

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF 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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LOVE AND OBEY.

We vex the heavens with prayers, speaking vain words
With reverent closed eyes; irreverent,
Say rather, for we slight God's sweetest gifts
The while. We praise him best with open eyes
That note the smallest tokens of his love.
A child, we'll say, flouts all his father's care,
Then kneels and puts up pious hands in prayer.

Such care our Father shows! He makes our world
A beauteous pictured place wherein are set
Our duties; these are sugared sweet with love;
And each obedience, by his law for souls,
Lifts us in stature so that we may touch
The easier his heaven. Therefore pray,
My heart, for power to love and to obey.

—M. F. Butts.

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.

"I WILL KEEP THEE FROM THE HOUR OF TEMPTATION." *

BY MRS. E. G. WHITE.

God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly."

2 All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man,

he found them praying, and this is the key to his deliverance,—they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him.

3 We should seek to understand how God works. He wrought for his servants and released them from prison. They did not say, "If I can only get out of this place, I will never speak of Christ again," no, for Jesus was in their hearts, and they were happy. God is always by the side of his people, and he never leaves them,—he never gives a trial to his children but he will be there to help; he knows just what they can bear, and he does not give them any more than they can bear. If they fail, it is because they do not in faith bring their difficulties to God as to one who will help them. God does not forsake. No one fails because God leaves him to perish. When men fail, it is because they do not avail themselves of the provisions which God has made; they do not trust in the Lord.

4 When Paul and Silas were left with bleeding backs and with their feet in the stocks, they did not lament over their situation, but sang glory to God. A different note sounded in the prison from any ever heard there before. The keeper had heard cursing and swearing and blasphemy, but he had never heard the praises of God resounding through the halls; for he himself was an unconverted man. The suffering servants of God continued to send up their notes of thanksgiving, and they echoed in heaven; and the angels of God, as they caught the strain, came to their aid with a mighty tread, and the prison was shaken, and the apostles were loosed from their bands, and the light of the glory of God shone in the prison, and every man's bands were loosed, and the jailers found the doors open. The record says that the jailer drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried out with a loud voice, saying, "Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

5 How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us, we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives.

6 Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance

to stand at their post of duty till the Master shall come.

7 When Stephen was called upon to suffer for Christ's sake, he did not waver. He read his fate in the cruel faces of his persecutors, and he did not hesitate to give to them the last message which he was to bear to men. He looked up and said, "I see the heavens opened, and the Son of man standing on the right hand of God." All heaven was interested in this case. Jesus, rising from the throne of his Father, was leaning over, looking upon the face of his servant, and imparting to his countenance the beams of his own glory, and men were astonished as they saw Stephen's face lighted up as if it had been the face of an angel. The glory of God shone upon him, and while he was beholding the face of his Lord, the enemies of Christ stoned him to death. Would we not think that a hard death to die? But the fear of death was gone, and his last breath was spent in petitioning the Lord to forgive his persecutors.

8 Jesus has made it as easy as he possibly can for his children, and he wants us to follow in his footsteps; for if we do, we shall be partakers of Christ and his glory.

9 No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

10 They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?—Yes, but the law of God was first to be obeyed.

11 Now, brethren, we are coming to the crisis. Let us stand the test manfully, grasping the hand of Infinite Power. God will work for us. We have only to live one day at a time, and if we get acquainted with God, he will give us strength for what is coming to-morrow, grace sufficient for each day, and every day will find its own victories, just as it finds its trials. We shall have the power of the Highest with us; for we shall be clad with the armor of Christ's righteousness. We have the same God that has worked for his

people in ages past. Jesus stands by our side, and shall we falter?—No, as the trials come, the power of God will come with them. God will help us to stand in faith on his word, and when we are united, he will work with special power in our behalf.

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 LATTER RAIN.

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

"ASK ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. These words set forth, under the emblem of the latter rain, a special blessing to be bestowed on God's true children in the last days, to fit them up to finish their work for the world, and meet their final conflict with the powers of darkness, and to enable them to stand without an intercessor in the time of God's fearful wrath that is hastening on apace.

They apply before the Lord comes "with whirlwinds," to hurl his swift arrows of destruction at the wicked, and to save his people. Thus read the 14th and 16th verses of the previous chapter: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

David foresaw this day when he said, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5. And Paul prophesied of the same day when he thus wrote: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord shall be revealed from heaven with mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:6-8.

Then salvation, full and complete, will come to God's people. Then the saints of every age shall be delivered from all the effects of sin, and shall be translated into God's everlasting kingdom. Then "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. (See also Matt. 24:3, 13; Heb. 9:28, etc.)

When this glorious event will have taken place, there will be no necessity of praying for the latter rain, whether that expression be taken in a literal or in a spiritual sense. Then prayer shall be changed to praise, and before the redeemed shall call, God will answer them. Isa. 65:24. The petition for the latter rain that is enjoined in our text, must therefore be offered before the coming of the Lord to save his people, and not after that event.

Those who shall be made the recipients of the latter rain, shall find their defense in the Lord; "they shall devour, and subdue with sling-stones;

and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. . . . For how great is his beauty! corn shall make the young men cheerful, and new wine the maids." Zech. 9:15-17.

These words immediately precede our text, which further illustrates the great subject that they open before us. And what is their great topic? How does the Lord "defend" those who do his work amid opposition, unless it be by his Spirit? How do such as fight the spiritual battles of the Lord, "devour and subdue with sling-stones," unless it be by the aid of the Holy Spirit? What causes such as do this, to make a noise as through wine? You answer, The Holy Spirit. When the disciples on the day of Pentecost proclaimed the truths of the gospel with holy fervor and animation, even speaking with other tongues, they were accused of being filled with new wine. Acts 2. And I suppose that it seemed to those who did not discern the work of the Lord, that they acted and talked like those who were under the influence of wine. Those who are thus favored, are "filled like bowls, and as the corners of the altar," and they can exclaim, "How great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids."

Nothing causes one to sense the goodness and beauty of God like the blessings of his Spirit. Nothing feeds the soul like the truths that the Holy Spirit brings to those who hunger and thirst after truth and after the Spirit of truth, that are here symbolized by corn and wine.

In harmony with the general tenor of these words, we claim that the expression "latter rain" in our text, is used emblematically, and means the Spirit of God. In more than one passage of Scripture is the Spirit of God represented by water. Thus reads John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" This same truth is also taught in Isa. 44:3, 4: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses." (Read also psalm 133, etc.)

As water falls upon the earth in the form of rain and dew, it causes vegetation to grow and bear fruit for the nourishment of man and beast. So those who are watered with the spiritual showers of the latter rain, the refreshings of the Holy Spirit, shall thrive in the Lord. They shall feed in the rich pastures of truth, which will not fail them; and they shall, by the aid of God's Spirit, be enabled to conform to the truth in their lives.

The Spirit and the truth agree. When Christ promised to send his Spirit to his disciples, he said, among other things, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13. As the Spirit is compared to rain, and as it works through the truth and in harmony with the truth, we must expect that with an increase of God's Spirit there will be an increased manifestation of truth. Hence the force of the declaration in our text, "So the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." As the result of these spiritual showers, there will be plenty of spiritual food, of "things new and old," for all those who shall have faithfully followed the leadings of the true Shepherd. (Read Psalms 23; Ezekiel 34; John 10.)

In Palestine, as well as in other Oriental countries, there are two rains in the year; namely, the early rain and the latter rain. The early rain comes in the fall, moistening the land and fitting

it to receive the seed, that it may take root, come up, and gain strength and vigor to endure the rigor of the coming winter. The latter rain falls in the spring of the year, and serves to fill up the growing grain, and thus aid in fitting it for the coming harvest.

The Lord uses these two periodical occurrences in nature to represent two special outpourings of his Spirit; namely, that on early Christians from the day of Pentecost and onward, and that on God's true children at the close of this dispensation, just before the great harvest to take place at Christ's second coming. Matt. 13:36-39; Rev. 14:14-20.

Was a special outpouring of the Spirit of God necessary to give an impetus to the work of the gospel amid the opposition of the Jews and the heathen world, when that work had been brought into disrepute, to those who viewed it from a human stand-point, by the crucifixion of Christ between two malefactors? An outpouring of the same Spirit, fully equal in magnitude, is necessary to push forward the closing work of the gospel—that which relates to the near coming of Christ and the necessary preparation to meet it—amid the collisions of a multitude of Christian sects, and against unbelief and infidelity surpassing anything of the kind manifested by the Jews and by the heathen world in the start of Christianity.

One consideration of itself is sufficient to show that such an outpouring of the Holy Spirit is an urgent and imperative necessity, and that is, the steady, onward march and inroads of modern Spiritualism, with its wonders claiming to be the workings of the Spirit of God, while they are caused by the "spirits of devils working miracles." Rev. 16:13-16; Matt. 24:24, etc. Surely, when the enemy comes in like a flood, we may expect that the Spirit of God will lift up a standard against him, and put him to flight. Isa. 59:19 and marginal reading.

God gave the heavenly indorsement to the work of Christianity when it was started amid serious difficulties. He then witnessed to its genuineness by the mighty workings of his Spirit. This was a source of strength, comfort, and joy to those who were partakers of the heavenly benefit. Their enemies could not stand before them, nor resist the power and wisdom with which they performed the work God had assigned them. They went from victory to victory, "conquering, and to conquer." Rev. 6:2. Three thousand were converted in one day. Acts 2.

(To be continued.)

ABSENT MEMBERS

BY A. SMITH.
(Grandville, Mich.)

THE Church has been ordained of God for the mutual benefit of its members, and for the aggressive work of the gospel. This mutual dependence of its members has been illustrated by the figure of the human body, showing that no limb or part can become diseased, maimed, or detached, without great inconvenience or positive deformity to the body. Notwithstanding this evident fact, it is common to meet with church-members who, becoming dissatisfied with the very instrumentalities that God has ordained for the edification of the body, or because of the defects or misconduct of some members, will keep away from meetings, claiming greater spiritual benefit from home reading and devotion. Such persons declare, in effect, that their own spirituality is of an order superior to that of the body, and of such a nature that it would be chilled by the moral atmosphere of the congregated church. And is it really so with them?—No, but they are certainly backslidden, though they may not know it.

Is it in a time of danger that a true soldier will flee from the post of duty? Is it in the darkest hour that the true light-bearer will suffer his light to become dim? Is it not at just such times that the help of the strong and brave is most needed? Seek God, dear brother or sister,

until you can say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. Carry with you such a spiritual influence that, should you at times be necessarily absent, you would be greatly missed at the social or business meeting of the church.

On the other hand, dear brother, sister, if you are really becoming indifferent to the interests of the church, it is the worst thing you can do for your soul to keep away from where you can be best helped to see your need of Christ, the compassionate Saviour.

Please read Mal. 3:16-18, and tell me, Do you wish to be numbered among the Lord's jewels then, but to keep aloof from them now? You will find a perfect record of your case in Heb. 10:25, in the phrase, "As the manner of some is." Do not stop there, but read on, and see what a dangerous path lies before you.

But you say that the Lord can and does bless you at your home as well as at the public meeting. That may be true under certain circumstances, but when you disregard the Bible injunction on this point because you are miffed at some one, or do not really relish devotion, is it likely that God will yield his judgment to yours, and bless your obstinacy or slothfulness? Is not the feeling or impression that you accept as a blessing from God really from the enemy, who wishes to deceive you and rob you of the heavenly blessing? Let the record of every meeting where your presence would be proper, as it passes to the heavenly world, include your name as a participant in, and contributor to, the general interest.

OUR ATHEISTICAL CONSTITUTION.

BY W. H. FALCONER.

(Chapin, Mich.)

On page 102 of the "National Sunday Law" is this statement from Senator Blair, concerning the atheist:—

He is liable to be as intelligent as they are. Mr. Hume was a very intelligent man; so was Voltaire; so was Franklin, if Franklin was an atheist; Franklin was a deist, at all events."

"Atheist" is defined as "one who disbelieves the existence of a God." A "deist" is "one who believes in a God, but not in revelation." With these definitions, let us compare the following words of Franklin, and see whether Senator Blair stated the truth in regard to Mr. Franklin.

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity, and have we now forgotten that powerful Friend? or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, "that God governs in the affairs of men." And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that without His aid we shall succeed in this political building no better than the builders of Babel. . . . I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

These words were uttered at the time of the formation of the Constitution, and can be found in the chapter on that subject, in Joseph Alden's "Science of Government."

