

# The Advent REVIEW AND HERALD And Sabbath

"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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## A PILGRIM SONG.

"Rejoice in the Lord alway." Phil. 4:4.

WHAT have we to do with sorrow,—  
We who on the Lord believe,—  
While on him our hearts are resting,  
What should make us sad or grieve?  
Since the day-star of salvation  
On our night of sin has shone,  
Let us walk no more in shadow,  
But beneath its light alone.

Far above this world of darkness,  
Reigns on throne of boundless power,  
He who bids us call him Father,  
Trust and love him evermore.  
O'er us spread his wings of shelter,  
Underneath he lays his arm;  
Who shall tear us from that refuge?  
Who draw near to work us harm?

Yes, the hosts of Satan raging,  
Oft beset our path around,  
Dark, like clouds, roll up his legions,  
And our holy camp surround,  
Yet within the soul believing,  
Shines undimmed the heavenly light;  
Comes the captain of salvation—  
Swift the aliens take their flight.

So, tho' through the desert straying,  
Since he leads our pilgrim way,  
Let us fear nor foe nor famine,  
But on him our courage stay.  
Let our songs be ever swelling,—  
Songs of joy and hope and love,—  
Till we join the hymn victorious,  
Of the ransomed host above.

—Rev. R. H. Stearns.

## The Sermon.

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

### THE NECESSITY OF CONNECTION WITH CHRIST.

BY MRS. E. G. WHITE.

TEXT: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." Eph. 1:15-19.

In these words the importance of our having a connection with Christ, the source of all wisdom, is presented before us. We must have living faith in him, and trust him implicitly, so that we may reach the heights of wisdom and perfection that God would have us. If we come

short of attaining this, we cannot be the light that God designed we should be in the world. Jesus alone can impart to us the light which it is essential for us to have. We should be more diligent students in the school of Christ than we now are. We should study the word of God more earnestly, that we may know the way, the truth, and the life. The best Christians are those who continually grow in grace, and in the knowledge of our Lord Jesus Christ.

If we are content to take a low level in the Christian life, the truth will never become wrought into a deep experience; we shall not be fruit-bearing branches; we shall not honor God. Kind words, kind looks, kind deeds, and thoughtful consideration of others,—these are the fruits that grow on the Christian tree. Jesus is our example, and we must form our characters after his. By beholding his purity and perfection, we shall be changed into the same image. If Christ is dwelling in us, we shall reveal him in all our actions, and we shall see new charms in him every day. It is impossible to tell what work God will do for us and through us, if we will only consent to become channels of light.

There are many who claim to be Christians who have defective characters, and erroneous views of the Christian life. They are not a light in the world. But let us seek by faith to attain unto a blameless life, that our Christian character may be made manifest to all. Our conversation must be holy and without murmuring. If we think we are having a hard time, let us remember the Author and Finisher of our faith. There were a few that were not ashamed to confess Christ when he was on earth. He said that many of the chief rulers believed on him, but they would not confess him, for fear of being put out of the synagogue. "They loved the praise of men more than the praise of God."

We must have a higher sense of the work and claims of God upon us than did the Pharisees. It is for our present and eternal interests to make friends with Jesus. We need him in every trial and perplexity of life. We should have living faith in him,—faith to trust him as a little child trusts its earthly parents. He invites us to come to him. Let us tell him all about our troubles and our sins, and he will know just what to do in our case. We have a great High Priest to whom we may come boldly; we have a Mediator in the heavens. "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

The mission of Christ to this earth was to direct erring human beings to God, to lead them to seek for holiness of character, to lead them to pray to Him that is mighty in counsel. Confess your sins to God, and he will never betray your trust. Although we are sinners, he will pardon abundantly. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He marks our contrition of soul; and sins will go beforehand to judgment; and when the times of refreshing shall come, they will be blotted out by the blood of the Lamb, and our names will be retained in the Lamb's book of life. "Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity." Neither learning nor riches can bring us into favor with God. Moral worth alone is esteemed of value in his sight.

I do not covet rich farms nor costly palaces, I care not for gold or silver; but I prize the blessing of God. I have had a glimpse of the glories of heaven, and I would that every one of you could see what I have seen, that you might have a proper estimate of the eternal weight of glory that is to be the reward of the faithful. We need a more intimate knowledge of Christ. We should sit at his feet, and learn of him the precious lessons of meekness and lowliness of heart. The more we know of him, the more we shall want to know. As we behold and dwell upon his love, we shall see matchless charms in his character. He was perfect in all things, in soul, in spirit, in word, and in deed. He was all that the law required; but what the law demanded of Christ, it demands of all humanity. We must be Christ-like, and give an example to the world that is worthy of imitation. In this way we shall honor God. And the Lord says, "Them that honor me, I will honor."

Daniel honored God in the courts of Babylon. He was surrounded by temptations to indulge appetite. Luxury was on every side, but he would not suffer himself to be enticed to selfish gratification. Those who were accounted honorable in the kingdom were self-indulgent. They gratified appetite and passion, and the king commanded that Daniel should follow their example; but the servant of God purposed in his heart that he would be true and loyal to his Master. Says the Scripture, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." He would not yield the principles of his religion, and God gave him knowledge and skill in all learning and wisdom. The youth of to-day, if they will stand fast and unwavering to the truth, will receive heavenly wisdom, and God will pour upon them his richest blessing. We desire to see our people growing in grace, and in the knowledge of our Saviour Jesus Christ. He loves you, and longs to bless you, and to increase your faith and your knowledge of himself. But in order that he may do this for you, you must live for God. There are many who are becoming anxious to understand the claims of God's law, and you must do your best to be a light and an example to them. Do not depend on the ministers to do all the work in your church and neighborhood. The pastors must seek the lost sheep, and you must help them; and while the ministers are called to labor in other parts of the vineyard, the people of God must have light in themselves, speaking to each other in psalms and hymns and spiritual songs, singing with grace in our hearts and making melody unto the Lord. While you should respect the ministers highly for their work's sake, you must not trust them as your saviours, but build yourselves up in the most holy faith. When you assemble in the house of God, tell your experiences, and you will grow stronger. While you speak in meeting, you are gaining an education that will enable you to labor for others. What a precious privilege

it is to bring souls to Christ. It is the greatest work that mortals can do, for in so doing they are co-laborers with God. But of ourselves we can do nothing. If we try to work in our own strength, we shall fail completely. Jesus came to our world to bring divine power to combine with human effort. When God unites his power with man's effort, the work is brought to perfection. God wants to do great things for his people; and if we only have faith in him, he will work for us mightily.

## 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.

### ROME AND NATIONAL REFORMERS AGAINST RELIGIOUS AND CIVIL GOVERNMENT.

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

(Concluded.)

WE are all acquainted with the manner in which the papal governments used every effort to deter Austrian and Italian sovereigns from granting parliamentary and free municipal institutions. Today the pope styles himself a prisoner in the Vatican; and woe be to Italy, should the nations interfere, and again give to the Roman pontiff the temporal supremacy.

The Bavarian Constitution, with its equality of religious confessions, and of all citizens before the law, was looked upon as evil by Rome, as shown by the constant reproaches of the Curia since 1818. The curse of the Vatican also fell upon the Austrian Constitution in 1868. In our own country, the papacy professes to be our friend, and not opposed to our Constitution, and even in favor of the public school system, although opposed to a national school law, as witness the *Church News* (Catholic) of Feb. 24, 1889: "Whilst the question of education has ever been regarded by Catholics as one of the most vital importance, not only in a material sense, but from much higher considerations—those involving the welfare of the immortal soul, every American citizen must feel a deep interest in the manner in which our children are trained."

Apparently this is favorable to our public schools, but note the opposition to a national school system. Of late, a most determined effort has been made by certain designing politicians, to establish a national school system. The two-fold object of these men is readily seen. First a national school system implies an immense patronage, which can be easily manipulated in favor of partisan projects. The danger of this evil may be estimated by a glance at the corruption of our political system, and the means resorted to, to control elections. We cannot, however, hope for any beneficial change, should our legislators, under the false cry of educating the masses, build up a gigantic national school system, to be manipulated by the demagogues who run the political "machine," from the ward meeting to the national convention.

Corporations are said to be soulless, and a history of their management, by which the stockholders are enriched at the expense of labor, will demonstrate the truth of the adage. What have we in a gigantic State school system, but a great soulless corporation whose machinery, controlled by a few men, or very probably by one, will in a few decades, revolutionize public sentiment? What can or what will Catholicism do to remedy the evil? We quote again: "We all know how many false doctrines are being taught outside of the Catholic Church, and we do not refer to those errors which alone have a theological significance, but to the many heresies tending to uproot the fundamental principles of society, such as divorce, marriage a failure, and free love, to say nothing of communism and anarchy. When we look for a teacher to lead the minds of the young away from these dangers, we find but one: that is the

Catholic Church. There is certainly something dangerous contained in the claims of the State to establish a curriculum of studies. This power once granted, the very essence of civil and religious liberty is at an end."

This sounds very much as though the papacy was the friend of our Constitution, and would maintain the guaranty of the Constitution, in its liberty, religious and civil. But compare the foregoing with the following, from the same article: "Those who deny the infallibility of an organization established by Almighty God, are willing to trust to the State in a matter of the most vital importance." Thus we see again the supremacy of the papacy declared. But have not Cardinal Gibbons and the Catholic editors signed the Blair bill, thus favoring the Sunday law, and thus lent their aid and that of 7,200,000 Catholics to legislation in behalf of Sunday rest, and for the educational amendment? We answer that Catholic editors only laugh at such attempts. An editor of one of the leading Catholic papers, in commenting upon an address by Bishop Newman, M. E., at Norfolk, Va., a few weeks ago, where he was discussing the *race* problem, said, "The bishop's panacea, or cure-all,—the Blair bill,—would not work, but prove a failure."

And as to Cardinal Gibbons's signing a petition for the Blair Sunday bill, please read from Congressional report as quoted in *American Sentinel* of Feb. 13, and then follow Mr. Crafts in his crafty speech at the Columbus, Ohio, Sunday-Sabbath Association meeting, as he quotes from Blair, and says that the Cardinal pledged the Catholic Church to sustain the bill. Then read the following personal letter from the Cardinal to the writer of this article. I wrote to the Cardinal Feb. 25, 1889, setting before him Mr. Blair's statement as printed in Congressional record, as quoted in *American Sentinel*, and asked his Eminence, if he could consistently, to inform me as to his purpose in writing the letter he did to Mr. Crafts, and signing the petition for the passage of the Blair Sunday bill. The letter received in reply, was as follows:—

Cardinal's Residence,

408 North Charles St., Baltimore, Md., Feb. 27, 1889.

MY DEAR SIR: In reply to your favor dated Feb. 25, 1889, his Eminence, Cardinal Gibbons, directs me to write you, that whatsoever countenance his Eminence has given to the "National Sunday Law" referred to in your favor, as he had not the authority, so he had not the intention, of binding the archbishops, bishops, or Catholic laity of the United States. His Eminence bids me say to you, that he was moved to write a letter favoring the passage of the bill, mainly from a consideration of the rest and recreation which would result to our poor overworked fellow-citizens, and of the facility which it would thus afford them of observing the Sunday in a religious and decorous way. It is incorrect to assume that his Eminence, in the alleged words of Senator Blair, as set forth in your favor, "Signed the bill, thus pledging 7,200,000 Catholics as indorsing the bill."

I have the honor to remain, with much respect,

Yours faithfully,

P. J. DONAHUE, Chancellor,

To D. E. LINDSEY,

708 Rayner Ave., Baltimore, Md.

With the exposition of the fraud practiced by public speakers at Sunday-Sabbath conventions, we can see to what lengths they will go to accomplish their uncivil and unchristian ends. If the Catholic Church is yet the avowed enemy of Protestantism, how can these men consistently or conscientiously become the abettors of the papacy, by legislating in a manner which must eventually give the papacy the opportune moment to arise and assert her power over ruined Protestantism? The papacy is wise in enduring the lesser evils, as long as open resistance would lead to worse consequences. This submission is only provisional, because there is no prospect of their immediate success. Let the situation change, and their attitude will change also. Then as the court of Rome and the Jesuits teach, "Every oath taken to a constitution in general or to particular laws loses its force."

True, the apostle says, "Obey God rather than man," but this to a Jesuit means, Obey the pope, for he is God's representative on earth; and this is why the oath of allegiance to the United States

would avail nothing with a Jesuit, if in conflict with the pope. Better times are being waited for and soon expected by the Jesuits. Only a few days ago, in the cathedral in this city, the American Catholic church was urged to take her stand beside the church in other nations, and assert her power for the evangelizing of the world. And we who are acquainted with the history of the Inquisition and the martyrs, understand what the evangelizing of the world by Rome forebodes to those who would dare raise the hand to resist.

We are living in an age of anti-christian domination, and truly the words of the psalmist are most appropriate: "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126. It is but a step from the declaration of the pope's infallibility to the declaration that he is God incarnate. In a work by Pussey, it is recorded that one recently returned from Rome had the impression that there was a *quasi*-hypostatic union of the Holy Ghost with each successive pope.

Ultramontaniam, as defined by a papal writer, is that "the pope is infallible in all doctrinal decisions, not only in faith, but in the domain of ethics, on the relation of religion to society, of church to state, and even on State institutions: and that every such decision claims unlimited and unreserved submission in word and deed from all Catholics." On this view the power of the pope over the church is purely monarchical, and neither knows or tolerates any limits; all besides him are his plenipotentiaries and servants, and are in fact, whether mediately or immediately, the mere executioners of his orders, whose powers he can restrict or cancel at his pleasure. On ultramontane principles, the church is in a normal and flourishing condition, as it is ruled, administered, supervised, and regulated down to the minutest details, in all its branches and national boundaries, from Rome.

Rome is to act as a gigantic machine of ecclesiastical administration, a Briareus with a hundred arms, which finally decides everything, which reaches everywhere with its denunciations, censures, and manifold means of repression, and secures a rigid uniformity. Why should they not claim all this, when they say, "As the Jews were formerly God's people, so are the Romans under the new covenant." They claim to have a supernatural dignity, and know nothing higher than the breath and law of Rome.

Brethren, how true is it that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The whole armor is necessary. If, in the perusal of these thoughts you get a glimpse of the beast, you can more clearly comprehend what will be seen in the image, and be the better prepared to shun his mark in the forehead or in the hand, and realize more fully the importance of receiving the seal of God, while the winds are being stayed. Truly Babylon is fallen, and many have been made drunken with the wine of her fornication. Let us secure the pure gold tried in the fire, and then we may listen for the words, "Well done," and be permitted to enter the pearly gates, to eat of the tree of life, and enjoy the overcomer's reward.

### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 20.

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

XIII. We should learn the lesson of faith that the Lord would inculcate by often leading the prophets to use the past and present tenses for the future tense.

The prophecies are replete with instances illustrating this principle; but we will confine ourselves to those instances of this kind that are found in what is often termed "the gospel prophecy of the Old Testament." We mean the 53d chapter of Isaiah. This is one of the clearest prophecies concerning Christ that is on record. So weighty is it that some infidels have endeav-

ored to evade its force by saying that it was written after Christ's first advent, for the express purpose of meeting the events in the life, sufferings, death, and intercessions of the Saviour. But the pre-existence and authenticity of this prophecy are made so apparent by quotations from it in the teachings of Christ, etc., and by Jewish history, that such pretensions can have no weight whatever in the minds of the candid and well-informed, unless it be to strengthen their convictions in the importance and divine origin of this wonderful document. We will quote the entire chapter, putting the words denoting the past and present tenses in small capitals, that the reader may readily see the point we wish to make.

"Who HATH BELIEVED our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he HATH no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we HID as it were our faces from him; he WAS DESPISED, and we ESTEEMED him not. Surely he HATH BORNE our griefs, and carried our sorrows: yet we DID esteem him stricken, smitten of God, and afflicted. But he WAS WOUNDED for our transgressions, he WAS BRUISED for our iniquities: the chastisement of our peace was upon him; and with his stripes we ARE healed. All we like sheep HAVE GONE astray; we HAVE TURNED every one to his own way; and the Lord HATH LAID on him the iniquity of us all. He WAS OPPRESSED, and he WAS AFFLICTED, yet he OPENED not his mouth, he IS BROUGHT as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he OPENETH not his mouth. He WAS TAKEN from prison and from judgment: and who shall declare his generation? for he WAS CUT OFF out of the land of the living: for the transgression of my people WAS he stricken. And he MADE his grave with the wicked, and with the rich in his death; because he HAD DONE no violence, neither WAS any deceit in his mouth. Yet it PLEASED the Lord to bruise him; he HATH PUT him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he HATH Poured out his soul unto death: and he WAS NUMBERED with the transgressors; and he BARE the sin of many, and MADE intercession for the transgressors."

The Lord here uses the past and present tenses, because we can depend on the events that he is predicting, just as though they had already transpired, or were transpiring before our eyes. He speaks of things that are not, as though they were, for they will surely come to pass according to the unfailing word that has so faithfully foretold and described them. Rom. 4:17. May the fulfillment of prophecies relating to past events inspire in us faith in the fulfillment of prophecies relating to events that have not yet transpired. Events thus predicted will surely come to pass; for the mouth of the Lord hath decreed that they shall transpire. The Holy One of Israel is a God of truth and verity, and not one of his prophetic utterances shall fail to meet its fulfillment.

—The heathen sacrifice more than money. Miss Wilder asked at a woman's meeting in India how many had given up friends for Christ. Many arose, and the story of their sacrifices was pathetic. This one's mother had not recognized her since her conversion; another one's sister had refused to speak to her; while still another had been cast off by her whole family as a "despised Christian." Miss Wilder says, "How hard it is to preach sacrifice to people who live it."—*Missionary Review*.

#### BE YE SEPARATE.

[In view of Bro. Butler's article on "Marrying Unbelievers," in the Review of March 19, the re-publication of the following, written by Bro. R. F. Cottrell for the Review, in 1856, is requested. It will serve to call up and fix in the mind some of the cardinal truths which that article contained.—Ed.]

2 Cor. 6:14-18; 1 Cor. 7:39.

Two cannot walk together,  
Except they be agreed;  
If one would travel westward,  
The other must accede.  
One chooses to walk crooked,  
The other to walk straight;  
This cannot be effected,  
Unless they separate.

Light cannot dwell with darkness,  
They cannot be agreed;  
And if the one advances,  
The other must recede.  
Christ has no part with Satan,  
They ever must be twain;  
And there is no agreement  
With God and idols vain.

