

The Advent REVIEW And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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RESTITUTION.

BY ELD. J. D. SANTEE.
(Livingston, Ill.)

"BEHOLD, I make all things new." Rev. 21:5.

There is a promise of a future gladness
That slumbers in the bosom of the flowers,
That softens all time's weary years of sadness,
And lightens all grief's dark and bitter hours;
That promise broodeth over all creation,—
O'er sweet green pastures strewn with pearly
dew,—
That Christ shall come, and in the restoration
Clothe all with glory, and "make all things
new."

In evening sunsets, with their purple shadows,
Is felt a language uttered not in speech;
In solemn forests and in grand old meadows,
And where the mountains high their crests up-
reach;
And mighty oceans, in their waters swelling,
Breathe the glad prophecy, believed by few,—
The promise that through nature's heart is well-
ing,—
The Saviour cometh, to "make all things new."

Seas, with uplifted hands, repeat the story,
And plead the hastening of that longed-for day,
Voicing her prayer, with sound of billows hoary,
Come, thou long-loved, resume thy royal sway;
Come to the earth, that groans in sin and sorrow,
Come with thine angels in the skies of blue,
Come, usher in the wondrous, glad to-morrow,
The jubilee that maketh "all things new."

The earth has long to cries of anguish hearkened;
Renew its Eden where the angels trod,—
Renew the glory sin so long has darkened,—
Hasten thine advent, O thou Son of God.
Come, let thy people sing their songs of gladness;
Come, let the bending skies their youth renew;
Come, banish every shade of woe and sadness;
Come, O Deliverer, and "make all things
new."

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.

CHRIST SHOULD BE OUR COUNSELOR.*

BY MRS. E. G. WHITE.

TEXT: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

There are many who claim that the Lord is their source of strength; and yet as soon as trials come upon them, instead of seeking the Lord in prayer, they go to some poor, fallible mortal like themselves, for sympathy and counsel. But what

are they doing when they pursue this course? They are making flesh their arm; and as certainly at they do this, they will become weak. We should go to God with our perplexities. He is the great, unerring Counselor. When you make mortal man your helper, and pour all your troubles into human ears, you only deprive yourself of strength, for you will receive only such help as humanity can give.

Christ has said, "Come unto me, all ye that labor, and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Will you come? Will you comply with the conditions? If we would go to Christ, we could no longer remain in darkness. Those whose minds are bound about with despondency, who have no will-power to direct them in the right, who are not thoughtful and care-taking, would receive fresh light and vigor by communication with Christ. If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind. God will sanctify your thought and ennoble your powers and talents, when you devote them to his service. You will find your talents increasing by exercise. You will double them by serving the Master as you should,—in putting them out to the exchangers. God desires you to be apt, skillful workers. The man who is able to put up a house in a workmanlike manner should be able to exercise his faculties in doing skillful work in the cause of God. The Lord requires us to use our talent to the very best of our ability. When we render him our best service, he will not fail to give us wisdom to do a still better service. We have dwarfed and weakened our capabilities by depending upon others to do our thinking. We have been leaning upon broken reeds, but God does not want us to depend upon others. We should depend wholly upon him. Why do you not go to your Heavenly Father, and make known your wants to him? Jesus has said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Is not this plain reasoning? Our heavenly Master has chosen words that may be understood by the mind of his simplest child. Why not take this precious promise to hang in the hall of memory? Why not impress upon our minds the things that will be a benefit for us to remember? Why not speak of these precious things in the garden of God's word, instead of talking of our doubts and trials?

Suppose you were in a garden where bloomed beautiful roses, and lilies, and pinks; but instead of gathering the beautiful flowers, you should seek for everything objectionable to take away to show to others as a sample of that garden.

Would the objectionable things you had gathered properly represent the garden?—By no means. If Christians gather up gloom and sadness to their souls, and murmur and complain, are they representing God and the Christian life as it really is? Christ tells us that if we abide in him, he will abide in us. Are we doing as he has bidden us? Will we gather the roses and the lilies and the pinks, and present to the world the hopeful, bright side of religion?

We have purchased the field of truth because of the treasure that is hidden therein. The rich gems of truth do not lie on the surface. You must dig for them. Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. Shall we not arise and work diligently in the strength of Jesus for the treasure we have so long neglected? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

It is time that we understood the high claims that God has upon us. Many of us have had a dyspeptic religion. We have fed our souls on dark forebodings and unbelief, and the most indigestible food. An abundance of wholesome spiritual food has been provided in the word of God. Now let us turn over a new leaf in our experience. Let us confess and forsake our sins, and come to Christ for the bread of life. Do not stop to bemoan yourself, but roll your burden into the open sepulcher. Our blessed Lord is a very present help in every time of trouble. We are required to represent our Lord in life and in character. Satan has misrepresented our Lord, and we have unconsciously aided him in his work. The Lord revealed his true character to Moses. The servant of God was pleading with him in the mount, and he said, "I beseech thee, show me thy glory." And the Lord said, "I will make all my goodness pass before thee; and will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Then the Father proclaimed himself as a God who was merciful and gracious; who would pardon iniquity, transgression, and sin; who was abundant in goodness and truth. Will you not venture upon his promise, and claim him as your God? If you talk darkness, you will have plenty of darkness; if you talk light, you will have an abundance of light. "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." This is the condition of the man who trusts in the Lord; but there is another condition into which we may come that is not of this order. The prophet describes the state of him who trusts in man in these words: "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

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

when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

When we are not connected with God, we are like the heath of the desert, for the natural heart "is deceitful above all things, and desperately wicked; who can know it?" We should pray as did the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." These are words that should be hung in memory's hall.

We should place the precious promises of God where we may look upon them whenever Satan casts his darkness upon us. The enemy of God and man would be well pleased to have us dwell upon our darkness and discouragement, so that the religion of Christ would appear a grievous yoke. You should gather rays of light from Jesus every day. You do not know how many sad hearts you will meet; and will you talk only of your discouragements?—No; forget them, and talk of the mercies of God; and the magnifying glass of Satan will be thrust before your eyes in vain. But if you continue to look at the discouraging features of your experience, they will grow more and more forbidding, until you are completely overwhelmed with gloom. Talk courage, talk faith and hope, and you will be all light in the Lord. Keep thinking of the open door that Christ has set before you, that no man can shut. God will close the door to all evil, if you will give him a chance. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I want to read you a little poem, entitled, "Count the Mercies," which I cut from a paper.

"Count the mercies! count the mercies!
Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above.
Look at all the lovely green spots
In life's weary desert way;
Think how many cooling fountains
Cheer our fainting hearts each day.
Count the mercies! count the mercies!
See them strewn along our way!

"Count the mercies, though the trials
Seem to number more each day,
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight
As the eagle's nest—all broken,
Makes them fly to loftier heights.
Count the mercies! count the mercies!
That bring heaven within our sight.

"Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth;
Let our hearts o'erflow with gladness.
Let us tell the wonders o'er,
Till our multiplying treasures
Seem a countless, boundless store;
Then let praises, grateful praises,
Be our language, evermore."

Shall we count the mercies, brethren? Shall we receive the sunlight of heaven on our pathway? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" We ought to attain to a richer experience. Take up your neglected work. Take your children with you before the throne of grace, and plead with God that his blessing may rest upon them, until you can present a well-ordered, well-disciplined family before your Heavenly Father, and before the world. Let us cease looking at the failings

of others. Let us cease speaking of their evil traits of character. When the Lord told Peter what to do, he turned and asked, "Lord, what shall this man do?" The Lord answered, "What is that to thee? follow thou me." How many are like Peter to-day? They are interested in the affairs of others, but they neglect their own duty. It is our business to follow Christ, and then we can counsel others. What we want is individual religion, personal piety. We want the Holy Spirit of Christ in our families. O that the truths which I have presented to you to-day may have a lasting influence upon your characters! O that the members of the church may come up to the help of the Lord,—to the help of the Lord against the mighty! If we have wronged one another, if we have wronged our God, we should confess our sins to God and to one another; and we have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we remove the rubbish from the door of the heart, the Lord will come in and make his abode with us, and we shall have daily a precious story to tell of the favor, love, and mercy of our Heavenly Father.

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.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY—NO. 17.

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

XII. *We should, in the study of prophecy, avoid being misled, and turned away from precious spiritual food, by the ordinary use, under the former dispensation, of such terms and expressions as Jacob, Israel, Judah and Jerusalem, the sanctuary, my house, burnt-offerings and sacrifices, etc.*

Though this principle has already been brought into requisition in the development of other principles, yet its importance demands that we give it more prominence. We will do this by the use of several passages of special significance.

Jer. 30:7-9: "Alas! for that day is great, so that nothing is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them."

Some read this scripture, fasten on the term "Jacob" as primarily applied to the younger son of Isaac and his descendants, and reading on further to the 18th verse, where it is said, "Behold, I will bring again the captivity of Jacob's tents," etc., they say, without any further consideration: Why, it simply means the literal Jews, their trouble in Babylon, and their deliverance from Babylonish captivity.

But will this view of the subject bear the test of fair criticism? If it could even be shown that a part of this chapter applied to the Jews after the flesh, would that be sufficient to prove that the whole of it applied to that people? We all know that a great many subjects may be introduced in a single chapter and even in a few verses, and that the type and antitype may be embraced in that which primarily applies to the Jewish people.

The words under consideration cannot be limited to the experience of the Jews in Babylon and their deliverance from Babylonish captivity. The time of Jacob's trouble here spoken of is closely followed by salvation, and the serving of King David. David, Second, or Christ typified by David, must be here intended. Did this occur with the Jews immediately after their deliverance from Babylonish captivity?

"The time of Jacob's trouble" is a day that "is great, so that there is none like it." This can be said of no other day than the final day of the Lord, the great day of wrath. Well may this awful day be prefaced by the word "alas!" This day will come "as a destruction from the Almighty" by the seven last plagues, which are to immediately precede the coming of Christ. Isa. 13:6, 9; Joel 1:15; Zeph. 1:14-18; 2:1-3; Rev. 14:9, 14; 15:1; 16:1, etc.

Again, this prophecy is retrospective as well as prospective. It is retrospective in that it falls back on the experience of the patriarch Jacob when he met his brother Esau upon returning from Padan-aram. Gen. 32:33. Jacob was a child of God, and those will be God's children who pass through the time of trouble, which is the leading thought in our text. But have the literal Jews a greater claim to the title of God's children now than Gentile Christians? Will they, as a people, have a greater claim to that title in the near future and just before the coming of Christ, than Gentile Christians? The present attitude of that people toward the gospel, and their character and proclivities are far from flattering, and do not justify us in answering these questions affirmatively. We therefore conclude that those who are here intended by the term "Jacob," are "Jews inwardly" (Rom. 2:28, 29), "Israelites indeed in whom is no guile" (John 1:47), "children of God by faith in Christ Jesus," "Abraham's seed, and heirs according to the promise." Gal. 3:26, 29.

In "the time of Jacob's trouble," when the utmost limits of God's mercy and long-suffering shall have been reached and passed, and the Spirit of God shall have ceased to strive with sinners, those who have despised and rejected the truths applicable to our times, shall be urged on by the powers of darkness working miracles, to wage a fearful war against the true people of God, who will be placed under circumstances similar to those under which Jacob found himself when he was about to meet Esau. But deliverance will come to Jacob in distress. Isa. 51:7-11; Rev. 15:1-4, etc. Isa. 58:14: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This is a part of the encouragement that God gives to those who will go to keeping the Sabbath when it has been neglected for a long time. And such are said to have Jacob for their father. And with some, this fact is sufficient to give the prophecy before us wholly to the Jews after the flesh. But before hastily taking such a position, let us search for the sense of this passage. Thus read the verses that immediately precede this scripture: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in: If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure." Verses 12, 13. Then follow the words of our text.

You will observe that we have put a colon between the twelfth and thirteenth verses. This is as one French version has it, and I indorse this punctuation because the 13th verse is explanatory of the 12th. Better put the period at the close of the 13th verse.

Here God encourages his people who are said to have Jacob for their father, to keep his holy day when it has been desecrated for a long time. A Sabbath reform is here enjoined, and that by no mean authority. It is the Lord who speaks through Isaiah. This reform is denoted by the expressions, "build the old waste places," "raise up the foundations of many generations," "repairer of the breach," "restorer of paths to

dwelt in." All these expressions fitly represent a reformatory work; and "build the *old waste places*," and "restorer of paths to dwell in," denote a reform on truth that has been demolished, forsaken, and long neglected.

The Lord here fastens the minds of those concerned, on cities that have lain waste for a long time, and the reconstruction of which will require more than ordinary efforts. This can be appreciated by those who have passed by the ruins of ancient cities. The efforts required to restore these so that they can be occupied as formerly, would be even greater than those put forth in their original construction. How applicable this is to the present Sabbath reform. So of the work of restoring paths or roads that have been demolished by floods, by invading armies, or by other agencies. This work of restoration is more difficult than was the work of constructing the original paths; and how forcible is also the expression, "raise up the foundation of many generations," when applied to the Sabbath! For many generations have passed since the Sabbath was made in Eden. And how beautiful and fitting is the appellation, "repairer of the breach," when applied to those who engage in the present work of Sabbath reform! For truly a breach has been made in the law of God, the wall of true righteousness, by abolishing the Sabbath of Jehovah, and putting in its place a man-made sabbath.

We believe that this scripture never was as applicable as it is now, and that it is a prophecy fulfilling in our day, and before our eyes. Never was God's holy Sabbath profaned so long and so generally by God's professed people, as it has been since the papacy replaced it by a sabbath that is traceable to the foul workings of heathenism. And as the ancient Sabbath is equally binding on Jews and Gentiles, we conclude that the expression "Jacob thy father," as used in this prophecy, is as applicable to converted Gentiles as it is to converted Jews; for converted Gentiles as truly trace their lineage to Jacob as they do to Abraham. Jacob is our father if, like him, we are entitled to the name Israel, Prince of God, for having prevailed in wrestling with God. Gen. 32:28. "The heritage of Jacob" on which those who engage in this Sabbath reform, are to feed, is none other than the earth made new, of which the land of Canaan was a type. Gen. 28:11-14, etc.

THE CIRCLE IN THE SAND.

BY A. SMITH.
(Grandville, Mich.)

THE Arabs on the east coast of the Red Sea are said to be the most barbarous people in the world. Formerly, when Turks were shipwrecked on their coast, they were instantly massacred; but should Christians navigating the sea be cast upon that desert shore, they present themselves to the Arabs, crying, "*Fiarduc*," meaning, "We are under immediate protection." The Arabs then ask, "Who is your *gaffeer*?" (A *gaffeer* is some man of note from any tribe among them, who, on a voyage or voyages to Egypt, has been befriended by a Christian, and who, thereby, in turn, is regarded as under obligation to befriend the Christians.) Having named their *gaffeer*, if he chanced to be absent, the Arabs assist the Christians to save their stuff from the wreck, when one of them with his lance draws a circle in the sand of sufficient size to contain the Christians, with their baggage, sticks his spear in the sand, and goes to hunt up the *gaffeer* named, who, when found, goes to the aid of his *proteges*, furnishing them with necessary camels, and an escort for conveyance to a place of safety, if desired. Within that circle in the sand a person is said to be as safe on that desert coast as he could be in a citadel. No exception to the rule is known.

This world is a desert coast upon which we have been shipwrecked by sin; the circle in the sand is God's truth, traced by his own almighty

hand. Circumscribed by that truth, we are safe, though surrounded by a legion of fallen angels. Christ is our *gaffeer*, who alone can conduct us safely over the leagues of the desert waste of a sin-cursed world, to a place of everlasting rest.

AN ENTRANCE TO PARADISE.

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

A MIST rising up o'er our vision
Conceals that far region elysian,
That land where immortals reside;
Yet sometimes, in waking or dreaming,
A glimpse of white robes brightly gleaming,
Seems to flash thro' the mist of the tide.

And sometimes, as gazing at even,
Far up in the clear, peaceful heaven,
And the stars that are shining on high,
And listening, silent and breathless,
We fancy some song of the deathless
Comes echoing down from the sky.

And as one in the desert, who burning
With thirst, staggers on, wildly yearning,
Toward the waters delusive, in vain;
Or as one in a fever lies dreaming
Of fountains with cool waters streaming,
That elude him, and madden his pain,

So we pluck at the apples of Eden,—
The fair, golden fruitage forbidden,—
To calm the heart-fever and strife;
But the bright, flaming sword guards the portals
Of paradise ever from mortals,
Who hunger for knowledge and life.

* * * *

Thus, downcast, and lonely, and weary,
With trav'ling the wilderness dreary,
The poor human heart cries aloud,
Forgetting God's mercy and kindness;
For the dust-laden air, with its blindness,
Hides often the fire and the cloud.

O heart all unsatisfied, ponder!
Fair streams through the desert shall wander,
And cause it to bloom as the rose.
Lo! another door opens to Eden,
Un guarded by vengeance; and hidden
Beyond, there is balm for thy woes.

AN ACTIVE MEMBER OF THE W. C. T. U.

BY W. A. COLCORD.
(Battle Creek, Mich.)

NOT in the temperance line, however. W. C. T. U. stands for Woman's Christian Temperance Union, we know, but of late this appears to be somewhat of a misnomer. This organization was started in the interests of temperance; but for some time it seems almost to have forgotten the temperance work, and as we heard a gentleman remark a few days ago, "committed itself to the Sunday cause, hook and line, bob and sinker."

