledge! We will have found in the blessed Bible what others have found there. And God will encourage us in our efforts and in our researches, by helping us to discover new truths and new beauties in old truths; and we will stand like a rock, amid the howling tempests, angry waves, and cunningly-devised efforts that would turn us away from the saving truths for these times.

God lives and reigns, and will lead ship Zion safely through the perils of these last days. It becomes us to stand by the ship, and not attempt to stop it by bunting at it with our mortal heads, or by throwing

ourselves overboard. The ship will proceed till it reaches the immortal shores.

But opposition will have to be met, and battles for God and his truth will have to be fought. Especially will objections be raised against God's holy law and his moral government. This is no new thing. This means has been resorted to ever since the fall of Lucifer in heaven. Satan used it successfully with our first parents, because they were not guarded and did not adhere to the word of the Lord, but listened to a voice that suggested that the fruit of disobedience would be more glorious than that of obedience.

Patriarchs, prophets, and all true reformers, including the Lord Jesus Christ, have had to meet such objections, and we must expect to have plenty of them to meet in standing by the law of the Most High. But our course is good, and God's eternal truth will triumph gloriously in the end. Never has the Sabbath truth seemed so clear and so precious to me as it has since I have had time to take another survey of our views on the law and Sabbath. New light and new beauties have more than paid me for late researches, and I know that every objection urged against the Sabbath of Jehovah can be fairly met by the word of God.

I would urge our youth and those who have newly come to the faith, who have not known from experience what it has cost to bring the truth to light, to read up on all points of present truth, and to still search for truth, showing an appreciation of the sacrifices of those who have brought them the truth in so clear and inviting a form, by earnest endeavors to communicate the truth to others, lest their experience with regard to the truth be that of young people who have a fortune fall to them, and easily lose it because it cost them nothing, and they never learned its value by experience.

God's truth will be the shield and buckler of the saints in the time of trouble in the near future. See Ps. 91:4. But in order that it may be thus to them in that trying time, they must first understand it and be able to use it as a safeguard against the doubts, insinuations, and objections that are urged upon them while laboring for the salvation of their fellow-men.

D. T. BOURDEAU.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Before honor is humility.

—Be thou faithful unto death.

—Keep a good conscience, let it cost you what it may.

—Popular opinion is the greatest lie in the world.—*Carlyle*.

—No man ever will go to heaven whose heart is not there before.

—When God's love is realized by the soul, his commands are cheerfully obeyed.

—Nothing should be called an evil which God sends; whatever he sends is good.

—Much learning shows how little mortals know; much wealth, how little worldlings enjoy.—*E. Young*.

—Religion is higher than morality, as manly virtue is nobler than child-like innocence.—*Phillips Brooks, D. D.*

—The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

—Christ's lowly and quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. All day long they toil. They drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread.

—It is said that among the high Alps, at certain seasons, the traveler is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny.—*Rev. F. Stork*.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—
Pa. 1:3:6.

REST.

Rest will be sweet in the evening, when the day's long labor is done;
Now I must be up and doing, for my work is scarce begun.

Peace may be dear to the veteran, grown weary with war's alarms;
But I'm longing for the battle, for the clash and the clang of arms!

Once, in the early morning, when the dews were not yet dry,
In the misty summer morning, or ever the sun was high,—

As I looked along the road, whereby I needs must go,
And saw how great was the journey, how fierce the noon would glow,—

Life felt too heavy a burden, and I was so weary and worn—
Weary before I had labored, and longing for night at morn—

Weary before I had labored, but labor has brought me rest;
And now I am only eager to do my work with the best.

What right have I to be weary, when my work is scarce begun?

What right have I to be weary, when aught remains to be done?

I shall be weary at even, and rest will sweeter be;
And blessed will peace be to them that have won the victory!

But now is the time for the battle, and I would strive with the best;

Now is the time for labor, hereafter remaineth rest.

—Dawn of the Morning.

WEST VIRGINIA.

AMONG THE CHURCHES.—Since my return from the old Virginia State meeting, I have visited the companies at Kanawha, Walker, and Freeport. There was a good attendance at the meeting at Kanawha. Removals and apostasies have greatly weakened this company. Many have been disfellowshipped since the organization of this church, for continuing the use of tobacco, they choosing rather to indulge appetite, than bring their lives into harmony with 2 Cor. 7:1.

I held three meetings at Walker, but did not meet with that encouragement which I had hoped; yet I trust that my visit will result in some good. Too many of our brethren, like Esau, are willing to sell their birthright, and even the blessing, for a mess of pottage. Oh, how shall we be able to overcome the temptations and trials which are just before us, if we cannot govern our appetites now?

No public meetings were held at Freeport, but I visited a number of our brethren at their homes. The Lord has some faithful souls in all these companies, who love the truth and are willing to sacrifice for its advancement. I am now at Clarksburgh, preparing for tent labor. Dear brethren, pray that God may bless the work here. W. J. STONE.

VIRGINIA.

EDENBURGH.—After our State meeting, I returned to Union Forge, two miles west of this place. Found the interest still good. The truth has stirred the people for miles around. Tracts go freely, and the people, like the noble Berans, are searching to know if these things are true. Many are convinced that we have the truth on the Sabbath question as well as on many other points of our faith. The Methodists have become alarmed, and seeing the failure of their own minister, Mr. Fox, they sent for one Mr. Wetzel, a Lutheran minister, who preached two discourses against us, one on the Sabbath question, the other on the State of the dead. But his arguments consisted largely in abusing Adventists in general, and Seventh-day Adventists in particular.

I reviewed his discourse before a large congregation. The Lord blessed in the speaking of his word, and many were deeply impressed in regard to the truthfulness of it. The Methodist minister not being satisfied, made another attack last Sunday. He denounced Adventists as being a delusion from first to last. He said that the Commonwealth of Virginia, as well as our nation, demanded all to keep the first day of the week, and all would do this unless they wanted to be outlaws. I announced at the close of his discourse that I would review it on the following Monday evening. I kindly invited the Elder to be present, but he refused the invitation. The better class of people are becoming disgusted with his conduct. There has been quite an effort made to influence the trustees to close the church, but two are in favor

of having me continue, and thus their efforts in that direction have failed. Surely, "Babylon is fallen, is fallen;" but God says, "Come out of her, my people."

A great many are anxious to have a tent pitched at or near this place, but as yet we have not procured any suitable place. We hope, however, that the interest can be followed up in some way so as to gather in all the honest in heart. Before engaging in tent labor, I expect to canvass Strasburgh for the "Bible-reading Gazette." May the Lord help us all to so labor that he can bless our efforts, and thus hasten the glad day when the Lord shall come to claim his own. My permanent address will be Quickshurgh, Va. May 23. M. G. HUFFMAN.

A TRIP TO THE SUNNY SOUTH.

ON my trip South, I stopped at Louisville, Ky., where I met Eld. Barry and a goodly number who had received the truth through his labors. The meeting was held in Bro. Barry's parlor, though we were proffered a more public house. I desired to talk to and instruct those who were especially interested in the message, and I enjoyed the privilege as much as they seemed to appreciate the instruction. My stay was necessarily brief, but it was pleasant, and I trust profitable, to this little company of believers in the present truth.

Bro. Barry is called by his former brethren in the Baptist Church, to answer to the charge of heresy, because he now obeys the commandments of God, and teaches others that the seventh day of the week is the Sabbath of the Lord. Others of this little company are expecting the same call, and are preparing themselves for the ordeal, so that they may be able to give a reason of their faith and hope. If they will do this with meekness and fear, the Lord will give them a precious victory in favor of the truth; and if they will humbly press together, and draw nigh to God, he will not forsake them, and they will save themselves and others. Those laboring in the canvassing work are not meeting with the success that they desire. Another time of year, it is thought, would be more prolific in orders, as the vacation in the schools is so near at hand, when the teachers will all be idle and the revenues will be cut off. It might be well for the canvassers to change to another field for the present.

