

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD IS THE WORLD

"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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SLIGHTED GRACES.

I ROSE at morn and looked abroad
 Across the dreary view;
 And lo! the footsteps of a God
 There chronicled in dew.
 "The gems from off his sandal-shoon,"
 Methought, "are lying there.
 Perchance he dropped them as a boon
 To lighten my despair."

But I was in that sullen mood
 Which turneth from the light,
 And will not look on any good
 Lest darkness should wax bright.
 Howbeit, when noon o'erflamed the blue
 I walked the meads upon
 To lave my forehead with the dew:
 Alas! the dew was gone!

O churlish earth! O ingrate man!
 Thus ever doth it fare.
 God's sandals pass within our span
 And drop God's jewels there.
 And when that we, too proud to bend
 At once, stoop half ashamed,
 We marvel if the slighted Friend
 His bounty have reclaimed.

—Catholic World.

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.

LET US GO WITHOUT THE CAMP.*

BY MRS. E. G. WHITE.

TEXT: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:13-16.

We should continually keep before us the sacrifice that was made by our Saviour, lest we should think that we are making wonderful sacrifices in our Christian life. He made an infinite sacrifice that we might have eternal life. The Father made a sacrifice the greatness of which no man can comprehend. The angels of heaven were amazed when the Father consented to give his only Son for a fallen race. When we can approach to an appreciation of the sacrifice made by the Father and the Son, we shall have a better appreciation of the value of souls. We should not study our own ease, since Christ has died for us, but we should be willing to deny self, to go without the camp, bearing his reproach.

Christ resigned his high position as commander of the hosts of heaven. He laid aside his royal

robes and his kingly crown, clothed his divinity with humanity, and came to this world, all seared and marred with the curse, to become a man of sorrows, and acquainted with grief. In view of his sufferings for us, shall we be found mourning because of difficulty and hardship? Shall we in the sight of the universe be found ungrateful, with no response to the love that Christ has manifested for us? Christ has stooped that he might lift fallen man. He has purposed to elevate, and ennoble, and refine us, that we may reflect heaven's love in the world.

It is our privilege to obtain clearer and more distinct views of the goodness and mercy of God; and why do we remain in a cold and spiritless condition? Why do we seem to be incapable of manifesting tender love and sympathy for one another? Why do we not speak forth the praises of Him who has given his life that we might have salvation? Let us offer to him continually the sacrifices of praise. Satan is always ready to discourage. He will help those whom he has discouraged to gather still more doubt and unbelief to their souls. He will make you believe that you are having a very hard time in the service of Christ, when it is not so at all. He will encourage you to think that your feelings and fancies are facts, that God is a hard master, and he will lead you, by your attitude of despondency, to misrepresent to the world the character of God, and the nature of his service. We should fix our eye upon Jesus our Saviour. We should be continually growing up into Christ our living head. We want more knowledge, more grace. New affections should be planted in our hearts to expel the old affections. Divine power must substitute high and holy motives for those that were selfish and unholy. We must follow on to know the Lord. We should educate the mind to dwell on heavenly things. We should accustom the heart to dwell in a frame of gratitude and praise. The more we praise God, the more we shall have to praise him for, and our hearts will become attuned to his praise.

We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him, and treat him as a guest, coming into agreement with him. It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them. They are possessed of a cold, unsympathetic, unforgiving, critical spirit, that is not of God at all.

We should look tenderly upon our brethren, who are encompassed with human infirmities as we are. When your brother does wrong, you have directions from your Master as to what you should do. You should go right to him in meekness and love, and make him feel that you regard him as precious in the sight of God. God holds you responsible for the treatment of your brother. If you are unkind, unforgiving, God cannot forgive you. You should be more pitiful and tender toward the erring. You should have hearts from which will flow compassion and love toward others. You should not only seek out those whom

your taste would lead you to prefer, those who echo your opinions and sentiments, but you should also go to those who really need Christ-like pity and forbearance. Did Christ turn away from those who were defiled with sin, who came to him for pardon?

At one time Jesus sat in Simon's house, and a woman who was a sinner came in with an alabaster box of very precious ointment, and she broke her box and poured out the ointment on the head of Jesus. Simon criticised Jesus because he did not rebuke the woman. He thought, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus turned to Simon, and said, "Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most, and he said unto him, Thou hast rightly judged." Those who have lived in rebellion against God, when they do repent and turn to the Lord, are most fervent in their love. They give better service to God than those who have grown cold in his service, who have for years professed to be his children and loyal to his law. A wonderful change takes place in a truly converted soul. The old imperfections that made them uncourteous and forbidding are not manifested. They love Jesus, and those for whom he died. How do you know when you turn away from those who do not seem desirable, but that you are turning away from those for whom Jesus is seeking? Perhaps, at the very moment that you turn from them, they are in the greatest need of your tenderness and compassion. There is too much of this critical spirit, of standing back in indifference to the welfare of others. We need Christian love. We need to learn meekness and lowliness of heart in the school of Christ. We should be filled with the spirit of the message of warning and mercy which we are to bear to a dying world. We have only begun to drink of the fountain of life. As we follow on to know the Lord, increasing light will shine upon us, and our path will grow brighter and brighter unto the perfect day.

We should study more earnestly the character of our Saviour. We should imitate the lovely Pattern that God has given us. We should dwell upon the matchless charms of Jesus until there will be nothing satisfying in this perishing world. We should desire to reflect his image in kindness, in courtesy, in gentleness, and love, then "when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?

If Christ can plead for us in the heavenly sanctuary, if our works are wrought in him, if we have brought his grace and truth into our

*Sermon at Pottersville, Mich., Nov. 23, 1888.

character-building, we shall be recognized by the Lord as the subjects of his kingdom. If we are the children of God, we shall love one another as Christ has loved us. This cold sternness that makes us unapproachable is not of Christ, but of Satan. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Those who open the door of the heart that Jesus may come in, will be filled with love and gratitude. They will not desire to shut up the light God has given them. They will gather up the rays of divine glory, and flash them athwart the pathway of others.

We should plead with God for his blessings, as Moses pleaded with him in the mount. We have no time to wait. Our Lord is coming, and it is time to set our house in order. There is a great work to be done, and if you go to your neighbor with your heart all warm and glowing with love, do you not think that you can find the key to unlock your neighbor's heart? The trouble with our work has been that we have been content to present a cold theory of the truth. We have not let our hearts melt down before those with whom we work. O that the Lord might quicken our understanding, and give us a realization of the time in which we are living! Many have walked in the sparks of their own kindling, but we should plead with God as did Moses, advancing step by step until we can say, "Show me thy glory." Moses was in earnest in the matter, and the Lord put him in a cleft in the rock, and let his goodness pass before him. Have you thought of that? He let his goodness pass before him. O my brethren, what will not the Lord do for us, if we will but seek him with all the heart?

How can we presume to try to help others, unless we have obtained help ourselves? Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We must be one with him. We must love those for whom he gave his life. "If any man have not the Spirit of Christ, he is none of his." All heaven is interested for our salvation. Will we be interested for our own salvation? Let us cast away every doubt, everything that would shroud our souls in darkness. We know that the world is filled with iniquity, but shall we think and talk of that only? Shall we look here and there for defects and evils? Shall we look critically at the characters of our brethren? O let us think of the goodness of God! Let us tell of his power, sing of his love. Let us commit our souls unto God as unto a faithful Creator, and stop worrying and fretting. God will help us to live above the things of this life, and give us an abundance of good things to think about and to talk about. Let us come into the presence of Christ. He is cleansing the heavenly sanctuary. Let us enter there by faith. Provision has been made for our cleansing. A fountain has been opened for sin and uncleanness. Ask in faith for the grace of God, and you will not ask in vain.

Shall we wait till we feel that we are cleansed before we believe it?—No; Christ has promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and then Christ will give you the true and heavenly dignity.

There are sins and mistakes and errors to be confessed. The record has been made in the books of heaven, but when confession is made from contrite hearts, the words of the apostle are fulfilled, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God requires repentance and confession, and restitution

will always follow genuine repentance. If you have prevaricated, if you have borne false witness, if you have misjudged and misinterpreted your brother, if you have misstated his words, ridiculed him, if you have injured his influence in any way, go right to the persons with whom you have conversed about him, with whom you have united in this work, and take all your injurious misstatements back. Confess the wrong that you have done your brother; for your sin will stand charged against you in the books of record until you do all that lies in your power to correct the evil your words have wrought. When you have done all that God requires of you, pardon will be written against your name.

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.

THE TEST.

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

MANY in our day, like the Pharisees in the time of our Saviour, profess to have high spiritual attainments and power. They openly and confidently claim to be of God, to be sanctified, saved, and that the Holy Spirit has been given in sufficient measures to heal the sick and do many wonderful works. We have seen many of these, and conversed with some. I have heard some of their able ministers, and have invariably found them either ignorant of the Scriptures, or indifferent and antagonistic to its most plain and obvious claims, choosing to follow some emotional monitor which they call "the teaching of the Spirit." We do not deny sanctification, the witness of the Spirit, nor its manifestations in wonderful works among the children of God. We believe all this. But the Bible repeatedly and solemnly warns us against being deceived in this very thing. We are not to believe every spirit. Christ himself said that in our day there should arise false Christs and false prophets, and should show such mighty wonders and signs that if it were possible, the very elect should be deceived. Matt. 24:24.

The word of inspiration has told us plainly that just before the coming of the Lord, Satan shall work with all power and signs and lying wonders, and with all deceivableness of unrighteousness. 2 Thess. 2:9, 10. It has come, and will yet be seen in fuller measure and greater power to deceive. It will bear in nearly all its workings the features of the true and the power of the divine. It will be in the name of Christ, and apparently in the interests of his work. Prophecies will be uttered, devils cast out, and astonishing works performed. Matt. 7:22. The truth will be resisted as in the days of Moses. 2 Tim. 3:8; Ex. 7:11. It will be a fearful time for the people of God. This will be at a time, too, when all the gifts of the Spirit of God will be looked for and expected. 1 Cor. 1:6-8. The manifestations of its power will surely be seen in those who are truly converted. When the two classes, both claiming to be the Lord's and doing his work, both similar in appearances of piety, sustain their claims by wonderful works and miracles of mighty power, how shall the false be discerned from the true? To be deceived now would be fatal.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 John 4:4. To be *of God*, means born of God. "For whatsoever is born of God overcometh the world." 1 John 5:4. To those who made such positive pretensions of being Abraham's seed, and free from sin, the Saviour said: "And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:46, 47. Here we have the sure test to be ap-

plied to every one who claims to be sanctified and to possess the gifts of the Spirit in power. If they are of God, they will hear his words; they will gladly hear his blessed word, and joyfully obey. As new-born babes, they will desire the sincere milk of the word, that they may grow thereby. 1 Peter 2:2. They will diligently search the Scriptures for light, and rejoice to find it as one would to find a hidden treasure. They will taste the good word of God, and it will be sweet to their souls.

The apostle John, who certainly was one in whom the work of God was wrought in its fullest measure, and who possessed the Spirit in power, and had fellowship with the Father and with his Son Jesus Christ, said: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2:3-5. Language could not be plainer and more emphatic than this. Willing obedience to all God's commands is the sure evidence that we are of him, and by which we *know* it. He says again, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4:6. By hearing *us*, the apostle doubtless meant hearing his testimony in the case. Let us hear it once more: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. Splendid testimony that, and powerful!

The soul that is born of God and knows him, and has the law of God in his heart, (Heb. 8:10) will delight to do it, as did the Saviour, who had the law in his heart. Ps. 40:8. It will not be a grievous and galling yoke, but a most blessed, joyful service of love. No apostle warns more faithfully against the deceptions of antichrists, or dwells more fully on the means of detecting them, than does John. In his second epistle he breaks out, "And this is love, that we walk after his commandments. . . . For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves. . . . Whosoever *transgresseth*, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." Verses 6-11. Christ will finally say to those who do wonders in his name and cast out devils, but do not yield obedience to the law of God: "I never knew you: depart from me, ye that *work iniquity*." Matt. 7:23. Christ came not to destroy the law, but to fulfill it; and he said that whosoever should break one of these least commandments and teach men to break them, should be called least in the kingdom of heaven. Matt. 5:17, 19. And while heaven and earth remained, one tittle of the law should not fail. Luke 16:17.

It is not to be forgotten that Satan's ministers may be transformed as the ministers of righteousness; and that when any appear as teachers of truth, whatever may be their profession and power, even to call down fire from heaven, if they transgress, and do not abide in this doctrine of Christ, they are deceivers and antichrists. We may safely reject them as evil-doers. And finally, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

—What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your households; and, above all, give your hearts to God.

AS INCENSE.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

"AND another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands." Rev. 8:3, 4.
"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

At morn and evening sacrifice,
The people bowed in prayer,
While on the golden altar burned
The incense rich and rare.
With Israel's earliest prayer it rose
In fragrance to the skies,
And sweet it flowed at daylight's close
With the evening sacrifice.

O! mortals' prayers have flagging wings,
Their praise is marred and low.
With tears and want commingling,
Their aspirations flow.
What fragrance can they have to Him
Who dwells in light above,
Before whom cherub and seraphim
Veil their pure eyes of love?

O! is it meet to raise mine eyes
To that high, holy throne,
And tears, and woes, and broken sighs,
Present to God alone?
O blessed thought! The incense flows.
Christ's merit fills the skies.
The infinite pathos of his woes
Makes rich my sacrifice.

In heaven our Intercessor stands,
The Rose of Sharon sweet,
His broken heart, his wounded hands,
His brow, his pierced feet,
His love pleads there. His glory glows,
He clothes us in his worth,
And through man's prayers his merit flows
Enriching all their dearth.

O broken prayers or contrite hearts,
How sweet ye rise in heaven!
Through merit Christ himself imparts
The Father's favors given.
Pour forth thy prayers with faith and love,
As incense they shall rise,
The Spirit pleads for thee above,
If Christ's thy sacrifice.

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY.—NO. 23.

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

(Principle XV. concluded.)

6. THE two-horned beast "doeth great wonders," and, by means of miracles, it causeth those over whom it rules to make an image to the first beast, and decrees that strong penalties shall be inflicted on those who do not worship the image of the first beast, etc. Rev. 13:13-15, etc. An image of the first beast would be a power resembling that beast, which was a church clothed with civil authority, persecuting those who would not conform to its dogmas, based on tradition. And will not this be true of the United States Government when the church shall have led it so to change its Constitution that it shall enforce Sunday-keeping by strong penalties? That it is on this point that the image of the beast is to be formed, appears from the fact that the very first thing that the image of the beast does when it has been made, is to enforce the mark of the beast,—that to which it owes its existence,—and the mark of the beast is, according to the claims of the beast itself, Sunday-keeping as based on tradition, the great point of difference between the faith of Roman Catholics and that of Protestants.

In all the leading controversies between Catholics and Protestants, Catholics claim that tradition is indispensable in matters of religious faith and practice, and that Sunday-keeping brought about by their church, in its Christianized form, is a mark of their authority as based on tradition. This is met in prominent Catholic works in the Old World as well as in America. In those works, as well as in oral controversies, Catholics triumphantly accuse Protestants of inconsistency in discarding tradition, and maintaining the sufficiency of the Bible as a rule of faith and practice, while keeping Sunday as based on tradition,

thereby paying homage to the Catholic Church, and acknowledging her right to change God's laws, and institute new precepts and new institutions by tradition. This is the Gibraltar of the Catholic Church, which it is impossible for Protestants to take, so long as they tenaciously cling to Sunday-keeping, a child of the Catholic Church, based on tradition. See tract entitled, "Who Changed the Sabbath?" etc.

As to the wonders which are to help materially in the formation of the image, they are none other than the wonders of Spiritualism, which, in their modern form, originated in this country. These will exert a mighty influence in favor of Sunday-keeping, when the light of the true Sabbath shall have been fully brought before the people, and the masses shall have closed their eyes against it, thereby grieving the Spirit of truth, and inviting (unawares, it may be, but making the deception more complete) the spirits of devils, who will deceive the world through their wonders, and lead men to do that which they would recoil at the mere thought of doing, under ordinary circumstances,—to persecute those who maintain the honor of God's moral government by vindicating and keeping God's holy Sabbath and all his precepts, as well as the faith or gospel of Jesus Christ. Read Rev. 12:17; 14:12; Matt. 24:24, etc.

7. The two-horned beast will not only enjoin the mark of the beast: it will also enjoin "the name of the beast" and "the number of his name" which is "the number of a man; and his number is six hundred threescore and six." Verses 17, 18. The name of the beast contains a numerical value, which is here denominated "the number of his name," "the number of a man," "six hundred threescore and six," from which it appears evident that the name in question is the name of a representative man in the beast, and that the numerical value of the letters forming the name that this man bears is 666. Now it is a fact that the pope, as a representative of the Roman Government in its papal form, bears upon his miter, or pontifical crown, the following name, VICARIUS FILII DEI, the vicar of the Son of God. Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100; (a and r not used as numerals;) I, 1; U (formerly the same as V), 5; s and f not used as numerals; I, 1; L, 50; I, 1; I, 1; D, 500; (e not used as a numeral); I, 1. Adding these numbers together, we have just 666. See "Thoughts on Daniel and the Revelation."