Those who are so loudly denouncing our Constitution as atheistical, and its founders as infidels and atheists, would do well to pause and consider these words of Franklin.

—Whatever the world may say concerning the elements and conditions of success, it remains true that every life is a failure that does not grow better as it grows older.

UNBELIEF.

BY MRS. NELLIE M. HASKELL.

(Hallowell, Me.)

WHAT sin doth mortal man the most beset,
Which, oft cast down, its power asserteth yet,
To be of that calm, perfect peace a thief,
Which should be his, e'en mid earth's toil and grief?
Who will not answer, Unbelief?

What is it binds so strong in Satan's chain,
Holds captive those who would their freedom gain,
Pardon receive, and find a soul relief?
What sin doth prove itself to be the chief,
The most besetting?—Unbelief.

'Tis unbelief which daily robs the soul
Of peace, and causes sorrow's waves to roll
In crushing weight, which giveth no relief,
But bows and breaks the heart with bitter grief;
Yes, naught but cruel unbelief.

'Tis unbelief which doubts a Father's love,
A Saviour's power, who intercedes above,
That sinners, lost upon sin's ocean vast,
May find the haven of his rest at last;
Ah, yes, 'tis wretched unbelief.

'Tis unbelief which spurns a Father's hand,
And thinketh in and of itself to stand
Amid the storms of life which madly sweep,
But finds, too late, the yawning waters deep
Engulf for aye—oh, unbelief!

'Tis unbelief which holdeth back from God,
Rebels and murmurs 'neath the chastening rod,
Shrinks from the discipline which makes complete,
And chooses smoother pathways for its feet;
Rebellious, willful unbelief.

'Tis unbelief refuses to obey
When God's word plainly shows the only way
To be prepared to hail our Lord as Chief,
Is to obey; we here find sweet relief,
And freedom from all unbelief.

MARVELOUS UNBELIEF.

BY G. FRED STEVENS.

(Battle Creek, Mich.)

(Concluded.)

I AM sure all lovers of truth will follow me in what I have said. Now remember, we cannot assume the necessary attitude of mind referred to, which leads to truth. It must involve all the earnestness of which our souls are capable, and a serious preparation of the heart before God in daily, fervent prayer. In this frame of mind, let us for the present take up one argument in favor of Sunday, and see what the Bible says for or against it, remembering the "word is truth," which the Spirit promises to enable us to see.

The argument embraces the introductory circumstance to the real or supposed change, and is perhaps the first thing to occur to us in defending the change, and that is, "that Jesus appeared to the disciples, when assembled, two successive times on the first day of the week."

THE FIRST ASSEMBLY.

I followed the common impression, and insisted that the first assembly met on the first Sunday after our Lord's death, for the purpose of recognizing or celebrating the resurrection. One who yearns for truth above everything else, and is ready to live or die for it, will not find it hard to subject the spirit of prejudice while looking up the matter. If we have not the readiness of mind to search the Scriptures whether these things are so (Acts 17:11), is it not plain that we have not the mind recommended to us by the Spirit of God in this text? And without it, can we be led? And when not led, what power on earth can save the human mind from prejudice?—Certainly and absolutely none. Having a sense of perfect security against prejudice or against error, is itself the most alarming condition of error imaginable, for we put ourselves where we cannot be led, a condition of thought in which we can naturally persuade ourselves that we have the truth when we have it not, although it may stare us in the face. Then humbly realizing our peril, we follow the Spirit to the word. Who composed that first assembly?—"The disciples." John 20:19. Where did they meet?—"In their own home." John 20:10; Acts 1:13; also 3:19 with margin. What was the assembly engaged

in doing?—Sitting at meat, eating their evening meal (Mark 16:14) of broiled fish and honeycomb. Luke 24:42. When did Christ appear? We answer this by showing what happened after "the day was far spent." Luke 24:29.

1. The day was so "far spent" that the two disciples, then at Emmaus, seven and a half miles from Jerusalem, invited the Stranger to tarry the night. *Id.*

2. Supper then eaten. Verse 30.

3. A journey of seven and a half miles to make back to Jerusalem. Verses 13, 33.

All this occurred before they "found the eleven gathered together." The day must have been at its very close, if not past, by this time, and yet Christ had not yet appeared; for,—

4. The "two" occupied still further time in telling "what things were done in the way." Luke 24:35.

5. Christ appeared and proved himself.

6. Christ stayed long enough to go over the scriptures concerning himself.

Then does it not appear that he must have been with them much longer after the close of the day than before—longer on the beginning of Monday than on the end of Sunday?

Now compare every text with every other, and it will appear that they met at their common abode as they usually did every evening, the only difference being that "the doors were shut." And why shut in such a climate at such an hour?—"For fear of the Jews." John 20:19.

The narrative has explained itself. But what is left to indicate that the assembly commemorated the resurrection?—Nothing; so far from it, as shown upon opening our paper, they emphatically refused to countenance any such idea as that Christ had risen. While there assembled, they never dreamed but that he still remained in the grave. The narrative on its surface is proof, but this makes double proof that the first assembly did not meet for the purpose of recognizing the resurrection.

THE SECOND ASSEMBLY.

Question 1.—Did this meet on Sunday?

We are told that "after eight days again his disciples were within" when Jesus came. John 20:26. "Of course," says A, "that brings it exactly to Sunday, since the Jews were accustomed to counting parts of days as whole days." This statement appears very plausible, and might be accepted without question at a glance. But B replies, "Counting even A's Jewish way proves Sunday to have passed." Let us try. There can be only two parts, that of the first day (Sunday) from which we count, and that of the last day: (1) Sunday (its part counted whole), (2) Monday, (3) Tuesday, (4) Wednesday, (5) Thursday, (6) Friday, (7) Saturday (ending when Sunday begins)—just one week. Then add Sunday, its part counted whole, and we have eight complete days, including all parts counted as whole days. From midnight between Saturday and Sunday to midnight between Sunday and Monday, or from Friday sunset to Saturday week sunset, will not hold a moment more than eight days. If the last moment of Sunday has gone with eight days, why, any time after that falls on the ninth day, if no later. So that "after eight days" cannot come earlier than Monday. A will not admit this because he claims that "'after eight days,' is only another way of saying *eight days after*." B replies to A, "You cannot handle Inspiration as you please, and turn it around in that manner! All Christian scholars will agree that as long as the translation is correct, every word of Scripture is divinely placed, and there is a significant reason why one word occupies the place it does." If we did not accept B's statement, we would have the liberty of altering Scripture in many places as we chose, and with the same liberty could ignore the punctuation, arguing that there were no stops in the original, by which means we could make meanings the very opposite of those intended. *One hour after* ten the clock stands eleven. *After one hour* (from ten) the clock stands somewhere on the twelfth hour, for

the "one hour" has departed, as in the case of the "eight days" in our text, bringing us to the ninth day. According to all eminent Greek scholars, the translation is precisely correct. The words "exactly as John wrote them, using English letters in place of Greek letters, are these: '*Kai meth' hemeras okto;*' and are, word for word, in English, '*And after days eight.*'" Surely, then, if words mean anything, and if the "word is truth," "after eight days" cannot bring the meeting of the second assembly earlier than Monday. So Christ appeared to them the second time not before Monday, and so the argument "that he appeared two successive times on the first day of the week," is without fact, and contrary to the word of God. The whole matter of the two meetings, then, is forever settled.

Question 2.—What if Christ had appeared to the company on Sunday? Let us suppose it to be a fact that he did. This fact, either standing by itself or viewed from all past and subsequent appearances, would not afford even any circumstantial evidence in favor of the change; for,—

1. We have seen why the disciples were assembled at their home. They must have done so every evening.

2. The narratives strongly imply the reason why Christ met them on both occasions. Consider (a) why Christ did not meet them early in the morning, as he did the women, instead of letting all the day pass; (b) the nature of the message he sent by the women, and what he might have said if he wished his resurrection celebrated; (c) the number of proofs given all that first day that he was alive; (d) the proofs he came to give Thomas in the presence of the others a week afterward.

3. We are expressly told why he appeared. Acts 10:40, 41; 2:32; 3:15; Luke 24:48; Acts 1:3.

4. We know absolutely of but one Sunday on which he appeared; and then it was to individuals, and not to a collective assembly of the disciples.

5. We know absolutely of at least two working-days on which he appeared.

6. If the mere act of appearing to the disciples on a day constituted that day a sacred day or a Sabbath day, then working-days are more entitled to these names than Sunday.

7. We have one ordinance provided which answers sufficiently and commemorates fully Christ's resurrection. Rom. 6:3-5; 1 Pet. 3:21.

8. Two memorials of the resurrection are not needed, and are not given.

INFLUENCE.

BY P. E. DANIELSON.

"WHY do you wish to keep us from going with worldly people while you go yourself?" was the question a boy of fifteen put to a young man ten years his senior. There had been a picnic in the neighborhood, given by worldly people, which this young man had attended, and in which he had taken an active part. He was now admonishing this boy to keep away from the world and its allurements, and to associate as little as possible with worldly people.

Here we see the force of example, and the influence we have upon each other. How many times has it been thus! People walk in the broad road themselves, and still endeavor to lead others away from it, into the narrow path of rectitude and obedience.

Children can easily see through a sham. They look at the life and every-day doings of their seniors. O that our young people would realize this! O that they knew the great influence they have over the minds of their younger associates! How often we see children listening to light and trifling conversation indulged in by church-members, and then act just the same. When told that it is wrong, they generally answer: "Why, Bro. Brown or sister Smith do so!" Let us think of the time of reckoning, when we shall have to give an account of *every* idle word that we have spoken, and not only that, but when the

souls that have been lost through our influence for evil, shall come up before us in judgment. Let us *think* of things *now* while we are on probationary ground, and *act* in accordance with the instruction God has given us.

THE SEPTUAGINT.

BY ELD. F. D. STARR.
(Indianapolis, Ind.)

THE first translation of the Holy Scriptures is said to be that of the Old Testament from Hebrew into Greek, nearly 300 years before the birth of our Lord. This version of the Old Testament is called the "Septuagint," because seventy (or more strictly, seventy-two) men were employed in its translation. It has special interest for us, because it was the version in common use in the time of Christ and the apostles, and consequently many or most of the quotations from the Old Testament used by them, were taken from the Septuagint instead of from the original Hebrew. If our Saviour were with us to-day, to teach us, he would, of course, talk to us in our own language, and very likely would quote from the version in common use, which in our case would naturally be King James's version. We would not expect that he would go back and make new translations from the original tongues every time he wished to quote from Moses or the prophets or other sacred writers. He would doubtless use the commonly accepted rendering. This he did in reference to the Septuagint when he was here, as Greek was the language in common use.

How many Bible readers are there who ever take the pains when reading the New Testament, to compare its quotations from the Old Testament with the Old Testament itself? When you find in the New Testament some statement prefaced with the words, "It is written," do you turn to the Old Testament to see just how it reads there? Many will answer, "No, because it must of course read in the one just exactly as it does in the other." There are some, however, who, by comparing spiritual things with spiritual, and apostolic quotation with original prophetic utterance, have found some variations in the reading, for which variations they perhaps hardly know how to account. The facts are these: Translation is not inspiration, any more than punctuation is inspiration, neither were translators inspired—not all of them at least. It is well known that modern translations of the Scriptures contain some errors; so did this ancient Greek version contain some errors, undoubtedly more than our Authorized Version in English. But this did not prevent New Testament writers from using it freely, and this use of the Septuagint is the key that explains many of the shades of difference we find in comparing the New Testament with the Old.

We will call attention briefly to a few passages that illustrate this. Compare Acts 8:32 with Isa. 53:7. You will notice that the prophet speaks of the sheep being sheared and the lamb brought to the slaughter, while in the quotation in Acts the *lamb* is before the shearer, etc. The explanation is simply this: The men whom Ptolemy employed to translate the book of Isaiah from Hebrew into Greek, by mistake translated it in this way, and it was their translation that the eunuch was reading. Any one can see that the way it is in the words of the prophet is the correct way. Sheep are sheared, and lambs were used for sacrificing. In Acts 2:25 occurs the passage, "I foresaw the Lord always before my face." The original, Ps. 16:8, reads: "I have set the Lord always before me." The Septuagint translation, however, is the same as the rendering in Acts 2:25, which is a quotation from the Septuagint. In Ps. 40:6, we find the expression, "Mine ears hast thou opened." The Greek version, or Septuagint, renders this, "A body hast thou prepared me," and naturally enough, as Paul wrote in Greek, he quoted the Greek version, and hence this rendering is found in Heb. 10:5. Those

who will look at the marginal reference in their Bibles, in Heb. 1:6, will discover a reference to Deut. 32:43, LXX. The sentence in question is: "And let all the angels of God worship him." This will not be found in Deuteronomy in the modern versions, but as indicated by the LXX. in the margin, it is found in the Septuagint.