Friday afternoon, May 11, I arrived at Birmingham, Ala., where I met Eld. C. W. Olds, his two daughters, Eld. O. Hill and family, and two young men who are engaged in the canvassing work. Isolated, as they are, from those of like faith, I was a welcome visitor in their midst, and the two days spent with this company of co-laborers were both pleasant and, I trust, profitable. Eld. Hill has been casting about, visiting such companies as were accessible, and trying to find the true status of affairs in his new field of labor. He has located temporarily at this point, but expects to find another place where rents are cheaper. Eld. Olds and his four workers are giving their attention more directly to the canvassing work. About \$4,000 worth of our publications have been sold since Eld. Olds entered the State. He has not been able to secure native canvassers who were any help to him. He has also labored some publicly, and a few are keeping the Sabbath. The interest at Birmingham does not seem to warrant a public effort this summer, and a less populous city, where business and wickedness are not so much on the increase, will be sought, in which to begin efforts, if a tent-meeting can be held.

This is truly a destitute field, and labor is needed to bring the truth before the people. It will require much patience and endurance on the part of the workers, and they will need much wisdom and grace from on high. The people need help, and should be taught the truth for this time, but this must be done in earnestness and simplicity. It will take time and hard labor to bring the people up, and educate them to occupy that elevated plane of morality and purity which is required by the law of God, and the gospel of his dear Son. I thank God for the cleansing fountain by which we may be made clean and white, and fitted for the society of the pure and holy.

Eld. Hill accompanied me into Mississippi, to visit some lonely ones and to seek for an opening for a protracted meeting and a favorable permanent location for his family. Birmingham is on a boom. Men of business and capital are flocking there to obtain the benefits to be derived from the vast treasures of iron ore of which the mountains surrounding the city are composed. Prices of catables are high, and rents are simply enormous.

On my way to Arkansas I was delayed long enough at Memphis, Tenn., to visit the prison in which we were once confined, being put there the second day after the battle of Shiloh. Bradley Block stands on the bank of the river. It is now used as an oil factory. I cannot say that it looked any more inviting to me this time than it did the first time I saw the structure, more than twenty-six years ago. This time I could but rejoice that while I was a prisoner of Jesus Christ, I could walk at liberty.

R. M. KILGORE.

ARKANSAS CONFERENCE ORGANIZATION.

PURSUANT to an appointment made in the REVIEW, April 10, 1888, by Eld. Geo. I. Butler, President of the General Conference of Seventh-day Adventists, a meeting convened at Springdale, May 15-21, for the purpose of organizing a Conference for the State of Arkansas.

The first meeting was held at 2 p. m., May 15. Prayer was offered by Eld. D. T. Jones. Eld. Jones was called upon to act as chairman, and E. B. Young, as secretary. Eld. Jones gave us the history of the work in Arkansas from its beginning, about four years ago, detailing the labor bestowed at Little Rock and other points in the State. The present statistics were called for, which when read, showed a record of ten organized churches, aggregating 220 members, and a list of seventy-two signers of the covenant, and isolated Sabbath-keepers, making a total of 298 Sabbath-keepers in the State.

The following churches were represented by delegates: Springdale, Cincinnati, Malvern, Hindsville, Star of the West, Little Rock, and Siloam. Eld. J. P. Henderson gave a complete and interesting history of his work in visiting and organizing churches in various parts of the State. Eld. Jones made a few remarks in regard to the strength of the work, our abilities to support a State Conference, and our privileges of organizing as such. A motion was then made to effect such an organization, which was unanimously adopted.

The Chairman was authorized to appoint the usual committees, which were subsequently announced as follows: On Constitution and Resolutions, J. P. Henderson, H. M. Scoles, J. H. James; on Nominations, W. J. Kerr, A. B. Mc Alexander, Wm. Wiswell; on Licenses and Credentials, R. S. Donnell, R. M. Kilgore, P. M. Ownbey.

SECOND MEETING, AT 2:30 P. M., MAY 16.—Committee on Constitution and Resolutions reported as follows:—

Resolved, That the constitution as found in the Year Book of 1888, recommended by the General Conference for State organizations, be adopted, the blank in Art. 1 to be filled with the name of the State of Arkansas, and that in Art. 2, so as to enumerate five in the Executive Committee.

The constitution was then adopted.

The Committee on Resolutions reported further, as follows:—

Resolved, That we recognize in the prosperity which has attended the work in Arkansas, an evident token of God's willingness to respond to the prayers of his people, and a fulfillment of the promise that his counsel will guide, and his hand defend, his work.

Resolved, That we tender our heart-felt gratitude to the Missouri Conference, for the interest it has manifested in us while in our helpless condition, by receiving and providing for us as a part of themselves, and giving us all necessary help till we could stand alone.

Many remarks were made by Elds. Kilgore, Henderson, Jones, and others, after which the resolutions were adopted by a unanimous vote of the house. The following preamble and resolution were read and adopted.

Whereas, The cause of God requires means to pay its laborers; and,—

Whereas, The Bible has specified the tithe as a fund set apart for this purpose; therefore,—

Resolved, That we will strictly adhere to the plan of tithing, and will encourage all our brethren and sisters to do so.

General matters of finance pertaining to the organization of a Conference, were then discussed, after which the Chair was authorized to appoint a standing committee of five, to consider all matters of finance during the meeting. At a subsequent meeting, this committee was announced as follows: Wm. Martin, J. P. Henderson, P. M. Ownbey, H. Hedrick, J. M. Pool.

THIRD MEETING, AT 2:30 P. M., MAY 17.—The Committee on Nominations reported, recommending for President, Eld. J. P. Henderson; Secretary, E. B. Young, Springdale, Wash. Co.; Treasurer, Wm. Martin, Springdale, Wash. Co.; Executive Committee, Eld. J. P. Henderson, P. M. Ownbey, Wm. Martin, Allen Weeks, and W. J. Kerr. The report was adopted and the nominees were elected to their respective offices.

The Committee on Resolutions further reported:—

Whereas, The city of Little Rock is a geographical center of our State, and its importance to our work as a central location for the State depository is apparent; and,—

Whereas, The labor already bestowed there has resulted in making a nucleus that should necessarily be sustained; therefore,—

Resolved, That Bro. and Sr. Scoles be requested to move to Little Rock at their earliest convenience, and make it their field of labor.

Whereas, A combined effort was engaged in during the past year, by the Missouri and Arkansas brethren, to establish and build up a work in Little Rock; and,—

Whereas, Eld. R. S. Donnell, having been assigned to that work, has untiringly labored in its interest to the best of his ability; therefore,—

Resolved, That this Conference extend thanks to Eld. Donnell and the Missouri Conference, for labor thus bestowed.

Eld. Donnell spoke to these resolutions, giving a very interesting sketch of the rise and progress of the work in that city. Eld. Henderson made some remarks on the railroad prospects, making Little Rock their center, and showing the necessity of making that city the center of our work, after which the resolutions were adopted.

It was further decided that we hold two camp-meetings the coming year, one in the northern part, and one in the southern part of the State.

The Committee on Licenses and Credentials recommended that credentials be granted to Eld. J. P. Henderson.

FOURTH MEETING, AT 2 P. M., MAY 20.—On motion, a delegate was elected to represent the Mt. Pleasant church. The delegate for the Brentwood church was present and handed in his credentials, thus leaving but one church, Hill Top, unrepresented.

The Committee on Resolutions further reported:—

Resolved, That we recognize our debts to the cause of present truth as sacred, and ourselves under obligations to pay them at the earliest opportunity.

