

# Adventist Review

OUR FIELD

## 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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WAIT.

MRS. M. J. BAHLER.  
(San Jose, Cal.)

Wait, Christian, wait, in patient trust,  
Thy God doth love thee still;  
He sees thy heart, he knows its sin,  
And he would teach thee how to win,  
And patient waiting bringeth in  
His peace thy soul to fill.

Wait, Christian, wait, 't is patient trust  
Alone brings joy that's true,  
Experience on which hope can rest,  
Hope, ne'er ashamed, but truly blest,  
Because God's love, which stands each test,  
His Spirit gives to you.

### The Sermon.

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

#### THE OPEN DOOR.\*

BY MRS. E. G. WHITE.

TEXT: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:2, 5-8.

Those who shall be overcomers are to be highly exalted before God and before his angels. Christ has promised that he will confess their names before his Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that he has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing

the message of truth, and in this way sever the connection between God and his soul.

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when he taught among them. They would not receive the light and knowledge he brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light he graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." He said, "Ye will not come to me, that ye might have life." The way was open; but by their own course of action they closed the door, and severed their connection with Christ. We may do the same by rejecting light and truth.

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of his people, "Ye are the light of the world." It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after his character, we may be changed into the same image. When John heard of the growing power of Jesus, he said, "He must increase, but I must decrease." When Christ abides in the heart, we are able to impart to others the light and peace that have been imparted to us. Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us.

We are to live only one day at a time. We do not have to do the work of a life-time in a few hours. We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and he will give needed grace, that we may be conquerors. I am glad we have only a day at a time in which to work. We should not undervalue its responsibilities, and devote it to the service of the enemy. We should not spend it in arraying ourselves in fashionable attire, in decorating our homes as if we were to be permanent dwellers upon the earth. We should employ its moments in trading with our intrusted talents, in using our ability to glorify God, instead of glorifying ourselves. Our whole study should be how we may win the approbation of God. If we are doing his will, with an eye single to his glory, we shall be able to say, "I know that

my Redeemer liveth.' Though heart and flesh should fail, Jesus lives to be my strength and my portion forever." One who is ever faithful and true among those who are changeable and false, will be our stay, and will prosper us in all we undertake. We shall find, as we seek to please God, that there is One who is working for us, even He whose name is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace."

There is no reason for our being discouraged, no reason for talking of our trials and doubts. We have done altogether too much of this, but let us put it away. When we meet our friends, we should not strive to relate our worst experiences. Let us try to keep our minds upon the open door that Christ has set before us. Let us dwell upon the soul-comforting thought that Jesus lives to make intercession for us. It is not Christian-like to talk of your troubles and trials. It does not rightly represent Christ or his service. Angels are listening to hear what kind of report you are going to bear to the world about your heavenly Master. Christ does not cast across your pathway that dark shadow of which you complain. It is Satan who darkens your way with his own shadow, but we must not talk of his darkness. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus. If you calmly and trustfully contemplate the promises of God, and by simple, childlike faith claim them as your own, you will find that the darkness will vanish. Search the Scriptures, and light will break upon you. Confess the peculiar sins that you have cherished; repent of them, and put them away. If you profess to be followers of Christ while you have cherished worldliness, pride, and formality, you put your Lord to an open shame. The mighty Conqueror has presented toil and struggle as the price of victory. Those who would win the crown must lift and bear the cross. If we keep before us the cross of Calvary, we shall be able to say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen man, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of picture will you hang there to-day? Will you clothe it in crape, and frame it in mourning? Oh, no. Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what he will do for those whom Satan has placed in the prison-houses of death. At his resurrection he opened the tombs of many righteous, took the captives out of the narrow cells,

\*Sermon at Indianapolis, Ind., Feb. 23, 1889.

and led them away in triumph to his kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave, and restored to life.

Why should we not think of the glorious things that God has promised to his children? You should not keep your mind fastened on the gloom of the grave. You should not mourn that God does not love you. It is Satan that puts these desponding thoughts into your mind. Jesus loves you. I have tested the love of God for many years. I know it is rich and free. He has suffered trials and afflictions to come upon me to draw me nearer to him. He has said, "Draw nigh to God, and he will draw nigh to you." This is the work we should do at this present time. We should be more in earnest, and by living faith we should claim the promises of God. There is such a thing as proving God. Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The more we bring to God's treasure-house, the more we shall have to bring; for he will open ways before us, increasing our substance. I have found this to be true in my own experience. As God multiplies his gifts to us, we must not grow selfish, and withhold from him our tithes and offerings. We each have a part to act in the work of salvation. We are a portion of the great web of humanity, and we should not selfishly separate ourselves from our brethren. By devoting our means to the cause of God, by exercising our talents in his service, by seeking the salvation of souls, we must identify ourselves as those who are interested in the purchase of Christ's blood. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

It will be known by the fruits you bear whether or not you are keeping the commandments of God. Those who are obedient children will not seek to see how little they can do and yet be saved; they will desire to obtain an abundant entrance into the kingdom of God. They will not murmur when afflictions come upon them. They will bear them with patience; for they will know that their faith is to be strengthened by the trial. Says the apostle, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Lord, speaking by his prophet, says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Though man is a fallen being, he is to be highly exalted through the merits and righteousness of Christ. God has said it. Will we believe it? Will we submit to his refining, cleansing work in our hearts? or will we pursue such a course that our names will be blotted out of the book of life?

There are many who profess to believe in Christ, who have never been converted. God cannot approve of a marred, imperfect character. We cannot excuse ourselves before him for our defects and errors, because he has provided help in his Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, he will take our minds, and fashion them after his divine mind. I have never dared to say, "I will do this or that." I have been bought with a price. I am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb's book of life.

We read these words in Daniel's prophecy: "And at that time, Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us! Jesus has said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

### 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.

#### MRS. BATEHAM AND THE CONSTITUTION.

BY W. A. COLCORD.

(Battle Creek, Mich.)

THOSE who are laboring so persistently to reform the Government of the United States, change its Constitution, and enact a national Sabbath law, are endeavoring to remodel matters, upon the principle that "the revealed will of God is of supreme authority in civil affairs." In other words, they wish to make this Government an exact type of the government of God. That God's government is a good one we have no desire to question. And that it would be very desirable that all our presidents, senators, representatives, and officials everywhere should be godlike men, and as pure as the angels, cannot be denied. But that they are not, and are not likely to be, will be about as readily conceded as it will be that all have sinned and come short of the glory of God. We should naturally expect, however, that the prime movers in this so-called reform would embody in their proposed changes at least the main characteristics of that form of government which they are seeking to introduce.

Prominent in the divine government is the fact that God is no respecter of persons. Acts 10:34, 35. Upon this declaration running all through his revealed will,\* is founded the doctrine of his justice and the very conception of the perfection of his government. But how largely this divine attribute is possessed by our would-be National Reformers, and how prominent a feature it would be in the proposed administration of the revealed will of God in civil affairs, may be judged from a provision proposed by one of its prominent advocates, Mrs. J. C. Bateham. This lady is the superintendent of the Sabbath-observance department of the Woman's Christian Temperance Union, and was the second person who spoke in the hearing of the Senate committee, Dec. 13, 1888, on the Sunday-rest bill. In the previous deliberations of the W. C. T. U. upon this subject, the infringement which this bill would naturally make upon the rights of seventh-day observers had evidently been considered, and hence, Mrs. Bateham, in her speech, suggested the following addition to the bill:—

Section VII. Any person that has habitually and conscientiously refrained from all labor on Saturday, believing that to be the Sabbath, shall, on proof thereof, be exempt from the penalties of this law, provided he has not on Sunday interfered with the rights of others to a day for rest and worship.

This would have been quite magnanimous, had

\*Deut. 10:7; 2 Chron. 19:17; Job 34:19; Acts 10:34; Rom. 2:2; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17.

it not been for the discrimination and partiality shown in the last clause. In that lies the dead-fly of this ointment poured out for Sabbatharians. Sabbath-keepers shall be exempt from the penalties of the Sunday law, *provided they have not interfered with the rights of Sunday-keepers on Sunday.* Now we wish to ask if the Sunday-keeper has any rights on Sunday that the Sabbath-keeper has not on Saturday, and if the Sabbath-keeper is any more likely to disturb the Sunday-keeper in his rest and worship than the Sunday-keeper is to disturb the Sabbath-keeper in his rest and worship; and if an intentional disturbance on the part of one would not be as much a breach of the public peace as on the part of the other; and if a person should not be held as culpable for the one as for the other? Why restrict seventh-day observers from interfering with the rights of Sunday-keepers, and not restrict Sunday-keepers from interfering with the rights of seventh-day observers? Is it because one citizen of the United States has rights which another has not, or that one's rights are more sacred than another's; or has not the seventh-day citizen any rights? Why should a man, the echoes of whose ax in the distant woods might chance to be heard by some worshipping assembly on Sunday, be fined and imprisoned any more than the blacksmith who should beat on his anvil on Saturday a discordant chime to the devotions of a seventh-day assembly? For our laws to be so framed as to convict one and not the other, would be for them to respect persons. And such is the style of laws that even the gentler sex of a Christian association would dictate in their most lenient exemption clauses.

Equality before the law is the very nomenclature of equity. That is what is symbolized by the balance suspended from the hand of the Goddess of Justice reared above our courts throughout the land. That is the only pivot upon which a just administration of law can be suspended. And that was the thought which permeated the founders of this Government when they declared it to be a self-evident truth that all men are created equal.

The fourteenth amendment to the Constitution of the United States says:—

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

What is right in this respect for the States, is right for the United States. The principle is the same. Every citizen should be entitled to the same liberty and freedom and to the same protection granted to every other citizen. But Mrs. Bateham would protect a Sunday-keeper in his rest and worship, and not a Sabbath-keeper in his rest and worship. This certainly is denying equal protection to citizens. This is placing men upon an inequality before the law. This is preferring one before another, and showing partiality,—things which "the revealed will of God" condemns: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things *without preferring one before another, doing nothing by partiality.*" 1 Tim. 5:21.

We leave it to the judgment of candid, thinking men and women, if the exemption clause proposed by Mrs. Bateham who stands as a representative of a large, professedly Christian body, numbering nearly 200,000, is not contrary to the spirit of both the word of God and the Constitution of the United States. For our part, we are not quite ready yet to give our voice and vote for the National Reform party and its correlative forces to take the reins of government, nor accord to them the ability to properly administer a theocracy. We believe that the Constitution of the United States as it now stands, possesses more of those features of equality and justice which characterize the Divine government, than it will after these National Reformers and biased daugh-

ters of Eve have meddled with it. Until these parties become more like God, we think they would better let God administer his own law, and allow civil laws to control simply civil affairs. And when they do become so good as that, they will not want a Sunday law, for Sunday is not the Sabbath.

#### CONSOLATION.

BY FRED ALLISON HOWE.  
(Battle Creek, Mich.)

ONCE at twilight, faint and weary, o'er the distant mountain height,  
I beheld the great Orion softly yielding to the night.  
And I heard the restless ocean  
Dashing, with unceasing motion,  
Snowy spray against the cliffs along the shore;  
And I heard the zephyrs whisper of Æolia,  
softly sighing  
O'er the olden time that's dying  
Evermore!

Up and down the antique key-board of the dim, uncertain past,  
Dreamily thought's airy fingers wandered, struck a chord at last.

Silent keys, and strings long broken  
Rang again in lingering token  
Of the friendships death had broken long before.

Yct it seemed time's ocean-surges still kept beating, beating, beating,  
'Gainst life's sea-wall, and repeating:  
"Nevermore!"

"O ye lost chords," cried my spirit, "dying, dying with the past,  
Will your echoes ever waken into music that will last?

In the purer air of heaven,  
Will those melodies, re-given,  
Vibrate once again,—the harp-strings of the heart?

Shall we hear those well-known voices, rise in hymns of days departed,  
And shall friends whom death has parted  
Never part?"

Then it seemed a voice pulsated thro' the purple calm of even,  
Clear, yet tender, like an angel's, singing in the courts of heaven:

"I, the Life and Resurrection,  
From their helpless, meek subjection  
Unto death, shall soon awaken friends of yore;  
And the true and tender-hearted,  
Raised immortal, shall be parted  
Nevermore!"

#### LENT.

BY ELD. D. E. LINDSEY.  
(Baltimore, Md.)

MARCH 6 (to-day) is the first day in Lent, and it is also Ash Wednesday, an important day in the Catholic Church Calendar. In the Catholic churches here at Baltimore, oil and ashes are mixed, with which the sign of the cross is traced on the foreheads of the people by the officiating priest; the ceremony is performed both morning and evening, that all may have opportunity to avail themselves of its benefits. The service of Lent is so called from the Catholic ceremony of strewing ashes on the head as a sign of penance. It is said that the custom was introduced by Gregory the Great, and was sanctioned by Pope Celestine III. in 1191, and has since generally prevailed.

Last Sunday, I had the pleasure of attending high mass at the cathedral where Cardinal Gibbons officiates. While there, a priest read the official regulations for Lent, which are as follows:—

#### I.

1. All the faithful who have completed their twenty-first year, unless exempt by dispensation or some other legitimate cause, are bound to observe the fast of Lent.

2. They are to make one meal only a day except Sundays.

3. The meal permitted on fast-days is not to be taken until about noon.

4. A small refreshment, commonly called *collation*, is permitted in the evening.

5. The following persons are exempt from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and those who, through weakness, cannot fast without great prejudice to their health.

6. The faithful are reminded that, besides the obliga-

tion of fasting imposed by the Church, this holy season of Lent should be, in an especial manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous almsgiving.

#### II.

By virtue of an Indult to the United States, dated Aug. 3, 1887, the following special dispensations are granted:—

1. The use of flesh-meat is permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Thursdays, and Saturdays, with the exception of the second and last Saturdays of Lent. But flesh-meat and fish are not to be used at the same meal during Lent, even on Sundays.

2. The use of butter, cheese, milk, and eggs is also permitted every day in Lent.

3. It is allowable to take in the morning some warm liquid, as tea, coffee, or thin chocolate made with water, and with this liquid a mouthful of bread.

4. Those for whom the hour of noon may be an inconvenient time for dinner, may invert the order, and take their collation in the morning, and their dinner in the evening.

5. The use of hogs'-lard or dripping, instead of butter, is authorized in preparing permitted food.

6. Persons exempt from the obligation of fasting are free to take meat more than once on those days when its use is granted by dispensation.

#### III.

The Paschal time extends from the first Sunday of Lent till Trinity Sunday, during which time all Catholics who have attained the proper age are bound to receive worthily the Holy Communion. The holy season of Lent is a very proper time also, for children to make their first confession, which they ought to do generally at about the age of seven years. Parents should see to this.

By order of His Eminence the Cardinal.

J. P. DONAHUE, *Chancellor.*

Baltimore, Feb. 25, 1889.

In Europe, before mass the ashes are consecrated on the altar, sprinkled with holy water, and signed with the cross three times, while the priest recites in Latin the words: "Remember that thou art dust and unto dust shalt thou return." These ashes are then sprinkled over the heads of the officiating priests, the clergy, and the assembled people. The ashes are usually those of the palms, consecrated on the preceding Palm Sunday.

After reading the official regulations last Sunday, the priest remarked that it would hurt none to fast, unless those very sick; but he warned his communicants not to make out too strong a case for their physician. To a people who are largely vegetarians in their living, it seems very little like fasting, to be granted privileges of eating flesh at all meals on Sunday, and once a day each on Mondays, Tuesdays, Thursdays and Saturdays; the use of butter, cheese, milk, and eggs every day in Lent; the use of hogs' lard or drippings in preparing food; and tea, coffee or chocolate each morning; with one full meal and a small collation each day.

To us who believe that to fast is to abstain almost, if not wholly, from food, liquid or otherwise, this seems to be gluttony: and we wonder how such a people generally live when the season of Lent has expired. The priest also stated that the Jews formerly were nearest like the true church in their fasts; but now the Episcopalians were nearest like them; and then he spoke of many "so-called churches" who wholly ignore the fasts established by Christ. We were told that the church did not institute fasts, but only appointed the days for its observance, and the manner.

Contrasting the fast in the Catholic Church during Lent, with the fasting taught in the word of God, and remembering that these fast-days of the church are of her own appointment, we are reminded of another day, appointed by the same church, and made obligatory upon men only as a church measure. We refer to the church requiring the observance of Sunday as the Sabbath instead of the Sabbath instituted in Eden, and enforced in the moral law, as spoken by God and written by his own finger.

In harmony with the statement that Episcopalians are most like Catholics, it might be well to state that the usual service at the beginning of Lent took place in all the Protestant Episcopal churches in the city this morning preparatory to the penitential season of fasting which the day inaugurates. To show the trend toward Rome,

and the development of ritualistic practices, we quote a scale from a secular paper called the *Leek Times*. This is but a fair sample of what is going on throughout the country; and if the ritualists find it is right to follow the Catholic Church in her practices, should they not, to be consistent, submit to the same head, the pope at Rome?

The scale referred to is as follows:—

Holy table called the "altar."  
Surplice first worn in the pulpit.  
Bowing at the name of Jesus.  
Turning to the east during the recitation of the Creed.  
Evening Communion abolished.  
Surplised choirs introduced.  
Harvest festivals held.  
Eastward position adopted.  
Closer observance of Saints' Days.  
Intoning the services commenced.  
Early and frequent celebrations of the Holy Communion.  
Colored altar-cloths used.  
Fasting Communion taught.  
"Hymns, Ancient and Modern" first used.  
Apostolic succession taught from the pulpit.  
More "definite church teaching."  
Extreme views of baptismal regeneration.  
Carved images set up behind the altar.  
Processions with banners introduced as a part of divine worship.  
The "three hours" service on Good Friday first commenced.