A letter recently received from a brother in Southern Kansas states that he had been circulating our petitions against religious legislation in the town of Milan, Sumner Co., two days, having obtained 137 names, when the following episode occurred. The last person solicited chanced to be the president of the county W. C. T. U. Learning that the petition was in opposition to such measures as the Blair Sunday-rest bill, she proceeded to lecture the brother in language not the most complimentary nor courteous. She informed him that he was working right in with the rum-sellers and infidels; that he had been sneaking around the town, deceiving the people, and was unworthy of the least respect. But this was not enough. When the brother asked for his petition, she promptly and emphatically refused to hand it back, stating that she should not do so until she had taken it to the parties who had signed it, explained the matter to them, and got them to erase their names. Although it was nearly dark, she immediately started out on her mission. No further efforts were made to recover the petition. She was allowed to pursue her work unmolested, to her satisfaction. At the end of a week she returned the petition, having succeeded in persuading thirty to erase their names.

This certainly was taking a good deal of liberty with the property of another; and if it may be considered as a sample of the advantage that is

to be taken by those who favor religious legislation, when they shall have secured their object, it is indeed well that petitions are being circulated in opposition to such legislation. If such manifest unfairness will be taken by the "fairer" sex in direct opposition to existing civil laws, what may we expect from the other sex, with laws in favor of such action? We have never yet heard of a member of the W. C. T. U. becoming so zealous in the temperance cause as to seize even a whisky petition; but here is an instance of one's capturing a petition, not in favor of intemperance or infidelity, but of religious freedom. We wonder if this association, which has in charge the Sunday petitions to Congress, would allow us an equal privilege of taking their petitions, explaining the matter, and scratching out names? If we should be allowed to cancel all the names on them of parties who really have never signed them, we apprehend there would be a greater shrinkage than thirty from 137, as millions have been counted who have never seen the petition, thousands of these have signed the counter-petition; and, according to the *Congressional Record* of Jan. 17, Senator Blair, in presenting the petitions, reported but 407 individual signatures out of the boasted 14,000,000 names.

Some of the above-mentioned thirty, however, have since said they would re-sign the petition, in which case they will act more intelligently than before, all of which proves the truthfulness of the statement in 2 Cor. 13:8. Let the agitation go on.

"ITS PRACTICAL APPLICATIONS."

BY ELD. E. R. JONES.
(Healdsburg, Cal.)

THE two measures that have recently been brought before Congress—one to promote the religious observance of Sunday, and the other to amend the Constitution so as to enforce the teaching of the principles of the Christian religion in the public schools—have stirred up thousands to diligently study, as never before, the subject of religious legislation in its nature and results. Those who favor the move, and put forth every effort to obtain such legislation, earnestly contend that it is wise and timely, and the only means of saving our nation from swift and signal ruin because of its irreligion and sins. They profess to believe that its results will be good, and much to be desired. Others vigorously protest against it, and positively declare that it is wrong in principle, and that its consequences would be lamentable. Leaving out of the argument the experience of those where the experiment has recently been tried, we think it will not be difficult to determine from the utterances of the promoters of this movement what *some*, at least, of its effects will be. Under the heading of "Our Movement Practical," the *Christian Statesman* of Feb. 28, 1874, said:—

But the Religious Amendment of the Constitution is not, in itself, the end we seek. It is but a means to an end, and that is the arousing and combining of the Christian people of America in a compact and enthusiastic, determined movement to carry out the religious idea of government in all its practical applications.

It is asserted that "an irreligious government begets an irreligious people. It must be deplored that . . . in the Constitution there is nothing to turn the mind of the nation to God." In the National Reform convention at Cincinnati in 1872, Prof. O. N. Stoddard said:—

The opposers of our Christian laws and customs point triumphantly to the Constitution, and lo, it is dumb. And so our tongues can but stammer till we are able to lift that grand charter from the dust, and gild it with the sheen of God's glory. When this is done, the State will then have solemnly admitted that its existence and all its just powers are from God."

The doctrine that the end and aim of all the powers of the State are to uphold the church, and advance righteousness among its subjects, is the life-center of all their efforts to reform the nation. They claim that their work is "right and necessary," and "justified by our own history." In the report of the convention mentioned above, on p. 11, we read:—

The principles which we here present are not new in American politics. We are able to plead many precedents, which must have the weight of authority with the American people. Our country was originally settled by men of high religious character, whose only motive in seeking a home in the wilderness was the freedom and safety of religion and the glory of God. They left the impress of their character on the civil institutions which they set up. In the cabin of the "May Flower," and before landing on Plymouth Rock, the Pilgrims agreed upon a Constitution of civil government, in which they declared "the glory of God and the advancement of the Christian faith" to be among the ends of their organization, this Constitution beginning: "In the name of God, Amen."

No doubt can possibly arise as to what is here referred to. The "civil government" to which they so exultingly point as a "precedent" of "authority," is the one established by the Puritans in Massachusetts in 1629, and continued for more than fifty years,—a government founded upon a Constitution whose chief end was "the glory of God and the advancement of the Christian faith." That is the very kind of government for which these zealous Reformers are now so fervently praying, and so persistently laboring. How kind of them to give us such a thrilling illustration of what they design to make our present godless commonwealth, if they can only succeed in gilding the Constitution "with the sheen of God's glory." These men have plainly proclaimed their determination to carry out the religious idea of government in *all* its practical application; and we may see it fairly illustrated in the Puritan government to which we have been pointed as an authoritative example. We have neither space nor heart to mention in detail all the soul-harrowing, blood-curdling conclusions to which such government was logically carried. We will cite the reader to a few of those least calculated to stir the soul with righteous indignation.

In the "People's History of America" is the following concerning that government set up in the name and for the glory of God:—

When the restoration of plenty, by the arrival of supplies from England, and the abatement of the severity of the winter, permitted the colonists to resume their assemblies for the transaction of public business, their very first proceedings demonstrated that a great majority of them were considerably leavened with a spirit of intolerance, and were determined in their practical administration to exemplify a thorough intermixture and mutual dependence of church and state. A law was passed, enacting that none should hereafter be admitted freemen, or be entitled to any share in the government, or be capable of being chosen magistrates, or even of serving as jurymen, but such as had been or should hereafter be received into the church as members. This law at once divested every person who did not hold the prevailing opinions, not only on the great points of doctrine, but with respect to the discipline of the church and the ceremonies of worship, of all the privileges of citizens. An uncontrolled power of approving or rejecting the claims of those who applied for admission into communion with the church, being vested in the ministers and leading men of each congregation, the most valuable civil rights were made to depend on their decision with respect to qualifications purely ecclesiastical. Even at a later period, when the colonists were compelled, by the remonstrances of Charles the Second, to make some alteration of this law, they altered it only in appearance, and enacted that every candidate for the privilege of a freeman, should produce a certificate from some minister of the Established Church, that they were persons of orthodox principles, and of honest life and conversation—a certificate which they who did not belong to the Established Church necessarily solicited with great disadvantage. The consequence of such laws was to elevate the clergy to a very high degree of influence and authority.

Here may be seen in all its glory a little of the practical application of religious ideas of government. None but church members to have any part whatever in the affairs of the State! The most valuable civil privileges and rights were placed in the uncontrolled power of the clergy, to be granted or denied by them at their caprice or interest. They ruled with despotic power over the spiritual and temporal affairs of all within their realm. They were made almost the supreme arbiters of men's bodies and souls. But would it be so again, if this present move for an amendment to the Constitution should succeed? Listen to the words of the Rev. T. P. Stevenson, in an address read before the Cincinnati Convention, under the heading, "The Legal Effect

and Practical Value of the Proposed Amendment."

The only sufficient and abiding safeguard for official integrity is in the moral character of the men chosen to office. . . . The author of civil government has enacted a "civil service law," enduring as the everlasting hills, and binding all the nations of the earth: "Thou shalt provide out of all the people able men, *such as fear God, men of truth, hating covetousness.*" "He that ruleth over men must be just, ruling in the fear of God." How, then, shall a nation provide against the intrusion of bad men into places of power?—In two ways: *First, by law, fundamental, constitutional law, demanding right moral character in her public servants.* . . . No man can wish more ardently than I do that all our public offices may be filled by men who fear God and hate wickedness. . . . Under such a Constitution, the moral character of candidates for office could not be deemed irrelevant to the question of their election. The acknowledgment, in the terms of the proposed Amendment or *any similar terms*, of the revealed will of God as of supreme authority, would make the law I have quoted from the Bible supreme law in this land, and candidates and constituencies would govern themselves accordingly.

There you have it. It is to be the old Puritan business right over again. In 1870 some Congressmen went to Washington on a Sunday train; and then the *Christian Statesman* broke forth in indignation:—

Not one of those men who violated the Sabbath is fit to hold any official position in a Christian nation. Give us in the national Constitution the simple acknowledgment of the law of God as the supreme law of nations, and *all the results indicated in this note will ultimately be secured.* Let no one say that the movement does not contemplate sufficiently practical ends.

We frankly confess that we firmly believe the movement contemplates ends *far too practical* for the good of the civil rights and most valuable privileges, and even personal welfare, of free American citizens. In the success of this movement, not only would all unbelievers and dissenters be disfranchised, but every political aspirant and every unprincipled, unwashed demagogue, longing, like their pious instructors, for the power of position and plunder of office, would flock to the eager, open arms of the church which confers these gifts upon her members alone. It is easy to see that the State would not be bettered, and the church would speedily become the hold of every foul spirit and the cage of every unclean and hateful bird.

The results thus far mentioned would be but the beginning. And when it is remembered that they are determined to carry out the religious idea of government in *all its practical applications*, the head grows faint and the heart sick at the prospect of the inquisition which looms up before us. How long will it be before the American people can be fully aroused to the dangers that threaten their liberty, and the consummate iniquity that inheres in this movement?

OUR TIMES DEMAND INFORMATION.

BY ELD. S. H. LANE.
(*Rome, N. Y.*)

WE are living in an enlightened and progressive age,—in that period of the world's history which the pen of Inspiration has denominated the "time of the end," in which knowledge is to be increased. How wonderfully true it is that knowledge is increasing on every hand, not only in the field of science, but also in the religious world. Doctrines which were earnestly preached and sincerely believed a few years since, have fallen into disrepute, and are fast filling graves of oblivion.

In this wonderful in-coming tide of knowledge, no man can keep abreast of the times so as to properly teach in public, without much diligent study, earnest thought, and profound meditation. This is as strictly true of those who are proclaiming what we as a people term "present truth," as of those who are engaged in advocating truth in connection with any other cause.

The educator in the branches of science thinks much in regard to the matter, meditates upon each thought which the topic suggests, wrestles with every idea another mind may propose in relation to the same subject; and by so doing he discovers new truths. Thus should we do who

are laboring in the cause of God. He who does thus, becomes an independent thinker and a bold, reliant teacher, but he is not possessed of an independence born of self-conceit, on account of a smattering of knowledge, but one that owes its existence to a possession of true knowledge, which only diligent thought and meditation can bestow.

The third angel's message is a progressive one. In connection with its early rise, a chain of truth was forged from the Scriptures which was so plain that thousands were led to receive it. As the message has progressed, and the prophecy which appertains to it is fast meeting a fulfillment, new points of truth have been introduced; and as such has been the case, these points, instead of weakening the fundamental principles of our original positions, have strengthened them. As the prophecy of the message shall in the future meet a more rapid fulfillment, those only who are active in study and meditation will be enabled to keep pace with it, and be prepared to properly teach those who have embraced it, and to carry it to those who know not of its thrilling truths.

What shall all the workers connected with the cause study to be properly educated in, in order to keep up with the progress of the message?—All should study the message itself, ever praying that the mind may grasp every new point of truth which may be developed by study, and that we may be in that condition of mind to candidly weigh all the ideas presented by our brethren who are closely investigating the same subject. We should become acquainted with the leading facts of ecclesiastical history from the days of the apostles to the present time. The image of the beast is soon to be formed in this nation. Every act connected with its formation is in fulfillment of the third message. In order to become acquainted with the progress of the work, we should watch closely every act of legislation, both State and national, which appertains to the establishment of religion by civil law, and note also the growing sentiment to bind Sunday as a day of worship on men's consciences. In order that we may become fully acquainted with these moves, we should read the news of the day in the daily and weekly newspapers; and above all, we should not fail to read the *Sentinel*. It is a live paper, and keeps abreast of the times by chronicling and commenting on the latest phases of religious legislation. Read the bound volumes from the first. There is in them a veritable mine of valuable information. The *Sentinel* has gained its right to an existence and a wide circulation because of new features developed in the message, as much as the REVIEW owes its existence to the message itself.

We hail the advent of the weekly *Sentinel* with delight, and even hope that ere long the demand for it may become such that it shall be printed daily. It ought to be in all the families connected with our work, from the fact that it contains just that information which we need, to properly enable us to teach the truth to others. We should read and widely circulate the *Sentinel* tracts, and thoroughly study "Civil Government and Religion," and other works relating to the same subject. These works can be sold to interested parties. These documents contain ideas that, presented in the fear and love of God, from a converted heart, will encourage our own people, and send conviction in regard to the truthfulness of fast-fulfilling prophecy to thousands of honest hearts. The writer is fully convinced that the *Sentinel* has not in the past been appreciated as it should have been, nor as it will be in the future. May the Lord aid us in redeeming the past by giving it and kindred literature a wide circulation in the future.

—How needful it is, in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness, and that all our aboundings come only from God's merciful superabounding toward us.

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.

GOD KNOWS.

BY VIOLA E. SMITH.
(Castana, Ia.)

FOES may frown, and friends misjudge us,
They may count our trials small;
They may laugh at our afflictions—
There is One who knoweth all;

For He knows how courage falters
In the strife of every day;
Knows the strength of each temptation
That our upward course would stay.

Men may view the lovely flowers,
Drooping from each graceful stem,
Yet not see how thorns beneath them
Tear the hand that gathers them.

But *he* sees,—the gracious Father,
For he notes and knoweth all;
Sees how griefs 'neath smiles are hidden,
And the secret tears that fall.

To this blessed thought of comfort
Troubled souls may anchor fast,
Sure that God both knows and pities,
And will make all right at last.

WHAT THEY LIVE FOR.

EVERY neighborhood is a world in miniature. At or near our Clinton Four Corners there are a dozen families. They live on adjoining farms, get their mail at the same post-office, get their horses shod at the same smithy, raise about the same crops and stock—and yet, in their ideas of life, and in their characters, they are as far apart as the poles. We have all sorts of people in this small community. We can study human nature in nearly all its phases, without going two miles from home. Let me tell this week about some of my neighbors, and I believe every reader will say: "Why, we have the same sort of folks where I live."

First of all, because lowest in the scale, is the Drudge family. Mr. and Mrs. Drudge have a good farm, and a house full of children. They work hard, and make their children work as soon as they are large enough. They seem to believe that the only object in life is just to live. They don't think or plan, but merely plod. They do everything in the rudest and hardest way. They carry water half a mile, because they are too shiftless to dig a well. They scatter their fodder over the barn-yard, and let the cattle trample and waste a good part of it, when they could easily build sheds and racks. They take no papers; have no books in the house but those that their children bring from school. They have very little company, and seldom go anywhere. They say that it is all they can do to make a living. They work, eat, and sleep, and that is all they expect to do until they die. Their children go a few months in the year to a district school, but are growing up as aimless and idealess as their parents. They will perpetuate the mere animal type of existence. They, too, will live just to live.

The Fudge family, who live next to the Drudges, are triflers, rather than toilers. They work just enough to earn a living, and spend all the rest of the time in gossiping, visiting, and amusements. If a circus comes along, they must all go, if they have to take the bread-money to buy tickets. The Fudges are a shallow, careless, jolly set, who frisk about like kittens, chatter like magpies, and seem to think that the whole of life is to laugh and be merry. They have lots of cronies, but no real friends. Indeed, they have n't depth of character enough for anything but mere companionship. They bask in the sunshine; they shiver when it is cold. When they have any money, they spend it on themselves; when they are poor and destitute, they expect somebody will take care of them. Though they are a careless, shiftless set, they are really wiser than the Drudges, for they get

some flashes of meteoric enjoyment out of life, though they are fatally wrong in regard to life's great end.

Next to the Fudges lives Gamaliel Graspall. He does not spend any time or money on amusements. He works as hard as the Drudges. But he thinks, as well as works. He is long-headed. He is all the time laying plans for increasing his wealth. If anybody in the neighborhood is embarrassed, Gamaliel finds it out, and prepares to take advantage of the fact—to buy the crop, or the stock, or the land, that has to be sacrificed. He is one of those men, so common in this country, who seem to think that the great end of human life is to die rich. He uses all his powers and improves all his opportunities in raking up heaps of filthy lucre. He despises his shiftless neighbors, and thinks that he is a great deal wiser than they. But he does not seem to realize that he is but a pilgrim on the earth; that he is to go, in a little while, where his material riches will be of no value; where the test of work and talisman of destiny will be character. Alas! alas! for the covetous, grasping men all around us. Instead of laying up treasures in heaven, they gather riches for their children to quarrel over or to squander. They seem to be successful. The newspapers eulogize them. But in the sight of God they are among the saddest of the failures which show that this is a fallen world.

But we will go on from the home of this prospective millionaire to a neat and tasteful house near by. Here lives a cultured family. The parents care for wealth, only that they may educate their children, and give them a good start in life. Their heaven is in the next generation. They toil and make sacrifices, that their descendants may occupy good positions, and cherish grateful memories of what they did for them. They dream, as they toil on the farm and in the home, that John will go to Congress one of these days, and that his success will cast a halo of glory on their graves. There are few things in this world purer and nobler than parental affection. And when it seeks the highest good of those around whom its tendrils twine, God blesses it. But the parental affection whose horizon is that of time, the love which seeks not for its loved ones that culture which will fit them to shine in the sight of God, is a delusion and a snare. The young people in that family are captivated by the semi-infidel literature of the day. They think that they show their mental independence by rejecting historical Christianity, and old-fashioned ideas of moral obligation. In that home, will be trained up a generation that will help to sap the foundations on which rest the hopes of humanity, because they have not been taught that the fear of the Lord is the beginning of wisdom.