How, then, may it be said that the United States will, through the image of the beast, enjoin this name and number of the beast? Simply in this sense; that by enforcing Sunday-keeping, which was brought about in the Christian form by the beast, or papal Rome, and which is the life and soul of the image, it virtually admits that the pope of Rome, who did more than any one man to bring about the change of the Sabbath, is indeed the Vicar, or Vicegerent, of Jesus Christ, and that he is even above Jesus Christ, who said that he did not come to destroy the law, and that not one jot or tittle of the law should pass as long as heaven and earth remained (Matt. 5:17, 19); who kept his Father's commandments (John 15:10), and exalted them above the highest heavens, making them firmer than heaven and earth and than his own existence, by dying because those commandments could not be changed or abolished.

Those who shall yield to the demands of the two-horned beast though the image of the beast will virtually say, The pope is indeed the Vicar of Jesus Christ. He is above Jesus Christ, and has a perfect right to the title he bears in blazing letters on the front of his miter. Let every one of those precious letters entering into the composition of that name remain as it is, and let the world know that the pope of Rome was right in issuing bulls and decrees against heretics, because they would not bow to tradition, and in committing them to all the tortures that his

noble genius, assisted by his faithful servants, could provide. Let the world know that the Reformers of the nineteenth century made a sad mistake—labored and suffered in vain—in protesting against all that exceeds the prescriptions of Holy Writ as binding on men's consciences, and let all Protestants confess their sins and those of their deluded fathers, and return to the Catholic Church!

Those who will bow to the demands of this Government, when it shall have put Sunday in its Constitution, will indeed worship the beast. It will do more than this: it will worship the pagan, or "the dragon which gave power unto the beast" (Rev. 13:3, 4); for Sunday-keeping in its original phase is traceable to pagan Rome and to the foul waters of heathenism.

How fitting is the symbol of the two-horned beast when applied to the United States, and how weak are efforts put forth to apply this symbol to any other power than the United States. Formerly, some in France and some in this country thought that Napoleon III. and France were to figure in the fulfillment of the prophecy relative to the two-horned beast. But that theory died with Napoleon III. And before its death, it had only a nominal existence, and could not stand the test of criticism. One fact was sufficient to condemn it; namely, that France, being one of the ten horns of the first beast, could not be said to be "another beast." What would you say of a farmer who should invite you to see a fine cow in his field, and should say to you, "She has a prominent horn, and that horn is another cow?" Others have claimed that the two-horned beast is only papacy under another form. But how does this theory go with the idea that the two-horned beast is termed "another beast," and that with reference to papal Rome? And how can this theory stand before the fact that the two-horned beast does miracles "in the sight of the beast," or "in the presence of the beast (French translation)?" How plain it is that the beast is distinct from the two-horned beast, is contemporary with that beast, and witnesses the wonders performed by that beast. Observe also that the two-horned beast makes an image, not of itself, but of the first beast, of another power; that it enjoins the mark, name, and number of the first beast, and not its own mark, name, and number. For a full exposition of this subject, see the excellent work entitled the "Marvel of Nations."

The reader can, with the many symbols of a similar character that the Bible furnishes, pursue this line of study still farther, bearing in mind that only one government can fulfill all the specifications of a symbol; otherwise God has placed some portions of prophecy on so sliding a scale, and has made them so equivocal, that they have no definiteness, and we cannot possibly arrive at their true meaning, if, indeed, they have any significance. God does not thus deal in vagaries and uncertainties; therefore we may understand what is intended by the prophetic symbols of his word, and may know when we have found their true interpretation.

THE BIBLE WEEK.

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

At the time of the hearing on the Sunday-rest bill before the Congressional committee, Mr. Sunderland, D. D., of Washington, said:—

We find upon examination of the Scriptures that there are three distinct weekly periods pointed out and legislated for. One is the creation week, the other is the Jewish week, and the third is the Christian week.

Let us test this assertion. It will not be disputed that the record of the creation week is found in the first and second chapters of Genesis. Here we learn that God employed six days in the work of creation, and rested on the seventh, and that he blessed and sanctified the seventh day, "because that in it he had rested from all his work which God had created and made." The seventh day of creation week was the Sabbath

day; that is, the rest-day, of the Lord, and was sanctified "because that in it he had rested."

The Jewish week, without a doubt, is that described in the fourth commandment. Ex. 20: 8-11. This bade the people "remember the Sabbath day," that is, the rest day, "to keep it holy." It then declares that "the seventh day is the Sabbath of the Lord;" that is, it is the day on which the Lord rested. Then the reason is thus given: "For in six days the Lord made heaven and earth, . . . and rested the seventh day;" for this reason "the Lord blessed the Sabbath day, and hallowed it." Now if language has any determinate meaning, the Jews were commanded to remember and keep holy the day on which God rested at the close of the creation week. Hence the creation week and the Jewish week are identical.

Now in two consecutive verses of the New Testament (Luke 23: 56 and 24: 1) the Christian week is perfectly defined. The disciples of Christ, after seeing their Lord laid in the sepulcher, "returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." But "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Mark, they had rested on "the Sabbath day;" that is, the seventh day of the "Jewish week," according to the commandment; but when that was past, they resumed business "very early in the morning" of the first day of the "Christian week," the day of the resurrection of Jesus. Here is proof positive that the Christian week corresponds precisely with the Jewish week—it is the very same weekly period.

What, then, becomes of the assertion of Mr. Sunderland that "there are three distinct weekly periods pointed out and legislated for"? It is without the slightest foundation in the Scriptures. And this appears also from his own admission. He said, "So far as the records of the Bible show, there is no notice anywhere of the change from the creation week to the Jewish week, or of the change from the Jewish week to the Christian week." How, then, does any one "find upon examination of the Scriptures," that there are "three distinct weekly periods pointed out and legislated for"? It is preposterous! It is only the silly, short-sighted invention of hard-pressed minds to supply the lack of Bible legislation for Sunday-keeping. The Bible reveals but one weekly period from Genesis to Revelation.

THE TWO SICK MEN.

BY ELD. H. A. ST. JOHN.
(San Francisco, Cal.)

SICK man No. 1 is generally known as the "sick man of the East." The intelligent reader will at once recognize the Turkish empire as the man in question. He has had a long and painful illness,—more than forty-eight years since the first attack,—and his demise cannot be far off, for there is no earthly hope of his recovery.

This protracted illness has so wasted his strength and vitality, that he now possesses but the merest semblance of his former greatness and power. It is fully believed by those best acquainted with the patient and his surroundings, that he would have expired long ago, had it not been for the constant watchfulness and untiring faithfulness of his skillful physicians and nurses. Doctors Johnny Bull and Russian Bear, together with many other physicians and nurses of note and ability from abroad, have long kept their faithful vigils around the bedside of the dying man, and more than once have they been successful in reviving his sinking spirits, when life was well nigh gone.

It is rumored that these kind doctors and nurses are not actuated by disinterested love or heart-felt sympathy for the dying man, or by a sincere desire to prolong his life for his own sake. It is loudly whispered that they are intent upon his large possessions, and are only prolonging his days because of the unsatisfactory

state of his temporal affairs. It is currently reported, and generally believed, that if the sick man would make a will, disposing of all his effects and possessions to the entire satisfaction of his scheming attendants, the poor old man would at once be deserted, and would soon come to his end with none to help him. And, no marvel if the sick man has discovered this purely selfish purpose lying back of all their kind ministrations, and that it adds greatly to his tenacity of life. But when the sick man dies, as die he must at no distant day, then these foreign doctors and nurses will at once put in enormous bills for services rendered, and then we may confidently expect a time of trouble in all that region, the like of which has never been since there was a nation.

Sick man No. 2 is generally known as *Brother Jonathan* of the West, or, in later years, as Uncle Sam. Brother Jonathan is not a very old man as yet, and has ever been quite healthy, having enjoyed a life of remarkable prosperity. He is immensely rich, having extensive earthly possessions. He has a very large, active, and intelligent family, constantly and rapidly increasing, upon whom he has ever delighted to shower blessings without stint or measure during all the years of his prosperous life.

Something over a score of years ago Brother Jonathan had a severe attack of a disease, called, I believe, "*State Sovereignty*," or something like that, which for a long time seriously threatened his life. Some of the members of his body were for a time paralyzed, while other parts, especially the *lower* extremities, were seized with a fearful involuntary action entirely independent of the head. But a grand and noble physician arose, Abraham Lincoln by name, who, aided by many loyal and loving children, gathered around the suffering man, and by their Herculean endeavors, saved him from an untimely grave. Brother Jonathan recovered. And when equilibrium and the harmonious action of all his members were restored, to his great joy it was discovered that an *inherent* disease called *slavery*, which from birth had clung to him like a wicked parasite, had entirely disappeared. Brother Jonathan's recovery was followed by a period of marvelous vigor and prosperity. It should be remarked right here that he has ever possessed a constitution of wonderful soundness and power, which has furnished the basis for his hitherto unparalleled life of activity and success.

But I hear some reader say, "Why call Brother Jonathan sick? We have not heard of his illness." This may be; for many there are who would at once bestir themselves, if they knew the dangers that threaten Brother Jonathan's life. We wish to sound the note of alarm. Brother Jonathan is not *down* sick, but is about his business as vigorously as ever, making no loud complaint. But all this only enhances the danger. All those who look deeper than appearances, and are acquainted with the inner life of Brother Jonathan, know full well that he has suffered for several years from acute attacks, more or less violent, of a dangerous malady known as "religious legislation." This is a disease of early origin in the history of this wicked world, and has ever terminated fatally.

In many of the members of Brother Jonathan's body, this dread disease has made its appearance, yielding only in a few instances to hygienic treatment. The members known as Pennsylvania and Tennessee have suffered much, and the disease is still latent in those members and many others, though presenting violent symptoms only at intervals. The member known as Arkansas suffered intensely but a few years ago, but a justly honored Dr. R. H. Crockett, together with many other loyal children of Brother Jonathan who had that organ specially committed to their care, succeeded in effectually routing the disease; but, sad to say, violent symptoms again appear in that part.

The germs of this terrible disease, in great numbers, are lurking in Brother Jonathan's body, and the utmost vigilance is constantly necessary to prevent an outbreak. But a few years ago the

member known as California had a very serious attack, which was only repulsed by a long and vigorous effort on the part of the true and loyal children of Brother Jonathan. Some painful symptoms have since appeared in the same member, but at this writing they seem to have yielded to heroic treatment.

Two distressing and alarming symptoms of the same dreadful malady, have recently appeared for the *first time* in the region of Brother Jonathan's *heart*. These unmistakably dangerous symptoms were known as the "Blair Sunday-rest Bill," and the "Blair Educational Amendment Resolution." If this disease had been allowed thus to fix itself at the great wheel of life in Brother Jonathan's Constitution, it would soon have corrupted and poisoned all the life-currents flowing to every member of his body, rendering all local remedial efforts unavailing. That would be a sad day indeed for Brother Jonathan. His grand Constitution a wreck, the fiends of intolerance ravaging through all his members, only waiting his final end in an agony of suffering and trouble such as never before known.

Do you say that Brother Jonathan will die, and that it is too late to try to save his life now? For shame! that you should reason thus. It is true that all things earthly pass away. It is true that death is the common lot of all. It is also true that the prognosis of an inspired seer is to the effect that Brother Jonathan will yet succumb to this terrible disease; nevertheless, if we nobly rally to his relief just now, he may yet have a few more years of comfortable life. If a loved member of your household were sick, and you knew that death could not be far off, you would still exert yourself to the utmost to hold at bay the "king of terrors," if but for a few brief hours.

Loyal sons! dear children! the recipients of manifold blessings from the kind hand of Brother Jonathan, rally to his relief and support in this time of peril! Let us send in our petitions to the doctors who have Brother Jonathan's Constitution and health especially in charge, sincerely and earnestly beseeching them not to allow bigoted quacks, who do not know the first principles of true political anatomy, physiology, and hygiene, to administer to their justly honored patient.

By the light of reason, history, and revelation, let us expose the black hand of death, that is now reaching for the vitals of our dear Brother Jonathan; and *pray* that he may be spared at least a little longer, to bless us with his benediction for conducting ourselves as good citizens, and giving us *protection* and *good cheer*, in worshipping God according to the dictates of our own consciences.

WHO IS THE MORE DARING?

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

ALEXANDER CAMPBELL, in his notable discussion with Bishop Purcell, said:—

The single fact that the four archbishops of Ireland, and the Roman Catholic College of Manooth, should have impiously dared to strike out one commandment from the ten, which God wrote on two tables with his finger, and changed and divided the tenth into two, speaks volumes in proof of my allegata against the Romanists' rule of faith."—*Debate with Purcell*, p. 214.

The commandment referred to as struck out by the Catholic Church is the second. But we should like to ask if the rule of faith of that church which should strike out any other commandment can be any less subject to condemnation than that of the Romanists? Or further, can the hands be less impious and daring that would strike out, not simply one, but all ten of those commandments which God wrote upon two tables with his finger? And yet, sad to say, this is just what many of the professed followers of Mr. Campbell, when pressed upon the Sabbath question, have dared to do. But the reason is apparent. Like the Catholics, they are forced to do so to defend a practice which the law of God condemns.

Choice Selections.

THE LOVE OF CHRIST.

STRANGE, matchless love, past all our comprehension,
Deeper and higher than the sea and sky,
Broader than all the boundless space around us,
Stronger than death, long as eternity,—

We ne'er can measure with our finite senses,
A grace so infinite. We only know
That with a love surpassing understanding,
Christ watches o'er his children's steps below.

We know he holds us in his tender keeping,
And giveth his beloved rest and sleep,
And daily showers upon us countless blessings,
Gives joy for sadness, balm for eyes that weep.

No place so dark but he can walk beside us,
No path so rough but he can smooth the way,
No cross too heavy that he bids us carry,
No heart so troubled that it cannot pray.

And when we come to that strange, shadowy valley,
Through which the river flows that chills the heart,
Then will his love be more than earthly lover's,
No change can sever him and his apart.

And when beyond all fear and pain forever,
We scan the past illumed with sudden light,
We then shall recognize his loving leading,
And humbly say we have been led aright.

And ever through the calm, long, glorious ages,
We still shall hold this gift of love unpriced,
And ne'er shall find among heaven's countless wonders,
So great a wonder as the love of Christ.

—Lillian Grey.

THE LORD FIRST.

"I WILL follow thee," said one disciple, "but let me *first* go and bury my father." The answer was, "Let the dead bury their dead." There are people who, whatever they may be called to do, always have something else to attend to *first*. The Lord accepts no such service; he will not be second to anybody. The man who has something else to do *first*, need not hope to be an acceptable servant to the Most High. The Lord asks no favors; what he requires is his right; what he demands is *his own*, and he takes his choice, and picks out what he pleases, and will have that or none.

In all his dealings with Israel, the Lord claimed the first of everything;—the first fruit that grew on a tree, the first fruits of the grain and of the crops that grew on his soil, and were brightened by his sunshine, were his own especial possession. The first-born of Israel were to be devoted to his service, or redeemed by the payment of a price; and the first-born of all beasts were to be sacredly consecrated to the Lord.

Besides, whether a lamb, a bullock, a goat, or any other offering was slain, it must be the *best* of its kind, "without blemish." The Lord would accept nothing else, and he denounced the covetousness of those who offered the lame or the blind, and bade them take them to their governor, and see if he would accept them. The best was none too good for him who was the giver of "every good and perfect gift;" and the devout Israelite was taught to say, "Of that which is thine own we have given to thee."

This was under the law, under the reign of types and shadows, before the full blaze of the gospel had dawned upon the earth, and before God had manifested his love to man in giving his only begotten Son to die for a lost world. How comes it, then, that Christians who are redeemed by grace and bought by the blood of Christ, are less careful of the rights and less jealous of the honor of the Lord, than were the people of God of old? How many are there to-day who devote the *first* and the *best* of everything to the Lord? How many are there to-day who give even a *tenth* to the Lord,—which is but a small portion of the gifts and offerings required at the hands of Israel? How many are there who reckon themselves as not their own, as bought with blood, and who count *all their possessions* as at the sole disposal of their Heavenly Father?

On the other hand, how many are there who try to palm off on the Lord that which is of no

use to themselves? He has his representatives, his servants, his cause, his work, his poor; and what are his people doing to meet the demands he makes upon their time, their labor, and their means? Does he obtain the first and best of everything, or is it not sometimes rather the last, the least, the meanest, and the poorest which is given to him? Is his a generous portion, consecrated, set apart, and devoted to his service? or is it simply the odds and ends, the scraps and remnants, after every one else is served? What *is* the Lord's portion, or is there no portion which he can claim as his own? How many are there who would devote to the Lord the debts they cannot collect, the securities which are of no value, offering the scrawny and scabby, the blind and lame, the imperfect and the diseased, to the Master, while the best of everything is consecrated to self and to the world?