Brass cross on the "altar."  
Bowing to the "altar" and acts of devotion taught.  
Branch of the English Church Union formed.  
Dissent taught to be sinful.  
Introduction of Catholic Guilds.  
Parochial councils elected.  
Vigil of Saints' Days observed.  
Controversial Church Defense sermons preached.  
"Agnus Dei" sang at choral celebrations.  
Children in day and Sunday-schools taught to bow and cross themselves.  
Non-communicating attendance encouraged.  
Occasional use of wafer-bread at early celebrations.  
Blessing of banners introduced.  
Mixing water with wine at Holy Communion occasionally practiced.  
Children taught to disown the name of Protestant, and call themselves Catholic.  
Elevation of the "elements" at Holy Communion.  
Standing up of the congregation to do honor to the clergy and choir.  
Choirs vested in cassocks and Roman collar instead of long surplices.

Autocracy of the clergy more openly displayed.  
Hearing confession in private.  
Introduction of lighted candles on the "altar."  
Prayers for the dead advocated.  
Professional cross carried in front of the choir.  
Stone used to form an altar, first time in Leek since the Reformation.  
Such literature as "Acts of Devotion," "Way of the Cross," "Absolution and How to Obtain It," circulated amongst young people of Sunday-schools and guilds.  
Prayers for the "Re-union of Christendom" used at English Church Union meetings.

Observance of the "Festival of Corpus Christi."  
High mass offered in presence of members of the E. C. U., at a neighboring village church.

Laymen are not allowed to take part in the Sunday-school teaching, or other church work, unless they belong to a church workers' guild, or have the direct sanction of the clergy.

In the *Church News* (Catholic) the editor says: "Those who follow in the wake of the Reformers, as they are called, of the sixteenth century, have prepared to serve God in a manner more in keeping with their own comfort; consequently, they have abolished fasting as unnecessary." True fasting is largely forsaken by the masses, as also other means of grace; and while the mass of Protestants have gone to one extreme, in changing the ordinances and forsaking the covenant, we find that the Catholic Church has gone to the other extreme, and multiplied traditions of the Elders, until they have become a yoke hard to be borne.

The hollowness of most forms is well illustrated by the following from a secular journal, the *Baltimore News*, concerning the beginning of the season of Lent, and the practices thereof:—

Lent begins to-day, and the ladies will attend church and look demure, and pretend to pray, even if they do not fast. Ash Wednesday is pretty generally observed, but the ladies have now most of the religious duty of families to attend to, and it will be left mainly to them. They are so good and sweet that they are natural mediators, anyhow, and will be heard when the coarser and more unattractive sex might wear its knees



out in vain. They will attend the churches, sneak pennies into the contribution box with as much air as if they were quarters, and cheat their darling souls by eating oysters instead of meat—which they do not like half as well—and call it self-abnegation—afflicting the flesh, mortifying the spirit, etc.

Ah, the little frauds! They will not give big entertainments which the Lord can see, but will dance and dissipate on the sly when he is not looking! At least that is the way so many act. If they slip to the theater in a demure dress, it does not seem like the sin it would be if they went in their grandest finery. And if they have been at church once that day, they are confident that the Lord is not watching them in the evening.

This is a great world, but it is not observing Lent with the vigor it ought to or once did. And yet as a practical arrangement for the hygienic advantage of all, it ought to be observed. A little fasting, a little self-denial, a little abstinence from the rich foods and dissipations of the winter will do good to all, and the belle who observes Lent closely will be rewarded in health and complexion afterward. It would be a good thing if all saw their duty and a wise one if they lived up to it.

The Catholic editor of the *Church News* tells us that “it is most appropriate that the gayeties of the social season should be laid aside at least forty days before the day of the crucifixion of Christ, and those who have found so little time in the revelry of the ‘season’ to devote to spiritual things, have an opportunity to reflect upon the lessons taught by Ash Wednesday.”

This quotation reminds me that Paul wrote to Timothy eighteen centuries ago, that in the last days perilous times should come; and among the perils enumerated, that of having a form of godliness, but denying the power thereof, was to be noticeable. The conviction rivets itself upon my mind, that we are in the midst of the perils of the last days, and it is important that we, as the people anciently did while the high priest wrought on the day of atonement in the holy of holies, should afflict our souls, not by sprinkling of ashes on our heads, or making the sign of the cross, or counting the beads, but by confession of our sins to God and turning from the error of our ways, and walking in the way of God’s commandments. All tinsel and show is uncalled for; all revelry in Lent or any other time is sin; and only the overcomer shall be rewarded.

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 14.

BY ELD. D. T. BOURDEAU.  
(*Battle Creek, Mich.*)

(*Principle IX. concluded.*)

ANOTHER striking departure from God’s uniform plan in a series of prophetic symbols, as seen in the theory under consideration, is to represent that the time, times, and a half time, the 1260 days, the forty-two months, the seventieth week of the seventy weeks, and the 2300 days are to be taken in a literal sense. All these periods being connected with symbols or series of symbols, must necessarily be symbolical, each day meaning one year, according to the rule given by the Lord himself in Eze. 4:6: “I have appointed thee each day for a year.” This consideration alone is sufficient to justify us in pronouncing this part of the theory unsound.

Another error of a similar character, but still more censurable, is putting asunder what God has joined together, in the case of the seventy weeks of Dan. 9:24; etc. Daniel treats these weeks as a grand whole, as forming one connected series of weeks, and does not give the least intimation that one of them is different from the others. But the theory under criticism separates the last of these weeks from the others, calling it literal, but calling the others symbolic, as they truly are; for they were to begin with the going forth of the commandment to restore and to build Jerusalem, in B. C. 457 (see Eze. 7, date in margin, etc.), and to reach unto Messiah, the Anointed; and sixty-nine weeks, or 483 literal days, would not cover that period.

And what does this theory do with this seventieth week, besides divorcing it from the rest, and asserting, without proof and contrary to Bible principles, that it does not mean years, as do the sixty-nine weeks? It puts it off in

an indefinite future, banishing it away from its own province and element, and applying it to conjectural events, to events that the Scriptures do not authorize us to expect.

And this is not all that this theory does that is objectionable to those who have examined this subject in the light of the Scriptural principles of prophetic interpretation. It not only belittles the 2300 days in making them literal, notwithstanding the fact that God connects them with prophetic symbols, thereby telling us that they are symbolic, and mean so many years, (Dan. 8:13, 14, etc.); but it also throws them into the future, without giving us dates to mark their commencement and their termination. More than this: It has them indicate the polluting and cleansing of a sanctuary that does not exist, and that never will exist, thereby putting out of view the heavenly sanctuary and its cleansing in the closing up work of Christ our great High Priest, with regard to the sins of his people, prior to his coming. (See Heb. 8:1-2; 9:23; Acts 3:19, etc.) It is the cleansing of the heavenly sanctuary to which the passage containing the 2300 days, relates. This truth will be developed hereafter. When this is done, it will be shown, among other things, that the 2300 days ended about forty-four years ago, when there was no holy sanctuary to be cleansed in old Jerusalem.

A passing remark about the image of the beast (Rev. 13:11-17; 14:9, etc.), which this theory asserts will be literal. On the same principle of uniformity of plan in series of prophetic symbols, we say this position is incorrect. The image is connected with other symbols. It is to be formed by the two-horned beast, and is to be the image of another beast. If, therefore, it is a literal image, the beasts connected with it are also literal, and hence we must look for two literal beasts to do the work attributed to what we have always thought to be symbols of governments. The beasts are not literal; nor is the image literal. It is a power which when developed, shall, in its main features, resemble the papacy, and which shall do a work answering to that of the papacy, and by which homage shall be rendered to the papacy.

While we believe that just before Christ’s coming, God’s people will meet terrible persecution, we do not believe that persecution to be the tribulation spoken of in Matt. 24, verses 21-29.

1. That tribulation was to be known, at least to a certain extent, at the time of the destruction of Jerusalem, though it was not to be that destruction; for of it, it is said that for the elect’s sake those days should be shortened, and if they were not shortened, no flesh should be saved. Verse 22. This would not be true of the destruction of Jerusalem; for if every Jew and every Christian in Judea and in Palestine had been blotted out of existence by that calamity, thousands of the elect outside of Palestine would have escaped. How plain it is that this tribulation embraces the pagan persecutions, which had begun in good earnest under Nero.

2. The tribulation in question was to continue up to the time when the signs of Christ’s second coming should appear, and was thus to be the greatest tribulation of the elect that ever had been, or that ever should be. Verse 21. This is true of the tribulation that the church experienced under pagan and papal Rome; and immediately after this tribulation, the 19th of May, 1780, the sun was supernaturally darkened, and the moon refused to give her light, as was shown in articles 1 and 2; and November 13, 1833, the stars, or meteors, fell from heaven as never before in this world’s history; and since that time there has been no general persecution of the church.

We cannot turn away from facts embracing events that answer so completely to the prophecy concerning this tribulation, to accept an interpretation that is worse than conjectural; for though it may possibly happen that conjectures will lead to important truths, an interpretation that is so directly opposed to prophecy and facts, cannot but lead those who accept it into

greater error and to bitter disappointment. This theory deprives those who receive it of the strongest evidences of Christ’s speedy return. It throws out of the account nearly all the prophecies that relate to the papacy, and also what millions of true and devoted Christians suffered at its hands, believing it to be the very power specified in those prophecies that are now turned into vagaries and false doctrines by the theory we have noticed.

As to connecting the glorious reign on earth with Christ’s second coming, we would remind the reader that it is the same error as to the glorious reign, into which the Jews fell with regard to the first advent. This error contributed largely in leading the Jews to reject the true doctrine concerning the first coming of Christ, and we expect it will have much to do in leading most Christians in our day to reject the true doctrine respecting the second coming of Christ. In the time of trouble that is hastening on apace, notwithstanding the judgments of God that will be in the earth, many Christians will be so infatuated with this doctrine, backed up by miracles, that they will rush to the land of Palestine, expecting to see their long-cherished hopes realized,—to see the glorious kingdom established on earth, with Jerusalem as its great center. Rev. 16:12-16; Joel 3:9-13. But they will be 1,000 years too soon in their calculations, for this glorious reign on earth will not begin until the end of the 1,000 years, when the earth shall have been purified in the final conflagration. Rev. 20:1-9; 2 Peter 3:7-13.

One object of this rush to Palestine will be to expel the Turks from Jerusalem and from the Holy Land. This they will think necessary to the carrying out of their favorite scheme; and they will be fired with the same zeal which the Crusaders manifested in the 11th, 12th, and 13th centuries. My mind was vividly impressed with this two years since, when at Aigues Mortes, France, on the shores of the Mediterranean. It was from this point that Louis the Ninth, king of France, in 1248, headed a naval expedition to repel the Turks. He was quite successful. He remained four years in Palestine, repaired the places that were still occupied by Christians, redeemed more than 10,000 Christians from captivity, etc. For this and for other acts, he was canonized, and called Saint Louis by the Catholic Church. And this same spirit of approbation will sanction those who take part in this last crusade. They will be regarded as engaging in the noblest of causes, and those who do not countenance their move, will be frowned upon and persecuted. And the Jews will be represented in this movement. They will be one of its life-giving elements, and thousands of that people will go to Palestine.

The prophet represents those who thus meet in Palestine at the opening of the day of God, as gathered to make war against Him who is coming with the armies of heaven. Revelation 19. Not that they entertain the audacious thought of having a literal battle with Christ; but they have cherished a doctrine that is opposed to his truth and plans, and they are now determined to act their part in carrying it out. Christ has spoken of destruction and desolation; they have spoken of peace and glorious times coming. This has led them to neglect the real work of preparation to meet Christ, and they will meet Christ only to be foiled in their hopes, and to be consumed by the burning glory of the “King of kings and Lord of lords,” as he comes in terrible majesty, with all the angelic host.

Brethren and sisters, are we as thankful as we should be, for a harmonious system of truth? Do we make the efforts we should to communicate it to others, ere the day of wrath shall burst upon the unprepared? Many are waiting to receive the truth and forsake their errors. Let us proclaim it with increasing energy, till all the earth shall be lighted with its glory (Revelation 18), and the earnest seekers after truth shall be led to receive it, walk in its light, and escape impending judgments.

## The Home.

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

### THE END OF THE WAY.

My life is a weary journey;  
I'm sick with the dust and the heat,  
The rays of the sun beat upon me,  
The briars are wounding my feet;  
But the city to which I am going  
Will more than my trials repay.  
All the toils of the road will seem nothing,  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway  
Knows just what is needful and best;  
I know in His word he has promised  
That my strength shall be as my day,  
And the toils of the road will be nothing,  
When I get to the end of the way.

He loves me too well to forsake me,  
Or give me one trial too much:  
All his people have been dearly purchased,  
And Satan can never claim such.  
By and by I shall see Him, if faithful,  
In the city of unending day.  
And the toils of the road will seem nothing,  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of the city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious  
Shall be plain and clear as the day:  
Yes, the toils of the road will seem nothing,  
When I get to the end of the way.

Though now I am tired and weary,  
I shall rest when I'm safely at home;  
I know I'll receive a glad welcome,  
For the Saviour himself has said, "Come!"  
So when I am weary in body,  
And sinking in spirit, I say:  
All the toils of the road will seem nothing,  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are whiter and purer  
Than any that fancy can paint;  
Then I'll try to press hopefully onward,  
Thinking often through each weary day:  
The toils of the road will be nothing,  
When I get to the end of the way,

—Sel.

### THE NEGLECT OF PRAYER.

THERE are—alas that it should be true!—multitudes, even in this Christian land, who never really pray. It is possible that these words may meet the eye of one of this class. If that be the case, we ask him in all kindness why he is willing to fail in so positive a duty, and to neglect so great a privilege. How can any one, in a world so full of sorrow and evils and temptations, dare to live without seeking the guidance and blessing of the Heavenly Father? Such conduct is, however, not courage; it is foolhardiness.

But our special purpose in this article is to speak not to those who never pray, but to those who know what prayer is and who yet neglect it; that is, those who do not pray as often or as believingly as they ought. There are too many such. There are not a few, who in the judgment of charity must be reckoned as Christians, but who do not appear to realize the full value of prayer.

There are some professed believers, for example, who, while they pray in private, do not maintain family worship. We have said something very recently upon this general subject, but its very great importance warrants further remark. To neglect household worship is a fearful mistake. The family as a family ought to come every day to the family altar, to recognize God, to seek his blessing, to ask for guidance and grace from him. There is a most awful blank in the family life where there is no recognition of God. The atmosphere of such a home cannot be as pure and sweet as it would otherwise be. The aims of such a family will not be as lofty as they ought to be. There will of necessity be the flavor of worldliness in the living of such a household. There will be loss every way.

We urge you therefore, friend and brother who may read these words, if you have been neglecting this duty, to neglect it no longer. Take it up as a duty, if you can take it up in no other way. Take it up because you ought so to do. But, better, take it up as a privilege, not as a cross. For it is a privilege; and as you engage in it, you will find it full of blessed benefits to yourself and yours.

There are, on the other hand, some who have the form of family devotion, but who do not prize as they should the quiet hour of retirement alone with God. They do not habitually enter into their closet and close the door and pray to the Father who seeth in secret. And yet prayer is the very vital breath of the Christian. How can any believer expect to maintain his religious character, to say nothing of making progress in holiness, without secret prayer? The thing is impossible. No Christian has ever yet found the way to maintain himself in piety, much less to grow, without prayer. The true Christian does not want to find any such way, for he rejoices in these seasons of devotion; they are the sweetest of the day to him. He knows that he needs the strength and calm, the holy communion with God, that come to him in these golden hours. Whatever else he misses, he will not miss them.

There are probably many Christians who are faithful to the duty of prayer in the closet and in the family, who yet have not entered into the privilege of ejaculatory prayer. They are not moved—in the intervals of business or domestic care, in the hour of temptation, in the waking moments of the night, in the perfect solitude one may have in the crowded street, in the midst of the gathering for innocent pleasure—to send the swift-winged thought to God. And yet how sweet and rich are these instants of communion! There is no limit to them. The soul flashes up its message to God, in adoration, in love, in the quick cry for succor. The electric spark under the ocean is a marvel of speed; but more speedy is the transmission of thought to God. And his answer comes as speedily back, and the devout soul on earth and the heart of God in heaven are at one! To have this habit is to live in an atmosphere of prayer. Why should not all Christians taste of this joy?

Let us all remember that it is a great folly and a great sin too, to live in the neglect of prayer; and may this condemnation not come upon us! —*Illustrated Christian Weekly.*

### A CHEERFUL GIVER.

It was Sunday morning. Christian Closefist and his family were getting ready for church. Mrs. Closefist, who is really a good woman, and would give liberally and gladly, if she carried the purse, said to her husband: "You remember, Christian, that this is the day for the missionary collection."

"Yes, and I suppose that we shall have to give something, though the times are so hard that I cannot well afford it."

"If the times are hard for us, they are a great deal harder for the missionaries. They are dependent on these collections for their bread and butter, and sometimes I am afraid that it is bread without butter, and not enough of that. We have plenty of everything, and surely we ought to give to them of our abundance. You know Paul commended the Christians of Macedonia, because their deep poverty abounded to the riches of their liberality."

"Well, well, I told you that we would have to give something, whether we want to and can afford to, or not. If we did not, everybody would be tattling about us. So, when I made my deposit in the bank yesterday, I saved out this greenback for the collection," and he took from his pocket a five-dollar bill, though the operation seemed as painful as if somebody were drawing one of his teeth.

Mrs. Closefist looked sad. She knew that her husband's income was large—that he could give

ten times that amount and not feel it. He was not an outsider either, but a member of the church. He professed to have given himself and all his property to the Lord. And yet, to this great and needy cause of the Master, he proposed to give a mere pittance; and he gave it grudgingly—gave it not because he loved Christ, but because he wanted to appear well before his fellow-men. After sending up a silent prayer from the depths of her loving heart, she said: "Husband, how much would the new carpet cost that you said you would buy as soon as your January rents were collected?"