In 1 Cor. 15:55 Paul quotes from Hos. 13:14. Paul has the quotation in the form of a question. If we will turn to that passage as rendered in the Septuagint, we will see that Paul was quoting directly from that version, for he has quoted it as found in that translation. In Isa. 28:16 we find the expression, "He that believeth shall not *make haste*." Both Peter and Paul quote this not be *ashamed*, or *confounded*. Rom. 9:33; 1 Pet. 2:6. This we find is the rendering of the Greek version. Many more passages like these might be noted.

Not so many instances of this kind, perhaps, are found in the Gospels, but enough to show that our blessed Lord himself quoted from this version. In Matt. 4:10 occurs this expression, "Him only shalt thou serve." The word *only*, though we shall not find it in the reference from which our quotation is taken, will be found in the Septuagint (Deut. 6:13), and is, of course, in full harmony with the text and with other Scriptures. In Luke 4:18 is an interesting quotation which is taken from Isa. 61:1. The expression in Luke, "recovering of sight to the blind," will not be found by referring to Isa. 61:1, but it is in the Septuagint version; but the expression, "To set at liberty them that are bruised [or *bound*]," is not in the Septuagint. Our Lord, however, makes use of both of these expressions, as both of them were correct descriptions of his ministry.

To use the language of another, we will add: "The use which the writers of the New Testament have made of the Septuagint version, must always invest it with a peculiar interest; we thus see what honor God may be pleased to put on an honestly made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text *de novo* on every occasion."

In the time of Christ, the Septuagint was considered by the Jews to be a very correct translation, some holding it to have been miraculously executed; but the veneration with which they treated this version gave place to opposition and derision soon after, when they found that the apostles could so plainly prove from it that Jesus was the true Messiah. They then claimed that the Septuagint was not a correct version, and Gentile Christians, who did not understand the original (the Hebrew) were not prepared to meet the Jews on this new ground they had taken.

In our day, when the Bible has been translated into several hundred different languages, the rendering of the sacred volume into a strange tongue is not a matter of so much note, but it must have been a great undertaking when, more than 2100 years ago, the translation of the Scriptures into the Greek language was begun. But in this we can see the wisdom and providence of God in having his word made familiar in all nations by being translated into the most popular language of the globe, to prepare the people for the reception of the gospel.

—The essence of the gospel is God's love. The incarnation was God's love coming forth from the viewless and tabernacled palpably in the midst of men. The atonement was God's love providing a satisfaction to God's justice, and making it as consistent with his rectitude as it is delightful to his benevolence to pardon the sin, and restore and renew the sinner. The New Testament dispensation is God's love, so to speak, organized and acting through various institutions and ordinances.

—A man will never sustain trouble for Jesus till he finds rest in Jesus.—*Seeker*.

The Home.

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

MY PRAYER.

I CHOOSE not to entreat for smaller dower,
But simply take,
Howe'er so needful be the hanging hour,
For His dear sake,
That which His boundless love shall deem the best,
And, reverent, trust my Lord for all the rest.

The crawling worm and birds that fly in space
Have food in store,
And all creation has in every place
An open door
To all God's bounty; e'er our wants we know,
His love anticipates to overflow.

How can I, then, entreat for gift or care,
Since He, my Lord,
Supremely loves and ruleth everywhere,
The one high God.

Nor evil, nor temptation can but serve
His own behest and not one atom swerve.

I dare not, then, entreat for more or less,
Since God knows best,
If loss and pain may not subserve to bless
And better test
The purity of all my heart's desires,
As gold refines within the furnace fires.

Be, then, my prayer exchanged for praise,
And all my heart
Attuned to sing in sweet, unceasing lays
That nobler part
Of all God's boundless love and tender care,
For all his helpless creatures everywhere.

—Mary Woodward Weatherbee.

THE PLACE OF SYMPATHY IN CHILD-TRAINING.

A CHILD needs sympathy hardly less than he needs love; yet ten children are loved by their parents where one child has his parents' sympathy. Every parent will admit that love for his children is a duty; but only now and then is there a parent who realizes that he ought to have sympathy with his children. In fact, it may safely be said that, among those children who are not called to suffer from actual unkindness on the part of their parents, there is no greater cause of unhappiness than the lack of parental sympathy. And, on the other hand, it is unquestionably true that in no way can any parent gain such power over his child for the shaping of the child's character and habits of life, as by having and showing sympathy with that child.

Love may be all on one side. It may be given without being returned or appreciated. It may fail of influencing or affecting the one toward whom it goes out. But sympathy is, in its very nature, a twofold force. It cannot be all one side. From its start it is a response to another's feelings or needs. It is based on the affections, or inclinations, or sufferings, or sense of lack already experienced by another. Hence sympathy is sure of a grateful recognition by the one who has called it out. Love may be proffered before it is asked for or desired. Sympathy is in itself the answer to a call for that which it represents. Love may, indeed, be unwelcome. Sympathy is, in advance, assured of a welcome.

In his joys, as in his sorrows, a true child wants some one to share his feelings rather than to guide them. If he has fallen and hurt himself, a child is more helped by being spoken to in evident sympathy than by being told that he must not cry, or that his hurt is a very trifling matter. The love that shows itself in tenderly binding up his wound, in a case like this, has less hold upon the child than the sympathy that expresses a full sense of his pain, and that recognizes and commends his struggle to control his feelings under his injury. It is easier, indeed, to comfort a child at such a time, and to give him power over himself, by showing him that you feel with him, and how you want him to feel, than by telling him, never so lovingly, what he ought to do, and how to do it. And it is the same with a child in any time of joy, as in every time of grief. He wants your sympathy with him

in his delights, rather than your loving approval of his enjoying himself just then and in that way. . . .

In order to sympathize with another, you must be able to put yourself in his place, mentally and emotionally; to occupy, for the time being, his point of view, and to see that which he sees, and as he sees it, as he looks out thence. It is not that your way of looking at it is his way from the start, but it is that his way of looking at it must be your way while you are taking your start in an effort to show your sympathy with him. In many relations of life, sympathy would be impossible between two parties, because of the differences of taste and temperament and habits of thought; but in the case of parent and child, the parent ought to be able to learn the child's ways of thinking and modes of feeling, so as to come into the possibility of sympathy with the child at all times.

How the child ought to feel is one thing. How the child does feel is quite another thing. The parent may know the former better than the child does; but the latter the child knows better than the parent. Until a parent has learned just how the child looks at any matter, the parent is incapable of so coming alongside of the child in his estimate of that matter as to win his confidence and to work with him toward a more correct view of it. To stand off apart from the child, and tell him how he ought to think and feel, may be a means of disheartening him, as he finds himself so far from the correct standard. But to stand with the child and point him to the course he ought to pursue, is more likely to inspire him to honest efforts in that direction, until he comes to think and to feel as his parents would have him.

A parent misses an opportunity of gaining added power over his child, when he fails to show sympathy with that child in the child's enjoyments and ordinary occupations. If, indeed, the parent would be always ready to evidence an interest in his child's plays and companionships and studies, the parent would grow into the very life of his child in all these spheres; and there would be hardly less delight to the child in talking those things over with his parent afterward, than in going through with them originally. But if the parent seems to have no share with the child in any one or all of these lines of childhood experience, the child is necessarily shut away so far from his parent, and compelled to live his life there as if he were parentless.

Still more does a parent lose of opportunity for good to his child, if he fails to have sympathy with his child in that child's weakness and follies and misdoings. It is in every child's nature to long for sympathy at the point where he needs it most; and when he has done wrong, or has indulged evil thoughts, or is feeling the force of temptation, he is glad to turn to some one stronger and better than himself, and make confession of his faults and failures. If, as he comes to his parents at such a time, he is met with manifest sympathy, he is drawn to his parents with new confidence and new trust. But if he is met unsympathetically, and is simply told how wrong he is, or how strange it seems that he should be so far astray, he is turned back upon himself to meet his bitterest life-struggle all by himself; and a new barrier is reared between him and his parents, that no parental love can remove, and that no parental watchfulness or care can make a blessing to either child or parent.

It is a great thing for a parent to have such sympathy with his child that his child can tell him freely of his worst thoughts or his greatest failures without any fear of seeming to shock that parent, and so to chill the child's confidence. It is a great thing for a parent to have such sympathetic thoughts of his child when that child has unintentionally broken some fragile keepsake peculiarly dear to the parent, as to be more moved by regret for the child's sorrow over the mishap than for the loss of the precious relic. There is no such power over children as comes from such sympathy with children.

There is truth in the suggestion of Herbert Spencer, that too often "mothers and fathers are mostly considered by their offspring as friend-enemies;" and that it is much better for parents to show to their children that they are "their best friends," than to content themselves with saying so. It ought to be so, that children would feel that they could find no such appreciative sympathy from any other person, in their enjoyments, or in their sorrows and trials, as they are sure of from their parents. This is so in some cases; and wherever it is so, the parents have such power over and with their children as would otherwise be impossible. On the other hand, there are parents who love their children without stint, and who would die to promote their welfare, who actually have no sympathy with their children, and who, because of this lack of sympathy, are without the freest confidences of their children, and are unable to sway them as they fain would.

The power of sympathy is not wholly a natural one. It is largely dependent upon cultivation. An unsympathetic parent may persistently train himself to a habit of sympathy with an unsympathetic child, by recognizing his duty of learning how the child thinks and feels, and by perceiving the gain of getting alongside of that child in loving tenderness in order to bring him to a better way of thinking and feeling. But if a parent and a child are not in sympathy, the best and most unselfish love that that parent can give to that child will be fruitless for such results in child-training as would be possible if that love were directed by sympathy.—*S. S. Times.*

WHAT DO YOUR CHILDREN READ?

THIS is a question which should be of the greatest importance to parents. And yet I think many are entirely indifferent concerning it. With some, no doubt, this arises through thoughtlessness, but are we excusable upon this plea?—Surely not. A matter so vital to the present and future interests of our children cannot be so lightly disposed of. I do not desire to call the attention of parents at this time to the "yellow-covered literature" and its like, of which much has been wisely written, but to the vast amount of reading in libraries, etc., to which our children have access. You may feel that in these very respectable and useful institutions your young people are entirely safe. But do you know what kind of books they select? Are they such as are suited to their age and capacity of understanding? Are they getting in the habit of reading sensational stories to the exclusion of other and more instructive works? Do you see to it that their reading is varied, and not altogether in one direction? Your sensitive, imaginative boy, who is already nervous and excitable, and who is lacking in sturdy, practical views of life, is he allowed to feed continually upon fairy and giant stories or thrilling and improbable adventures by impossible heroes? And there is your sweet rose of a daughter—are you sure that the hot breath of impure books is not blowing across your tender blossom, threatening to blast its beauty forever?

I hold that no book should be read by a child with whose author the parent is not familiar, and whom he can thoroughly trust, unless it first passes under the eye of a competent judge. Thank God! there are writers whose thoughts and characters are so pure and helpful that we can safely trust them in the hands of our weakest ones. Let a list of such authors be placed before our children who frequent libraries, with instructions to choose therefrom.

Fathers, mothers, let us not forget that because of our carelessness or indifference in this matter, we shall be held responsible for the flaws which mar and the stains which dim the luster of the jewels He has left in our keeping.—*Sel.*

—Perfect love never rules with a rod of iron; but it never compromises the truth to escape the false accusation of doing wrong.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

THE LAST COMMAND.

"Go ye into all the world, and preach the gospel to every creature.

"Go!" 'tis the Lord's command;
Leave all your heart holds dear;
Loosen the clasp of the foughest hand,
And check the falling tear.
Nor urge, "There are others here
By love less fondly tied;"
Other hearts cling as close, as dear—
"Go, ye!" said the Crucified.

"To all the world," then, go,
Nor seek the favored climes,
Whose balmy beauty, in golden glow,
You long for many times.
And let your every deed
Speak like an earnest word;
Patiently sowing the precious seed,
Let your voice and life be heard.