Resolved, That officers and others holding funds in trust, should, under no circumstances, use those funds for personal matters.

Resolved, That our Conference year begin and end at our summer camp-meeting, to be held about September first of each year.

Resolved, That a vote of thanks be tendered Sr. Nannie Donnell, for her arduous labors given to the work in Little Rock, and for other donations made to the cause.

Resolved, That we take measures to establish a denominational school in our midst, as soon as practicable.

Eld. Henderson spoke to the first and second resolutions, giving words of counsel, and showing the necessity of paying promptly all debts to the cause, also showing the evil result of using the Lord's money for private purposes. Eld. Kilgore also spoke at length, expressing the idea that the frown of God would rest upon those who performed the work of the Lord in a careless manner. Remarks were made on the third resolution, setting forth the necessity of having a fixed time to close the year's work. The fifth resolution was considered with much favor, and lengthy and pointed remarks were made, showing the necessity of trying to save our children from the evil influences surrounding them in the common schools, by establishing an educational system of our own.

After the foregoing free and interesting discussions, these resolutions were unanimously adopted.

FIFTH MEETING, AT 10 A. M., MAY 21.—The Committee on Finances presented the following:—

Resolved, That the committee having charge of the funds pledged to the Arkansas work be relieved from further responsibilities, and that said funds be placed in charge of the Conference committee.

Whereas, Pledges have been made to raise a fund for the following objects: 1. To aid the families of those under indictment; 2. To furnish reading matter for gratuitous distribution by those in custody; 3. To aid young persons in preparing themselves for the work; 4. To be used in aiding the general work in Arkansas; and,—

Whereas, Some of the objects for which said funds were pledged do not now exist; therefore,—

Resolved, That such portions of the fund as are not needed to meet outstanding obligations, may, at the discretion of the one pledging, be transferred to the T. and M. reserve fund.

Both resolutions were adopted without debate. The Committee on Nominations reported the following as a Camp-meeting Committee, which report was adopted: J. B. McConnell, W. J. Smith, W. L. Turman, G. W. Lollar, J. L. Shockey, Wm. Wiswell, and E. W. Crawford.

On motion, it was voted that an abstract of these minutes be made for publication in the REVIEW, and for a permanent record upon the books of the Conference.

Adjourned *sine die*.

DAN T. JONES, *Chairman*.

E. B. YOUNG, *Sec.*

ARKANSAS STATE MEETING.

This meeting was called for the purpose of organizing a State Conference and other branches of work usually connected with a Conference. The work had been entered upon before I arrived, and a good commencement made. Elds. D. T. Jones and R. S. Donnell, of Missouri, were present, and rendered invaluable service throughout the meeting. Delegates and representatives were present from various parts of the State. Eld. J. P. Henderson, also, was with us, and labored hard. He had been making earnest efforts, since coming to the State, to organize and systematize the work in the field, as a preparatory measure for the more general organization to be accomplished at this meeting.

It was shown by statistics presented, that there were in the State of Arkansas, ten organized churches, with a membership of 226, and in unorganized companies and scattered brethren there were seventy-two more, making a total of 298 Sabbath-keepers enrolled in the State. There are eleven organized tract societies, with 124 members. The Sabbath-schools have 364 members. A health and temperance society was organized, with twenty-four full members. There

are also a larger number of pledge members who were not present. The organization of these different departments was accomplished more easily and satisfactorily on account of the work which had been previously performed. Everything passed off pleasantly, and unity in general prevailed. The brethren gave evidence that they were ready and willing to lay hold of the work connected with the cause in the State, and to take on the burden, and were pleased with the prospect of having the management of these departments of the cause in their own hands. Eld. Henderson has the full confidence of all the friends of the cause, and he is more than willing that they should bear their share of the burdens.

The finances are in a very commendable shape, both in the Conference and the tract society. After settling with the mother Conference (Missouri), this young Conference is able to begin its career with no large debts hanging over it, and with provision made to meet a few small amounts that must be adjusted. The tithes of the State are equal to the present demand, and as the workers increase, the supply, also, will be greater.

The canvassing work, also, was provided for. A State agent was appointed. They have a few who are already at work in the canvassing field, and others are enlisting who will give their whole time to this branch of the work. From the reports brought in we are safe in saying, that Arkansas certainly is a fruitful field for our book agents. Calls for tent labor are more than can possibly be supplied. Plans were laid to use one tent the present season.

The brethren here are hopeful. There is no oppressive Sunday law now to stand in the way of the advancement of the cause, or to hinder its progress in that field. The price of real estate is rapidly increasing, and many are flocking there to escape the extreme cold of the winters farther north. All things considered, I feel confident that the Arkansas Conference starts out in the work with as bright prospects for a prosperous growth, in numbers and power, as did any of her sister Conferences. If the brethren will press together, be firm, move in the counsel of God, and hold up the true standard of equity and truth, they will see that God's promises will be fulfilled: "I will never leave thee, nor forsake thee." "I will guide thee with mine eye." They desire to work in harmony with the body, and to be a part of it.

The preaching services were seasons devoted chiefly to practical instruction. The principles which relate to the government of the church, regulating the relations existing between its officers and members, and the proper method of enforcing its discipline, were dwelt upon at length. Divine wisdom has furnished the world with the Bible,—a book of instruction fully setting forth the principles of the divine government,—which, if strictly adhered to, will develop subjects to enjoy the reign of Heaven; and to learn now to love order and submission is only fitting us for a place in the kingdom of light and love. In the reign of Heaven the order will be perfect, and the joys of those who will have developed a love for it in this life, will be rendered much more complete. While the world is so afflicted with anarchy and lawlessness, the church of Jesus Christ should cultivate a love for law, order, and healthy discipline.

R. M. KILGORE.

ARKANSAS S. S. ASSOCIATION ORGANIZATION.

ACCORDING to a call made for the organization of a State Sabbath-school association, a meeting was held at Springdale, Ark., May 18, 1888, at 9:30 A. M. The meeting was called to order, Eld. R. M. Kilgore being elected to act as chairman, and Melissa T. Elmore as secretary. Prayer was offered by Eld. R. S. Donnell. The Chairman entertained us with a few preliminary remarks in regard to the importance of the Sabbath-school and the objects of the organization of a State association. He spoke of the work in other States, and showed us our privilege in regard to the same in Arkansas. He gave us a few instances of the results of the Sabbath-school association in other parts of our land, and advised us to take up our responsibilities, and fall into harmony with our sister Conferences.

A few remarks upon the present condition of the Sabbath-school work in our State, by Eld. Henderson, were then listened to attentively. He also gave a short description of each one of our organized Sabbath-schools, with the membership, which aggregates 364.

Moved (by Bro. Mc Alexander), That we organize a State Sabbath-school association.

After instruction by the Chair as to the privileges granted those who may take part in voting, the motion was carried. The Chair was authorized to appoint the usual committees, which were announced at a subsequent meeting as follows: On Constitution and Resolutions, R. S. Donnell, J. B. McConnell, P. V. Houston; on Nominations, J. P. Henderson, S. Simonds, J. H. Morgan.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 19.—The Committee on Constitution and Resolutions reported as follows:—

Resolved, That we adopt the constitution as found in our Year Book for 1888, as recommended by the International

Sabbath-school Association, inserting the name "Arkansas" in the blank found in the first article.

After duly considering the articles separately, this report was adopted. The committee further reported the following resolutions:—

Whereas, We recognize in the Sabbath-school a means provided of God for the moral training and religious instruction of our children; therefore,—

Resolved, That we recommend that every Seventh-day Adventist in the State post himself in the Sabbath-school work, and lend aid in building up this institution in our midst.

Resolved, That we recommend that schools be organized in all isolated S. D. Adventist families in the State, and that all such family schools be recognized as a part of this Association, as provided for in the constitution, art. 2.