We turn sadly from these sin-clouded habitations to one over which shines a supernatural light. It is a Christian home. Here we have industry, cheerfulness, thrift, faith, hope, and charity. Here the Bible is the text-book, and the life that now is, is valued and improved because it is related to the life to come. The parents in this home try to accumulate property, but not for themselves only, or for their children. They believe in stewardship—that God gives us all that we have, and we ought to use it all for his glory. They are not their own, but the Lord's. Their children are not their own, but the Lord's. They have no right to live merely to live or to enjoy themselves. Their business is to do good here, and to prepare for heaven. The parents believe in culture. They want to educate their children. But they put the moral before the intellectual. They are anxious that they should be good men and women rather than brilliant and popular ones. They regard the favor of God as worth more than that of the world. In that home whose atmosphere is prayer, will be trained loyal citizens,—men who will prefer principle to policy,—truth that is old-fashioned, to error newly varnished. The parents who toil in such homes do not live in vain. They may not be the fathers and moth-

ers of presidents, or even congressmen; but when they rest from their labors, their works of faith and love will follow them. Their children will rise up on the earth and call them blessed, and Christ will say to them: "Come ye blessed of my Father, inherit the kingdom prepared for you."—*Seneca, in Journal.*

AN ORTHODOX SQUIRREL.

My attention was arrested the other day by what I saw in the window of a little shop. Cages hung from wires and hooks, while their occupants seemed intent upon making the most of their limited space, by leaping from side to side, and from top to bottom. Attracted by an idle curiosity, I entered, and accosted the proprietor.

"Well, my friend, you have quite a show of animals. This is a small menagerie in its way, is it not?"

"Rather, sir; I call it my theological shop," said he. "Possibly you may not think it, sir, but these birds and squirrels have a deal of human nature in 'em. Here, now, is a cage with only one squirrel in it. He represents a large and respectable class of religionists. See how sleek and quiet he is. He can't bite anything. He's what I call a thoroughly orthodox squirrel."

"How, then, does he get his living? How does he crack those nuts in his cage?"

"He does n't crack anything," replied the man. "He fumbles over the nuts, and waits until I get time to crack them for him. I'll tell you how this came about. He has long been the pet of a person who took special pleasure in preparing his food for him. In order to save the little fellow time and trouble, his master cracked all his nuts, and now the poor squirrel's teeth have grown out of shape, and can't possibly gnaw anything that is hard."

"Well, what has this to do with theology?"

"Oh, a great deal, as I shall now show you. He is just like a great many good people that belong to the church. They depend upon somebody's feeding them with carefully prepared food. They live spiritually on the Bible and the terms of their creed, but these things have to be cooked before they are eaten. The clergymen and the commentators crack all hard questions, and make them so palatable, the believers have only to believe; they never think of thinking for themselves on any doubtful or knotty point. After awhile they lose the power of doing otherwise, and so live on what others are pleased to feed them with.—*T. P. Wilson, M. D.*

—Mrs. A. D. T. Whitney, in a practical talk to young women, at Boston, gave a new turn to the definition of the word "becoming." Instead of garments becoming the person, she said, "We become like our clothes; if we put on a hat that is little exaggerated in style, we give our heads a toss to correspond with it; the Quakers have calm, placid faces, harmonizing with their clothing."

—The home should be made as bright and attractive as possible, especially at those seasons of the year when everything without wears a cheerless aspect. We have one grave fault to find with parents, and it is that they do not make home cheerful enough for their children. There is nothing that will so endear the heart to home as cheerfulness. The fact that so many are anxious to get away from home and its restraints is evidence to the truth that home is not a pleasant place. Parents can so easily make home attractive. They can by a little attention so cause the hearts of the children to be wedded to the hearthstone that they will never wish to leave it. Bring into the household anything that will make it bright and happy. Let the children know that you love them, that you want their hearts to be young while they are with you. How many have thus been saved from the degrading vices to which our young people are exposed! The young man or woman who really loves home will not be so apt to seek amusement elsewhere. Here is a hint for parents. We wish it would be acted upon.

The Mission Field.

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

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

FOREIGN MISSIONS.

THE LEADING NATIONS OF THE EARTH.

WHEN we speak of the leading nations of the earth, we refer to them as Christian missionary nations,—those nations which will act an important part in the closing work of God. The truth is to go to every nation, and it must do this through the avenues which God's providence opens before us. Some of the nations of the earth, by their very relations to other nations, are better avenues for the truth than others. It is with this in view that we speak of the leading nations of the earth. These are the German and English-speaking peoples. They are the most enterprising, and present more favorable opportunities to reach the masses, than any other nations in the world. They are Protestant nations, and they have their missionary stations in almost all parts of the world. Especially is this noticeable in the islands of the sea, where other nations have not taken an interest in mission work for the unconverted heathen, unless we except the work of Roman Catholics. Again, German and English people are found mingling with the other nations in every portion of the habitable globe.

In a special manner is this true of the English. There is no spot on earth where people can live, where may not be found those who speak the English language. The farther east one goes, in such nations as Russia and Siberia, the fewer English-speaking people will be found, yet some are found even there. But in such countries the Germans are more numerous, so that in nearly all portions of the earth, either English or German people are found in considerable numbers.

The Hungarian empire furnishes a good illustration of the case. It is composed of eight different nationalities, none of whom have the truth printed in their native tongue. In this empire there are 35,000,000 people. Now what are the prospects for reaching this people? If there were no opportunities in that direction, it would lead us to think that there was a work of many years yet before us. But God never asks his people to go where his providence does not prepare the way. Among these different nationalities there are scattered 700,000 Germans. Through this tongue there are open doors in all parts of the empire. It is the same in Russia; for the German element is found everywhere in that country. Now, when we have given these truths to the Germans, we have open before us the whole European continent, by the connecting ties between it and all the other nationalities. It is the same in America. It was the Germans that had come to the United States who first sent the truth of the three messages to Russia; and through them the truth has gone to different nationalities. Let none, then, think for a moment that there is not a great and important work to be done for the German empire. These two leading languages—the German and the English—furnish open doors to the world.

ENGLAND AND THE UNITED STATES.

It is estimated that there are about 125,000,000 English-speaking people in the world, but not more than one-half of these are found in England and the United States; they are in every clime, and mingle with every people and nation of the earth. This will give the reader some idea of the responsibility and influence these nations may have in giving the truth that God has given us, to the world. They are not only the most enterprising of all the nations of the earth, but they travel the most extensively, and represent the greatest number of languages in their relation to other nationalities.

The people of the United States have in some respects advantages over all other nations. The

nature of the laws of this country; the freedom of its institutions; the mingling together of the different nationalities, tribes, families, and tongues, have contributed to give its people a power of adaptability, a readiness to conform to the customs of other nations, not found elsewhere. This has given a mold of character to the citizens of this country which, in some respects, fits them to be the greatest missionary people in the world. Then because of the flocking to its shores of different peoples, nations, and tongues, it presents more open doors within its own borders than are found in any other one nation of the earth. The providence of God wisely selected this nation for the sending forth of the last message of mercy to all the world.

But while in some things the United States stands foremost, there are other considerations which place Great Britain in the front rank. England is one of the most thickly populated countries on the globe, having, as it does, over 490 inhabitants to the square mile. If New York City, Brooklyn, Jersey City, and Newark were all in one, they would make a city with only a little over one-half as many inhabitants as has London, the world's metropolis. In twelve cities of Great Britain we have nearly one-sixth as many people as there are in all the great territory of the United States,—nearly 10,000,000. Its seaports are second to none in the world; its strength lies in its shipping facilities to all parts of the world. The population of Great Britain is estimated to be 37,000,000. The people are as intelligent as any in the world, and here are some of the oldest and most renowned schools and colleges on the face of the earth. Their missionary stations are found in every land, among the heathen of other nations, and in the islands of the sea. They are constantly furnishing missionaries for other lands from their mission training-schools. No other nation furnishes through its seaports connection with so many fields in the islands of the sea and other portions of the earth, where there are sometimes many thousands of English-speaking people.

The English have done more to give the Bible to the world than any other people on earth. Nearly, if not quite, all the early Reformers in England, and some who labored among other nations, received their education in English institutions of learning. Wolfe, who traveled extensively in the interests of the first angel's message, and preached it to more tongues and peoples than any other one man, after attending schools in Germany and Rome, spent considerable time in the English schools before he went to the Oriental nations. In view of these facts, we cannot conclude that the work of the last message of mercy will close without making as extensive a move in England as in any nation on the earth.

(To be continued.)

S. N. H.

THE EXPOSITION OF MISSIONS.

THREE years hence, in 1892, Spain proposes in an imperial way to celebrate the four-hundredth anniversary of the discovery of America, and to honor the memory of Christopher Columbus. A royal decree has been issued, announcing an exposition, to which the kingdom of Portugal and the governments of Latin America are to be invited. The object of the exposition is declared to be "to present in the most complete manner possible the condition of the inhabitants of America at the time of its discovery, by collecting for that purpose all the objects which can give an idea of the state of their civilization, and of the civilization of the races inhabiting the American continent at the end of the fifteenth century; and by a separate exhibition at the same time of all the products of the art, science, and industry which characterize the present culture of the nations of Latin America." In that same year, 1892, the full century will be complete since William Carey formed the first distinctively Foreign Missionary Society of Britain. What a grand celebration of that centennial would it be, if in some great center like London or New York, there could be an actual colossal

exposition of missions! What if, in some magnificent building like the Crystal Palace at Sydenham, the Christian church might undertake to exhibit to the eye some such comparison as Spain proposes, in the language of the royal decree just quoted! Would it not be worth while to express, by the unspoken and unwritten language of such an exhibition, the fruits of missionary toil?

Let us suppose pains to be taken to bring together, from all parts of the world, the visible, tangible proofs and products of the work and its success. In one department the Hawaiian Isles would have their place—on one side rude hovels with earth-floors, in which two-thirds of all children born on those shores were, by their own mothers, buried alive; a despotic Tabu system, putting even between husband and wife impassable social barriers; idolatries and cruelties, innumerable and indescribable; then over against this exhibit of the islands as they were a century ago, let them be represented, transformed into the abode of a Christian nation, when instead of being a field for missions, they supply a part of the force to work other fields, like Micronesia. In another department Polynesia and Melanesia would be shown as they were and as they are. On one side would stand the idol shrines and cannibal feasts, with half-naked savages engaged in senseless rites of worship, or in their horrible butchering, roasting, and devouring of human bodies; on the other side converted natives in decent dress, with their neat cottages, commodious churches, varied industries and Christian literature.

Burmah would have a department. Her wild Karens as Boardman and Judson found them, and the Christian Karens as they now stand among the aggressive missionary force of the day, their huts, habits, dress, degradation, sharply in contrast with their present high level of Christian civilization. France would have a department as she was when, as the right arm of papal despotism, she was ready to sound another tocsin from the tower of St. Germain, and repeat the tragedy of St. Bartholemew's Eve to uphold the papal tiara and crush out the hated Huguenots; and France as she is now, with Reveillaud and Sailleus and Mc All and Miss De Broen teaching and preaching the simple gospel of the apostles to hundreds and thousands of attentive workmen, and that, too, with governmental approval!

In such an exposition there would, of course, be one department assigned to the literature created by missions; to the seventy-five tongues whose alphabet was first formed by missionaries, with the three hundred translations of the word of God and the millions of pages of religious reading produced by hundreds of mission presses. The industries planted and developed by missions would demand a like display; in a word, the entire results of this unselfish ministry to lost man would, as far as possible, be put into visible forms.

Could some such exhibition of the results of a century of missions be actually planned and properly conducted; could such industry, zeal, and disregard of cost, as mark commercial and industrial expositions, be put at the service of the kingdom of God; could Christian merchant-princes and men of letters combine to gather from all lands, from museums of archaeology and private collections of curious relics, the needful material; could master workmen be employed to construct and arrange the material basis for such a display; in a word, could the Christian church take up the task of furnishing such a Centennial Exposition of missions, and give the work of her devoted men and women such an exhibition as all other forms of labor have, in this nineteenth century—we are not sure that Christian history would record an achievement more important in its impression upon the minds and hearts of men. Thousands, it may be millions, who do not see the exposition of missions already furnished in the printed page, would see presented,—represented before their eyes,—the testimony of a century's work in a form not easily to be forgotten.—A. T. Pierson.

Special Attention.

HOW THE U. S. CONSTITUTION IS AMENDED.

It may not be clear in the minds of many of our readers who are looking for the enactment of a religious amendment to the Constitution of the United States, by what steps a proposed amendment to our Constitution must pass from its introduction in Congress to a place of authority in the fundamental law of the land, if it is sufficiently favored by fortune to do so. To such we present the following information on this point, taken from an editorial in the *April Century*:—

As this is one of our eras of great striving and cry for reforms of various kinds, it is probable that we shall hear a great many proposals of amendments to the Constitution of the United States, as if the suggestion of even the best of amendments gave it any more real chance of life than as if it were meritless. It is therefore necessary to retain, as a very prominent element of our political consciousness, the knowledge that the adoption of any isolated amendment is now a matter of such enormous difficulty as to be practically impossible. The time may come when some amendment shall evidently have behind it, as in the case of the Civil War amendments, so general a popular and party interest as to "rush" it over all the inevitable obstacles; but that time is not now. The reform which is limited to the road of Constitutional amendment may besiege the entrance to it until it dies of inanition; it must abandon hope long before it even enters.

The very first difficulties are those of mere constitutional machinery, which Sir H. S. Maine has stated with so much Tory gusto that his statement has already become classical. They are obstacles which the people imposed upon their own action in the original Constitution in order to guard against what was supposed, a century ago, to be democracy's characteristic turbulence and impatient desire for change. A change in the English Constitution, no matter how radical, needs only a majority vote in the two houses of Parliament; and in practice a determined majority in the House of Commons will insure a majority in both houses. A change in the American Constitution demands, at the very beginning, a two-thirds' majority in both houses of Congress. Every one familiar with such matters knows that the difficulty of getting a two-thirds' majority in either house is far more than a geometrical increase over that of getting a simple majority; and that a two-thirds' majority in both houses is a difficulty almost geometrically greater still. Here the framers of the Constitution might have stopped, but they did not. They provided that the amendment, after passing the gauntlet of Congress, should not be valid until ratified by three-fourths of the State legislatures. As there are now thirty-eight States, three-fourths means twenty-nine; and, as each of these bodies have two absolutely independent houses, this means that the budding amendment must find friends to introduce it, champions to fight for it, and a majority to support it, in each of fifty-eight separate legislative bodies, each with its peculiar interest, prejudices, and characteristics.

It will be seen from this how thoroughly the Sunday question is bound to be agitated in every State and Territory before the proposed religious amendment to the United States Constitution can become an established fact; and this agitation means an agitation of the question of the Bible Sabbath and a diffusion of the light on this and other important points of the third angel's message to a degree which would scarcely be possible under other circumstances. With the difficulties in the way of the establishment of an amendment to the Constitution, we need not concern ourselves. If the image of the beast is to be formed in that way, the amendment will pass, as surely as God's word is true; nor can we judge of the length of time which will be required, so long as we do not know the strength of the forces which will be employed in pushing forward the church and state movement, when all is in readiness for the final conflict of the remnant church with the powers arrayed against her.

SUNDAY PAPERS.

[EDITOR REVIEW AND HERALD: My attention was recently called to an article, which so briefly and pointedly sets forth the absurdities of the positions of the National Reform party, that I thought you might deem it worth placing before the readers of the REVIEW. The article was entitled "Sunday Newspapers and Amusements," and I present it herewith. C. H. KNIGHT.]

"The existence of a National Reform party in this country, proposing a union of church and state, has been well styled 'A conspiracy against the Republic.' The members of this party say they do not propose a union of church and state; but when they ask to have the Christian religion taught in the schools, its God recognized in the United States Constitution, more restrictive legislation for the observance of the Sabbath, suppressing Sunday papers, the mails, freight-trains, street-cars, and all innocent amusements, it looks very much as if we were going back to the old Puritan blue laws of Connecticut, when, it is said, a man could not kiss his wife, or a hen lay an egg, on Sunday.

"With the experience of the union of church and state in the Old World before their eyes, the fathers of this Republic laid the foundation of our Government carefully, as they thought, on a secular basis, free from all ecclesiastical entanglements. They were so afraid of the influence of the clergy, that at one time they were not allowed to vote, or discuss political questions. When, during the early temperance and anti-slavery movements, they began to express their opinions on public affairs in their pulpits, many churches were sundered in twain. Now, they not only preach on all that concerns the daily life of the people, but they propose to dominate the State in the most arbitrary and unreasonable manner.

"A few years ago a gentleman of wealth in Pittsburg offered to give \$20,000 to build a conservatory in the park, with the proviso that it should be opened freely to the public on Sunday. Several clergymen called on the common council, and urged them not to accept the gift on that basis, as it would be a desecration of the Sabbath. Fortunately the common council could not see the sin in the laboring masses' walking in the park and looking at rare plants and flowers on Sunday, so they turned a deaf ear to the clerical advisers, and accepted the gift.

"That this Reform party can accomplish all its purposes at a time when liberal ideas are so rapidly spreading, is doubtful. Nevertheless, it is wise to resist the first encroachments upon the liberties of the people, as there is no tyranny so insidious as that in the name of religion. When bills to enforce Sunday rest, and to have the Christian religion taught in our schools, are introduced into the United States Senate, it is time to arouse popular thought on these questions.