"About a hundred dollars, I reckon; but what has that to do with missions?"

"I have been thinking that a good many poor ministers, whom the Lord loves better than he loves us, because they serve him better, have no carpets at all; and would it not be right for us to get along with our old one awhile, and give that hundred dollars to missions? If you consent, I will turn this carpet, and clean it, and fix it up myself, so that it will be very respectable for a year or two longer."

"Why, Emily, are you crazy? A hundred dollars to missions—such extravagance would break me up. I have never given but five dollars a year. I began with that when I joined the church, and it is as much as the rest of the members in our circumstances give."

"Yes, but you know that when you began giving five dollars a year, you were comparatively poor. Now you are worth twenty times as much as you were then; and should you not show your appreciation of the Lord's goodness to you, by increasing your contribution as your means have increased?"

At this point, the little bird that brought me so much of this domestic colloquy flew away, and I do not know what was the result of Emily's suggestion. But I could not help thinking of the close-fists in our churches. Why, if the prosperous men who call themselves Christians would remember that the Lord loveth a cheerful giver, and that he expects us all to lay by in store for him as he has prospered us (1 Cor. 16: 2), how speedily our missionary treasures would be full and overflowing.—*Senex, in Journal and Messenger.*

### OUT OF WORK.

SOME persons are often out of work. Some of them are looking for work, but possibly with a secret hope that they may not find it. Doubtless they would work gladly, if they could find such work as they like, and be paid such wages as they wish; and perhaps they would not be particular if there were no work at all to do, provided the wages were abundant and the pay sure.

There are many persons who profess to be Christian workers, but they do not seem to find just such work as they like,—it is too difficult, it is too obscure, it is not sufficiently remunerative, and they are not willing to do it. Yet all this time there is plenty of work which needs to be done, and real workers are overburdened with labor. The great Master goes to the marketplace day by day, and says to the idlers standing there, "Go work in my vineyard to-day, and whatsoever is right I will pay you." Let those who fear the Lord hearken to his call, and whatsoever their hand findeth to do, let them do it with their might. It may not seem to be easy work or profitable work, but if it is work which he appoints, it shall not fail of a blessing at his hand.

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."

"Ho, reapers of life's harvest,  
Why stand with rusted blade  
Until the night draws round you,  
And day begins to fade?  
Why stand ye idle, waiting  
For reapers more to come?  
The golden morn is passing,  
Why sit ye idle, dumb?"

—*Common People.*

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

### HOME MISSIONS.

#### DUTIES OF TRACT AND MISSIONARY CORRESPONDING SECRETARIES.

SEVERAL of the State tract societies having appointed corresponding secretaries, we have received letters from different persons making inquiries concerning the duties of this office. It may not now be possible to fully specify as to what will eventually devolve upon those who fill this position, the office having but recently been connected with the State society; but some of the requirements evident at present can be safely stated. Its especial design is to promote by means of correspondence an efficient co-operation in the work of the society on the part of all its members. This will require not only a correspondence with local and district officers, ministers, and others laboring in the Conference, and scattered members, but also with the International Society and other State societies. This work of correspondence, although greatly enlarged, is not especially new. The State secretaries have been expected to carry it on to some extent in connection with other work, but in most cases, for want of time, they are no longer able to do so, except in a business capacity. Meanwhile the demand for efficient and systematic correspondence between societies, and between officers and members has been increasing, and State societies have sustained a loss as the result of not meeting this demand.

One of the principal objects of this correspondence is to provide a medium for receiving and imparting encouragement, information, and instruction; also for giving direction to the work in districts, local societies, and among scattered members. One of the first requisites, therefore, of the corresponding secretaries, is a thorough knowledge of the different lines of work to be carried forward by their societies and members; another is a knowledge of the societies and members with whom they are to co-operate, both with respect to what they are doing at present, and what they are qualified to do. So far as practicable, this knowledge should extend to individual members. They should also, as far as practicable, be acquainted with the fields of labor around local societies, and the situation of scattered members. While the duty of laying plans for the work will not devolve upon corresponding secretaries, their efforts to carry out the plans laid by others will require much discretion and discrimination, which it will be impossible to exercise without this knowledge. Time will be required in which to gain needed information and experience by those who are appointed to this office, before they will be fully prepared to fulfill its duties.

The time has come when the work in local societies should be more thoroughly organized than ever before. We have a great work to perform,—one that is made up of many parts,—and these parts are suited to different minds and degrees of capability, such as are found in our local societies. It is important, not only that every one should engage in the work, but also, that he should work to the best advantage, and that he should have such assistance as will enable him to do the best work possible. Something more than general encouragement and instruction will be required of these secretaries. They should have the work well defined in their own minds, and be able to aid with counsel and instruction in the various lines of home missionary work, those especially who cannot leave their homes to attend institutes, etc., for instruction. There is among us a large number of people who are thus situated, and for whom the providence of God has prepared a field of usefulness. Many are anxious to labor, but they do not know how to set them-

selves to work. They need encouragement and assistance. Could they have the required aid, in many cases it would be the means of saving their souls, and enabling them to become efficient laborers for others. Here is an important branch of the corresponding secretary's work.

There is one important consideration to which we wish to call attention in this connection. It is impossible for any one to meet the wants of the people by writing, either through the press or by personal correspondence, unless he occasionally mingles with them, so as to have a just and vivid conception of their needs, sentiments, and circumstances. In proportion as he loses this, or is deprived of an opportunity of receiving it, his productions become formal and spiritless, or in other respects unsuited to the circumstances. Persons who are expected to furnish food for the mind, and impetus which shall lead to action, themselves need the inspiration and stimulus which comes from contact with people of different ideas and qualities of mind. It is unreasonable to expect of persons constantly shut up in an office, the intelligence and the freshness and vigor of mind possessed by those who are differently situated. For this reason, and a lack of knowledge to be gained by personal contact with people and things, not infrequently the theories and plans originating with persons thus unfortunately situated, although at first they appear to be very fine, prove to be worthless, simply because some unforeseen circumstances or conditions make them impracticable.

Although the work of corresponding secretaries of the tract society will be principally correspondence, their efficiency will be greatly increased by occasionally visiting local societies, and laboring personally for the encouragement and instruction of members. They should seek in every way to become familiar with the details of the work in their fields of labor, and also with the plans and methods of labor adopted in other Conferences. While visiting local societies, it would in many cases be well for the district secretary to accompany them, so that they may be better able to work together. In remote localities, the district secretary can visit these societies in the place of the corresponding secretary, in harmony with the latter's instructions, reporting to her whatever may be of interest. Other points having a bearing on this subject will be spoken of in later articles.

M. L. H.

### ENCOURAGEMENT.

SOMETIMES it encourages the weary worker to hear from other workers. Sometimes it quickens one's love and faith to know that some who will, in turn, labor for others, are opening their hearts to the warning message, and separating themselves from the darkness and traditions which control the masses in our generation. Thinking it will be of interest to some, the case of a man who has lately devoted himself to the truth, is presented here. A member of one of our local societies has recently received letters from this man, formerly a telegraph operator in Pennsylvania, from which quotations are taken as follows:—

A little less than two years ago, in the good providence of God, my attention was called to parts of his word and will which I was neglecting, both in theory and practice. At that time I began a course of reading "by themes," taking up one subject at a time, and giving especial attention to that, then another, and so on. Thus I became persuaded that some doctrines which have been thought to be in accordance with Scripture truth, are not so either in letter or in spirit. I want to say plainly that I began the investigation with full confidence in the truth of my former opinions, and with the purpose to prepare myself to give a reason for the hope I held, as we are exhorted to do, by the apostle. My aim, however, was to prove all things, and hold fast that which would stand the test, and prove good. So far as possible, I laid aside prejudice, and gave the best attention to the investigation.

Concerning the state or condition of the dead between death and the resurrection, I firmly believed that at death, the soul, or spirit, which is in mankind, enters at once a state or condition of increased joy or misery, according to the condition at death. Still, with this view, I never

could understand the need of the second coming of the Lord to bring the dead to life again, and in fact the subject was very much confused in my mind. Now, I believe that the dead *sleep*, and rest from their labors; that they will be raised again, some to everlasting life, and some to shame and everlasting contempt, but not to everlasting *torment*. This is a reasonable, consistent belief, and in accord with divine revelation.

Concerning baptism, I held, both in theory and practice, the prevailing notion, that sprinkling and pouring answer as well as immersion. I now hold to the one scriptural baptism, both in theory and mode.

He then speaks at length of trouble of mind while required to work occasionally on Sunday; of questionings as to why the first day is observed rather than the seventh; of how his pastor quieted his fears by assuring him that his employer would have the responsibility of his Sunday work to bear, and that Christ changed the Sabbath to the first day. He then continues:—

Being convinced of the fact that the Saviour and his disciples observed the Sabbath as given at creation and written by Jehovah on Sinai, and fully persuaded of the duty of all people to obey their Creator, I decided to obey, and begin the observance of the true Sabbath. With this in view, I wrote to the manager of the telegraph office, Jan. 10, 1889, a request to be relieved from duty on Saturday, giving my reasons for asking this. The manager referred the matter to Superintendent B—— who told me he had taken my note to the general superintendent, who told him that no arrangement could be made for my accommodation, and that my request could not be granted. Mr. B—— then went to the general manager, also to the general superintendent of transportation, and both refused to grant my request. God has permitted me to have the best paying position that I know of in the United States, held by any one on his own merits alone, and this even when the men associated with me were in direct and constant opposition to me in my work. Now, finding the truth concerning the Sabbath and on other points, I have decided to act as I have done, trusting God's promise that he will never leave nor forsake me, and that he will honor them who honor him. His promise is my only plea or defense in reply to the questions that come up concerning a debt of one hundred and twenty-five dollars that I owe. I now expect to be able to pay it off sooner than I could have done, had I remained at my former work with the knowledge that I was doing what I knew was wrong. Since giving up my thousand-dollar job, I have been canvassing for "Bible Readings for the Home Circle." The first week my profits were \$10.50; second week, \$16.50; third week, \$16.62; fourth week, \$8.50. The most I have made any day was \$8.12 and that was between nine o'clock in the morning and two in the afternoon. I have now been a month away from the office, and the profits on my orders, so far, are only twenty-five dollars less than my salary there would have been. I firmly believe God's word, that no one hath left houses, nor lands (nor positions) for His sake and the gospel's, but shall in this life receive a hundred fold, and in the world to come, life everlasting. I am not looking to the things which are seen, but to the things which are not seen, which God has promised to them who obey him. In taking the position I did, I placed the matter before God in prayer, asking his guidance, and to provide a way, if best, by which I might hold my place in the office. As it was otherwise, I took that as a direct answer to my request of him. Having for nearly twenty years given the best service possible to my employers, I am glad that I no longer am permitted to dig in the earth, and bury what little talent I may have, but may now use it in carrying His work to the world. All my family have now joined me in the truth. Blessed be the Lord who giveth us the victory.

Hundreds of others are as much dissatisfied with erroneous doctrines as was this man. The Spirit of God is impressing their minds, preparing them for Bible harmony of doctrines. Is it not also impressing those who have a knowledge of harmonious truths to go to find those persons and labor for them? Who are ready, or preparing to go? A. S. BOWEN.

—A man's work is not done upon earth so long as God has anything for him to suffer; the greatest of our victories are to be won in passive endurance, in humbleness, in reliance, and in trust; we are to learn to be still, and know that he is God.

—We need the spirit of enterprise. Men of the world, simply to serve worldly interests, have made it possible to go round the world in three months; to reach by the mails the remotest quarter inside of six weeks, and by telegram all the great centers inside of an hour. What might not a little enterprise do for God?



## Special Attention.

### A REMARKABLE "REVIVAL."

It is becoming a very common thing nowadays to hear of wonderful "revival" efforts, at which scores or hundreds are "converted," to the accompaniment of outward demonstrations of various kinds, in which the chief ingredients are noise and excitement. It is not strange that this should be so, for we are living in a time when the old forms of religious worship have apparently lost their power and their hold on the minds of men, and new developments are taking place on every hand in the religious world. Countless winds of doctrine are stirring, like chaff, the unstable elements of the orthodox world, and the cry, "Lo here and lo there" resounds from every side. The word of God has pointed out that religious deception should especially flourish in the last days, and there is no lack of evidence even now of the fulfillment of the prophecy.

We expect that these deceptive influences, becoming bolder as the light of spiritual truth grows dimmer, will be manifested more and more in demonstrations of a startling and unusual nature. Already there is a manifest tendency in this direction. Much that now causes little comment, and finds general acceptance as a genuine work of the Holy Spirit, would have been looked upon very differently in the days of our fathers.

The Woodworth meetings were characterized very largely by "spiritual" manifestations, which were pointed to as the main evidence of the genuineness of her work. Mrs. Woodworth has a "band" of persons with her to aid in the work, and a very material aid they are, when it comes to outward demonstrations. When prayer is offered, they engage in it simultaneously, and the *Monitor* says that "nothing like it was ever heard." Singing and shouting are engaged in with great fervor, and individual excitement frequently culminates in "trances." "In commenting upon the power," says the *Monitor*, "she [Mrs. Woodworth] said that she had seen it come as a mighty, rushing wind, when Christians were almost tossed into the air. Several times it came by great lights, filling the room so brilliantly that the house-lights appeared in the shadow. At that time sinners fell on their knees and cried out, 'God is surely here.'"

This was said at a meeting in which Mrs. Woodworth replied to a discourse by Rev. Mr. Briney (Methodist), who had spoken against her work. On the same occasion, as reported in the *Monitor*, Mrs. Woodworth said as follows:—

In these meetings many have already seen the cloven tongues as of fire. (Several answered, "I have.") It may be seen in different ways. Sometimes it is seen as a bright light, and another time as a beautiful star, etc. Many have seen Jesus as Paul did, face to face, and talked with him. At other places sinners have seen these lights. One time a beautiful light like a rainbow encircled my head, and sinners ran out of the house. One time a star-like light was seen above my head while I was preaching. Bless God for the cloven tongues of fire.

Over two hundred of the audience arose in response to an invitation for all to stand who had been converted under Mrs. Woodworth's influence. About fifty arose as witnesses that their bodies had been healed, and a dozen testified that they had seen visions, and tongues of fire. Other marked manifestations of the "power" followed at the close of the discourse, when sinners were invited forward to the altar.

By such exhibitions of wonderful "converting" power, multitudes are being deluded on a subject of vital importance to their spiritual welfare. There is one sure test for all such "revival" efforts, and that is their attitude toward the law of God. True conversion always leads the sinner first to feel himself under deep condemnation as a transgressor of that law. But much that passes for conversion now only brings him to the "altar" to experience a descent of the "power."

Paul, referring to his conversion, says, "When the commandment came, sin revived, and I died." But to those whose conversion is of the sort described above, there is no intimation that the commandment ever comes.

### THE ASCENDENCY OF THE PAPACY UNDER LEO XIII.

[The following is taken from the *Ave Maria*, a Catholic magazine published in Notre Dame, Ind.]

"It was the fashion not long since to cry out at the decadence of the church; to-day it is proclaimed on all sides, without contradiction, that she is the only remaining authority on which morality rests. On the other hand, what discouragement has succeeded the short-lived joy of her enemies! Where are the fiery battalions which were to advance on all sides, and from the remotest corners, to assault and destroy her? They have dispersed like smoke, and if the vaunted leaders—how few of them remain!—should now endeavor to re-assemble their once boastful cohorts, a mournful silence would be the reply of those vanished legions.

"Where is that braggart tribune who declared that clericalism was vanquished? and what has become of the lieutenants who stood ready to pose about its picturesque ruins? Where are the Old Catholic communities of Germany and Switzerland? and who at this hour knows even the names of those who were at their head? And that noisy war undertaken against the church in the name of Liberalism—that Kulturkampf which promised the speedy destruction of the papacy,—where is it to-day? The powers that accepted, encouraged, and aided it are glad to disown it—to contract friendly alliances with the same immovable, inflexible church.

"If such things are taking place to-day, while the brazen trumpet blasts of that so-called anti-clerical crusade are still sounding their short-lived echoes in the ears of memory, there remains but one other step to be taken; viz., the final and complete reconciliation of civil society with religious supremacy and equality. Then shall the triumph of our Holy Fathers be complete, and all the world shall proclaim the ascendancy of Peter in the person of his august successor, Leo XIII. Then also shall begin for the papacy a new period of power and splendor, before which the grandest triumphs of former times must fade and grow pale.

"Everything predicts this great epoch. It is an incontestable fact that while other religious societies are losing their vitality, and fast lapsing into an indifference which must soon lead to infidelity, the Catholic Church has imbibed new life, and is making rapid progress all over the world. Since the beginning of the century the church has made giant strides among the people of the future,—the Anglo-Saxon race. Not only has it made itself acknowledged in North America and Australia, but in England itself its progress has excited the greatest alarm among the most vigilant sentinels of Anglicanism. Once more from the far East the murmur of supplicating voices is heard turned toward Rome; regardless of old tyrannies and traditions, they turn a deaf ear to the thunders of the Muscovite Cæsar. Even the Lutherans, obstinate as they have always been, are drifting toward Rome; and at this acceptable time, in this day of salvation, the scattered lines of Protestantism are all turning to the grand highway of the Vatican. At the death-bed of Gregory VII., the cardinals who surrounded that grand old man, dying in exile because he had 'loved justice and hated iniquity,' said to him, with the psalmist: 'Lord, thou canst not die in exile; for God has given thee all people and all nations for thine inheritance, and marked as the limits of thy jurisdiction the confines of the world.' This prophetic utterance, made at such an hour and in such a place, the nineteenth century has developed into a magnificent reality. The authority of the

papacy extends from one end of the earth to the other. The immense domain of the Czar extends through a great extent of country; but who can name the boundaries of the empire of the papacy? His power is to-day the most universal in the world; indeed, it is the only power which at all merits this title.