God is not mocked. No man is shrewd enough to cheat the Almighty. If a man thinks he can outwit the Lord, like the Chinese who offer gilt gingerbread and tinsel coin instead of gold, and thus expect to impose upon their deities, he will find himself much mistaken. No such deception will avail.

To Israel of old, verging toward decay and desolation, it was said, "*Ye have robbed God.*" And when in tones of injured innocence they inquired, "Wherein have we robbed thee?" the answer was, "In *tithes* and in offerings. Ye are *cursed with a curse*: for ye have robbed me, *even this whole nation.*"

The man who has robbed God and thinks he has profited by the operation, may well remember that the Almighty does not close up his accounts with the thirty-first day of December. The balance is not struck at the close of the year. The account runs on, but the reckoning day is sure to come: and when riches take wings and fly away; when the Lord blows upon the hoarded treasures, and scatters the ill-gotten gains of men who have disobeyed him; when the accumulated wealth of generations goes down into the abyss of disaster, convulsion, insolvency, and war, men may learn that robbing God is most unprofitable business; that "a little that the righteous man hath is better than the treasures of many wicked;" and that "the blessing of the Lord maketh rich and addeth no sorrow."—*The Christian.*

NON-ESSENTIALS AND ESSENTIALS.

It is customary with many people to divide matters of religious faith and practice into "essentials" and "non-essentials;" the essentials they insist upon, the non-essentials they treat as of less account.

There are certain things which are essential to human *life*; there are other things which are non-essential. To live, a man must have lungs, and heart, and stomach, and spine; but he may live without fingers, hands, or arms; toes, feet, or legs; tongue, eyes, or ears. He will not be much of a man, when he has got rid of all these "non-essential" parts of his body, still he may live, and be a man,—what there is of him. So a man may perhaps be a Christian, though destitute of many things which are "non-essential."

A watch cannot run without wheels, spring, and balance;—these are essentials. It may run without a chain, a case, or hands;—these are non-essentials. But what is the watch worth with these non-essentials left out? Many people seem to think that anything which can be omitted from Christian life without danger of damnation, is of comparatively little account, whether the Lord has commanded it or not. Hence they take it upon themselves to pronounce as to what is essential and what is non-essential, and so succeed in confusing their minds and the minds of many others.

But they often not only omit from their religious systems things which God has *positively commanded*, pronouncing them non-essential, but they introduce things that he has *not* commanded, and thereby cause great confusion of faith and practice. A watch-case may be non-

essential, but a watch will not be worth much without it, because the case belongs to the watch, and the maker of the watch designed that the watch should have a case. A shingle nail in a watch is of course a "non-essential." The watch can go quite as well without it, for the one who made the watch never intended that a shingle nail should be driven through the middle of the watch, or crowded in among the wheels. It is a foreign element, which can only make trouble. So while people are pronouncing this or that portion of the Lord's word non-essential, and are setting it aside, they are at the same time introducing the commandments of men, and driving their nails into the delicate machinery of the church of God, thus deranging, dislocating, and destroying everything they come in contact with, by laying aside the Lord's precepts, and calling them "non-essentials," at the same time continuing to introduce the commandments of men, ordinances which God has not appointed, doctrines which he has not enunciated, and creeds which he has never given.

When once this work of adding to the word of God, and legislating for the church of Christ, and tinkering creeds, and enforcing confessions which God has not imposed upon men, is begun, no man can tell where it will end. The whole history of ecclesiastical despotism, of sectarian strife and persecution, of papal tyranny and infallibility, is built up, stone by stone, upon this one foundation. Give to any man or set of men the privilege of domineering over and legislating for the people or God and the church of Christ, and you have sown the seed of all ecclesiastical tyranny, oppression, and persecution. No matter how innocent these things may appear in their beginning—and they are usually introduced as mere matters of expediency, as "advisory" and not authoritative,—it is not long before the lust of power grows, ambition increases, and tyranny and oppression are the result.

The only safety for the church is in *resisting the beginnings of evil*; in taking a firm stand upon the word of God and holding fast the faith. Just so sure as *men*, even *good men*, are allowed to begin this work of legislating and having control of the church of Christ, they or others will be quite likely to carry their interference to the bitter end, and the things which they now admit are non-essential will be *the very things* on which they will *most strenuously insist*. As a man who steals a loaf of bread in violation of the statute law will be prosecuted and imprisoned, because his crime affects the interests of *men*; while the same man may fill the air with blasphemy and curses against God, and no man will interfere because no man's pocket is touched; so a man may disregard a dozen precepts of Christ without criticism or penalty, but if he ventures to violate a law, or disregard a custom imposed by *human authority*, he will be promptly dealt with, censured, persecuted, and punished.

The only safety for the Christian and for the church of God is found in the rigid and persistent adherence to the *words which God has spoken*, and the precepts which God has commanded. Whether these are essential or important is a matter with which we have no concern. "Teaching them to observe *all things whatsoever I have commanded you*," is the language of the great commission. If we say, "Lord! Lord!" it is our business to do the things which Christ commands. We are not to sit in judgment on them. We are not to pronounce this matter essential and that non-essential. We are simply to *do what God has bidden us*, and leave the rest with him. —*The Armory.*

—A perfect life is not attained in a day. Men cannot cut 'cross lots, or take an air line for the kingdom of heaven. If we had our way, we should have the bud, the blossom and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear." Character is a growth, and it requires time to perfect the full-rounded Christian.—*D. C. Tomlinson.*

The Mission Field.

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

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

FOREIGN MISSIONS.

THE TRUTH IN CHINA.

SLOWLY, indeed, the minds of our people seem to open to the idea that the message of truth for these days has been committed to them in order that they may transmit it to *all nations*. It seems quite natural to suppose that it has come to us to gladden our hearts alone, and to save only us who are of a kindred tongue. But do we stop to think that those of other languages are just as sadly in need of saving grace as ourselves? Some do, indeed, and in almost every case, they become self-sacrificing in order to carry out their convictions in the matter.

A very few of these have even been willing to give their time to the propagation of the truth in foreign lands, and though in some cases no general funds were appropriated for the purpose, they have been undaunted in their efforts to spread the truth. At first these endeavors have been little appreciated by their brethren, but they have kept steadily on, trusting in God, who has sustained them to the point of success. In just this way the truth reached Pitcairn Island, and wrought a general change in the life and habits of all its inhabitants. In the same way, too, the work in China has been quietly commenced. Many difficulties are there to be surmounted, the nature of which Americans are illy prepared to appreciate. But a heart made strong by abiding confidence in the power of God to help through with the work, will endure the severest trials.

Our missionary to that country had no financial backing to strengthen his courage, but started out to reach the field of his choice as best he could. Providentially, he found passage there, and even before he reached his destination, God gave him a companion in his labors, through the conversion of one of the sailors on the vessel in which he sailed. In this, God comforted him and renewed his courage to meet further difficulties in an untried field. While beset with trials on every hand, omens of cheer have come to these self-sacrificing workers, which to them are of more interest than is the discovery of a gold mine to some enthusiastic prospector, after weeks of profitless search for the hidden treasure. True, these omens may look small to us, who are surrounded by every earthly comfort, and the blessings of a free gospel; but to them they are of great moment, because they tell them that God is planting seeds of truth which will bear an abundant harvest before the end.

To be sure, it requires some faith to believe so much of a land like the Celestial Empire. But he who does not believe it, lacks the faith necessary to plant his feet firmly upon the third angel's message; for that, we are told, must go to *every* kindred, tongue, and people. This certainly will include the people of that vast empire. It is true that they are the most exclusive and the least understood of all people on the earth; but what of that? Has not the time come for that exclusiveness to be broken, and for the messenger of truth to learn more of that people? It cannot be that so vast an empire was intended to be left out of the category of nations which are to hear the truth ere the work closes.

Here is a territory having a sea-coast of over 3,000 miles, exceeding in extent the whole continent of Europe, and teeming with its almost countless millions of human beings. The vastness of its population cannot be fully appreciated. It is six times as great as that of America, twice as large as that of the entire continent of Africa, and exceeds that of all England, Europe, and Russia combined. The thought of so mighty a host, bound together by one common religion, having the same customs, and united in one government, is wonderful beyond expression. It

has become an exclusive nation, simply because its natural conditions of soil and climate have made its intercourse with the world needless. Ever since the days of Abraham, it has stood alone, drawing its strength from its own resources.

Travelers in that country say that the capacities of the land, the resources of its soil, its mines, lakes, and rivers, are not only not exhausted, but have scarcely yet been fairly put to the test. Its plains are as inexhaustible as the valley of the Nile; its mountains are rich in iron and precious metals; its coal beds could not be depleted in a thousand years; while its rivers form an avenue of commerce to the nations of all the earth.

For industry, enterprise, and persistence, no nation excels the Chinese. They are known to prosper where others cannot live. These are the very qualities which, if turned to account in living out the truth, cannot fail to develop the noblest of characters. Do they possess, on the other hand, some of the most glaring faults? The more need of the truth, then, to remove these defects, in order that their virtues may more prominently appear. When won to Christianity, it is said that there can be no more exemplary Christians than the Chinese. They at once become loving and kind, gentle and devoted.

Some may reply that the conversion of such material would only be through a direct miracle of God. Granted; but is not that the case in every conversion? No one can convert himself or his neighbor from the state of nature to a new creature in Christ Jesus. Wherever such a change occurs, it is by the direct power of God. But is the power of God limited in its resources? If not, then by that may be accomplished the same change in a heathen, as in us who by accident of birth find ourselves surrounded by Christian influences.

It is a work which can be done with the help of God. And if we are not mistaken in our mission to the world, the very task of undertaking this work has been laid upon believers in the third angel's message. Why, then, it is here proper to ask, have not some felt a burden to begin that work among the many thousands of Chinese who have found a refuge on our own shores? How do we know but that their coming here has been the means God has placed before us of pushing that work into China? Why should we neglect this nation, and yet labor in behalf of others?

But if we neglect what may be the means God has thus put in our hands, he may stir up some to go to that far-off land to begin the work, where his power can be signally manifested in behalf of those who attempt the work. In 1808 the first missionary movement began in China, and although the work has moved slowly, there are now thirty-three societies who have workers in that field. The workers report more than 32,000 converts to the gospel. A great change is taking place there. Already the mind of the Joss devotee is awakening to the fact that there is something better for him than idol-worship. Is not this an indication that the time is near when the closing truths of the gospel should be preached in that nation? When the ideas of our people become aroused to the vastness of the work before them, greater preparations will be made for foreign work. But these preparations cannot be made until the rank and file of our churches awake to the living reality of the truth of the Lord's coming, and act accordingly. J. O. C.

GIVING FOR MISSIONS.

"It won't do, Cynthia," said Mr. Amos Parker to his wife, as they reached home after attending the regular morning service. Regular service, we said, yet something out of the usual order had happened to disturb him.

"What won't do, Amos?"

"This everlasting cry of, Give, give. A man no more than shuts his purse before he must open it again. There is something to give to all

the time—if it isn't one thing, it is another; and just so long as a man will stand this sort of thing, just so long he may. Just now it happens to be missionary money that is wanted; next Sunday it will be something else."

"Why, you have not given anything to the mission cause this year. Of course you meant to give something?"

"Well, I gave pretty liberally last year, and I thought I would skip over this time. I'd like to know how a man is to lay up money for his old age, if he can't keep a dollar by him?"

"Now, Amos!" said Mrs. Parker, reproachfully.

"Now, Amos, what?"

"Just this: be a little more consistent when you speak; you gave only two dollars for missions last year, and you laid up a thousand."

"Well, if I manage to save something, that's my own business. If I am more saving than other folks, who but myself should be the gainer?"

"Say, rather, that if God has blessed you with more means than others, you are under greater obligations to him than others are."

"You always go against me, Cynthia. Suppose I gave all that you and the parson think I ought to give; but who knows if the money sent to the mission cause ever reaches its destination?"

"Amos Parker! are you not ashamed of yourself? I never thought that I would hear you bring forward such an excuse."

"Why not? Money has been kept back, and once in a while we hear of it. Who can tell how often it happens when we don't hear of it?"

"Will you please tell me of any investment that is perfectly secure against loss? Yet you do not lock up your money for fear of losing it. Now I calculate that if a man wants to invest his money where it will bring him a large interest, he will do well to lay it out in the cause of Christ. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' Poverty in this life is bad enough, and while I would pray to be delivered from it, I would pray much more earnestly to be delivered from poverty in the life to come. You spoke about laying up money for your old age. You may not live to be old, and then you will not need it; but if you lay up your treasures in heaven, you surely will need them sooner or later."

"I'll warrant that I give more for missions than Deacon White does, and he is richer than I am."

"That does not prove that you have done your whole duty. I suppose a man might get along without paying anything if he were mean enough. Indeed, I have heard of a man who was recommending religion in a meeting, and he said by way of argument, 'Religion is a good thing, and it does not cost anything. Here I have been a member of the church for ten years, and it has not cost me one cent.' The minister followed this speech with the appropriate remark, 'God bless your stingy soul!'

"But, Amos, I was not speaking about giving to our own church, though you give less than you should. You ought to do more for the support of the missionary work. We don't realize the privations and needs of our own home missionaries. Even if we give to the best of our ability, we do little in comparison with those who leave home and friends and brave hardships and dangers to proclaim the gospel of Christ."

Mrs. Parker spoke very earnestly, and her husband's manner softened as he replied,—

"Well, well, Cynthia, if you feel so bad, I suppose you must have two dollars to give to the mission cause this year."

His wife brightened a little, then said, "Look here, Amos, I want you to multiply that two by five."

Amos Parker shook his head, saying, "No, no, Cynthia; now you are going beyond all bounds."

"All bounds of what, Amos? Not the bounds

of your ability, not the bounds of Christian love, not the bounds of the church's need, and certainly not beyond the bounds of the command, 'Go ye into all the world and preach the gospel to every creature.'

"Since you quote that text, Cynthia, I must say that I think the support of foreign missionary work more binding than the support of home missions."

"Well, give to both. We are able. Let us not deceive ourselves by proposing to substitute one duty for another, and then, perhaps, neglect both. Give me ten dollars for home missions, and then give to the foreign missions just as much as your heart prompts you."

"No, Cynthia; you ask too much. Why are you so unusually anxious to give this year? I can't understand it."

"I will tell you why. I have had my eyes opened. The day before mother died we talked of the duty of giving. 'Cynthia,' she said, 'do you remember how you used to grudge your pennies to the missionary box?' I smiled; and she went on. 'How is it now, when you can give dollars instead of pennies?' I winced a little, for I had paid almost no attention to your contributions. She saw my embarrassment, and said, 'I fear you have forgotten what I tried to teach you. I am sorry my words did not make a more lasting impression. I gave the little I had, and gave it cheerfully; but, my child, as I lie here, I feel both sorrow and shame because I did not do more for the cause of Christ. Yes, I might have done more; I see it now. How often I think of that hymn,—

"I gave my life for thee;
What hast thou given for me?"

That is the question, Cynthia: What have I brought to him, what have I given to him?"

"She was very sad, and I wanted to comfort her, so I said, 'Perhaps eternity will show that you have brought more than one soul to him; and you have given him your own heart. Surely he will not despise that gift. The Lord knows that you had no opportunity to give much. He knows you have borne privation without murmuring, and tried hard to do right. He will not withhold from you the praise he bestowed on another, "She hath done what she could."'

"Perhaps he will accept my poor endeavors. I hope so, I hope so. But, Cynthia, this view of the case will not answer for you. You have means, and you can do much more than I have done."

"I did not reply, for I was thinking of you. Mother read my thoughts, and she said, 'Amos will not hinder your giving if he knows that your heart is set upon it. Besides, he needs only to be convinced of his duty, and he will do it. Promise me that you will give to the spread of the gospel as the Lord gives you strength and prosperity?'

"It was a good deal to promise, and I hesitated a moment. Great tears stood in her dim, faded eyes, and I answered, 'I will, mother, I will.'

"God bless you, Cynthia, for I know if you give me your promise, you will fulfill it," said mother, and she looked so satisfied that I repeated the promise in my heart.

"You may easily imagine how her words came back to me the following day as I stood beside her helpless form. 'How could she have done more?' I said aloud. I remembered all her little sacrifices, and I thought if she had reason to reproach herself because she had not done more for the spread of the gospel, there was no excuse for me. I made a solemn vow that from that day I would do more for the Master, that I would not be like those of whom he spoke when he said, 'I know thy works, that thou hast a name that thou livest, and art dead.' I thought of all our means, that we have not even the excuse of laying up wealth for our children."

Here Mrs. Parker stopped suddenly and wiped her eyes, and Mr. Parker's head bent low, for

both were thinking of the bright little son who had once been their joy.

A moment later Mrs. Parker continued: "Since mother's death I have saved as much as possible of the money you have given me. I shall give it to the mission fund, together with the sum you give me now; and please, Amos, let it be no less than I asked for."

Amos Parker cleared his throat to take away its huskiness, then asked, "How much have you saved?"

Very slowly came the words, "Fifty dollars."

"Then I will not be outdone by you, Cynthia; I will add fifty dollars more."