"Inasmuch as we have in our schools the children of Catholics, and innumerable sects of Protestants, Jews, Gentiles, infidels, and agnostics, the safe ground is to teach no theological speculations. The moment we begin to teach religious dogmas, we introduce endless discussion and dissension among the parents. Protestants would ignore the pope, Universalists the inferno, Jews and Seventh-day Baptists the Christian Sunday, and agnostics all creeds and ordinances as of no significance whatever.

"Lessons in the exact sciences and moral duties to themselves, their fellow-beings, and their country, would be of more practical value to the children in our public schools than speculations as to the future. As to the Constitution, as long as that document is based on the principles of justice, liberty, and equality, we have the essential elements of our highest ideal of a Supreme Being already recognized in that *Magna Charta* of human liberties. We must beware of giving the pulpit too much authority over the press or our institutions of learning. Its power has always been aggressive and proscriptive.

"No end of sermons have been preached and essays written against the Sunday newspapers,—one of the greatest blessings to our people, especially in the large cities. The audiences of country clergymen average about 400, while our newspapers speak to thousands.

"The American Sunday newspapers, with their able editorials on the questions of the hour, and letters from the Old World, are marvels of literary ability, and extensive news from every quarter of the globe. There is not to be found

in London, Paris, or Berlin a Sunday paper that can compare with those published in the chief cities of the United States.

"The objections the National Reform party makes to the Sunday paper have no special force nor merit. First, they say, it depletes the churches. This is the real ground of hostility, also that against opening the libraries, picture galleries, concert halls, and all places of amusement—a tacit admission that the church cannot stand competition with any other form of instruction or entertainment. It is true that the multitudes who never go to church read the Sunday papers in hotels, saloons, on the cars, in the open air, on the only day they have leisure to read. What would take the place of the paper for all these for whom there is no room nor attraction in the churches?

"Second, they say the labor involved in the printing and distributing of the papers compels a large force to desecrate the Sabbath. The labor on the Sunday papers is done on Saturday. It is the Monday issue, if any, that should be tabooed on that ground. As to the boys who distribute the papers, it takes no more time nor strength for their duties than for those who ring the bells for all the churches. These reformers wish to suppress the omnibuses, street-cars, and bands of music, on account of the noise, so distasteful to those who enjoy the holy stillness of the Sabbath day. All these together cannot possibly be so great a nuisance in any community, especially to invalids or those who live near the churches, as the doleful ringing of those bells all day. I once lived on a corner within one block of five different churches; and with the meetings, funerals, and Lenten seasons, all punctuated and emphasized with these bells, I was nearly distracted.

"I cannot see that setting type in order to provide some intellectual pabulum for a community is more of a desecration of the Sabbath, than setting tables and cooking food for the family. To be consistent, those who insist on Sunday's being a day of rest, should make it a day of fasting and self-denial for themselves, and freedom of their wives and servants from all manual labor. The dinner should be cooked on Saturday, and served cold on Sunday with primitive simplicity. But the clergy as a class (to say nothing of most of the sons of Adam), are proverbial for their love of good eating; hence we hear very little from the pulpit as to the sin of good dinners on the 'Lord's day.'

"According to what system of morals is it more sinful for Patrick to set type and read his paper, than for Bridget to cook a turkey and plum-pudding, and read nothing, on Sunday?"—*Elizabeth Cady Stanton*.

—Those of us not yet fifty years of age have probably lived in the most important and intellectually progressive period of human history. Within this half-century the following inventions and discoveries have been among the number: Ocean steamships, street railways, elevated railways, telegraph lines, ocean cables, telephones, phonograph, photography, and a score of new methods of picture-making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers, anæsthetics and painless surgery; gun-cotton, nitro-glycerine, dynamite, giant powder: aluminium, magnesium, and other new metals; electro-plating, spectrum analysis and spectroscopy; audiphone, pneumatic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam-heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. These are only a part. All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this period.—*Homiletic Review*.

—Work on the proposed Nicaragua canal will be commenced at once, by sending a dredging plant to Graytown, on the east coast of the San Juan River.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 16, 1889.

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"THY PEOPLE."

THE following article, written by H. Pratt, we copy from the *World's Crisis*. The article is not only good in itself, but it clearly exhibits a principle of interpretation which applies to other subjects presented in the prophecies. We ask the reader to give this a careful perusal, and then we will test the application of the same principle to another interesting question:—

In Dan. 9:24 we read, "Seventy weeks are determined upon thy people, and thy holy city." In Dan. 12:1, it is said, "At that time thy people shall be delivered." Are they not the same people in both cases? We answer, No. By what rule of interpretation can you say that the people called "thy people" in Dan. 9:24 are not the same that are called "thy people" in Dan. 12:1?

1. The people of whom God spoke in Dan. 9:24 were to be rejected as the people of God at the end of seventy weeks, unless they accepted Christ. Not so of those in Dan. 12:1. Their history is separated by nearly 2,500 intervening years. The kingdom of the former had ceased, as God had declared. "I will cause to cease the kingdom of the house of Israel." Hosea 1:4. Again, "I will no more have mercy upon the house of Israel; but I will utterly take them away." Therefore he declares, "Ye are not my people, and, I will not be your God." And, "I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God."

2. The former people were Daniel's people by lineal descent from Abraham, whereas the latter were Daniel's people by promise. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

3. Those upon whom the *seventy* weeks were determined were "*destroyed*" as murderers; while those of Dan. 12:1 were "*delivered*." Amen.

We consider this sound reasoning. The mere use of terms does not decide a question. We must take the context and parallel prophecies to determine definitely what is intended in any particular instance.

We wish now to apply the same principle to the subject of the sanctuary. Another writer in this same paper (the *Crisis*) has often spoken on this subject, objecting to our view that the sanctuary of Dan. 8:14 is the heavenly sanctuary, because the sanctuary of verse 13 must have been understood by Daniel to be the earthly sanctuary of old Jerusalem. That, to be sure, was the sanctuary that was then trodden down; but before we reach the sanctuary of verse 14, twenty-three hundred days intervene. So, as in the case of the "people" above referred to, another people come in after twenty-five hundred years, so before the twenty-three hundred days (years) end, another sanctuary comes in as the subject of the prophecy. The earthly sanctuary ended with the old covenant. It had no longer a purpose or a place. The new covenant came in with Christ. It has its sanctuary; but that sanctuary is in heaven. That is the only divine sanctuary known to the present dispensation. But the twenty-three hundred days reach far down to near the close of this dispensation. The sanctuary to be cleansed at the termination of those days must be that sanctuary which alone was in existence at that time; and that is the heavenly sanctuary, which Christ cleanses as priest, and then, donning his royal robes, appears in power and glory.

A DOG AT THE TELEPHONE.

THE following anecdote is not given simply as an interesting evidence of the understanding and reasoning faculties possessed by the brute creation, but also because it has an important bearing on a great question of theology. It is strenuously urged by multitudes that man in his natural constitution possesses an immaterial entity, capable of existing without the body, and destined to live forever,

which they call "the immortal soul." And in proof of this assertion they point to the mental phenomena exhibited by men, their power to think, will, reason, etc., claiming that matter cannot think, and it must be an immaterial and immortal part which performs these acts. In view of this claim, it is an interesting process to point them to such instances as the following, and try to secure from them an answer to the question whether they consider that brutes also have immortal souls; for they can understand speech, and reason upon it in a manner altogether beyond the sphere of what is called instinct. The following is a case in point:—

A good dog story comes from Manchester. A bright-witted girl telephoned to her father at his office, asking if her dog "Curly" was there. Reply came that he was. "Well, take him up in your arms, and hold the receiver to his ear; I want to tell him to come home," said the girl. Her father did so. The dog's countenance wore, momentarily, a look of astonishment at hearing: "Come home, Curly; come home!" in the familiar tones of his mistress, but it took him only an instant to understand what was wanted, and, the door of the office being opened, he made a wild break for home as fast as he could go.

A writer in *Nature* gives the following, which, though of a different nature, exhibits equal intelligence. He says:—

In my family we had a tabby cat, who, when turned out, would let herself in at another door by climbing up some listing nailed round it, then pressing up the click-latch, push the door, with herself hanging on it, away from the post, so as to prevent the latch from falling back into its place, and then dropping down, walk back to the fire. I knew a Skye terrier who, being told to carry a fishing-rod, carefully experimented along its length, to find its center of gravity. In carrying it, he came to a narrow path through a wood. There, dropping the rod, he took it by the end, and dragged it by the end lengthwise till the open road was gained, when he took the rod by the center of gravity again, and went on. This could not be a copy of human actions, but the result of original reasoning."

Another writer gives the following, on the authority of the late Mr. Dawes, the astronomer:—

Being busy in his garden, and having a large bunch of keys in his hand, he gave it to a retriever to hold for him till he was at liberty. Going into the house soon after, he forgot to reclaim the keys. The remembrance of what he had done with them only returned to him when he required them in the evening. He then recalled that he had given them to the dog, and forgotten to take them again. Calling the animal, and looking impressively in his face, he said, "My keys! fetch me my keys." The dog looked wistful and puzzled for a moment, and then bounded off to the garden, his master following. He went straight to the root of an apple tree, scratched up the keys and brought them. May we not fairly put into words the dog's train of reasoning thus: "My master has given me these keys to hold; he has forgotten them; I cannot carry them all day; but I must put them in safety where I can find them again?"

This not only shows the wonderful power of reasoning suggested, but also the faculty of memory, and the power to receive ideas from language which we may suppose he had, at most, only casually heard. He manifested as much intelligence as many human beings, and a good deal more faithfulness than some.

We leave our friends who hold that the manifestation of reason and intelligence proves that man is immortal, to wrestle with the problem why the same faculties do not prove that cats and dogs are immortal, as well. For ourselves, we simply remark that we rest the evidence of immortality on no such grounds. The manifestation of mind is the result of organization only, in connection with the vital processes. Man has an organization so much superior to the brute creation that he becomes possessed of a moral nature also. But this does not give him immortality. That depends on how he uses this moral nature; for immortality comes alone through Christ; and he will confer it upon those only, who, on the condition of his promises, shall prove themselves entitled to the same.

WHO ARE THE FANATICS?

THE *Troy Chief*, county paper of Doniphan Co., Kansas, printed the following article just after the petitions against the Blair bill were presented in Congress. As will be seen, it is a review of an item which appeared in the *St. Joseph Herald*,

stating that the petitions of 230,000 Seventh-day fanatics had been presented in Congress against the Sunday-rest bill; and it makes some telling points as to who the fanatics in this Sunday movement are. The editor of the *Chief* is not connected with any religious denomination, but respects the religion of any man who conducts himself as a good member of society. The 230,000 (since swelled to about 300,000) signatures were not of course all S. D. Adventists; but for that inaccuracy he was not responsible. He says:—

"The *St. Joseph Herald*, one day last week, contained the following, in its press despatches:—

"SEVENTH-DAY FANATICS."

"Representative O'Donnell, of Michigan, presented in the House to-day an enormous petition against the Sunday-rest bill, which bears the signatures of 230,000 Seventh-day Adventists in all parts of the country."

"That heading, we presume, was put to it by the telegraph editor. He certainly could not have reflected upon what he was doing, when he stigmatized 230,000 members of a single denomination as fanatics, for petitioning for the rights guaranteed them by the Constitution. The Seventh-day Adventists are a large and growing denomination, composed of honest, loyal, law-abiding people. They believe that when God created the world in six days, and rested on the seventh, and in commemoration of the event, decreed that the seventh day should be forever observed as a day of rest, he did not mean the first day. There is a numerous branch of the Baptist church that holds the same belief. Why are these people fanatics, because they accept the language of the Bible just as it reads, while people are not fanatics who contend that it means something else? It may be contended that in the great lapse of time, days have become changed, so that the present first day was really the original seventh day. Who can know this to be so with sufficient certainty to demand its enactment into law?

"There is another denomination or race in this country still more numerous than the Adventists, who observe the same day that they do. We mean the Jews. Theirs is a faith older than any other religion in this country, and older than the founder of Christianity. If there is any authority better than any other as to which is the original day of rest, it is the Jews, for they bring their records down from the foundation, and claim to have it correct. According to this authority, the seventh day is the divinely ordained day of rest. But neither the Seventh-day Adventists, the Seventh-day Baptists, or the Jews demand that other people shall be forced by law to observe their Sabbath. They ask only to be permitted to have their day of rest without being compelled by law to observe other people's day besides. As it is an honest difference of opinion, each denomination is entitled to equal right. It is the other churches, the ones that believe in the first day, that are attempting to force everybody to keep their day sacred. Which are the fanatics?

"These efforts to enact sectarian beliefs and dogmas into law, in violation of the Constitution, are continuous and persistent. Whenever they insert the entering wedge, and force men to religious observances by law, the downfall of religious freedom has begun. The protest of 230,000 loyal citizens is not to be despised. Instead of being stigmatized as 'fanatics,' they should be hailed as the champions of religious and political freedom."

"THINGS HARD TO BE UNDERSTOOD."

THE comparative value which we place upon truth in its various forms, is a matter of much importance. Some truths are capable of being perceived at a glance; others are only discovered after long and diligent search; and by far the largest portion of the great ocean of truth lies wholly outside the limited realm of human knowledge.

In the word of God are revealed great truths which are clear to the simplest comprehension, and also those which are more or less mysterious and "hard to be understood;" while still other truths of a sacred character are alluded to as a part of the hidden things which "belong to the Lord our God," and are not for us to appropriate. The latter are of no value to us, and no one is justified in spending a moment of time in an attempt to tear

away the mystery which enshrouds them. Any such effort is fruitful only of evil, and for proof of this, one has but to read the history of the councils of the early (so-called) Christian church, noting how completely the important practical questions of religious faith and morals were overshadowed by the "vain jangling" over mysteries which the Omniscent has not seen fit to reveal. It would be well, no doubt, if the acrimonious and profitless discussions and speculations which distinguished the times of the early "Christian" Fathers were more widely known than they are.

Happily such extremes of fanaticism do not prevail to-day in the Christian church. No such question as that of whether the Son of God is of the same, or only of like, substance as the Father, is now, as it was once, the all-absorbing topic of discussion, the occasion of numerous church councils, and the sole dividing line between orthodoxy and heresy. But an unfortunate tendency does prevail with many individuals to attach more importance to points which are mysterious and difficult of comprehension than to those things which are clear and plain. They allow themselves to be guided in their religious views and practices by what they do not understand, rather than by what they do.

Those things in the word of God which are hard to be understood do not outweigh with their negative evidence the great truths which have been plainly revealed. Because we do not comprehend some of its more mysterious truths, or because we discern some apparent contradictions, we are not, like the infidel, to throw the whole Bible aside. We are to accept it because of the mass of plain, positive testimony which it sets before us, rather than to reject because of the merely negative evidence of that which is not plain. Were we to reject all the evidence set before us, both in nature and revelation, because of those things which are incomprehensible to us, we should be compelled to reject even the evidence of our own existence, and in the language of Christian Science, conceive of this state of mortal being as "a dream without a dreamer." Few are willing to apply this rule in dealing with the natural evidences of the senses, yet many allow it to have a most unfortunate bearing upon their acceptance of spiritual truths.

It may well be a source of gratitude to every believer in the word of God that the great fundamental gospel truths of that word, upon which hang the possible salvation of our lost race, are set forth in language suited to the simplest comprehension. And because these great truths are so clear and unmistakable, and capable of such abundant demonstration, they outweigh all the doubts and uncertainties of those portions of the sacred word which are dark to our comprehension, and come to us with a conviction of their divine origin which cannot be resisted. They present to us a hope which is "an anchor of the soul, both sure and steadfast." It is better to anchor to one certainty, than to a hundred doubts. L. A. S.

THE CAMP-MEETINGS OF 1889.

The camp-meeting season is again just upon us. It is now over twenty years since the first camp-meeting was held by S. D. Adventists. Since then, they have grown in extent and importance every year. These meetings have not only proved a great blessing to our own people, by instructing and establishing them in the truth, but they have been the means of bringing to thousands a knowledge of the truths of the last warning message. Then the reports that have gone out through the papers have brought this truth and our work to the attention of great numbers of readers. The results of all this can only be known in eternity.

Each year these meetings increase in importance, and consequently their demands on our time and attention are so much the greater. The events now transpiring are of the greatest interest, and should awaken us to the full importance of the

hour. For over forty years we have been looking forward to the very things that are now taking place, and have always reasoned that such fulfillment would indicate that we were in the very last sands of time. It should now be a question with each individual whether he fully realizes the importance of the present movement or not. Too great importance cannot be attached to this matter. The Blair bill in the United States Congress, the ardent work of the National Reform Association, the interest in behalf of the sacredness of Sunday that is manifest in different portions of Europe, are all events of the greatest consequence, and are signs of the times, that cannot be mistaken. These things make the coming camp-meetings of much more than usual importance. The great mass of our people need to be thoroughly aroused in regard to these things, and there is no better way of accomplishing this result than by securing a large attendance at the camp-meetings.

No one can afford to remain away from camp-meeting this year. Every one must realize that if he does not keep up with the advancing light, he will be left behind in the dark, and be lost. All need to be thoroughly instructed in reference to their present duty. All need to lay aside every weight and the sin which doth so easily beset them. We need to come into a much closer connection with God, that we may realize the fullness of his blessing. In all these things the camp-meeting can render the most valuable assistance. Let all decide at once to attend, if they have not already done so. Let us begin to seek God before we go to the meeting, as well as when we get there. Bring the unconverted members of your family, and also your neighbors. Make up your mind to help in the meeting. Let us pray much for ourselves as well as for others. Let us see to it that our influence is on the right side, and our testimony filled with the love of God. If all will take hold in this way, a rich blessing may be experienced, and that benefit received which will enable them to return to their homes and churches with a blessing that will make them a light, and a help to the furtherance of the work.