"The Foreign Office treats of numberless affairs, and is in all respects a cosmopolitan institution; but the business of the Propaganda far exceeds it in magnitude, for it compasses the earth. There is only one authority which is nowhere alien, which is everywhere supreme, and which is obeyed by all nations; it is the papacy. At all hours of the day and night the name of the Holy Father is heard on the lips of the faithful, who recommend him to the guidance of Heaven; and on the day of his solemn Jubilee 200,000,000 voices, united by faith, animated by love, ascended in glorious harmony of supplication and thanksgiving in one fervent, heartfelt, self-same prayer,—superb symbol of the victory of Catholic unity.

"It is a great mistake to believe that because this authority is spiritual, it should remain inactive in the march of civil society. To those misguided spirits who cherish such delusions, the sad realities of life soon offer a melancholy contradiction. The spirit of Christianity, which the sons of infidelity have endeavored to banish from our civil institutions, still permeates them in spite of all efforts to eradicate it, and is the source of the only living spark still lingering among them. The prosperity and health of nations must be regulated and determined by moral laws, which derive their morality from religion alone; and against this morality the gates of hell cannot entirely prevail. And where these moral laws are purer than simple humanity can imagine or dream of, where these doctrines are the most sublime of which it is possible for human reason to conceive, there also is an assurance of an indefeatable authority, which will outlast change and revolution, of whatever quality, of whatever intensity. It is useless to seek elsewhere for the secret of the incomparable ascendancy of the papacy.

"To what interests is the Holy See a stranger? Of what rights is it regardless, with what abuses unfamiliar, for what woes unsollicitous? We have had proofs in recent years of the solicitude of the Sovereign Pontiff with regard to the affairs of Ireland, economical questions in the United States, military and religious in Prussia, and educational in Belgium and France. Leo XIII. might exclaim as did Gregory the Great: 'The interior cares which overwhelm the Roman Pontiff are so numerous that often one cannot say whether his office is that of a spiritual pastor or a temporal prince.' Only the scene of these preoccupations was for St. Gregory, the city of Rome; for Pope Leo it is the entire world. *Urbs, orbis.*

"Thus we watch from day to day the continued exaltation of the Roman pontificate, overshadowing thrones and diminishing the grandeur of kings. Clothed in glory and honor,—the glory of purity, the honor of justice,—the papacy is elevated on the horizon of our civilization, always grand, always beneficent, always brilliant; and after nineteen centuries of profound veneration we may cry out in the words of the pagan poet, but with the most profound Christian sentiment, the solemn adjuration which resounds through all time: *Tu regere imperio populos, Romane, memento!*"

—It is claimed that two professors connected with the Pasteur Institute have discovered the generative microbe of diphtheria, and that a preventive of this disease by means of vaccine virus is expected to follow. Should this expectation be realized, the discovery and its successful application will certainly take rank among the most important triumphs in the realm of medical science.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 26, 1889.

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### VISIT TO WASHINGTON.

WE had the pleasure of spending two weeks, March 1-14, in the city of Washington, D. C. While it was a matter of interest to witness the magnificent conceptions of art as displayed at the nation's capital,—imposing structures which suggest an exhaustless treasury placed at the command of the highest human genius; the different ways in which nature has been coaxed to add her enchantments to the scene, making a spot as near like paradise as it is perhaps possible to produce in a land where sin and sickness, disappointment and death still reign; and the far-reaching plans for the future, calculated to raise the city to a condition of grandeur and beauty surpassing the capitals of the world (plans, destined, however, as we view it, never to be realized),—while all these things were matters of interest, the chief point of interest in our mind was the fact that here the candle of truth has been lighted, and an ensign erected for the guidance of the people.

In the early days of Christianity, the gospel gained access even to Cæsar's household; so it seems most appropriate and gratifying that in its closing hours, in this country which is to be the principal theater for the display of its power, it should obtain a foothold in the capital city of this nation, which is in some respects the center of greatest importance.

During our stay we enjoyed the pleasant hospitality of the mission, where it was gratifying to witness the zeal and consecration of the small but faithful company of workers who are devoting themselves to the interests of the cause there, and to learn of the favorable openings that are presenting themselves, and the encouraging indications which appear for the further advancement of the message.

A good work has already been wrought, and a good beginning made. Our cause is gaining attention and recognition in some important directions. Of the organization of the church, and the special meetings recently held there, others have spoken. These were seasons of much interest. Our stay covered two Sabbaths, and we were happy to form the acquaintance of the brethren and sisters of this church, and to witness their joy in the new-found light concerning the truth for this time. A pleasant hall at 1630 14th St., gives them a permanent place for meeting, while the new mission rooms, within five blocks of the capitol, at 217 5th St. S. E., give the workers even better rooms than their former location, and a promising part of the city in which to labor.

Washington is destined to become a more and more important point in connection with our cause in time to come. Great questions touching its future welfare are to come to an issue there. We shall feel henceforth a new interest in the Washington church and mission. May God bless both to the salvation of many souls.

### THE RAISER OF TAXES.

A READER of "Thoughts on Daniel and the Revelation," raises a query concerning the harmony between Dan. 11:20 and Luke 2:1. On the former passage the position is taken, in the work above named, that the "raiser of taxes" brought to view was the Roman emperor, Augustus Cæsar. And in proof of this position, appeal is made to Luke 2:1: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."

But here comes in the difficulty of our correspondent, who finds the original word in Luke to mean, not "to tax," but simply "to enroll." How, then, does Luke furnish any support to the view that Augustus Cæsar was the "raiser of taxes" in Dan. 11:20?

The word used by Luke, it is true, signifies "to enroll;" but was not that enrollment for the purpose of assessment and taxation, so that the primary idea in the transaction was, after all, the matter of taxation? The translators of the Bible seemed so to understand it, according to the rendering they have given.

And there appears to be good authority for this supposition. On verse 3, Dr. Clarke comments as follows:—

"And all went to be taxed, every one into his own city.] The Roman census was an institution of Servius Tullius, sixth king of Rome. From the account which Dionysius of Halicarnassus gives of it, we may at once see its nature.

"He ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the names of their parents, their own age, the names of their wives and children, adding also what quarter of the city, or what town in the country they lived in."—*Ant. Rom.* l. iv. c. 15. p. 212. Edit. Huds.

"A Roman census appears to have consisted of these two parts: 1. The account which the people were obliged to give in of their names, quality, employment, wives, children, servants, and estates; and 2. The value set upon the estates by the censors, and the proportion in which they adjudged them to contribute to the defense and support of the State, either in men or money, or both; and this seems to have been the design of the census or enrollment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in what is termed the *Domesday Book*, now in the Chapter House, Westminster, and dated 1086.

On the same text (Luke 2:1) Meyer has this note:—

"*Apographesthai*] that there should be recorded, cannot at all be meant of a mere registration, which Augustus had caused to be made (if also with the design of regulating in future a taxing of the Jews) for a statistical object, possibly with a view to the *Breviarium imperii*, which he wrote with his own hand . . . as is held by Kuinoel, Olshausen, Ebrard, Wieseler, Ewald, and older expositors, but must, on account of verse 2, be placed on the same footing in respect of its nature with the census *Quirini*, and is therefore to be regarded as the direct registration into the tax lists, belonging to the census proper, and forming its essential elements, as, in fact, *apographēin*, *apographesthai*, *apographē* (Acts 5:37) are the standing expressions for the recording of estate, whether in affairs of law procedure (see Reiske, *Ind. Dem.* p. 63f.; Hermann, *Staatsalterth.* § 136. 13), or in those of taxing (Plato, *Legg.* vi. p. 754D; Polyb. x. 17.10; and see Elsner and Wetstein)."

It appears, therefore, that the design and object of the enrollment was the assessment and collection of taxes, and that Augustus Cæsar, who caused the whole Roman empire to be thus enrolled for this purpose, and doubtless carried out the intention in the collection of each one's proportionate tax, might be very properly distinguished by the appellation, "raiser of taxes."

### TRUSTING IN GOD.

TRUST is defined to be "assured resting of the mind on the integrity, veracity, justice, friendship, or other sound principle of another person; confidence; reliance;" "assured anticipation; dependence upon something future or contingent, as if present or actual; hope; belief." The original words in Hebrew and Greek from which it is translated are rendered in our tongue, *trust*, *refuge*, *confidence*; *to remain steadfast*; *give credence to*, *lean on*, *be confident*, etc.

To trust in God, therefore, is to have implicit confidence in his word and promises; to believe that he has a deep interest in our welfare; that he

knoweth all things, fully understanding our temptations, difficult circumstances, trials, weaknesses, our motives, desires, and feelings; therefore our hearts rest upon him, knowing that he loves us, and that having all power in heaven and earth in his hands, he can and will guard in all danger, and preserve us from the evils surrounding us, permitting only such things to happen to us as will, on the whole, be best for us and for his own glory.

To learn fully to trust in God is one of the highest lessons in the Christian experience. It is rarely, if ever, attained without many peculiar and trying experiences. It is generally the result of a growth, an education, a thorough schooling in God's providence, the Bible being our text-book, and the various providences of God in our daily life our school of instruction. The Bible represents trusting in God as a most important and exceedingly precious experience. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:1, 2. What a beautiful, forcible illustration is here presented of the abiding strength which trusting brings to the true believer. Firm as the everlasting hills, protected by omnipotent power, fearless of danger, leaning upon the everlasting arm of divinity,—such will not be moved about by the winds of doctrine, by the slight or craftiness of men, or the pleasures of sense. They are anchored to the eternal Rock.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:7, 8. Here a new illustration is used, showing the blessedness of trusting in God. Enduring and perennial life proceeds from it. This is contrasted with the trusting in man, presented in the previous verses. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Here we have a vivid picture of desolation,—the desert, salt and dreary, all vegetation perishing—brown and sere—no life, no green thing—death eternal. Such is the final result of trusting in man. The arm of flesh cannot save. It is too short to meet our necessities. Alas! how many are forced to admit this when brought into great trouble, or at the close of life. All help fails. Black despair seizes the soul. It is then too late, forever too late. All hope perishes.

Not so with trusting in God. Having given the heart fully to God, and sought to put away every known sin, fully accepting Jesus as our great sacrifice, our Saviour, our example, our strength, our only hope, believing in his love and mercy, knowing our utter inability to do the work needed in cleansing and purifying the heart and life, we take him as the all-sufficient agent who can do all that is needed, and who will do for us what we cannot do for ourselves. Henceforth he is our protector, our guide, our great salvation. We seek him daily for our strength and grace. We shelter in his supreme power. We plead only his strength, having no confidence in the flesh. He is the one altogether lovely, the chiefest among ten thousands. We go to him when earthly help fails, and friends seem to turn away. We cast all our griefs, our life burdens, upon him, for he careth for us.

Those to whom we have looked as companions, friends, counselors, seem at times to fail us. They are affected by circumstances or appearances. They mean well, but they are only human, and therefore fallible. We cherish no bitterness, but we lay all our cares at the feet of Jesus, knowing that he understands all about it far better than we. We cling to him in every dark hour. When we can see no ray of light ahead, no hope,—all is dark



and apparently hopeless; we are weak, sad, and apparently helpless, though not so in reality,—we only plead the harder with our blessed, trusted, ever faithful Friend and Saviour. We know he can and will open up ways before us when it seemeth best to him. Therefore we will calmly wait his pleasure, fully believing he will do the very best thing for us. We will *rest* in him, without worrying, fretting, murmuring, or doubting his goodness. Such a one will never be left to go to ruin. The words of God are pledged in his behalf, “Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail; and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord, I will rejoice in the God of my salvation. The Lord is my strength,” etc. Hab. 3:17, 18. Everything of an earthly nature may seem to fail us,—all sublunary hope pass away. Yet our trust is in God, who ruleth the universe. We know he is our friend, for we have given our hearts to him without reserve, and he has given us the evidence of his acceptance by the gift of his Spirit as a comforter.

“Whoso trusteth in the Lord, *happy* is he.” Prov. 16:20. Yes, such a one has a source of happiness, a consolation which brings to his heart a constant stream of precious blessings. As the tree planted by the never-failing river of water, can never lack for moisture, growing with evergreen freshness, bringing forth its fruit in its season,—the heat cannot harm it; the fierce rays of the sun only increase the flow of sap,—so the child of God in firm connection with the never-failing fountain of divine strength, will find sure support in every trial, sorrow, and bereavement. These sad experiences only give occasion for God to bestow more grace. He bestows in proportion to our real needs. When we have an abundance of all the good things of life, and feel no want, in a certain sense he is circumscribed in his dealings. He never wastes his grace where it is not needed. But when sorrow comes, or special emergencies, where our wants are great, then he gives more. St. Paul, when sorely buffeted by the “thorn in the flesh, the messenger of Satan,” “besought the Lord thrice, that it might depart from” him. But the Lord said, “My grace is sufficient for thee: *for my strength is made perfect in weakness*. Most gladly, therefore, will I rather glory in my infirmities, that [or, in order that] the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” 2 Cor. 12:9, 10. Blessed weakness, which gives occasion for such blessed strength. One draught of divine power is worth an ocean of human strength. God can do more in a minute through some sanctified agency than man can do alone in an age. O for the divine touch, the illumination from on high, the presence of Omnipotence to be with our efforts. Nothing will go right without it.

The lesson of humble trust in God is what all of us must experience, if the Lord ever accomplishes much through us. And we need not expect to learn it without being brought through most trying experiences. How shall we know whether we can trust God or not, till friends seem to forsake us, and our hold is broken on earthly support? When a man is well fed and clothed, with plenty of money in the till, the barns overflowing, riches all about him, hosts of friends—nothing more needed—how can he feel any special want? He does not. But when deprived of these, he feels a want not felt before. When the dear ones are stretched out on the bier, friends once hearty in their greeting now turning coldly away, property nearly gone and little prospect of more, disease fast hold upon us, with pain and sickness for companions, and earthly hopes fading from view, with heart-aches and brain weariness upon us, and sadness crowding in, then we have a heavenly call for *trust* and *hope* in God. How precious to go to the retired place of prayer, and pour out the soul to God, laying all

our cares upon him who careth for us! How sweet to feel the heavenly light and hope coming into the soul, the clouds departing, the sweet feelings of resignation and joy filling the soul!

Here we find a “friend who sticketh closer than a brother.” Even the loss of friends can be borne; for shall we not behold them again ere long? and dwell with them forevermore? How little earthly joys seem when such peace fills the soul? How the heavenly graces of faith, love, joy, patience, long-suffering, peace, and all their blessed companions, thrive and grow while watered by such heavenly showers. O! it is a blessed experience, worth all to the poor wayfarer here on earth. This experience the Lord wants us all to obtain. And we cannot do much for God without it. It is for us, and we must secure it. No man can trust in God in the true sense while living in the commission of known sin. God cannot look upon sin with favor, or bless us while we are knowingly committing it. We must necessarily be in condemnation. We cannot *trust* while in that condition. Hence there is an intervening obstacle between us and God till that sin is put away by *true repentance*. When that is done, and we by living faith accept the blessed Lord as our personal Saviour, who bears for us our sins which we cannot bear ourselves, then comes in the Comforter to show our acceptance with the Beloved. Here true peace enters the soul. Then the Lord owns us, and we are his. Dear reader, let us never rest till this true experience is ours continually.

G. I. B.

#### THE CANVASSING WORK IN CANADA.

THE establishment of a branch office of publication in the Dominion of Canada was undertaken in order to afford equally as good facilities for the sale of our publications here, as are enjoyed in the States. In accordance with the plan of the Publishing Board, myself and family came to this city, Toronto, the last of January, to proceed to the execution of that plan. The wisdom of selecting this place as head-quarters for the publishing work in Canada, is more and more apparent, and we fully believe that no better selection could have been made. This city has now a population of about 200,000, and is a very growing place. It has added an average of 10,000 per year to its population for the past ten or twelve years, and bids fair to continue growth at the same rate for years to come. It is decidedly the most prosperous city in the Dominion. The opportunities for the shipment of books to all parts of the Dominion are fully as good here as can be found elsewhere.

After spending some time in looking for a location, we decided upon this place, 56 Spadina Ave., as being the best suited, all things considered, to our needs. It is sufficiently central for all purposes, and yet is somewhat retired from the chief business center of the city. It is less than ten minutes walk from the union passenger depot, and very easy of access to all parts of the city.

Brn. D. A. Owen, A. S. Kellogg, and the wife of Bro. K., from Michigan, preceded us here by one week, and engaged in canvassing for “Bible Readings for the Home Circle.” A month later, my brother, F. W. Morse, and his two sons, came from Minnesota to join us in the work. These have, for the most part, all been engaged in canvassing since their arrival, and have met with very fair success. All things considered, the effort thus far has proved more successful than had been anticipated. For this we praise the Lord, and take renewed courage.

We have been favored with a short visit from Brn. Eldridge and Belden, from Battle Creek; also Eld. R. S. Owen, of South Stukely, P. Q., was with us one week, during which time he labored very effectively in training the canvassers. He has developed a superior method of drill for canvassers, and being a practical teacher, his labors in this direction are of great value. He reports a goodly number of canvassers at work in the

Province of Quebec, who are meeting with excellent success in taking orders for “Bible Readings.”

Sister Virgine Gobielle, of Angers, P. Q., also gives a very favorable report of the canvassing work in her vicinity; and a letter from Bro. D. A. Corkham, of Nova Scotia, states that the work is moving favorably in that Province.