In her joy and surprise Cynthia Parker put her arms around her husband's neck, and gave him a hearty kiss. He was not a little touched by such an expression of her gratitude, but wishing to appear unmoved, he said, "There, there, Cynthia, that will do. Ain't we going to have any dinner to-day?"—*Gospel in All Lands.*

Special Mention.

EXCITING EVENTS IN THE SOUDAN.

It will be remembered that the Mahdi of the Soudan, who captured Khartoum and murdered Gen. Gordon and his men, died of small-pox not so very long ago. His successor in power, whose forces were recently defeated by the British at Suakim, is not a real Mahdi. He has assumed that title, while his real title is simply Khalif of Khartoum. What seem to be entirely trustworthy advices, now inform us that this present powerful ruler has been denounced as a false Mahdi, and ordered to abdicate his authority and get out of the Soudan, by the Sheik of the Senoussi, whose head-quarters are in the large oasis of Faraja, on the western border of Egypt and south of Barka, and whose followers comprise one of the largest religious followings in the world. It is the purpose of this sheik to unite all the orthodox Moslem orders in one theocratic body, capable of defying all secular authority. It is probable that more than 1,500,000 fierce Moslems are already prepared to follow wherever he may choose to lead, and that he now has a force sufficiently numerous and fanatical to enable him to execute the order already named, and drive the Khalif of Khartoum from the Soudan. When the conflict comes, it will be no child's play. It will be bloody and exterminating. While neither Great Britain nor Egypt can expect more from Sheik Senoussi than from the Khalif of Khartoum, the contest between these Mohammedan rivals will be eagerly watched, as one in a procession of stirring events which during the next decade are to attract the attention of the civilized world, and work wonderful changes in Africa.—*Missionary Review.*

SUNDAY-CLOSING MOVEMENT IN GREAT BRITAIN.

APRIL 19 a large meeting in favor of closing public houses in England, was held at the Royal Victoria Hall, London. The Hon. Conrad A. Dillon presided, and said, in opening the meeting, that at present the Sunday-closing movement had reached a great crisis. The movement had arrived at that stage when it was absolutely necessary for those who believed that Sunday closing was for the benefit and welfare of the country, to do their utmost in order that the Sunday-closing bill, carried through a second reading in the House of Commons, should be passed through the Committee without mutilation or alteration. They had to discuss the question, not from any one point of view alone, but from the standpoint of the practical value which the measure would be to the nation. They must recollect that great evil arose from the public houses being open on Sunday, and this fact had been recognized in Scotland, Ireland, and Wales. Since 1855 Scotland had enjoyed Sunday closing, and

the verdict of that country was practically unanimous as to the advantages of Sunday closing. Before the Irish Sunday-closing proposal was introduced, strict inquiries were made as to the operation of the principle in Scotland, and the statement of the chief constables of Glasgow and Edinburgh was that Sunday closing there had been of inestimable benefit. All sorts of evils were foretold as a consequence of the application of Sunday closing to Ireland, but experience had shown that these evils had not arisen as predicted. At the same time it must be remembered that Sunday closing in Ireland had not had a fair trial, for five large towns were excluded from the operations of the measure; but it was noteworthy that of the Sunday drunkenness that arose in Ireland, the major part occurred in these large towns. Then as to Wales, the Welsh members were absolutely unanimous in supporting the closing of public houses in the Principality on Sunday. There was, however, to be a Royal Commission to inquire into the working of Sunday closing in Wales, and he believed that it would be shown that although the act might be evaded in certain places, it was not the Sunday-closing principle that was at fault, but the inefficiency of the act. The plan of public houses supplying *bona fide* travelers had been the drawback of the act in Wales. In Scotland it was only those houses called "hotels" that were allowed to supply *bona fide* travelers, and therefore the errors that had crept in were much less in this respect in Scotland than in Wales. Further, Wales had the disadvantage of an extended border adjoining England, where the public houses opened on Sunday, but when Sunday closing was adopted in England too, then this disadvantage would cease. It had been stated and suggested in amendments before the House of Commons that London must be excluded from the benefits of the Sunday-closing bill for England. It was said that London differed from other places, and could never be treated the same as other places. He pointed out, however, that London had ever been ready to take advantage of public-house closing in regard to shorter hours, and if now public houses were to be closed in London on Sunday, such a law would be quite as well supported in the metropolis as in other parts of the country. [Cheers.] No doubt there would be some people who would try to evade the law, but he believed that there would be a large mass of people who would be only too glad to have these temptations removed from them. He thought it was an injustice to the ordinary trader to have public houses open on Sunday, and he would like to see the tobacco shops shut up on Sundays as well as the public houses. He did not believe that there was a bit of justification for the one or the other to be open on Sunday. The closing of public houses on Sunday might be advocated also on behalf of the numerous employes of the publicans, who had to work long hours, and likewise on behalf of the unfortunate horses taken out through the public houses being open. Let the Sunday-closing bill be passed in full and without mutilation, and a blessing would rest upon the country. [Cheers.]—*Pearl of Days.*

—The latest report of the Japanese Railway Bureau shows that the nature of the country puts unusual difficulties in the way of construction. One line of 205 miles in length involves the construction of 14 tunnels, 16,000 feet long, and the bridging of 11 rivers. One of these has a velocity in time of flood of 27 feet per second, and in another the brick piers have to be sunk to a depth of 80 feet. A range of mountains is crossed at a height of 1,468 feet. Part of another line ascends to a height of 3,144 feet, and during five months of the year, work is rendered impossible by the snow, and sometimes in the summer months by an epidemic of cholera.

—Sixteen Congregational churches in Alabama report a membership of 1,196.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 28, 1889.

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THE LOGIC OF FACTS.

LET it be once admitted that the fourth commandment has to do with the weekly cycle, and there can be no possible room for any confusion as to what seventh day the commandment means. And it must be admitted by every candid mind that the fourth commandment does have to do with the weekly cycle and with that alone. It was six days of labor and one of rest that gave rise to that division of time. The labor was the labor of God, and the rest was the rest of God, in the very beginning of this world's history. Those seven days having elapsed, a halt was made, and the Sabbath memorial was erected, to be observed on every seventh day thenceforth.

The week, an absolute and independent division of time, owing its existence to no other circumstances than these, was now completed and given to the world, as a model for all coming time. Days and seasons and months and years were to be governed by the heavenly bodies; the week was to be governed by the Sabbath; for the week sprung from the great events which made the Sabbath, and grew out of the appropriation which God made of the first seven days of time, devoting six of them to labor, the seventh to rest. The week thus constituted has come down from that day to this. Which day of this weekly cycle it was that was set apart as the Sabbath, is not a point of any uncertainty at all. There is no question concerning it whatever. It was the last day of this series of seven, the seventh day of this week.

Now the fourth commandment, as already noticed, has to do with this period of time, and with this only—the six days of labor and the one of rest, which constitute the week. Moreover, it refers directly back to the work of creation which brought the week into existence. It speaks of the very day on which God rested, and which he blessed. This it designates as the seventh day, and says that this seventh day is the Sabbath. The Sabbath, then, is the seventh day of what? The only answer that can be given is that it is the seventh day of this weekly cycle.

But the objection is being urged more and more frequently of late, by religious teachers, that the commandment does not say the seventh day "of the week," and therefore the Sabbath may be any other day in the week; and more and more such an objection to the Sabbath seems to us a direct affront to the testimony of the Scriptures, and every principle of sound and candid reasoning.

But we are told that the determination of the question, which day is the seventh day, all depends upon where we begin to count. Yes; but where should a person begin to count? Is not it usual to begin with "one"? Asking a little child once to count seven, it responded something like this: "Three, five, four, six, two, one, seven." This was excusable because it was a baby; it is not so excusable in a Doctor of Divinity.

These days in the weekly cycle, are all numbered for us from one to seven, and what right have we to change the count which God has given us, and call the day which he names the first, anything but the first, and the one which he calls the seventh, anything but the seventh? In a series of seven all numbered, what could we think of a person who would take the second, fourth, or fifth, and call it "one," and begin to count from that?

Of such an act are they guilty who try to make the seventh day, the day of the commandment, come on any other than the seventh day of the week to which God has fixed it. The attempt is too transparent a piece of sophistry to mislead for any great length of time any who will give the subject its due measure of honest and careful study.

THE DEVOUT AND HONORABLE WOMEN PERSECUTE.

"BUT the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came to Iconium." Acts 13:50, 51.

These apostles had a remarkable experience at Antioch in Pisidia, where this persecution was raised, and the Lord wrought through them mightily, till the whole region round about was stirred. Nearly the whole Gentile element of the city came out to hear the gospel, and were deeply moved by it. This roused the envy of the Jews, and they wrought upon the minds of "the devout and honorable women," and through them the chief men of the city were reached. By their influence the tide was turned against the gospel, a persecution was raised, and the apostles had to flee for their lives. What a strange circumstance this is! One would naturally suppose the "devout and honorable women" would be the last class who would persecute such devoted men as Paul and Barnabas. They themselves were devout also. So we have one devout class bitterly persecuting other devout people. Webster defines *devout* as "exercising the feelings of reverence and worship; given up to religious feelings and duties; absorbed in religious exercises; pious; reverent."

Truly, a high character is ascribed to these women. "Devout" and "honorable!" What could be said of them more commendable? Yet they exerted an influence most reprehensible against men who were devoting their lives to the blessed work of saving the lost and perishing,—men of the noblest character. Here seems to be a strange contradiction. Yet really it is not. The pages of history demonstrate that the religious element in human character is that which leads to persecution more surely than any other. The devout are those who reverence something religious. It may be something worthy or otherwise. We should never forget that there are various kinds of religions. One definition of it is: "Any system of faith and worship; as, the religion of the Turks, of Hindoos, of Christians; true and false religion."—*Webster*. The Bible recognizes the same thought: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. A religion of benevolence, tenderness, and purity from sin,—this is the religion of Jesus Christ our Lord, the only kind God accepts. But it also speaks of the "Jews' religion," and of a religion that is "vain." Those Jews who bound themselves under a curse that they would never eat till they had slain Paul, were full of the "Jews' religion," as he intimates he was himself when persecuting the saints. Ignatius Loyola, the founder of the Jesuits, was an intensely religious man, and the society he founded is the same also. Torquemada, the organizer of the Spanish Inquisition, who was too fierce a persecutor for the pope himself, was most devoutly religious. In fact, nearly every persecution transpiring in this world has had some religious idea or instinct connected with it. People who are wholly indifferent to religious matters are not apt to persecute. A perversion of our powers, or faculties,—turning them to a wrong use,—leads to more dire results than the non-use of them altogether. God planted in the mind faculties to be used in worshiping and serving him. When these are turned into the service of the Devil, and contrary to the light God graciously gives, there comes the densest darkness. Apostates often illustrate this principle, going farther and being more unrelenting and bitter than even open enemies.

There are two great forces at work in this world, moving its machinery, pulling its hidden strings—God and Satan. When men turn from the light, refuse its illuminating influence, and cling to systems of error, perhaps from reverence, popularity, respectability, or other reasons, they are in the most favorable position for Satan to use. He avails himself of their standing in society and their influence to work against the truth. So it was with the "devout and honorable women" of Antioch. Per-

haps there were no others whom he could have used so effectually to counteract the mighty influence of the gospel. Their high standing in society, their reputation for piety, their devotion to their principles, their good works in various ways, were just the points which gave their influence potency. They could stir up their husbands and the chief men of the city, and through them the mass of the people could be reached, and Paul and Barnabas had to flee. But did the apostles feel any greater respect for those causing this persecution because of their high standing?—No. They shook off the very dust of their feet against them. There could be no union between the gospel and the intolerant spirit of Judaism.

Are we not about to live over similar experiences? What gives force to the Sunday movement of the present time? Is it not the high standing of the "devout and honorable women" who seem to be backing it up with the mightiest influence they can summon? They are honored for their noble work in behalf of temperance and the home, of purity and benevolence, till their fame has extended to earth's remotest bounds. We would not detract one iota from this well-earned standing. That cause was worthy of all honor. But now they begin to dabble in the dirty pool of politics, doubtless expecting their personal purity will counteract the contamination of such associations, and raise the political standard many degrees. But alas! they will make a fatal mistake. Can a man touch pitch and not be defiled? They will find that instead of elevating politics, they are simply lowering themselves to its level. They place the shoulders of their respectable organization, with its inspiring record of noble work, under the tottering, hoary-headed, pagan, papal day of the sun, feeling doubtless that it is noble and "devout" to do so. They will make its influence felt as a *religious* institution. It shall be sustained as a holy day. Yet God has never called it holy or set it apart for any holy position. It is but of heathen origin, and wholly man-made, so far as any divine authority is concerned. Yet our "devout and honorable women" seem to be rallying with all their might to sustain this trembling structure.

For our part, we have been long looking for the time when woman's influence would be summoned to sustain the Sunday institution. The woman's rights movement in politics, blended with the religious element in the female character, is the one thing needful to give the Sunday its grand "send off." Women are far more religious naturally than men. They are not so independent and skeptical by nature. They were foremost among the disciples of Christ himself;—"the last at the cross, and the first at the sepulcher." They cling more tenderly to religious impressions. In Catholic countries to-day, the devout women are the main reliance of the church. In Protestant lands the larger portions of the congregations are of the gentler sex. We find it true of our own people. The women are more easily affected by religious feelings and impressions. They receive this message more readily. They have more reverence, more susceptibility, and feel more their need of help from above. They are not generally so hardened by worldly, corrupting influences.

The woman's rights movement is constantly gaining momentum. The question is coming year by year before legislatures, and the votes in its favor are increasing. The activity of women in politics and public questions was never so great as to-day. They are already voting in some States and Territories on educational, temperance, and other questions. It seems probable they will gain the ballot quite generally ere long, and when they do, we may be sure their influence will sustain the Sunday movement. We have long expected this would bring the Sunday movement to a focus, if it did not come before. Their influence is already the leading one behind it. Yes, the "devout and honorable women" are coming to the front, and we expect them to act just as their prototypes did eighteen centuries ago. Then their influence caused persecution; so it will again. How wonderfully the forces are gathering and massing themselves preparatory to the great conflict predicted in prophecy! It is coming on apace, and happy will those be who recognize it, and prepare for it.

A word before closing, in regard to the spirit of true religion in contrast with intolerance and bigotry. As we have seen, it is natural for false religions to indulge in persecuting others. But there is nothing in the spirit of Christ which leads to such results. He came not to destroy men's lives, but to save them. He rebuked a spirit of intolerance when manifested in his disciples. He showed an interest in the Samaritans, the most hated of any by the Jewish people. He prayed even for his enemies who were murdering him. He wept over them, and longed to do them good. Though he could denounce sin and hypocrisy when joined to high profession, he never inflicted pain upon any, but left the punishment of wickedness to the judgment day, when all the life record will be impartially considered, and a just recompense inflicted. As a people, we need to guard against intolerance and bigotry. It is natural for those who believe grand and convincing truths, to condemn in our hearts and words those who cannot accept what we see to be true. "Judge not, that ye be not judged," says Christ. Let us continue to treat tenderly even those who will not accept our views. Let us imitate the meek, the pure, the loving Saviour who manifested the deepest interest even in those who maltreated him. Let our spirit be as much kinder, nobler, and more generous as the truth we profess is clearer, purer, and higher than that of others. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." G. I. B.

Bowling Green, De Soto Co., Fla.

THE GOSPEL AND THE WORLD.

To how great an extent the world is indebted to the gospel of Christ for whatever of good it can still afford its myriads of inhabitants, it is beyond the power of the human mind to conceive. It is not alone to those who accept its provisions that this good comes; its benefits are shared to a greater or less degree by all the inhabitants of the earth. To some it is, in the fullest sense, the "good news" of salvation, lifting them above the natural earthly level of their surroundings, and furnishing the mainspring of their best and noblest actions. Many who do not thus accept it, live under governments actuated by the beneficent principles which it inculcates upon mankind; and others—the myriads born in heathen lands—are not without the benefits which they derive from contact with the people of civilized nations. The beneficent influence of the gospel is thus felt by every portion of the human race, directly or indirectly, according to the nature of its contact with them.

It would seem, however, from the accounts of those who have been led in the interests of science to penetrate into the most hidden recesses of the earth's surface, that there exist, here and there, scattered fragments of the human species so low down in the scale of being as to afford us some conception of what our race might be without any of the elevating and refining influences which exert their power upon it. Such an order of beings has but lately been brought to the notice of the world through the African explorations of Emin Pasha and Henry M. Stanley. In the interminable forests which border the Congo River and obscure to a large extent the heart of the "dark continent," the explorer encountered no less than 150 villages or camps of these strange creatures, who gave him and his expedition no little trouble by making them a target for their poisoned arrows. In his letters Stanley alludes to them as "a venomous, cowardly, and thievish race." By their tribal names they are distinguished as the "Akka" and "Batwa" dwarfs, the former occupying a territory on the North Congo somewhat larger than the State of New Jersey, and the latter a territory nearly twice as large to the south, and separated by several hundred miles of forest. Pigmies in stature and correspondingly wanting in intellect, all eager cannibals, without a trace of contact with civilization, and animated only by the lowest instincts of human

nature, they exist, apparently, only to offer an inviting field to the disciple of Darwin in his search for the missing link. It is, indeed, an assertion which rests upon the testimony of not a few eminent explorers of ancient and modern times, that in these benighted districts there have been found men who in physical appearance, if not in mental characteristics, resembled more nearly the brute than the human species of the animal creation. In such a state of degeneracy exists to-day a race of creatures that can look back less than 5,000 years in the past, and claim a common origin with the most enlightened nations of the earth.