So those who are disciples  
Of Christ, the blessed Lord,  
Must choose companions only  
Whose faith and hopes accord.  
No partnerships whatever,  
With others should be made;  
Lest Christians prove apostates,  
And Christ should be betrayed.

One loves the blessed Saviour,  
And longs for his return,  
While on affection's altar  
The fires celestial burn;  
The other loves the present,  
All earthly his desire—  
A constant jet of water  
Extinguishes the fire.

And if we speak of union  
Which severs that of birth,—  
A tie that brings communion  
Most intimate on earth,—  
Two cannot walk together,  
Unless there be accord;  
Therefore the great apostle  
Says, "Only in the Lord."

#### THE GENUINE PURITAN.

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

In the hearing before the Senate Committee on Education and Labor, on the Sunday-rest bill, Rev. George Elliott, author of the "Abiding Sabbath," said:—

I felt happy, in looking upon the members of the committee, to believe that there is a considerable amount of Puritan blood represented in it. . . . I am sure there is much of the spirit of the Anglo-Saxon and the feeling of the Puritan. . . . Now that the American spirit has revived, there is no institution which is so vitally connected with the genuine Puritan spirit . . . as the Christian Sabbath, the weekly day of rest.

It is quite evident that no one not of Puritan stock or tendency would have had the insolence to draft and present in the United States Congress the Sunday-rest bill, an outrage and an insult to the rights and liberties of American citizens. If the sight of the Puritan made the Rev. Elliott so happy, let us draw near and take a look at him, that we may be happy too. Why! he looks like our modern would-be National Reformers; for he set up a government in the name and for the glory of God. And it is not altogether improbable that this similarity was that which moved the felicitous emotions of the gentleman. Not only did the pious Puritans set up a theocratic government, but in the "genuine" "spirit" thereof, carried it to its logical conclusion. Let us take a view of some of its workings.

First of all, the clergy were elevated to the highest degree of influence and power. They held with iron hand the rights and liberties of the people, and ruled with despotic and tyrannical sway over the temporal, the civil, and the spiritual interests of all within their jurisdiction. Freedom of speech and freedom of worship were arbitrarily denied. There were laws in this government exactly such as are coveted by the "American Sabbath Union," that made themselves "effective by small exceptions and large penalties." The least real or imaginary infraction brought upon the unhappy person the most

horrible punishment. The whipping-post, fines, confiscation of goods, imprisonments, banishments, carrying men and helpless women into the wilderness to be tortured by the savages or devoured by wild beasts, boring the tongue with a hot iron, and hanging, were some of the means employed by the pious Puritans for the promotion of godliness in the earth.

Ursula Cole was fined \$125 or to be whipped, for saying that she "had as lief hear a cat mew as Mr. Shepard preach." Anne Hutchinson disparaged all the ministers by saying that "Bro. Cotton preached a covenant of grace more clearly than the others." This excited their jealousy and their anger. She was arrested and tried; she was in a delicate condition, and when brought into court, was refused a seat, and kept standing for two days, till she fainted under the torture; she was condemned and sentenced to exile. The same man Cotton on whose account she was considered an offender, through fear of his brethren, became the chief instrument of her prosecution and condemnation. Till she could be sent away, she was imprisoned in the house of Joseph Weld, of Roxbury, her bitter enemy. Rev. Thomas Weld, brother of Joseph, called her the American Jezebel. In his house the elders instituted a clerical inquisition, and under their torments her reason was dethroned. She was finally banished, and on Long Island she and her husband and several others were cruelly tortured to death by Indians. At this the Rev. Thomas Weld gloated with malignant joy, and said that God's hand was apparent in her destruction, and had made her a heavy example of his disfavor.

Wheelwright, for preaching a covenant of grace, was sentenced to banishment in the midst of winter; and twelve of his friends for petitioning the clemency of the court in his case, were likewise exiled. Mary Fisher and Ann Austin were Quakers. In the year 1656 they came to Boston. No law had then been made against Quakers; and yet they were arrested before they came on shore. Their trunks and chests were searched, their books seized and carried to the market-place and burned. They were imprisoned, and any one speaking to them was heavily fined. "Their pens, ink, and paper were taken from them, and they were not suffered to have any candle-light in the night season; yea, what is more, they were stripped naked, under pretense to know whether they were witches, though in searching, no token was found upon them but of innocence. And in this search they were so barbarously misused that modesty forbids to mention it." They were kept in close confinement, the windows of the jail being boarded up, excluding light and ventilation. They were not provided with food, and those in whose hearts still lingered a little human sympathy were denied the privilege of sending it to them. Finally, an old man by the name of Nicholas Upshall purchased the provisions for them of the jailor, lest they should have starved. These women were sent back to England, and the jailor kept their beds and Bibles for his fees.

A severe law was passed the same year against Quakers, when this old man Nicholas Upshall publicly protested against it. For this he, though one of their (Puritan) church members, and of a blameless conversation, was fined £20, and £3 more for not coming to church, whence the sense of their wickedness had induced him to absent himself. They also banished him out of their jurisdiction, allowing him but one month for his departure, though in the winter season, and he a weakly old man. Endicott, the governor, when applied to on his behalf for a mitigation of his fine, churlishly answered, "I will not bate him a groat."

Elizabeth Hooton and Joan Brooksup came from England in 1661. "They were soon clapt up in prison, and, upon their discharge thence, being driven with the rest two days' journey into the vast, howling wilderness, and there left without necessary provisions." But they escaped, and came back, when they were again banished. Elizabeth Hooton again returned, armed with "a license from the king to buy a house in any plan-



tation." She was about sixty years of age. At Dover she was seized, put into the stocks, and imprisoned four days in the dead of winter, where she nearly perished from cold. Afterward, on the streets of Cambridge, she exhorted the people to repentance. For this she was "imprisoned in a close, stinking dungeon, where there was nothing either to lie down or to sit on, where she was kept two days and two nights without bread or water; and then sentenced to be whipped through three towns. At Cambridge she was tied to the whipping-post and lashed with ten stripes with a three-stringed whip with three knots at the end: at Watertown she was laid on with ten stripes more with rods of willow: at Dedham, in a cold, frosty morning, they tortured her aged body with ten stripes more at a cart's tail.

"The peculiar atrocity of flogging from town to town lay in this: that the victim's wounds became cold between the times of punishment, and in winter sometimes frozen, which made the torture intolerably agonizing. Then, as hanging was impossible, other means were tried to make an end of her. Thus, miserably torn and beaten, they carried her a weary journey on horseback many miles into the wilderness, and toward night left her there among wolves, bears, and other wild beasts, who, though they did sometimes seize on living persons, were yet to her less cruel than the savage professors of that country."

(Concluded next week.)

#### IS IT COMPULSION OR NOT?

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

FOR taking contradictory positions the advocates of a national compulsory Sunday law are entitled to the first rank. To harmonize their efforts to cajole the people into the belief that such a law would be so highly beneficial and effective in this country, with their answers to those opposed to it—that it is only for the District of Columbia and the Territories, and would not materially effect us in the States—is about as difficult a matter as it is to turn a grindstone two ways at once. The fact is, they can turn it best one way at a time, and it depends simply upon whose ax they are grinding which way they turn it. If they are talking to those whom they expect to win over to their cause, then, according to the last words in the Blair Sunday bill, the law is, "so far as possible, to secure to the *whole people* rest from toil during the first day of the week, their mental and moral culture, and the *religious observance* of the Sabbath day." It is to be an inestimable blessing to every man, woman, and child in the land. But if, on the other hand, they are seeking to allay the fears of those who see oppression to follow the enactment of such a law, then it is so circumscribed and of such a nature, that if it should be enacted and strictly enforced, we in the States would not know, so far as effects are concerned, that there was such a law in existence.

In proof of the foregoing statements, we call attention to the following quotations from the *Christian Statesman* of April 11, 1889. Under heading "The Seventh-day Adventists and the Sabbath," Mrs. J. C. Bateham, who is superintendent of the Sabbath observance department of the W. C. T. U., says:—

The Seventh-day Adventists are circulating in many of the States petitions to Congress *against* any legislation in favor of a day of rest. They say the ultimate intent of Blair's Sunday-rest bill is to compel people to attend church, that it is to help the Catholics, that a union of church and state will be the result, and various other things, all of which are of course false.

The petitions are "Against Needless Sunday Work in Government Service and Inter-State Commerce," and Senator Blair's "Sunday-rest Bill" covers this and no more, except that it creates a Sabbath law for the District of Columbia and the Territories, similar to that of most States. If made into a law, it will no more compel church going than do our State laws, and will have no more tendency to bring about a union of church and state than these State laws, under which we have lived since States were formed.

From this we would understand that this con-

templated Sunday law was to be a very harmless and meager affair; that it was to be no more effective than the State Sunday law; and that S. D. Adventists had been greatly mistaken in supposing that it had the remotest intention of getting people to attend church. But let us see. In the same paper, and on the same page, there is another article by Mrs. Bateham, entitled, "Sabbath Rest and How to Maintain It." In this she asks how the rights of the people to a day of quiet "can best be secured by law." Then she goes on to state why we need this weekly rest. First to rest "our bodies," then "as a matter of economy," for "variety," for "our higher natures," and last but not least, she gives this reason:—

But most of all the soul—for our souls we need the Sabbath. . . . We want it for the purposes for which God designed it when he bade us keep it holy, not for frivolity and amusement, not for sleep and idleness, not for the Sunday newspaper, with its demoralizing literature, but for reading which is elevating and improving, including the word of God, *and for attendance upon church services*; a practice which I believe does more than almost anything else to insure prosperity in this world and happiness in the next. [Italics ours.]

And who shall say now that even Mrs. Bateham does not want the Sunday law in order to get people to go to church? She says we need the Sabbath (Sunday of course, she means) "most of all" for that very purpose, and we want that "secured by law." Is the law to stop short of securing the most needful thing of all? But it may be urged that there is no intention of "compelling" people to attend church, but that their right to do so shall be "secured." Let us reason on that a moment. How is it about taking the weekly rest? Is it simply the right to the rest that is to be secured? By no means. The people are to be *compelled* to refrain from labor on the Sunday. They are to be compelled to have the "variety" of rest and labor, whenever they wish it or not. If there is "economy" in the keeping of Sunday, they are bound to reap the benefits, whether they are economical or not. However much they may esteem it a right or a pleasure to engage in some play, game, or amusement on Sunday, they are compelled to refrain, if it in any way disturbs others. Read the Blair bill. No compulsion to such a law? We should say there is. But for the last step. We have not got the people into church yet. But let us see. They are not to work—they must rest—they are not to engage in games and amusements, and Mrs. Bateham says the day is not "for sleep and idleness." What then is it for? and what is left for them to do but the "attendance upon church services," reading "the word of God" and the like? Shall that "practice" which more than almost anything else insures "prosperity in this world and happiness in the next" not be made obligatory? For the law to fail in this, would be the greatest mistake that could be made. Compel people to go to church? That is the inevitable logic of the situation when once it is admitted that it is proper to compel them to rest, whether Mrs. Bateham can see it or not. We have demonstrated it from her own writings.

A word in regard to the extent and effectiveness of the proposed Sunday law. Mrs. Bateham states that this national law will no more compel church going or bring about a union of church and state than our present State laws have done; that aside from controlling the Government Service and Inter-State Commerce, it is only to make a Sunday law for the District of Columbia and the Territories similar to those of our States. But we will let Mr. Crafts speak upon this point. On the previous page of the same issue of the *Statesman*, he says:—

The National law is needed to make the State laws complete and effective.

This tells the whole story. The State laws have not been doing what they have wanted them to do, and they are going to ask for a national law in order to make the State laws "complete and effective." This shows that the States have already gone farther in this matter than they have been warranted in doing; and now what is wanted is a sanction from the Government for what has

been done in the past! and who shall say how much farther they will go when this is granted? It is the merest quibble, then, to say that a national Sunday law is intended to do no more than our State Sunday laws have already done. The national law is desired simply for the privilege of operating through State laws. It needs but fair optics to see through the meshes of this National Reform scheme.

#### A GREETING TO OUR CONTRIBUTORS.

BY J. S. OLIVE.  
(Prescott, Wis.)

SOME time since, it was suggested that those who had been helped by articles in the *REVIEW*, should send letters of encouragement to the writers. I should write many letters each week, if I were to do so. So I thought it might not be amiss, if I should try to express in one letter the interest, pleasure, and I hope benefit, that I receive from nearly all that appears in our excellent paper. I often see papers published by other denominations, and though they sometimes contain articles of value, I have noticed that most of them contain a great deal of light reading. Now I do not take a *religious* paper for amusement, and prize ours the more that its aim seems to be to instruct, elevate, and Christianize its readers. I know it takes time and labor and patient thought, and often severe study, to prepare articles for the paper, and I desire to return thanks to those who have labored in this direction.

I have read with pleasure and profit, the "Principles by Which to Interpret Prophecy," having often needed help in that matter. All of sister White's articles seem timely and necessary, and many of them seem specially designed to strengthen the "weak knees; to say to them that are of a fearful heart, Be strong, fear not;" and also to show to the people of God their sins and transgressions. "The Glory That Is Coming," in a late number, is encouraging to all who are striving to enter in. We have taken the *REVIEW* for twenty-one years, and think it grows better all the time, and realize "that often a single article is worth a whole year's subscription." I wish the writer on "Emulation" had "given an example," as school books used to say, of profitable emulation. Examples help so much to understand *just what* is meant.

The late article, "In Their Mouth Was Found no Guile," was studied with attention. Alas, how easy it is for those who desire to be truthful, who would not "tell a lie" for anything, to give a false impression—to sometimes be silent for fear of displeasing some one, or for fear of being misunderstood, and so let wrong impressions prevail. "Is the Lord Among Us, or Not?" is a timely and helpful article. How much we resemble the Israelites of old in forgetting the great mercies of God.

The reports from the ministers interest me greatly, especially from those whom I have met; even their names attached to a distant appointment seem a connecting line, reminding us of old friendships, and showing that they are still in the work, and eliciting prayers for their success. The poems, too, are often stirring and helpful, tender and devotional. I watch the new names, and also mark the improvement in harmony and versification in those who have long been contributors.

To all who write for the *REVIEW*, I would send words of cheer. Doubtless many who have the *REVIEW* do not read one quarter of it, yet many read it all with care; and many no doubt are kept in the truth thereby. So, be of good courage. "In the secret of his presence" may you all abide. May you be able to stand just where you can receive the light, and reflect it in its glory on others, remembering that "man is a soldier, and life is a fight from our birth till the day that we die," and every one needs help and comfort. The result of your efforts will never be known in this life.

## 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.

### LOSS AND GAIN.

I SORROWED that the golden day was dead,  
Its light no more the country-side adorning;  
But whilst I grieved, behold!—the east grew red  
With morning.

I sighed that merry spring was forced to go,  
And doff the wreaths that did so well become her;  
But whilst I murmured at her absence, lo!—  
'T was summer.

I mourned because the daffodils were killed  
By burning skies that scorched my early posies;  
But whilst for these I pined, my hands were filled  
With roses.

Half broken-hearted, I bewailed the end  
Of friendships than which none had once seemed  
nearer;  
But whilst I wept, I found a newer friend,  
And dearer.

And thus I learned old pleasures are estranged,  
Only that something better may be given;  
Until at last we find this earth exchanged  
For heaven.

—Good Words.

### LOOKING ON THE BRIGHT SIDE.

DR. JOHNSON said it was worth a thousand pounds a year to a man to have a disposition to look on the bright side of things. We would put it higher than this. Money is no price for it. It is the mother of hope, of joy, of expectation, of ambition, of gratitude, of gladness, and no end of other bright, beautiful, and good things. It cheers the heart and strengthens the will, and it makes the hands eager to work and the feet eager to run. If there is any good thing that ought to be done, and that can be done, the man who looks on the bright side of things is the man to do it.

"Yes, and be disappointed again and again, and fail often, and have to bury dead hopes, and find that all is not gold that glitters."

Well, yes, of course. One cannot succeed always. There must be reverses and disappointments, and the funerals and burials of dead hopes. But the man who looks at the bright side of things is the man who sees many of these dead hopes having their resurrections, and coming out of their graves to live larger and better lives; and if not this, who sees new hopes being born to take their places and do their works. "There is no such word as *fail*" in his motto, and having this motto, he seldom does fail utterly. It is just the old two ways of looking at things, of the buckets going up and down in a well. "Ah, me!" sighed one of them, "I never come up full but I have to go back empty!" "Glory be to God!" exclaimed the other, "I never go down empty but I come up full!" And to our thinking, the thankful bucket—the joyful bucket—the "bright-sided" bucket had the best of it.

Trade is proverbially fickle, and the man who engages in it should expect to have his ups and downs. But which is the more likely to succeed in business, the man who has had a down in business, and groans out, "What a fool I have been! I might have known I would not succeed!" or the man who has had a down, and exclaims, "All right, old fellow, I'm down, but I shall not stay down; and I've learned a thing or two that will help me to keep on my feet another time!"

A profession is not always a certain success, and is pretty sure to require patience and pluck to make it a success. But which is the more likely to succeed, the lawyer, the physician, the preacher, who when popular favor does not immediately begin to flow in on him in a royal tide, loses heart and hope, and forebodes failure; or who takes in the situation, draws his belt a little tighter, a little tighter still, if need be, does his work faithfully and to the uttermost, and bides his time in his patience of hope?

A military campaign cannot be reduced to an exact science. There are elements of uncertainty in the most skillful strategy and in the best-planned campaigns. But which is likely to be the most successful general, he who is doubtful of victory, and is fearful of defeat, and is overwhelmed by a reverse; or he who plans to win, and fights to conquer, and does not know when he is whipped; and when he has had a reverse, is fired only with the spirit to turn the reverse into a victory? One of Grant's generals said to the writer at Spottsylvania, as the chief rode by, cigar in mouth, after the repulse there, "What's the use of resisting that man? He does n't know when he is whipped. All he says to us after one of these repulses is, 'Well gentlemen, pick your flints and try it again.'" After one of our prominent naval officers (we withhold his name), during the late war, had tried to take one of the rebel coast cities (we will not name it), and had failed, he one day gave the reasons of his failure to Farragut—torpedoes, obstructions, enfilading forts, heavier armaments than his own, etc. When he was done, Farragut answered, "Ah, Admiral, you have omitted the weightiest reason of all." "What is that?" "You did not *expect* to succeed."