From information now at hand, we conclude that Canada is as good a field for the sale of our publications as can be found on the continent, and appearances indicate that some portions of the Dominion are decidedly superior to the States for the prosecution of the work. Those who are in a situation to know whereof they affirm, state that the canvassing business has not, as yet, been carried on as extensively here as in the States. As there are but very few of our people living in Canada, the greatest difficulty to be encountered in our work will be that of getting canvassers. We greatly desire that each and every person living in the Dominion—it matters not in what portion—who loves the present truth and desires to see the third angel’s message advance, should feel a burden in this matter, and do what he can for the progress of the work. We desire that all who can do so, should engage actively in the canvassing work; and those who cannot, we ask that they seek ways whereby they may help those who desire to canvass. I doubt not that there are many persons in the States, so situated that they can come to Canada and engage in the canvassing work with advantage to themselves and good to the cause. If there are such, we shall be pleased to correspond with them relative to the matter. We fully believe this to be a very desirable field for summer and autumn canvassing.

For the benefit and information of all, we would say that Eld. R. S. Owen, of South Stukely, P. Q., is the general agent for the Province of Quebec, and therefore has immediate supervision of the canvassing work in that territory. All who are canvassing in that Province, or who anticipate doing so, will deal directly with him. He designs to give his attention to the work in that Province for the present year, and will render needed assistance to canvassers, by way of training them, assigning territory, furnishing supplies, filling orders for books, etc. As a very large majority of our Canadian brethren and sisters live in that Province, we shall have to look there, for the present, for the most of our workers. Let all who can do so, engage in the work there or elsewhere, and continue the same to whatever extent possible.

Canvassers from all other Provinces, also all others wishing any of our publications, can deal directly with this office. To those who contemplate engaging in the canvassing work at any future time, we would say that no reasonable pains will be spared to give them the advantages of such instruction and training as it is in our power to afford. My brother, who designs to continue his labors here, has had considerable and very successful experience in canvassing in the past, is a life-long teacher, and his heart is thoroughly in this work. He is prepared to render most valuable aid in training canvassers, and getting them started in the work.

The design is to keep a complete line and liberal supply of our published works—tracts, pamphlets, and bound books—in stock at this office, and furnish them to Canadian patrons at the same prices and upon the same terms, as are given by the office at Battle Creek to persons in the States. This will give the workers here in Canada precisely the same facilities and opportunities as are enjoyed in the States; and as the field is equally as promising, if not more so, than the average locality in the States, we see no reason why labors put forth here should not bear much fruit to the glory of God and the advancement of his cause.

There is one feature that renders the present time very favorable for the prosecution of our work here in the Dominion. We refer to the very strong anti-Catholic sentiment that prevails among Protest-

ants. This has been brought about, chiefly, by the aggressiveness of the Jesuit element, and their efforts to reclaim their former estates, which were confiscated by act of Parliament. While a degree of success has attended their efforts, the result has been to greatly incense Protestants generally, and the country is deeply agitated. Public meetings are of frequent occurrence, in which the topic of discussion is "Civil and Religious Liberty." In this Province, in particular, there is a very determined opposition to Roman Catholic aggression, the sentiment being that as Catholicism advances, true civil and religious liberty declines.

I am confident that now is a most opportune time for the spread of the truth in this Dominion; and that if suitable ministerial labor could be put forth here, the results would be of a very encouraging nature. In view of the present situation, and of the urgent demand for canvassers and other workers to carry forward the work in this part of the great field, it is greatly to be hoped that arrangements will soon be made whereby some of our ministers will actively engage in labor here, so as to raise up those who will be successful workers in the several branches, especially that of canvassing.

We found three families of believers in the S. D. A. faith, in this city, making, with the canvassers who came from the States, and my own family, a company of eighteen. A Sabbath-school and regular Sabbath meetings have been established, which are held, for the present, at our residence. We are laboring and praying for the blessing of God upon our efforts, and for an increase of numbers, looking forward to the time when we shall require, and be able to secure, a regular and more convenient place of worship. The earnest prayers of God's people are greatly desired in our behalf.

Our address, also that of the office, is 56 Spadina Ave., Toronto, Ont., and we shall be pleased to hear from any who can give us information regarding the interests of the work in the Dominion. Brethren and sisters who may have occasion to pass through Toronto, are invited to call on us.

G. W. MORSE.

#### "NEEDED LEGISLATION."

UNDER the above heading a recent number of the *Arkansas Methodist*, published in Little Rock, printed the following communication from Mr. T. M. C. Birmingham, of Altus, in the same State:—

The subject of a juvenile reformatory has been presented to the penitentiary committees of the General Assembly; and as Gov. Hughes has recommended the measure, it is probable that it will pass. I have also presented the matter of an adequate salary for the chaplain to the penitentiary; and as the chairmen of both committees concede its justice, there may be some improvement; but in reference to the most important matter of all, a Sabbath law, there is no prospect of anything being done whatever. Senator Tillman has introduced a bill, but it merely proposes to undo the errors of the last legislature as to the Adventists. He is unwilling to broaden its scope so as to prohibit the running of freight trains on that day. In fact, so far, I have met only one man who was willing to vote for such a measure. Doubtless there are some others in the body; but I am satisfied that they are greatly in the minority, and unless there is a decided pressure brought to bear, no effective Sabbath law will be passed by this legislature. . . If a railroad company can, for the profit of hauling freight on that day, continue its business, why not the butcher, the ice-dealer, and the canning factory? Continue the running of freight-trains on the Sabbath, and other occupations will certainly follow the example, and with its desecration the main prop and pillar of a Christian civilization will be destroyed. I suggest that every one in the State at once write to their representatives and urge the enactment of an effective Sabbath law; and if I can attend the meeting of the publishing committees, I will try again and see if something cannot be done.

From the stand-point of this writer, one thing is very evident; and that is the utter inconsistency of such a bill as Senator Tillman's, which will oppress observers of the seventh day, and drive them from the State, but puts no restrictions at all upon business corporations which make the open violation of Sunday a part of their regular business.

## Ministers' Department.

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

### AN EXEMPLARY MINISTER.

"TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. This solemn charge was given by the apostle Paul on the occasion of his taking his last farewell of the churches of Asia Minor, which he had raised up. In his haste to be at Jerusalem for the Pentecostal feast, he could not visit all the churches; but realizing that it was the last time he should ever visit them (see verse 38), he would not take his final leave without first impressing upon the minds of the elders the sacredness and responsibility of the work committed to them. He therefore landed at convenient places, and called to him the elders from neighboring cities, that he might give them counsel and admonitions.

First he calls upon them as witnesses of his own blameless life while preaching the gospel among them,—his humility, his anxiety for the success of the work in which he was engaged, and the trials and persecutions which he suffered at the hands of those who were opposed to the gospel. What a shining list of virtues for a minister to hold up before his converts as an example worthy for them to follow! His manner of labor was the most laborious. He had taught them publicly and *from house to house*; but judging from results, this kind of labor had proved very successful, for notwithstanding the bitter opposition he had met at every turn, strong churches had been raised up in many of the cities he had visited. Thus in his manner of labor is found another example worthy of imitation by all ministers of the gospel.

Again, he says, "*I kept back nothing that was profitable unto you*;" and again, "*I have not shunned to declare unto you all the counsel of God*." This worthy minister did not neglect the more unpopular portions of his work, or leave it for the one who should follow him. Everything that was for the interests of those for whom he labored was faithfully taught. He chose to enter entirely new fields, as he says in the letter to the Romans, "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (chap. 15:20); and beginning at the very foundation, he fully completed the work of a faithful gospel minister, not leaving a single stone to be laid by the one who should follow him. Here again we have a worthy example for imitation. He had not even counted his life as dear to him, in comparison with finishing the ministry which he had received from the Lord. This devotion to the work which he had undertaken, together with the privations, trials, and persecutions which he bore for the sake of the "dispensation of the gospel" which he had received, cannot be exceeded; but it is surely a worthy pattern for those who have received the last message of mercy for the world, and who must stand themselves, and support their flocks, through the perilous times of the last days.

But there is another characteristic feature in the ministry of the apostle Paul, brought out in the text quoted at the beginning of this article, that is not less worthy of imitation than those we have already noticed. When the time came for him to leave the churches he had raised up, he was not unmindful of their perilous condition amid the moral darkness of pagan idolatry and superstition which surrounded them. Men had been chosen and ordained to watch over the churches as their elders, or bishops; they were necessarily men inexperienced in such work, but they were, from that time forth, to be the only resource the church would have for instruction in the spiritual truths of the gospel. When he had called the elders of the

church at Ephesus to meet him at Miletus, and had laid before them his own blameless life during the three years he had labored among them, and had asked them to consider his devotion, the sacrifices he had made, and the sufferings he had endured, and still expected to endure, for the sake of the then present, but unpopular, truth of a crucified and risen Saviour, he admonishes them to duty, and warns them of what they may expect in the future. "Take heed therefore," says he, "unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

What a telling effect this exhortation must have had on the Ephesian elders, coming, as it did, from one whom they loved and esteemed as their father in the gospel! And what an impression it must have made upon their minds of the sacredness of the work to which they had been called, the responsibility connected with it, and the high estimation in which God must hold the church that had cost him so much! With these impressions fresh on their minds, they would take hold of their work with renewed zeal and faithfulness. Then, pointing them to the future, he warns them of the dangers that would surround them. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Paul's experience enabled him to foresee what they, in their unsuspecting innocence, would not have anticipated, and they would have been taken unawares. But he continues, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." How often we see all these things repeated over and over in the churches that are called out into the present truth in these last days. Consequently we must conclude that the apostle set a worthy example for ministers under the third angel's message to follow, when he called together the elders of the church, and admonished them to guard themselves and their flocks from all moral corruption; and acquainted them with the sacredness of the commission which they had received from the Holy Ghost, and the loving, jealous care with which God looks upon the church, it being the purchase of his own blood. And again he has set us an example, in warning them of the dangers and trials that would come upon them in the future. By means of this knowledge the elders might themselves be prepared, and might also prepare their flocks to meet any of the emergencies that should arise, without becoming discouraged or being deceived and led astray.

But if these things are of great practical importance, the concluding reference to his own life among them is well calculated to give weight to all he has said. He disclaims having had any temporal advantage in view in all his labors for them. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

When he had finished his discourse, "he kneeled down and prayed with them all." The elders were so affected that "they all wept sore, and fell on Paul's neck, and kissed him." Such a discourse and the scene that followed must have made a lasting impression on the minds of the Ephesian elders. No doubt, as they returned from the ship after seeing Paul and his companions on board, they had a deeper sense of their responsibility, and a stronger determination to discharge their duties faithfully, than they had ever had before. No doubt, in after years, when trials came upon them, and the work went hard, they would look back to that meeting and rehearse in their minds the words of the apostle, and take fresh courage. No doubt they made the life of the apostle while he was with them an example to themselves while discharging their duties in the church, so that Paul, while held a prisoner in Judea, and bound in chains at Rome, was, through these elders, living and acting in the church at Ephesus.

Should not Seventh-day Adventist ministers profit by this record of the exemplary life and labors of the apostle Paul?

DAN. T. JONES.

## Progress of the Cause.

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

JOHN 16: 33.

BY MRS. L. B. PRICE.  
(Mc Meekin, Fla.)

YES, Lord, thou overcam'st the world;  
Above all ills, didst rise,  
Then, folded in a waiting cloud,  
Thou sought'st thy native skies.

While awe-struck followers did watch  
Thy glad, victorious way,  
Till white-clad messengers arrived  
From shining courts of day;

And asked them why their steadfast gaze,  
Did search the heavens so;  
For Jesus would return to earth,  
Like as they saw him go.

With glowing heart each left the mount,  
His mission to fulfill;  
For lo! above the ambient sky  
The Lord was guiding still.

And He would come to claim his own,  
Some blessed golden day,  
And from their sleeping dust, death's seal  
Would roll like mist away.

Their car a floating, lambent cloud,  
The earth beneath their feet,  
They'd gather 'round Him as of old  
In new communion, sweet.

Though waves of tribulation rose  
To break against their forms,  
In peace their spirits soared for strength  
Above life's fitful storms.

Lord, sometimes when our way seems dark,  
And thee we seek in prayer,  
Thou drop'st a sunbeam from thy lamp,  
To light us then and there.

Forever, when we're tossed by doubt,  
We're shifting as the sand;  
While near us, when we see but thee,  
Does white-robed herald stand;

And with thy help we'll overcome,  
Though dangers thicken near;  
Expectant of thy quick return,  
Joy dissipates our fear.

So peace descends and folds her wings,  
Like dove within our breast,  
And bright through every flood of ills  
Beams forth our ark of rest.

### NOVA SCOTIA.

FRENCH VILLAGE AND TIVERTON.—Jan. 1, I came to this province, and joined Bro. D. A. Corkham at French Village. Seventeen have begun to keep the Sabbath in this vicinity. We are now laboring in Tiverton. There are a few Sabbath-keepers here. We are anxious for others to embrace the blessed truth in this place. There is now quite an interest.  
March 11. R. S. WEBBER.

### CENTRAL EUROPE.

THE work in this field is onward. Although the winter has been quite severe, with more snow than usual, our colporters have kept in the field, and have been able to sell a goodly number of books. At present there are three companies at work,—one of five at Stuttgart; one of three at Elberfeld, Ger.; and one of three at Chaux-de-Fonds, Switz. Up to this time, 14,000 copies of the "Life of Christ" (French and German) have been sold in Switzerland and Germany. The new book, "From Eden to Eden," by J. H. Waggoner, is just finished. This book is a course of lectures on present truth, presenting, in a connected chain, the plan of redemption from the fall of man to the restoration of all things. The colporters feel much enthusiasm over this book, and will doubtless succeed in making large sales. The book is gotten out in the most attractive form of any book of this character yet published by our people. We believe that it will do much to spread the truth among the millions of France, Germany, and Switzerland.

Two experienced workers have gone to Geneva to first circulate this book, and then follow up the work with Bible readings, in the meantime keeping the hotels and places of resort supplied with distributors and binders containing our period-

icals. Geneva is a prominent center for travelers from all parts of the continent, England, and America.

At present, Brn. Comte and Vuilleumier are holding meetings at St. Jean du Gard, France. They report an excellent interest, the attendance being large, and the people attentive and orderly. This week a new series of meetings in German is begun by James Erzenberger at St. Gallen, Switz. This place was canvassed last summer for "Life of Christ;" and as a result of labor performed by the colporter there, several have already begun the observance of the Sabbath, which has opened the way for meetings. It has been quite generally the case, that where our colporters have labored, an interest has been awakened in the truth. We rejoice that more laborers of experience will soon come to this field to follow up the interest already awakened.

We also hear good news from the brethren in Russia. We have recently received letters from various parts, and all report the truth spreading. In the Crimea and Caucasus especially, the number of Sabbath-keepers constantly increases. A number of Russians have also embraced the truth. In one place there are eight. They desire baptism, but our church elders dare not baptize them for fear of the Russian laws. The work of proselyting is strictly forbidden, and severely punished.

Recently, a Russian who embraced the truth, burned his images. Some members of the Greek Church having learned this, the man was arrested, and finally imprisoned thirty days for the offense. In every way, the work is made difficult in this field, and every year the difficulties seem to increase. At present, it is impossible for a Protestant minister to enter Russia, if it is known that he is such. All printed matter that enters Russia is closely examined by the authorities, who black-stamp every passage that is in any way injurious to the Greek Church or the Government. Still, under these circumstances, the truth advances. There are as many or more additions to the faith in this field as in all other parts of the Central European Conference combined. Bro. Laubhan is now the only minister of our faith in this field. His health is such that he can labor only a portion of the time, yet the churches in the Caucasus, the Crimea, and on the Volga, are constantly growing. The difficulties in Russia seem greater than in any field that we have yet entered, still the truth advances more rapidly in proportion to the labor performed, than in any other field. This shows what is done when the Lord works.

We naturally look with dread to the time of trouble; but if the increase of difficulties will tend to spread the truth with greater power and rapidity, we would gladly welcome their approach in other nations. From the general appearance of things, it does not look as though we should be left to wait long. The elements of trouble are developed to an alarming degree in the overcrowded nations of Central Europe. Doubtless, as soon as the restraining hand of the Lord is removed, the nations of the Old World will be deluged with trouble.

Although no tongue can tell all the horrors of war, there are millions that crave an opportunity to engage in it. Recently there was trouble over election in one of the cantons of Switzerland, which made it necessary to call out the soldiers of another canton. As soon as it was learned that soldiers were wanted, everybody wanted to go. As compared to other nations, the people of Switzerland have by far the best times, yet they consider their circumstances distressing, and sigh for relief ere long in some war. As one expressed it, "Well, we shall have a war pretty soon, and then we shall have better times again." So, instead of dreading a war, many are anxious for it to come.

During this winter, Italy has been the scene of many troubles caused by the laboring classes; and France has been kept in agitation over the failure of the Panama Canal Company and the advancing successes of Gen. Boulanger. As one stands on the border of these nations, and witnesses their convulsions, no language can so fully express his feelings as the prophetic words of inspiration, "Distress of nations, with perplexity."

Switzerland is called the most free and most tolerant of the nations of this continent, yet the spirit of intolerance that rises against advancing truth, exists in a surprising degree. Not long since, the Baptists of Azmoos, who have held regular meetings at that place for several years, advertised to hold a few successive evening meetings, the preaching to be on the kingdom of God. This so enraged the members of the National Church that they gathered in a mob

about the meeting-hall, insulting attendants, and growing more violent until the third night, when the building was stormed with stones. The ministers had previously applied to the mayor for protection, but obtained none. Although the mayor lived but two minutes' walk from the place of meeting, he allowed the howling mob to continue its work for three hours. After stoning all the windows, they attempted to break in the door, so as to get at the people, the ministers in particular. But the door being of heavy oak, set in stone, resisted their efforts. In the meantime, the owner of the building, fleeing for help, was caught by the mob and thrown into the village fountain. Escaping from this, he applied to the mayor for help, but was coolly told by this gentleman that they did not want any such work as he was allowing; one church was enough.