Resolved, That it is the sense of this Association that every Sabbath-school should pay a tithe of all its contributions to the secretary of the State Association, and that after paying the necessary running expenses of the school, it should donate the remainder to whatever mission may be recommended.

Resolved, That we recommend that all the Sabbath-schools in this Association make the London city mission the recipient of their contributions for the year 1888.

The resolutions were fully considered and discussed by those present, and many interesting and profitable remarks were made, especially upon the second resolution (by Bro. Henderson), in regard to the organization of isolated Sabbath-schools, and upon the third resolution (by Bro. Jones and Bro. Henderson), in regard to tithing. The resolutions were adopted.

The report of the Committee on Nominations was as follows: For President, E. B. Young; Vice-President, J. B. McConnell; Secretary, Melissa T. Elmore; Executive Committee, E. B. Young, J. B. McConnell, Melissa T. Elmore, J. H. Morgan, Sherman Gentry.

This report was finally adopted.

Adjourned *sine die*.

R. M. KILGORE, *Chairman*.

MELISSA T. ELMORE, *Sec.*

VIRGINIA SABBATH-SCHOOL ASSOCIATION.

A SEMI-ANNUAL session of the Virginia Sabbath-school Association was held in connection with the State meeting at Marksville, May 10-15.

FIRST MEETING, AT 9 A. M., MAY 10.—The President, T. H. Painter, occupied the chair. Prayer by Eld. A. C. Neff. Minutes of the last State meeting were read and approved. The Chair appointed as Committee on Resolutions, A. C. Neff, R. D. Hottel, and M. G. Huffman. Remarks were made by Bro. Hottel and Painter, in regard to reporting. Bro. Huffman suggested that we make new resolutions, as those of last year had not been fully carried out. Bro. Hottel spoke concerning the resolutions, reporting, and donating to missions, and especially of the importance of officers of the Sabbath-school being posted in their work. Much was said concerning donations and their purpose, tithing, etc., interesting remarks being made by Bro. Neff, Stillwell, Huffman, and others.

Adjourned to call of Chair.

SECOND MEETING, AT 5:30 P. M., MAY 13.—A report from the Committee on Resolutions being called for, the following was submitted:—

Whereas, The International Sabbath-school Association has recommended that our donations this year be given to the London mission; therefore,—

Resolved, That it is the sense of this Association that we should carry out this plan for the support of this mission.

The resolutions of the International S. S. Association, in regard to city missions, were read by Bro. Stone, who urged all to donate liberally to the support of these missions. Interesting remarks upon the same were also made by Bro. Hottel. The resolution was adopted.

Adjourned *sine die*.

T. H. PAINTER, *Pres.*

AMY A. NEFF, *Sec.*

ARKANSAS HEALTH AND TEMPERANCE SOCIETY ORGANIZATION.

AFTER an interesting lecture on health and temperance, by Eld. R. S. Donnell, of Missouri, at Springdale, Ark., on the evening of May 19, 1888, it was decided by a vote of those present, to organize a health and temperance society for the State of Arkansas.

On motion, Eld. D. T. Jones was elected chairman of the meeting, and Ida M. Ford secretary.

The Chair was authorized to appoint a committee on constitution and resolutions and one on nominations. These committees were subsequently announced as follows: On Constitution and Resolutions, R. S. Donnell, J. P. Henderson, H. M. Scoles; on Nominations, E. B. Young, L. G. King, J. H. James.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., MAY 20.—Statistics were called for, which showed that there were 106 total pledge members, and that thirty-eight full members were present to effect an organization of a society.

The Committee on Constitution and Resolutions submitted the following report:—

Resolved, That we adopt the constitution and by-laws of the American Health and Temperance Association, effecting such changes only as will adapt them to our Society.

After reading and considering the articles separately, with little change the whole were adopted by unanimous vote. The committee further presented the following:—

Whereas, Through the testimony of the Spirit of God, we are informed that the health and temperance work is as closely connected with the third angel's message as the hand is with the body; and,—

Whereas, No better text-book on health and temperance can be secured than the "Testimonies" and writings of Mrs. E. G. White; therefore,—

Resolved, That we recommend said "Testimonies" and writings to be carefully studied, that the true principles of Christian temperance may be rightly practiced and taught by the members of this Society.

This resolution was spoken to at considerable length, by Eld. Kilgore and others, and was adopted.

The Committee on Nominations reported as follows: For President, Mrs. H. M. Scoles, Eureka Springs, Carroll Co., Ark.; Secretary, Mrs. Ida M. Ford, Springdale. At a subsequent meeting the following Committee on Discipline was appointed by the President: E. B. Young, L. G. King, W. J. Kerr. At this and subsequent meetings, the subject of canvassing for health and temperance literature, and also the best method of disseminating these principles throughout the State, were freely discussed.

Meeting adjourned *sine die*.

DAN T. JONES, *Chairman*.

IDA M. FORD, *Sec.*

BOUND FOR PITCAIRN ISLAND.

THE articles that have appeared in the REVIEW and *Instructor*, written by Bro. Corliss, concerning Pitcairn Island, have, no doubt, created a deep interest in the minds and hearts of many of our people for that far-off "gem of the ocean." And since it has been announced that Bro. Tay and myself were appointed to go there, no doubt some would like to know what progress we are making in that direction. I have been in San Francisco and Oakland since May 3, and with Bro. Tay have tried faithfully to watch the arrival and departure of vessels, with the hope of securing a passage to that lone island. This we have found to be extremely difficult.

After failing to secure a direct passage to Pitcairn, we have, after due consultation with some of the leading brethren on this coast, decided to pursue the following plan: I will sail to Honolulu, and in company with Bro. Hare will hold some meetings with our people there, and then go to Tahiti, where I expect to meet Bro. Tay, who will sail *direct* from here to that place the first of June. Upon meeting Bro. Tay at Tahiti, we will improve the first opportunity to reach Pitcairn from that point. We know not how soon we shall be able to reach there, but shall try to labor the best we can at the different points where we may be obliged to wait; and we trust and pray that God will enable us to soon reach that dear people, who have learned to love his precious truth, and have been so long waiting for baptism.

At this writing I am on board the "Sonoma," a sailing vessel of 1,000 tons, that will set sail for Honolulu in just one hour. We earnestly invite our brethren to pray that God may direct us, not only safely, but speedily, to Pitcairn Island.

Our address will be Pitcairn Island, *via* San Francisco and Tahiti. Postage is five cents per half ounce.

A. J. CUDNEY.

San Francisco, May 20, 6 o'clock A. M.

Special Notices.

B. & M. R. R. TO THE OXFORD, NEB., CAMP-MEETING.

THE B. & M. R. R. has kindly agreed to grant the usual reduction of fare to those attending our camp-meeting to be held at Oxford, July 5-9, provided that there are 100 or more in attendance at the meeting who have paid full fare to Oxford. You will not receive the benefit of reduced rates unless you secure a certificate from the agent where you purchase your ticket, showing that you have paid full fare to Oxford. (All agents are obliged to furnish such a certificate when asked to do so.) Then see that your certificate is signed by the secretary of the camp-meeting. By observing these rules you will be returned for one third fare.

W. N. HYATT.

FARE TO THE DAKOTA CAMP-MEETING.

WE have succeeded in securing reduction of fare over all railroads that will be used by our people in attending the camp-meeting at Sioux Falls, D. T. Those who receive the reduction, must procure a certificate of the agent where they purchase their ticket, and if

they travel over more than one road, get a certificate at each place where they buy a ticket. These certificates will be signed by the proper officer on the camp-ground, and this will entitle all to return at reduced rates, or one fifth the regular fare to all points in Dakota, and one third fare to places in Minnesota and Iowa.