Let those who have the camp-meetings in charge make ample provision for all who may attend. And those who come should make it a point to place themselves in the best position possible, both physically and spiritually, to receive the blessing that God has in store for his people. It is not only by careless conduct and indifference that we often fail of obtaining the blessing desired, but by indulgence of appetite our minds may be so stupefied that the truth and the Spirit of God can make but little impression on our hearts. The result is, that we go away from the meeting little benefited. Let all these things receive proper attention, for we cannot afford to lose any blessing there is in store for us. At the camp-meetings where the different nationalities are largely represented, there should be large tents set apart for the use of each nationality, so that all may receive the greatest benefit possible. I fully believe that the camp-meetings for 1889 will be seasons of special interest and importance, on account of the blessing of God.

I am thankful that sister White expects to attend so many of the Western camp-meetings. This will afford a special privilege to our people in these States. Never before were our people in greater need of the stirring testimony of the Spirit of God than now. It is truly a great favor of God that his servant has been spared to this people so long, and that now, after all these years of incessant toil and labor, she is still able to attend our camp-meetings. Let no one slight this special opportunity. There will also be other efficient laborers at these meetings who will come with the fullness and blessing of God. There will be laborers in the different tongues. I hope that Eld. Matteson will be able to attend in those States where our Scandinavian brethren are largely represented. In this way opportunity will be afforded for all our people to receive the same benefit.

I am very certain that the camp-meetings of 1889 will mark a new era in the progress and power of this message? The last efforts are before us. Still there is a great work to be done. How many million souls there are still in darkness, who must be warned of the coming of the day of God! Is it not time for us all, as one man, to come up to the help of the Lord against the mighty? I say again, All these things tend to make the camp-meetings of 1889 of more importance than any that have been held heretofore. They will also be more largely attended, not only by our own people, but also from the several communities in which they are held. May God bless our camp-meetings.

O. A. OLSEN.

FIRST-DAY OFFERINGS.

WHOLE AMOUNT OF FIRST-DAY OFFERINGS FOR QUARTER ENDING DEC. 31, 1888 (FROM MISSIONARY BOXES).

NAME.	WHOLE AMT. FOR QTR.	MEMBER-SHIP OF CONF.	AMT. PER QTR. "MEM."
Arkansas	\$ 6.04	226	.026
California	103.26	2,000	.051
Canada	1.60	143	.011
Colorado	80.01	300	.266
Dakota	243.97	652	.374
District of Columbia	22.86	24	.953
Georgia and Florida	24.29	80	.304
Illinois	130.29	805	.182
Indiana	106.98	1,135	.094
Iowa	395.65	1,594	.248
Kansas	243.70	1,883	.13
Kentucky	15.67	125	.125
Louisiana	5.85		
Maine	63.04	436	.145
Michigan	684.22	4,355	.157
Minnesota	246.26	1,754	.14
Missouri	118.35	862	.137
Nebraska	121.25	670	.181
New England	200.71	766	.262
New York	92.23	803	.115
North Carolina	1.14	65	.017
North Pacific	124.14	542	.229
Ohio	153.34	1,062	.145
Pennsylvania		843	
Tennessee	5.00	158	.031
Texas	43.20	390	.111
Upper Columbia	77.70	366	.212
Vermont	62.79	457	.137
Virginia	5.22	121	.043
West Virginia	7.97	106	.075
Wisconsin	225.60	1,766	.128

Total, \$3,612.33
Amount paid for quarter ending Sept. 30, 3,806.26

Decrease from last quarter, \$193.93.

Of the amount paid in Michigan, the Battle Creek church paid \$207.93, at an average of 29 7-10 cents per member for the quarter.

We give above, a report of the first-day offerings for the quarter ending Dec. 31, 1888. This report shows a falling off of nearly \$200 from the preceding quarter, notwithstanding several States sent in reports this quarter that had not paid anything before. By comparing this report with the one that was published in the REVIEW of Feb. 5, it will be seen that there has been a falling off in the average amount that each member has paid per quarter in several of the strongest Conferences. Up to the quarter previous to this, each report had shown an increase over any previous quarter. No doubt the large Christmas offerings had something to do with this, and the next report will again show a large increase. The support of our foreign missions will, in the future, depend largely upon the funds raised by these first-day offerings.

The expense of our foreign work increases each year, as new fields are entered, and the work broadens out. But who among us will not rejoice at this evidence that our work is expanding, and reaching out to the different nations of the earth? Seventh-day Adventists have always held that the third angel's message is to be world-wide in its application; and when we see it going to nearly all the countries of Europe, Russia, Turkey, Africa, South America, Australia, China, and the islands of the sea, we are more convinced than ever that the application we have made of this prophecy to the work in which we are engaged, is correct. The way is opening in a surprising manner for the truth to be preached in many countries where little or

nothing has been done in the past. There are many more calls for missionaries than can be filled. Publications are called for in languages in which the present truth has not yet been printed. Men whose minds are stirred to do something in the cause of God are offering themselves to go as missionaries to foreign countries. On the other hand, those upon whom the responsibility of directing the work rests, are often burdened beyond measure to devise plans to keep the work going, and to support those who are already in the field. When our people as a body understand the wants of the foreign work, we have no doubt but their liberality will be equal to the demand. Facts will be given from time to time showing the wants of the foreign fields, and full reports of the first-day offerings will be published regularly every quarter, that all may see how much is being given, and by whom. Hereafter, the report will be in tabular form, and will contain a list of all the churches in each State, the membership of each church, and the amount of first-day offerings given by each church for the quarter. Librarians and State secretaries will please make a note of this. The librarian, in his report to the State secretary, should give the membership of the church or company, the number who have adopted the plan of making first-day offerings for foreign missions, and the total amount paid in by the church for the quarter. The State secretary, in making his quarterly report to the corresponding secretary of the General Conference, Bro. W. H. Edwards, should send an alphabetical list of all the churches in his Conference, giving the membership of each church, and the amount of first-day offerings sent in by each church for the quarter, and the average per member. State secretaries will be supplied with blanks prepared especially for these reports, during the present month, so that this system can be entered upon at once, and a report rendered in harmony with it for the quarter ending March 31. These offerings will be strictly free-will offerings, and each will be asked to give according as he purposeth in his heart, without any other pressure than the needs of the foreign mission work. We shall hope that the same spirit will be in all those who desire to see the third angel's message go to all the world that was in the children of Israel when they offered for the building of the temple in the days of David. (See 1 Chron. 24 : 6-8.) And if so, we feel sure that the effects will be similar. See verse 9.

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

PROHIBITION IN MASSACHUSETTS.

THE following item, credited to the *Boston Record* of Feb. 14, is one of many baleful facts which call loudly for the adoption of some form of prohibition for the liquor traffic in Massachusetts :—

The steamship "Nithsdale" is loading at Pier 4, Charlestown, a large cargo for the west coast of Africa. It includes 1,120 packages of New England rum, 700 hogsheads having already been loaded, some tobacco, and a few barrels of flour. The Siberian Government wished the "Nithsdale" to carry over four missionaries, but as it did not advance the money for their passage, the agents refused to carry them.

Commenting on this statement, Dr. Dorchester, in a late number of the *Congregationalist*, says that he has learned from the very best authority that one distillery within three miles of the Massachusetts State House, has a contract to furnish 3,000 gallons of rum daily, for the next seven years, for the African trade.

To which the *Union Signal* adds :—

If anything more than these awful facts were needed to arouse every Christian in Massachusetts to work and pray for the success of the Prohibitory Amendment, it would be furnished by the other fact that nearly all the rum manufactured in the United States is made within five miles of the State House in Boston. Now rum is *par excellence* the foe to Christian missions, being the strongest of distilled liquors made, and the only one exported from the United States to Africa. Large quantities are also sent to Constantinople and Smyrna, which, distributed through all the regions tributary to those cities, confront our missionaries. . . . During the last six years, 11,133,704 gallons of rum have been manufactured in America, and most of it sent to curse weaker nations.

Certainly, as to the desirability of, and the duty of

voting for, prohibition, when unmixed with a more dangerous evil than it seeks to correct, in Massachusetts and in every other State, no true Christian can be in doubt. No genuine Seventh-day Adventist ever need be told how he should vote, when the issue is for pure and simple prohibition.

Ministers' Department.

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

A LEAP IN THE DARK.

For a minister to enter the desk without having selected the hymns with which to begin the service, is to take a leap in the dark. He should not do it. It is unseemly. It conveys the impression that he is careless or thoughtless in preparation for his work. Besides, it makes the situation awkward and uncomfortable. The delay, the nervous fumbings, the whispered consultation, draw the attention of the congregation from the worship of God, and put the minister at a disadvantage with his audience before he utters a word. Nor is there any excuse for being thus embarrassed. Does some one say that he did not know he was going to be called upon? All the greater reason for his being prepared for an emergency. A minister should be always ready. He should never go to a meeting without asking and answering to himself the question, What shall I speak upon? and what hymns shall I use? if called upon unexpectedly. Such a state of constant readiness would not interfere with a change of subject or of hymns, if the circumstances seemed to require it. What would we say of that hunter, who, surprised by unexpected game, should have to stop to load his gun, murmuring while the game escaped, "I did not think of seeing anything to-day"? Ministers, as well as hunters, should go loaded.

To select hymns with which the minister does not know his audience or the choir to be familiar, is to take a leap in the dark. Ministers who do not sing, most frequently make this mistake. They select the hymns solely with reference to the words, and trust to luck and the aptness of the chorister to provide a tune at once appropriate, and familiar to the congregation. If a slip of paper containing the numbers of the hymns had only been handed to the chorister before the service, all might have been well; but now look at the following scene, which has been time and again substantially an actual occurrence.

The minister goes into the desk without saying anything about the hymns. Singers grow nervous. Chorister prepares for the worst. What will it be—long, short, common, or hallelujah metre? He finds a familiar tune for each, and with four fingers in as many places in the book, anxiously waits the result. The minister slowly rises, and calmly announces "number eleven hundred fifty-five." Hurriedly the leader turns to the hymn (and loses two of his metres in so doing). Just as well, for the hymn isn't in any of the four. It has n't any name at all, except "11s," and the tune he never heard. To add to his perplexity, he does not find the customary row of references to other tunes which has helped him out on other similar occasions; and what to do he does not know.

"Do you know that tune, sister Brown?"

"No. Never heard it in my life."

"What shall we do, Bro. Craig?"

"I don't know. Hadn't you better look in the metrical index?"

To the metrical index he goes, and finds a perfect Babylon of metres, "9s & 8s," "10s & 7s," "10s & 11s"—Yes! here it is; "11s. 4 lines," "11s. 8 lines." Which is this—"8 lines" or "4 lines"? Four lines. "Daughter of Zi— There! the last line of the hymn is finished, and the people are waiting. The sweat stands in beads on the leader's brow. In despair, he asks if any one

knows that tune. Fortunately a silver-haired patriarch, who has not yet lost the gift of song, remembers the old hymn so familiar to our grandfathers, and with voice inspired by the long-neglected words and melody, breaks forth into such song as has not escaped his lips for many a day, while he leads the congregation through the old-time hymn,—

"How prone are professors to rest on their lees."

The matter does not always end thus fortunately, as everybody knows; but however it ends, it takes more grace for the chorister to keep calm than it does for the minister to preach his sermon. The singing is too important a part of the worship of God to be thus marred by thoughtlessness. Many ministers devote much time to the selection of their hymns, and are well repaid for their care. Such an unpleasantness as has been referred to might always be avoided by a little forethought. In this, as well as in all other matters, it is well to "look before you leap."

LAYMAN.

THE MINISTER'S PRIVATE LIFE.

A MINISTER'S private life should be an earnest, laborious life. Some one once said to Dr. Johnson, "I think a clergyman has a very easy life;" and the gruff old dictator answered, "I pity the clergyman that has." A clergyman has no right to an easy time in this world. Sooth to say, in our beautiful country I think the churches can commonly be relied on not to let the minister have an easy time. Such high standards have been set up of possible pastoral activity and achievement, such noble examples have been set by some noble preachers and pastors, that the people expect of a man all he can possibly do, and they will make it uneasy for him if he falls short.

Gentlemen, there is nobody here but us and a few interested and sympathetic spectators; let me say, the ministers of the gospel of Jesus Christ are a noble set of men. I speak from wide personal knowledge, including many of other religious persuasions; I have them among my dearest friends, and I dare to say wherever I think it appropriate, that the ministers of the gospel in America are a noble set of men. There are no nobler men among all our governors and presidents, among all our senators and judges of Supreme Courts, than can be found in our midst. And what examples they set us! And how it ought to stimulate us! and what illustrious names belong to the history of the pulpit!

If ever you are tempted to indolent self-indulgence, think of the great men that have been and are in this ministry of the gospel. And then our own standard ought to be higher than the people's expectations. Our deeds ought to be loftier than those of the very noblest example. Does it mean nothing that we have hushed the dreams of ambition, that we have turned from all the hopes of aspiring youth, as to worldly achievement and renown, that we have taken up this work to bear it,—does it mean nothing? Does it mean nothing to save a soul from death? Is it a little thing in the dying hour to look back and remember a life spent in trying to make other people's dying beds peaceful and hopeful? Is it a little thing to shine as the brightness of the firmament, and the stars forever and ever?

Gentlemen, a self-indulgent minister of the gospel ought to be a contradiction in terms. To serve God and laziness ought to be as impossible as to serve God and mammon. And so, in order that we may lead an earnestly laborious life, we ought to develop and discipline, we ought to control and conserve, all our physical and mental powers; and make the most of our possibilities, that our life may be long, and through all its length may be filled with honest labor. John Wesley was fond of saying, "It is better to wear out than to rust out." Doubtless, but is that a necessary alternative? Is it necessary to do either? Is it not better so to do God's work as not to rust out or wear out? And so I give you joy, gentlemen, that by God's blessing upon prudence as to the conditions of human life and human toil, you may live a long life, and fill it full of honest toil — Dr. Broadus.

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.

"HARD AFTER THEE."

AMID the battle's fearful rage and din,
The faithful soldier presses onward still,
With but one aim—the tried commander's will—
With but one thought—the victory to win;
Or failing so (if stern defeat hath been
The end of all)—still following to fulfill
His leader's orders, even through utmost ill,—
Ruin and death without, heart-break within.

O soul, that followest hard behind thy Lord,
With foes on every side that wound thee sore,
Hearten thy wavering courage, and endure;
Sharper the conflict—nobler the reward;
The Captain whom thou servest hath in store
Not one defeat—his victories are sure!
—Margaret J. Preston.

NOVA SCOTIA.

TIVERTON.—We have finished our work at this place for the present. Last week we organized a church here. An elder and a deacon were chosen. We believe God's Spirit attended our labors here, and we trust there are others here who will unite with this little church. There are at present about 100 Sabbath-keepers in Nova Scotia and New Brunswick, and nearly all of them have received the truth by reading our works on present truth, and by the faithful labor of our canvassers, who have given Bible readings in connection with their canvassing work. It is marvelous to see how quickly these brethren and sisters catch the true missionary spirit, and begin to spread the blessed light of the third angel's message. The Sabbath-keepers in Nova Scotia have sent in \$33.20 in Christmas offerings, besides their tithes. Many of these dear ones have never listened to a sermon delivered by a minister of our faith, and most of them never heard a sermon until after they had embraced the truth. Some of them received the light of the Sabbath simply by reading "Great Controversy, Vol. IV."

March 26.

R. S. WEBBER.
D. A. CORKHAM.

THE PROGRESS OF THE WORK IN SCANDINAVIA.

Our stay in these countries is now nearing its close. We reached Norway in company with Bro. Clausen and others on the last day of May, 1886. At that time we were wholly unacquainted with the customs and habits of these countries, and thus but illy prepared to take hold of the work to the best advantage. We have had much to learn in many ways; and as we now look back on the work that we have tried to do, it is not without regret, for we would have desired that our labor and efforts could have borne more fruit to the glory of God and the advancement of his precious cause. The situation here has not been without its difficulties and sore perplexities. It is much the same now as in olden time, that when the sons of God met, Satan came also. Where the Lord has a work to be done, Satan will be present to do all in his power to oppose and hinder in every way possible. Many times we lack in wisdom, and fail to understand his devices and wily intrigues, and thus he comes in and gets the advantage of us, greatly to the dishonor of God and to our own shame. But I am very thankful that God has been merciful to us, and has not given his work over into the enemy's power, but has shown himself gracious to help us in our need, and has vindicated his own honor and glory. While we have not seen all that we would have desired to see in the advancement of the work here, in the time that we have been connected with it, we are nevertheless very glad for what we have seen, and for the prospects that are now opening before us.

At the time of our coming here, the new building had but just been taken into use. We had no stock of books on hand, and much necessary machinery was also lacking to carry out the work that was intended to be done. We had but very few colporters or canvassers, and these had nothing to sell but tracts, papers, and a very few smaller pamphlets. And many times we could not fill the orders even of those kinds, because we did not have them on hand. At the present time the situation is quite different. Our printing-office is well stocked, not only with tracts and pamphlets, but also with many

of our larger and important works, such as "Life of Christ," "Prophecies of Jesus," "Thoughts on Daniel and the Revelation," and others. We have also a good corps of canvassers in the field. The past year we have sold in Sweden to the amount of over \$6,000, and in the other two countries, Denmark and Norway, nearly \$3,000, making the whole amount nearly \$10,000. This is quite an increase over any previous year, and yet this is only a beginning to what must be done. The prospect is that we shall be able to show a large increase in our work the present year. Our force of canvassers is increasing, and their courage never was better than at the present time.