This spirit, the spirit of the papacy, permeates all Europe more or less, and we shall doubtless see more of it in the future, for it seems to be on the increase. As soon as the truth is presented in a locality, it manifests itself. In a village near Stuttgart, where three of our colporters were taking orders for "Life of Christ," the minister of the place had them called before the city authorities, and endeavored to compel them to leave the place. But this only gave them an opportunity to plainly present the truth for an hour to these gentlemen.

In spite of all obstacles, the truth is making steady advancement among the nations, and we feel like praising the Lord for what he is doing. All the glory belongs to him.  
H. P. HOLSER.

March 7.

### OHIO.

CLYDE.—We began meetings at this place Feb. 8, and closed March 3. About fifty-four meetings were held. Brn. Swift and Mitchell were present for a few days, and assisted in the work. An effort was made to get the brethren to seek God earnestly for his Spirit and favor. Eld. Swift tried to awaken an interest in the T. and M. work, as it has been somewhat neglected. The society decided to hold meetings once a week in the future, in order to devise plans for sowing the seeds of truth. Lectures were given in the church and in a public hall on the subject of religious liberty. One backslider was reclaimed, and we feel that many of the members were benefited, though we were sorry to see that there were some who did not manifest a desire to draw near to the Saviour.

O. F. GUILFORD.  
E. T. RUSSELL.

### MISSOURI.

ORESBERG.—Since my last report, the school-house in which we held our meetings has been closed against all kinds of public gatherings, because of the small-pox, which is now prevailing to some extent in this part of the State. But we have continued our meetings in a private house, laboring for the interested ones as best we could. Twelve have signed a covenant to keep all the commandments of God. Some of these were keeping the Sabbath when I came here. Others are starting for the first time in the service of God. One whole family—father, mother, and six children—take their stand for the truth. A lady who had been brought up to believe in the doctrine of Spiritualism has now embraced our faith. The Sabbath-school numbers twenty-four. May the Lord bless this little company, and keep them faithful. God is good; to his name be all the praise.  
J. W. WATT.

March 11.

### ARKANSAS.

CINCINNATI AND ROBINSON.—Where leading members of a church are not in perfect harmony with the faith, the work is usually retarded, and spiritually dies out. A severe struggle has been experienced by the church at Cincinnati; but the hand of God was manifested during a recent effort with them, and the work was left free. Prayer and social meetings were established, and every branch of the work was placed in running order. Two united by letter, and I do not know how a better feeling could have prevailed among the members of the church than was felt at the close of the meeting.

At Robinson some mistakes had been made in the past, and some misunderstandings had existed. But I am glad to state that a good degree of union was effected, and we feel that this church has a better prospect before it than ever before. It now num-



bers twelve members, five of whom were added at this time, one by baptism. They will have a Sabbath-school of twenty-five or more members. Before the close of this work, news came from Little Rock of our danger from oppressive laws against us, as the Senate had passed the bill. With all dispatch I hastened here to assist in saving, if possible, our liberties for a little season longer.

March 15. J. P. HENDERSON.

#### NEBRASKA.

REPUBLICAN VALLEY.—Feb. 23, we left Hastings to go to Republican Valley. About eight miles northeast of Alma, we found the district director holding meetings. Eight adults had already signed the covenant. Others had begun the observance of the Sabbath. We continued two weeks and a half longer. Three others began the observance of the Sabbath. There is a Sabbath-school organized in the place. The Sabbath-keepers of Alma and Republican City meet with them. There are many things which bid fair to make this an interesting school. There were thirteen "Bible Readings for the Home Circle" sold, and several new Bibles. It is really encouraging to see with what interest and earnestness they all study the truth.

There was not much opposition from the other denominations. Several of the brethren have had quite reasonable success in circulating the petitions. About 400 signers were obtained in the county. Already a T. and M. society has been organized, and we see no reason why the interest may not continue, and the different members keep steadily at work. All seem to feel that the time for work is short, and what is done must be done quickly. Our hearts are filled with gratitude, that we have the privilege of laboring once more in the spread of the message. We leave for points farther west in the district.

L. A. HOOPES.  
W. J. WILSON.

#### TEXAS.

CORSICANA AND DALLAS.—While attending to other business in Corsicana, as opportunity offered, I solicited signatures to our petitions against religious legislation. While thus engaged, I was summoned to Dallas to serve as a juror for the Federal Court, but continued to solicit names. I took the names of three railroad conductors and the names of nearly all on board three coaches; and arriving at Dallas, still had opportunity before and after being impaneled. I have taken but three or four ladies' names, and not any names of those under twenty-one years of age. I have the names of editors, ministers, physicians, jurors, and judges; also have taken those of a number of Catholics. I took nearly all the names of the U. S. Grand Jury, of whom I was appointed foreman, as soon as we were impaneled. While there, I read Eld. Jones's three able lectures in the Battle Creek Journal, which strengthened me much. Truly, as Bro. Jones says, the Americans are not one-half as thankful for a free government as they should be.

When it was learned that I kept the seventh day, and was an Adventist, I was, while on the jury, kindly given the privilege of adjourning over every Sabbath, but was paid for full time. The editor of the Dallas daily News kindly noticed my work more than once in its columns. The Lord always helps us when we go forward in his work, trusting in him. As he said, "Lo, I am with you always, even unto the end of the world." His name be praised, and to him be all the glory.

ELISHA TAYLOR.

#### ILLINOIS.

BLOOMINGTON AND MONTICELLO.—After General Conference I came to this State, and after visiting some of the churches in the district assigned me, I located in Bloomington. Jan. 1, I began a course of meetings in Normal, one mile north; and as a result of these and Bible work, there are now seven Sabbath-keepers there and in Bloomington. I went to Deland Feb. 15, to visit an unorganized company of thirteen, and to hold a series of meetings, but the condition of the roads prevented my doing so. The brethren then came to Monticello, and unexpectedly and providentially secured the use of a Baptist church at a reasonable price. I began meetings Feb. 24, and continued every night but two for over three weeks. We hired a room, and some of the brethren have stayed with me, to care for the church and help in visiting. The Lord has been with us. There are fifteen, all adults, who

have decided to keep all of God's commandments. The brethren are greatly encouraged, and we feel to give God the glory, and to praise him for his work.

I have presented all the main points of our faith except health reform and spirit of prophecy. I remain here until next week, when I shall go to our State meeting, after which we hope to have a strong church organized here. Every church in this district should be represented at the meeting. Let us go, taking God's blessing with us, that we may learn, and help plan how best to forward God's work in our midst, and to awaken an interest to hear the living preacher in our respective localities; and may we find the meetings a Pentecostal feast to our souls.

E. A. MERRELL.

March 19.

#### CALIFORNIA.

[FROM the Signs of the Times we take the following reports of labor on the Pacific Coast.]

ST. HELENA.—We came to this place Jan. 30, and began labor in this church immediately upon our arrival, continuing uninterruptedly until Feb. 28, at which time we held our last meeting, after having baptized thirty-six in the St. Helena Creek. During the meetings here, the Lord certainly came near to the hearts of these brethren, showing them their sins, and helping them to put them away by repentance and confession. There have been no fanatical or spasmodic moves made during these meetings, but there has been a deep, settled conviction of wrongs done, and a faithful, persevering effort to correct them wherever the injury has been committed. We are gratified to know that those who have been for a long time unsettled about the management of our Health Retreat, and have permitted themselves to indulge in criticisms discouraging to the management, and injurious to the institution, are now heart and soul its friends. Some difficulties that existed in the church, which were of a most unpleasant character, have been removed, and those suffering from them have been saved from death.

At a business meeting held Feb. 27, some changes were made which seemed most necessary. Brn. Atwood and Pratt were re-elected as elders of the church, with Bro. J. Fulton, who serves as the first elder. This was done that Bro. Fulton might feel free to perform the duties of such an office at the Retreat, where it seems such duties are most required. There is a good missionary spirit in the church. Eighty-three missionary boxes were taken, many of which were dedicated at once. We have reason to believe that God has set his hand to help this church, and will continue the work until they are entirely sanctified by his truth. We left St. Helena for Healdsburg Feb. 28, stopping one night on the way to hold service with the church at Calistoga.

E. P. DANIELS.  
WM. INGS.

LOCKWOOD, MONTEREY Co.—Since camp-meeting last fall, I have been trying to cultivate this portion of the field allotted to me by the Conference. I arrived here Oct. 16, and found brother and sister Edwards, who were keeping the Sabbath before I moved away from here, still firm in the faith, and trying to do what they could to help on the good work. I found the good seed sown by Bro. Thurston still germinating, and one person had begun to keep the Sabbath.

I knew before I came, that there was not only a strong prejudice against the truth, but also against myself. The words of our Saviour are as true today as when spoken 1800 years ago, in Judea, "A prophet is not without honor, save in his own country, and in his own house." Not that I am a prophet, by any means; but here is where I followed the humble occupation of a farmer; and if my Saviour felt the chilling influence of that principle in the hearts of his fellows, it would be nothing strange if one so poorly qualified as myself should realize it also. However, I believed that God had some precious souls even here who were looking for precious truth, and would receive it, though it were brought to them in a broken vessel. I felt, as did others, that if there was a work done here, it would be all of the Lord. Realizing this, I besought aid from Him who is able to help in every time of need, and who heareth even the young ravens when they cry. As a result of that aid granted, we were able to organize a Sabbath-school on Sabbath, Jan. 5, with fifteen members, which

has now continued for two months with unabated interest.

There are also at this time twelve who are trying to keep the commandments of God and the faith of Jesus, eight of whom have signed the covenant, and nearly all desire baptism, which I hope they may soon have the privilege of receiving. I am in hopes also of being able to report a tract society organized. Truly we may say, "Behold, what God hath wrought!" National Reform has also received due attention, and the petitions in opposition to the Blair bills have been thoroughly circulated, and we are still pushing the work.

GEO. E. HOLLISTER.

#### MILWAUKEE GERMAN INSTITUTE.

As the institute which has been held for our benefit is about to close, we desire to express our gratitude; therefore be it—

*Resolved*, That we, as a school, adopt the following resolutions, and publish them in the REVIEW AND HERALD and in the *Herold der Wahrheit*.

*Resolved*, That we express our gratitude to God, the Ruler of all things, for the opportunity which has been given us here, to become more useful in his service; that we thankfully acknowledge his guiding hand and help, and devote ourselves, with all we have and are, to his service.

*Resolved*, That we express our heartfelt thanks to Bro. Conradi for his untiring and self-denying efforts to make us, by manifold experiences, counsels, and instructions, more able workers for the Lord.

*Resolved*, That we thank the Wisconsin Conference for its help and kind interest shown for the German work in general, and this institute in particular.

*Resolved*, That we thank our Milwaukee brethren and sisters for their kind reception, which has, in a measure made us forget that we were away from our own families.

*Resolved*, That we express our gratitude to Brn. W. C. White and C. Eldridge for their interest and valuable counsel and help.

*Resolved*, That we thank Bro. Shelden and wife for their kindness, and the manner in which they have conducted our boarding-house.

STUDENTS.

#### VIRGINIA TRACT SOCIETY.

##### Report for Quarter Ending Dec. 31, 1888.

No. of members.....	32
" reports returned.....	6
" letters written.....	52
" " received.....	166
" missionary visits.....	104
" Bible readings held.....	1
" persons attending readings.....	3
" periodicals distributed.....	110
" pp. books and tracts sold.....	21,366
" " " " loaned.....	352
" " " " given away.....	299

Cash received on fourth-Sabbath donations, \$4.44; on accounts and sales, \$29.95; on first-day offerings to foreign missions, \$5.47.

AMY A. NEFF, Sec.

#### INDIANA TRACT SOCIETY.

##### Report for Quarter Ending Dec. 31, 1888.

No. of members.....	461
" reports returned.....	239
" members added.....	14
" " dismissed.....	12
" letters written.....	249
" " received.....	76
" missionary visits.....	2,118
" Bible readings held.....	190
" persons attending readings.....	571
" subscriptions obtained.....	255
" periodicals distributed.....	9,036
" pp. books and tracts distributed.....	232,192

Cash received on tract fund, \$577.89; on periodical fund, \$126.02; on other funds, \$320.97.

J. W. MOORE, Sec.

#### A NOTE FROM BROTHER OLSEN.

THE past year has been the most marked in my life. At the first of the year dark clouds settled down over us and our work here. The powers of darkness pressed hard, and the outlook was exceedingly distressing. Some that had stood in positions of responsibility in connection with the publishing work here, and also in the church, had proved unfaithful, and brought reproach upon the precious cause of God. And just at the time when these things were pressing the very hardest, our own home was greatly afflicted. Our child was sick, and suffered much. My dear companion, whose health has been very feeble for many years, was taxed to the utmost, and we felt as though we

were wading in deep waters, and greatly feared that our courage would fail us. No, there never was a time in our experience, when it seemed as if the powers of darkness were so determined to crush us, and bring the work of God to an inglorious defeat. But to-day we can say with the prophet, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We have passed through deep trials and severe struggles, but we have gained a most precious experience in trying to seek God and trust him in the hour of darkness. Neither have we been disappointed. The promises of God are faithful and true, and they have been verified to us. We have gained a deeper experience in the things of God, and his love has become more precious to us.

I feel deep sorrow to see so much unbelief and unfaithfulness in my past life and labor. May God forgive and pardon. As we look forward, we see in the near future trials and perplexities that will test us more closely than any former experience. It is also very evident that the closing scenes of earth's history are just upon us, and that we need to be fortified and prepared in order to be able to stand and endure. We are therefore most thankful to God for his mercies and for the wonderful way in which he has led us. For it is his hand of love that is over us for our good. We dedicate ourselves and our all to him and his service. We do not expect fewer trials in the future. No; they will only be the more severe. May the blessed Saviour help us that our faith fail not, and may the experience of trials and mercies during the past year teach us where our strength lies, and to what source to look for help.

O. A. OLSEN.

#### WORK AMONG THE GERMANS.

In company with Eld. Conradi, I visited Culbertson, Neb. A spirit of selfishness had crept into the church, and had, to a certain extent, destroyed the peace of some. Oh, that we might learn the lesson taught by our Saviour, in honor to prefer one another. From this place we went to Hillsboro, Kan., where we remained several days, preaching both here and at Lehigh to large congregations. Quite an interest was manifested. One was added to the church at Lehigh. After visiting the school at Hillsboro, where quite a number desired to enter the canvassing field as soon as the school should close, we separated, Eld. Conradi going to Olney, in the western part of the State, and I to Tampa, in the northern part.

I was joined at this place by Bro. Loeppke. We had some good meetings with the church here. We then went to Herrington to visit a few families of Sabbath-keepers. They had circulated an appointment for us, and at the first meeting the house was full. We continued meetings over Sabbath and Sunday. After the sermon Sunday forenoon, twenty-five signed the covenant to keep all the commandments of God and the faith of Jesus, and after the evening discourse, seven more names were added. Being obliged to leave on Monday to fill other appointments, I left Bro. Loeppke and Meyer to follow up the interest. I expect quite a number more will take hold of the truth in this place.

The work is onward, and may the time soon come when every soul shall have heard the sound of the third angel's message.

H. SHULTZ.

March 19.

#### "CIVIL GOVERNMENT AND RELIGION."

THE new pamphlet, "Civil Government and Religion," written by A. T. Jones, cannot be too highly commended. In my estimation, it surpasses anything previously written upon this subject. It ought to have an immense circulation, 1. Because it exhibits the distinctions which necessarily exist between a moral government and a civil government, in a clearer light than they can elsewhere be found; 2. Because, without extra effort, it completely disposes of the question, "Shall the public schools teach morality and religion?" 3. Because it offers the best criticisms to be found on the Blair Sunday-rest Bill, and the Religious Amendment to the Constitution; 4. Because it contains the best classified list of quotations to be found on this subject, which makes it an excellent work of reference for lecturers and others; 5. Because it contains in full the U. S. Senate report on the transportation of Sunday mails, rendered in 1829, together with reports of the Arkansas persecutions, and other important documents; 6. Because it is printed on good paper, with large,

clear type, which makes it easy for people of all ages to read; 7. Because it costs only twenty-five cents, and must absolutely convince any one who reads it. Buy it! Read it! Loan it!

La Crescent, Minn.

A. D. WESTCOTT.

### Special Notices.

#### TO OUR BRETHREN IN OHIO.

HAVE you seen the Year Book for 1889? If not, send to L. T. Dysert, 1103 Case Ave., Cleveland, Ohio, for it at once. The book contains 208 pages, with many new illustrations and statistics concerning general points of information. The small price of fifteen cents per copy does not cover the first cost of the book. It contains a general directory of all our State Conferences and all the organizations of our people, and an account of the working of the cause during the past year. It contains the proceedings of the last General Conference and the various organizations which held their meetings at that time. It also contains cuts representing the most important institutions among us, and a brief sketch of their rise and progress, showing marked prosperity up to the present time. It has the Constitutions of our various organizations, and a table telling the exact time that each Sabbath begins and ends during the year 1889. It contains tables showing the population of the most important cities in the United States, and the population of the various nations of the world, also the comparative numerical strength of the various religions of the world. In fact, it is the most creditable Year Book ever published by us as a people.

All S. D. Adventists ought to have a copy of this book for their own use, and should also place copies of it in the hands of their neighbors. It is a good missionary document. It has many important items bearing on the union of church and state. Let each church in the State send in an order at once. A canvass should be made among all our brethren. Each family should have a copy, also some to supply their interested neighbors, editors, and others in their community. Make your order large, or you will need to send the second time, for I know you will be delighted with the book.

R. A. UNDERWOOD.

### The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

#### OLD TESTAMENT HISTORY.

##### LESSON 14.—FREE-WILL OFFERINGS.

(Sabbath, April 6, 1889.)