We are sorry we were not able to secure reduction of fare to the workers' meeting, but we hope none will stay away on that account. Sioux Falls is so near many of our churches, that the cost will be small any way. Buy round-trip tickets if you attend the workers' meeting. Those coming after June 16 can secure the reduction.

W. B. WHITE.

NORTHERN MICHIGAN CAMP-MEETING.

THIS camp-meeting will be located one mile west of Wexford, and will commence June 27, and close July 8. We would like to have those coming from the south over the G. R. & I. R. R., come on Tuesday, the 26th. They should take the early train which leaves Grand Rapids at 7 A. M., Howard City at 8:26, Reed City at 9:53, Cadillac at 11:25, and arrives at Walton at 12:12 P. M., where they will change to the Traverse City branch, and reach Kingsley at 12:39. No change of cars at Walton by coming on this train, as it leaves the main line and runs to Traverse City. Teams will be found at Kingsley to convey all to the camp-ground. Let those coming from the north, come on Wednesday, the 27th, to Kingsley, from which place they will be conveyed to the camp-ground. No teams will be found at the train later than Wednesday, the 27th. Plenty of hay for teams can be had upon the ground, and some pasture can be secured.

We hope to see a large attendance of our people from the northern part of the State at this meeting. We shall have everything in readiness, so that the meeting may be commenced on time; and we want to see all comfortably camped upon the ground by the evening of the 27th. We shall have tents for all who desire them, to rent at reasonable rates. Provisions can be obtained upon the ground by those who do not wish to bring them. Those wishing their tents pitched before they arrive, will ship them to A. Vantassel, Kingsley, Mich.

NORTHERN CAMP-MEETING COMMITTEE.

CAMP-MEETING AT OXFORD, NEBRASKA.

THIS meeting will be held in Struve's grove, about 100 rods south and east from the depot. Plenty of water and good grazing can be secured for teams. Those coming on the cars should be sure to get certificates or receipts from the agent of whom they buy their tickets. If one of the brethren is not at the depot to transfer your baggage, come at once to the ground, where your checks will be received and baggage delivered promptly. All should come prepared to care for themselves as far as possible. There will be tents enough so that all can be made comfortable. An assortment of our publications will be on the ground.

We hope the brethren and sisters in the Republican Valley are making arrangements to attend this meeting. Do not let trifles keep you away. The meeting is held especially for you, as so many have not the privilege of attending meetings.

The more zealous we are in spiritual things, the more we prize such opportunities; while the colder and more formal we become, the less we care for them, and the easier we find excuses to stay at home. Let us show by the exertion and sacrifice we make, that we do prize the privilege of spending a few days with God's people, honoring him by praise and thanksgiving, and seeking for his blessing with the whole heart.

Let each tract and missionary and church officer be present with his records. The State Tract and Missionary secretary and Conference treasurer will be with us, and will give instruction in this branch of the work. Very much depends upon the work of our church and tract and missionary officers. If properly understood and well done, it is a great means of advancing the cause, and tells for good all along the line.

The best methods of work in the local societies, Sabbath-schools, and families will receive attention, and we shall hear how and where all may have a part in this great work of carrying the last message to the world. Come, brethren and sisters, one and all, with your hearts full of God's love, and bring your families, neighbors, and friends, determined to do all you can to help spread the truth.

J. P. GARDINER.

LABOR IN ILLINOIS THE COMING SUMMER.

THERE is some inquiry from the brethren in the State in regard to our plan of labor for this summer, and we will take this means of answering their queries. After duly considering the matter, we do not think it best to hold any tent-meetings this summer. Tent-meetings cannot be held without incurring quite an expense, and we do not wish to make this outlay of means without some ground to believe we can get a

church by the effort. The old plan of pitching our tents anywhere, and letting the tent effort determine whether the people can be interested or not, we think should be superseded by the plan of letting our canvassers go ahead and prepare the way. This is coming to be the mind of our best workers in all parts of the field.

For the last two years we have tried the plan of sending our Bible workers in advance of tent labor, but do not see as it helps much, in this State at least. We can see good results from the prolonged efforts of our Bible workers in the cities, but to send them out for a few weeks ahead of the tents does not seem to be advisable. The effort is not long enough to determine the nature of the interest. But if we let our canvassers go ahead, and dispose of a large number of books, and then we give the people time to read them, we can tell what effect the truth is going to have on the community, and in due time we can go with the tent and do some reaping. In this way we shall have friends to start with, and our expenses will not be so heavy.

Thus for this summer, we are anxious to push the canvassing work, and let it determine where tents can be used to advantage in the future. We have had several canvassing companies in various parts of the State during the past winter, who have been doing good work and have sold a great many books. We shall expect that the books sold in some of these places will make a demand by and by for tent labor; and that some will take hold here and there from simply reading the books, where the interest may not require a tent effort; yet these will stand as lights for the truth till the Lord comes.

We have a good corps of young men in college who have been laboring hard to prepare for the work. These will soon return to the State for the summer, and will enter the canvassing field. As for our ministers, we have only a few, and they have all the work that they can do till the camp-meeting. Two members of the committee, Brn. Kilgore and Johnson, will have to be out of the State much of the time attending important meetings in other States, and Bro. Tait is in Springfield, with a corps of Bible workers, engaging in a work that promises well to bring a good, strong church into the Conference this year. It is thought best that Bro. Starr, besides his work in Chicago, spend some time in visiting the churches in the northern and central parts of the State, that have not been visited or had much ministerial help for some time. These things, together with our work of building in Chicago this summer, will keep us very busy, and there is not much opportunity for any of these to hold a tent-meeting, even if we had a field all ripe for it.

We think that this plan which we have adopted for the summer, is the best we can devise, and that our brethren will agree with us when they come to consider the matter. People are embracing the truth in various parts of the State through the influence of our Bible and missionary workers, and we are encouraged to see the work advancing.

ILL. CONF. COM.

THE CAMP-MEETING FUND FOR NEW YORK.

WE wish again to call the attention of our brethren and sisters in New York to our camp-meeting fund. The July church quarterly meetings will soon be held, and we would especially request all our churches to raise the amount called for in our circular letter; namely, an average of seventy-five cents per member in each church.

Let those in our various churches who have been chosen to solicit donations for this object, be faithful and thorough in their work, and secure the requisite amount by July 1, so that it can be paid to the church treasurer, and forwarded with the tithes to the State treasurer, and thus be ready for camp-meeting expenses when needed.

This plan meets with general approval throughout the Conference, and we hope all will take hold and do their duty in raising this much-needed fund.

M. H. BROWN.

TO BRETHREN AND SISTERS OF THE DAKOTA CONFERENCE.

OUR annual Conference and yearly gathering is near at hand, and soon the friends of the cause in our Conference will be assembling on the camp-ground at Sioux Falls. The Lord has aided us so far in our preparations, and we confidently expect and believe we shall have a good and profitable meeting, one that will greatly aid our work here in Dakota. We feel very anxious that all who can possibly do so, shall come and be benefited by it. Brethren, let nothing of an ordinary nature keep you at home. These privileges are passing and will soon be gone; eternity is near, and we need to make the most of these opportunities.

All elected delegates of churches should be on the ground by Tuesday evening, June 19, that there may be no delay in the transaction of business. As announced, reduced rates are granted on all roads, on the certificate plan. Those coming on the Milwaukee Road will leave the cars only a few rods from the ground. Those coming on other lines will be

met at the depots by a brother appointed for that purpose, who will give necessary directions. Those coming by way of Salem on the Northwestern Road, will find a train from that place at 4:15 p. m. Close connection is made at Egan by those coming on the Milwaukee Road.