A contemplation of such physical, mental, and moral degradation might convey to the mind, as far perhaps as anything could, some conception of a race fallen and left to run its course, without any intervention on the part of its Creator to lift it from its ruin. Such would have been the dismal picture of our world without the gospel. To this great uplifting and vivifying force the human race owes to-day its preservation from a hopeless lapse into the abyss of barbarism, if not of utter extinction.

L. A. S.

THE WORK IN AUSTRALIA.

ANOTHER important step in the progress of the work of present truth in the southern world has been taken since my last communication. This is the organization of the publishing association in the form of a Limited Liability Company. The capital of the Company is placed at £10,000, with power to increase. Of this amount, 3,500 shares have been issued, the majority of which is held by the General Conference Association.

This measure is made necessary for the transaction of business and the holding of property. Until recently our cause was not represented by any permanent property in Australia, and this fact has often been used against us. Now our publishing house represents fully \$15,000 in real estate. This, it seems to us, will be favorable to the prosecution of our work. And with the organization and registration of a business corporation, we shall come to have a standing in business circles. The Australian public are, naturally enough, suspicious of imposition, especially if it is called "Yankee." There are good reasons for this in their past experiences. We do not admit that we belong to that class of adventurers who have given to foreigners in general, and Yankees in particular, an ill savor to the colonial people; but it looks rather suspicious while we own not a block or a foot of land in the colonies. Now we hope that it will appear otherwise to the public. These remarks about suspicion do not apply to those who have embraced the truth. By the time this article is read, it is expected that we shall be occupying our new office.

At the meetings for organization, we enjoyed the presence and counsel of Bro. Curtis, from Adelaide, and Bro. Israel, from Tasmania. Our meetings were characterized by the utmost harmony and good feeling. The Board of Directors chosen consists of five brethren from America and two from Melbourne, as follows: H. Scott, W. L. H. Baker, G. C. Tenney, M. C. Israel, W. D. Curtis, W. Bell, H. Muckersy; and in the organization of the Board the following officers were chosen: President, G. C. Tenney; Vice-President, H. Scott; Secretary, W. H. B. Miller; Treasurer, N. D. Faulkhead; Auditor, A. Carter.

Eld. Curtis returned at once to Adelaide where he left an important and interesting work. About thirty have embraced the truth as the result of his last tent-meetings. The churches have stirred up an active and bitter opposition which finds vent by them in the pulpit and through the religious papers. It is difficult to account for such an unreasonable spite as that which is aroused by the preaching of Bible truth which cannot be gained, as prompted by a just sense of right.

From Tasmania we have received word from Bro. David Steed, who is just entering the work, that his labors are being blessed. He entered a small community composed mostly of Germans and Danes, where he was kindly received, and the truth is making a deep impression. Ten or more

have begun to keep the Sabbath, though the matter of decision has not yet been urged upon them.

Eld. Israel goes for a few months to New Zealand, to the assistance of Eld. Daniells, whose health is quite poor at present from overwork and anxiety. We feel a deep interest in the work in New Zealand, and it is naturally connected with us and our interests. But it is with great reluctance that we see Bro. Israel leave this Conference, even for a brief time. The most earnest appeals for laborers continue to come from Sydney and other places to which we can make no response.

But God will undoubtedly use other instrumentalities than those we are depending upon in completing this great work and cutting it short in righteousness. Even the enemies of the truth in their zeal contribute to its furtherance, and the wrath of man will be made to praise him. There is manifest among the popular churches a spirit of pompous and arrogant intolerance, which will soon precipitate a crisis in these colonies, when our work shall become prominent enough to attract a little more attention. And yet it is true that tolerance has been and is afforded here in Australia to almost every form and species of error and heresy under heaven. It would seem that every erratic and fantastic concocter of religious ideas in England, Scotland, and Ireland looks at once to the free soil of Australia as the favorable field for their development. I will not begin to enumerate these sects, but we may almost call them legion, for they are many. The large majority of them are chiefly noted for their ridiculousness. Anglo-Israelism, future age, restoration of Jews, Spiritualism, antinomianism, Salvation-armyism, faith-healing, etc., are each actively proclaimed, and largely accepted. It may be safely stated, I think, that the most popular religious body in this country is that of the Salvation Army. Thousands have become disgusted with the formalities of the great churches, of which there are the Anglican, Presbyterian, Wesleyan, or Methodist-Episcopal, and Baptists, and in looking around they almost invariably discover the zeal of the Army, and their sympathies go in that direction, even if their names do not.

The theory of the return and restoration of the Jews, too, is very largely accepted by all classes. It is no small impediment to the progress of the truth. Truly, the deceptions which were to characterize the last days, and draw away, if possible, even the very elect, have fallen upon these colonies, and found congenial soil. There is a certain class of not small proportions who pretend to combine in their faith and practice both the Jewish and Christian dispensations. They keep one hour of the Sabbath because the Saviour said, "Could ye not watch with me one hour?" They practice circumcision, and do not trim hair or beard, the hair of the men being gathered by a string and folded as much as possible from sight. They do not like Paul very well, but think he is good enough for those who choose to be saved only by the gospel. Many of their vagaries are too silly and some too vulgar to be mentioned. Still another class teach that by the exercise of sufficient faith, we may escape death as Enoch did. They profess to be free from its power, and the prevalence of the usual death rate among them does not in the least affect their ardor. The effect of all these things is to prejudice people toward the plain, simple truth of the Bible. These infatuated zealots will not listen to such truth, and if they do take a little of it, it proves a bad mixture, and they become such unmitigated bores that it is a relief to have them go altogether. These things are mentioned, not as especial discouragements to our work, but as the circumstances we meet. But God is able to bring light out of darkness and order out of chaos.

G. C. T.

—"Without a Sabbath, no worship; without worship, no religion; and without religion, no permanent freedom."—*Montalembert.*

—We part more easily with what we possess, than with the expectation of what we wish for; and the reason of it is, that what we expect is always greater than what we enjoy.

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.

THE IRRESISTIBLE CALL.

"My soul is not at rest." How could it be?
The heathen's helpless cry calls unto me.

They grope in deepest gloom, to find life's way;
They know no Saviour strong, sin's debt to pay.

The life beyond death's gate brings anxious thought;
Deliverance from guilt in vain is sought.

I know the mighty Christ from heaven has come,
The incarnate love of God,—his blessed Son.

Mine is the precious boon to tell his grace,
His matchless power to save the human race.

Tireless my feet must bear his word to all;
Ceaseless my voice must sound his holy call.

"My soul is not at rest;" it could not be,
When such a labor grand so moveth me.

—*Baptist Missionary Magazine.*

SWEDEN.

STOCKHOLM.—Since the first of January I have been laboring at this place. During this time the Lord has been good to us. Our meetings have been well attended. The Spirit of the Lord has impressed hearts with the truth, and we hope and believe that some sheaves will be gathered into the heavenly garner. During the last two months we have had a mission-school, and there we experienced much of the Lord's blessing, and the truth has become more clear and precious to us. Bro. O. A. Olsen, L. Johnson, and O. Johnson took part in giving instruction, which was of such a nature as to better fit our workers to engage in the work. These brethren also took part in the preaching during this time.

The school has now closed, and as our canvassers go out to engage in the responsible work of the third angel's message, we request our brethren to remember them in their prayers, that God may give success to his work here in this country. The work is moving forward here in Stockholm, but not so fast as we might wish. Many have had an opportunity to hear the truth, and some have decided to obey. We greatly desire to see the work progress here as never before, that many may be brought to obey the truth. To this end, we ask the prayers of all.
J. M. ERIKSON.

NOVA SCOTIA.

INDIAN HARBOR AND HEAD OF ST. MARGARET'S BAY.—I left Maine April 16, in company with Bro. Steward, and arrived at Indian Harbor the 19th, remaining until the 28th. We organized a church of twelve members. These embraced the truth under the labors of Bro. D. A. Corkham, and we expect others will soon unite with them.

We spent Sabbath and Sunday with the church at St. Margaret's Bay. One was baptized, and four united with the church. We hope some of those who embraced the truth at French Village under the labors of Bro. Webber, will join here. The Lord has blessed the labors of his servants in Nova Scotia, and many precious souls are now rejoicing in the present truth. Opposition sermons have been preached, yet the third angel's message moves on; for nothing can be done against the truth, but for the truth. I parted with Bro. Steward April 29. He will follow up the work in Nova Scotia. We find Sabbath-keepers in different places who have embraced the truth by reading, and the personal efforts of friends. There are some in Moncton who came out as the result of Bro. Rice's canvassing and Bible readings.

At St. John's, New Brunswick, two were baptized, and fifteen names were joined to the covenant. A leader and treasurer were also chosen. A Sabbath-school was organized, also a T. and M. Society formed. Workers are very much needed for this field. The message must go, and who will say, "Here am I, Lord, send me"?

J. B. GOODRICH.

ILLINOIS.

CARBONDALE.—I came to this place about a week ago, and found one family trying to live out the truth. I could not hold many public meetings, but fully employed the time in giving Bible readings.

A young man recently from England decided to seek for the true riches, rather than the earthly. He accepts the light of truth, and will engage in the canvassing work in a few weeks. I hope to begin tent labor soon, and desire the prayers of God's people that my work may be wrought in God.

JOHN SISLEY.

OHIO.

MENDON.—The meeting for Dist. No. 6 was held at this place May 3-7. The brethren and sisters of this church acted well their part in caring for those from abroad, and they appeared to esteem it a privilege to do so. Bro. A. R. Henry, of Battle Creek, Mich., was present, and rendered much help. He spoke of the advancement of the third angel's message in foreign fields, and the importance of each one's faithfully giving on each first day of the week to sustain the cause in those foreign missions. His admonition to the older brethren and sisters to go forward, was full of hope, and they seemed to catch some of the spirit.

Friday evening the attendance was good. Eld. R. A. Underwood spoke words of comfort from Rev. 12:11. Sabbath morning we were much pleased to see the house so well filled at the Sabbath-school at 10 A. M. Five churches were represented. At 11 A. M., there was preaching by Eld. R. A. Underwood; in the afternoon a social meeting, when many good testimonies were borne to the praise of God. Sunday the tract and missionary work received attention. At 4 P. M. we repaired to the river banks, where two were baptized.

The secretary's report showed the district in a much better condition than it was two years ago. We feel sure that those churches which neglect to attend the district meetings lose much. Sunday evening the house was crowded. Eld. R. A. Underwood spoke on the subject of the law and the gospel. Monday evening the meetings closed, and we parted with the dear friends, with gratitude in our hearts to God for the privilege of this meeting.
E. J. VAN HORN.

MINNESOTA.

HANCOCK.—I came to this place about the 1st of last November, and have been here the greater part of the time since. Brother and sister Emmerson were with me a little more than two months. I have held two series of meetings, one in the village and one in the country, seven miles from town. I have enjoyed much of the blessing of God in the work. Thirty-three persons in all have signed the covenant. A few of these have proved unfaithful. A church has been organized, with nineteen members, all of whom it has been my privilege to baptize. Thirteen of these are heads of families. An elder and a deacon have been ordained. Others are keeping the Sabbath who, we hope, will unite with the church soon, and others seem almost persuaded to accept the truth. A Sabbath-school of about forty-five members is in successful operation, and a tract society has been organized. All love the truth, and are of good courage.
E. A. CURTIS.

May 15.

WISCONSIN.

MILTON JUNCTION AND LA GRANGE.—I closed the protracted meeting at Milton Junction with a quarterly meeting, in which Eld. O. A. Johnson, of Chicago, did most of the preaching, and held one public Bible reading, all of which was on the work of the Spirit of God for the special purpose of ripening the work of the Lord in the last days. We had a large attendance, and much interest was manifested by all who attended the meetings. Many of the brethren said it was the best quarterly meeting they had attended in years. A goodly number of the S. D. Baptists attended, and on the Sabbath, while we celebrated the ordinance of humiliation, they saw very clearly that there is one plain command and example of Christ in John 13:1-17 for which they have no use. Yet they know that Jesus said, "If ye know these things, happy are ye if ye do them." Many of us will remember April 13 as a Sabbath made especially delightful to those who followed their Lord in his divine ordinance.

April 27, 28, I enjoyed a good quarterly meeting with the church at La Grange, Monroe Co. I was glad to find the brethren there still struggling for the victory. There seemed to be a good interest among those not of our faith, in the meetings. The missionary spirit seems to be growing in all our churches, which is truly encouraging.

I. SANBORN.

MICHIGAN.

AMONG THE CHURCHES.—As soon after the Michigan Conference as possible, I arranged my business so as to engage in the work of God again. I first visited the friends in Sanilac County. I found the most of them quite discouraged, the enemy having gained an advantage in many ways. Some seemed to have their courage revived, and if they will seek earnestly and carefully to walk in all the light, they may yet have crowns of glory in the kingdom of God. Twice I began meetings in new places, but was prostrated with disease so that I was obliged to discontinue the meetings.

I then visited the churches in Oakland County. All hearts seemed encouraged by the labor put forth, and new resolutions of faithfulness were formed. After this I came to Isabella County, by the advice of those in authority. I labored in the vicinity of Sherman City. A few years ago Eld. D. A. Wellman held a long series of meetings here, resulting in bringing out a large number of Sabbath-keepers. However, they all soon gave up, so that all I found here were those that had embraced the faith in other places and moved here. About two years ago, a First-day Adventist minister challenged any Seventh-day Adventist for a discussion on the Sabbath question. The challenge was not accepted, and the friends here thought it should be accepted at this time. I accordingly accepted, but the challenger failed to put in an appearance. Interested parties, however, sent for a Latter-day Saint to discuss the question. He came, but would not affirm the Sunday-Sabbath. He would only deny the binding obligation of the seventh day. We had three evenings upon that question. His arguments were very weak, nothing new, and not even a good rehash of old ideas. His strongest argument was slang, with which he sought to please the rougher element. He would carefully avoid noticing strong points that were made in favor of the Sabbath. I called the attention of the congregation to this repeatedly, but he could not be induced to notice them. I am satisfied that we cannot consistently expect candor and fairness with those who oppose the law of God.

Those who were keeping the Sabbath before the discussion seem strengthened in their obedience, while others are convinced of the truth. I then held a few meetings with the church at Edmore. All hearts were made tender by the Spirit of God, and new resolutions were formed. I also held a few meetings at Belvidere. Here I was glad to meet Eld. Lawrence, and again unite with him in the work of God. This terminated my labors in this district. By decision of the Conference Committee, I am now in Dist. No. 7. I have held meetings with the Reese, Vassar, Arbela, Watrousville, and Fair Grove churches. Some good appears from the labor put forth, for which I thank God. Last Sabbath I baptized three, two uniting with the Reese church, and one with the Arbela church.

ALBERT WEEKS.

May 13.

PENNSYLVANIA.

BEDFORD AND BLAIR COUNTIES.—Since my last report I have labored in these counties, with some success. In answer to an urgent appeal, I visited a mining district in Blair County, where the truth had previously been presented by Elds. J. E. Robinson and F. Peabody. A few meetings gave evidence of an interest that demanded a continued effort, which resulted in six embracing the truth fully. These are all sisters. Others are thoroughly convinced, but are in the employ of a wealthy iron company, and are fearful of being discharged. But we will hope that they, after having found the inestimable treasure, will sell all, and buy the field, realizing that it is only the willing and obedient who will eat the good of the land.

Saxton and other points have been visited, and the stirring truths of the message are working like leaven in the hearts of some. We confidently look for more fruit in the near future. I have sold about thirty-nine dollars' worth of books, and secured about 100 names to the petition against the Blair bill. This is creating considerable excitement, and the lines are being more distinctly drawn between the remnant and the opposing forces. Gigantic strides have been made toward the formation of the image to the beast. It is truly the signal for us to arouse for the closing effort, which will seal the eternal destiny of all.

The condition of my health somewhat hindered in my work, yet the precious blessing of the Lord

was visible all along the way, often sustaining me in a signal manner. The more I am connected with this work, the more I sense its sacredness and exalted character. My soul yearns for a proper fitness to labor for the Master.

May 17.

J. D. MULHOLLEN.

SEVENTY SIX, PITTSBURG, AND BLOCKVILLE.—April 20, 21, I met with the brethren at Seventy Six in quarterly meeting. Owing to the fact that the members of this church are somewhat scattered, and failing to receive timely notice, the attendance was not as large as usual. There seems to be a good degree of interest manifested by a majority of the members of this small church.