A married life, be its joys and blessings what they may, is not all sunshine and gladness. Its duties, its cares, its burdens, its responsibilities, forbid that it shall be. But there are married lives and married lives; and which married life is likely to fulfill most perfectly the end for which the God of love ordained it, that into which husband and wife bring the most shadows? or that into which they bring the most sunshine? that in which they look on the dark side of things? or that in which they look on the bright side of things? Or, if one of them is accustomed to look on the dark side, and the other on the bright side, which of them (other things being equal) will make home the happiest and the best? Ah, blessed is that wife whose husband looks on the bright side of things! and blessed is that husband whose wife looks on the bright side of things! and blessed are those children whose father and mother look on the bright side of things!

The subject is ethical, as well as æsthetical. And so we say, blessed—blessed before man and God—is the Christian who looks on the bright side of things.—*Illustrated Christian Weekly*.

### TO HELP AND NOT TO HURT.

It is refreshing, in these days of manifold differences, to find some belief in which all agree, some principle which all will uphold. Such a one is the universally received obligation to help and not to hurt men. However widely men may disagree in interpreting this duty, there is not a single dissenting voice in regard to the duty itself. Were any one to attempt to controvert it, his sanity would be called in question. It is true that men's conduct toward each other is so diversified, and includes such wide extremes, that it sometimes seems almost impossible that they can hold any common ground of moral allegiance, yet all alike would declare that duty required them to help, and forbade them to hurt, one another. As to their ideas of what helps and what hurts, they vary with every variety of circumstances and education, and with every degree of sensitiveness and intelligence. There is one common mistake made by some who are anxious to fulfill their obligations in this direction, in supposing that all done for self is to be ruled out as having no connection, and that only what is actually done for or against others can help or hurt them. Thus, it is sometimes said, "Such a thing hurts no one but myself," and the speaker truly believes it. Yet it is never true. Whatever hurts him in body, mind, or heart, hurts others also. If his health or powers are injured, his ability to assist others is lessened; if his character deteriorates, so must his influence. If he throw away advantages, he cannot communicate them; if he do not develop himself, he cannot develop others.

There are, indeed, few more effective means of hurting others than by injuring our own character, or lowering our own moral tone. Of course, in the same way, we cannot really benefit ourselves without benefiting others also. If we are cheerful, happy, and well, we brighten and invigorate them; if we gain knowledge, we communicate it; if we grow strong and courageous, we afford protection and infuse courage; if we are noble and true, others breathing our spiritual atmosphere become also nobler and truer. Whether we intend it or not, we are always either helping or hurting others by our unconscious influence. Thus we can never stand aloof; we can never say, "Though I do not help, neither will I hinder," for we are always doing one or the other. There is a self-indulgence, it is true, that is often yielded to, at others' expense, but then it is also at our own. It may afflict them, but it also degrades us. In our actual efforts for others, it is not always so simple as it seems, to help and not to hurt. The momentary help is sometimes a real hurt. This is often the case when in ministering to their lower needs we sacrifice their higher. Indiscriminate alms-giving entails more suffering than it relieves. In supplying food or warmth for a day it often weakens the powers and energies that should supply it for a life-time. So the parent who looks no higher than the immediate gratification of his child, is not helping, but hurting him. His character will not be thus raised, his powers will not be developed, his manliness will not be secured. It is self-controlled manhood and womanhood that is most of all needed in the world, and any help that tends to pull this down is a positive hurt, an injury that can never be repaired.

To help without hurting needs more than a benevolent intention; it needs intelligence, forethought, judgment, wisdom to deal with causes rather than with symptoms; to look to permanent well-being more than momentary gratification. Yet in thus exercising the intelligence we must also beware of hardening the feelings or crushing out sympathy. The hearth may be piled high with fuel, but until the flame ignites it, it is cold and useless. So there may be intelligence and judgment, discretion and forethought; but until the flame of love inspires their action, they cannot truly help mankind. The spirit of kindness must animate the whole being, and the mental powers must combine to guide and direct it, before we can succeed in helping men and not hurting them.—*Philadelphia Ledger*.

### LIMITATIONS.

LIMITATIONS are often deemed a hindrance, when they might be a help, to enjoyment and to power. Every man's life has its own peculiar and inevitable limitations. If he works cheerfully within them, he can be happy and successful. If he does not accept them, but chafes himself against them, as the pining canary frets herself against the iron bars of her cage, he will be miserably unhappy, and will accomplish nothing. We may be hopelessly cut off from the very things we long for most. We may see the very avenue on which we had proposed to achieve splendid success, closed before our eyes. We may not possess the iron constitution and physical strength, or the well-stocked and magnificent library, or the grand church, or the magnetic voice, or the abundant leisure, or the affluent imagination, or the influential connections, or the prestige of blood or wealth, which we are deeming so essential to our welfare; and yet, without them, and within our own peculiar limits, there are wonderful opportunities for doing great things with what we have; and there is wonderful happiness, after we have made up our minds not to cast covetous eyes on what it is not ours to possess, in using those powers which the Lord has placed at our disposal. Both success and happiness will crown our life, if there be a cheerful acceptance of life's limits, and a faithful service within those limits.—*S. S. Times*.

## The Mission Field.

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

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

### HOME MISSIONS.

#### THE MISSIONARY CAUSE.

It is a mysterious truth that the cause of missions and the advance of the kingdom of Christ in the world should be impelled or impeded by human endeavor. That the gates of heaven, which have been opened to all believers, should not be sought by millions of our race comprising the heathen world, until Christian hearts have awakened sympathies in their behalf, and Christian efforts are put forth for their salvation, is a proposition that is calculated to startle all thoughtful minds and to impress all Christian hearts. . . .

When we look on the page of prophecy, the future glows with brightest colors to heighten the promise of the present; and the fairest prospect in all the coming grandeur of humanity is the final triumph of the glorious gospel of the blessed God. Eighteen hundred years have elapsed since the great commission was given to the church to proclaim the gospel to all nations; yet how slow has the church been to comprehend, and how tardy to execute, the great commission!

There are yet numerous populous territories where no messenger of the glad tidings has been heard, and there are many tribes of men who have never heard that Christ Jesus came into the world to save sinners. Yet the epochal hour seems to have come for which the church has waited long, when the gospel may be preached in all lands. The ancient and mysterious nations of the East are opening the gates of exclusiveness, and becoming ready to learn of Him to whom so many knees are bowed in Christian lands, and where he is confessed by so many tongues.

The Lord answered Job out of the whirlwind, and said, "Where wast thou when I laid the foundations of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?" Chap. 38:4-7.

It is said that on Assyrian tablets which antedate by centuries the time of Moses, it is written that on the morning of creation the hymning hosts of heaven were gathered, and rejoicing in that mighty melody at the sight of the new world, with shouts of joy. Suddenly there was a discord in the harmony, and certain rebellious angels broke up the hymn of praise. It has been thought that if that old Chaldean account be true, this world would yet hear a renewal of that song, when a sufficient number of souls saved through faith in Christ have been gathered out of it to make that broken choir complete. Then that vast multitude standing by the sea of glass, having the harps of God, would take up the intercepted chorus of the skies, and swell it into a higher strain of glory to the Lamb that was slain, but lives again—creation's Lord and King!

The guarantee of an unfailing promise inspires the church to hasten its mission work so that the appointed triumph shall soon come. It is not so far away that faith cannot bring it nigh. Every year new colonies are annexed to the growing kingdom. The gospel light is rising on many a land of heathen darkness. Messengers of the cross are pointing inquiring souls to that light, and these forerunners over the earth, with their ever-present Leader, who inspires and sends them, are bearing the love of heaven into the benighted dwellings of men.—*Hon. E. L. Fancher, LL.D., in Gospel in All Lands.*

#### AMERICAN CHINESE MISSIONS.

The Chinese Mission of the American Missionary Association on the Pacific Coast, under the superintendence of Rev. W. C. Pond, D. D., is very efficient and successful. Its thirteenth anniversary was held on Sunday evening, Dec. 9, 1888, in the First Congregational Church in San Francisco, Prof. I. E. Dwinell presiding. The

exercises by the Chinese converts indicated remarkable proficiency in the English language and in music, both in solos and choruses. Jee Gam, the first convert, and now employed by the courts as an interpreter, read an address on "The Congregational Association of Christian Chinese," of such merit in thought and language that some doubted its originality, which, however, was vouched for by Dr. Pond. The writer sketched its origin in 1871 and the progress of the association since, and said it had been the means of the conversion of more than 700 Chinese, and that it designs to send missionaries to China. It is self-supporting, though the expenditures during the year have been \$9,619.50, of which \$2,066 were for rent. Dr. Pond advocated the appointment of itinerant preachers to labor with the Chinese in the moving camps on the railroads. Rev. Dr. Barrows made a very effective appeal for funds, and a collection was taken. Dr. Pond certainly deserves great credit for his labors in this department, in addition to the pastorate of Bethany Church in San Francisco, in which there is a large number of Chinese.—*Dr. Holbrook, in Congregationalist.*

#### A GREAT AND GROWING SYSTEM OF EDUCATIONAL INSTITUTIONS.

The following summary of institutions, with their departments, teachers, and students, presents the extent of the field occupied and of the greatness of the work being carried forward by the Freedmen's Aid and Southern Education Society in the Southern States.

The institutions among colored people include 8 colleges, each with several departments—1 theological school and 4 Biblical departments; 1 medical college, 1 dental college, 1 law school, 12 industrial schools, each with various departments; and 10 seminaries and normal schools. In these the past year there were 168 teachers and 5,111 students.

The institutions among whites include 4 of collegiate grade, 2 theological departments, 2 legal classes, and 8 seminaries, with 60 teachers and 1,862 students. Altogether, we have 33 institutions, 228 teachers, and 6,973 students.

These 228 teachers are men and women of God. They teach for Christ's sake. Their salaries are not large, and their sacrifices, in many cases, are equal to those of any missionaries on the earth. A study of the character of the schools will indicate how various the fields of knowledge in which they labor.

These are Christian schools. There is a Bible in the corner-stone of every building erected by this society; every teacher is a Christian teacher; every chapel is a church of the living God, in which Christian character is builded, and salvation by faith in Jesus Christ is annually entered into by many hundreds.

Some of the schools among the whites have been chiefly maintained by the people themselves, and in all, the work of self-help is being carefully developed. . . .

Seven million colored people in the South, only a few years out of slavery, the great mass of whom are unprepared for the duties of American citizenship, to say nothing of the sacred responsibilities of home and church, appeal for Christian leadership. What has been done in twenty years among these people is in many respects wonderful; but it is scarcely a beginning of what must yet be done. The white South cannot, and as yet will not, do this work. For years it did not want anybody else to do it. Now many noble souls among them want it done, but have not the money; and these, while doing all they can to rally the South to this noble task, turn with longing eyes to organizations in the North, and plead for encouragement and help.

Bishop Joyce, after an episcopal tour in the midst of these people, says:—

"I have traveled throughout the West, and studied the great opportunities and responsibilities we have as a church in that section of our country; but nowhere have I seen greater calls

for Christian work, or felt more profoundly the urgent demand for enlarged effort in school and church work by the Methodist Episcopal Church, than among our white people in the South."—*Gospel in All Lands.*

#### WORK AMONG THE COLORED PEOPLE.

[ONE of our experienced workers in the field of missionary correspondence sends us a letter from the principal of the Normal and Industrial School at Kittrell, N. C., which gives a little insight into the efforts made by the colored people for their own race. It also shows something of how they regard efforts to aid them as our missionary workers may do. The following extracts will, we trust, be of interest, at least to such. He says:—]

"Allow me to acknowledge the receipt of your very kind and interesting letter, together with specimen numbers of different publications. It is indeed gratifying to know that our work here numbers among its friends many who have rendered valuable aid, although they have never seen the place nor any of those who are directly connected with the school as officers or teachers. Through the kindness of friends like Miss Mayo, we have received help from many sources, and we cannot have too high an appreciation for it.

"I have taken great pleasure in examining the magazines, journals, etc., in your package, and find them particularly interesting and instructive. We would be glad to receive them, even at second hand. I judge from the titles and your description, that the books mentioned are very valuable, and just such as would do much good in helping us to fit our students for the great responsibilities of life. One of the most important things in the training of our young people, is to instill within them a love for reading good literature, and for careful research in the lines of thought and study which have characterized the rise and advancement of other races and other nations. In this, we think we are succeeding pretty well, considering the conditions and circumstances attending our case. Some have eagerly grasped every opportunity to improve themselves, and have moved onward and upward to places of usefulness and honor. Others are just beginning a career which to them seems beset with many obstacles. Most of those whose pathway you brighten by sending such valuable literature, are of the latter class. For these I have appealed to our Northern friends, and for these I am still pleading. In their behalf, I thank you kindly for the interest you have manifested, and assure you that *any* or *all* of the volumes you mention, will be highly appreciated.

"The needs of such schools as ours cannot be properly seen from circulars and letters of friends. To know what must be done to elevate our people, and make them useful men and women, one must see them as they live and move in every-day life. Aside from the conflict we have with influences resulting from the institution of slavery—which fastened upon the race habits and traits of an evil nature—we encounter many hindrances because of the poverty and want among the mass of the people. We started this work under embarrassing circumstances, and have to labor under many difficulties now, but we are not discouraged. As officers and teachers, we are resolved to do all we can to make this school a power for good among our people. We have just come out of our little prayer-meeting—which is held every Friday night—where an hour's communion with our heavenly Master inspires us with fresh courage for the duties that await us. The last two summers I have spent my vacations in the North, and have cause to rejoice at my success in finding friends. I have been enough encouraged to lead me to make arrangements to try it again.

"I thank you for your desires to help us. Although you may not give dollars and cents, you make us rich when you make for us one friend by speaking a kind word for our work. In this way many have been led to send us various things they



could easily spare, which were of great value to us.

"Now, I must ask an excuse for writing so much. The story is a long one, and yet the half has not been told. I shall deem it quite a privilege to hear from you again."

## Special Attention.

### HOW THE ARKANSAS SUNDAY LAW WAS DISPOSED OF.

THE effort in the Arkansas Legislature the past winter to repeal the exemption clause in the Sunday law of that State, is already known to the readers of the REVIEW. But just how that effort terminated may not be fully understood.

Early in February I received word that a bill had been introduced in the Senate to make a more restrictive law in behalf of Sunday, one which would give opportunity to oppress and persecute our brethren. Upon receiving the information, I hastened with all possible speed to the city of Little Rock, to use what influence I could against the passage of the bill. When I arrived there, I found Bro. W. G. Smith already on the ground, who had done much to open the way for effective work, in behalf of religious liberty. With the help of literature on the workings of National Reform, much was done toward favorable results, even though the bill had passed the Senate by a fair majority.

Shortly afterward, Eld. J. O. Corliss, who was sent by the General Conference to our assistance, arrived, and arranged with the chairman of the committee having the bill in charge for the House, to have a hearing before the committee. It was so arranged that the definite time for the hearing was placed far enough ahead so that it could be well noised about among the members of the legislature, and others, who, at the appointed time, filled the room full to overflowing. The hearing lasted one hour, in which it seemed as though the Spirit of God directed in the selection of matter for the occasion, and the manner of presenting it. The hearing was not in vain. All the members of the committee present, except the chairman, became convinced that the proposed measure was an obnoxious one, and before they separated that night, they agreed to report the bill adversely to the House.

The next morning's *Gazette* contained the following complimentary notice of the hearing:—

The Rev. Mr. Corliss, of Washington, D. C., . . . of the Seventh-day Adventists, was before the House temperance committee last night, and made an eloquent and effective argument in favor of religious liberty, and against the passage of the Tillman Senate bill, which repeals the Crockett law of two years ago. There were a large number of ladies and gentlemen present.

This manner of appearing before a committee was evidently a new feature in the annals of Arkansas legislation, and created much favorable comment. Deep impressions, too, were made upon the minds of many by the Bible arguments presented. The next day many leading men were profuse in their compliments, and earnest in their inquiries regarding the new doctrines they had heard. Even the chairman of the committee sent for Eld. Corliss, and took him into a committee-room, to have him explain the views of our people. The large Bible from the speaker's desk was brought in, and for more than an hour the gentleman listened intently to the explanation of the prophecies and kindred points of our faith. He then requested reading-matter sent him, which he said he would read carefully.

In a few days the bill was reported adversely; that is, with a recommendation that it "do not pass," and was not heard from again to the end of the session. Some of the ministers, however, lamented the tragic fate of the bill, and came to see about it. One of the leading ones was overheard by Bro. Smith lamenting to Mr. Tillman, its author, its failure to pass, and was consoled with the remark of the senator that the only

thing now open for them was to wait quietly for two years, and then come loaded to push the matter through the next legislature. Said he, "I did all I could for the bill, and engineered it through the Senate all right, but it was smothered in the House committee."

Although the man Tillman felt a little elated over his success in getting the bill through the Senate, he has not had the unqualified indorsement of all the good people of his county in his work. The *Fayetteville Republican*, published in his own town, in speaking of the man's course, in its issue of March 15, said:—

But if Senator Tillman has done a good thing for the fraternity, he seems to have spoiled his success by framing and introducing an obnoxious Sunday bill, whose provisions are mainly directed toward the Seventh-day Adventists. We doubt if the bill is constitutional. But even if it were, the Senator can well afford to retrieve the false steps, and withdraw his measure. It is a blow at liberty of religious thought, and a "right to worship God according to the dictates of one's conscience" with which no man has a right to tamper, or disregard to so violent a measure. The Senator may gain friends throughout the State, among the moss-back, one-idea people, but in Washington County he will lose the prestige and good reputation he has already made. He cannot afford to sacrifice that, just at the outset of what promises to be a brilliant career. Laying aside his own personal popularity and future, which he is so easily trying to kill, the bill is not right—the principle is all wrong, and for the reason above, we oppose it "first, last, and all the time."

These are brave words, and right to the point. We hope the editor of that paper may be spared to say many more good things in the same line, even though some of the more bigoted will not believe them. But our brethren in Arkansas may rest assured of one thing: That although we are, through the providence of God, released for two years from oppressive enactments against our faith, at the end of that time we shall be called to pass through the ordeal again. In the meantime, every one ought to be earnest and active in preparing for that time, by circulating petitions against such legislation, and by doing all he can to help others into the light of truth. God has let the experience of the past winter come upon us to arouse us to a sense of our obligations. How many will learn the lesson the providence of God has designed to teach?