INTRODUCTION.—The preceding lesson closed with the subject of the heinous sin of the Israelites in worshipping the golden calf. For this, God purposed to destroy them, but spared them at the earnest intercession of Moses, except those who had been most active in causing the people to sin, who were punished with death. The people being brought back to their allegiance, Moses proceeds to carry out the instructions given him in Mt. Sinai with reference to the tabernacle, by directing them, at the command of God, to bring free-will offerings of their possessions for use in its construction.

#### Questions, with Scripture Texts, and Notes.

1. While Moses was in the mount, what did God tell him to say to the children of Israel?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25: 1, 2.

2. Of what was their offering to consist?

"And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Verses 3-7.

On verse 4 of this reference, Dr. Bush gives the following: "Blue, purple, and scarlet. These are merely the names of certain colors, while no mention is made of the thing or things colored. But as we find from the apostle (Heb. 9: 19,) that scarlet wool was employed in the sprinkling of blood, the probability is, that wool of these colors is intended, which was afterward fabricated by the women into the curtains of the tabernacle; for however difficult it may be to conceive that they should have had in the wilderness the implements necessary to such a process, the following passage (Ex. 35: 26) puts it beyond doubt: 'And all the women whose spirit stirred them up spun goat's hair.' Thus the Hebrew doctors:

'The blue spoken of in any place was wool dyed like the body of heaven; the scarlet, wool dyed in scarlet, etc.'

"Fine linen, denoting the fabric made from the plant of that name which grew in Egypt and Palestine. . . . It was either a species of soft, delicate, and downy cotton, or a superior kind of flax, from which garments were made of the most pure and exquisite white. . . . They were, in fact, the garments of kings and nobles. In Gen. 4: 42, we see that Joseph was clothed in one of them. . . . So likewise David appeared in a similar robe on a day of solemnity. 1 Chron. 15: 27."

Badger skins. The Revised Version renders the original Hebrew word "seal skins," or (margin) "porpoise skins,"—a much better translation, since the badger is an inhabitant of cold countries, and, so far as there is any evidence to show, never existed in Palestine, Arabia, or Egypt.

Shittim wood. Though not certainly known, it is supposed, with great probability, to be the Acacia, or species of thorn that still grows in great abundance in the deserts of Arabia; the wood of which, according to Jerome, is extremely light, solid, strong, and smooth, qualities rarely found together in any one wood. The tree is of the size of a large mulberry tree, large enough, says the Father above mentioned, to furnish very long planks."—Bush.

#### 3. What were these offerings for?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

#### 4. Who only were to bring an offering?

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Verse 2.

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." Ex. 35: 5, 21.

#### 5. What sort of things did they bring?

"And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man with whom was found shittim wood for any work of the service, brought it." Ex. 35: 22-24.

#### 6. How did they come to have so many valuable things?

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Ex. 12: 35, 36.

#### 7. What did the women do?

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." Ex. 35: 25, 26.

#### 8. What kind of service was all this?

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Verse 29.

#### 9. How are we exhorted to give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 7.

#### 10. What kind of giver does God love?—Id.

11. Cite another instance where the people offered willingly to the cause of God.

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." 1 Chron. 29: 6-8.

#### 12. How was it that the people were enabled to give so willingly?

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." Verse 9.

#### 13. Is there danger of coming to poverty through generous giving to the cause of God?

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 24, 25.

There can be no doubt but that many who bewail their (in most cases imaginary) inability to assist in the cause of God, owe their pecuniary embarrassment to the fact that they are not willing to make a sacrifice, and

help with what they have. For a noted Biblical example of this, see Haggai 1:1-12.

#### 14. What is God able to do?

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9:8, 11.

#### 15. How is this?

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." Ps. 50:10-12.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Hag. 2:8.

#### 16. Then when people make offerings to God, whose property do they give?

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." 1 Chron. 29:14-16.

#### 17. What was the result when the people gave with a willing heart?

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 36:4, 5.

#### 18. What proclamation had to be made?

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Verses 6, 7.

What a contrast this presents to modern giving! Who ever heard of a similar instance among any other people? Here there was nothing like a fair, or an oyster supper, or a strawberry festival, by which people now coax unwilling dimes from the pockets of worldlings and professors alike, for the benefit of the church; we do not read that Moses went around to remind the people of their duty, and urge them to help the good work along; but "the children of Israel brought a willing offering." We are forced to the conclusion that when people need urging, even to make a pledge to help on in the cause, and then need continual reminders of their obligation, there must be a great lack of that cheerful readiness to give, that is so pleasing to God.

#### 19. How many have known of such an instance in the history of the cause?

#### 20. Is there in this record any lesson for us?

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich." 2 Cor. 8:9. The plan of salvation begins and ends in a gift. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt and cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be "good stewards of the manifold grace of God." 1 Peter 4:10. The spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Cor. 8:4-7. A converted church must be a liberal church. A revival that does not increase the contributions of a church, is not the right kind of revival; for those who, like the brethren in Macedonia, first give themselves to the Lord, will, like them, abound in liberality, even in deep poverty. (See 2 Cor. 8:1-5.) This is further proved by the experience of the people in the time of Hezekiah. See 2 Chron. 30 and 31, comparing especially chapters 30:18-20 and 31:4-11.

## News of the Week.

FOR WEEK ENDING MARCH 23.

### DOMESTIC.

—A negro exodus from North Carolina to Arkansas is about to take place.

—Justice Stanley Matthews of the United States Supreme Court, died Friday forenoon.

—The public schools at East Tawas, Mich., were closed Tuesday, owing to the prevalence of scarlet fever in that city.

—Smith Bros.' mill, salt block, and docks near Bay City, Mich., with 2,000,000 feet of lumber, were burned Tuesday afternoon. The total loss is about \$120,000.

—It is reported that a salt trust is being formed at East Saginaw, Mich., C. F. Burger representing the Eastern manufacturers. The capital is to be \$25,000,000.

—The boiler in Whitney & Tuttle's saw-mill, at Pound, Wis., exploded Monday morning, completely wrecking the building, and killing two men. Four others were badly injured.

—Contracts for the construction of new war-vessels, embodying the latest approved ideas of high speed and heavy armament, will be let within a few months by the Secretary of War.

—The Oklahoma, Ind. Ter., "boomers" are again in trouble with the military authorities, and it is rumored that fire-arms have been brought into use by the contestants, and that serious trouble is imminent.

—The furniture store of Comstock & Avery, at Peoria, Ill., was destroyed by fire Monday, causing an estimated loss of \$250,000; insurance not known. Several employes narrowly escaped with their lives.

—The Paradise Club of Anglers, of New York, have just decided to purchase 70,000 acres of forest and fifty trout lakes in various parts of the country. This will make the largest fish and game preserve in the world.

—A check for \$26,000 was on Monday paid to the Commissioners of the District of Columbia to be invested, and the interest devoted to relieving the wants of the poor of Washington. The money was received from the inauguration, over and above all expenses.

—It is reported from Scranton, Pa., that Charles Nier ran a needle into his foot a week ago, for which the doctors searched in vain. Thursday afternoon he was taken to the plant of the Suburban Electric Railway, and his foot held near one of the dynamos. In fifteen minutes, as reported, the needle was drawn out.

—Judge Guthrie, of Kansas, in instructing the newly impaneled Grand Jury, stated that it was an actual fact that, owing to the prohibitory law of the State, there were boys in Kansas ten and twelve years old who had never even seen a saloon. He said the labors of the State's courts had manifestly decreased since liquor-selling was made a crime.

—On Wednesday, March 13, representatives of the State organizations of the W. C. T. U., the I. O. G. T., the R. T. of T., and the S. of T. met at Lansing, Mich., and decided to unite in securing petitions to the present legislature asking for the passage of a prohibition law, commending House bill No. 303 introduced by Hon. Henry Watson, which is an out and out prohibition bill, framed after the Kansas and Iowa laws. Albert Dodge, of Fowlerville, Mich., Grand Secretary of the I. O. G. T., was chosen Secretary, and charged with the work of distributing and collecting the petitions. Already several thousand have been sent out, and any who have not received one, and who are willing to circulate the same, are requested to write him for blank petitions.

### FOREIGN.

—Lord Tennyson is slowly recovering from a dangerous illness.

—The Duc d'Aumale has been recalled from banishment by the new French ministry.

—The Ministry of New South Wales has been defeated on the question of protection, and in consequence has resigned.

—By the collision of an express train with a freight near Rimonski Station, Can., Tuesday, an engineer, two firemen, and a conductor were killed. None of the express-train passengers were hurt.

—It is reported that by the sinking of the Spanish steamer "Remus," near the Philippine Islands, Jan. 30, forty-two lives were lost. The steamer had on board 169 people, 127 of whom were saved.

—Floods, said to be the greatest known in the present generation, have been prevailing in the west of England. Railway traffic has been suspended, bridges have been swept away, and lives lost by drowning.

—A severe scare was recently given the "hoodlers" in Canada by the introduction of a bill into the Dominion parliament providing for the extradition of this class of criminals between Canada and the United States. A large sum of money was raised by them to defeat the bill.

—The London *Times's* case came to an end on Wednesday, March 13, and the defense of Parnell and his friends will begin in two weeks. Mr. Henry Campbell, M. P., the private secretary of Mr. Parnell, has brought suit for libel against the London *Times*. The case has been set for a hearing, and the trial will probably take place in May. This suit is the first of a series of suits to be brought against the *Times*.

—Three hundred miles an hour is the proposed speed for the electric postal railroad of the future. It is a compromise between the pneumatic tube and the ordinary railroad. It carries a miniature train of two cars solely for mails and light parcels, without any attendance. An experimental line has been erected at Laurel, twenty miles from Baltimore, Md.; and if it succeeds, it is stated that similar roads will be laid between Baltimore and Washington, and elsewhere.

### RELIGIOUS.

—Philadelphia is said to be experiencing the greatest religious revival in its history since 1857.

—The twenty-eighth international convention of the Young Men's Christian Associations of North America is to be held in Philadelphia, May 8-12.

—President Harrison and every member of his Cabinet, except Secretaries Proctor and Rusk, are Presbyterians, according to the New York *World*.

—Reports from the spring conferences of the Methodist Church show that they are generally indorsing the movement in favor of the establishment of deaconess's homes, also the American Sabbath Union.

—Archbishop Walsh, of Dublin, has sent a telegram to Cardinal Rampolla, Papal Secretary of State, instancing the case of Pigott and his suicide at Madrid as evidence that the Parnellites have been misrepresented at the Vatican.

—A Methodist Episcopal university is to be founded in Utah. A committee, of which Bishop Warren is the head, has decided to locate in Ogden, this being the only town in the Territory of any consequence, except Park City, free from the Mormon dictation.

—In answer to the charge that the head of the Southern Confederacy meditated a union of church and state, Jefferson Davis recently wrote a denial to Rev. J. W. Jones, of Atlanta, affirming that the Cabinet was always composed of diverse religious element.

—The Galena (Ill.) *Gazette* reports a very successful (from a financial point of view) church fair under the auspices of St. Mary's (Catholic) church, at which about half the participants were Protestants. Contests for the determination of the most popular young lady and gentleman, the supper, grand raffle, wheel of fortune, etc., netted the church a very "handsome" sum.

—The Methodist Episcopal Church has twelve theological schools: The Boston School of Theology, Boston, Mass.; Drew Theological Seminary, Madison, N. J.; Garrett Biblical Institute, Evanston, Ill.; Centenary Biblical Institute, Baltimore, Md.; MacLay College of Theology, San Fernando, Cal.; Gammon School of Theology, Atlanta, Ga.; Swedish Theological Seminary, Evanston, Ill., and five others located in foreign countries.

## Appointments.

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

THE quarterly meeting for Dist. No. 9, Iowa, will be held at Fonda, April, 13, 14. We hope to see all the friends of the cause in the district present at this meeting. W. B. EVERHART, *Director*.

THE quarterly meeting for Dist. No. 6, Kan., will be held with the Wamega church, April 14, 15. Bro. C. W. Beimer will take charge of the meeting. It is necessary that all the officers be present. E. M. GWIN, *Director*.

A QUARTERLY meeting will be held in Dist. No. 3, Province of Quebec, at the school-house in Bro. Richards's neighborhood, Fitch Bay, P. Q., April 6, 7. Hope to meet all the brethren and sisters of this district at the meeting. R. S. OWEN.

THE quarterly meeting for Dist. No. 10, Ia., will be held in Boone, April 13, 14. We hope all absent members of the tract society will fill out their blank reports, and send them in before the meeting begins. A minister is expected. There will be opportunity for baptism. S. M. HOLLY, *Director*.

I WILL be at Cleveland, Ohio, Sabbath, March 30. I hope to see a good representation of the church present. Our dear brother and sister, J. F. Boettcher and wife, will start for Europe to labor in the German field about April 1. It is expected that they will be present at this meeting. We shall be glad to see the brethren from Bedford, Peninsula, and from other churches surrounding Cleveland present. R. A. UNDERWOOD.



QUARTERLY meeting will be held with the church at Hastings, Mich., April 6. Hope all the members as far as possible, will be present. We invite the friends from surrounding churches to attend.

L. G. MOORE, Elder.

COLDWATER, Mich., April 5-7  
This will be the time for the church quarterly meeting. The ordinances will be celebrated. We hope every member of the church will endeavor to be present.

M. J. BURNHAM.

NOTHING preventing, I will attend the quarterly meeting at Little Prairie, Wis., April 6, 7. We desire that all friends of the cause living near should make arrangements to attend. Meetings will begin Friday evening.

A. J. BREED.

THE quarterly meeting for the Bradford, Pa., church will be held at Tarport, in the opera house, March 30, 31. The East Otto church will meet in Ellicottville, N. Y., April 6, 7. Let all attend who can consistently; those that cannot should report by letter.

D. A. BALL.

I DESIGN holding church quarterly meetings in Kansas, as follows:—

Dennis, Labette Co., April 12-14  
Emporia, " 19-21

I trust the brethren will prepare for these meetings both in temporal and spiritual matters. Please notify all isolated members.

C. McREYNOLDS.

QUARTERLY meeting for Dist. No. 11, Kan., will be held at Centerville, April 13, 14. We desire to have a full report of T. and M. work from each church, and that all official members shall be present, and as many others as possible. The time has fully come for a revival of this branch of the work. Plans for carrying on the work will be considered. Meetings will begin Friday evening, and close Sunday night.

RUFUS BAKER, Director.

PROVIDENCE permitting, I will meet with the following churches in Iowa:—

Sigourney, April 4-9  
Osceola, " 11-16  
Fontanelle, " 18-23  
Elkhorn, " 25-30

The Sabbath-school and temperance work will receive special attention at these meetings, and we hope the Sabbath-schools near the places above mentioned will be well represented at the meetings. Meetings will begin at each place on Thursday evening; Sabbath-school teachers' meeting on Friday evening, at 7:30. We hope that all interested in these important branches of the work will make an extra effort, if necessary, to attend the meetings. Come prepared to ask and answer questions pertaining to the Sabbath-school and the health and temperance work; and thus by your co-operation make these meetings a blessing to all.

W. H. WAKEHAM, Pres. Iowa S. S. Ass'n.

CHURCH quarterly meetings in New York for April, as follows:—

Roosevelt, March 30, 31  
Rome, April 6, 7  
Williamstown, " 6, 7  
Newburgh, " 6, 7  
Syracuse, " 13, 14  
Pierrepont, " 13, 14  
Silver Hill, " 17-21  
Brookfield, " 20, 21  
Newfane, " 19-22

The following ministers are expected at the places designated:—

Roosevelt, Elds. Lane and Brown.  
Rome, Eld. S. H. Lane.  
Newburgh, Eld. H. E. Robinson.  
Williamstown, Eld. M. H. Brown.  
Syracuse, Elds. Lane and Place.  
Newfane, Eld. Lane.  
Pierrepont and Silver Hill, Eld. M. H. Brown.  
Brookfield, Eld. A. E. Place.

M. H. BROWN, Pres.

#### ADDRESSES.

The address of A. D. Olsen and Mrs. Vesta J. Olsen, will be Box 204, Boulder, Col., until further notice.

THE P. O. address of F. S. Porter and wife, president and secretary of the Vt. S. S. Association, will hereafter be Northfield, Vt., to whom all business connected with the S. S. work in Vermont should be addressed.

#### LABOR BUREAU.

##### Help Wanted.

MAN and wife on farm. F. W. Luke, Wheatfield, Calhoun Co., Mich.

##### Wanting Employment.

Any work. J. O. Westin, Paris, Lamar Co., Tex.

## Obituary Notices.

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

SPARKS.—Died near Wieland, Texas, Feb. 25, 1889, John Thomas, son of brother and sister S. M. and S. E. Sparks, aged 11 years, 1 month, and 11 days. The day previous to his death Johnnie and some other children were playing together, and going to the woods, they set fire to some dead trees. While they were watching them burn, a limb broke off and struck Johnnie, which caused his death. He did not seem to suffer much pain, and passed away peacefully. Words of comfort were spoken by the writer. Our trust is in God. W. S. CRUZAN.

HOLT.—Died in Norridgewock, Me., Feb. 5, 1889, of catarrhal pneumonia, after an illness of five days, Rachel Holt, aged 64 years and 3 months. She was one of the first to accept the third angel's message under the labors of Elds. J. N. Andrews and M. E. Cornell when the truth was presented at this place. She was a kind mother, and leaves two daughters and five sons to mourn their loss. May God bless the afflicted family, and may the children be led in the way of his truth and enter the city of God when Jesus comes. Remarks by the writer from 1 Thess. 2:19, assisted by Eld. Pepper (Baptist).