Our mission-schools this winter have been much blessed of God. Besides the instruction in colportage and Bible work, we have connected with it a sort of an institute, taking up the organization of the tract and missionary and the Sabbath-school work, and giving instruction in each of these branches. We have also taken up different important doctrines held by our people, holding Bible readings upon them, such as the gifts of the Spirit, and others. The Spirit of God has come very near to us, and on several occasions our hearts have been made very tender by its influence. Our devotional meetings have been seasons of special interest on account of the blessing of God. These things have greatly encouraged us all, tending to unite our hearts more closely in the work. It also gives us ground to hope for more success in our work, which we are very anxious to see. Yes, we believe that the time has come when we may expect that God will work for his cause in these Northern countries in a gracious manner. Never before was the way so open as it now appears to be in every direction. May our dear people come up to the help of the Lord in a manner that they have not done before; and if we do, we shall surely see the stately steppings of God in our midst.

The Conferences for these countries have now been appointed as follows: Sweden, March 28-31; Denmark, April 5-8; Norway, April 13-15. This will close my labors here. We intend to sail from Norway April 18. On our way we shall stop a few days in England, and shall probably arrive at Battle Creek about the 7th of May. As I contemplate returning to America, in answer to the call of the General Conference, my feelings are beyond description. The position that I have been called to fill is one of such great responsibility and my inefficiency so great, that I feel as if I would fain sink beneath the earth. I have always trembled in view of the responsibility of a minister of Christ. For many years I resisted the call of the Spirit of God, because the calling seemed so sacred that I felt I could not take it upon me. It was not the care, labor, or privations connected therewith, that I felt to shun. No, no; I believe I would be willing to be or to endure anything in the cause of the blessed Master. But the responsibility of standing as a spokesman for God to man looked so great that I drew back; I could not take it up. Now a much greater responsibility is placed upon me, and so much more is required, that I stop and ask tremblingly, How can I, the most unworthy of all his servants, take such responsibilities, and especially at such an important time as this, when so much is at stake. My only hope is in God, that he will be very gracious, and that my brethren will assist by their counsel and their prayers.

Wisdom and humility are needed. The Spirit of God must help our infirmities, that our labor may bear the impress of the divine, and we not be left to the weakness of human frailty. May God give us courage and faith to so connect our weakness with the arm of Omnipotence that we may be strengthened with his might. We are engaged in the work of God. He cannot fail, and therefore his work must close up with glorious triumph. May we, one and all, so relate ourselves to the work that we may share in its glorious triumphs, and be partakers in the great salvation. The day of deliverance is not far distant. The present developments plainly indicate that the end of all things is close at hand. May we be fully aroused to the present hour, and gird ourselves with strength from on high.

My address will hereafter be Battle Creek, Mich., care of REVIEW AND HERALD. O. A. OLSEN.

MISSOURI.

SHILO, MONITEAU Co.—I closed the meetings at this place March 31, having spoken thirty-four times, and sold \$5.60 worth of reading-matter. Two signed the covenant. Though but little fruit is

seen now, others are earnestly investigating the truth. The good seed is sown, and the Lord only can give the increase. I was opposed by Eld. C. Wilcox, of the Christian Church, during one week, but opposition only makes the truth shine brighter. The Lord is still with his people; to him be all honor and praise.
J. B. BECKNER.

April 2.

NEW YORK.

AMONG THE CHURCHES.—During the month of March, I visited the churches at Mannsville, Adams Center, Watertown, South West Oswego, and Roosevelt. At all these places we labored to help our people spiritually, and to give instruction in regard to officers and their duties, and also concerning the petition work. Additional officers were elected and ordained in all these churches, and we believe their efficiency was greatly increased thereby. Storms and bad roads hindered the attendance somewhat, but did not interfere with the accomplishment of much good. We think this was especially so at Adams Center, South West Oswego, and Roosevelt. Bro. Lane was with me at all these places, except South West Oswego, and did most of the preaching. His labors are much appreciated, and are a great source of help and encouragement to our brethren and sisters.
M. H. BROWN.

MINNESOTA.

DEXTER AND WELLS.—I closed my labors at Dexter, March 4, having been there about six weeks. A few began the observance of the Sabbath. However, when the question of how many believed the seventh day to be the Sabbath, was put to the congregation, all but four voted in the affirmative. I left several deeply interested, for whom I have hopes.

March 15, I began meetings in Wells, and continued until April 1, holding in all about thirty meetings. The weather has been good, and the farmers have been very busy putting in their crops. This has deprived a large part of the church of the full benefit of these meetings. The citizens, however, turned out quite well, considering the fact that another meeting was in progress in town. Some new ones began the observance of the Sabbath, and several became deeply interested. Twenty united with the church,—three by letter, eleven by vote, and seven by baptism. The church here now numbers sixty-six. The brethren have just built a new church, in which our meetings were held. It will soon be ready for dedication. All are of good courage in the Lord, and to him we give praise for what has been accomplished.
C. H. BLISS.

VERMONT.

CHELSEA AND BRADFORD.—During the winter we have been confirming the work here, circulating the petitions, etc. This is the county seat, and while the court was in session, we presented the petition, and secured the signatures of thirteen lawyers and two judges. We have sent in over 700 names. After circulating the petition, we gave lectures upon National Reform at five different points, which were well received, though the attendance was not large.

We have sold 11,543 pages of reading-matter; loaned and given away (mostly loaned) 12,510 pages; obtained four subscriptions for the REVIEW, four for the Instructor, one for the Sickie, and one for the Sentinel. We leave a company of twenty-four keeping the Sabbath, fourteen of whom are adults, six youth, and four children. Of these, four were keeping the Sabbath when we began labor in the place. May the Lord bless this little company, and may they be bound together in Christian unity, be faithful in every duty till Jesus comes, and then be counted among his jewels.

March 12 we moved to Bradford, and are preparing the way for our work by visiting, and distributing reading-matter. We hope to see some fruit of our labor before we leave.
W. C. WALSTON.
H. W. PIERCE.

INDIANA.

AMONG THE CHURCHES.—I have been laboring among the churches all winter, but think I have made no report since General Conference. During that time I have labored with sixteen churches and companies of believers, and have visited some of the churches two or three times, when circumstances demanded. I have preached 122 sermons, mostly

of a practical nature, calculated to build up the spiritual interest of the churches and to correct mistakes. The Lord has blessed in the work. Though but few new ones have been brought into the truth, in many instances darkness has been scattered, and light seemed to break in. I have made many visits, sold some books and tracts, and taken several orders for the *REVIEW*, *Good Health*, the *American Sentinel*, etc. I have received \$5.82 in donations.

From March 4 to 26, I labored at Terhune. The interest to hear was good, and several seemed much interested. One man expressed his determination to obey. I hope others will make the start when I visit the place again this spring. I am now at Noblesville, having closed a few days' meeting. I hope matters are in a better condition than when I came, and that all will learn that it is good for "brethren to dwell together in unity." Some confessions have been made. If all could learn the grace of humility, and "to esteem other better than themselves," fewer difficulties would arise. The apostle says, "We know we love God because we love the brethren." "If ye know these things, happy are ye if ye do them." John 13:17.

April 1.

VICTOR THOMPSON.

IOWA.

COLESBURGH.—Early in December, Bro. A. E. Rea, while visiting relatives in this vicinity, began holding Bible readings, distributing reading-matter, etc. Some interest being manifested, he obtained the Congregational church and held a short series of meetings. A good interest was developed, and four persons signed the covenant to keep all the commandments of God. Business matters compelling Bro. Rea to go home about this time, at his earnest solicitation, I went to Colesburgh to carry on the work. I arrived there Feb. 13, and preached six nights in the Congregational church. By this time the interest was such that a more continued effort was considered necessary. So, after having filled a prior engagement at Fayette, I returned, and in company with Eld. R. C. Porter, continued the work for about a month. The interest to hear was good throughout. At the close of a temperance lecture given by Bro. Porter, fifty-three signed the temperance pledge.

Our book sales were not large; but Bro. L. A. Rea, in less than two weeks' actual work, sold nearly \$100 worth of "Bible Readings for the Home Circle." The subject of National Reform was quite thoroughly discussed, and several subscriptions were taken for the *Sentinel*. But little open opposition was manifested; but the stay-away argument was used quite effectively in some cases. As a result of the work done at this place, about twenty are now keeping the Sabbath. A few others are convinced who, we trust, will yet take their stand on the platform of God's eternal truth. Arrangements have been made for regular Sabbath meetings, and we know that, if all are faithful to God, he will pour out rich blessings upon them, and others will be added to their number of such as shall be saved. I go from this place to Sigourney, to labor in the interests of the Sabbath-school work.

W. H. WAKEHAM.

A VISIT TO INDIANA.

On my return from the Milwaukee institute, I had the pleasure of visiting several churches in Indiana, my former field of labor. At Ligonier I was pleased to find most of the brethren true to the cause of truth. Some have been laid to rest, and others have allowed matters of an worldly nature to come between themselves and their eternal interests. Inasmuch as this was formerly our home church, I take a special interest in its welfare; and while with them, I not only labored for the members of the church, but also assisted in repairing the church building, papering it on the inside, and painting it on the outside. This church has passed through many hard trials, and I hope that the dear souls that are left may continue faithful until they receive that crown of life that fadeth not away. I closed my labors with this church by participating in the exercises of an interesting Sabbath-school convention.

By request, I preached a few German sermons while visiting my mother in La Grange County. Here would be a good opening for a German laborer. I also visited the company at Brookston, and spoke twice. These dear souls, although they have been sadly neglected, are doing nobly to advance the light of truth. They have a nice place of worship,

and it does not seem right that the truth should be so little preached within its sacred walls. The interest is good, and doubtless a goodly harvest of souls might be garnered in a short time, if the Conference could send a laborer there. From Brookston I returned to my field of labor in Eastern Pennsylvania.

Although the General Conference had decided that I should make Germany my future field of labor, yet, for various reasons, they have since concluded to permit me to remain in America. This decision I gratefully accept, trusting that the Lord will enable me to labor among the German people in America, and that many of them will hear the message, and live.

J. S. SHROCK.

GEORGIA.

BIG CREEK, BRANDYWINE, AND ALPHARETTA.—Since my last report, I have been laboring at these places. I have now been in Georgia nearly fourteen weeks, and have held meetings every night since coming into the State, with the exception of about twelve, and also held meetings nearly every Sabbath and Sunday. The interest to hear has steadily increased from the first. I have never labored in any place where the truth seemed to stir the people more than in this field. As the result of the efforts put forth, quite a number have already begun the observance of the Sabbath of the Lord. Many others are convinced of their duty, and would doubtless obey, were it not for the strenuous Sunday laws in this State.

The enemy of all righteousness is not asleep here. He has his agents at work, doing all they can to stop the progress of the truth; but we see more and more every day the truthfulness of Paul's statement, when he says, "We can do nothing against the truth; but for the truth." Every effort that has been put forth against the truth has only served to arouse an interest to hear. Calls are coming in from every direction for help. Many threats are being made, that if any one is caught working on Sunday, he will be indicted. One brother already has a case pending in court, for cutting a few sticks of wood on Sunday. His trial will come off in August. It has caused quite an excitement, and has served to win friends for both him and the truth. We hope and pray that God may bring good out of it for his cause in this field.

Many ministers are becoming alarmed, and are preaching against us on every side; but thus far this seems to help the truth. While at Brandywine, one Eld. A. P. Burgess (Baptist) challenged me for a discussion on the Sabbath question; but I refused to debate the question with him, at least until I had set before the people all the points bearing upon that subject. It seemed that nothing else would do, but that I should debate the question with him; and my friends thought it would only help the interest for me to do so. After learning the position he wished to take, I accepted his challenge. He stated to me that he wanted to debate the question for six nights. The first three nights he would affirm that the Bible teaches that the first day of the week is the Lord's day, and should be sacredly observed in the gospel dispensation; and I deny the same. I was to affirm for three nights that the Bible teaches that the seventh day of the week is the Sabbath; and Eld. B. deny; but at the close of the third session he backed squarely down, and refused to debate the question any longer, stating that he had other appointments to which he must attend. The Lord blessed even in this, and the truth was brought before many who otherwise might not have heard it.

At Brandywine we have organized a Sabbath-school of thirty-one members, which is in good running order. The friends there are preparing to build a church, quite a sum having already been pledged for that purpose.

I held meetings for more than two weeks in the court-house at Alpharetta, Milton Co. I had a good hearing of the very best class of people in that place, and an excellent interest. One began to observe the Sabbath while I was there. The people were very anxious that a tent should be pitched at Alpharetta, and quite a number agreed to transfer the tent from the depot (a distance of some eight miles). I have decided to pitch a tent at that place, in order to ripen off the work. I have sold over forty dollars' worth of books and tracts, and have obtained six subscriptions for the *REVIEW*, four of which are for one year. The donations have more than met all my expenses.

Georgia has a population of 1,542,180, and among this number is a large per cent of noble, intelligent, hospitable people, many of whom would doubtless accept the truth, were it brought to them; but where are those who profess to believe the Lord is soon coming, who are willing to lay aside worldly, selfish interests, and gird on the armor of light, and go forth into the Master's vineyard, and labor earnestly in the small remnant of time left us, in trying to get the precious truth before those for whom Christ died? May God help us all to pray earnestly that the Master of the vineyard may raise up other laborers, and thus the work be finished, and we delivered from the bondage of sin, and be privileged, with all the redeemed, to enter the haven of rest. I am of good courage in the Lord, and trust to labor on earnestly and faithfully, and at last hear the "Well done."

I now go to Atlanta to attend the quarterly meeting.

M. G. HUFFMAN.

April 1.

THE GERMAN WORK IN MINNESOTA.

SANBORN.—Immediately after the German institute in Milwaukee, we came to this new field of labor. We have been working here a little over three weeks, and can say, "The Lord is working for us." The interest, in spite of opposition and seeding-time, is very good. Since we have been here, two have begun to keep the Sabbath of the Lord, and we trust more will soon follow. There is but one church in this place, and that is German Lutheran. We see the Spirit of the Lord working on the hearts of the people, for which we feel to praise his holy name. Pray the Lord of the harvest to send more German laborers into the field.

CARL KUNKEL.

April 5.

H. F. GRAF.

SCANDINAVIAN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No. of members	80
" reports returned	12
" members dismissed	3
" letters written	138
" " received	75
" missionary visits	551
" Bible readings held	165
" persons attending readings	938
" subscriptions obtained	22
" periodicals distributed	499
" pp. books and tracts sold	20
" " " " loaned	61

Cash received on sales and periodicals, \$2.14; on accounts, \$10.92; on home missions, \$4.50; on other funds, \$5.53.

MARY HIELESON, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No. of members	991
" reports returned	436
" members added	38
" " dismissed	22
" letters written	529
" " received	476
" visits made	1,966
" Bible readings held	476
" persons attending readings	1,430
" subscriptions obtained	144
" periodicals distributed	11,073
" pp. books and tracts sold	96,208
" " " " loaned	51,886
" " " " given away	69,723

Cash received on canvassing fund, \$110.50; on depositary fund, \$140.75; on Christmas offerings, \$288.66; on International Tract Society, \$23.68; on O. H. T. D. fund, \$550.00; on T. F. T. D. fund, \$905.30; on accounts and sales, \$1,138.58; on F. D. O., \$18.67.

S. D. HARTWELL, Sec.

THE STATE MEETING AND CANVASSERS' INSTITUTE AT CHICAGO.

THE Illinois State meeting, which convened March 28, to continue until April 8, has been very fully attended, and of great spiritual interest and benefit. At its beginning, coldness and indifference permeated the assembled brethren; but as, day by day, the Saviour was lifted up before them, and presented to their gaze in all his loveliness, hearts began to melt, and closer attention was paid to the exhortations of sister White and the expositions of the living faith by Eld. Jones. Thursday, and onward to the close, the spirit of confession entered the morning social meetings, and God's blessing rested bountifully on the weary ones who laid their burdens at the feet of Jesus. The brethren and

sisters emulated each other in efforts to clear the meeting of all differences, and everything offensive to God; and many penitent hearts sought the Lord daily in secret prayer. The Sabbath was a day of intense joy to sister White, who experienced the blessing of God richly. All day the mission was full of angels of God, and the brethren felt that the Sabbath of the Lord was indeed a delight. At the afternoon talk by sister White, all the rooms adjoining the chapel had to be thrown open to accommodate the crowd of listeners. Toward the close of the Sabbath, the brethren came together in a prayer and social meeting, and thorough confessions were made, and good resolutions uttered; while some took their first stand for the truth. All go to their homes and future fields of labor greatly strengthened by their new and exalted conceptions of God and his character, and by the closer connection with him that they now possess.

The great daily paper of Chicago, the *Inter Ocean*, was, through the providence of God, offered by the editor, Mr. Bushy, as a medium through which to present the evils of religious legislation; and Eld. Jones's lectures appeared daily. At the close of the lecture on religious legislation, Sunday evening, eleven souls went forward in baptism. The baptismal font was used for the first time, and everything passed off smoothly. The occasion was a solemn and impressive one.

The new mission building is certainly a credit to the cause, and not only a tasty and elegant building, but also commodious and well planned. Sister Starr and the good sisters who helped to care for the one hundred or more whose physical wants had to be ministered to daily, worked together in such perfect harmony that everything seemed to move like clock-work.