J. P. HENDERSON.

### JAPAN UNDER ITS CONSTITUTION.

It almost takes one's breath, to read of the emperor of Japan, with the sword, the jewel, and the privy seal before him, representing a reigning family whose first ruler was contemporary with Nebuchadnezzar, and a nation with a longer history than any nation in the West, with records reaching back to the time of Croesus, on the 11th of February, the day on which, twenty-four centuries ago, the first emperor of Japan landed on Nippon,—to read, we say, that such a potentate did publicly, deliberately, voluntarily, in the face of the world, change the settled habits and policy of centuries, and hand the scroll of a Constitution to the Minister-President of State, and then withdraw, while a hundred and one guns announced to the people of the realm that autocracy had ceased, and that the emperor henceforth is to occupy a throne whose edicts must be countersigned by the consent of a Parliament,—to read, further, that—in a land where the edicts that prohibit "the evil sect called Christians" have never been withdrawn, but for 250 years have read: "So long as the sun shall warm the earth, let no Christian become so bold as to come to Japan"—that in this land, without internal riot or revolt, without violence or subjection of foreign arms, constitutional provision for religious liberty\* is peacefully inaugurated; and to recognize that this has not so much been revolution as evolution, and that within a third of a century,—is to peruse in the press of our day what is without a parallel in all the records

\* By this is to be understood merely liberty to promulgate Christian missionary work.

of empire, and what fairly compels in one a state of suspense. It is as a "dream when one awaketh."

Pending the fuller discussion of the features of this new Constitution, which is to come in the calmness following the first surprise that it has really come at all, and its treatment by men who are nearer to its merits and defects than we can be at this hour, we quote the following outline by the correspondent of the *New York Tribune*:—

As regards the Constitution, it declares with emphasis the inviolability of the emperor and the perpetuity of the throne. The legislative functions of the throne are to be exercised with the consent of Parliament. From this the emperor can, when Parliament does not sit, deviate only in case public safety demands it, but any law so made must be submitted to Parliament at its next session, and becomes invalid when then disapproved. The emperor appoints and dismisses the officials, and fixes their salaries; he has the command of the army and navy; power of making war, peace, and treaties; declares the law of siege; confers titles of nobility, and so forth; orders amnesties, pardons, and rehabilitations. The citizen, on the other hand, is free to change his abode at will; cannot be arrested, searched for, or punished, except according to law; and is, within the same limits, entitled to the right of property, freedom of religious belief, of public meeting, of speech and association, and has the right of petition. The Parliament consists of two houses, the Peers and the Representatives. The first are partly hereditary, partly nominated by the emperor for life, and partly elected for seven years by the highest taxpayers, with the emperor's approval. The House of Representatives consists of 300 members, elected by open ballot; its members must be thirty years of age, and must be paying annually fifteen yen of national taxes; but army, navy, and police officers, as well as priests, are not eligible. The voters must be twenty-five years of age, and must be paying the same amount of taxes as those eligible; army and navy officers in active service cannot vote. The House sits for four years, three months annually; but this term may be prolonged, or extra sessions called. Parliament discusses and votes the budget, and sanctions also all special expenditures; but from its power in this respect are excluded the imperial household and "expenditures incurred in the exercise of the powers reserved to the emperor," which means chiefly the salaries of the officials and the expenses for army and navy. When Parliament fails to agree on the budget, the Government has competence to carry out the budget of the years previous. Judges can be appointed and removed by law only. The representatives and the nominated and elected peers receive an annual salary of 800 yen each, together with their traveling expenses.

### "THE TWO RACES."

At a recent meeting of the Washington branch of the American Economic Association, a big problem was discussed. The question was: "Are We to Become Africanized?" Mr. Stein, of the Geological Survey, took a gloomy view of the situation. He presented figures from the census, showing that the negroes are increasing at the rate of 34.85 per cent, while the whites increase only 29.22 per cent, or 20.84 per cent without counting immigration. Mr. Stein said that the negroes formed about 41 per cent of the population of the South, and the time was near at hand when the population in many Southern districts would be African. The whites could not compete with the blacks in multiplying power, and the blacks would gain even more rapidly in the future. In conclusion, he said: "Shall we look forward to the time when the only evidence that a pure white race once dwelt in the South will be the presence of our statutory?" Several other members of the society followed on the same line. One speaker said that, as a race increased in brain power, the number of persons in the families decreased. These alarming views, however, were not held by all the members. A Mr. Burbage predicted that the next census would show a decrease in the rate of increase of the colored population. He said that there had always been doubt about the figures of the census of 1870, and this made the rate of colored increase fixed by the census of 1880 very doubtful, and it would take the census of 1890 to decide the question. He was inclined to think that the big death-rate of the negroes and the influx of the whites in the South would prevent the Africanization of that region. —*Atlanta Constitution.*

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 7, 1889.

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## A DISAPPOINTING TEXT.

THE advocates of Sunday make a great deal of John 20:26: "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Here, it is said, the fact is specially noted that after Christ met with his disciples on the Sunday of his resurrection, he met with them the next Sunday, evidently with the design of conferring honor upon that day, and showing it to be the Christian Sabbath.

When we suggest that the expression "after eight days" naturally means more than a week, the reply is, Oh, no; for the expression "after three days" (Matt. 27:63) means "on the third day" (Matt. 16:21); and hence the expression "after eight days," by parity of reasoning, would mean "on the eighth day;" and on the eighth day, reckoned from one Sunday, would be on the next Sunday.

If this is so, the same parity of reasoning may be applied to other expressions; and let us see where it will lead us? For instance, "after two days" would mean "on the next day," and "after one day" would be "on the same day;" which, being a *reductio ad absurdum*, spoils the argument. We cannot therefore admit that the statements respecting the three days establish a rule for all other numbers.

As to the expression "after three days," we are able to find but one occasion where our Lord made use of it; and that is Mark 8:31, the instance in Matt. 27:63 being simply a repetition of his words by his enemies. His ordinary manner was to speak of the day of his resurrection as "the third day." See Matt. 16:21; 17:23; 20:19; 26:61; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; John 2:19.

From all these instances, speaking of the same event, we know that Mark 8:31 must be interpreted in the same manner, and mean "on the third day." But we have no such collateral texts to guide us in the interpretation of the expression "after eight days," in John 20:26. If we had some ten other texts referring to the same event, and stating that it occurred, or was to occur, "on the eighth day," then we might rest assured that the expression "after eight days," in the one instance of its use, meant "on the eighth day." But, as already noticed, we have no such texts.

We have, however, some texts speaking of a number higher than three, and a comment thereon, which must be taken as having some bearing on the case before us. Thus in Matt. 17:1 and Mark 9:2, we have the expression "after six days." But Luke (9:28), speaking of the same event, translates the "after six days" of Matthew and Mark into the expression, "about an eight days after."

This is the only light we have in the New Testament on numbers higher than three; and it shows that although "after three days" is used in the sense of "on the third day," that fact does not establish any rule for any other number, and no just argument can be built upon it to sustain such a conclusion.

Again, we find an instance where the expression given to denote a week, is "after seven days." 1 Chron. 9:25, 32, compared with 2 Kings 11:5. From all these facts the conclusion is inevitable that above the number "three," such expressions as "after" four, five, six, seven, or eight days, etc., are to be taken in their literal, and not in any

idiomatic, sense. In which case, "after eight days," would mean more than eight days or a later point than "the eighth day."

But, finally, even if we admit that the expression means "on the eighth day," the text is bound still to disappoint our Sunday friends, so far as it relates to the point they have in view; for it contains no proof that the eighth day from the meeting in question was Sunday. Let us look at the circumstances. The time is to be reckoned from a certain meeting of Christ with his disciples. And what meeting was that?—It was the one in which Jesus appeared after the two disciples had returned from Emmaus. Luke 24:33-35. Compare Mark 16:12-14 and John 20:24, 25. But the day was "far spent" when Jesus and the two disciples were at Emmaus (Luke 24:29); and going back to Jerusalem after that, seven and a half miles, on foot, those two disciples could not possibly have reached the city before that first day had ended and the second day had begun, which was ushered in by the setting of the sun. It was not till after this that Jesus appeared in their midst. Thus the interview recorded in Mark 16:14 and John 20:19, must have taken place after the close of the day of the resurrection, on the *second* day of the week, not on the *first*. And it is from this meeting that the time "after eight days" is to be reckoned; and reckoned from this point, the next meeting could not by any possibility be located sooner than at the beginning of the second day of the next week, allowing that the expression means, "on the eighth day."

To this it will doubtless be said that John declares that it was on "the first day of the week," when they came together; and so it was when they came together; but it was not necessarily that day when all the events took place; for some of them would occupy time which would easily carry them over into the second day. Thus they came together for their evening meal (Mark 16:14), and shut the doors for fear of the Jews. Some time would elapse in the preparation and the partaking of the meal, and it appears that they lingered around the table till the two disciples got back from Emmaus, which, as we have seen, must have been after sunset, and consequently after the second day had begun. Then finally Christ himself appeared in their midst. And from this meeting the eight days are to be reckoned. So the next meeting must have been, in any event, as late as the second day of the next week. It could not have been on Sunday.

## CONGREGATIONAL MINISTERS ON SUNDAY LEGISLATION.

THE Congregational Association of New Jersey met in New York April 25, 1889. C. H. Patton opened a discussion of the question, "How far is it desirable to secure civil legislation on the observance of the Lord's day?" He enunciated his belief in the right of all men to a day of rest, and the duty of the State to protect them therein. But he considered the state of public opinion one of the greatest difficulties in the way. The majority of the people, he asserted, were not in favor of strict observance of the Sabbath, and even church-going people look upon Sunday in a different light from the church-going people of twenty-five or thirty years ago. They will now, he said, permit their children "to go in their walks to other places than the cemetery;" and "even ministers travel on the railroads to fill appointments." He did not favor the Blair Sunday-rest bill, deeming it unwise as being too far in advance of public opinion. He thought it might be modified so as to come within the limits of possibility at the present time. He then raised the question how persons can patronize the horse-cars without any twinge of conscience, and yet think it wrong to ride on the steam-cars. For his part, if he drew the line, he would draw it on horse-cars.

Dr. W. H. Ward, editor of the New York *Independent*, called "attention to the fact that in all the injunctions of the New Testament which give life to the Christian religion, there was none respecting the observance of the Sabbath." This at once rules

out all claims for any instruction for Sunday-keeping in the New Testament. It does not affect the Sabbath, for that being an old, not a new, institution, there was no need for the re-enactment of the law against the worship of images. We get at it, he said, "by indirection through the divine law, 'Love thy neighbor as thyself.'" As between the Sunday and the saloon, he took the following rational ground. He said he "never would raise his voice to shut up saloons on Sunday, without raising it ten times louder to shut them up also every other day. The great sin, then, in his view, was the saloon and not the violation of Sunday."

This is a true principle well stated. Such sentiments we heartily indorse. We have often called attention to the fact that if sufficient influence can be secured to close saloons on Sunday, the same will close them on all days, if it is against the saloon as an evil that such influence is directed. But the fact that it is proposed to close saloons on Sunday only, and allow them on other days, shows that the move is not against the evils of intemperance in themselves considered, as every true temperance movement will be, but only an attempt to honor the Sunday under the plea of temperance. Like the man who obtains money under false pretenses, those who seek a law for Sunday would lead people to favor such legislation, under the idea that they are working in behalf of temperance, whereas, the real object is not to restrain intemperance, but to exalt Sunday.

## 1 CORINTHIANS 2:14.

"BUT the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This is a declaration which has a most important and practical bearing upon the investigation of religious truth. Unlike the truths of science, the revelations of the sacred Scriptures possess a quality which places them beyond the grasp of mere intellectual power, even in its most acute and cultivated forms. Higher and more important in their nature, there enter into the problem of their investigation, forces which are not concerned in the attainment of secular knowledge. They are spiritual truths, and bring the one who investigates them into contact with spiritual forces,—of good on the one hand, and of evil on the other. Imperceptibly but constantly, these forces exert an influence upon him, which transcends the power of intellect, the one to help, the other to hinder and pervert, the investigation in which he is engaged. If he is himself spiritually minded, he is enabled by the agency of the good Spirit to exercise spiritual discernment, and thus to arrive at a correct understanding of spiritual truths; but if he is in the condition of the "natural man," he is left without this aid, and subject to the evil influences which proceed from the power of spiritual darkness, and from the natural tendencies of the human heart, and against which the most discerning intellect can offer no adequate protection. It is not greatness of intellect, but moral qualifications, which constitute the necessary equipment of the student of the Scriptures.

It may be considered a wise provision of the Author of these sacred writings, that in the search for those truths which are able to make one wise unto salvation, success is not dependent upon the power of the human intellect; for in that case the door of salvation would be open to the more gifted or favored of fortune in this respect, but closed to the great majority of mankind, without respect to excellence of character. This would fail to meet the object of the plan of human redemption. By the provisions of that plan which has been instituted, these truths are accessible to all alike,—the simple and unlearned, as well as those of educated and cultivated minds.

Intellectuality without spirituality tends naturally in the direction of theological controversy, and must be held responsible for the most of these un-



fortunate contentions which have marred the work of Christianity from its origin to the present time. Such controversies are never settled by argument, nor by any means which ignore the office of the Holy Spirit as a guide into all truth. Spiritual methods must be employed, the chief of which is doubtless that described in the familiar words of James 1:5: "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Where these directions are faithfully and properly carried out, there can be little need felt for a resort to heated controversy to gain the end desired.

When difficulties arise pertaining to an individual's religious faith, which he is apparently unable to surmount, it is always proper for such a one to pause and seriously ask himself whether the trouble is not with himself, rather than with the faith. Let him consider whether he has sought for the truth in a proper manner, remembering that spiritual things must be spiritually discerned. Many, apparently, forget to do this, and are led to arrive at conclusions on the strength of their own unaided reasonings. Such a neglect cannot fail to be disastrous, even if it does not lead, as it doubtless has in many cases, to shipwreck of the faith. "The Spirit searcheth all things, yea, the deep things of God." On the aid of this Spirit must we rely for a correct knowledge of Bible mysteries.

L. A. S.

#### THE PITTSBURG NATIONAL REFORM CONVENTION.

THIS meeting was held in the Old City Hall, Pittsburg, Pa., April 23-25. Between seventy-five and one hundred delegates were present, representing a wide range of country, extending from Massachusetts to Iowa. The hall was profusely decorated with portraits of those who had been active workers in the Association, but are now dead, and with huge mottoes indicating the aims and work of the convention. Among these the following significant sentences were conspicuously displayed: "Christ the King of Nations," "The Bible in the Public Schools," "The Blair School Amendment," "The Sabbath-rest Bill," with others of similar character.

Mr. John Alexander, of Philadelphia, the father of the movement, read the first essay, which was a brief history of the workings of the Association for the twenty-five years of its existence. His effort seemed laborious, on account of his great age, and childish emotion. Some of the addresses which followed seemed to be efforts vying with each other as to which could bestow the greatest amount of adulation on the leading members present. For a time it was a sort of "mutual admiration society;" but after the Convention came down to real business, such themes as "Popular Objections to National Reform," "The Oath and its Abuses," "Liberty and the Sabbath," "The Sabbath and how to Maintain it," "The Secular Theory of Education," and "The Romish Assault on the Common Schools," were discussed, to the evident delight of most of those present, judging from the clapping of hands, the stamping of feet, and the outbursts of immoderate laughter which followed each apt statement, or humorous illustration with which the speeches were interspersed.

It was a new phase of my experience to meet so many gray-haired Doctors of Divinity, with so little dignity as was manifested on that occasion. The business, too, which had called them together, having been represented by them as a solemn duty imposed by Heaven, one would think they ought to engage in it with at least becoming gravity. But instead, they seemed as hilarious at times as a lot of rough school boys, whose risibilities had been excited by the witty sayings of some clever clown.

If the speeches made at that convention properly represent the work of the party, their whole theory is based on the insane theory so long ago exploded in Europe, of the divine right of kings. The thought to be gathered from what was there

advanced is, that because "the powers that be are ordained of God," it follows that every government is ordained to rule in a religious way; and because this Government does not recognize that fact by putting the name of God in the Constitution, and proclaiming Christ as its acknowledged King, the country is on the very verge of ruin, and will soon be pressed over the brink of the precipice by the wrath of God, for its failure to acknowledge itself a Christian nation.

The whole tendency of the convention was to impress the idea of having the duties of the State administered in the name of Christ, and by the servants of the church. For instance: Dr. M'Allister contended strongly that the oath should never be administered in the courts of the country except by a minister of the gospel, because he is the only person duly qualified to do that work. Then a public school should not exist without the Christian religion's being taught in it, because the Government, being Christian, is responsible for the religious teaching of the children.

None of the speakers took the time to tell what the effect of such teaching would be in neighborhoods where there should happen to reside Catholics, Jews, or infidels, none of whom would desire such teaching for their children. They were careful, however, to assure those present that all this would be far removed from a union of church and state. One speaker, in particular, was obliging enough to spend considerable effort in an attempt to show that religion controlled by the State would not be a State religion. As no one of the following speakers questioned his conclusions, we take it for granted that the matter was made very plain to them all.

It is very evident that the original National Reformers would be a very "feeble folk," were it not for the alliances they have succeeded in forming with the Woman's Christian Temperance Union, and the American Sabbath Union, both of which had representatives at the convention. The former was represented by Mrs. Woodbridge and Mrs. Bateham; and the latter by Wilbur F. Crafts, who played the part of Dr. Eck against the Sabbath and its adherents. His subject was advertised as "Liberty and the Sabbath." But it seems to make little difference to him under what title his subject is announced; it turns out, lately, to be, in most cases, a tirade against Sabbath-keepers in general, and Seventh-day Adventists in particular. He spoke recently in Vineland, N. J., and also last Sunday night in New York City; and from what is said by those who were present to hear him in these places, we judge that his whole stock in trade is some silly stuff about sending all the "Saturdarians" to Samoa, so that they can conscientiously keep Saturday; and more of the same order.

Certainly, at the convention he did not present a single argument in behalf of Sunday. He seemed intensely pleased whenever he created a laugh at the expense of that very little "so-called Christian" part of the community, who "make a fetish" of Saturday. "Saloon-keepers and atheists," he said, are in the rear rank of the opposition to the Sunday measures now before Congress; while these insignificant Saturdarians boldly take the front rank. Of course it necessarily follows that those in the front rank, who constitute a breast-work of protection for those in the rear, are the ones to be aimed at first, in order to get them out of the way. Were it not for these, the body of those in the rear rank would soon be disposed of without ceremony. When he endeavored to say witty things to show the paltry worth of these Sabbath-keepers, yet whom he at the same time admitted were their strongest opponents, the convention became almost unmanageable for the stamping, shouting, and clapping of hands. Rev. S. F. Scovill, of Ohio, president of Wooster University, followed, and in a reproofing way, said that it would never do to meet these things with a jest; but that if refuted at all, they must be met with sound argument. As for the

Seventh-day Adventists, he said he should always speak of them with respect, for he knew them to be a very conscientious people. There was no demonstration of joy at this remark, but the convention was still as the grave. One could feel that the statement was not generally relished. It is evident from the temper of this convention that many of those present are ready to be worked up to that point where they could wish every dissenter out of the way; and at the proper time would not be averse to having the argument of the Roman Church against dissenters, put in force in this country in order to accomplish their purpose.