April 28, 29, I held quarterly meeting services with the Pittsburg church. This meeting was well attended, and nearly all seemed to enter into the spirit of the work. We have always felt it a privilege to meet with this church by virtue of the many encouraging features that characterize it. I will say, however, that there are some perplexities incident to human imperfections as exemplified in every phase of the history of man. Comparatively speaking, we have great reason to be thankful for the good work that has been done in the city of Pittsburg, and while the earnest efforts of Bro. Peabody, and a limited amount of help, are being crowned with success in bringing many to accept the truth, it is evident that the laboring force should be strengthened to meet the demands in the case, and put the work on a broader basis. At this meeting two were baptized, and four received into the church. The membership now is thirty-five, and there are others still to join.

May 4, 5, I held quarterly meeting at Blockville, N. Y. As this is the church of which I am a member, I naturally feel very much interested in its success as related to this cause. As is well known by many in this Conference, the work here has had many reverses and hard struggles since its establishment among us. I think I can safely say that never before in my experience have I known of a more determined effort on the part of the enemy to scatter and bring to naught the work of the Lord than here. And but for a long and strong pull by the help of God, against his insidious efforts, the work would have gone down. Now as the result of prayer and untiring efforts, the signal blessings of God are manifest and felt by all, to that extent that praise and thanksgiving have long since been a marked feature of our meetings.

Something over a year ago, Eld. Raymond succeeded in organizing a church here, since which time our most successful efforts have been carried on—a practical demonstration of the importance of organization. Since the organization four have been received into the church, and one under the watch-care. Under the guiding hand of God, we hope to see some advance steps taken along the line of duty, and that higher views of our relation to this great work may obtain in all our minds. I am glad to report thus encouragingly concerning the work at these different places. May the Lord continue to add his blessing is my prayer.

L. A. WING.

ARKANSAS.

LITTLE ROCK.—Circumstances have rendered the establishment of a home in this city, much more easy than was anticipated; and, we trust, it will, in time, become a valuable mission for the success of the cause in the State. The State of Arkansas is nearly square, being about 250 to 275 miles either way. This city is very nearly the geographical center. All the principal railway lines center here, as well as many prospective lines, which will be built in the near future. We find this also the location of all the public institutions, the asylums for the insane, the blind, and the deaf and dumb; the penitentiary, the U. S. Arsenal, and many institutions of learning as well as the capitol buildings. It may further be observed that in this country more than in the north, great cities, as well as great men, sway an influence that controls the masses of the people. This being the capital of the State, as well as its most prominent city, even its most humble citizens are looked upon with much esteem by the more rural inhabitants.

Although we number less than 300 members, nearly every part of the State has a representation of our people. Our churches and members are located, in the most extreme northern, eastern, southern, and western portions as well as in this vicinity, which, of necessity, makes this the most central

part of our work. During the winter and spring, our canvassers have also drifted to this point, the territory being more accessible, and the shipping facilities being the best we have in the State.

This drift of our work brought a burden upon the few families located here which was improper for them to carry, and it became evident that we must establish a home of our own. With this in view, the city was searched many days with prayerful anxiety for a location that would be suitable for our work and recommend us as a people, and we trust we have been guided providentially in the matter. Perhaps the most prominent man in the State is ex-Governor Hughes, now one of the Supreme Judges. He has recently built a fine mansion in the city, vacating the one that had for many years been his home. A governor's mansion was the farthest from our expectations, but on account of its central location, its beautiful surroundings, and its situation in the most healthful portion of the city, it seemed just adapted to our wants. The grounds and outbuildings are so ample that one seems more in a country home than in a city residence. The ex-governor is very friendly to us as a people, and reduced the rents in consideration of our religious work.

The mission has been placed under the care of sister P. Smithson, with aid and protection sufficient to meet present emergencies. It will furnish a home for our lady canvassers and those employed by the Conference, as well as being a depository for our tract society. If our brethren and sisters will send in provisions and other home supplies, if they will remember us in the fruit-canning season, and will otherwise supply our wants, but very little outlay will be incurred in the running expenses. The bare mention of ex-Governor Hughes's home and the location we are in has already told greatly in our favor. If we expect to elevate the cause of God, which stands paramount to all other causes, it behooves us to give it prominence; and the more we can gain the favor of leading politicians, and elevate ourselves to a position demanding the respect of the higher classes of society, the less we need to fear oppressive Sunday laws.

We feel that God's hand is guiding in this State, and placing us where we are becoming known and respected by the most prominent men; and I am sure we should not lose a single opportunity to prevent legislation, that is sure to oppress us in time. We trust the prayers of our people will ascend for the success of our work here. All provisions should be sent to Mrs. P. Smithson, 1304 State St., Little Rock, Ark.

May 17.

J. P. HENDERSON.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending March 31, 1889.

No. of members.....	234
“ reports returned.....	110
“ members added.....	10
“ “ dismissed.....	8
“ letters written.....	238
“ “ received.....	107
“ missionary visits.....	706
“ Bible readings held.....	304
“ persons attending readings.....	559
“ subscriptions obtained for periodicals.....	85
“ periodicals distributed.....	3,498
“ pp. books and tracts sold.....	9,141
“ “ “ “ “ loaned.....	50,066
“ “ “ “ “ given away.....	24,303

Cash received on sales and donations, \$675.05; on first-day offerings, \$39.39; on tent and camp-meeting fund, \$38.72; on London Mission, \$21.85; on city missions, \$50.03; on Christmas offerings, \$1.16; on Scandinavian Mission, \$25.00; on real estate, \$75.00. Dist. No. 7 did not report.

JAMES KLOSTERMYER, Sec.

THE ANNUAL MEETINGS IN SCANDINAVIA.

The annual Conference in Sweden was held according to appointment March 28-31. This was somewhat earlier than had been intended, but on account of my soon leaving Europe, it was thought best to hold the meeting at this time. The mission school had been in progress four weeks, with a very good interest. Besides the instruction in canvassing, book-keeping, etc., the work of the Sabbath-school, the tract and missionary society, church organization, and a Bible class, taking up important points of the truth, had also been in progress, with a growing interest. All this had prepared the way for an interesting Conference.

We were glad for the privilege of having Bro. Haskell and L. Johnson with us. Bro. Haskell's

large experience and long connection with the work makes him specially fitted to give instruction on many points in connection with our work, and also to answer the many and various questions that were presented. A great interest was manifested on the part of all to improve this opportunity for instruction. Especially was the subject of spiritual gifts and our relation to them thoroughly canvassed, much to the satisfaction of all present, establishing all more firmly in the truths of the third angel's message. It was also a matter of great interest for our people here to learn the progress of the work in America and other countries. Bro. Haskell's presentation of the subject of Sunday legislation in America, and the indications of the soon fulfillment of the prophecies that relate to the very last movements of the power of Satan and the enforcement of the mark of the beast, was listened to with intense interest.

We can truly say that this was the best Conference that we have attended in Sweden. While there was a very free discussion on the many questions presented, the best of harmony existed, and the Spirit of God rested on the congregation in a large measure. Sweden must be acknowledged as probably the most favorable country of the Old World for the work of the third angel's message. The people are upright and very religiously inclined, and have great respect for the Bible. The spirit of the country is also quite favorable for the introduction of the truth. It is true that there are laws, which, if carried out, would be a hindrance; but at present the sentiment is so strong for full freedom and liberty, that they are not enforced, except under special circumstances. Thus we are left to pursue our work unmolested. But while all this is so favorable, it is also very apparent that the Devil has laid his plans to the intent that the truth should not have the success that it might have. The position of Dr. Lee and his bitter opposition against some features of our work, especially the spirit of prophecy, is well known, and its effects are very apparent. The Devil would destroy the confidence of the people in the whole truth, and thus weaken their faith, and of course our efforts to spread the truth would be weakened accordingly. During the Conference, these things were talked up very freely, and the result was that the brethren and sisters were greatly strengthened in the faith by getting a better understanding of our position and work. This gives us reason for still better courage for the progress of the truth in Sweden. A camp-meeting will probably be held about the middle of June, near Grythytted, and it is very much desired that Bro. Haskell attend it. I hope he can.

From Stockholm I came on to Copenhagen, Denmark, accompanied by Bro. Haskell and L. Johnson. The Conference convened April 5-8. We did not have so large an attendance from our churches in Jutland as last year. The distance and expense are considerable, and as they expect several tent-meetings to be held among them during the summer, they are looking forward to that time with great anticipation and much interest. But we enjoyed a large measure of the Spirit of God at this meeting, and it was encouraging to note how our brethren are drinking in more and more of the spirit of the message. They are very anxious to be in harmony with the truth on every point. The labors of Bro. Haskell were also greatly appreciated at this meeting. Bro. L. Johnson was elected president of the Conference for the coming year. The other members of the committee are K. Brorsen, J. F. Hansen, C. C. Hansen, and J. P. Hansen. Arrangements were made to hold tent-meetings in different places during the summer, and thus make special efforts for our churches, and for those who live in the vicinity of our churches, and are convinced of the truth.

The Conference in Norway and the publishing association held their annual meetings April 12-15. Bro. Haskell and L. Johnson were also at this meeting. Our few churches in Norway turned out more largely at this time than at any former general meeting. This was a matter of much encouragement. At the beginning of the Sabbath eight souls were baptized, and six of these and two others united with the church at Christiana, while the other two joined the Laurvig church. On Sunday the Norway Conference held its second meeting, and on Monday the annual meeting of the publishing association was held. All the business passed off with the greatest harmony.

Much interest was manifested in the school question, and it is to be hoped that the small beginning made will grow and prove a great blessing to the

work. Bro. L. Johnson was elected president of the Conference, with E. G. Olsen and J. Syvertsen as the other members of the Committee. The Conference is about to purchase a tent, and then we shall have one tent in each of the three Scandinavian Conferences. Bro. Haskell's labor added very much to the interest and profit of this meeting. He held several Bible readings on the subject of the gifts of the spirit. We look back to these meetings with much interest, and feel grateful for the good courage of our brethren, and the prosperous outlook for the work in Scandinavia. The condition of the office never was more encouraging. The religious interest among the workers is good. The sales the past year have been quite good, and by an increase in our colportage force we shall expect to see a corresponding increase in our book sales. The present Board consists of L. Johnson, N. Clausen, E. G. Olsen, J. Lorntz, H. J. Hansen, H. Steen, and P. Christensen.

On Friday, April 19, we took leave of our friends in Christiana. The friends and the work there had become very dear to us, and we feel the deepest interest in the work centered here. May the Lord in a special manner bless those who are bearing the responsibilities of the work in Scandinavia, and give them much grace and wisdom. Bro. Haskell accompanied us to London, where we arrived on Monday, the 22nd. Here we met several of the brethren and laborers of Great Britain. We remained here till the 26th, spending most of the time in council, and planning and arranging for the work in this great field. On our arrival in London we first heard the sad and unexpected news of the sudden death of our much esteemed brother Eld. J. H. Waggoner. Thus another of the old pioneers in this work has fallen at his post. One after another they are passing away, leaving the work for others to take up and carry on. We had expected his presence with us in our council in London, and just as he was arranging his work, and making ready to leave the work in Bâle, Switzerland, everything was cut short by his sudden and unexpected death. How little we know from day to day what will overtake us! How important that we make the best use of every moment! We missed his absence much in our council in London, and we shall miss his earnest labor and perseverance in many places. May the Lord raise up others to take the places made vacant by these old veterans in the cause. Sister Waggoner arrived in London in time to accompany us on our way to America. She feels very deeply her loss, but nevertheless keeps up good courage. We sailed from Liverpool April 27, on the steamer "Umbria" of the Cunard line. We had a very comfortable passage across the ocean. Both the ship and the crew are in every way first class, and we can recommend the "Umbria" to all who may be called on to cross the Atlantic.

We landed in New York May 5, and reached Battle Creek the 7th. Bro. Kilgore and Thompson rendered much assistance in New York. We are now once more in the midst of our dear people and friends over here. May we have your prayers that God may bless and fit us for his work.

O. A. OLSEN.

THE CANVASSING WORK IN NEW YORK.

THE Lord's prospering hand has been over the canvassing work in New York during the past year, for which we praise his name. During the last two months a new start has been given to the work, by the success that has attended the sale of our subscription books. We would mention one instance, where a brother had been strongly impressed for two years that he ought to give himself to the work of selling our publications, but he had put it off, fearing he would not make a success of it. He finally procured an outfit and began work, and the Lord has blessed him wonderfully. He has sold over 150 "Bible Readings for the Home Circle" in a short time, and he feels the rich blessing of God in his heart. Are there not many others in our State who could make a success of this work, and be the means of bringing the truth into many homes?

We would urge all who can give a portion or all of their time to the canvassing work, to attend our workers' meeting and camp-meeting at Rome, June 4-18. We expect Bro. F. E. Belden and Bro. Nelson Town to be with us, and their instruction will be a great help to all who intend to enter the work. Brethren and sisters, the Lord wants you to give yourself to this work, and now is the most favorable time, while the angels are holding

the winds, and while we can work in peace and unmolested. We hope to see a larger class at our workers' meeting to receive instruction in this branch of the Lord's work. We would urge all the canvassers who can consistently do so to be present at this meeting. We want to take advance steps, and push the work as never before.

J. V. WILLSON, *State Agent.*

Special Notices.

TO CANVASSERS AND WORKERS IN IOWA.

No doubt most of you have seen the notice in the REVIEW, of a workers' meeting to precede the camp-meeting one week. It is expected that a sufficient amount of help will be on the ground in time to make suitable arrangements for the camp-meeting, and at the same time have a full week in which instruction will be given in all branches of the work; and the canvassing work will receive its share of attention. We feel anxious that all our canvassers avail themselves of this opportunity. We expect Bro. C. Eldridge to be with us, who will give us good instruction, and we have a large number of experienced canvassers in the State who are anxious to help forward the precious truth, and we can have the benefit of their experience. We need all the instruction we can get that will enable us to labor to the best advantage. Then, by the blessing of God, we can work acceptably, and much good will be done. We invite and urge all the workers, and those who expect to enter the canvassing work after camp-meeting, to be sure and be on time at our workers' meeting.

We are glad to report some advancement in the canvassing work in Iowa since our last camp-meeting, and hope many others will enter the work soon. I believe I can say with safety that our brethren and sisters as a rule who have a burden for the work, and will put in good time, can make a good living at canvassing. I might report some great work done, but come to the camp-meeting, and hear the good reports. Remember the workers' meeting begins one week before the camp-meeting proper. Let all come early.

W. R. SMITH, *State Ag't.*

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.

General Statistics, and How Providence Has Prepared the Way for the Message.

ONSONS and daughters of France, of Switzerland, and of Belgium scattered in America! are your numbers so insignificant, and are you of so little importance in the eyes of God and of your fellow-mortals, that you do not deserve our attention as we labor to carry forward the closing work of the gospel? Has God separated you from your fatherland to deprive you of the luminous and vivifying rays of the last gospel message, and that you may be made a sad exception as to the advantages that the good news of the coming of the dear Redeemer brings to the peoples and nations of earth?

God has already spoken in your favor, having predetermined by a prophetic and irrevocable decree that the everlasting gospel concerning the nearness of the judgment, should be proclaimed to every nation, every tribe, every people, and every tongue (Rev. 14:6, 7; Joel 2:1, 2); and the Holy One of Israel cannot lie. Heaven and earth shall pass away, but not one iota of his prophetic declarations shall fail to meet its accomplishment.

There are to-day over 3,000,000 French-speaking people in America, about 2,000,000 of whom are in Canada and in the other provinces of British America, more than half a million in the United States, and about half a million in the West Indies and in South America. Here are as many inhabitants as there were Israelites that came out of Egypt in the days of Moses, and if God cared for that number of Israelites in literal bondage, has he no interest in the same number of French people scattered in America, most of whom are in the bondage of sin, error, and superstition? There are about as many French in America to-day as there were inhabitants in the United States when they became independent. Have we no interest in our fathers who inhabited this country at that time, because they were so small a people compared with what we are to-day? Every true American holds them sacred in his memory, and looks over their experience with the deepest interest and with unutterable

yearnings. But were they any better by nature than are the French in America to-day?

And what nation did the most to secure to us the precious, inestimable liberty that we have enjoyed during the past 100 years? Was it not France? Do we not, from this stand-point, owe to France and to the sons of France in America, a debt of gratitude that can never be paid by dollars and cents? And how can we better show our gratitude to this dear people, than by bearing to them the glorious tidings of the near coming of the great Deliverer, and by aiding them in preparing for that event, most blessed to those who love Jesus and have been washed in his precious blood?

The history and situation of the French in America furnish us evidence that God has had his eye upon them for good, that he has in mercy regarded their pitiable spiritual condition, and unfavorable moral and spiritual surroundings in their fatherland, and has led them to break away from France to settle in America, not only for temporal advantages, but also that they might come in contact with those enjoying more gospel light and gospel blessings, and be prepared to bear the good tidings of the speedy return of Jesus, and that many of them, receiving the closing gospel messages, might aid in carrying the truth to France.

Men lay plans and make long and gigantic preparations for important enterprises; and it pleases us to think, and to see what to us is tangible proof, that the wise, far-seeing, mighty, and merciful God, who has the best good of our fallen race at heart, has done the same with regard to the crowning work of the gospel. We believe that for this reason, and not because Englishmen are naturally better than Frenchmen, God suffered Canada to pass from French to English rule; that the French so easily ceded Louisiana to the United States; that in most of the numerous revolutions on those of the West India Islands occupied either by the French or by the Spanish, the Anglo-Saxon element was allowed to come in; and that Guiana, South America, is not owned by France alone, but is divided between the French, the British, and the Dutch.