The meeting has certainly been a source of strength to all who participated in it, from the president of the Conference, whom God blessed exceedingly, down to the humblest workers, whose hearts were filled with the love of God which passeth all understanding. All will go to their homes filled with a greater zeal and a more intelligent conception of their duties and responsibilities, than they have ever before possessed. The glorious light of God's mercy and goodness rests down upon the workers at the mission, and all feel to praise his holy name for his loving kindness and tender and faithful guidance in their work throughout that great city, but especially for the manifestations of his Spirit during this meeting. W. S. CHAPMAN.

THE CANVASSING WORK IN KANSAS.

THE Lord is prospering our work, and we can see evidences that he is opening the way before us. We feel grateful to God that we, as humble instruments, can fill a place in his cause, and help others to see the light of the third angel's message. Frequently we hear of individuals and families who have embraced the truth through reading our publications left them by canvassers; and sometimes when a company of canvassers remain but a few weeks in a place, they leave some rejoicing in the love of God and his precious truth as the result of their labor.

A company of canvassers made it their home in a town of about 3,000 inhabitants while they canvassed the county; and as they came together each week, they had a prayer and social meeting each Sabbath evening. Others, learning of this, asked if they might attend; and such expressions as these, were heard quite frequently, "They are Christians;" "The Lord is with them; I felt it as soon as I came into the room." Two families have thus been brought into the truth as a result of their example, and others are interested. Dear brethren, let us take courage and walk out by faith, although the way may seem dark; and we shall see much more fruit of our labor and sacrifice.

We are glad to see souls made willing by the Spirit of God to give themselves to the work. As eight of our canvassers have been recommended to go to New Mexico, to carry the message there, there ought to be others to fill the places made vacant. We know that there are many in Kansas who are moved by the Spirit of God to enter the work. Now if these will come to the camp-meeting prepared to engage in the work, we shall be glad to give them a place with us. Come with your hearts filled with love to God and the salvation of precious souls, and your labors will be blessed. Shall we not see many more giving themselves to this work?

N. P. DIXON.

Special Notices.

NOTICE FOR ILLINOIS.

AT our late State meeting several changes were made in the officers of the Conference and tract society, which all should notice carefully, and act accordingly. On account of the resignation of Bro. Starr as secretary of the Conference, and Bro. A. Crow as treasurer, Bro. A. O. Tait has been appointed secretary of the Conference, and J. M. Craig treasurer. J. M. Craig is also treasurer of the tract society. All moneys, therefore, from whatever source collected, must now be sent to J. M. Craig, 26 and 28 College Place, Chicago, instead of to Bro. A. Crow, as heretofore. All the reports from the churches which have heretofore been sent to Bro. Starr, must now be sent to Eld. A. O. Tait, Springville, Ill. R. M. KILGORE.

CANVASSERS' INSTITUTE IN BROOKLYN, N. Y.

THE brethren of Southeastern N. Y., New Jersey, Delaware, Maryland, and the District of Columbia have doubtless noticed in the last REVIEW the action of the General Conference Committee, by which the above-named territory has been preliminarily organized into a new Conference. Provision is also made for the holding of a canvassers' institute for the benefit of this field. Of this institute we wish to speak briefly. It is thought best to hold it in Brooklyn, N. Y., as the mission house will afford a suitable place, and the city a field where the instruction received can be practically carried out.

We ask our brethren and sisters living within the bounds of this territory prayerfully to consider the question, "Am I doing my full duty—using all the talents intrusted to me, for the glory of God and the salvation of souls?" The blessing of God is with the several canvassing companies who are now laboring in this field. Their success demonstrates that this is a good territory in which to work. Are there not others who will devote themselves to this important branch of the cause?

We call attention to this matter thus early, as people are now making plans for the work of the year. It is hoped none who might be of service to the cause of truth, will obligate themselves in such a way as to prevent their taking a part in the work, without due consideration of the sacred obligations imposed upon them by their acceptance of these truths, as embracing the special work of God for this time. I should be pleased to correspond with any who desire the benefits of the institute. Notice will be given later of the definite time at which the institute will be held. Address me for the present at Battle Creek, Mich., Sanitarium. J. E. ROBINSON, for COMMITTEE.

AN IMPOSTOR.

I DESIRE to warn our people in Pennsylvania and other Eastern Conferences against a man who claims to be a converted Jesuit priest, and who pretends to be a Seventh-day Adventist whenever he comes to a place where there are any of our people, in order that he may receive their hospitality and assistance. He has been among our people in Pennsylvania since the summer or autumn of 1887; and strange to say, he has not been discovered in his true character until recently. He was first known among our churches in Potter and Tioga counties by the name of J. B. Murray. He disappeared from Tioga County, and soon after, we heard of a man by the name of Hart among our people in Sullivan County, who received from them considerable assistance. He left them to come, as he claimed, to Williamsport. He did not show up here, however, and several of our people in Sullivan County became anxious about him, and I received letters of inquiry from them concerning him. Shortly after this a man going by the name of E. F. Johnson, appeared where our brethren were laboring in Huntingdon County. He wrote to our offices of publication for the agency of some of our books, and I had considerable correspondence with him. Some things in his letters caused me to think that he was not what he pretended, and I wrote asking him if he was not the same man who had been at the other places mentioned under these different names. In his reply to my letter he did not allude to this matter at all, but said he was going to Virginia. I wrote him at Quicksburg, and asked him the same questions, telling him that if he

did not give some satisfactory explanation, I should feel it my duty to write to the brethren in Virginia, and also to advertise him in the REVIEW as an impostor. To this letter I have not received a reply, although Bro. Neff writes me that he left Quicksburg suddenly after receiving it, leaving an appointment that he had made to preach, unfilled. I might give other reasons why he is a fraud.

L. C. CHADWICK.

TO THE LABORERS IN NEW YORK.

You have doubtless received, ere this, blanks for your annual report to the Conference. The reports should cover the time you have spent in the work from Sept. 1, 1888, to June 1, 1889. Please give the time spent in labor, the kind of labor performed, the place or places of labor, receipts from the Conference, and donations received, also traveling expenses. Please give the receipts and expenses by items, and never fail to give the date of each item, and the source from which your receipts came. No report will be considered complete unless these instructions are complied with. Please have your reports complete so as to hand to the secretary of the Conference, F. M. Wilcox, as early as Tuesday, June 4, for we desire to finish all our auditing this year during the workers' meeting, which will begin Tuesday morning, June 4. Those who cannot be present at the beginning of the workers' meeting should send their report by mail to F. M. Wilcox, 317 West Bloomfield St., Rome, N. Y.

M. H. BROWN.

THE WISCONSIN CAMP-MEETING.

THIS important meeting will be held at Mauston, June 18-25. It will be preceded by a workers' meeting, beginning one week earlier. Many will remember this place with deep interest, and no doubt will want to attend the meeting on account of its being appointed at this place. The meeting will be held in a beautiful, shaded park, but a few blocks from the business center of the place. It is situated on the Milwaukee and St. Paul Ry., a few miles west of Portage. It is appointed in this central part of the State, that it may come within the reach of all. We hope our brethren will begin at once to prepare for the meeting, and let no trifling excuse keep them away. We have reached a very important time in the history of our work; and a deeper consecration to the things of God is needed. Churches that have not elected delegates should do so at once, and send notice to the Conference secretary, M. P. Cady, Poy Sippi, Wis., without delay, so that the auditing committee may be appointed, and be at the workers' meeting, and do all auditing of accounts during that time. We expect reduced rates on all railroads in the State for those attending the meeting. More particulars soon.

WIS. CONF. COM.

WORKERS' MEETING FOR NEW YORK.

FOR two years past our workers' meetings in New York have been seasons of great blessing and profit to those who have attended them. We do not think of having a camp-meeting now without one, hence one is appointed for this year from June 4-11. Those who have attended before will be anxious to come this year, and we trust they will not only be able to attend themselves, but will induce others to come also. Every laborer in the Conference should be there, unless hindered by sickness. Our church, tract society, and Sabbath-school officers should be in attendance. Church clerks and treasurers should bring their books. Instruction will be given in the duties of all these officers, especially to church and tract society officers.

A Biblical institute will also be held, and important Bible subjects will be considered. This will be a very profitable feature of the meeting. Instruction will also be given on the National Reform movement, the petition work, the *Sentinel* canvass, and other branches of the canvassing work will receive due attention. The time during the workers' meeting will be devoted especially to the following kinds of work: 1. Devotional exercises, such as preaching, and prayer and social meetings; 2. Manual labor in preparing for the camp-meeting; 3. Meetings for instruction, as before mentioned. A cordial invitation is hereby given to all who desire to attend.

M. H. BROWN.

NOTICE FOR NORTHERN DAKOTA.

THE quarterly meeting for the Fargo church, together with the quarterly meeting for Dist. No. 10, will be held at Fargo, Dak., May 4, 5. Meetings will begin Friday night. We greatly desire to see a large number of our scattered friends from different parts of the district in attendance. Many important points will be considered, and the spiritual interest, we hope, will receive special attention.

Now, brethren, the meeting has been delayed until this date, that you might get through seeding, and we hope you will not disappoint us, but be at the meeting on Friday, to stay until the close. The end is nearing; and as we see it approaching, let us not forsake "the assembling of ourselves together, . . . but exhorting one another, and so much the more as ye see the day approaching."

We expect to secure rooms and fit them up in the same building where the meeting will be held, so that all may be comfortable; but it would be well to bring along a few blankets, and what cooked food can be conveniently carried. If we come praying for the blessing of God, we shall have a precious season.

We are in hopes that some laborer from the eastern part of our Conference may be present. Those who come will make sure of comfortable quarters by dropping me a line a week in advance of the meeting.

BYRON TRIPP, Director.

THE INDIANA STATE MEETING.

THIS meeting, to be held at Marion, May 1-7, is now close at hand. We hope that many of our people are planning to attend, and that as far as possible, they will come to stay throughout the meeting. The Marion church will cheerfully entertain all who come, but request that where convenient to do so, the brethren and sisters will bring bedding and some provisions. Opportunity will be afforded for those who prefer to do so, to board at a very low cost, the same as has been the custom at our other State meetings.

We have secured reduced fare on the railroads, so all can return for one-third fare. Let all remember to get certificates at the offices where they take the cars in going to the meeting, showing that they have paid full fare to the meeting; then they can return for one-third fare. We shall no doubt be favored with the labors of one of the members of the General Conference Committee. Instruction will be given in the tract work, the canvassing, Sabbath-school, and Bible work, the National Reform movement, health reform, church discipline, etc. The proper manner of conducting tent-meetings will also be considered. Church and T. and M. officers should make a special effort to be present. We hope to see delegates from as many of the churches as possible. This will doubtless be the last opportunity of this kind that we shall have before the camp-meeting season. Important events may transpire before that time, and we want to lay wise plans for carrying on the work of God in our Conference. Let us seek the Lord earnestly before the meeting, that his blessing may be bestowed upon us richly at that time.

F. D. STARR.

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 17.—OFFERINGS FOR SIN.

(Sabbath, April 27, 1889.)

INTRODUCTION.—This lesson considers briefly the use of the various articles of furniture pertaining to the tabernacle, described in the preceding lesson.

Questions, with Scripture Texts, and Notes.

1. What has God represented himself as most willing to do?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

2. In what does he delight?

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

3. How great is his mercy?

"For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11.

4. What will he do for our iniquities? and where will he put them?

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:19.

5. How far does he remove our transgressions from us, if we but repent?

"As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

6. What assurance have we of all this?

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31, 32.

7. What is it that cleanses from sin?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

8. Yet what were the Israelites required to do when they committed sin?

"And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." Num. 15:27, 28.

9. Tell the particulars of this sin-offering.

"And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:29-31.

10. In case the entire offering was burnt, what was done with the blood?

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation." "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt." Lev. 4:5-7, 11, 12.

11. What is said of the blood?

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17:11, last part.

12. When only the fat of the sin-offering was burnt, what was done with the flesh?

"The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." "And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Lev. 6:26, 30.

13. In this case, what was the flesh considered as bearing into the sanctuary?

"And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?" Lev. 10:16, 17.

14. Was there any power in these offerings to cleanse from sin?

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1, 4.

15. Yet were not the people actually and fully pardoned when they made these offerings?

"And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." Num. 15:28; see also Lev. 4, noting especially verses 20, 26, 31, 35.

16. Then what must have been the significance of those offerings? Ans.—They represented the death of Christ, "who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24), by whose stripes we are healed. God's promise makes future things as real as though they had been already performed, and so the blood of Christ was as powerful to cleanse from sin in the days of Moses as it is now. The sin-offerings that the people brought, simply showed their faith that the Lord had laid upon Jesus the iniquity of us all, and that there is cleansing in his blood. It was by faith that all sacrifices that were of any value

were made. Heb. 11:4. It was faith that made the people whole in those days, as well as in the days of Christ, or at the present time; and without faith it was as impossible to please God then as it is now.

17. If there was not true repentance, would any sacrifice avail?

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

18. What does the Lord require of us?

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

19. What are the real sacrifices of God?

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17.

When the Lord says, "For I desired mercy, and not sacrifice," and David says, "Thou desirest not sacrifice, else I would give it; thou delightest not in burnt-offering," we must understand it as meaning that God never had any delight in sacrifices and burnt-offering unaccompanied by a contrite spirit; for immediately after David had said what we have just quoted from him, he added: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering." The meaning is that God is not pleased with mere form and soulless ceremony. He does not desire a person to do penance, and his favor cannot be bought by any amount of treasure, or affliction of one's body. See Micah 6:6-8. But he is pleased with a broken and contrite heart; and such a heart will say from the fullness of its sense of the divine mercy, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116:12-14.

News of the Week.

FOR WEEK ENDING APRIL 13.

DOMESTIC.

—We pay \$1,000,000 a year to the examining surgeons in the pension service.

—Owing to his declining mental faculties, the venerable historian, George Bancroft, has entirely ceased his literary work.

—St. Peter's Catholic church at Mansfield, Ohio, was destroyed by fire Tuesday. The loss, it is said, will reach \$40,000.

—Fire at Smithfield, N. C., Sunday afternoon, almost destroyed the town, a violent wind-storm favoring the flames. The losses exceed \$100,000.

—The resolution for a prohibition amendment to the Constitution was defeated Wednesday in the Illinois House—seventy-nine to forty-nine—not the necessary two-thirds vote.

—It is reported from the lumber woods of Upper Michigan that over 1,000,000,000 logs are banked, and ready to be floated to the mills, but cannot be moved, owing to the lack of water in the streams.

—Two cases of death by hydrophobia have occurred near Coal City, Ill., within the past week, both victims being young men. They were bitten in February, and it is stated that several other persons were bitten at the same time.

—Charges have been made against the Ohio State Board of Pardons to the effect that some members of the Board have been doing a brokerage business in pardons. There is talk of abolishing the Board or completely reorganizing it.

—Governor Fifer, of Illinois, issued a proclamation Monday, designating April 30 as a day of thanksgiving and patriotic instruction, in honor of the one-hundredth anniversary of the inauguration of George Washington as the first President of the United States.

—Fire at Savannah, Ga., Tuesday afternoon, destroyed the Savannah Cotton Mills and a row of eight tenement houses. The loss on the mill and machinery is 100,000, with 49,000 insurance, while the loss on the tenements is about \$3,000, with but little insurance.

—The report of the State Board of Agriculture of Massachusetts notes the great growth of the butter business in the State, and speaks particularly of the development of the co-operative system, twenty-six such institutions having made during the year 2,000,000 pounds.

—A census of Baltimore just completed gives that city a population of 500,000.

—A loss of \$500,000 was caused by the burning of the Hubbard property at Pittsburg, Pa., Sunday afternoon.

—The burning of Buchanan & Lyell's jute mills at Brooklyn, L. I., early Friday morning, occasioned a loss of \$400,000.

—In the Michigan House Thursday a measure to prohibit the manufacture and sale of cigarettes was passed by a vote of 74 to 3.

—Much damage was done to buildings and crops in parts of Pennsylvania, Ohio, and Maryland, by wind, hail, and thunder storms last Friday.

—A street-car strike began Thursday at Minneapolis, and extended the next day to St. Paul, and all the men in the latter city have left work, except those employed on the cable line.

—The house of W. P. Word, a carpenter living in Rabun County, Ga., was burned Wednesday night, and his entire family, consisting of a wife and five children, perished in the flames.

—Mrs. Elizabeth Smith, aged eighty-nine years, recently traveled on foot from Wheeling, W. Va., to the residence of her sons in Worcester, Mass., sleeping at farm houses and police stations.

—A visit of "white caps" to the residence of Mr. Lansford, a road supervisor in Dubois County, Ind., early Thursday morning, resulted in a free discharge of fire-arms by the latter, and the retreat of the marauders, five of their number being wounded.

—A fool-hardy athlete named Meredith Stanley, on Thursday accomplished the feat of jumping from the high bridge on the Cincinnati Southern Railway into the Kentucky River beneath, a distance of 285 feet, sustaining only slight injuries. The bridge is said to be, with one exception, the highest in the world.

—The first Arbor Day was observed in Nebraska seventeen years ago, when 12,000,000 trees were planted. There are now growing in the State 605,000,000 trees. In other States many millions of trees have been planted, and at the present time thirty-four States observe an Arbor Day, many of them during the present month.

FOREIGN.

—Japan has 30,000 schools and one large university.

—A dispatch from the city of Mexico says work on the Tehuantepec Railroad has begun.

—An explosion Wednesday in the Erin Colliery, at Castrop, Australia, caused the death of twenty-five persons.

—M. Michel Eugene Chevreul, the distinguished French chemist and centenarian, is dead. He was born in 1786.

—The empress of Austria is in a very precarious condition, with rheumatism. She has abandoned all thoughts of a visit to the United States.