It is not singular that one so reckless in his statements as Mr. Crafts appears to be when desirous of carrying his audience with him, should connect with so unholy a work. But it does seem strange that a body of well-meaning women, organized as temperance workers, should so far forget their calling as to form a religio-political union with those who are no better than rebels against the Constitution of our country. The conclusion expressed in the last sentence has not been formed hastily. I have had it from the lips of one who is intimately acquainted with the workings of the National Reformers, that many of the members of the Reformed Presbyterian Church are aliens; and that if these should even swear allegiance to the United States Constitution, they would be expelled from the church. More than that, if one of their members who is an American citizen by birth, should cast a political vote, with the Constitution as it now is, he would subject himself to church discipline. When we consider that this same church furnishes some of the leading officers for the National Reform Association, and the editor of its accredited organ, the *Christian Statesman*, whose sole object is to attack and change the Constitution of the country to suit their notions, the question may be pertinently asked, Why are they not doing a work akin to that which was sought by those who brought on the late Civil War? How can one prove himself a worse traitor to his country than by joining these rebels to the Constitution, in an attempt to overthrow that national instrument? And having gone so far astray, who can tell to what further lengths they may not go?

Looking at the present situation of affairs, can one be so blind as not to see that it is a menace to religious liberty in our land? To such we would repeat the words of Patrick Henry in his effort to arouse his countrymen to the dangers that threatened them, from the presence of British troops on our soil: "Men may cry, Peace, peace,—but there is no peace. The war is actually begun." So we say now; and what shall we do to meet the issue? "Shall we gather strength and means by lying supinely on our backs, and hugging the delusive phantom of hope until our enemies have bound us hand and foot?"

If we arouse to the work before us, God will not leave us to fight the battle alone. He will sustain and strengthen the unselfish toiler in behalf of his fellow-men; and when the battle has been fought, those who have engaged in it will have the satisfaction of knowing that they have been instruments in God's hands of bringing light and truth to those who before sat in darkness.

Then while the foes of religious liberty are increasing their facilities for working, shall we not engage with greater energy and zeal to meet their efforts? Mrs. Bateham said in the convention that they should not cease to circulate petitions in behalf of their work until the nation is brought to acknowledge Christ as the sovereign King of the world. Be it so; then let the counter-petitions be circulated, and let names be added by tens of thousands until there shall be a mighty protest raised against their unholy aims, and the world shall be enlightened concerning the time in which we live. The struggle is inevitable; and the sooner we realize it, the better it will be for our spiritual interests, and the sooner will come the final deliverance.

J. O. C.

## 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.

### RETURNING SHEEP.

BY S. O. JAMES.

HARK! I hear my Saviour's voice,  
O, how sweet to me,  
Saying, "Wanderer, now rejoice,  
I have made you free.

"Long you grieved my tender heart,  
And your own was sad.  
While with sins you would not part,  
How could you be glad?

"Come once more and taste my love,  
Come receive my grace,  
Share at last my home above,  
And behold my face.

"Many times I would have blessed,  
And dispelled thy care,  
For I knew thy deep distress  
On the mountains bare.

"But I stayed till thou shouldst grow  
Weary of the world,  
Then I heard thy piteous cry,  
'Bring me to the fold.'"

### INDIANA.

AMONG THE CHURCHES.—Since my last report I have been spending my time mostly in visiting the churches, and have had some profitable meetings. At North Liberty two were baptized and united with the church. At a series of meetings just closed with the Farmersburg church, two were also baptized and united there. It was encouraging to see how readily the brethren at Farmersburg, as well as at some other places, took hold to help lift the indebtedness on the mission property at Indianapolis. I shall hold a few days' meetings at Patricksburg, and then go to Marion to the State meeting.  
April 24. F. D. STARR.

### IOWA.

BOONE.—The quarterly meeting for Dist. No. 10 was held according to appointment at this place, April 13, 14. The attendance was mostly confined to the friends of our work in the vicinity. Present truth was preached several years ago at Boone, and quite a number took a stand for it, but in a short time, on account of removals mostly, the work became rather feeble. Last fall Bro. Holly moved there, and several of the more experienced friends of the truth from other places have connected themselves with the work; so that the outlook has never been so hopeful as at present. The meeting seemed to be enjoyed by all in attendance. Three united with the church. A good company of canvassers are working in the town and surrounding country. They are meeting with success.

L. T. NICOLA.

### OHIO.

McDONALD AND ELGIN.—From Jan. 22 to Feb. 12 we labored with the McDonald church. Thirty-six meetings were held, and much individual labor performed. Removals and apostasies have thinned their numbers very much, but we tried to strengthen those who remain, and rejoiced to see the deep movings of the Spirit of God upon hearts. The missionary spirit was revived, and four joined the T. and M. society. Five subscriptions for the REVIEW were taken, and two, children of Sabbath-keepers, made a start for the kingdom of God. A little outside interest was manifested, which may result in the salvation of some, if the members of this church walk in the light, and are active missionary workers.

At Elgin our meetings continued from Feb. 13 to March 28. Some of the brethren living here had donated about eighty dollars toward the erection of a Methodist house of worship, with the promise that it should be free for the use of S. D. Adventists. But when we came, it was closed against us, even when not in use by the Methodists. So a vacant store-room was fitted up, which we occupied every evening, and also held some day meetings. The average attendance was about 125.

Many of the people here had heard the present truth before, and prejudice and opposition were

very bitter. But the Lord blessed in the presentation of his word, and we visited nearly every family in the neighborhood. In this way prejudice was largely removed. As a result, five new ones signed the covenant, and several who had been very much discouraged, took a new hold upon the truth. In all, there are eighteen Sabbath-keepers here at present. We organized a church of nine members. Others will soon unite by letter and baptism. We also organized a tract and missionary society of nine members and a Sabbath-school of about thirty. We sold \$37.60 worth of books and tracts, and obtained three subscriptions for the REVIEW.

We advised the brethren here to erect a small church building of their own. They took hold of the matter with a will, and in a few days a lot, some lumber, and over \$700 were pledged. Work upon the building will begin immediately. May the members of this little company consecrate themselves fully to God.  
O. J. MASON.  
April 9. E. J. VAN HORN.

### KANSAS.

ELK CITY.—I began preaching here Feb. 10; the interest from that time to this has been good; many times the standing room would all be occupied. After preaching had continued two or three weeks, the Campbellites became very uneasy, and sent me a written challenge for a discussion. I did not pay much attention to it at first, but they pressed the matter so strongly that the time was finally set for April 1. They sent for one of their ablest debaters, who is also a lawyer. The discussion was held in the Campbellite church, continuing four evenings; and may God be praised for giving us such a glorious victory as he did, in behalf of present truth. The Campbellites are very much dissatisfied with the outcome of the discussion, and say there never shall be another discussion held in the church.

Twenty-one have decided to obey the truth, and we expect others will do so soon. Last Sabbath eleven followed their Lord in baptism. A church will soon be organized. I am of good courage in the Lord.  
M. H. GREGORY.  
April 23.

### NEBRASKA.

NEW HELENA AND GATES.—I began a series of meetings at New Helena early in January, and soon had a good interest. The neighborhood was composed largely of non-professors, and the truth was a new thing to most of them, though some had heard it before and opposed it. These attended regularly, and became convinced, especially when they saw what was being done toward bringing about a union of church and state. They had heard on the subject nine years ago, but thought nothing of the kind would ever exist in this free country. After meetings had continued nearly four weeks, the work was left with Bro. J. D. Strong, while I went to lecture on the Sunday movement. Seventeen are now obeying all points of the truth, and maintaining weekly meetings. A Sabbath-school, with a membership of forty-five, was organized, and a quantity of books and periodicals sold. Considerable prejudice was aroused toward the last.

We preached about three weeks at Gates P. O. None accepted and obeyed, but seeds have been planted, which we believe will grow. Much prejudice was removed. I also held a few meetings in a school-house a few miles from here.

We feel to rejoice when we see precious souls taking hold of the truth. To God be all the praise.

CHAS. N. HARR.  
J. D. STRONG.

### ILLINOIS.

KEENVILLE.—During February I held twenty-two meetings with the church at this place. The blessing of God rested upon us. A few outside the membership were interested. The church was made to rejoice in reviewing the evidences of the truth, in learning how better to serve the Lord, and especially in witnessing the conversion of six of their dear children. Last Sabbath and Sunday their quarterly meeting was held, and these youth were baptized and united with the church, after which the ordinances of the Lord's house were celebrated.

Our State agent was with us to labor in the interests of the canvassing work. He was pleased to see the willingness of the younger members of this church to engage in the work. It was thought

best, on account of their age, that most of these wait until next spring before entering the active work of the field. One brother walked one hundred miles to "report for service," and others said they were ready. God's Spirit witnessed to these decisions.

Dear brethren and sisters in this district, dedicate yourselves and your children to the precious cause of truth. Love should prompt it, duty demands it, and it is the only path of safety. Now is the time to labor; soon our opportunities will be past.  
JOHN SISLEY.

April 22.

### WISCONSIN.

AMONG THE CHURCHES.—Since my last report, I have visited Royalton, Ogdensburg, Poy Sippi, Eureka, Leon, and Little Prairie. I cannot give as favorable a report of the work at Royalton as I could wish; yet it is hoped that nothing will seriously hinder the prosperity of the work, nor retard its progress. The brethren from Ogdensburg were at the Sabbath meeting, and added much to its interest. Monday evening I met with them. There is some interest among the people; and if it could be followed up, it would doubtless result in others' embracing the truth. March 6, I was at Poy Sippi. There is a growing interest in this church. The weekly missionary prayer-meetings have been kept up with good success. The meeting-house was well filled with attentive listeners. Many not of our faith were in attendance. Thursday, the 7th, I began meetings at Eureka, and continued till Sunday evening. It was my first visit to this place, and I shall long remember it, on account of the good meetings held. Bro. Cady was with me at these places, and bore a part in the work. Sabbath, the 16th, we spent at Madison. Sunday we were with the church at Milwaukee.

March 22, 23 we were at Chetek. We found this church well instructed in the different points of our faith, and interested in missionary work. They have a house of worship under process of construction, which they expect to finish this season. The 29th, I was called to Leon to attend the funeral of one of our brethren. I remained there over the Sabbath, and enjoyed the meeting very much. There is a growing interest at this place. If the brethren will only walk in the light, others will become interested in the truth. April 6, 7, I attended the quarterly meeting at Little Prairie. Brethren from Hebron, Whitewater, and North Prairie were at the meeting. It seemed good to meet with this church. Union, love, and harmony prevailed. I do not know when I have attended better meetings than during these visits. At this place fifty-nine copies of "Civil Government and Religion" were sold; also several Year Books, and a number of copies of the *Home Missionary* were taken. Reports come in from different parts of the State of a growing interest in the churches. Let the good work go on; soon it will be over.  
A. J. BREED.

### MISSOURI.

HOWELL COUNTY.—Feb. 26, I left Poplar Bluff for Howell County. I visited the Bakersfield church. One young brother whom I baptized there last May now sleeps in Jesus. Two had given up, and were joined to their idols. The church were much encouraged and strengthened by my visit. Some of the best citizens in that vicinity are deeply interested in the truth. I trust they will decide to do their whole duty soon. I visited the scattered Sabbath-keeping families in this county, and held meetings with them. Some who had come here from other States, had given way to the use of that stupefying narcotic, tobacco, until they had lost nearly all sense of spiritual things. They could find money to appease the lust of appetite, but were too poor to take the REVIEW or render to the Lord his own.

My experience in speaking to the people on the Blair bill, varies in different localities. The most intelligent and unprejudiced have no trouble in seeing the injustice of this movement. I gave one or two lectures on this bill at each of the following places in Howell County: West Plains, the county-seat, Starling school-house, Shadygrove, Bakersfield, and Sunny Side. At each of these places the subject was well received, and nearly all were anxious to sign the petition against it. My next appointment was at a school-house called "Hard Scrabble." On arriving, at the time appointed for the second meeting, at this school-house, I found a good audience waiting outside, the door being

barred by slats nailed across on the inside. I called for an expression of the people; many voted for me to preach, and but one against it. I said, "This is a free country, and the one who does not want to hear can go home, if he chooses." So we decided to hold our meeting outside. We sang, "The Rock That Is Higher Than I;" I laid my Bible down, and kneeling upon it, offered prayer to Him who is a present help in every time of need. It seemed as if the angels of God drew near; hearts began to feel the influence of God's Spirit; the door was opened, and some one said, "Come in." That night the Lord gave freedom to his servant, and power to his truth. Many in the audience were affected, and the wrath of man was made to praise Him.

As a result of my meetings in this county, ten signed the covenant. Those who were using tobacco promised to give up its use, and pay their tithes. I baptized three, obtained three subscriptions for the REVIEW, and three for the Sentinel. A faithful sister living there obtained more than 200 signers to the petition, and I increased the number about as many more. She is still at work with it.

I am now holding meetings with my home church in Appleton City. My courage is good.

April 19.

J. G. Wood.

#### GEORGIA.

I HAVE now been in Georgia a little over three months, and am happy to say that the truth is making some progress in this field. Quite a number have begun the observance of the Sabbath of the Lord, as the result of a series of meetings that has been held of late, and scores of others are fully persuaded that we have the truth, and would doubtless accept the same and live it out, were it not for the strenuous Sunday law in this State. I have never labored in any field where the truth seemed to stir hearts more than in Georgia. But Satan is not asleep here. He has his agents at work, doing all they can against the truth; but as Paul says, "We can do nothing against the truth, but for the truth." All the efforts that the enemies of our work have put forth have only served to arouse an interest to hear. Calls are coming in from every direction, pleading for the living minister. Truly this field is already white for harvest, but where are the reapers. I have thought since coming south, that if a few hundred of the brethren and sisters in Battle Creek could be scattered over this field, what an amount of comparatively idle talent could be put to good use, and as the result, souls be led to embrace the truth, and at last receive eternal life. Our brethren and sisters who live in those States that have an exemption clause in their behalf do not realize how thankful they ought to be to the Lord, and how earnestly they ought to work, ere these laws are repealed, and their hands are thus tied.

My heart is made sad many times when I see souls weeping, and expressing an earnest desire to live out the truth, but not seeing how they can keep two days. Many ugly threats are made, that if they dare to work on Sunday, they will be reported to the Grand Jury and indicted; and if they refuse to pay their fine, they must go to the chain gang, and people here abhor that above all things else; and it is no wonder they do; for it certainly is a place to be dreaded. I visited one gang the other day, where they had over 100 convicts at work on the public road. They had both legs chained together, with the whipping boss on one side, and a man with a shot-gun on the other, and blood-hounds tied near by, so that if an attempt were made by any of the convicts to get away, the dogs could be let loose on them. A gentleman told me the other day of two men who had been beaten to death in the chain gang, and buried in a fence corner, near where they were working on the railroad. They were not even put into a box or coffin. There are many who feel indignant over the treatment of Bro. Day Conklin. It has won for himself and family many warm friends.

I wrote a letter to the General Conference Committee, while assembled in Battle Creek, a part of which has found its way into the secular papers, and it has caused some excitement as well as sympathy, both in this State and in others. I recently received the following letter from a man in Cleveland, Tenn.:

DEAR SIR: I am a Presbyterian, and believe that you are doing wrong in your teachings. I believe that the first day of the week, as taught both by tradition and the Bible (Acts 20:7; 1 Cor. 16:2), to be the Sabbath, the old Sabbath being a memorial of the creation, the new Sabbath a memorial of the resurrection of the Son

of God. But I write you to say I would like to be one, I hope of many, if you need it outside of your own denomination, to forward you five dollars in testing this unreasonable persecution, fit more for the Dark Ages, than the nineteenth century. It is only one of numerous acts of folly and ignorance that has prevented the growth of the South. I shall be at Cleveland, Tenn., until April 23; after that at 120 Broadway, Equitable Building, New York City. Yours respectfully,

D. F. EASTON.

This shows how others feel in our behalf, notwithstanding they believe we are wrong in our teaching. If those not of our faith condemn this relic of barbarism, and offer to aid us financially in wiping out, if possible, this foul blot from the history of our country, how much more ought all who profess to believe that the Lord is soon coming, to be ready to respond in all emergencies.

Our canvassers are meeting with good success in this field. We have a broad field in which to labor, and hundreds of books could be sold, if only we had the men. Cannot a few at least be sent? The General Conference recommended quite a number of canvassers to come to this State, but only one has made his appearance so far. Bro. Curtis has been successful in getting out quite a number of agents, and all are doing well. We hope to be remembered in this field. We are all of good courage, and trust, by the help of the Lord, to continue faithful until the work is done, and we are privileged, with all the saved, to enter the haven of rest.

M. G. HUFFMAN.

#### DEDICATION AT WILLIAMSPORT, PA.

WE have been favored with a copy of three of the papers published in Williamsport, Pa., giving an account of the dedication of the building just erected there for the use of the mission, and for meeting purposes. They all speak highly of the exercises on the occasion of the dedication, and of the enterprise as a whole. The report in the daily *Sun and Banner*, of April 15, being a little more full than the others, is presented herewith:

Everything was favorable for the dedicatory services of the new church building at the corner of Hepburn and Fifth Sts., belonging to the Seventh-day Adventists, yesterday afternoon. When the hands of the clock pointed to 3 P. M., the seating capacity of the church was nearly filled. Promptly at the specified time the service was opened by the rendering of an anthem, "Hallelujah: Praise Ye the Lord." Appropriate selections of Scripture were read, and the congregation joined in singing the opening hymns. The opening prayer was offered by E. J. Hibbard, pastor of the church. The discourse, which was ably delivered by Eld. J. W. Raymond, was one of profit to all who listened. He held the audience attentively for a full hour, while he drew from the word of God text after text which had a bearing on the subject under consideration; viz., "The Gospel; Its Origin, Object, and Results." It would be impossible in this brief report of the proceedings to do justice to the subject matter included in this discourse. Suffice it to say that eloquently and earnestly were the provisions of the gospel of Christ presented, and so clearly explained by frequent reference to the Bible itself that none could fail to grasp the wisdom, love, and mercy of the allwise Creator in planning for the redemption of his fallen creatures. At the close of the discourse a beautiful solo was sung by Mrs. L. C. Chadwick, with a chorus by the choir. It was a new arrangement of that favorite of all lovers of the late P. P. Bliss's music, "The Half Has Never Been Told."