"Go ye to all the world,"
And preach to every one,
The gospel banner must be unfurled
Wherever shines the sun.
But comfort thou thine heart,
God only calls his own;
He sendeth forth to the hardest part,
Those nearest to his throne.

—Sel.

THE GREEK CHURCH.

THE Greek Church, of which I was born a member, embraces various nationalities and races; namely, Russia, Bulgaria, Servia, Greece, etc., nearly the whole Slavic race, and the whole Greek race,—in all, about 84,000,000 souls. Of these, 8,000,000 are Greeks, of whom 2,000,000 constitute the kingdom of Greece, while the remaining 6,000,000 are scattered all through European and Asiatic Turkey and the islands of the Ægean Sea.

In order to present the matter intelligently, it will be necessary to speak of the Greek Church as *ancient* and *modern*, the former reaching as far as the year A. D. 786, when the Seventh General Council was held, and the latter from that council to the present time. . . .

The *ancient* Church accepted the word of God as the rule of both faith and worship. She accepted all the canonical books of the Bible, and these only, and demanded from her members that they should study and follow them. She taught salvation through faith without the works of the law, and accepted works as the fruit of faith and the evidence of the Spirit's presence. The "Power of the Keys" she accepted as the authority committed to the Church to reprove or exclude from its communion the unworthy participant, and to restore the same when penitent and repentant, while her worship was real and spiritual.

The *modern* Greek Church accepts the seven ecumenical councils, and teaches that the sacraments of the New Testament are seven (the Jewish symbol for completeness or perfection); namely, baptism, the Lord's Supper, chrism, confession, ordination, marriage, and the anointing of the sick; but of these the first two are superior in importance, and the last three are not binding on all Christians. She accepts baptismal regeneration. Every child by baptism becomes a member in good and regular standing, and is admitted to communion from infancy. She accepts transubstantiation, and gives to tradition equal authority with the Bible, while many of her unscriptural customs are maintained by passages in the apocryphal books. She rejects images, but she adores pictures, honors the saints and the Virgin, attributes miraculous power to both pictures and saints. She may theoretically deny the doctrine of purgatory, yet she offers prayers for the dead; she uses candles and incense in worship, and prides herself on the *exclusive* apostolic succession of her priesthood; namely, that, by laying on of the hands, the Holy Spirit descends and abides upon its ordained clergy, except in

the case of simony (when the clergyman receives ordination by means of bribes).

By this teaching the priesthood, irrespective of moral character, piety, or knowledge of the Bible, makes itself indispensable to the salvation of man. The child, for instance, cannot be saved unless regenerated, but cannot be regenerated unless the water and the oil are blessed and sanctified by the prayers of the ordained priest. The elements in the Lord's Supper cannot be transubstantiated except by the same influence; the dead cannot be absolved from sin but through the power of his prayer; therefore the most ignorant priest, yes, even an immoral one, by the repetition of the written prayers, can lead sinful men from their birth to the grave, and thence to the kingdom of God. Such practices and inconsistencies have created many contradictory practices and many anti-gospel customs that have disgusted the educated and have flooded the Church with rationalists, agnostics, materialists, and infidels, whose only interest in this Church springs from the mistaken idea that she is the national bond that is to unite ultimately the whole, while the uneducated and the simple remain steeped in superstition and in ignorance.

With but few exceptions, the Church is Christian in form and in name rather than in character and knowledge. Many a one, while denying the divinity of Christ, rejecting the inspiration of the Scriptures, ignoring the immortality of the soul, doubting the very existence of God, demands, on national grounds, to be, and is recognized as, a regular member of the Church.

Here is an illustration of the inconsistency practiced at present. One prayer says, "Almighty Lord, abide with us, for beside thee we have no other helper;" while another says, "My entire hope on thee I place, O mother of God." The Bible is recognized as the rule of faith and worship, yet tradition is appealed to for practices that are opposed to it. God is set forth as the supreme object of worship, yet prayers are offered to saints. Repentance is accepted as the condition for the believer's forgiveness, yet fasts and penances, alms, and pilgrimages are generally substituted for it. Confession to God and restitution to man for evils done give place to confession to a priest and absolution by him. Portions of the Epistles and the Gospels are read in the churches every Sunday, yet preaching is seldom heard except during Lent. The children are never catechised by the clergy, and whatever they may know of religion is learned at the day school, while the uneducated remain untaught and neglected.

The differences between the Greek and the Latin Church are not less marked than are their points of resemblance. The former denounces the pope, rejects his supremacy, and denies his infallibility, yet she believes in the infallibility of the Church itself; she practices threefold immersion in baptism, instead of ablution or sprinkling,—and intends that the candidate should be immersed naked, be he young or old,—and she ignores confirmation; she uses leavened instead of unleavened bread at the Lord's Supper, and administers both the elements to its members; she rejects extreme unction; she allows her priests to marry before ordination, but never after, yet she reserves all her high honors for the exclusive benefit of the celibates; she indulges in fasts, feasts, and festivals, also in pilgrimages, monastic life for both sexes, and even in a system of indulgences. Notwithstanding errors of expression and of practice, her doctrinal perversions have never become a part of a deliberately formed system, or been made authoritative by a general council, as has been the case in the Latin Church, but are simply *customs*, introduced either by ambitious persons eager for authority, or by the ignorance of over-religious devotees in the monasteries.

The Greek Church of to-day is governed according to the spirit of the various nationalities where she prevails. In Russia, Greece, and Bulgaria, for instance, the control is by a national synod over whom the Metropolitan presides, while

a representative of the government is always present in their deliberations. In the Ottoman Empire the authority is vested in a synod under the different patriarchs; namely, those of Alexandria, Jerusalem, Antioch, and Constantinople. The last of these, as he lives at the capital, is highest in honor and influence.—*Rev. George Constantine, in Missionary Herald.*

ENTERPRISING MISSIONARIES.

To show what real missionary spirit will do for its possessor, the following is told concerning the native converts of Porapora, one of the Society Islands.

They were intensely desirous to give something toward sending the gospel to neighboring islands; but having no money, they did not know what to do. Learning of their anxiety, the native pastor counseled them to pray over the matter. Having done so, it was not long till certain tradesmen came to the island, offering to buy *beche-de-mer*, a sea slug found in large quantities on the reefs, and regarded as a great delicacy by the Chinese. Every able-bodied person turned out to collect these slugs, and those not able to go to the reefs remained on shore to attend to the drying process. In a short time several tons of the article were ready for the market, for which the mission fund received \$840, and the money was forwarded to the London Missionary Society. The amount donated made an average of three quarters of a dollar for each man, woman, and child in the island.

If such results could be obtained where money is so hard to get, what could not our people do in this land of plenty, had they only the proper amount of missionary leaven in their make-up? It seems almost a disgrace to us to have such stories coming to the surface, when our own missionary interests are languishing for lack of funds.

J. O. C.

A WORTHY EXAMPLE OF MISSIONARY ZEAL.

In that far northern country of Europe, known as Lapland, lived, in an early day, Maria Mathsdotter. Although reared amid the superstition of the grossest idolatry, she had heard of a country where the people were worshipers of but one God, and where intelligence had led its possessors up out of the depths in which her own people were still imprisoned.

Having learned to know God herself, she wept over the condition of the Lapps, and prayed that they might be brought to a knowledge of the gospel. Studying the matter carefully, she saw only one way for such a thing to be accomplished, which was to appeal to the king of Sweden for missionaries. But how, and through whom was an appeal of that kind to be made? The Lapps themselves being careless of their situation, of course had no burden in that direction, and she knew nothing of the Swedish tongue.

Under such circumstances, most people would have given up in despair. But her courage was not the least daunted. For three years she assiduously studied the Swedish language, and then, in the midst of winter, clad in otter and reindeer skins, she walked 600 miles over dreary mountains, and through dismal forests, to reach Stockholm. Arriving there, she sought the king, and told him of the condition of her people. At the recital of her pathetic appeal the king was deeply moved, and in due time provided that men should be sent to teach the Lapps the way of life. The result is well known; that land is to-day bountifully supplied with schools and churches.

No nation or tribe ever received the gospel without a sacrifice on the part of some one. As Christ gave his life for the world, so he expects those who have reaped personal benefit from his sacrifice, to give, in return, a portion of their time and means, for the enlightenment of others. While he did much, the most any other can do is but little; yet that little is required as a token of appreciation. The devoted Lapp did all in her power, and in the name and strength of her Master was successful in her mission. Others

may do as much, if they will but put themselves in the line of God's providence. Now, when so many calls for the truth are coming in from every direction, it is a good time to step into the ranks of the workers. Hasten, all, for the night is far spent, and the day is at hand. J. O. C.

SPIRITUAL POWER FOR MISSIONARY WORK.

WHAT do we want? I will express it to you in one word: We want a great revival of personal piety; we want a great effusion of the Holy Spirit; we want another Pentecostal season. Then the numbers of God's servants who will be prepared to go forth as missionaries will be multiplied; the silver and the gold will be multiplied too. The same blessed Spirit which stirs up the hearts of men to go and minister to their fellow-creatures will stir up the hearts of His people also to supply the silver and the gold. Therefore I close with the prayer: "Awake, O north wind, and come, thou south; blow upon our garden, that the spices thereof may flow out."—*Rev. Daniel Wilson, Vicar of Islington.*

Special Mention.

POPE, EMPEROR, AND KING.

In a future not probably very distant, the pen of the historian will mark the new epoch in European affairs ushered in by the retirement of Bismarck. And that the great statesman's fall is the beginning of new moves on the political chess-board of Europe can scarcely be questioned. And no interests will be more seriously affected by the new order of affairs than those of the Roman Church; for it is very clear that now is the Vatican's opportunity.

As our readers know, the emperor's government is worse off in the new Parliament than in the old. Furthermore, the Clerical-centrists, as the Roman Catholic party is called, possess with their 112 members, the control. The emperor is now undoubtedly driven to the Romanists for support; but will he be able to use them as Bismarck did, granting them some concessions, yet still keeping the upper hand? It is at best doubtful.

In the first place, the Vatican insists on some territorial concession from Italy. If it cannot have the Marches, and revert to the old order of affairs, the least it will be content with is the Eternal City with a strip of land on the left bank of the Tiber affording access to the sea. But this concession would be opposed by every patriotic adherent of Italian unity; it could not be granted now without a revolution. Nor can the matter be made an issue at the ballot box, as Leo XIII. has forbidden Catholic electors to vote or to be voted for, although the prohibition does not now extend to municipal elections.

But even were the issue to be raised, and the pope's prohibition withdrawn, if all the elective machinery and government means of coercion and persuasion remained in the hands of Crispi and Menotti Garibaldi, the Clericals would stand no chance.

Here is where the influence of Germany might come in, the emperor being induced to bring pressure upon Italy to make some territorial concession to the pope. Such a concession would mean the downfall of Crispi and the rupture of the triple alliance. It may seem strange at first thought, that in any contingency the power of a Protestant sovereign should be exerted to restore the pope. Yet as the emperor's government, and as for that matter, the emperor himself, is on trial, there is no saying what he might not do. But how is the emperor to govern without Clericals? And how is he to get their support without making concessions to the Vatican which will disturb his relation with King Humbert? Here is a dilemma of which the emperor must see the horns.

Very clearly the most interesting point in Europe at the present time is the city of Rome with its pope, its king, with the political changes

having so direct a bearing upon Germany, upon the Quirinal and Vatican, and, indeed, upon all Europe. Here in the Eternal City it is that movements are transpiring that may decide not only the fate of the triple alliance, but the changing of the entire map of Europe. Just what changes are to come, events only can declare.—*Christian at Work.*

A COLOSSAL ENGINEERING PROJECT.

THE drainage of the great valley of Mexico, which has at last been definitely undertaken, will be one of the most interesting works in the history of engineering, whether we look at the stupendous proportions of the project, or at the magnitude of the sanitary advantages which will accrue from its completion. A sanitary engineer would say that the capacious valley, in the middle of which lies the City of Mexico, was, notwithstanding its fertile soil and admirable climate, not intended by nature for the habitation of a teeming population. It is a deep cup-like depression, surrounded by a mountain rampart, and possessing no natural outlet for water or sewerage. Nevertheless, for many centuries, not only since the Spanish conquest, but in Aztec and the still remoter Toltec times, the valley has been densely peopled. The result is, that the ground on which the large cities stand reeks with corruption, and the adjacent stagnant lakes are clogged with age-long accumulations of filth, engendering the most dangerous miasmatic and typhoidal conditions. If the masses of the Mexican people were not in the habit of drinking *pulche* instead of water, they would be continually decimated; for it is impossible in the City of Mexico to procure pure drinking water except by distillation. Under the Spanish viceroys an attempt was made to drain the valley, and a tunnel for that purpose was driven through one of the rocky walls that hem it in. But through some miscalculation of the constructors, the opening was begun at too high a point and is now useless. The new boring will be made at a level low enough to drain the lakes effectually.—*N. Y. Ledger.*

DEATH-RATE IN CITY AND COUNTRY.