J. B. GOODRICH.

SHEPPARD.—Died in Warrensburg, Mo., of malarial fever, March 6, 1889, sister Maud Sheppard, aged 21 years and 11 months. Sister Sheppard began the observance of the Sabbath with her mother, about six years ago. She had since that time tried to walk in the footsteps of her Saviour. She had not enjoyed the privilege of meeting with those of like faith until nine months ago, since which she had consecrated her life more fully to the Lord. She was secretary of the Sabbath-school at the time of her death; and always bore an active part in the other meetings. Her prayers often went up in behalf of her relatives who are not in the truth. Words of comfort were spoken by Eld. J. A. Lord (Christian), March 7.

JAMES H. COCHRAN.

COLLINS.—Died at Walker Station, Mo., Nov. 30, 1888, Bro. S. S. Collins. Bro. Collins was born in Ohio in 1825. At the age of twenty-eight years he united with the M. E. Church. Fifteen years ago he heard and accepted the truths of the third angel's message, and united with the Seventh-day Adventists, with whom he remained until his death. Several years ago he became afflicted with heart disease. He bore his affliction with patience, and died in the full triumph of a living faith and a bright hope of a part in the first resurrection. A wife and seven children and a large number of friends mourn their loss; but we sorrow not as others that have no hope. Funeral discourse by the writer, from Rev. 14:13.

J. W. WATT.

BARNHART.—Died in Salem, Dak., March 1, 1889, of catarrh of the stomach, sister Editha Barnhart, aged sixty-five years. Sister B. has been troubled with this difficulty for years, and was a great sufferer at the last, but bore her sufferings patiently. She had been an observer of the Sabbath for about twelve years, and continued firm in the faith. Her closing experience was especially satisfactory. Four weeks before her death, she made a final disposition of her earthly effects, arranged all the details of her funeral, gave her farewell message to her children, and seemed from that time to rest without further anxiety, and quietly fell asleep. She leaves nine children to mourn. A large concourse of people gathered at her funeral. Discourse from 1 Cor. 15:26.

S. B. WHITNEY.

WILDER.—Died at Surface Creek, Colo., March 8, 1889, of consumption, Bro. Myron H. Wilder, adopted son of Eld. Geo. O. States, aged 21 years, 10 months, and 14 days. He was born in Michigan, in 1867, and was adopted by Eld. States when two years old. Four years ago he went to Oregon, and had since been attending school with the intention of fitting himself for the medical profession. Through exposure last June, he contracted lung disease, and not receiving any help, he came to Colorado in January. But the disease had progressed too far, and no earthly power could help him, though he had hopes of recovery till the last day of his life. After reaching the home of his parents, and before his death, he fully gave his heart to God. None who heard his earnest testimonies could doubt his conversion to God. He fell quietly asleep like a tired child in its mother's arms. Funeral services were conducted by the writer. E. H. GATES.

DUNCKLEE.—Died at Virden, Ill., Feb. 28, 1889, Mrs. Sarah Duncklee, aged 85 years, 3 months, and 15 days. The subject of this obituary, whose maiden name was Everts, was born in the town of Waltham, Vt., where she continued to live until the time of her marriage. She then moved with her husband to Vergennes, in the same State, and from thence to the State of New York; thence to Ohio. From Ohio they came to Illinois, where she has since lived. Here her husband and her second son died. She has lately made her residence with her eldest son, at whose home she died. She leaves two sons, two brothers, two sisters, with numerous other relatives. It may be truly said that she was faithful to the end in the discharge of every known duty. In early life she was baptized, and united with the Baptist Church. After coming to Illinois, she embraced the doctrines of the Seventh-day Adventists, in which belief she continued to the close of her long and useful life. Funeral services were held at the residence of her son, J. F. Duncklee, Rev. D. F. Howe officiating. \* \* \*

WELCH.—Died, in Battle Creek, Mich., Feb. 15, 1889, of organic disease of the heart, sister Mary H. Welch, aged 67 years and 12 days. Sister Welch, whose maiden name was Dow, was born at Barnstead, N. H., Feb. 3, 1822. At the age of twelve years she made a public profession of religion, and united with the Congregational Church, being persuaded to accept of sprinkling for baptism, in place of immersion, which she preferred. She also, contrary to the custom of that denomination, bore her testimony publicly in meeting, whenever opportunity offered, and took pleasure in attending meetings held by Wm. Miller and others, where this custom was encouraged. In the spring of

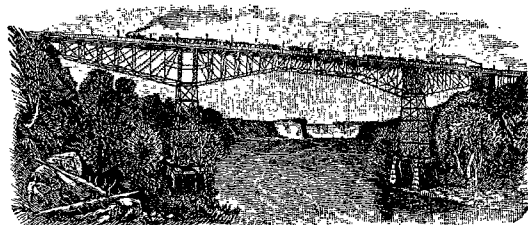
1845, she was married to Benjamin H. Welch, who fell asleep in Christ, in 1856, leaving her with a family of five small children, four of whom still survive. In 1864, under the labors of Eld. Chas. Stratton and others, she adopted the faith of the First-day Adventists, and was immersed, and united with that people. In 1867 she commenced the observance of the Sabbath of the Bible, and through the advice of Eld. White, removed, with her family, in 1872, to Battle Creek, and united with the S. D. Adventist church of this place. During the last few years of her life, she suffered much from ill health, but kept up most of the time. On Thursday, Feb. 14, she took her bed, and in about twenty-one hours afterward peacefully expired. Though she would have been glad to live till the end, she felt perfect resignation to God's will, and fell asleep in the blessed assurance of her acceptance with him. The funeral was largely attended at the Tabernacle, Feb. 18.

U. S.

ALTHOUSE.—Died in Flint, Mich., March 7, 1889, Wheeler C. Althouse, aged 61 years, 4 months, 11 days. He was born near Fulton, Oswego Co., N. Y., Oct. 26, 1827, and lived in that State until 1864, when, with his family, he came to Michigan and settled on a farm in Richfield, Genesee Co., where he lived until 1877, when he moved to Flint. For the past two years he has been gradually failing in health, though able to be about until the first of January. Jan. 17 he went to the Sanitarium at Battle Creek, in hope that the treatment there might benefit him; but a careful diagnosis of his case revealed the fact that disease of a malignant type had fastened itself upon him. After a stay of ten days he returned home and went immediately to his bed, from which he was never again to rise. The cause of death was cancer of the liver and kidneys. From childhood he had entertained a firm belief in the teachings of the Scriptures, and especially was the doctrine of the second advent a favorite theme with him. He first heard the views of Seventh-day Adventists during the winter of 1871-72. Two years later he heard a second course of lectures, and with others began the observance of the Sabbath, being baptized by Bro. E. R. Jones. Though he never connected himself with the church, he was in harmony with the principal views of our people. During his last sickness he found much comfort in talking upon Bible themes, and frequently expressed a desire to rest in death, confident that he should have part in the resurrection of the just. He leaves a wife, one son, and two married daughters, besides a large circle of friends, to mourn their loss. At the funeral services, held at the house Sunday, March 10, words of comfort were spoken from John 11:25, 26, by Eld. I. D. Van Horn.

GEO. H. RANDALL.

## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

STATIONS.	EAST.		WEST.		N. Y.		Atlantic		Night		Kal.		Local	
	Mail.	Day Express.	Mail.	Day Express.	Express.	Express.	Express.	Express.	Express.	Express.	Accom'n	Pass'gr.	Pass'gr.	Pass'gr.
Chicago.....	am 5.00	am 9.00	pm 2.10	pm 10.10	pm 10.10	pm 10.10	pm 10.10	pm 10.10	pm 10.10	pm 10.10	pm 4.40	pm 6.57	pm 5.30	pm 8.20
Michigan City.....	7.23	11.03	4.54	am 12.23	11.27	11.27	11.27	11.27	11.27	11.27	7.10	7.10	7.10	7.10
Niles.....	8.37	pm 12.10	5.49	1.53	am 12.55	8.20	8.20	8.20	8.20	8.20	8.20	8.20	8.20	8.20
Kalamazoo.....	10.20	1.40	6.58	3.35	2.27	pm 10.10	pm 5.30	pm 8.20	pm 8.20	pm 8.20	pm 8.20	pm 8.20	pm 8.20	pm 8.20
Battle Creek.....	11.15	2.18	7.33	4.25	3.15	7.53	6.25	6.25	6.25	6.25	6.25	6.25	6.25	6.25
Jackson.....	pm 1.20	4.15	8.49	6.15	4.45	9.35	8.20	8.20	8.20	8.20	8.20	8.20	8.20	8.20
Ann Arbor.....	2.43	5.37	9.41	7.50	6.00	10.40	9.30	9.30	9.30	9.30	9.30	9.30	9.30	9.30
Detroit.....	4.10	6.45	10.45	9.20	7.30	11.50	10.40	10.40	10.40	10.40	10.40	10.40	10.40	10.40
Buffalo.....	am 8.35	am 6.15	pm 4.55	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30
Rochester.....	9.30	11.35	10.15	8.00	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15	am 2.15
Syracuse.....	pm 7.00	pm 8.50	am 7.20	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15	pm 2.15
New York.....	10.00	10.00	9.25	9.25	9.25	9.25	9.25	9.25	9.25	9.25	9.25	9.25	9.25	9.25
Boston.....														

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

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Feb. 17, 1889.

GOING WEST.		STATIONS.		GOING EAST.	
Mixed Train.	Mail.	Day Exp.	Dep.	Mail.	Day Exp.
.....	am 5.55	am 7.15	am 8.00	pm 1.15	pm 1.15
.....	7.28	8.31	9.31	8.40	11.58
.....	8.09	9.10	10.10	7.55	11.27
.....	8.43	9.35	10.58	7.15	10.58
.....	10.00	11.30	12.00	6.20	10.07
.....	10.37	11.00	12.20	4.42	9.37
.....	11.30	11.45	1.15	3.45	8.55
.....	8.40	am 12.05	1.20	3.40	8.50
.....	8.42	1.00	1.22	2.52	8.11
.....	9.31	1.50	3.19	2.40	7.58
.....	10.50	Pass.	2.30	1.05	6.50
.....	am 3.41	5.30	am 6.59	1.54	6.50
.....	7.20	4.00	5.50	11.40	5.50
.....	10.00	6.25	9.10	9.05	8.25
am am pm am am Arr.				Dep.	am pm pm pm pm

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

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 26, 1889.

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THE "Sabbath Observance" department of the National W. C. T. U. has sent out a "world's circular," calling upon pastors "to join with Christian ministers the world around, in presenting the subject of Sabbath desecration to your people from the pulpit on the 7th day of April, and that the following week be observed as a week of special prayer" for the objects named in it.

THE plea for religious instruction in the public schools is not borne out by facts. Says the *Independent* :—

In Summerville, Mass., a recent religious census shows that there were 2,226 children and youth from four to twenty years old, and all but 154 are in some Sunday-school. That does not look as if the church need ask the State to make the free schools religious.

No; not if the Sunday-schools do their duty. And if they did this, and the churches of the land did likewise, there would never be any call for the help of the State to enforce or teach religion.

THE New York *Mail and Express*, an organ of the American Sabbath Union, tries to make out that we are in league with the anarchists, because we stated recently that this class could render their most effective aid to the opposition to a national Sunday law, by keeping still. The journal is evidently very anxious to ally us in the public mind with this disreputable class, or it would not have attempted to put this far-fetched meaning upon our words. The "aid" which the anarchists would render by keeping still would be simply no aid at all, in a positive sense, but the removal of what would otherwise be a great hindrance to our work, by bringing it into disrepute. An illustration of what we mean is contained in Acts 16:16-18. Let the editor of the above journal read it.

IN a speech on the subject of Sabbath reform, made before the Baptist pastors' weekly conference, New York, on the 11th inst., Col. Elliott F. Shepard, president of the American Sabbath Union, said:—

Only two points will we seek to enforce in the next

bill. First, all Sunday mails shall be stopped. Second, all postal services under control of the government shall be prohibited on Sunday.

Just as we expected. The next bill for Sunday legislation will demand considerably less, apparently, than the one first introduced, and if the opposition to this is too strenuous, they will modify it still further; but a Sunday-rest law they will have, of one sort or another, and they will keep at work till they get it.

We have received the first number of the *Moral and Scientific Companion*, published monthly by Eugene A. Brown, at Florence, Arizona. Fifty cents a year. Bro. B. writes that he is a Seventh-day Adventist in every particular, and his little paper bids fair to do good service in exposing the tendency of the Sunday movement toward church and state. Number one contains a vigorous editorial headed, "Danger of Church and State." Out of this article, first published in November, 1888, was taken bodily a paragraph published in REVIEW of Feb. 12, copied from the Chicago *News* of Jan. 22, and strange, to say, credited by that paper to A. C. Gruhlke, of Waterloo, Ind. "It is a good thing to have such sentiments widely disseminated; but justice demands that they should be credited to the rightful source.

It is curious to see how some popular orthodox journals of our land unconsciously cut their own heads off by some of their theological utterances. Take the following from the *Independent* :—

Those who play shy of Scripture language in stating Christian doctrine, and prefer other words for the ideas conveyed, virtually assume to be wiser than the God who inspired the language. There are no better words than those of the Bible for the expression of Bible ideas. Let them be interpreted, but never superseded and made obsolete by any substitutes for them.

Very true; and now let the *Independent* apply this good rule in stating some of the doctrines which it upholds; for instance, that of the Sunday-sabbath. Let it not "play shy of Scripture language," but state the authority for this doctrine, in the exact language of the Scriptures. We venture to say that the result would be a unique specimen of Scripture argument, and not remarkable for its length.

## GOOD NEWS FROM DISTANT LANDS.

### FRANCE AND AFRICA.

BRO. J. P. BADAUT writes that some Catholics are becoming deeply interested in the truth at and near Branges, Saône-et-Loire, France, and expresses the conviction that some will soon obey. Bro. Comte, who received the truth in the Isle of Corsica, writes that he and Bro. Albert Vuilleumier are having good success in preaching the truth to hundreds in a city not far from Nîmes, France, and are about to present the practical part of the message, for which some seem to be prepared. Bro. Comte also writes that in the province of Oran, Africa, about fifty Spaniards have embraced the Sabbath. Some of the French there are becoming interested, and are investigating.

Let the good work go on, till the honest are gleaned for the glorious coming kingdom, from every nation, kindred, tribe, and tongue under heaven, and till the Lord shall say to the faithful, self-denying workers, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

D. T. BOURDEAU.

## APPOINTMENT OF INSTITUTES.

THE General Conference Committee, in the session that has just closed, decided upon holding three institutes in the early part of the season: one at Chicago, beginning April 4; one at Minneapolis, in connection with the closing of the school, April 15-28; and one at Ottawa, Kan., May 2-21. These institutes are especially designed for the benefit of ministers, Bible workers, canvassers, and church officers. They will be supplied with good help in

the way of teachers, counselors, and laborers of experience to look after the spiritual interests of the meetings.

Sister White, Eld. A. T. Jones, F. E. Belden, and others will attend the Chicago meeting; A. T. Jones and F. E. Belden will attend the meeting at Minneapolis; and sister White, A. T. Jones, F. E. Belden, and D. T. Jones will attend the Kansas institute from the beginning, and Elds. O. A. Olsen and W. C. White will attend the last half of the institute. These will be important meetings, and should be largely attended by church, tract society, Sabbath-school, and health and temperance officers, and all classes of workers in the States where they are held, and from adjoining States.

The leading lines of work will be a course of instruction on the relations of civil government and religion; instructions to ministers, church elders, and canvassers, also in reporting, Bible study, etc.; and such other instruction in practical work as sister White and others will be able to give.

DAN. T. JONES, Sec. Gen. Conf.

## THE FRENCH INSTITUTE AT BATTLE CREEK.

A FRENCH institute is now in progress here. It has its written rules, its president, vice-president, and secretary. It is held in the Battle Creek College. About twenty-five persons are in attendance. Among these are Brn. Auger and Blanc, with a fresh experience obtained as colporters in Europe. Up to the present time, essays have been read and interesting remarks made on the following subjects: "The Population of the French in America,"—where they are found, their characteristics and religious views; "The Belgians in Wisconsin,"—their wants, etc.; "A Hyphen between the French Work in America and that in Europe;" "Canada, Its Laws, the Religion and Character of the French in that Country, and How the Truth Should Be Brought to Them;" "Some of the Phases of the Work of Colporting." These and other subjects will receive further attention; especially will proper methods of labor for Catholics, whether as colporters, or as evangelists, or with printed matter, etc., be considered. Records will be kept, and the essays will be filed away for future reference. We hope and pray that this institute will give a new impetus to the French work in America, and that its influence will also be felt in Europe.

D. T. BOURDEAU.

## ILLINOIS GENERAL MEETING.

WE are exceedingly anxious that this meeting shall be of great benefit to the cause in Illinois, but it will not be so, unless our brethren heartily co-operate with us in making it so. Those whom we most desire to attend are the ones who can do the most good when they return to their respective churches. These should feel the responsibility upon them of making this meeting a season of rich instruction to them, that they may be able to rightly discharge their duty in the church with which they are connected.

All those who have any knowledge of the labors of sister White certainly know the benefit which they will receive in hearing her instruction. She will be present, with important instruction for every one, and especially for those who are laboring to any extent in the cause. We hope that every one of our workers in the church and tract society will see the importance of availing himself of her timely admonitions and warnings. Eld. A. T. Jones, in taking up the duty of church officers, is well qualified to help every one that will hear him, and heed his instruction, to fulfill the obligations which rest upon the church officers; and we certainly hope that our ministers, elders, deacons, clerks, and treasurers will not fail to improve this occasion to obtain instruction. Bro. W. C. White will also be present.

At the close of this meeting, the institute referred to in a recent REVIEW will be entered upon. F. E. Belden and others will be present to give instruction. During this school an excellent opportunity will be afforded all those who are laboring or expect to enter the field as laborers in the cause.

On arriving at Chicago, take the Cottage Grove cable car on Wabash Ave. going south, which will carry you direct to College Place. Fare five cents. Bring your baggage checks with you to the mission house.

R. M. KILGORE.