—The officials in charge of the Eiffel Tower at Paris say that from the top of the tower a view can be obtained to a distance of forty miles.

—The Austrian colony at Buenos Ayres has sent a golden wreath valued at 10,000 francs to be placed on the tomb of Rudolph, the suicided crown prince.

—A dispatch from Zanzibar to the *Independence Belge* says the rumor that Stanley and Emin Pasha were marching in the direction of Zanzibar was an Arab invention.

—Dispatches from India say that 15,000 persons have been rendered homeless by a great fire at Surat. To add to the prevailing distress, cholera has broken out in the town.

—Advices from Western India announce the failure of the pearl fisheries, owing to the prevalence of cholera. The failure involves a loss to the Government of four lacs of rupees.

—The steamship "City of Chester," which arrived at Queenstown April 12, reported having passed the Danish steamer "Danmark," of the Thingvalla Line, in mid-ocean, deserted and apparently on the point of sinking. She carried between 700 and 800 people, 650 of whom were passengers. Hopes are entertained that most of these were rescued.

—A proposal from Prince Bismarck, that the German and United States governments be represented at Samoa by only one vessel each, has been agreed to by Secretary Blaine, and the gunboat "Alert," now at Honolulu, will be ordered to that station. This agreement is to be observed pending the expected settlement of the Samoan difficulty by the coming Berlin conference.

—Scotland seems likely to be granted a form of home rule. In the House of Commons, Monday night, April 8, a bill was introduced to that effect by the Lord Advocate. The bill creates county councils, the members of which are to be elected by householders. All boroughs with a population of less than 7,000 will be merged into counties; the others will be self-governed. The powers of the councils extend to private bill legislation. The right of legislating on private bills has hitherto been vested in Parliament. The functions of the

councils are otherwise similar to those of the English councils.

RELIGIOUS.

—There are in Africa at the present time thirteen missions,—six British, four German, and three French.

—It is said that in the city of New York there are upward of fifty able Methodist preachers who are paid less than \$500 per year.

—The petition of the Ministerial Association of Canada to the Government, to have the canals closed on Sunday, is opposed by the Corn Exchange Association.

—Bishop Foster of the M. E. Church has aroused some indignation among high-salaried clergymen by declaring that no preacher is worth \$10,000 a year.

—The Methodist ministers' meeting of Philadelphia has voted to make prohibition the topic of pulpit discussion until after June 18, the date of the vote on the proposed Constitutional amendment in Pennsylvania.

—The Rev. Dr. Morgan Dix, rector of Trinity church, New York, carried the rigors of the Lenten season to such an extent that on a recent Sunday he was overcome by vertigo, and was unable to conduct the services.

—One of the greatest hindrances to the gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." So the coquetting of the church with the world is one of the greatest hindrances to the gospel in civilized lands. In Ceylon, Buddha's birthday is now a Government holiday.

—The African Methodist Church, which has not a white man among its members, neither maintains any organic relation with church organizations of the whites, reports a membership of 460,000, with 12,000 places of worship and 10,000 ministers; has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico, and Africa, and its reported annual church contributions average more than \$2,000,000.

Appointments.

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

I HOPE to meet with the church at Lucas, Wis., May 3-5. W. W. SHARP.

THE Upper Columbia Tract and Missionary Society will hold its annual session in connection with the camp-meeting to be held at Colfax, Wash., May 22-29, 1889. H. W. DECKER, President.

A GENERAL meeting will be held for Dist. No. 5, Ohio, with the Portage River church, April 19-22. Eld. H. H. Burkholder, and perhaps other help, will be there to give instruction in the work. A full attendance is desired. GEORGE KLOPFENSTEIN, Director.

THE Upper Columbia Conference will hold its annual session for the transaction of business, in connection with the camp-meeting to be held at Colfax, Wash., May 22-29, 1889. Let all churches see that delegates are elected, and provided with credentials. CONF. COM.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good woman competent in common sewing and household duties. Also a boy to help on a farm. Address, C. H. Battler, Dakota City, Humboldt Co., Iowa.

WANTED.—A girl to do housework. Wages \$2.50 per week. Also a boy, thirteen to sixteen, who wants a home. Good school privileges offered. Mrs. H. M. Goodell, Lyndon, Whatcom Co., Washington Territory.

LABOR BUREAU.

Help Wanted.

FARM-HAND. John L. Turner, Remington, Jasper Co., Ind.

At once, farm-hand and gardener, young man, D. E. Dickinson, Box 61, So. Amherst, Mass.

Miller. A man of experience to work in a flouring mill, to dress burs, etc. None but a Sabbath-keeper need apply. Address W. J. Maxwell & Co., Duquoin, Perry Co., Ill.

Employment Wanted.

FARM-HAND. John Ellis, Ithaca, Mich.

ADDRESSES.

THE post-office address of Eld. W. B. White is Parker, Turner Co., Dak.

THE P. O. address of Eld. H. A. St. John, is 916 Laguna St., San Francisco, Cal.

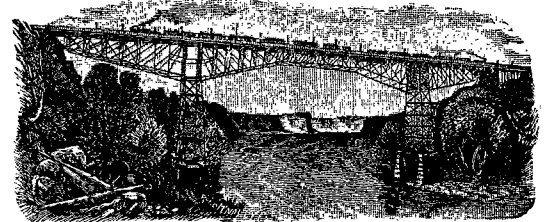
THE address of Eld. J. W. Scoles will be Oakland, Cal., care of Pacific Press, until further notice.

NEW ENGLAND, ATTENTION!

WE wish to emphasize the importance of a careful and thorough preparation for the canvassing work, and to speak a word in favor of attending the special course at the South Lancaster Academy which is to begin April 25, and continue until May 14. Board at the Students' Home and tuition only ten dollars. We must, in our work, enter many refined and cultured homes, and we have constantly to deal with minds; how important that we avail ourselves of the best advantages to obtain the necessary qualifications. Great pains is taken in the Academy family to practice just the things that we ought to know as we move about in society. Canvassers need to be studious, and it will do us good to associate with the students and teachers, and join them in close application to study for a time. In the school we have black-boards and other advantages, and I need not speak of the other things in the course, or of the meetings. We expect a rich feast and the blessing of God; and in view of all these things, we would urge all to come who can. More trained and consecrated laborers are needed in every department of the cause, and our time to work is fast drawing to a close.

E. E. MILES, State Ag't.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	N. Y. Express.	Atlantic Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 5.00	am 9.00	pm 3.10	pm 10.10	pm 2.10	pm 4.40	
Michigan City.....	7.28	11.03	4.54	am 12.23	11.27	6.67	
Niles.....	8.37	pm 12.10	5.49	1.50	am 12.55	8.20	
Kalamazoo.....	10.20	1.40	6.58	3.35	2.27	pm 10.00	pm 5.30
Battle Creek.....	11.15	2.18	7.33	4.25	3.15	7.55	6.25
Jackson.....	pm 1.20	4.15	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....	2.43	5.37	9.41	7.50	6.00	10.40	
Detroit.....	4.10	6.45	10.45	9.20	7.30	11.50	
Buffalo.....	am 3.35	am 6.15	pm 4.55			pm 11.45	
Rochester.....	6.50	9.15	8.00			am 12.15	
Syracuse.....	9.30	11.35	10.15			am 2.15	
New York.....	pm 7.00	pm 8.50	am 7.20			11.15	
Boston.....	10.00	10.50	9.55			pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 9.15			
New York.....		10.30	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.03			
Rochester.....		9.55	4.20	11.30			
Buffalo.....		am 12.15	6.15	pm 1.30			
Detroit.....	am 7.30	9.10	pm 1.20	am 10.15	pm 3.00	pm 4.00	
Ann Arbor.....	8.50	10.40	2.24	11.35	9.15	5.40	
Jackson.....	10.15	11.45	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	pm 12.09	pm 1.16	4.38	2.15	am 12.27	8.52	7.55
Kalamazoo.....	12.50	1.55	5.15	3.07	1.20	pm 9.45	8.40
Niles.....	2.27	3.20	6.27	4.32	3.07	6.40	
Michigan City.....	3.45	4.35	7.32	5.43	4.37	8.03	
Chicago.....	6.10	6.40	9.30	7.45	7.00	10.20	

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.	Passenger Exp.	B. Crk. Pass.			Mail.	Limit Exp.	Day Exp.	Sund. Pass.	Ph'n's Pass.
.....	am	am	pm	pm	Dep.	Arr.	pm	am	am		am
5.55	7.15	8.00	4.10		Port Huron	10.20	1.15	7.35			10.50
7.28	8.31	9.31	5.40		Lapeer	10.40	11.58	6.18			9.17
8.03	9.10	10.10	6.20		Flint	7.55	11.27	4.05			8.58
9.43	9.35	10.58	7.15		Durand	7.55	11.27	4.05			8.58
10.00	11.30	12.40	8.25		Lansing	5.20	10.07	4.00			6.35
10.31	11.00	12.50	9.08		Charlotte	4.42	9.37	3.25			6.02
11.30	11.45	1.15	10.05		A BATTLE CREEK D	3.45	8.55	2.25			5.15
6.40	am	12.05	1.20	pm	A	3.40	8.50	2.20			am
7.55	12.50	2.21			Vicksburg	2.52	8.11	1.44			am
8.12	1.00	2.32			Schoolcraft	2.40		1.35			Val.
9.51	1.50	3.19		Val.	Cassopolis	1.50	7.23	1.12			Acc.
10.50	2.30	4.07			South Bend	1.00	6.12	1.00			
am	3.41	5.30			Haskell's	11.54					
7.20	4.00	5.50	6.55		Valparaiso	11.40	5.30	10.30	8.40		7.00
10.00	6.25	8.10	9.45		Chicago	9.05	3.25	8.15	1.15		4.25
am	pm	am	am	Arr.	Dep.	am	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, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 16, 1889.

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CAMP-MEETINGS FOR 1889.

WESTERN.			
*KANSAS, Ottawa,	May	21-28	
*Iowa, Des Moines,	June	4-11	
Minnesota,	"	11-18	
Wisconsin, Mauston,	"	18-25	
Dakota,	"	25 to July 2	
EASTERN.			
*Pennsylvania, Williamsport,	June	4-11	
*New York, Rome,	"	11-18	
Maine,	Aug.	20-27	
Vermont,	"	27 to Sept. 3	
Canada,	Sept.	3-10	
CENTRAL.			
Michigan (Northern),	June	25 to July 2	
Michigan (Southwestern),	Aug.	13-20	
*Ohio,	"	13-20	
*Michigan (general),	"	27 to Sept. 3	
Illinois,	Sept.	17-24	
Indiana,	"	24 to Oct. 1	
SOUTHWESTERN:			
*Missouri,	Aug.	13-20	
Arkansas,	"	20-27	
Texas,	"	27 to Sept. 3	
Colorado,	Sept.	3-10	
Nebraska,	"	10-17	
SOUTHEASTERN.			
Georgia,	July	2-9	
North Carolina,	"	9-16	
Virginia,	"	16-23	
West Virginia,	"	23-30	
Tennessee,	Aug.	20-27	
PACIFIC COAST.			
California (central),	April	2-9	
North Pacific,	May	14-21	
*Upper Columbia, Colfax, Wash.,	"	22-29	
Nevada,			

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

The *Wesleyan Herald*, hailing from Chicago, comes to our table. It is a new venture, the number before us being only No. 8 of Vol. I. Does it indicate a schism in the Wesleyan body? We judge so from some of the articles which the paper contains.

The *New York Independent* of April 11, 1889, speaking of the present outlook for the papacy, says: "In a few years it is clear that the

doctrine of the pope's temporal authority will cease to be a matter of contention, though now it is, as a matter of courtesy to the pope, proclaimed with more noise of lung than earnestness of heart."

Friends on the Pacific Coast have our thanks for copies of the *Oakland, Cal., Inquirer*, of March 29, and onward, giving interesting particulars in connection with the condition of the work there, and the futile results of the opposition that have been brought to bear against it in that city and other places in the State of late.

We give in the Special Mention department this week an article from Elizabeth Cady Stanton, on the Sunday newspaper. The article defends the paper even on the implied supposition that Sunday is the Sabbath, which of course could not be done if the Bible really enjoined that day as the day of Sabbath rest. As it is, it shows how Sunday is regarded from the popular point of view, and, being without Bible, the disadvantageous ground on which it has to defend itself. The public conscience could not not be brought to so low an ebb in regard to any institution which it still pretended to regard as divine, if the plain testimony of the Bible in its behalf really existed.

WANTED!

THE names and addresses of French-speaking people are wanted, to whom our periodicals may be sent. Any knowing of such persons, who will read the papers sent them, are requested to send their addresses to F. E. Robert, REVIEW AND HERALD, Battle Creek, Mich. When sending, please state whether those bearing the names forwarded are Protestants or Catholics.

SOMETHING NEW.

"THOSE TENT MEETINGS. A Rhyming Recital, founded on Actual Facts, and Every-day Experiences."

Such is the title of a little work of 88 pages, by M. B. Duffie, of the REVIEW Office. The first inquiry, on reading the title-page, will be, "What tent-meetings?"—"Well," the answer would be, "almost any that are held by S. D. Adventists." Many of our readers became acquainted with the views advocated by this people, and were led to embrace them, by efforts put forth by our ministers in tent-meetings. They cannot but remember how first curiosity was aroused, then interest was excited, then the agitation of the clergy over the matter, the opposition manifested, perhaps a challenge presented and a discussion demanded, the failure to sustain popular errors, the admission finally by the great majority of the people that the views presented at the tent were according to the Scriptures, and the decision of a few to obey.

All these points are set forth in this little work, in apt and easy rhyme that is sure to hold the attention of the reader to the end. And while it will be of interest to many as describing their own personal experience, it will be entertaining to all, and suggest to thoughtful and candid minds many points calculated to lead them to look into the Bible to see what it does say on these important themes. At the foot of the verse on each page are given texts of Scripture that apply to and illustrate such scenes as are described as the work reaches each succeeding stage of its progress.

The following original illustrations have been prepared expressly for this work: Pitching the Tent, Pastoral Call, Opening Service, Interpretation of Prophecy, Searching the Scriptures, The Consultation, Challenge, Discussion, Garnering the Sheaves, and Baptism. Many will want it to send to friends; and in every place where a tent-meeting is in progress, it will doubtless find a lively circulation, being so true to life.

Bro. Duffie has been to the expense of getting up this neat monograph, with the hope that the

attention of many will thereby be called to the truth, who would not be inclined to read works of a different nature. Only a small addition has been printed, and he will depend on the disposal of this edition at retail to re-imburse him for his outlay in the matter. Price 25 cents. Address M. B. Duffie, Battle Creek, Mich.

A WOLF IN SHEEP'S CLOTHING.

ON the first page of its issue of April 11, the *Christian Statesman* prints this paragraph:—

While the war-ships of Germany and the United States were lying facing each other in the harbor of Samoa, God blew upon them, and in one night scattered and destroyed them. Those who can see the hand that governs the world, can see in this a token of the divine displeasure against the puny, selfish strifes of nations.

One would think from this that the *Statesman* party were wonderfully averse to anything like war. But compare this with the following utterance of one of the most prominent of that party, Mr. M. A. Gault, in a speech delivered Feb. 10, at College Springs, Ia.:—

We have four means of bringing our influence to bear on the government to make this nation a Christian nation. 1. Agitation. 2. Petitions. . . . 3. By the ballot. . . . 4. By the sword. Do not think I am advocating war [of course not]; but as it was with the slavery question, after they had agitated, and petitioned, and voted, they fought; so we, if not faithful in the use of these other means, and unsuccessful in the accomplishment of our purpose, must resort to the sword and the bullet."

Exactly, war off in the Samoan Islands, over something which does not concern their precious cause, is a dreadful thing, an occasion for a signal manifestation of the "divine displeasure;" but right here at home, in case they try certain means and find their purpose still unaccomplished, war is a very desirable thing, and "the sword and the bullet" will come freely into play in the work of making this nation a Christian nation! Occasionally the sheepskin over the National Reform wolf gets pulled aside sufficiently (fitting, as it does, rather loosely), to expose the deadly fraud which is concealed beneath it.

"A VERY PAINFUL FEATURE OF THE SITUATION."

APRIL 7-14 was appointed by the National Reformers as a week of prayer "for the better observance of the Lord's day." They urged all ministers throughout the land to hold "special meetings," and preach "special sermons" for this purpose. An editorial note in the *Christian Statesman* of March 21, said, "There are strong reasons why it should be observed with special interest this year." And that which appears to be the strongest, reads as follows:—

The strenuous opposition, on grounds of their extreme secularism, which is shown by the Seventh-day Adventists, is a very painful feature of the situation, because it places the friends of the Christian Sabbath in conflict with some who also love the Lord; and it is an additional reason for earnest and persevering prayer. No aspect of our manifold cause involves more closely the relation of the nation to Christ and the Christian religion.

And we would inform these men that the more persistent they become in carrying out their dogmatizing scheme to compel everybody to submit to their notion of things on religious matters, the more painful will the situation become. Seventh-day Adventists are acting simply on the defensive, pleading for their rights and the rights of mankind, and are in no way responsible for placing the friends of the so-called Christian Sabbath in conflict with those "who also love the Lord." They virtually placed themselves there when they espoused a cause so unholy, and entered a conflict so carnal, as to ignore the rights of conscience. We have no idea that God will either hear or answer the prayers of those who are waging war against those that love him. Such are fighting under another's banner, and will be heard by a different being. Let them read Rev. 12:17. Which class loves the Lord the more, may be seen when one of them is willing to suffer for his sake, and the other heartless enough to inflict that suffering. Here is the test. W. A. C.