THE following death-rate per 1,000 is taken from the last United States census:—

United States.....	18.0
England.....	20.5
German Empire.....	26.1

The following comment is made upon these figures by Dr. Billings, in Vol. XI. of the same census:—

From this it will be seen that the death-rate in the United States compares favorably with that of all other civilized countries, and this should be the case, since poverty and overcrowding are the chief causes of excessive mortality, and in this country there is a more general and equable distribution of the means of supporting life, including especially a food supply of good quality, and more room than in European countries. Nevertheless, our mortality rate is not as low as it should be, especially if we take into consideration the fact that our population is being largely added to by the immigration of persons of those ages which have the lowest death-rates. At present the average annual mortality rate for the whole country should not exceed sixteen, or at the utmost 16.5 per 1,000; in other words, nearly 100,000 deaths occurred during the census year, chiefly among infants in cities and in the colored population, which were, in one sense, unnecessary and preventable.

According to the same census, there is practically no disease, with the exception of typhoid and malarial fevers, which does not claim a larger number of deaths in the large cities than in the country (*i. e.*, smaller towns, villages, and sparsely settled regions). This conclusion is reached by tabulating the number of deaths for certain specified diseases in 100,000 of population for these two sections (city and country) separately. Take consumption, for instance, and diseases of the nervous system. Out of every 100,000 of population in cities, 285 persons die of consumption. Out of every 100,000 of population in rural districts, 160 persons die of consumption. In diseases of the nervous system the figures are respectively 255 for the city, and

150 for the country. These data give a very good general idea of the increased risk of living in large cities, and, one would think, would weigh strongly in the balance against the gregarious instincts of the human race. In reality, probably very few people are acquainted with these facts, or, if they are, very few would be influenced by them in the choice of a home. And, yet, when we take up our abode in a great city like New York, how deliberately we increase the number of factors which are constantly conspiring to shorten our lives! We nearly double our chances of dying of consumption, and increase by seventy-five per cent the likelihood of acquiring some fatal nervous disorder. It would prove interesting reading if the intricate web of causes which produce such results could be unraveled—if to each of the unnatural causes, whether of poverty or tenement crowding, alcoholism, dissipation, the excitement of speculation or business reverses, its position of relative importance could be assigned, and the grand result of their combined action thus taken somewhat out of the field of theory and imagination.—*Alfred Meyer, in the Epoch.*

THE QUAKERS AND SUNDAY-KEEPING.

It is a well-known fact that the Friends (or Quakers, as they are frequently called) would not call the days of the week by their heathen names, —Sunday, Monday, and so on to Saturday,—but would speak of them as they are spoken of in the Scriptures,—first day, second day, etc., on to the seventh day of the week. But now we see quite a change in respect to the first day of the week. Instead of calling it first day, they call it the sabbath day, as fluently as any Sunday-keeper. All the world seems to be wondering after the beast. The following extracts will show how they used to regard the day. Robert Barclay, the apologist for the Friends, says:—

If the arguments drawn from the Scriptures prove the first day of the week to be a sabbath, there is no doctrine so absurd, no heresy so damnable, no superstition so ridiculous, but may be clothed with the authority of Scripture.—*Apology*, edition 1692, printed for Thomas Northcott, in George Yard, Lombard St., London, Eng., p. 178.

On page 39 of the same book, speaking of Rev. 1:10, Mr. Barclay says:—

No proof at all for it—a mere assertion that it was set apart by the Lord as a special memorial of his resurrection, and assuming that it is a holy day because he rose on it, is a fair inlet to all the popish holy days, and brings us under the same obligation to keep one for his conception, one for his birth, one for the annunciation of the angel of the conception, and one for his ascension, and then shall we have holy days in good store.

R. S. WEBBER.

RAPID TELEGRAPHY.

A PARIS correspondent sends the following interesting account of rapid telegraphy over a long distance: Some months ago there was arranged a direct telegraphic communication between London and Rome, working on the Hughes system, with relays at Paris, Lyons, Turin, and Florence. Its operation since then has been very regular, although accidental disarrangements have been somewhat more frequent upon this line, 2,200 kilometers long, than upon other shorter lines. Recently experiments have been tried on this line with Wheatstone apparatus, with relays at Paris, Lyons, and Turin. It has been possible to secure 120 words a minute between London and Rome, and this speed evidently could be surpassed if the fourth relay was used at Florence so as to divide the Turin-Rome section, which is about 840 kilometers long, into two parts. There is no doubt that a speed of transmission of 200 words a minute would be reached, since this speed has been attained upon the London-Paris section.—*Electrical World.*

—The McAll Mission in France has 120 stations, in which more than 1,250,000 of French people—men, women, and children—are already brought face to face with essential gospel truth.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 29, 1890.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, W. A. COLCORD.

PROMISES TO THE MEEK.

THE third of the beatitudes mentioned by our Saviour, is expressed in these words: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. The grace of meekness is one of the most important in the whole list of Christian graces, if we may judge from the prominence given to it in the sacred record.

The man who possessed it in the greatest degree is honored with a special mention of that fact. Num. 12:3. The Lord will guide the meek in judgment, and teach him his way. Ps. 25:9. Salvation will be granted at last to all the meek of the earth. Ps. 76:9. And inasmuch as the declaration is concerning *all* the meek of the earth, it shows that that is the characteristic looked for in all the candidates for salvation. The meek will be lifted up while the wicked are cast down. Ps. 147:6. The meek are specially mentioned as the ones in whose behalf the work is done, when God closes up the great controversy with sin, and smites the earth with the rod of his mouth, and with the breath of his lips slays the wicked. In this scene he is pleading the cause of the meek. Isa. 11:4. Among the gracious works which the Lord was anointed to do, the preaching of good tidings of salvation to the meek is first mentioned. Isa. 61:1. Of the four transgressions for which God declared he would not turn away the punishment from Israel, one was the turning aside of the way of the meek. Amos 2:7. Jesus, the divine pattern, announced himself as meek and lowly in heart. Matt. 11:29. A meek and quiet spirit is declared to be in the sight of God, of great price. 1 Pet. 3:4. And when we come to the last days, a message is sent forth to all the meek of the earth, as to the ones most entitled to the light, and most susceptible of truth, to seek a larger measure of that heavenly grace, that they may be hid in the day of the Lord's anger. Zeph. 2:1-3.

What, then, is this grace which is of such paramount value and importance? In its outward aspect it is described as being the quality of forbearance under injuries and provocations, softness of temper, mildness, gentleness. But, specifically (and this is its true sense from a scriptural point of view), it means submissiveness to the divine will, to be patient and gentle from moral and religious motives. As the third beatitude, it takes its place naturally after the first two—after the feeling of undesert, which is expressed by the first, and ill-desert, expressed by the second. And so, feeling both undeserving and ill-deserving before God, the meek soul bows down in humility before him, lies passively in his hands, holding itself ready to acquiesce cheerfully in the least or the worst which God may give, patiently enduring evils and injuries in the strength of love.

Meekness is not cowardice. This is only one of its counterfeits. It does not wish to retaliate and avenge itself, and then restrain itself through a sense of fear. But it takes insults and injuries, without striking back, from a sense of the duty to commit our souls to God in well-doing (1 Pet. 3:17; 4:19), and from a full assurance of the truthfulness of the Lord's words: "Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. Jesus was a pattern of meekness; yet he was the "Lion of the tribe of Judah." Rev. 5:5. He could have summoned twelve legions of angels to deliver him from his enemies. Yet he endured the contradiction of sinners against himself, even unto blood, for our sakes; and him we are to consider. Heb. 12:3.

Meekness is not stoical insensibility. If a person

grieves at nothing because he knows nothing; if he is not discomposed at the evils which are around him because he cannot discern evil from good; if he resents nothing because he is too insensible to feel anything; his course is not to be set down to the credit of meekness. Look again at Christ's example. He was the great exemplar of meekness; and yet no nature was more sensitive than his. He was touched with the sufferings of the weakest of his creatures; and his ears were open to the faintest prayer for help.

Meekness is a state of the spirit toward God, not man. It is submitting our will, our case, our cause, wholly into God's hands. One has well said, "It grows out of the ashes of self-love, and on the grave of pride." And when this blessed frame is attained toward God, it will show its counterpart in the temper manifested toward men. It is a grace which the world, from its stand-point, would declare to be one calculated to disqualify a man for any prosperity in this life; and yet it is one which strengthens him for every position. The one who is naturally timid and irresolute will be stimulated by this grace, which always acts under a sense of duty, to become firm and unbending for the right, while it retains its calm and gentle methods; and, on the other hand, it will take the man who is naturally rash and vehement, and strip him of his impetuosity, while enabling him to stand firm and valiant for the right. Thus it makes use of the qualities which a man has, removing excesses and making up deficiencies.

The promise to those who exercise this grace is a broad and glorious one—they shall inherit the earth. There is in this promise everything that denotes certainty, continuance, and fullness; for possession in land is considered the surest of earthly possessions; and a fortune by "inheritance" is the strongest bond of possession, and the best pledge of continuance; and a title to the whole earth is the broadest one that can be given. It is so used by Christ when he says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

As to what is intended in the promise, why should there be any question that the language is to be taken literally, and that the reference is to this literal earth? We think there would be no question on this point, were it not for the exigencies raised by the errors of modern theology. Having assigned to the good of this world a future existence in the form of immaterial spirits, in a location as far removed from this earth as may be, even "beyond the bounds of time and space," theologians feel obliged to find the fulfillment of this promise to the meek that they shall "inherit the earth," in this world, and in this present life; and their efforts to try to make that appear to be true, which is so far from being true, are not a little painful. One claims that the meek really inherit the earth here, because meekness is so much superior to any virtue that the people of the world exercise; another, that the meek inherit the earth because they have such control over their own spirit; another, that there is probably a reference here, figuratively, to the future kingdom of God, but does not tell how that kingdom is connected with this earth; and so on.

But true meekness has always been at a discount among the ruling classes in this world. The true people of God have ever been oppressed and persecuted, defamed and trodden underfoot. They have had but little influence here, being generally esteemed, as Paul declares that they were in his day, as "the filth of the world," and "the offscouring of all things." 1 Cor. 4:13. They have possessed but little of this world, so marked being their condition in this respect, that it is laid down as a rule in the Scriptures themselves, that God hath chosen the poor of this world, who are rich in faith, to be the heirs of his kingdom. James. 2:5.

Now, if men would study the plan of God as revealed in his word in reference to this earth, and in the light of that plan read the many prophecies given in harmony therewith, all such confusion and discrepancies would be avoided. When God made this world, it was dedicated to truth and righteousness:

God saw it that it was very good. He made it to be inhabited, by his friends, of course, not by his enemies. Isa. 45:18. By the defection of man in the beginning, it has passed for a time under the dominion of the great usurper, Satan, who thereby became the god of this world. 2 Cor. 4:4. The curse fell upon the earth, and death fell upon men.

But Christ has undertaken its redemption—not only the redemption of his people (Rom. 8:23), but the redemption of the earth itself, the original possession of his people. Eph. 1:14. All this was embraced in the promises given to Abraham, when, as Paul says, he was made "the heir of the world." Rom. 4:13. These promises embrace all the redeeming work of Christ. Gal. 3:16. If we are Christ's, we become ourselves connected with the same promise as heirs. Verse 29. Through Christ come the resurrection of the dead, and the boon of immortality; and through him come the removal of the curse and the fitting up of this earth, by its being made new, for the everlasting abode of his people. Dan. 7:27; Acts 3:21; 2 Pet. 3:12, 13; Rev. 21:1-5.

When this is all fulfilled, then this gracious promise of Christ to the meek will be fulfilled; and they will indeed inherit the earth. To that shadowless, painless, deathless, endless inheritance our hearts go forward with great desire. People often inquire where there are good stocks in which they can invest. We can refer them to one class which will be quoted exceedingly high by and by. That stock is meekness. Let us invest therein largely.