Good help is promised from the General Conference, and we are glad to announce that Eld. Matteson, from Norway, will be present to assist in the meeting. As the weather is liable to be cool or damp, all should bring plenty of bedding and warm clothing. There will be tents on the ground to rent at reasonable prices. And now, brethren, let us come with hearts prepared to receive God's blessing. Bring the children and young people, as special efforts will be put forth for their conversion. May God bless this meeting to our good and the advancement of his work. DAK. CONF. COM.

GEORGIA CAMP-MEETING.

No providence preventing, the Seventh-day Adventists of Georgia will hold a camp-meeting at Reynolds, Taylor Co., July 18-24. The meeting will commence on Wednesday evening, July 18, and close Tuesday morning, July 24. As there are but few Sabbath-keepers in the State, and as this will be our first camp-meeting ever held in the State, we feel very anxious that it shall prove a great success; and in order that such may be the case, it will be necessary that all attend who can possibly do so. We urge all to come. Special instruction will be given in regard to canvassing and missionary work, and on all points of labor in the cause.

S. H. LANE.

NOTICE TO MAINE.

For a number of years we have held a general meeting in this State, in the month of June, for the purpose of consulting, laying plans for our summer work, arranging for our camp-meeting, etc. This year the meeting will be held at Waterville, the same place where it was held last year. Bro. Ricker is very anxious to have it there; and although we had an excellent meeting last year, we expect a better one this year. Let all come praying that God will meet us by his Spirit, and that precious souls may be saved as the result of this meeting.

As the season is late, it was thought best to have the meeting commence Friday, at six p. m., June 15. We hope to see a general gathering of our people at this time. Come to work in the Lord's cause as never before. J. B. GOODRICH.

News of the Week.

FOR WEEK ENDING JUNE 2.

DOMESTIC.

—Thirty-two mad dogs were killed in one day, last week, in Miller County, Missouri.

—Fire at St. Paul Park, Minn., Thursday, destroyed the St. Paul Kitting Works, causing a loss of \$117,000. The insurance is \$77,000.

—The city council of Chicago has defeated, by a vote of forty-eight to twenty, the ordinance forbidding saloons within 200 feet of a church or school.

—Orders have been issued for the discharge of all men whose services can be dispensed with on the Pennsylvania Railway east of Pittsburgh and Erie. About 5,000 persons will be laid off.

—Reports Monday from every section of Minnesota, Dakota, and Northern Iowa, with few exceptions, and those local, state that the prospects for wheat and other grains are very encouraging.

—A cyclone at Wellsville, N. Y., Monday afternoon, unroofed twenty business blocks and wrecked the Baptist church building. The glass in hundreds of windows was broken. At Allentown, N. Y., a church and other buildings were ruined.

—Cut-worms are reported by Professor Forbes, State entomologist, to be more numerous in Illinois this year than for many years, and he also reports the root web-worm to be doing an immense amount of damage in certain sections of the State.

—At Wyandotte, Mich., early Friday morning, the boiler in the plate mill of the Eureka Iron and Steel Works exploded, wrecking the entire building, at a loss of \$10,000. Three employees were killed, and quite a number were seriously injured.

—Pundita Ramabai's appeal for funds to found a school for high-caste Hindu women, has met with such favorable response that the school will open next January. The Pundita will go to India by way of San Francisco, and expects to sail about the first of August.

—The steamer "Inverness," towing a raft, exploded its lower flues, Thursday, near Quincy, Ill. Of ten men who were blown overboard or jumped to escape being scalded by the steam, five were drowned. The steamer is owned by Mc Donald Brothers, of La Crosse.

—The supreme court of Kansas Tuesday rendered a decision declaring invalid an ordinance passed recently by the city council of Topeka, forbidding the sale on Sunday, of anything besides drugs and medicines. Several cigar-keepers and restaurateurs had been arrested under the ordinance, and had appealed the case.

—Hong Yen Chang, a Chinese, and William M. Randolph, a colored man, both residing in Brooklyn, were the other day admitted to the bar of the State of New York, at Poughkeepsie. Chang is twenty-seven years of age. He was educated at Yale College, and is the only regularly admitted Chinese lawyer in this country.

—A number of carrier-pigeons liberated from the Signal Service Office at Washington, arrived in Philadelphia the other day. The birds, numbering about 159, were presented to the Government by the Federation of Homing Clubs of America, whose object is to have the Government adopt the birds and train them to carry dispatches in case of war.

—A rather strange story has been going the rounds of the press to the effect that on the night of May 22, at Findlay, Ohio, there appeared in the Northern sky the representation of a human hand of immense proportions, very distinct in outline, with the forefinger pointing downward toward the city, and through which waves of light of a blood-red color pulsed as if caused by heart beats, to the terror of the "hundreds of spectators" who, "breathless with excitement," are said to have watched it. It need only be said by us in regard to this story, that we took the trouble to cut out the account and forward it to the post-master at Findlay, with a request that he would inform us as to the facts, and a few days later received these words in reply: "It is a lie from beginning to end."

—Fatalities and disasters from rain, wind, and hail-storms are reported from various parts of the country. Near New Orleans, La., Sunday evening, a tent in which a dozen people had taken refuge from the rain was struck by lightning. One man was killed and ten were injured, one of them mortally. Near Beatrice, Neb., two children, who with their mother were trying to escape a threatened rise of the stream on which they lived, fell into a gully while going to higher ground in the dark, and were drowned; also three children who were swept away by the swollen flood of Solomon Creek in Kansas, were drowned. Great damage was done by hail and lightning in various parts of Kansas and at Des Moines, Iowa. At Canton, Ohio, buildings were blown down by the high wind, and losses amounting to \$70,000 were caused. The heavy rains have flooded farm lands and done great damage to crops in many parts of Illinois, Wisconsin, and Indiana.

FOREIGN.

—The inspector of butcheries in Paris reports that the consumption of horse flesh has increased to an extraordinary extent.

—Louis purchased 5,000,000 acres of land in the states of Yucatan and Chihuahua, Mexico, for colonization purposes.

—Four men were killed Saturday, and half a dozen were wounded, three fatally, by a gas explosion at Hochelege, near Montreal, Canada.

—The Department of State is advised that the French government has taken possession of the islands of Huahine, Raiatea, and Borabora in the Pacific. The lives of several natives and a French ensign were lost at Borabora.

—The Japanese government has elected Miss Kiu Kato, a graduate of the normal school of Tokio, to receive three years of training in the normal school in Salem, Mass., to fit her to take charge of similar institutions in her own country. This lady will be the first educated in America at the expense of the government of Japan.

—A Jerusalem correspondent writes that the Holy City is fast becoming again the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000. Recent Russian persecutions have led thousands to make their homes there; and although the Turkish government forbids all Jews who are not residents of Jerusalem to remain longer than thirty days, yet a judicious application of bribes enables them to stay there as long as they please without molestation. Wealthy Jews have built hospitals and founded homes, and many of the refugees who are poor, live from the charity of their brethren.

RELIGIOUS.

—The New Jerusalem Church of the United States held its General Convention in Boston last week. It voted to form a national organization and chose officers.

—After a ten days' session at Adrian, Mich., the quadrennial conference of the Methodist Protestant Church of the United States adjourned Monday, to meet in Westminster, Md., in May, 1893.

—The General Conference of the African Methodist Episcopal Church was opened at Indianapolis, recently, with prayer by a man—the Rev. David Smith—104 years old. He has been a professing Christian ninety years.

—A resolution denouncing church fairs and entertainments caused a heated debate in the Reformed Presbyterian Synod at Philadelphia, Friday, the report being finally returned to the committee for revision.

—Protestants throughout the Dominion of Canada are gratified with the results of the petitions sent to the Montreal city council, against erecting in the public park in that city, a statue to the Virgin Mary. The project is abandoned.

—The Methodist General Conference closed its sessions

Thursday, at New York. Japan was empowered to organize a church of its own, and a resolution appointing a commission to prepare a plan for insurance of church property, was passed.