A few statements were made in regard to the financial interests of the church. No effort was made to raise means, as this part of the program had been arranged for by the members themselves. After the dedicatory prayer, the entire congregation joined heartily in singing "Coronation," and were dismissed by the benediction. It was very evident that all who attended this service went away with a good impression on their minds of the denomination who have thus located among us.

An examination of their church building shows that care and attention have been given to its construction. No effort has been made at display or grandeur, but neatness and taste have been studied, and comfort and pleasantness have been the object in view in making the arrangements. The room is on the second floor of the building, and is well lighted with three large double windows, and one single one on each side, while the spacious opening in the end wall gives light and air through the gallery from four windows which are located there. The seats are of ash, finely finished, and so constructed as to be unusually easy and comfortable. A plain pulpit and a small but powerful organ, with other church furniture in harmony, make the room bright, tasty, and cheerful. It is nicely lighted with electric lights. All in all, this little church represents the denomination who have built and will now occupy it, very commendably.

In the evening Eld. Raymond addressed an audience on the subject of "The United States in Prophecy," or

our Government as referred to in the word of God. That our Government is mentioned and referred to in the Bible, was clearly and conclusively shown. Tuesday evening a continuation of this subject will be his theme, at which time many facts will be presented from the history which our Government is now making, which will be deeply interesting. A cordial invitation is extended to all to attend.

#### AUSTRALIAN TRACT SOCIETY.

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

No of members .....	167
" reports returned .....	107
" members added .....	36
" " dismissed .....	6
" letters written .....	640
" " received .....	48
" missionary visits .....	812
" Bible readings held .....	139
" persons attending readings .....	349
" subscriptions obtained .....	50
" periodicals distributed .....	6,325
" pp. books and tracts sold .....	399,166
" " " " " loaned .....	27,915
" " " " " given away .....	20,752

Cash received on books, tracts, and periodicals, \$634.68; on sales of subscription books, \$1,054.24; on fourth Sabbath donations, \$47.74.

JOSIE BAKER, Sec.

#### TEXAS TRACT SOCIETY.

##### Report for Quarter Ending March 31, 1889.

No. of members .....	237
" reports returned .....	127
" members added .....	8
" " dismissed .....	4
" letters written .....	239
" " received .....	27
" missionary visits .....	719
" persons attending readings .....	32
" subscriptions obtained .....	28
" periodicals distributed .....	3,940
" pp. books and tracts loaned .....	854
" " " " " given away .....	158,907

Cash received on fourth-Sabbath donations, \$5.19; on accounts and sales, \$2.00; on first-day offerings, \$14.60; on other funds, \$51.25.

The societies at Black Jack Grove, Cedar Grove, Dallas, and Wilmer failed to report.

T. T. STEVENSON, Sec.

#### MICHIGAN TRACT SOCIETY.

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

No. of members .....	2,781
" reports returned .....	862
" members added .....	107
" " dismissed .....	53
" letters written .....	1,593
" " received .....	485
" missionary visits .....	7,009
" Bible readings held .....	1,104
" persons attending readings .....	3,833
" subscriptions obtained .....	210
" periodicals distributed .....	57,506
" pp. publications distributed .....	309,442

Cash received on sales and accounts, \$4,234.27; on other funds, \$757.20.

HATTIE HOUSE, Sec.

#### CANVASSING IN TENNESSEE.

I HAVE in seven days taken \$170 worth of orders for "Bible Readings for the Home Circle." It has been my experience so far that the book will almost sell itself. I ask you, my fellow-canvassers, to give it a thorough trial; and I think you will find it just as myself and others have. May the Lord move upon the hearts of many in this State to undertake the work of canvassing for our valuable books.

W. R. BURROW.

#### WORK AMONG THE SCANDINAVIANS.

THE students of our Chicago mission-school last week sold books and papers to the amount of \$171.11, and obtained sixty-five orders for the "Prophecies of Jesus." Seven colporters have been at work, more or less, during the month of March in Minneapolis and St. Paul, and during this time they have been scattering books and tracts to the amount of \$168.11.

We have received a report from Stockholm for February. It shows that twenty-three colporters have been at work during that time—half of them all the time, and the rest only occasionally. They have sold books and tracts to the amount of about 1,800 kroner, or \$486. From Norway we have received a general report of the work of the co port-



ers during seven months,—from the time the mission school in Copenhagen closed, to the end of the year 1888. The number of the workers is not mentioned, but we suppose that four or five have been working all the time. During this time their sales have amounted to 4,308 kroner, or \$1,163.

Chicago, April 9.

J. G. MATTESON.

#### THE ILLINOIS STATE MEETING.

THE meeting at Chicago, which has just closed, has been a great blessing to all who were present. Those who were absent sustained a great loss. The labors of sister White and Eld. Jones were highly appreciated by our brethren. The clear and forcible elucidation of the truth of justification by faith, as set forth by Bro. Jones, was truly meat in due season. As Christ was lifted up in all his attributes of love and mercy for poor sinners, we were drawn nearer to him; and from faith to faith, we were enabled to see new beauties and glories in the great plan of human redemption. The righteousness of God's law and the exalted character of Jesus Christ made us all sensible that sin had wrought ruin in the human family, and rendered sinners wholly unable to rescue themselves.

Sister White labored hard for the best good of all present; and we have never seen her present her testimony with more power than at this time. At the beginning of the meeting, darkness and a lack of faith seemed to close up the avenues by which the Spirit of God could operate upon our minds. But as the plain truths were presented by the servants of God, and our faith was led to take God at his word, light came in, and our souls were all quickened into new life, and were made to rejoice in the hope of the glory of God, and that his presence was manifested in power among us. Many confessions of the sin of unbelief were made, and responses came from many hearts to the light which had been brought to us by the Spirit of God. I am sure that those who were present will never forget this good meeting; and in order that the good work begun may continue, we must have a daily growth in grace from faith to faith, as we are admonished in the word of God.

There is abundance of evidence that the blessings of God are hanging heavily over his people, ready to fall in refreshing showers, when they are ready to take him at his word, and believe that he is a rewarder of them that diligently seek him. Brethren and sisters of Illinois, there is much of the blessing that may be ours to enjoy in this State; and we see indications that many are being made the recipients of it, and are entering the service of God with renewed determination to work for Jesus to the end.

Sister White was very much impressed with the idea that we must have enlarged facilities here in Chicago, as well as in other parts of the field. Already our chapel has been crowded to its utmost capacity, and many have actually had to go away because of our not having room to receive them. In harmony with the spirit that says, "Let us arise and build," steps were taken and pledges were made which enabled us to secure twenty feet of ground adjoining us on the west, so that now we have seventy, instead of fifty feet, as heretofore. Those that were privileged to attend this good meeting returned to their homes full of courage in the Lord, and feeling that God had wrought wonderfully for them, and that he was abundantly able to continue thus towards them, above what they were able to even ask or think.

R. M. KILGORE.

#### TO THE BRETHREN IN ARKANSAS.

Now that the danger which has threatened our religious liberties has been for the present averted, let me appeal to you with reference to our duty in the truth. No better opportunity was ever presented to any people to labor in the cause than to those in this State; yet very few of us are living up to our privileges, or even fulfilling our vows made three years ago, while under persecution. Then we promised that if God would release us from the terrible persecution we were enduring, we would be more faithful to him, and would do all we could to help forward his cause; but how soon these vows, made when in trial, have been forgotten by some. It is possible that God has permitted the recent dark cloud to threaten us, that we might see our danger, and awaken to a sense of duty. Perhaps he has permitted this to come upon us to remind us of our former vows, from which some have been excusing themselves on the ground that the cause for which they were made has passed away.

But be assured, brethren, that God will hold us responsible for the vows we have made, even though we do offer a lame excuse for not fulfilling them. Warning after warning has been sent us; and if we do not heed these soon, God will suffer that to come upon us which will cut us down as cumberers of the ground.

The cause in this State is in need of means. Ministers should be in the field where the calls for labor have been urgent; and if the money so much needed in the precious cause of truth shall be withheld, be assured that very soon God will leave us to the power of persecution, which will exact even more than what we vowed to the cause, in paying our fines and costs of court.

There should also be those who are willing to give themselves to the work of preparing against another attempt to take from us our religious liberties; for it is certain that at the next assembly of the State legislature such an attempt will be made, and a rigorous Sunday law passed, if possible. Let those who wish to do something in this direction lay their plans to attend the next camp-meeting, where they will receive instruction that will fit them to become efficient laborers in this field of usefulness. In the meantime, let the secular papers of your vicinity be well scanned. Every article treating upon the matter of a Sunday law, or religion and the state combined, in short, anything either for or against us as a people, should be cut out, and sent by mail to C. W. Copley, Huntsville, Madison Co., Ark., as he is the secretary of our local Press Committee. All these articles can be used to good advantage in molding the sentiments of the people; and it is our privilege to educate the world as much as possible in regard to the image of the beast, and against its worship. God is waiting to help us. He gives us the power and means to ward off danger; and by exercising diligence, and employing our time and means in his cause, we may yet have a few years of liberty, during which time the light of present truth should be brought to the knowledge of every man and woman in Arkansas.

The new book just published, entitled "Civil Government and Religion," is especially adapted to our work in this State. It contains an authentic history of every persecution under the Sunday law of four years ago, and much other matter specially adapted to our wants. It should be in the hands of every intelligent voter in the State, that all may know just what they are doing when they vote for Sunday legislation. Every member of our churches should supply himself with the book, and by loaning, selling, or giving away, bring the truth it contains before all with whom he comes in contact. It will be sent post-paid for twenty-five cents, liberal discounts being made to those who order in quantities. Address Arkansas Tract Society, Lock Box 249, Little Rock, Arkansas.

J. P. HENDERSON.

#### THE CLERGY DIFFER WITH REGARD TO THE PETITIONS.

IN connection with ministerial labor, I have engaged in circulating the petition that the Constitution may be preserved as it is; and it is somewhat interesting to note the widely different views which are entertained by the clergy, as well as by the common citizens, on this subject. Two Baptist ministers of different towns signed it. One from his pulpit recommended it to his congregation, saying he believed we would better keep religion out of politics. The other said he believed in keeping Sunday, but did not think it would better be secured by national Sunday law. A Congregationalist minister of some prominence said he should sign the other side every time; that if there are those in our nation who will not submit to the desire of the majority, let them go to the central part of Africa, and set up a government of their own. This remark was not called out by anything I had said, neither had he read on the subject, as he afterward acknowledged.

In the village of B—I called upon two clergymen. The first was of the M. E. Church, and highly esteemed. He said he believed in a fair fight; if the church had not influence enough to compete with the Sunday newspapers and Sunday trains, then the church must go down. He did not want the help of the arm of the civil law, neither did he want it to dictate the form of religion which should be taught his children. He signed it readily, but expressed his opinion that we were "fighting a man of straw." His brother minister, a score of miles away, wept and mourned because so many of his

flock had signed it, and prayed from the pulpit for the passage of a Sunday law. The Congregational minister in the village above named, said it made no difference what day was chosen. He would go for a day in the middle of the week, if the people would agree upon it; yet he coolly, and with no seeming animosity, told me it would be better that 30,000 seventh-day people should be sacrificed, than for the nation to lose its rest-day. Everywhere the people are more or less stirred. May God help us faithfully to enlighten them in my prayer.

H. W. PIERCE.

Chelsea, Vt.

### Special Notices.

#### TEXAS, NOTICE!

UNDER the heading of Texas Health and Temperance Society officers found in our Year Book for 1889, should read: For President, W. S. Hyatt, instead of W. S. Cruzan.

W. S. CRUZAN, Vice-Pres.

#### THE PENNSYLVANIA CAMP-MEETING.

WE have decided to hold our coming camp-meeting on a site a few rods east of the one used last year. Those who were present last year will have no difficulty in finding it. To those who were not here, I will say that it will be held on High St., directly west of the Old Oaks Park. It is in plain sight of, and only a few rods from, the Pennsylvania Railroad depot, where those who come over the P. & E., the Pennsylvania, or the Northern Central Railroads, will leave the cars. Those who come over the Phila. & Reading, the Fall Brook, the Beech Creek, or the Pine Creek Railroads will land at the foot of Pine St. By walking two squares up Pine St., and taking the street-car, you can ride to Campbell St., and then it is but a few rods to the ground. If those who are coming will write me a card a day or two before they start, telling me what place they will start from, and on what train, I will see that some one meets them at the train. All who expect to have any mail sent to them while here, should instruct those who write, to direct to S. D. A. camp-ground, or Box 2716, and the mail will be put in our box and promptly delivered to them on the ground. To those who expect to take the train at small stations on any line of railroad, I would suggest that you ask your ticket agent several days before the time you expect to start, if he has Williamsport tickets; and if he has not, ask him to get some, if possible, before you will need them. Probably there will be some places where the agent will not be able to procure Williamsport tickets. If so, pay local fare to the nearest place where Williamsport tickets can be procured, and ticket from there again. Do not postpone ordering your railroad certificates of me, but send for them at once. If anything prevents your coming to the meeting, you can return them. We will gladly give any information that may be desired about the best route to come, or any particulars not mentioned in our notices in the REVIEW, if you will write for them. We expect the largest and most important gathering ever held in our Conference, and desire to do all in our power to assist those who come, both in their traveling and by way of providing for their necessities while here. We shall order a good supply of the foods of the Sanitarium Food Co. for the provision-stand and dining-tent; and if any one of our people would like to take home any of these foods, they would better write me soon, so I can be sure to order in sufficient quantities.

L. C. CHADWICK.

#### THE MINNESOTA CAMP-MEETING.

THE time of our yearly Conference and camp-meeting is near. We expect the meeting will be held at Minneapolis. Many look back to last year's meeting with pleasure; for it was a good season. We want every one to begin now to make our camp-meeting this year far better than the one of last. It ought to be so, and we believe it will be. The events of the year just passed prove that we are nearer the coming of the Lord than we had thought, and show us the great work to be done before we shall be ready to meet our record. We hope it will not be necessary to urge upon our people from every part of the Conference to be present. We would ask the elders and leaders to begin to work up the matter at once, and see to it

that as many as possible are present from their church. They should write to or visit scattered brethren and sisters, and induce them to come. All should begin the work of preparation at once, and then come to the camp-ground to receive, and help others to receive, instruction and a large measure of God's Spirit.

Our workers' meeting last year was a great help and privilege to those who attended it. We expect to have another this year the week preceding the regular meeting, and we want to make it better than the one of last year. Come to this meeting, dear brethren and sisters, as many as can, to help bear the burdens of the meeting, and to receive the blessing connected with so doing. We want to get as much of the necessary business and work out of the way as we can during the workers' meeting. Instruction will be given in different departments of work, which will be valuable to those who have responsibilities to bear at home. We would request all officers in the church, tract society, and Sabbath-school to see that their respective reports are sent in, and the records of the year properly closed up. This will be a great help to those who have yearly reports to make, and if each one is faithful, will make the work comparatively light.

We would also request those who know of good openings for labor during the coming summer, to send in a statement of the circumstances and the prospects of success. These should be sent by the delegates chosen to represent your church; but if you do not live near an organization, and do not know who the delegates are, then send them to Eld. H. Grant, Box 1058, Minneapolis, Minn.

Those wishing to rent tents should send in their application at once, stating size and kind, to C. M. Everest, Box 1058, Minneapolis, Minn. Directions will be given at a future time as to how to reach the camp-ground, and concerning reduction in fare, which we hope to obtain. It is expected there will be a provision-stand and feed for teams, as usual; and our brethren may be sure that all will be done which can be, to make the meeting a successful one. If our brethren and sisters will come feeling the responsibility which rests upon them, bringing the blessing of God, and seeking more of his Spirit, we are sure this will be the best meeting ever held in Minnesota. MINN. CONF. COM.

#### SOUTH DAKOTA, NOTICE!

Those desiring to rent tents for the coming camp-meeting at Madison, will please write me at once, stating size desired. We trust all will plan to attend this meeting, as we confidently expect a good one. Address me at Parker, Dak. W. B. WHITE.

#### NEW YORK, NOTICE!

We have secured the usual reduction of fare for our camp-meeting this year. It comes through the "Trunk Line Association;" hence all going to the meeting over the N. Y. Central; West Shore; Del. & Lack.; Del. & Hudson Canal Co.; R. W. & O.; N. Y., Ont. and Western; and the Northern Central Railroads are entitled to return at one cent per mile on the certificate plan, the same as last year, except that you will receive your certificate, duly signed by the ticket agent of whom you purchase your ticket when you start, instead of having it sent to you by our Conference Secretary. Those who fail to secure a certificate will not be able to secure the reduction when they return. The going tickets will be unlimited, and "stop overs" will be granted on them, but the tickets on which you return will be *limited*, and hence good only for a *continuous* passage.

All should remember these points, and also that your certificate should be signed by our Conference Secretary, F. M. Wilcox, on the camp-ground, as well as by the ticket agent when you purchase your ticket. Further particulars will be given concerning railroad matters, purchase of tickets, routes, train to take, etc., in ample time for the meeting. We expect a large attendance and a very important meeting this year.

#### TENTS.

Those desiring tents for the meeting should decide as early as May 20, and send in their orders at that date, to J. V. Willson, Rome, N. Y., so they may be on the ground in season for the meeting. The prices are about the same as last year; that is, from \$2.00 to \$6.00, according to size. A tent 9 x 12 will be \$2.00; 10 x 14, \$2.25; 14 x 15, \$2.75; 12 x 17, \$2.75; 18 x 25, \$6.00.

As these prices cover only rent, freight, and

cartage, it will be expected that those ordering will assist in pitching and taking down their own tents, or remunerate the camp-meeting committee for so doing. This, we know, is equitable, and will be heartily approved by our people.

M. H. BROWN.

#### NOTICE TO PENNSYLVANIA CANVASSERS.

You have doubtless seen the appointment of the workers' meeting to be held at Williamsport, May 29 to June 4. We wish to impress upon all our canvassers, as well as upon all who anticipate entering this branch of the cause, the importance of attending this meeting, as valuable instruction will be given in this branch by Bro. F. E. Belden, of Battle Creek, Mich., and plans will be laid for our future work.