JOB'S LESSON.

THE Scriptures refer us to Job's example as intended to teach us that the Lord is pitiful and tender, and it is a most important instance of patience. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Though in these days of skepticism among professors of religion, Job is often relegated to the world of myths as an imaginary personage, yet the Bible ever recognizes him as a real, historical character, as much as Noah or Daniel or any other. It would be no great satisfaction to us in learning a lesson of patience, under intense trial or suffering, from his example, to suppose him a fictitious personage like Don Quixote, or one of the celebrated Arabian Knights. Fictitious heroes never inspire emulation to any great degree.

The Bible says Job lived in the land of Uz. It tells us he was a man of great wealth and of deep piety, prosperous in all things, and careful exceedingly that his seven sons and three daughters should fear God and not come under condemnation in an unguarded moment. So remarkable was Job's faithfulness to God, that the Lord pointed him out to Satan as one whose walk was upright and pure, and he doubtless intended Job's noble course as a great rebuke to the arch-foe who had rebelled against him, and given himself up to work iniquity.

It pleased God to permit Satan, who is ever ready to seek our ruin, to test thoroughly Job's loyalty, which he did in the most trying manner. He so arranged the trial that it brought upon Job, at one fell shock, the loss of nearly all his property and all of his children. These calamities came wholly unexpected, without a moment's warning. Job met them nobly, with perfect submission. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Chap. 1:21, 22. Satan determined to make another trial, and the Lord permitted the furnace to wax hotter. He was smitten with terrible ulcers of the most malignant form, from foot to crown. Poor Job, in deepest suffering, could only sit in the ashes, and with a piece of broken pottery try to mitigate the intolerable itching. Truly he was an object of deepest pity, apparently forsaken of God. His own wife said, "Curse God, and die." She felt all was irretrievably lost. Faithful Job, in his sorest affliction,

reproved her: "What? shall we receive good at the hand of God, and shall we not [also] receive evil?" Up to this point Job bore up, trusting in God, and sinned not, though his own words intimate that his friends forsook him, and the lowest of the people despised him, and children "spit in his face." His body was also covered with vermin, and most doleful was his condition. Chaps. 19 and 30.

But he had three very near friends, more noble and intimate than any others. They lived at a distance. When they heard of his affliction (and we must suppose it was after the lapse of considerable time, as traveling was slow in that age), they left their own interests, and came to condole and sympathize with their much afflicted friend. They made an appointment, and all came together, that they might be better able to cheer him and benefit him. But such was the great change when they came in view—they did not even know him, so great was the change. They could only lift up their voices, and weep, and rend their clothes, and sprinkle dust upon their heads. They sat with him upon the ground seven days and seven nights, and could find no words fit to speak to him, so great was his sorrow.

Would that we might have some clue to the thoughts of these men as they sat there in this long silence. Here was their friend, who had heretofore always been so prosperous, now reduced to the depths of poverty and wretchedness. They had always honored him as a noble prince among the people, as the highest among God's servants. They had been most intimate, and loved and respected him greatly. But how could they account for this great change in his condition? They believed fully in an overruling Providence. They were worshipers of the true God, yea, eminent among his servants, knowing much of true religious experience. Would God, they doubtless meditated, so afflict his servant if he was, as we supposed, really true to him? How could it be that he would permit a truly faithful man to be brought to such a terrible extremity? It seemed to them that God would never permit it. They must suppose that Job was in some way covering up some secret sin, professing to be better than he was. They were cautious men; they took time to well consider the matter before coming to such conclusions; yet the more they revolved in their minds this great question, the more settled became their convictions that in some way Job had sinned greatly against God. Very likely they talked this over among themselves, and strengthened themselves mutually in coming to these conclusions; but they could not speak to Job concerning their feelings, till fully settled in their convictions. They were modest men, and slow to speak their mind. In reality, they were what we should call very honorable, excellent men.

At last poor Job could no longer restrain his feelings of distress and anguish. Long pent up, they burst forth in overwhelming sadness, regretting that he had ever been born. This, of course, was not becoming, in view of the fact that this was an event brought about through an overruling Providence, beyond his control. Strictly speaking, he should have submitted himself to this higher power, and not murmured at the dealings of Providence. But a merciful God makes allowance for our weakness and human infirmities, when in great distress. Man is not always inclined to do so. The three bosom friends now thought it time to set before Job his shortcomings. Very possibly they felt it a duty to do so. It is quite natural to think that a duty which agrees with our views and feelings. At any rate, from this time forward they sought with more or less circumlocution of speech, to press upon Job the one thought that *some great sin* lay at the foundation of these sad afflictions, and that they were really judgments sent of Heaven because of his iniquity, hidden perhaps from mortal sight, yet well known to God. All three chimed in to impress this lesson upon his mind. G. I. B.

(Concluded next week.)

THE TWO QUESTIONS.

THERE are two important questions concerning India that should interest every Seventh-day Adventist: first, Will the last warning message of mercy ever be proclaimed throughout India as in other more favored countries? second, What are the most feasible steps by which this can be accomplished?

1. The present condition of India and its people, encourages us to believe affirmatively on the first question. The country of India is about as large as the United States east of the Mississippi River, and its population is over four times the number of the entire inhabitants of the United States of America. The latest statistics give the population at about 268,500,000. Over 10,000 miles of railway form a net-work of steam travel over the whole country, and telegraphic and telephonic communications are also over the entire territory. The electric lights in the principal cities show that, comparatively speaking, they are not behind the civilized nations of Europe and America. India has a commercial relation with all the world, from the Thibetans, and Afghans, and Chinese on the north and west, to the most civilized and Christianized nations of the earth. It is under the protection of the British Government, so that life and property are as safe in India as in the United States of America.

The religious heathen of India may be classed under three grand divisions:—

First in numbers are the Hindus, who present two main features: The Brahmans, who were the priests, and are usually well educated, are now to a great extent accountants in banks and commercial houses, judges, attorneys, clerks, etc. Then there are the common Hindus, who fill the ordinary positions in life. These are all idolaters, worshipers of graven images, planets, beasts, fowls, trees, and the Devil direct. Their castes and objects of worship are legion.

Then come the Mohammedans, whose character is so well known that it needs no description.

Next are the Parsees, who are less in number, being about 100,000. These are as different from the others as Christians are distinct from heathen. They are an intelligent people, have their own schools, have no caste as the Hindus and Mohammedans, and it is stated that nearly all understand English. They are more of a reading class of people. They are strictly moral, and everywhere are spoken of as an upright people, as the "Friends" in America. They claim that they are not idolaters, but that they worship God, the Creator, through the sun, moon, sea, and fire, about as the Catholics worship Christ and the apostles through their images. None of them are beggars in the streets. All of their poor are cared for at institutions of their own building and under their own supervision. They are merchants, traders, and hotel-keepers, and take no part in politics and the army. But the missionaries have little success among them. They reason that the Christian religion does not make men any better than Zoroaster makes them, therefore it is unnecessary. Their head-quarters are in Bombay, where there are about 80,000 of them.

It might also be stated that 50,000,000 of the heathen are reckoned as not a caste people, and 11,000,000 of these are the aboriginal tribes. They are less prejudiced against the Christian religion, and the missionaries have the best success among them.

2. Besides the above, there are 100,000 European citizens, and about one half of these are in the principal cities,—Calcutta, Bombay, and Madras; the rest are found more or less scattered over the country. Besides these, there are English soldiers, who are also scattered all over the country; and there are 175,000 native troops. They constitute the Indian army.

3. In addition to all these, it is said that there are not far from 1,500,000 native Christians. These, to a greater or less extent, besides thousands of others, are brought under educational influences, also under the influence of the gospel. But these Christian natives are not all real converts to the

Christian faith. They are, first, the descendants of Christian converts; and, second, they include the Eurasians, or half castes, who are looked down upon with disfavor by the natives, and they, in turn, disown them. These are also Christian by nominal profession. They understand English as well as the native tongue. Over 500 Hindu papers are printed in India. This will give some idea of Hindu intelligence. Then there are the real converts. We have not the statistics of the entire number of converts yearly by all the missionary societies, but there is represented in India every denomination that sends missionaries to heathen lands, as well as Romanists and other religious bodies, including the Salvation Army, etc., and also union societies that exclude denominational lines. The Methodist Episcopal Society in the Northwestern provinces, and the American Baptists in the South, claim about 5,000 converts annually.

4. The evidences of the divine power that in some instances attends the preaching of the gospel by the missionaries, are another evidence that God has an interest in India. We have written testimonies from some of the missionaries where individuals, upon embracing Christ in the simplicity of their souls, were healed from hopeless blindness. Upon this, the persons thus healed renounced Mohammedanism, and embraced the Christian religion. In other instances, it has cost the sacrifice of lucrative and honorable positions, and some have given up houses, father, mother, lands, and wife and children that they might embrace the gospel. Some have been buried in effigy by their friends, who on account of their faith would no longer eat or drink out of the same vessel with them. When there are such evidences of God's work, shall we conclude that the Lord will pass by such a nation in the closing work of the gospel?

5. There are other reasons why we think the Lord would have the rays of light shine in India. There are thousands of widows and secluded women who suffer untold anguish in consequence of their customs, who have received some rays of light from missionary women, and are crying daily to God for deliverance. We can but think that the God who has given in his word so many promises to the afflicted, and especially to the widows, hears their cry, and will yet cause the light of the glorious gospel of Christ Jesus, in all its purity and effulgence, to come into their secluded homes.

6. But the most conclusive reason that can be presented is the testimony of the word of God on this subject. India contains a mixture of the Asiatic nations. What the United States is to the European nations and European religions, India is to the Asiatic nations and their religions. Has not the Saviour given us an answer to the questions, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Is not India a part of the world? Again, John on the Isle of Patmos saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Will not this include India? Then, again: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Is not India a part of the earth? Once more, the commission of the Saviour was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The gospel "is the power of God unto salvation to every one that believeth," and it has "pleased God by the foolishness of preaching to save them that believe."

We conclude, therefore, that the everlasting gospel will be preached through India in the closing work.

S. N. H.

—Be not satisfied with merely being on the Lord's side; be zealous for God and godliness.

THE HAMBURG MISSION.

Not a year has passed since the mission in this large city was first opened, and surveying the past and the present, we can but feel thankful to God for the success that has attended the feeble effort thus far. To him alone we can render the honor and praise. Several months passed before we had the mission and depository properly fitted up, and they became somewhat known in the city. Our canvassers found it no easy task to make headway in a worldly and busy place like this. Many doors were closed against them, and it was only by faith and constant encouragement that they kept at work. We had but two Bible workers, and they had never worked in Europe. Yet despite all our feebleness and inexperience, we were able to baptize twelve souls last November, and organize a church of twenty-five members, fifteen being new Sabbath-keepers. Five of these gave themselves to the work.

The attendance at the readings held in the mission increased, and others became convinced. Through acquaintances we gained access into better families, and as fast as those convinced could free themselves from their business connections, they desired to become members. We labored with them faithfully, instructing them in their duties, and after becoming convinced of their living experience in the things of God as well as of their soundness of doctrine, we proceeded to baptism on the 4th of April. It being "Good Friday," and a beautiful day, thousands promenaded, according to an old custom, along the Alsterbasin; yet we proceeded unnoticed to the fine bathing-establishment, and there buried twelve willing souls in baptism. Several others, who were convinced, but had not as yet taken this step, expressed their determination to follow them soon. Mr. and Mrs. Segner, of Iowa, who by invitation were present to witness the scene, were surprised to find such a fine class of people, and bade them a hearty Godspeed. Though they had been connected in business with our people in America, they did not know that we practiced immersion.

Last Sabbath at the ordinances we also felt the tender presence of God's Spirit, and love and union seemed to characterize the meeting. All bore testimonies to the goodness of God. There are now thirty-six church-members, several besides are keeping the Sabbath, and others are so shaping their affairs that they may begin this month. All are paying their tithe, and already \$100 have been paid in. Nearly all have joined the tract society, and are attending the Sabbath-school, and contributions to these organizations, together with gifts, amount to \$100 more. Our tract society is sending hundreds of papers to Germany, Russia, Austria, and Holland, besides the thousands circulated by the ship mission. The prospects were never better than now, and everything promises a strong, substantial church here. Our lectures on Sunday evenings are well attended, and if the interest continues to grow, we shall soon be badly crowded for room.