Thus God has mixed up or brought near each other persons of different nations, to break up stereotyped national habits, which are, alas! too often in antagonism with the truths and practices of the gospel, and that the light and advantages of one nation might be communicated to those of other nationalities, and that everywhere doors might be opened for the proclamation of the everlasting gospel concerning the judgment and the coming and kingdom of our Lord Jesus Christ. More next week. D. T. BOURDEAU.

WHO WILL ATTEND THE WISCONSIN CAMP-MEETING?

As the time draws near for this important gathering, the query arises, Are our brethren laying their plans to attend? If ever there was a time when we needed the influence and blessing such a meeting is calculated to bring, it is at this time. We have every reason to feel encouraged as we see how the Lord has blessed the efforts put forth to advance the interests of his cause during the past year. There is a wider field before us now than ever before. The special move that has been before us the past year, has opened a field, and an opportunity has been given for our brethren to engage in the work in a different way than in the past. Many have availed themselves of the privilege, and much has been done toward enlightening the people in reference to the special work for these times. But the work is only begun, and what we want is to know how we can best spend our time, and what part of the work each one shall take up.

The camp-meeting will be preceded by a workers' meeting one week, at which time instruction will be given in the different branches of the work. It is expected that ministers, directors, Bible workers, and canvassers will attend the workers' meeting, and especially do we ask officers of our churches and tract societies to be present. Church elders should feel the importance of this, and nothing should keep them away. Instruction in church government will be given, which will be a great benefit to our brethren living as they do without being visited often by a minister. To be properly instructed in these things will enable them to carry on the work in the churches without the help of a minister, and leave them free to devote their time to a new field. Since the petitions were circulated, and the *Sentinel* literature was scattered, openings have sprung up, and labor is called for as never before. Who will come to the camp-meeting prepared

to enter the work in some branch, and help swell the ranks of workers? No pains will be spared to make everything pleasant and comfortable for those who attend. Tents will be pitched ready for use, and, brethren, let us begin to pray earnestly that God will pour out his Spirit upon us, and give us the true spirit of this message, that all through the State there may be a coming up to the help of the Lord against the mighty.

The General Conference will give us the very best help it can, and shall these tried servants of God come burdened to help us, and only a few of us attend the meeting? Brethren, come praying that God will give wisdom to carry forward the work more effectually than ever before.

A. J. BREED.

NOTICE TO STATE CONFERENCE COMMITTEES.

LET the various State Conference committees attend to the matter of ordering their large posters and *Camp-meeting Journal* for their camp-meetings in time, being particular to give location and description of grounds, railroad and street-car facilities, daily programme, etc., as they desire them to appear on these advertising sheets, if they wish us to furnish them.

VIRGINIA, NOTICE!

OUR brethren who were in attendance at our late State meeting know, and those who will read the resolutions adopted will learn, that we desire to create a canvassers' fund for the purpose of assisting any who may not be able to join a company and pay board, etc., in advance. We believe that Virginia is just as promising a field for the canvassing work as any other State. Especially do we believe this to be true at the present time, and until the holidays, at least, a fine prospect is before us. Crops of all kinds are promising. New interests are being created at different points by Northern capitalists. We have talent in our Conference, if consecrated to the work, that can be the means of getting before the million and a half of inhabitants of this State, the precious truth of God. We believe that this can be done largely in the canvassing work.

We expect to have several companies in the field before the summer is over. Brethren and sisters could unite with these companies, be surrounded by home influences, have the benefit of instruction and encouragement each day, and we believe make a success of the work. What a noble work we would all be engaged in,—working with Christ to spread the last warning message to the world,—and there are many who would gladly enter this work if they had a small amount of means until they could make one or two deliveries. It is for this purpose that we design to see created in our State a canvassers' fund that can be used for that purpose. When the canvasser has made his delivery, the means can be returned, and used to assist others, and thus be doing a good work all the time. Who will donate liberally to it, and who will respond first? We ought to have several hundred dollars for this purpose. The interest that will accrue to the donor will be in seeing seeds of truth sown, and souls saved in the kingdom of God. Let us hear from the brethren in Virginia and others who are interested in the work in this State. Send the money to our State treasurer, Chas. D. Zirkle, New Market, Va., stating the purpose for which it is sent. May God's rich blessing rest on all whose hearts are in the work.

R. D. HOTEL, *State Agent*.

REDUCTION OF FARE FOR THE NEW YORK CAMP-MEETING.

As previously stated in the REVIEW, we have secured the usual reduction of fare for our camp-meeting. The regulations of the Trunk Line Association this year limit the time of purchasing the going ticket in such a way that it will be necessary for our brethren and sisters to purchase their tickets the week of the workers' meeting, June 3-8 inclusive, in order to be sure of the reduction when they return from the camp-meeting.

The tickets, after being purchased, can be used at any time before the close of the camp-meeting. If they are bought during the week of the camp-meeting, we cannot promise a reduction on returning home. Although it may be secured in such cases, we would not encourage any one to run the risk of doing so; for there is no certainty of securing the reduction unless the ticket is purchased within the specified time, June 3-8 inclusive.

This is the best plan we can devise that those attending both the workers' meeting and the camp-meeting may secure the reduction of fare, and we feel sure that those who attend the camp-meeting only will gladly make the necessary effort to buy their tickets the week before, in order that our laborers and those who make the preparations for the camp-meeting may not be deprived of the benefit of the reduction. Surely those who attend the workers' meeting and prepare our camp-ground should share the privilege of the reduction as well as those who come onto the ground after all the preparations have been made, and we believe all will gladly co-operate with us in carrying out the above plan.

Please remember the following points, and carry out the instruction given, and no trouble will be experienced in securing the reduction of fare for all who attend:—

1. Purchase your ticket the week before the camp-meeting, June 3-8, and obtain your certificate of the ticket agent, and his signature to it, at the same time.

2. Have your certificate signed on the camp-ground by the secretary of the Conference, F. M. Wilcox.

3. When returning home, present your certificate to the ticket agent at Rome, and he will sell you a return ticket home, or to the station where you obtained your certificate, at one cent per mile.

We request our directors and the officers of churches to work up as large an attendance for our camp-meeting as possible, and render such assistance, and give such counsel to those who desire to attend, as they may need. The following stations will have certificates for those who purchase tickets to attend our workers' meeting and camp-meeting:—

Newburgh, Albany, Troy, St. Johnsville, Ballston, Saratoga, Glens Falls, Smith's Basin, Westport, Frankfort, Utica, Brookfield, Hubbardsville, West Winfield, Boonville, Cortland, DeRuyter, Syracuse, Rochester, Brockport, Medina, Lockport, Buffalo, Batavia, Auburn, Weedsport, Skaneateles, Memphis, Clay, Central Square, Parish, Union Square, Pulaski, Richland, Mannsville, Adams Center, Watertown, Gouverneur, Dekalb Junction, Rensselaer Falls, Canton, Norwood, Williamstown, West Camden, Canastota, Oneida, Homer, Sherburne, Redwood, Glendale, Looneyville, Brownville.

N. Y. CONF. COM.

THE NORTHERN MICHIGAN CAMP-MEETING.

It has been decided that this meeting be held at Wexford, on the same ground used for the camp-meeting last year. It is a beautiful grove of maple timber, which makes it a very pleasant place for a meeting of this kind at this season of the year. By this time, no doubt, all have seen in the list of camp-meetings published in the REVIEW, the time when the meeting will be held, from June 25 to July 2. It is time that all were getting ready, and laying their plans to attend the meeting.

We are glad that it is our privilege to say to all in Northern Michigan that Eld. R. C. Horton has been appointed by the Conference Committee to visit from place to place, and labor in the interests of the meeting. It is to be hoped that our brethren and friends will respond readily to his efforts, and do all in their power to make the meeting a success. All should lay their plans to attend the meeting, and bring their children and unconverted friends. The importance of these camp-meetings may be seen by all who will reflect for a moment; for it gives an opportunity to hear and learn the different points of our faith from the best talent we have in the Conference. Instruction is given on many things, that otherwise could not be obtained. Then the spiritual benefit gained is worth all the effort and sacrifice of attending the meeting. Not many such opportunities will be granted us in the future. Let all improve the present by coming to this meeting.

I. D. VAN HORN.

GENERAL DIRECTIONS.

Those coming on the main line of the G. R. & I. Railroad should change cars at Walton Junction, taking the Traverse City branch to Kingsley. Those coming from the north by boat will take the train at Traverse City for Kingsley, where they will be conveyed to the camp-ground by teams. Conveyances will be found at Kingsley awaiting the arrival of the trains from the north and south on Tuesday and Wednesday, June 25, 26. Should any come later in the week than this, they will be obliged to find their own conveyance to the camp-ground, which is

several miles from the railroad. Plenty of hay and grain will be furnished upon the ground for teams; pasture can also be had. Those desiring tents for this meeting, should at once notify A. Van Terrel, Monroe Centre, Grand Traverse Co., Mich.

R. C. HORTON.

NOTICE TO DAKOTA CHURCH CLERKS.

THOSE who have not sent in their credentials to the Dakota Conference should do so *at once*. We also desire a report from every church, unorganized company, and Sabbath-school, *without an exception*, at the Madison camp-meeting. I will send you the blanks in time so that you can report as soon as June 18. My address is Madison, Dak., Box 444.

GEO. H. SMITH, *Sec.*

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 23.—THE SIN OF MOSES.

(Sabbath, June 8, 1889.)

INTRODUCTION.—Between the events recorded in this and the preceding lessons, a wide gap intervenes, variously estimated at from eighteen to thirty-seven years, which the sacred historian passes over in silence. The second entrance of the Israelites into the desert of Zin occurred in the first month of the fortieth year after their departure from Egypt, as appears from a comparison of Num. 20: 28 with 38: 28.

Questions, with Scripture Texts, and Notes.

1. *When the Israelites came to Kadesh, in the wilderness of Zin, what took place?*

"Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there." Num. 20: 1.

Miriam at the time of her death is supposed to have been one hundred and thirty years of age. This event occurred four months before the death of Aaron, and eleven months before that of Moses.

2. *From what did the people suffer?*

"And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron." Verse 2.

3. *What did they do and say?*

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord." Verse 3.

In this act of murmuring, the younger generation of the Israelites proved themselves to be no better than their fathers, who had murmured at the same place and for the same reason thirty-eight years before.

4. *What did they charge Moses with doing?*

"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Verse 4.

5. *What did they say of the place where they then were?*

"And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Verse 5.

6. *Whom did they blame for bringing them out of Egypt?*

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord. And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Verses 3-5.

7. *Who had really brought them from Egypt?*

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20: 1, 2.

8. *Then to what was their murmuring equivalent?*

Ans.—To a denial that God had anything to do with their wonderful deliverance.

9. *What does the psalmist say of them?*

"They forgot God their saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106: 21, 22.

10. *While the sin of the Israelites was exceedingly great, is it an uncommon one?*

11. *What did Moses and Aaron do in this extremity?*

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them." Num. 20: 6.

12. *What directions did the Lord give them?*

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother,

and speak ye unto the rock before their eyes: and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." Verses 7, 8.

13. When the people were gathered before the rock, what did Moses say?

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" Verse 10.

14. What does the psalmist say of this occurrence?

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips." Ps. 106: 32, 33.

15. How did it go ill with Moses?

"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20: 12.

16. In what particular did Moses and Aaron trespass against the Lord?

"Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." Deut. 32: 51.

Moses was not commanded to smite the rock, but only to speak to it; and the language which he used—"must we bring you water out of this rock?"—directly tended to justify the representation of the murmurers that it was only Moses, and not God, who had led them in their wanderings through the wilderness.

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume?

"Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Num. 20: 24.

"For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin." Chap. 27: 14.

18. Do we have any intimation that the Lord in any degree excused his sin because he labored under great provocation?

19. In this giving way to anger, of what grace did Moses show a lack?

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13: 4, 5.

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of his sin, and was fully forgiven?

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth his sepulcher unto this day." Deut. 34: 5, 6.

"Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him." Matt. 17: 1-3.

The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears, yet he is "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34: 6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to heaven, and was commissioned to come on a message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin, he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.

21. Then what must even the best of men say to the Lord?

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Ps. 130: 3, 4.

We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation, he can commit a sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan's temptations in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not

admissible under any circumstances. When the translators of our common version of the Bible wrote that charity "is not easily provoked," they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity, and still be provoked to anger, providing he was not very easily provoked. But they did great injustice to the truth; for the words as Paul wrote them are simply, "is not provoked." True charity does not get provoked under any circumstances.

News of the Week.

FOR WEEK ENDING MAY 25.

DOMESTIC.

—Washington Irving Bishop, the noted mind reader, died suddenly in New York last week during an exhibition of his powers before the Lamb's Club.

—Fire at Pearlinton, Miss., Monday afternoon destroyed the plant of the Port Evant and Favre Lumber Company, causing a loss of \$150,000, on which there was \$75,000 insurance.

—At Baltimore, Md., Monday, the passenger steamer "Johns Hopkins," of the Merchants and Miners' Transportation Company, was totally destroyed by fire. The vessel was worth \$200,000, and was insured for \$145,000.

—Trouble has begun in Guthrie, Oklahoma, over the forcible eviction from a town lot of an old man named Diemer, whose claim to the land had not been sustained by the Board of Arbitration. An angry mob gathered to prevent the eviction, and a collision with the militia and city authorities resulted, but without bloodshed. A large number of other residents are said to be lacking the sanction of the same Board for the validity of their claims to real estate in Guthrie, and other evictions are likely to follow, in which case it is feared there will be trouble.

—Great excitement has prevailed in Chicago since last Thursday over the discovery of the remains of the late missing Dr. Cronin, of that city, the evidences pointing conclusively to murder, back of which it is thought there exists a great conspiracy. The doctor had been prominent in connection with the affairs of the Irish land league, and had threatened, it is said, to make exposure of the misappropriation of funds by certain of its members. The body when found was entirely divested of clothing, but around the neck was left suspended an *Agnus Dei*, a Catholic charm which guards the wearer from accidents, and which the devout Catholics who committed the deed had reverently refrained from touching.

FOREIGN.

—Ten Irish members of the House of Commons are in prison for offenses under the Crimes Act.

—The British House of Lords has rejected the bill allowing a man to marry his deceased wife's sister.

—The Shah of Persia, who is now journeying from Teheran to St. Petersburg, is meeting with a grand reception in Russia.

—The daily attendance at the Paris Exposition averages 71,000 persons. The Eiffel tower is capable of holding in its different landings 10,000 persons.

—In the St. Lawrence River, opposite Point Trembles, early Wednesday morning the Allan line steamer "Polynesian" was in collision with and sunk the steamer "Cynthia," eight of the crew of the latter vessel being drowned.

—The great strike of the German coal-miners is about over. Emperor William's calm, but determined words to mine-owners and workmen produced immediate effect. A compromise favorable to the men was arranged, and they are everywhere returning to work.

—The French Socialists have secretly invited their German brethren to take part in a congress of socialists which it is proposed to hold on July 14. It is reported that the French Government will prohibit the holding of the congress, or, at any rate, that it will expel all foreigners who may come to attend the congress, even Deputies of the German Reichstag.

—According to the *Nineteenth Century*, the Senatorial Court of France finds difficulty in framing a specific charge against Gen. Boulanger. Some senators propose that a *nolle prosequi* be entered in his case, others that he be tried at the assizes, and still others that he be court-martialed. It is believed, the paper says, that the proceedings against Gen. Boulanger will fail, and that the prosecution of M. Rochefort will be abandoned.

—A dispatch from the city of Mexico says: "News has been received here of a discovery of great archaeological importance in the State of Chiapas, near the ruins of Palenque, being nothing less than a large city hidden in the depths of the forests. Some buildings are five stories high and in a good state of preservation. There is a well-paved road, several miles in length, still perceivable in the midst of a tropical forest. Very few

particulars have reached here, but the report comes from good sources. Palenque is said to be a mere village in comparison with lost city of prehistoric times."

—The Samoan conference is nearing a successful close. Dispatches seem to indicate that the American Commissioners have succeeded in carrying every important point they set out to obtain. Indeed, so prevalent is this feeling in Berlin that the press and other influential papers in Germany complain of the success of the Berlin Americans. It is thought that the restoration of Malietoa to power is assured, and that the plan for a tripartite government in Samoa will be put into effect. It is also more than likely that the Commission has decided in favor of the absolute independence of Samoa as soon as the people there demonstrate their ability to go alone.

RELIGIOUS.

—The total number of the Waldenses is given at 16,500.

—The total number of Italian communicants in the evangelical churches of Italy is 22,000.

—It is stated at Cetinje, the capital of Montenegro, that Christians are being massacred by Turks on the Montenegrin frontier.

—A General Conference of United Brethren has been in session at York, Pa. It adjourned Tuesday night until the third Thursday in May, 1893.