We feel to praise God for the signal blessings upon our efforts of the past year, the prosperity attending this work having passed our most sanguine expectations, but past blessings only give us faith to hope for still greater ones, and we believe the coming camp-meeting will mark a new era in its history. Our canvassers have never had better success than at present, one company reporting sales to the amount of \$518.50 in a month, another \$529.25, and still another \$452.50. One feature of encouragement to us is the success of those entering the work with no previous experience. A brother of this class reports sales for thirteen dollars the first day, and many similar reports come in to us. He says his only regret is that he did not enter the work a year ago. Thus it is with nearly all who take hold of the work; they feel that they have neglected golden opportunities for sowing the seeds of truth. However, we are encouraged at the readiness with which Pennsylvania has responded to the call for workers in the past. Still I believe we have material for 100 canvassers in this State, and we want to see young men and women to whom God has entrusted talents, consecrating them to his cause.

It is becoming more and more evident that activity in missionary work is essential to the very spiritual life of our churches, and through the canvassing work an avenue of usefulness is opened to our people, whereby the cause can be advanced at no expense to the Conference. Nor is this labor without immediate fruit, as was shown by the case of one who, as a result of his work, saw six good persons embrace the truth.

Great responsibilities rest upon us, for we have probably the greatest population within our boundaries of any Conference yet organized in this country. Who is going to carry the truth to these thousands now in darkness, if not the canvasser? I appeal to our church elders, librarians, district directors, and leaders everywhere, to urge those who have talents and ability that should be consecrated to the cause of God, to attend this meeting and receive its benefits, with a view to engaging in this work. I trust there will be co-operation in this effort, as we are all co-laborers together with God. Let all feel an individual responsibility in this matter, and ask themselves the question, "Am I doing my whole duty? or am I saying by deportment and example, My Lord delayeth his coming?" E. W. SNYDER, State Agent.

## 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 20.—MIRIAM'S SIN.

(Sabbath, May 18, 1889.)

INTRODUCTION.—Leaving Kibroth-hattaavah, the Israelites journeyed eastward a short distance to Hazeroth, where occurred the events recorded in this lesson, and which appear to have grown out of the choosing by Moses of the seventy elders, as recorded in the lesson preceding.

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

1. What name was given to the place where the people lusted for flesh?

"And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted." Num. 11: 34.

2. Where did they go from that place?

"And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth." Verse 35.

3. What fault did Miriam and Aaron find with Moses?

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." Num. 12: 1.

By the term "Ethiopian" we are not to understand that a negro woman was meant, as such a term might imply at the present time. There is no good reason for supposing that Moses had at this time any other wife than the one he had obtained in Midian while tending the flocks of Jethro, and who was probably a descendant of Abraham by Keturah.

4. What showed that this complaint was due solely to envy?

"And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Verse 2.

5. What testimony is here thrown in as to the character of Moses?

"(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" Verse 3.

It may seem somewhat strange at first glance that Moses, being the author of the first five books of the Bible, should have written such an encomium of himself as is here recorded; but when such testimony is necessary to a proper understanding of the facts recorded, and is dictated, as this was, by Inspiration and not by human pride, there cannot be that objection offered to it which would be proper under other circumstances.

6. What promise has the Lord made concerning such people?

"The meek will he guide in judgment: and the meek will he teach his way." Ps. 25: 9.

7. Why will the Lord guide the meek rather than any others?

The reason why the Lord will guide the meek rather than any others, is because they are the only ones that he can guide. The proud trust to their own judgment, and will not follow the leadings of God's Spirit. And since "it is not in man that walketh to direct his steps," it follows that "pride goeth before destruction, and an haughty spirit before a fall." But those who "have no confidence in the flesh" (Phil. 3: 3) are in a condition to accept the wisdom that comes from above. God desires to guide all men in judgment, and to lead them in the right way; but since he will not force any to go contrary to their wishes, the meek, who distrust themselves, are the only ones whom he can guide. How much better for a man not to lean to his own understanding, when he can have the benefit of God's wisdom. Happy is the man who can say from the heart,—

"I'd rather walk in the dark with God,  
Than walk alone in the light."

8. Although the meek may be despised, of what are they sure at last?

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

9. Did the Lord overlook the envy of Miriam and Aaron?

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out." Num. 12: 4, 5.

10. How did the Lord say he would reveal himself to a prophet?

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Verse 6.

The language of this and the two following verses is not meant to teach that Moses was not a prophet, but that he was not of the order of prophets to which they belonged. The Hebrew translation renders it, "If there be a prophet of your kind," which indicates the nature of the distinction which the Lord there designed to make.

11. What showed that Moses was greater than an ordinary prophet?

"My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Verses 7, 8.

12. What direct statement have we concerning the high standing of Moses?

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." Deut. 34: 10-12.

13. How did the Lord talk to Moses?

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Num. 12: 8.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34: 10.

14. What punishment was inflicted upon Miriam?

"And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle;

and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." Num. 12:9, 10.

As Miriam's name is mentioned before Aaron's in this account of their jealousy, we may infer that she was the foremost of the two in speaking against Moses, and therefore more deserving of punishment; but in any case, the office of the priesthood would have necessitated that Aaron's punishment should not have been that which was visited upon Miriam.

#### 15. What prayer and confession did Aaron make?

"And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." Verses 11, 12.

#### 16. Did Moses cherish any resentment in the case?

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." Verse 13.

#### 17. How did the Lord show that Miriam's sin was not a light one?

"And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again." Verses 14, 15.

#### 18. If this envying of Moses had not been checked, what would have been the result?

"For where envying and strife is, there is confusion and every evil work." James 3:16.

#### 19. What lesson is this designed to teach us?

Ans.—That those whom God places in high position, and honors with his special presence, are not to be lightly spoken against. Not to be afraid to speak evil of dignities is a characteristic of the grossly wicked.

#### 20. What instruction did Paul give to Timothy, who was himself placed over many churches?

"Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5:19.

## News of the Week.

FOR WEEK ENDING MAY 4.

### DOMESTIC.

—The public debt was decreased \$13,000,000 during the month of April. The decrease of the debt since June 30, 1888, amounts to \$64,000,000.

—The schooner "Shiloh," which sailed from Gloucester, Mass., on a fishing trip to George's Banks on March 25, is supposed to have been lost. She carried a crew of fourteen men.

—The building trades of Pittsburg and Allegheny City, Pa., have inaugurated a strike for an average advance of twenty-five cents a day and union workmen. About 5,000 men are affected.

—Excavations are now being made in Chicago for the foundation of the Libby Prison. The old building will be moved within the next few weeks. The cost of moving and re-building will be about \$75,000.

—Dr. Porter on Wednesday ordered the yellow fever quarantine restrictions raised at Sanford, Fla., such action being justified by the sanitary condition of the city, though the regular term would extend to May 8.

—Dr. McGlynn, the apostle of anti-poverty, who is now earning a somewhat precarious living by lecturing, is not in good health. He expects to go to Europe before long to study the land question, and secure rest and change.

—Early Friday morning, at Pridesburg Crossing, near Philadelphia, Pa., a coach containing eleven men was struck by a train. Two of the occupants were killed, and the others badly wounded. Three of the latter may not survive their injuries.

—A section of the Toledo & Ann Arbor Railway about three miles north of Howell, Mich., sank five feet below its former level on the evening of April 30, just after the passage of the north-bound train. The result is attributed to quicksand.

—At Birmingham, Ala., Friday, Hawes was found guilty of murder, the jury fixing the penalty as death. It will be remembered that the attempts to lynch Hawes caused the rioting there some months ago, during which several persons were shot and killed.

—The Hon. John Sherman, the Hon. John C. New, Consul General at London, the Hon. W. W. Thomas, Envoy Extraordinary and Minister Plenipotentiary to Sweden and Norway, and Lincoln Valentine, Consul to the Honduras, sailed for Europe on the steamer "City of New York" Wednesday.

—Last Sunday an appalling disaster overtook the limited express on the Grand Trunk Railway from Chicago, which was bringing visitors from the West to the Centennial Celebration in New York, near Hamilton, Ont. The train ran off the track and was wrecked;

twenty people were burned to death, and a score or more injured.

—On making the discovery that Captain Murrell, of the steamship "Missouri," was a Mason, the Grand Lodge of Masons of Maryland presented him with a gold medal for his action regarding the "Danmark." Persons not belonging to the Masonic order will probably fail to see how this fact made his rescue of the "Danmark's" passengers a more heroic action than it would have been otherwise.

—The centennial of the adoption of the U. S. Constitution was celebrated with much enthusiasm in the large cities of the country last Tuesday. The celebration at New York closed Wednesday with a mammoth civic and industrial parade participated in by 90,000 persons, which was reviewed by President Harrison. At Chicago the vast crowds which assembled to witness the display furnished occasion for disturbances which in two instances resulted in a serious panic, in which a large number of persons were more or less injured.

—High license went into effect at Boston Saturday. Hereafter it costs \$1,000 a year to sell liquor over the bar in that town, and the total number of saloons is limited to 785. Last Friday there were at least 2,500 in active operation. It is estimated that the loss on fixtures, etc., by the 1,700 saloon-keepers whose occupation is gone will reach \$2,400,000, and that over 2,000 bartenders are thrown out of employment. All the big hotels have secured licenses, but a good many of the small ones got left. So, it is said, did the "sporting" resorts and the basement saloons through the city, without a single exception.

—The United States Supreme Court last week arrived at a decision of deep interest to Boston epicures. It decided that beans are, properly speaking, a vegetable, rather than a garden seed. The question under debate was whether certain white beans imported at New York should be assessed at twenty per cent as garden seeds, at ten per cent as vegetables, or be admitted free as "seeds not otherwise provided for." The Court holds that although beans are often planted as seeds, yet as a commodity in the market they are no more to be denominated as "garden seeds" than potatoes, which are also sometimes planted. As to classing them under the general term of "seeds," it is held that walnuts might just as well be so classified. Botanically, both are "seeds," but they are not so spoken of commercially or in common parlance.

### FOREIGN.

—Famine is spreading in China, and the death-rate is increasing.

—On Friday, May 24, Queen Victoria will celebrate her seventieth birthday. She was born in 1819.

—Malietoa, the deposed and exiled king of Samoa, has apologized for his alleged ill conduct, and Emperor William has decided that he may be set at liberty.

—Canada claims \$153,000 compensation for alleged unjust seizures of British vessels in Behring Sea by the United States. This is a new element in the fisheries problem.

—The pope does not express any strong hopes of a speedy restoration of his lost temporal dominion, but says he is greatly consoled by the protests of the late Catholic congress at Vienna over the present situation at the Vatican.

—The Russian special commission appointed to consider the question of a Siberian railway, has reported favorably. According to their plan, a railway is to be built from Zlatoust to Viadivostock in six years, at a cost of 25,000 roubles per verst.

—Captain Murrell, of the steamer "Missouri," has been appointed a Knight of the order of the Dannebrog, by King Christian of Denmark, in recognition of his services in rescuing the passengers and crew of the Danish steamer "Danmark."

—The steamship "Gaelic," from China and Japan to San Francisco, arrived Tuesday, having made the fastest time recorded,—from Hong Kong, twenty-one and a half days, and from Yokohama, thirteen days, eighteen hours, and twenty-five minutes.

—An International Anti-Slavery Congress will be held at Lucerne in July next. The papal delegate will preside, and Dr. Windthorst and Count De Mun, the well known German and French Catholic leaders, respectively, and other prominent papists, will attend.

—Advices from Zanzibar state that the Rev. Messrs. Taylor, Edwards, and Hooper, who were captured by Bnshiris, the chief of the insurgents, and held by him for a ransom of £1,000, have been released on the payment of the sum demanded, and have arrived here.

—Cable dispatches from Europe state that the Austrian Government is preparing to increase its forces of cavalry and artillery on the Galician frontier, in consequence of a fresh movement of the Russian columns. Already three full army corps are stationed in Galicia, and the *landwehr* throughout the empire have been ordered to be doubled. The war office believes that the limit of war preparations has been nearly attained, and that Austria is ready for any Russian surprises.

—It is stated on reliable authority that the five Central American Republics, Costa Rica, Guatemala, Nica-

ragua, Salvador, and Honduras, have agreed upon a treaty which provides that if any difficulties shall arise between any of them, they shall be settled without war, by the arbitration of one of the following nations: United States, Argentine Republic, Chili, Mexico, Switzerland, or of any of the great European powers; that none of the five Republics shall form alliances with outside nations without the consent of all; and that delegates from the five Republics shall meet annually to consider matters of mutual interest. It is the hope of the ablest men in these Republics that this will help to bring about a federal union of these States.

## Appointments.

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

THE next annual meeting of the Iowa Tract Society will be held at Des Moines, Ia., June 4-11.

COMMITTEE.

A WORKERS' meeting for Minnesota will begin Tuesday evening, June 4, and continue up to the camp-meeting. A. D. OLSEN.

THE next annual session of the Kansas Sabbath-school Association will be held at Ottawa, Kan., May 21-28, in connection with the Conference.

L. J. ROUSSEAU, Pres. Kan. S. S. Ass'n.

THE next annual session of the Iowa Conference will be held at Des Moines, Ia., in connection with the camp-meeting, June 4-11, to transact such business as may come before them. COMMITTEE.

THE next annual meeting for the Minnesota Tract and Missionary Society will be held in connection with the camp-meeting at Minneapolis, June 11-18, for the election of officers and the transaction of other business which may come before the meeting.

A. D. OLSEN, Pres.

THE next annual session of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Minneapolis, June 11-18. We hope to see a large representation from all the Sabbath-schools in the State.

A. D. OLSEN, Pres. Minn. S. S. Ass'n.

THE Pennsylvania Sabbath-school Association will hold its annual meeting in connection with the camp-meeting at Williamsport, Pa., June 4-11. We hope that, in harmony with Bro. Raymond's appeal, the Sabbath-schools will be well represented; and especially do we urge all the officers to be present.

J. S. SHROCK, Pres.

No preventing providence, meetings will be held in Dist. No. 3, Mich., as follows:—

Bloomingtondale,	May 11, 12
Decatur,	" 14, 15
Parkville,	" 18, 19
Colon,	" 20

We would like to see all the officers of the church, tract society, and Sabbath-school at each of these places.

J. W. COVERT.

H. C. GOODRICH.

MEETINGS in the interests of the Sabbath-school and health and temperance work will be held in the order of the following appointments. We very much desire to meet all the brethren and sisters in the vicinity of these places at these meetings:—

Providence, R. I., Sabbath and Sunday, May 18, 19.

Greenwood, Monday and Tuesday evenings, May 20, 21.

Niantic, Wednesday and Thursday evenings, May 22, 23.

Peace Dale, Sabbath and Sunday, May 25, 26.

Dartmouth, Mass., Tuesday and Wednesday evenings, May 28, 29.

New Bedford, Mass., Sabbath and Sunday, June 1, 2.

O. O. FARNSWORTH, Pres. N. E. S. S. Ass'n.

F. W. MACE, Pres. N. E. H. & T. Ass'n.

### 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 practical brick-maker; must understand molding and building a kiln of brick; must also be a Sabbath-keeper. For further information, address Fred Meigle, Maple Valley, Wash. Ter.

### ADDRESS.

ELD. D. T. BOURDEAU's post-office address is 172 Kalamazoo St., Battle Creek, Mich.



## Obituary Notices.

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

**HENRY.**—Died March 24, 1889, of consumption, in Atalissa, Ia., Charles E. Henry, in the thirty-fifth year of his age. His wife embraced the truth at Springfield, Ill., about one year ago, and he believed it, though not making a profession. He was a kind husband and father. He leaves a wife and two children to mourn their loss. Funeral services at the house, conducted by the writer. J. W. ADAMS.

**RUPERT.**—Died in North Liberty, Ind., March 14, 1889, after a short illness with heart disease, sister Magdalena Rupert, aged 70 years, 7 months, and 14 days. Her faith in Christ seemed to grow brighter as she neared the end of life's journey, and on her last visit to the church, a few weeks before her death, she expressed strong hope of eternal life, through Jesus Christ our Lord. She leaves a husband and six children, besides a large circle of friends, to mourn her loss. Words of comfort by the writer to a crowded church of sympathizing friends, from the text of her own choosing, Rev. 14: 13.

W. HILL.

**OWENS.**—Died at Royal, Lane Co., Ore., Feb. 19, 1889, Francis M. Owens, in the thirty-third year of his age. Bro. Owens accepted the views of S. D. Adventists in Hutchinson, Minn., and became a member of that church at the time of its organization. His health had been poor for some years past, showing marked tendencies to consumption. He came to Oregon hoping to receive benefit, but on the way here he took the measles, which developed the disease already in his system, and resulted in his death. He was a faithful and devoted Christian, and died in hope of eternal life. He leaves a little son four years old, a mother, brother, and two sisters to mourn his early death. H. W. BABCOCK.

**SMITH.**—Mrs. Kate Smith, died Feb. 18, 1889, of consumption, aged 54 years, 1 month, and 19 days. She went to Colorado in January for her health, and died at Denver. She was brought back to Rome, N. Y., her former home, for burial. She embraced the truth under the labors of Eld. C. O. Taylor in Oswego County, about seventeen years ago. She was kind, devoted, and affectionate as a wife and mother, and faithful as a Christian. The blessed hope was her comfort and solace for many years, and did not fail her in the last trying hour. Remarks were made at the funeral in our church at Rome, N. Y., Feb. 26, by the writer, from Rev. 20: 4.

M. H. BROWN.

**HARRISON.**—Died in Patricksburgh, Ind., Dec. 12, 1888, Bro. Silas Harrison, aged 54 years, 1 month, and 3 days. Bro. Harrison was for many years a member of the M. E. Church. About three years ago he became convinced of the truth of the third angel's message, and united with the Seventh-day Adventist Church, of which he remained a faithful member till his death. He expressed a confident hope of a part in the first resurrection. In order to procure the services of a minister of the faith in which he died, the funeral services were postponed till April 28, when a large congregation assembled to show their respect for the deceased, and to listen to the sermon, preached by the writer from Ps. 116: 15. A wife and two sons, with a large circle of relatives and friends, are left to mourn.

F. D. STARR.

**HAMMOND.**—Died of consumption, March 24, 1889, at Elmore, Ohio, Catharine P. Hammond, aged 58 years, 11 months, and 12 days. She had gone there on a visit to her friends last June. Her health gradually failed, though all that could be done for her was done by a kind sister, mother, and daughter. Her home was in Rolla, Mo., to which place her daughter brought back the remains for burial beside her husband, who died in the faith May 4, 1887. Sister Hammond embraced the third angel's message in 1876, and was a faithful follower of her Saviour. She was loved by all who knew her. We miss her labors and her regular attendance at our meetings. Eld. Lumbeck, pastor of the M. E. church at Rolla, spoke words of comfort to her daughter and the friends that met them at the depot, and accompanied them to the burial-ground. We laid her away to await an awakening to immortality when the Lifegiver comes to call forth his sleeping saints. MRS. MARY BEDDOE.