Our second institute has just closed, and a number of new workers will enter the field. The young man who intended to become a Lutheran missionary, has not only earned his way during school, but has paid his honest tithe besides, and now goes to Kiel as leader of a company of canvassers. Bro Hurschmann goes to the province of Saxony, and expects to open up that field, and thus try to introduce the present truth in the very field where the German Reformation had its center. One brother, the head of a family of six children, after losing a good position, entered the canvassing work, and has been able to work his way through school with but comparatively little assistance, and thus not only help himself, but also the cause.

What we need most is more workers, and we are thankful that while our numbers are increasing, the prospects are growing brighter. Several have written from Russia, who wish to come to the mission to receive instruction, and recently I received a very interesting letter from a teacher in the Crimea, a man

of some education, who was for awhile a very decided opponent to the truth, but was finally convinced, and now wishes to come to Hamburg to be instructed, and give himself to the work. We hope the day is not far distant when we can have a school most of the year, and scores of persons in attendance becoming fitted for the work. We are thankful to the Lord that we are reaching persons of ability, who, after a short training, can not only work with success, but can also aid in training others. We hope that as the work is constantly enlarging, and the prospects are becoming brighter, we may not be behind in providing the necessary rooms and the means to educate workers for Germany, Russia, Austria, Holland, and German Switzerland. As we regard the signs of the times, and see how everything forebodes changes that will render our work more difficult than now, we pray that God may give us wisdom to make the best of our time and opportunities, and get the work firmly established beforehand. We hope to be remembered in the prayers of our brethren in America.

L. R. C.

"A WARNING TO CHURCHES."

Our Methodist friends appear to be getting considerably alarmed concerning the promulgation of the doctrines held by Seventh-day Adventists. No less than two or three articles and several editorial notes have appeared in the *Northwestern Christian Advocate* within the last few months, warning the public against "this peculiar people" and the purchasing and reading of their literature. The latest is "A Warning to Churches," by Rev. J. M. Cormack, of Rockford, Ill., under date April 16, 1890. This gentleman proceeds to set forth the doctrines taught by this denomination, in the following manner:—

1. Materialism; man is only breath and body, and has no spirit in the sense that others use that word. 2. They alone understand the prophecies. 3. We are now living in the last generation, and people who saw the meteoric shower in 1833 will live to see the end of the world. 4. We are now in the judgment of 1844; the Millerites were only mistaken in the event of 1844. 5. The seventh day of the week, or Saturday, is the Christian Sabbath. 6. Keeping Sunday as the Christian sabbath is the "mark of the beast" spoken of in Rev. 14:9-12. 7. Mrs. White is inspired as were the writers of the Bible, and therefore the Scriptures must be interpreted according to her writings. 8. The Seventh-day Adventists are now preaching the world's last warning before the end thereof cometh, as prophesied in Rev. 14:9. 9. The dead are unconscious. 10. The wicked and the dead will be annihilated. 11. The tithing system is generally practiced among them. 12. All the churches, except the Seventh-day Adventists, are "Babylon," as mentioned in Revelation 18. 13. At the end of the world, which is looked for daily, only 144,000 will be saved, and they will be Seventh-day Adventists.

After giving this enumeration of "doctrines," he says: "To these might be added many more as inconsistent with the Holy Bible."

Here, then, is the charge against Seventh-day Adventists, and the ground for "warning" the Methodist "churches" of them. Their doctrines are "inconsistent with the Holy Bible." If this be so, it would seem strange that the denomination making the claim should continually be putting out "warnings" against this people. We should suppose that it would take the doctrines of Seventh-day Adventists, and, by comparing them with the Scriptures, show wherein they are inconsistent with the Holy Bible. But does it do this?—Not a text does Mr. Cormack quote or even refer to in over a column of comments which follows the above statements. Not one. We should like to know how Methodists or any other people are going to prove that certain doctrines are inconsistent with the Bible, and not compare them with the Bible. Herein lies their weakness. A thorough comparison of this kind would prove the charge false and the doctrines true. We have no fears of the result of such a test.

It seems, however, that in the minds of some, it is sufficient merely to state that a doctrine is held by Seventh-day Adventists, to prove it unscriptural. At least this appears to be the impression some are endeavoring to make upon the minds of the people.

But while many, doubtless, would gladly thus summarily dispose of the question, Adventism will not down in this way. As professed believers in the Bible as the authority in all matters of religious faith and practice, Methodists, with all other Protestants, are bound to bring all questions of doctrine to the Bible for settlement. If they refuse to do this, they reject the word of God as their guide, and virtually repudiate Protestantism. With Luther, we demand that our opponents show us *from the Bible* wherein we are wrong, before we shall acknowledge we are in error, or cease to preach our present views. These views challenge investigation, and that, too, upon Bible grounds. If they are successfully refuted, they must be refuted by the Scriptures; for they are the foundation upon which they claim to rest. If the claim is false, that must be shown.

Let us briefly examine the views above set forth by Mr. Cormack as a summary of Seventh-day Adventist doctrines:—

1. Materialism. Seventh-day Adventists believe that living, thinking, sentient beings, whether terrestrial or celestial, are *beings*, and not mere *nothings*. They believe that man was formed of the dust of the ground; that the breath of life breathed into his nostrils made him a living being; and that when he is deprived of this breath, he dies. Gen. 2:7; Ps. 146:4; James 2:26. They believe that God meant what he said when he told man if he sinned, he should surely die; and they are sorry to see so many who profess faith in God's word believing the words of the serpent, "Ye shall not surely die." Why Seventh-day Adventists do not believe that man has a spirit "in the sense that others use that word," if by that is meant an undying, immortal, thinking entity outside of the body, is because they nowhere in the Bible read that he has such.

2. Seventh-day Adventists have never set up the claim that they alone understand the prophecies. On the contrary, they agree with many noted expositors upon the interpretation of numerous prophecies, and not infrequently refer to this fact. But if, in the interpretation of certain prophecies, they differ from others, and their view proves to be the correct view, how can it be otherwise than that they alone understand those prophecies?

3. Is Mr. Cormack ready to deny that we are living in the last generation? What evidence has he that we are a long way from the end of the world? We call to mind how the Saviour spoke about the evil servant at his coming saying in his heart, "My lord delayeth his coming;" and the argument of Peter's last-day scoffers, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Has Mr. C. better arguments than these to prove that day far distant?

4. If 1844 was not the time for the beginning of the cleansing of the sanctuary, will Mr. C. or some of his Methodist brethren explain the 2,300 days of Dan. 8:14? Upon this passage Adam Clarke remarks: "I think the *prophetic day* should be understood here, as in other parts of this prophet, and must signify so many *years*." This is just what Seventh-day Adventists think. Now, beginning this period when the seventy weeks (which were cut off from the 2,300 days) began,—the going forth of the commandment to restore and build Jerusalem (Dan. 9:24, 25), which was in 457 B. C. (Ezra 7),—where, but in 1844 A. D., can it end? That the work of the great antitypical atonement day is a work of judgment is evident from the nature of the type itself. (See Lev. 16; 23:27-32.)

5. That the seventh day is the Sabbath, Mr. C. enumerates as another doctrine "inconsistent with the Holy Bible." Well, this is just what the Bible says, "the seventh day is the Sabbath;" and, furthermore, it is just what the "Catechism of the Methodist Episcopal Church," No. 2, page 39, teaches. As to there being Bible support for another day as sabbath, the M. E. "Theological Compendium," p. 103, ed. 1865, says: "It is true,

there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

6. The power represented by the two-horned beast of Rev. 14: 11-18 is not only to make an "image" to the papal beast (verses 1-10), but is to enforce upon all under its jurisdiction "a mark." Will our Methodist friends tell us what this beast, this image, and this mark is? or has this vision of the apostle John become unto them "as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed," notwithstanding the apostle was instructed to "seal not the sayings of the prophecy of this book"? Seventh-day Adventists are persuaded that the United States Government meets in every particular the specifications of the beast of Rev. 14: 11; that the religious-political movement now springing up throughout the country, saying to the people that they should establish Christianity as the religion of this nation, will result in nothing less than a union of Church and State,—a perfect "image to the beast;" and, lastly, that Sunday-keeping, which the American Sabbath Union (the initiatory steps in the organization of which were taken by the Methodist Church), together with other like organizations, is endeavoring to enforce "by fear of law" upon all, irrespective of their belief or unbelief, and by boycotts and Sunday laws prohibit any man from buying or selling save he that keeps this day, answers only too truly to the mark of Rev. 13: 16, 17.

7. The remnant of the Christian Church are to "keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17. According to chap. 19: 10, the testimony of Jesus is declared to be "the spirit of prophecy." If the Methodist Church have these characteristics, if they keep the commandments of God and have the spirit of prophecy, then they are the people referred to as the remnant of the woman's seed with whom the dragon becomes wroth. If, on the other hand, they openly violate any of God's commandments, despise prophesyings, and reject the gifts of the Spirit which God has set in the Church, one of which is "prophets," then we fear they are not. Seventh-day Adventists are thankful for the help, the encouragement, and the instruction God has seen fit to give them through "the spirit of prophecy."

8. Some people are going to preach the world's last warning, if such a warning is ever preached. And, from all accounts, Seventh-day Adventists appear to be about the only people who pretend to be giving the message of the third angel of Revelation 14, or profess to explain the mark, or to be warning the world against receiving it.

9. The Bible says, "The dead know not anything," and that when man's breath goeth forth, and he returneth to his earth, "in that very day his thoughts perish." Eccl. 9: 5; Ps. 146: 4. If these texts do not prove that the dead are unconscious, then language could not be framed to state the fact.

10. As to the destruction of the wicked, the Scriptures teach that they shall "perish," be "destroyed," "burned up" so there shall be left "neither root nor branch;" that they shall "be ashes," and "into smoke shall they consume away;" and that in a little while they "shall not be." Mal. 4: 1, 3; Ps. 37: 10, 20, 38. Of the destruction of the Devil, God says, "I will bring thee to ashes upon the earth in the sight of all them that behold thee, . . . and never shalt thou be any more." Eze. 28: 18, 19. Our Methodist friends may term this annihilation, or what they choose, it is simply what the Bible says.

11. What is the matter with the tithing system? We have frequently noticed from remarks by ministers of other denominations, that they would be very glad if they could get their congregations to practice this system. We know a Presbyterian minister who faithfully pays a tithe of his income, and have heard him uphold the doctrine before his congregation. T. De Witt Talmage says, "God

gives us ninety cents out of every dollar. The other ten cents, by command of his Bible, belong to him." But it seems that when Seventh-day Adventists adopt this Bible system, and put it into actual practice, then, suddenly, it becomes "inconsistent with the Holy Bible"! What the motives can be which actuate such criticisms, whether envy, animosity, or honest convictions, we will not say.

12. Nearly all Protestants are agreed that "Babylon the Great, the Mother of Harlots" is the Romish Church. But, as that acute Methodist preacher, Lorenzo Dow, said, "If she be the mother, who are the daughters? It must be the corrupt, national, established churches that came out of her." The fact that the professed Protestant churches are, as a body, clamoring for the establishment of religion by law in this country, shows that they are following in the wake of this "mother of harlots," and are proving themselves to be nothing less than her legitimate daughters. The family resemblance is becoming well marked. This is not saying that there are not honest, sincere Christians in all of these churches, even in the Church of Rome itself.

13. Lastly, Mr. Cormack says, "At the end of the world, which is looked for daily, only 144,000 will be saved, and they will be Seventh-day Adventists." This, he claims, is another Seventh-day Adventist doctrine. The statement reminds us of the naturalist who had written a brief description of various living creatures, and submitted it to a friend for criticism. His definition of the crab was as follows: "The crab is a small red fish that walks backwards;" upon which his friend remarked, "Your definition is correct with the exception of three particulars; first, the crab is not a fish; second, it is n't red; and third, it does n't walk backwards." Near the close of his article Mr. C. says Seventh-day Adventists "claim to number about 30,000." Now, how it is that Seventh-day Adventists believe that at the end there are to be 144,000 saved, and they all Seventh-day Adventists, and yet are looking for the end of the world "daily," as is twice stated in the article, while as yet they claim to number only 30,000, is not exactly clear. There is a deficiency here of about 114,000, which Mr. C. seems to have overlooked. His statements do not hold together.