—At Banza Manteke, on the Congo River, West Africa, there is a church of over 200 native Christians, where two years ago there were only seven or eight Christians in existence.

—The pope has consented to French protection for Catholics in Syria, Palestine, and other countries in the Levant, in return for French concessions in regard to internal religious policy in France.

—The troublesome aspect of the situation in Ireland has made it necessary for the pope to "explain his explanation." News comes from Rome that he is preparing a brief for transmission to Ireland, explaining his rescript in reference to affairs in that country.

—The Quebec detachment of the Salvation Army is appealing for funds to aid in defraying the expenses of their lawsuit, in which they were recently involved by the city's convicting them of being a "public nuisance." The case will not be heard in appeal for a considerable time to come.

—At the General Assembly of the United Presbyterian Church, held in Cedar Rapids, Ia., May 23, after a long discussion on the tobacco question, it was decided that presbyteries should not be instructed to refuse a license to candidates for the ministry, who were addicted to the use of the weed.

—Archbishop Vigil, of Guatemala, who was banished from his country on three hours' notice by the government, has arrived in this country on his way to Europe. His offense was a protest against the government's action in introducing into the schools a text-book which he held to be impious.

—The American Sunday-school Union organized last year 1,502 schools, with 6,326 teachers and 54,139 scholars. Schools aided first time, 1,548, having 151,055 members. Schools (previously reported) aided, 3,715, having 213,988 members. Bibles distributed, 6,568; Testaments, 10,302; families visited, 31,666.

—The question of uniting with the United Presbyterian Church was almost unanimously opposed, Thursday, in the General Synod of the Reformed Presbyterian Church. The Constitution of the United States was denounced as being a "virtual agreement to administer the Government without reference to Christ or the Christian religion."

—The Hebrew Ministers' Association held its eighth semi-annual meeting in Washington last week. An important topic for discussion at this session was the possibility and probability of uniting the Hebrew congregations as a religious organization, with the view to securing uniformity in many matters in which there is now diversity of practice.

—It is stated that there are 600,000 men in Illinois between the ages of sixteen and forty, of whom 550,000 are not members of the evangelical churches. This statement, says the *Independent*, made on the authority of the Y. M. C. A., is hard to believe. The same organization says several churches exist without a single male member.

—The pope has issued a long encyclical on the slavery question. After referring to the teachings of the Bible, he urges the abandonment of slave-dealing in Egypt, the Soudan, and Zanzibar, and re-iterates his condemnation of the practice. He demands protection for missionaries in Africa, and praises Dom Pedro for abolishing slavery in Brazil.

—The annual meeting of the Dunkards was held recently at North Manchester, Ind., with a very large attendance. The conference decided against the wearing of mustaches and barber-trimmed hair, cautioned members against taking oaths, and warned members living in Western States not to write flattering reports concerning their crops and financial success unless sustained by facts. It was also decided that applicants for membership should promise to abstain from the use of tobacco.

—It has been proposed that the first Sunday in June be observed as a "Foreign Missionary Day" in view of the opening of the International Missionary Conference in London on the Saturday following. The *Christian Union* says: "The proposal meets general approval so far as we have noticed, and this observance of the day would certainly furnish a fitting occasion to present the great facts regarding missionary work the world over, and to emphasize the duty of the church in furthering it."

—It would seem that there is not at present a surplus of brotherly feeling between the Nonconformists of England and the parish clergymen. Recently one of the latter filled up a grave which had been dug ready to receive the corpse of a Nonconformist parishioner, and locked the gates of the cemetery against the funeral procession, because the friends of the deceased expressed the wish that one of their own ministers should conduct the funeral ceremony. It is said also that another clergyman, when asked if he had any objections to burying a Nonconformist, replied, "Not the slightest; I should like to bury them all."

—What is denominated the "greatest and most successful revival movement ever known in the Northwest," was concluded recently at St. Paul, Minn., after a month of vigorous effort. Twenty-two churches of different Protestant denominations participated in the work, and at the close fully 2,000 persons publicly professed conversion. Over 1,300 of these gave in their names and declared their church preferences, among whom were forty who wished to unite with the Catholic Church. We cannot help thinking there must be something wrong with a revival work which rouses forty persons from spiritual apathy only to land them in the Catholic Church. True conversion never makes the last state of a man worse than the first.

Appointments.

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

This quarterly meeting for Dist. No. 4, Maine, will be held at Milton Plantation, June 30, July 1. We desire to see a general gathering of the brethren and sisters, and hope to have the best meeting we have ever had. HENRY DAVIS, Director.

No providence preventing, a load of brethren from Battle Creek will be at Marshall, Mich., next Sabbath, June 9.

ADDRESSES.

THE P. O. address of Ekl. Oscar Hill and family is Booneville, Miss.

Obituary Notices.

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

THE RESURRECTION.

BY ELD. L. D. SANTEE.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31.

Many are sleeping whose years have been few, Resting in peace 'neath the daisies and dew; Stricken in childhood, in darkness they lie, Waiting the trump that shall sound from the sky—

Many who've perished by battle and sword, Are waiting in silence the call of the Lord. Sleeping in valleys that smile in the sun, Calmly they rest; their life's journey is done;

Hands that were palsied, and heads that were gray, Sunk to their rest as the dying of day— Sunk to the silence so long and so deep,

Heads that were heavy, and hands that were worn, Feet that the thorns of the journey had torn, Eyes that were sunken and heavy with tears,

Princeton, Ill.

CYPLERS.—Died of consumption, at our residence in Greenville, Mich., May 16, 1888, my little granddaughter, Olive R. Cyphers, aged 10 years and 6 months.

MONROE.—Sister Abigail Monroe died at Cadillac, Mich., May 22, 1888, of kidney and lung trouble. Sister Monroe was born in the State of New York, in 1828.

DAVIS.—Sister Minerva Davis died Feb. 27, 1888, aged 79 years, months, and 26 days. Mother early gave her heart to the Lord, and united with the Baptist Church at the age of eleven years.

MAIN.—Died in Brookfield, N. Y., May 4, 1888, of dropsy, Sr. Minerva Main, wife of Henry Main, aged seventy-two years. She united with the Baptist Church in Brookfield when very young, and remained a member of that church until about seven years ago.

HEATER.—Died May 8, 1888, at his home four miles north of Coon Rapids, Carroll Co., Iowa, Bro. Samuel Heater, aged 70 years, 11 months, and 18 days.

About eighteen years ago he moved to Carroll County. There he attended a series of meetings held by the writer, about a year ago. His old love for the truth was rekindled, and this time he took his stand on the Lord's side.

BATTY.—Died of consumption, at the home of his uncle, John S. Page, at Apopka, Orange Co., Fla., May 24, 1888, our dear Bro. Herman M. Batty, aged 28 years and 9 months.

JONES.—Lottie Evalena Jones, only daughter of C. H. and Josie E. Jones, died of cerebral abscess, May 15, 1888, aged 13 years, 9 months, and 3 days.

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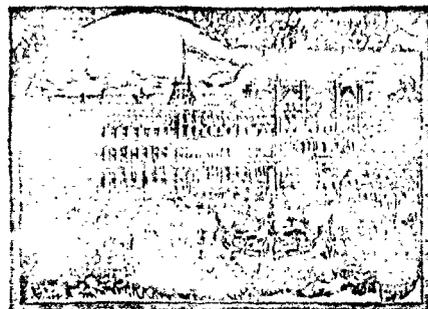
Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; The Coming Conflict; The Scripture Character and Aims of the Papacy; The Coming Conflict; The Scripture Character and Aims of the Papacy; The Coming Conflict; The Scripture Character and Aims of the Papacy.