**CHINNOCK.**—Nellie Chinnock died of brain fever, at Healdsburg, Cal., March 27, 1889, aged 24 years and 12 days. She was baptized and united with the S. D. A. church at North Bloomfield, Ohio, at the age of fourteen. Last September she left her father's home in Ohio to attend the Healdsburg College, where she spent the last months of her life. She, with others at the College, received much of the blessing of God during the past winter. Nellie's death is a heavy blow upon Bro. Chinnock's family, but they mourn not as others who have no hope. She is the first of ten children to fall asleep. May God bless the afflicted family with a glad reunion at the soon coming of Christ. Funeral services conducted at Healdsburg, Cal., by Eld. R. S. Owen. Text, Ps. 116: 15. Memorial services at North Bloomfield, Ohio, were conducted by the writer, words of comfort being spoken from Job 14: 14, and James 4: 14.

R. A. UNDERWOOD.

**YOUNG.**—Died of heart disease, in Battle Creek, Mich., May 21, 1888, Mrs. Elizabeth Young, wife of the late Deacon John Young, aged eighty-two years. Sister Young and her husband were formerly members of the Presbyterian church of this city; and after some ten years spent in a more or less intimate acquaintance with the S. D. Adventist people, and a careful examination of their views, they became so fully persuaded that these views were in accordance with the Scriptures, that they severed their former church relationship of many years, and united with the S. D. Adventist church of this city. From this time until his death in 1878 they continued to take great satisfaction in the views which they regarded as shedding light upon the Scriptures and clothing them with new harmony and importance. Sister Young, to the time of her death, maintained the same interest in these things, attending faithfully the services of the church, bearing her testimony in the house of the Lord,

sympathizing with the work in all its departments, and remembering by bequest some of its more important branches. Thus, though she rests from her labors in hope, her works do follow her. The funeral, held in the Tabernacle, was attended by many sympathizing friends whose respect and esteem she enjoyed in life. U. S.

**SLOCUM.**—Died at Greig, N. Y., March 30, 1889, of paralysis of the heart, Bro. Arnold Slocum, in the seventy-ninth year of his age. Bro. Slocum embraced present truth in 1877. Death came so suddenly that no word was spoken, yet his faithfulness in the past testifies to a preparation of heart; and we believe he rests in hope of a part in the first resurrection. S. P.

**WALLS.**—Died at Leon, Wis., March 22, 1889, sister Mary Walls, aged seventy-six years. Sister W. was a native of Scotland, and came to this country about twenty-four years ago. She was a member of the Established Church of Scotland until the spring of 1875, when, through reading and the labor of friends, she embraced the third angel's message and kindred truths. She has lived a consistent Christian since that time. When told by her attending physician that she had but a few days to live, she said, "The Lord's time is my time." Discourse by Eld. Rogers (Methodist). T. B. SNOW.

**MASON.**—Died March 14, 1889, near Pine Grove, Van Buren Co., Mich., of inflammation of the stomach, sister Lydia Mason, aged 70 years, 7 months, and 15 days. Sister Mason was born in New York, but moved with her family to Michigan about thirty-six years ago. She accepted the third angel's message about thirty-three years ago. Some four years ago she united with the Bloomingdale church. She will be greatly missed, especially by the little company of Sabbath-keepers there. Three sons, a daughter, and other friends, are left to mourn. Words of comfort by the writer, from Rev. 14: 13.

LUTHER WARREN.

**WATSON.**—Died in Sherling, Conn., March 17, 1889, sister Mary A., wife of Benj. G. Watson, aged 66 years, 1 month, and 25 days. Sister Watson was born in West Greenwich, R. I., and after she was married, became connected with the Baptist church of that place, of which she continued a member for about thirty years. In 1872 the family moved to Nebraska, where she, with her husband, embraced present truth. The family moved from Nebraska to Sherling, Conn., in 1880. She loved the truth, and rejoiced to think that the Lord was soon coming. She leaves a husband, three children, and brothers and sisters, to mourn her loss. Words of encouragement and comfort were spoken to the mourning circle by the writer, from Job. 14: 10, and 1 Thess. 4: 18. S. J. HERSUM.

**FIELDS.**—Died in Sherman, Wis., March 28, 1889, Adelbert M. Fields, son of Samuel and Helen Fields, aged 2 years and 10 months. They were living in a comparatively new place, and the child was out playing with the dog in the afternoon. He wandered from the house, or as his parents suppose, started to go to his uncle's, four and one-half miles away, and although his absence was discovered almost immediately, and a vigorous search begun, it was not until daylight the next morning that the little wanderer was found; and then on the turnpike three miles from home, with life chilled out by the terribly cold wind that had been blowing all night. Every effort was put forth to restore life; but the "silver cord was loosed;" and with the sympathy and assistance of a large concourse of friends we laid him to rest until the Lifegiver shall call the sleeping ones from the land of the enemy. Sister Helen Fields some years ago accepted the Bible doctrines of the coming of the Lord and the resurrection of the dead as taught by Seventh-day Adventists. The blessed hope has sustained her greatly in this trial, and we trust will be the light of both these sorrowing parents until victory shall be given by Him who is "alive forevermore." Words of comfort by the writer, from Rev. 1: 18. CHAS. A. SMITH.

### THE IOWA CAMP-MEETING.

As the time for our annual gathering draws near, we desire to speak of it in order that our brethren over the State may lay their plans to be present, and by the blessing of God, make it the most profitable of any camp-meeting ever held in Iowa.

It has been located in Des Moines, June 4-11, and will be preceded by a workers' meeting lasting one week. It seems hardly necessary to call attention to the importance and privileges of this preliminary meeting. It is no experiment with us, as the good results that followed the one of last year attest. The time will be given up almost wholly to a practical consideration of the work in all its branches; and as the instruction will be by those who have been actively engaged in the cause, the benefits to be derived therefrom, especially by our workers, are easily seen. In addition, this will be made an occasion of earnestly seeking God for that preparation of heart so much needed by the successful laborer in the Master's vineyard. Hence, it will be expected that all workers in our Conference, whether actual or prospective, will be present and settled on the first day of the workers' meeting, and remain until its close.

At this writing we are not able to announce definitely just who from abroad will be present to assist, but we have the assurance that we may expect efficient help. We are glad to announce that we confidently expect sister White, as she promised at our State meeting that if she were this side of the Rocky Mountains, and it were possible for her to be present, she would be with us. Further particulars on this point will be given hereafter.

It is desired that all who have claims against the Conference, in whatever capacity they have labored,

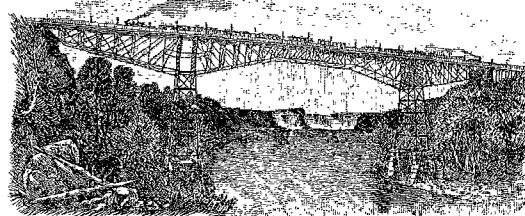
will have their statements made out and ready to hand in on the first day of the workers' meeting. The auditing committee will be present, and this routine work can all be attended to in the early part of the meeting.

The camp-meeting committee will please be on hand in good time to make all necessary preparations, so that when the day of meeting comes, everything will be in perfect readiness to throw our whole energies into the work in hand. Ample provisions will be made for all who attend. Tents can be secured the same as usual. The location of the grounds, taking everything into consideration, is the most favorable of any we have ever secured.

Dear brethren, we can hardly realize that another year has passed, so swift has been its flight. It is a solemn thought, that its record, such as it is, has passed into eternity, and we are just that much nearer the great judgment day. The events that have transpired in the political and religious world during the past year are of thrilling interest to us, inasmuch as they point with certainty to the near approach of the coming crisis between truth and error. It is no time to turn our faces backward or to slacken our pace. Never in the history of our cause were there so many unmistakable indications of its truthfulness and final glorious triumph as now, yet with sadness we note how prone we are to grow weary and give up the struggle. This must not be so with us. There is too much at stake, and the prize is too near in sight, for us to grow faint-hearted. So, brethren, lay your plans now to attend our coming camp-meeting, and come laying aside everything that will hinder the free intercourse of God's Spirit, so that his rich blessing may be ours in great abundance. Important plans will be laid for enlarging and extending the work, and we want your counsel and aid.

IOWA CONF. COM.

## 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 9.10	pm 4.40	
Niles.....	7.23	11.03	4.54	am 12.23	11.27	6.57	
Battle Creek.....	8.37	pm 12.10	5.49	1.53	am 12.58	8.20	
Kalamazoo.....	10.20	1.40	6.58	3.35	2.27	am 7.10	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	10.45	9.25	9.25	7.30	11.50	
Buffalo.....	am 3.35	am 6.15	pm 4.55			pm 8.05	
Rochester.....	6.50	9.15	8.00			pm 11.45	
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	9.35			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 9.05				
Rochester.....	9.55	4.20	11.20				
Buffalo.....	am 12.15	6.15	pm 1.30				
Detroit.....	am 7.30	pm 4.10	pm 10.15	pm 3.00	pm 4.00		
Ann Arbor.....	8.51	10.40	2.24	11.35	9.15	5.43	
Jackson.....	10.13	11.45	3.27	am 12.54	10.55	7.13	am 6.25
Battle Creek.....	pm 12.09	pm 1.16	4.38	2.17	am 12.27	pm 1.45	7.55
Kalamazoo.....	12.50	1.55	5.15	3.06	1.20	pm 1.45	8.40
Niles.....	2.27	3.20	6.27	4.32	3.07	6.40	
Michigan City.....	3.48	4.35	7.32	5.43	4.32	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.	Pack Exp.	Ex. Pass.			Mail.	Local Exp.	Advt Exp.	Sun. Fast.	PH's Pass.
.....	am	am	pm	pm	Dep.	Arr.	pm	am	am		am
.....	5.55	7.15	8.00	4.10	Port Huron		10.20	11.5	7.35		10.50
.....	7.28	8.50	9.25	5.40	Lapeer		8.40	11.68	6.17		9.17
.....	8.08	9.10	10.10	6.20	Flint		7.15	11.27	5.40		8.38
.....	8.43	9.35	10.50	7.15	Durand		7.15	11.07	5.08		8.08
.....	10.03	10.30	12.00	8.26	Lansing		10.03	12.07	6.25		9.03
.....	10.37	11.00	12.30	9.09	Charlotte		4.42	9.37	3.25		6.02
a m	11.30	11.45	1.15	10.05	D } BATTLE CREEK { D		4.35	8.55	2.55		5.15
6.40	am	12.05	1.20		A }	A	4.40	8.50	2.80		am
7.55	am	12.00	1.20		Vicksburg		2.52	8.11	1.44		am
8.35	am	12.00	1.20	VAL.	Leopold		2.40		1.33		VAL.
9.31	Sun.	1.50	3.07	Acc.	Cassopolis		1.60	7.26	12.45		VAL.
10.50	am	2.30	4.09		Sch. Bend.		1.65	6.50	12.60		am
.....	am	3.41	5.50	am	Hasell's		11.40	5.30	10.30	3.40	7.00
.....	7.20	4.04	6.50	6.55	Valparaiso		9.05	3.25	8.15	1.15	4.25
.....	10.00	6.25	8.10	9.45	Chicago	Dep.	pm	pm	pm	pm	pm
am	am	pm	am	am	Arr.						

# The Review and Herald.

BATTLE CREEK, MICH., MAY 7, 1889.

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See notice of Iowa camp-meeting on preceding page.

A postal card received from Basel since our last issue, gives the following further particulars concerning the death of Bro. Waggoner, mentioned in the REVIEW of April 23. On the morning of the 17th, the card states, at about half past five, he fell dead in his kitchen, without a moment's warning, of paralysis of the heart. He had been working very hard to finish up the English edition of his new book, and expected to start for London on the following Sunday to labor awhile in connection with the work there, previous to returning to America the coming summer. But instead, he has fallen in the midst of his labors, with the armor on. He was buried Sabbath, the 20th, and at the same time funeral services were held in Oakland, Cal., conducted by Eld. Loughborough. The blow falls with crushing weight on sister Waggoner, who will now return to America at the first opportunity. Eld. W. was one of the first in the West to embrace the views of S. D. Adventists, which he did while living in Wisconsin, as early as 1854. Since that time he has been constantly and prominently before this people through the medium of both the pulpit and the press. In defense of the great principles underlying our work, he was a veritable tower of strength. His equal in reasoning and logical powers was rarely found. Though quite advanced in years, being nearly sixty-nine, yet he gave promise of being able to accomplish much labor still. While the laborers are so few, such help will be greatly missed. Our brethren in Switzerland write: "We are all extremely sad to lose so valuable a worker, and that so suddenly." They promise a more extended notice for the REVIEW soon.

We often hear the expressions, "I am about discouraged; it is no use for me to try to be

a Christian; I fear I shall have to give up," etc. If any under whose eye this paper may chance to fall, are feeling thus, please read the article in our Home department, entitled, "Looking on the Bright Side," and then seriously consider the question whether or not it is best to be discouraged; whether it is not better to look up than to look down; to be hopeful instead of desponding; to go forward rather than backward; to look on the bright side instead of the dark. And having read the article, we trust you will feel like acting accordingly.

We do not know to what extent improvement is possible in the matter of forwarding announcements of meetings which are to be printed in the REVIEW, but it is very desirable that such announcements, when too extended for insertion in our column of "appointments," should be sent so as to reach us at least four days before the date of the succeeding issue. Otherwise we are obliged to insert them out of their proper place or omit them altogether.

A correspondent writes us from Piqua, Kan., that a great stir is being made in that place and vicinity by a company of "Christian Scientists," who perform wonderful cures of all kinds of diseases, in many instances those which the local physicians have pronounced incurable. While there is much fraud and humbug connected with the work of this class of practitioners, there appears to be no good reason for doubting that a supernatural power is in many cases manifested through the avenues of "Christian Science" and the "faith cure." Such a manifestation, however, is no proof that the power back of these phenomena is divine. The tree must be judged by its fruits, and the fruits of "Christian Science," as manifested in its unscriptural teachings, do not leave one much room for conjecture as to the source of its supernatural power.

## CAMP-MEETINGS FOR 1889.

WESTERN.			
*KANSAS, Ottawa,	May	21-28	
*Iowa, Des Moines,	June	4-11	
*Minnesota, Minneapolis,	"	11-18	
Wisconsin, Mauston,	"	18-25	
*Dakota, Madison,	"	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), Wexford,	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 (Northern),	May	28 to June 4	
*Missouri (general),	Aug.	13-20	
Arkansas,	"	20-27	
Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
Georgia,	July	31 to Aug. 6.	
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.

## "TESTIMONY NO. 33."

We are happy to announce that another little volume from the pen of sister White, "Testimony No. 33," is now ready for delivery. An idea of its matter can best be gathered from the headings of its thirty-six articles or divisions, which are as follows:—

"Unity and love in the church.—Behavior in the house of God.—Religion and scientific education.—The education of our children.—Dangers of the young.—Suitable reading for children.—Advice to the young.—Worldly mindedness.—Practical godliness.—Worldly influences.—Needs of our institutions.—Our institutions at Battle Creek.—Christian influence in the home and the church.—An impressive dream.—Daily study of the Bible necessary.—Education of workers.—Unholy ambition.—'The appearance of evil.'—Love for the erring.—Church duties.—A letter.—God's love for sinners.—Acceptable confession.—Erroneous ideas of confession.—God's presence a reality.—The nature and influence of the 'Testimonies.'—Unfounded reports.—A miracle counterfeited.—The mysteries of the Bible a proof of its inspiration.—The impending conflict.—The *American Sentinel* and its mission.—Workers in the cause.—The inestimable gift.—The character of God revealed in Christ.—The Word made flesh.—God's care for his work."

These topics, it will be seen, are all most timely; and treated as sister W. is able to treat them, they will be found equally interesting and profitable. It is issued in the same style as "No. 32," and contains 288 pages. Price 50 cts., with the usual discount by the quantity. It will be forwarded immediately on receipt of orders. Address REVIEW AND HERALD, Battle Creek, Mich., Pacific Press, Oakland, Cal., or any of our tract society depositories.

## IS IT A FAVORABLE RECOMMENDATION?

WHENEVER odium is cast upon any object, it is natural for men to desire it understood that they have no connection with it, lest they might perchance share in the reproach. This is well illustrated in the case of Peter's denying his Lord. As long as all was going well,—Christ teaching with authority, purging the temple, the multitudes flocking to hear him,—Peter could say, "Though all men shall be offended because of thee, yet will I never be offended." But when the scene had changed, when Christ had been betrayed, and was being charged as a false prophet and blasphemer, then Peter, upon being accused as one of his disciples, was constrained to say, "I know not this man of whom ye speak."

According to the prophetic declaration of Rev. 12: 17, a malicious spirit is to be manifested against the remnant of the church which "keep the commandments of God and the testimony of Jesus Christ." This "testimony" is declared in the same book to be the spirit of prophecy. "I am thy fellow-servant, and [the fellow-servant] of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19: 10. From these texts it is evident that the reason the dragon is wroth, and makes war upon the remnant of the woman's seed, is because they keep the commandments of God, and have in their midst the gift of the spirit of prophecy. These are the characteristics which bring them into disfavor, and subject them to hatred, ridicule, and derision. Hence, those who wish to avoid this opprobrium and reproach must repudiate one or the other, or both, of these features.

Seventh-day Baptists hold as a part of their faith and practice the keeping of the commandments of God, but according to the *Sabbath Recorder* of April 18, editorially speaking, they say, "We lay no claims to prophetic gifts." This may ingratiate them into the favor of such as "despise prophesying" and shield them from the aspersions and unholy assaults of the enemy, but in the light of Rev. 12: 17 and 19: 10, we ask if it is a favorable recommendation? In the light of these texts, is the absence of this "gift" anything to be proud of? In 1 Corinthians 12, Paul gives some instruction concerning "spiritual gifts." And among other gifts which he says God has "set in the church," is that of "prophets." Rev. 12: 17 states that this gift is to be manifested in the remnant church which keep the commandments of God. And in the face of all this, S. D. Baptists not only repudiate all claims to it, but seem to take pleasure in announcing to the world that they do not have it. If there is anything to glory of in this, we are unable to see it.

W. A. C.