—Richmond, Va., is experiencing a great revival among the negroes. Many hundreds have been baptized in the James River, and many more are waiting their turn.

—At Boston, Mass., Monday, the American Baptist Publication Society began its sixty-fifth annual meeting. The report of the Board of Managers shows the society to be flourishing.

—The oldest church structure still standing in North America is believed to be the original First Church erected in Salem, Mass., in 1634, now carefully protected, and still standing in the rear of Plummer Hall, in that city. The dimensions, interior, architecture, and the material of this church all fully conform to the ancient records, and prove it to be the original church of the Fathers.

—A New York journal prints an item to the effect that the two factions of the Reformed Presbyterian Church, known as the Synod and the General Synod, will probably soon be united, after a separation of fifty-six years. The seceding body, or Covenanters, left the church in 1835, the question in dispute being whether members could consistently vote in political elections while God is not recognized in the Constitution of the United States.

—A split has occurred in the religious body known as the United Brethren in Christ. At the General Conference held in York, Pa., last week, resolutions were adopted declaring that Bishop Milton Wright and several delegates who were named have irregularly withdrawn from the body, and are no longer members of the Church of the United Brethren in Christ. The question in dispute is regarding the recognition of secret societies. The seceding faction is opposed to allowing church members to belong to such societies.

Appointments.

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

THE next annual session of the Wisconsin Sabbath-school Association will be held in connection with the camp-meeting at Mauston, June 18-25.

W. W. SHARP, Pres.

THE next annual meeting of the Minnesota Health and Temperance Association will be held in connection with the camp-meeting, June 11-18, 1893.

ALLEN MOON, Pres.

THE next annual session of the Wisconsin Health and Temperance Association will be held at Mauston, Wis., June 18-25, in connection with the camp-meeting.

W. W. SHARP, Pres.

THERE will be a general meeting at Taopi, Dak., beginning Friday evening, June 7, and continuing over Sabbath and Sunday. The meeting will be held in the new church, and the brethren at Madison and Grand Meadow are specially invited to be present.

W. B. WHITE.

THERE will be a Sabbath-school held in connection with the general meeting, June 8, at Canaan, Me. The lesson for the occasion will be the regular lesson for June 8. Hope all will come prepared to take part in the exercises, and to make a good liberal donation to the association. The schools have done well in this respect in the past, and at this meeting we do not want to fall behind what we have done before.

S. J. HERSUM, Pres. Me. S. S. Ass'n.

DIRECTIONS FOR THOSE ATTENDING THE NEW YORK CAMP-MEETING.

1. Those living near the N. Y. Central Railroad should purchase tickets over it, and not over the West Shore, as the last-named railroad does not pass through Rome.

2. Those living in Warren County can buy round-trip tickets to Saratoga from North Creek for \$3.15; from Riverside for \$2.75.

3. Those coming from north of Richland over the R. W. & O. R. R., should not take the train leaving Canton and Dekalb Junction about noon and Watertown at 2:55 p. m., for it runs to Oswego and not to Rome.

4. When you reach Rome, take the horse cars marked James and Madison Sts., to the corner of Madison and Thomas, and then walk two blocks west on Thomas St. to the camp.

5. Do not deliver up your checks to any one at the depot, unless to one of our brethren, but report your baggage to one of the camp-meeting committee on the ground.

6. Please remember to purchase your tickets and get your certificates between June 2-9, so as to be sure of the reduced rate on returning home.

7. There will be an ample supply of tents on the ground, so no one need stay away because he has not ordered one.

8. All should provide themselves with bedding, as bedding is always scarce to obtain at a camp-meeting.

9. There will be a grocery and boarding tent on the ground. Board can be obtained at reasonable rates.

THE MINNESOTA CAMP-MEETING.

We are pleased to be able to say that we have succeeded in securing reduced fare over all the railroads in Minnesota, and also in North Dakota, to the camp-meeting at Minneapolis, on the following terms: A certificate must be obtained at the office where you buy your ticket to come to the meeting, stating that you have paid full fare to Minneapolis on that date.

TAKE NOTICE.

1. Those who fail to secure and preserve certificates must pay full fare returning, as the roads are very strict in this matter.

2. Those who are compelled to come over more than one road should buy tickets as far as they come over each road, and obtain certificates from each agent.

3. All who live on the Chicago and Northwestern Road, and who will come to the meeting by way of Kasota, can buy through tickets to Minneapolis.

4. Those coming on the Wells Branch of the Milwaukee and St. Paul Road must buy tickets to Mankato, and at Mankato purchase tickets to Minneapolis by either the Omaha or the St. Louis Roads.

tion and at Mankato, and the agent of the Wells Branch at Mankato will be instructed to honor them when you return.

5. We still hope to secure reduced fare on the Burlington Road from points in Wisconsin between Minneapolis and La Crosse.

HOW TO REACH THE GROUNDS.

Arriving at Minneapolis, you should take the motor train at Washington Ave. and First Ave. south to Thirty-first St. Junction. Here you will change cars, taking the train on the Washburn Park line to Forty-fourth St., which is but a short distance from the grounds.

We desire to call attention once more to the matter of ordering tents. Those desiring them should order at once of C. M. Everest, Box 1058, Minneapolis, giving size of tent wanted.

Obituary Notices.

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

LAWTON.—Died in Winfield, N. Y., May 4, 1889, Wm. Lawton, in the eighty-fourth year of his age. He suffered a year and a half from that dread disease paralysis.

BRONNEN.—Died of consumption, in Houlton, Maine, May 6, 1889, Lucy N., wife of Elias Bronnen, aged thirty-three years. She embraced the truth about three years ago, and continued in the faith until death relieved her from suffering.

SPEECHER.—Died of pneumonia at the home of her parents in Burke, Wis., May 12, 1889, Amelia C., daughter of E. C. and E. F. Specker, aged 22 years, 4 months, and 8 days.

JOHNSON.—Sister Ruama L. Johnson, wife of Garland Johnson, and daughter of Bro. B. W. Stilson, lately deceased, died at her home in Montezuma, Iowa, April 22, 1889.

DOLLARHIDE.—Died of flux, at Denison, Tex., May 7, 1889, our darling boy, in the ninth year of his age. Warren was such a promising boy, and everybody loved him.

WILBUR.—Died at the residence of her brother in the township of Ogden, Mich., May 14, 1889, sister Eunice A. Wilbur, in the forty-eighth year of her age.

FARBER.—Died at her home in Lodi, Wis., May 15, 1889, Mrs. Elizabeth Farber, in the forty-third year of her age. In early years sister Farber embraced the Christian's hope, and became a member of the Presbyterian Church.

LESLIE.—Died April 28, 1889, near Wauson, O., E. B. Leslie, aged 42 years, 4 months, and 3 days. He accepted the truths for this age some seven or eight years ago at Dunkirk, O., of which church he was a member at the time of his death.

THE INTERMEDIATE STATE.

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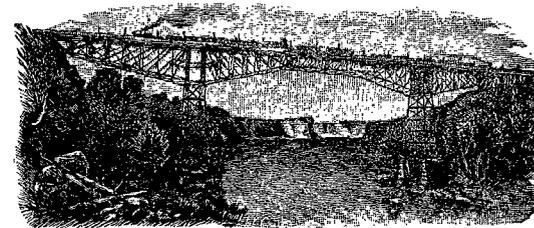
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Travelers' Guide.



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"The Niagara Falls Route."

Table with columns for EAST and WEST stations, times, and fares. Includes stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 5, 1889.

Table with columns for GOING WEST and GOING EAST, listing stations and times. Includes stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Mixed Train, Port Huron Passenger, and Mail trains, daily except Sunday.

GEO. B. REEVE, Traffic Manager. W. J. SPIER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 28, 1889.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry.	
Slighted Graces, <i>Catholic World</i>	337
As Incense, FANNIE BOLTON.....	339
The Love of Christ, <i>Lillian Grey</i>	341
The Irresistible Call, <i>Baptist Missionary Magazine</i>	346
The Sermon.	
Let Us Go Without the Camp, MRS. E. G. WHITE.....	337
Our Contributors.	
The Test, E. R. JONES.....	338
Principles by Which to Interpret Prophecy.—No. 23, ELI D. T. BOURDEAU.....	339
The Bible Week, ELI D. R. F. COTTELL.....	339
The Two Sick Men, ELI D. H. A. ST. JOHN.....	340
Who Is the More Daring? W. A. COLCORD.....	340
Choice Selections.	
The Lord First, <i>The Christian</i>	341
Non-essentials and Essentials, <i>The Armory</i>	341
The Mission Field.	
The Truth in China, J. O. C.....	342
Giving for Missions, <i>Gospel in all Lands</i>	343
Special Mention.	
Exciting Events in the Soudan, <i>Missionary Review</i>	343
Sunday-closing Movement in Great Britain, <i>Pearl of Days</i>	343
Editorial.	
The Logic of Facts.....	344
The Devout and Honorable Women Persecute, G. I. B.....	344
The Gospel and the World, L. A. S.....	345
The Work in Australia, G. O. T.....	345
Progress of the Cause.	
Reports from Sweden—Nova Scotia—Illinois—Ohio—Minnesota—Wisconsin—Michigan—Pennsylvania—Arkansas.....	346
Missouri Tract Society, JAMES KLOSTERMEYER.....	347
The Annual Meetings in Scandinavia, O. A. OLSEN.....	347
The Canvassing Work in New York, J. V. WILLSON, <i>State Agent</i>	348
Special Notices.	
The Sabbath-school.....	349
News.	
..... 350	
Appointments.	
..... 350	
Obituaries.	
..... 351	
Editorial Notes.	
..... 352	

CAMP-MEETINGS FOR 1889.

WESTERN.			
*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, Mt. Vernon,	"	13-20	
Michigan (Eastern),	"	27 to Sept. 3	
*Illinois,	Sept.	17-24	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
Missouri (Northern), Winston,	May	28 to June 4	
*Missouri (general),	Aug.	13-20	
Arkansas, Rogers,	"	20-27	
*Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
*Georgia,	July	31 to Aug. 6	
North Carolina,	Aug.	6-13	
Virginia,	"	13-20	
West Virginia,	"	20-27	
Tennessee,	"	20-27	
PACIFIC COAST.			
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.

☞ Notice the change of dates in the Southeastern appointments of camp-meetings in the above list.

☞ A call for clean copies of our periodicals for missionary uses comes from Mrs. S. Miles, Clay Center, Kan. Any parties having such to spare will take notice.

☞ True to her instincts, the Catholic Church is everywhere pressing the same policy so persistently followed in this country; that is, grasping after public funds to be applied to her own partisan ends. The English in Australia are now having trouble with that church on this very score. Our friends have sent us a copy of *The Age*, of March 26, 1889,

published in Melbourne, containing a long editorial on the subject. The editor well remarks: "It is not Catholicism as a form of the Christian religion which has to be guarded against, but the Roman Catholic Church as a political organization, employing political modes to achieve a political end. That end is the acquisition by the Catholic priesthood of something like a million and a half of public funds to be employed by them for educational purposes."

And we can easily understand what the tendency of that education would be. There, as here, it would be to drill into her devotees doctrines which are subversive of every principle of civil and religious liberty. The Catholic Church, as stated above, is not an organization of the Christian religion, but only a huge political machine, manipulated by the hierarchy, through the enslavement of the consciences of the people, under the pretended sanctions of religion. So long as the people can be held in that conviction, they can be controlled by the priests, as by an irresistible power. Let the day hasten when the iniquitous system shall be consumed by the spirit of Christ's mouth, and the brightness of his coming.

We are obliged to announce that the expected debate between Eld. A. T. Jones and Dr. W. F. Crafts, in Chicago, June 12-14, on the proposed National Sunday law, is off; at least it will not occur on the dates named in our announcement two weeks since. Our readers will perhaps not be surprised to learn that this result arises wholly from the action of those who represent Dr. Crafts's side of the question, and is much against the wishes of those who were to represent the cause of religious liberty on that occasion. We have before us the correspondence which passed between Eld. Jones and Dr. Crafts on the subject, which clearly proves this to be the case. The facts are, in brief, that Dr. Crafts having himself issued the challenge and named the place and date for the discussion, referred the arrangements for the same to a joint committee of our people and the Illinois Sabbath Association, the latter of whom, after, as they say, "carefully examining the question in all its bearings," came to the conclusion "that, as the time of this Association is fully occupied with its own work, they do not deem it advisable to spend either time or money in any discussion which in their judgment will in no way conduce to the better observance of the Sabbath;" upon learning which Dr. Crafts declared that the debate could not be held, as he was unwilling to leave the arrangements to other parties. We are at some loss to understand the discrepancy in judgment between the Field Secretary of the Sabbath Union in being so forward to bring about the debate, and the Illinois branch in resolving that it would "in no way conduce to the better observance of the Sabbath;" but between the two we are inclined to commend the foresight of the latter in anticipating the probable outcome of the discussion in its bearing upon the man-made institution which they have taken so especially into their care.

MOVEMENTS OF WORKERS.

We have been happy to meet the past week, quite a number of brethren and sisters who are on their way to new fields of labor and usefulness. Evening after the Sabbath, brother and sister Druillard, of Nebraska, left, after a few days' sojourn here, to connect themselves with the work in South Africa. They sail the 29th, going by way of London. Brother Wm. Saunders, brother and sister Hope, brother and sister Gibson, brother and sister Hutchinson from California, are on their way to the English field. They will sail from New York June 15. They go to establish the branch office of the Pacific Press in London, and develop the work in England and Ireland.

Bro. W. C. White and A. T. Jones left the 24th for the Pennsylvania camp-meeting.

Bro. J. O. Corliss returned from New England the 23d. He spoke Sabbath, giving some interesting items in his experience in securing papers from Government officials, for Bro. Conradi on his departure for Germany, and in reference to the National Reform movement. After the forenoon service six candidates went forward in baptism.

Bro. O. A. Olsen and E. W. Farnsworth left the 26th for the camp-meetings in the West.

NOW READY.

The National Sunday Law.

We do not mean that the law itself is ready; that will come later; but a book is now ready exposing the nature of the coming Sunday legislation. Under the title, "The National Sunday Law," Bro. A. T. Jones has written out in full his argument before the Senate Committee on Education and Labor, at Washington, D. C., Dec. 13, 1888, carrying out his arguments to the conclusions which he was in many instances prevented at the time from reaching, on account of constant interruptions. There is, of course, no change of sentiment or position, but a more full statement of the principles involved in this question. It is time that every observer of the seventh day made a thorough study of the question of religious legislation by the State, and prepared himself to show its evil nature, and fatal results. Here is a book that will help in this direction. And we should not only inform ourselves, but do what we can for the enlightenment of others, in regard to the crisis which is just before us. Let the book have a wide circulation. 192 pp., price 25 cents. Address REVIEW AND HERALD, Battle Creek, Mich.

LET THE JUDGE ANSWER.

A SUNDAY-CLOSING ordinance has recently been inaugurated in the city of Cincinnati. As might be expected, certain saloon-keepers have dared to keep open on this venerable day, and have promptly been summoned to appear before the court. In passing sentence upon the first case, the Judge took occasion to say that he would be severe in cases like this, and fined the offender ten dollars and ten days in the work-house. We have no word to offer in defense of the saloon-keepers. We should simply like to ask the Judge why saloon-keepers should not likewise be fined and put to labor for keeping open on Monday, Tuesday, and so on through the week. If it is a crime to sell liquor on Sunday, what law of equity or system of jurisprudence will decide that it is not also on Monday? The question naturally rises whether this ordinance is in the interests of Sunday or temperance. If the former, then it is perfectly consistent to limit it to that day; but if the latter, then not so unless it can be made to appear that intoxicants are injurious and make men drunk only on Sunday! Will the Judge explain?

W. A. C.

"HISTORICAL EXTRACTS ON CHURCH AND STATE."

This is a choice collection of pithy and pertinent paragraphs from Eusebius, Neander, Mosheim, Schaff, Draper, Stanley, Thompson, Milman, etc., illustrating the evil of a union of church and state. The publication of this book has been somewhat delayed, but it is now completed. A small edition only has been printed, and orders are coming in fast; so those who desire them would do well to order immediately. 37 pp. Price in paper covers, 15 cents. Usual reduction to tract societies. Address College Press, Battle Creek, Mich.

NOTICE.

DURING the special course lately held in Battle Creek College, the books of my private library were freely used by the students. They were not all returned. One, Vol. I. of Ranke's "History of the Popes" is still out. Will those who attended the special course, please look over their books, and see if this one of mine has found its way among them; and if so send it by mail to me at Battle Creek? I will forward the required postage to the sender. J. O. CORLISS.

Apropos to the above, we would invite any parties having in their possession books belonging to the Office library to return the same with as little delay as possible. One volume we would particularly like to see again on our shelves is Vol. III. of Schaff's "History of the Christian Church."

NOTICE.

THOSE who have clean copies of the *Instructor*, Nos. 11 and 12 of the present volume, which they do not wish to preserve, will confer a favor by sending them to this Office. Fifty copies are needed in order that the bound volumes of that paper may be made up. Address *Youth's Instructor*, Battle Creek, Mich.