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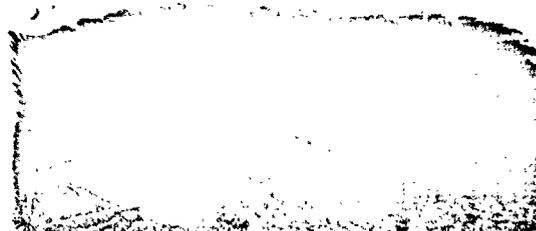
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The Review and Herald.

BATTLE CREEK, MICH., JUNE 5, 1888.

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Nebraska, near Oxford,	July	5-9
Nebraska, Ainsworth,	"	19-23
Georgia, Reynolds,	"	18-24
		GEN'L CONF. COM.

According to a clipping from a New York paper, just sent us by a brother in Brooklyn, it seems the Catholics have added another to the many schemes they are trying to work up in this country, and that is to colonize the State of Georgia by large importations of Catholics from Southern Europe. Only Cardinal Gibbons and a few other Catholic leaders know the details of the plan; but it is claimed that of the intention there can be no doubt. Rome, the item further states, has decided to make the South her stronghold in this country. If so, that unfortunate section will scarcely have escaped from the incubus of the slavery that fetters the bodies of men, before it falls under the incubus of that worse bondage which binds, corrupts, and stifles the soul.

THE LATER CAMP-MEETINGS.

The time draws near when the program of the camp-meetings for the later summer and autumn must be prepared. We therefore request all officers of Conferences east of the Rocky Mountains, to address the writer at Battle Creek, Mich., in regard to the time they desire their camp-meetings to be held, giving first, second, and third choice of time where consistent, so we can arrange them to please all parties as much as possible. Also express your desire concerning what laborers you wish to attend your meetings, and any other matters of interest.

GEO. I. BUTLER, Pres. Gen. Conf.

The "Anti-Poverty" Society recently set on foot by Henry George and Dr. McGlynn, seems to have

taken a step in advance and become an anti-pope society. It is reported that at a recent meeting, at which the audience were almost exclusively Catholics, a much applauded speech was delivered by the noted ex-priest, on the subject of the "Pope in Irish Politics," denouncing the recent action of the "ecclesiastical machine" in the contest over Irish home rule. The most remarkable thing about the speech was, that instead of assenting to the doctrine of the set phrase commonly used by dissenting Irish Catholics,—"All the religion you please from Rome, but no politics,"—Dr. McGlynn declared before his audience that whatever was true in religion came from God and not from Rome. This is Protestantism pure and simple, and it is to be hoped that both the speaker and the audience which vigorously applauded this declaration may come ere long to realize its full significance. L. A. S.

THE outbreak of hostilities in the East, which has been so long threatened and so often predicted by European statesmen, still fails to assume a tangible form, and the outlook seems not to have materially changed for a period of several months. The event is apparently waiting for the death of Emperor Frederick, when the warlike crown prince will ascend the German throne. But meanwhile there has been no cessation of active preparations, and it would seem, from recent utterances of the St. Petersburg press, that Russia has reached a place where she considers herself about ready for action, she having sent word to England that the completion of the Trans Caspian Railway should convince the latter of "the expediency of ceasing from political intrigue, now that Russia possesses an ever ready means of rejoinder through her proximity to India." This, of course, is a warning the significance of which England probably fully understands. It indicates a prospect that her worst fears may ere long be realized in the invasion of India by the armed forces of Russia. L. A. S.

"WASHINGTON IN THE LAP OF ROME."

SUCH was the subject of a lecture delivered in Washington Sunday evening, May 27, by Dr. Fulton, the noted lecturer and opponent of Romanism in the United States. Some of the most salient points of the lecture, as furnished by a correspondent who attended, are as follows:—

1. There is a private wire running from the President's house in Washington to that of Cardinal Gibbons in Baltimore, and the former consults the latter in regard to political questions.
2. Nine tenths of the clerks in the departments at Washington are Irish Catholics.
3. All of the public hospitals supported by the Government are in the hands of the Romanists.
4. Since 1866 \$1,000,000 of Government funds have been given to Catholic institutions.
5. On each pay-day, the 1st and 15th of the month, the Sisters of Charity are allowed free entrance to the offices, where no other outsider is allowed to go, to beg money of all the clerks; and those who refuse to give them anything are soon discharged.

Dr. Fulton remained in Washington more than a week, and lectured to large audiences. Astonishing as some of his statements may seem, there appears to be no reason to doubt their truthfulness. Our correspondent further writes that the Romanists there are intensively alive in advancing their interests in a thousand different ways. Would that Protestants were equally alive in seeking to avert the disaster which is thus threatened. L. A. S.

It is not strange, in view of the almost numberless factions into which the camp of Protestantism is split up, and the petty reasons upon which these distinctions are in many cases founded, as noticed in the article entitled "Divisions of Protestantism," in our Special Mention department, that necessity for closer union should be felt by men of thought and foresight in the denomination, and a common effort be put forth toward its realization. There can be no question that the "divisions of Protestantism" ought not to exist, and are a great detriment to the effective working power of the Protestant Church. Such a condition is contrary to the express wish of the Saviour, the church's Head, who prayed very earnestly that his followers might all be one, even as he was one with the Father, and who inspired Paul to exhort the church that "there be no divisions" among them. But how was such a state of unity to be realized?

Was it by the modern plan of holding on to their differences, but calling them "non-essentials?" Oh, no! It was, as Paul further states, by their being "perfectly joined together in the same mind and in the same judgment." All differences must be cast aside, and a union formed on the basis of "the truth, the whole truth, and nothing but the truth."

From this stand-point there can be no such thing as the "non-essentials" of Christian faith; for all points of this faith become essential in the realization of church unity, which is itself one of the most essential things to the success of the church's mission. The scheme which proposes to ignore belief on all save a few cardinal points of Christian practice cannot, therefore, result in such a union as will receive the sanction of the Bible or of its Author.

In opposition to this array of discord and division, Romanism presents an undivided front, and in this is presented one of the most serious aspects of the situation. Romanism is an aggressive force, bent on securing the mastery; and the divided condition of her enemy strongly invites the determined attack which Rome is making. A lack of Protestant unity at such a time as the present, is a most deplorable thing; but the situation would be more hopeful if there was any proper sense among Protestants, of the only basis upon which an effectual union of their divided forces could be formed. L. A. S.

THE General Synod of the Reformed Presbyterian Church, at their recent session in Pittsburgh, refused almost unanimously to adopt a resolution of union with the United Presbyterian Church, because, as they said, the Constitution of the United States is a virtual agreement to administer the Government without reference to Christ or the Christian religion, and therefore incorporation with the Government on the basis of this Constitution is an act of disloyalty to Christ. In harmony with this view, they then passed a resolution that "sessions and presbyteries are hereby distinctly enjoined and directed to maintain consistently and faithfully the discipline of the church requiring of her members a practical dissent from the Government of the United States as at present constituted."

On such imaginary ground as this, the Reformed Presbyterian Church takes a position of disloyalty to the United States Government; but when observers of the seventh-day Sabbath, on the plain grounds of the admonitions of Scripture and the dictates of conscience, refuse to acknowledge the validity of a law upholding an anti-Christian institution, it is looked upon as a form of rebellion which must be suppressed by force. The Seventh-day Adventist Church has never gone so far as to require of its members "a practical dissent from the Government of the United States." On the contrary, no more loyal class of citizens to the Constitution can be found throughout the length and breadth of the land. No other ecclesiastical body is so solicitous for its welfare as to publish a paper for the express purpose of preserving the Constitution from mutilation at the hands of its enemies. Had our church ever counseled its members after the manner related above, there would perhaps be some reason for the charges of disloyalty and rebellion so often preferred against them. L. A. S.

TENTS.

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