We wonder where he got his information. He speaks of having examined a work by one who has written "a complete renunciation of the Seventh-day Adventists." We presume it was this work upon which he largely relied for his information, which doubtless accounts for his superficial knowledge of this people, and some of the false statements he makes concerning them, such as, "Persons joining them are quickly compelled to accept her [Mrs. White's] visions." We remember once after going to a Catholic priest to buy a Catholic catechism, and to ask some questions concerning certain points of Catholic faith, of receiving the commendation of the priest for going to Catholics to learn what Catholics believe. Said he, "If I wished to learn what Seventh-day Adventists believe, I should go to Seventh-day Adventists." We would recommend this plan to Mr. C., his Methodist friends, and all others. While Seventh-day Adventists are not expecting the end of the world daily, because they see prophecies not yet entirely fulfilled, they do believe that the signs of the time show unmistakably that that event is not far off. While they believe that "as the days of Noah were, so shall also the coming of the Son of man be,"—but few of the generation living will be prepared for his coming; yet, they believe that when he comes, he will send forth his angels to raise the good and blessed of all ages from their dusty beds, and they, with those "which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," "a great multitude, which no man could number." 1 Thess. 4: 16, 17; Rev. 7: 9.

Mr. C. brings a very serious charge against Seventh-day Adventists by saying "If their doctrines are made public before they wish to expose them, they are accustomed either to deny them in an indefinite manner or, at least, to infer that they have

been misrepresented." For them to deny belief in their own doctrines would be nothing more nor less than for them to falsify. But that they do this Mr. C. himself refutes, for further along he says, "The members of the Seventh-day Adventists, who claim to number 30,000, are moral, sincere, honest people." They cannot be *honest* if they dissemble, equivocate, or falsify in any way. As to the truthfulness of the latter phase of the charge, their claim of being misrepresented, Mr. C. himself affords ample proof.

Before closing, Mr. C. remarks that after reading carefully and digesting thoroughly a work called "Seventh-day Adventism Renounced," "none but a fool would join this sect." We have seen those who, after reading Thomas Paine's "Age of Reason" and Ingersoll's "Mistakes of Moses," refused to believe in the Bible. We have heard of Eve, who believed the words of the serpent instead of the words of God. But the Bible still stands, and God's words are true. "Seventh-day Adventism Renounced" no more refutes Seventh-day Adventism than the "Age of Reason" and the "Mistakes of Moses" upset the Bible, or the Devil's great lie keeps men from dying. If men prefer to learn what the Bible teaches through men who have renounced it, we cannot help it. They are responsible for their own course. Likewise, if for their chief information in regard to Adventism they choose to rely upon the works of its enemies, they must bear the responsibility if they are deceived and made bodies of darkness instead of channels of light.

W. A. C.

THE INDUSTRIAL REVOLUTION.

A CRISIS is at hand in the development of the great problem which has for its solution the harmonious adjustment of the forces of capital and labor. It is a crisis which gives no promise of a peaceful passage, and the sky is dark with the indications of a protracted storm. Already its approach is felt in the great industrial centers, some of which doubtless stand unconsciously within the shadow of approaching tragedies.

With the 1st of May, the full force of the gathered elements of disturbance is to be felt. On that day the streets of the world's great cities will be filled with hundreds of thousands of idle workmen, and, in a corresponding degree, all branches of industry will feel the paralyzing effects of their action. The movement of the vast army of the working-men is deliberate and premeditated. Confident in the wisdom of their plan, and in the strength of their numbers and organization, they long since fixed upon and announced the date of their present move,—a move in which they are united throughout the world. Viewing the situation as a whole, the conditions appear to be ripe for the greatest demonstration of the forces of labor that man has ever seen.

In the midst of the incipient confusion which is thus awakened, is heard the voice of the pope, announcing to the world that the forces of the church are the only ones upon which reliance can be placed to deal with the present emergency. The astute Leo is not slow to utilize this movement, as he has others of less magnitude, to the exaltation of that system of which he is the head. He would impress the world with the fact that he is the great benefactor of mankind, and his religion the source from whence proceed inestimable blessings upon the race. It is not for the papacy to remain inactive at such a time. To a representative of the New York Herald, as reported, the pope, in a recent interview, announced a part of his program. "I have studied long," he is credited with saying, "how to bring about a change, and while I live I will labor to relieve the world of this terrible confusion. The suffering and helplessness of the working people are sources of great anxiety and grief to me." Following this expression of solicitude he said:—

It is for the Church to Christianize the world and teach morality and charity. The moral condition of both the working-man and his employer must be raised. I intend to have committees formed in every diocese in the world. Each committee shall have the bishop at its head, and shall consist either of working-men or those who sympathize and associate with them. On fast-days, and whenever there is rest from labor, these committees will call the toilers together, discuss their duties, and teach and inspire them with true morality. Sound rules of life must be founded on religion.

Undoubtedly the toiling masses of the laboring people do sadly need the beneficent counsel and influences of religion; but that religion must be true religion, and the field is one which should not be left to be occupied by the forces of Rome.

L. A. S.

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.

"PREACH NOT WHAT DEVILS SAY."

BY W. A. B.

A YOUNG divine, his sermon through,
His flock had gone away;
But one old man did linger still,
With head bowed down, and gray.
"Young man," said he, in kindly tone,
"You said this afternoon,
That both to young and old alike
Death cometh sure and soon.
And then, as if it were not so,
You quickly said again,
But yet not death—not death itself—
Befalls the sons of men;
But when these mortal eyes do close,
And death appears to come,
We only leave this house of clay,
And mount the skies toward home;
That immortality within
Could never, never die;
That either we would be with God
In his bright home on high,
Or in the lowest depths of hell,
To suffer vengeance dire
(For having here offended God),
In an eternal fire!"

"I did," the young man made reply,
"For in the creeds 't is said,
That in the depths of hell below,
Are all the wicked dead;
And that when death appears to come,
The righteous leave this clay,
And dwell above, as angels do,
In one eternal day."

"But hold, my son," the old man said,
"Doth Scripture answer so?
Doth it not say, When sons shall die,
Dead fathers do not know?¹
And that the dead praise not the Lord,²
They neither shout nor sing?
For, as the wise man hath declared,
They know not anything,³
Immortal life is not in us;⁴
It is the gift of God,⁵
And comes alone through Christ our Lord
And not through earthly sod.
When Christ returns with trumpet sound,⁶
We then awake and sing;⁷
For Christ and angels both will come⁸
The saints of God to bring.⁹
That man will never surely die,
The serpent said to Eve;¹⁰
And even now those selfsame lies,
The sons of men deceive.
Stick to the Scripture, my young man.
If men would life receive,
There's but one way—renounce all else,
And on the Son believe."¹¹

Then as the old man turned to go,
He said in pensive way,
"If thou wouldst preach the truth, my son,
Preach not what devils say."¹²

MINNESOTA.

SINCE last May I have labored at several places, and some of my time has been spent in visiting churches. I spent several months in Rock Creek and Cambridge, and as a result of the work in Rock Creek, four souls have begun to love and obey the present truth. Bro. John Hoffman joined me in the work at Cambridge a little while before Christmas, and has been laboring west of there a few miles, and as a result, twenty-two dear souls have joined the church at Cambridge, and several more are expected to join next quarter, who are now waiting for baptism, but keep the Sabbath. I will especially mention the work at this place because it was here that Charles Lee raised up a church about fourteen years ago, and when he left the truth, all except two followed him. These have since then been among our bitterest enemies. Several have joined the Baptist Church, but others still have kept the Sabbath. A few of these have been won back, and seem to love the truth with double force. They have now tested the new religion which Charles Lee brought to them, and have found that it brought confusion.

I have also visited two places in Northern Michigan, working there about four weeks. Five souls

began to keep the Sabbath and love the truth for these last days.

I am now at Cambridge, with Brn. Moon and Hoffman, holding quarterly meeting with the church. I expect to stay here one week more and then go to St. Paul, to labor till the camp-meeting. Bro. Hoffman expects to stay here till then.

C. NORLIN.

WISCONSIN.

VERNON COUNTY.—I went to Star Feb. 14, and held meetings Sabbath and Sunday. The little company here are getting along quite well. They have a very comfortable house of worship, for which they are very grateful to the Lord. I went from Star to Brush Creek, to hold meetings, but on account of sickness I thought it was not best to do so at that time. I then went to Warner Creek Valley, and began holding meetings in a hall. The interest increased from the first, and although the roads were very bad, the house was well filled at nearly every service. I continued the work of presenting the message here about five weeks. As a result, quite a number have obeyed, and others are deciding. The prospects are good for quite a company at this place. Bro. Shreve was with me one week, and gave good assistance. We expect to begin building a church house here soon. Pray that God will continue the good work begun here.

ROBERT J. WHITE.

ATLANTIC CONFERENCE.

BALTIMORE, MD.—Some time has passed since the progress of the cause at this place has been reported, and many ministers who have contributed to the work here are, no doubt, looking with much interest to the progress of the work in this great city. It seems hard to realize that thirteen years have passed away since the truth found a lodgment in the hearts of a few in this place. Many changes have taken place during that time, and ministers who have visited us in the past, under the direction of the General Conference, now represent the cause in all quarters of our own country, and some parts of Europe. To these dear brethren who have labored among us, we say, Rejoice in heart, for God has heard your prayers, and evidence of his Spirit working upon the hearts of those who heard, is being manifested.

But more laborers are needed. What shall we do? How long will it be ere this great city is warned? Where are the ministers, the Bible workers, the canvassers to do this work? Precious souls all around us are in darkness. How long will it be ere the light of present truth finds its way to their hearts? The harvest is ripe, but where are the reapers? We look forward with deep interest to the general meeting at Washington, D. C., May 15-22, to solve this question.

To the members of the Baltimore church, let me say, Come to the general meeting at Washington. Your presence will be needed there. No one can set forth the needs of the cause in your vicinity so well as yourselves. The future work in the Atlantic Conference depends largely upon the action of that meeting. Come prepared to assist in the opening providence of God. By so doing our hearts will be enlarged, thus bringing us into closer relationship with Jesus, the great Missionary, and Bishop of our souls.

JOHN F. JONES.

GEORGIA.

DIXIE, BROOKS Co.—It has been about eight weeks since myself and wife left West Virginia and came to this State, in accordance with the direction of the General Conference Committee, to labor in this field. We felt somewhat loth to part with our brethren and sisters in West Virginia, for we had learned to love many of them dearly for their spirit of devotion and self-sacrifice for the cause of God; and the Lord had blessed us, and our labors among them to some extent, for the sake of his truth. But believing the cause of the Master to be one the world over, we cheerfully came to this destitute State of 103 counties with its 1,500,000 inhabitants without ministerial help to sound the last warning message. We earnestly desire that the Lord will still continue to prosper his cause in West Virginia, and grant that we all may meet in that "home where changes never come."

We began our first series of meetings here about six weeks ago, in a private house; but as the interest increased, we were invited to hold meetings in a neighboring school-house, six miles northwest of this place. The interest has been good, and the

Lord has helped as we have tried to present to inquiring minds the precious truths for this time. Opposition of both a public and a private nature has been manifested. Twice we have been strongly denounced from the pulpit, but this has served to make friends to the cause, and helped some in deciding to obey the truth.

Last Sabbath was a good day for the work here. As the tender Spirit of the Lord touched hearts, when an opportunity was offered about a dozen arose to signify their determination to take their stand with those who keep the commandments of God and the faith of Jesus. Thirteen new ones have signed the covenant, and some others have promised to obey. Those who have been trying to hold up the light of truth here in the past, feel much encouraged to see others added to their number, and their faith has been strengthened in the message.

We have sold some reading-matter, and have obtained some subscriptions to our papers, and also some signatures to the petition. Last Monday night I gave an illustrated temperance lecture at Boston, to an attentive audience, and have an appointment for next Monday evening at Quitman, the county-seat of this county. We desire to walk so humbly with God that he may continue to bless our efforts to spread his truth. We ask the prayers of all interested, for the work here.

April 18.

G. T. WILSON.

A WORD FROM WEST VIRGINIA.

[A SISTER writes from Wood County, West Virginia.]

I write to express my gratitude for the reading of the REVIEW AND HERALD. I have read several copies, and I feel grateful to God for the work that is being carried on in these last days. I pray that God will continue to send out his light and his truth till the eyes of the blind are opened, which have long been closed in error. We need workers in the fields of West Virginia. May the time speedily come when laborers will be sent into the harvest. The people of this community, with the exception of one or two, are strongly opposed to the seventh-day Sabbath. To talk to them of the last days and the commandments of God, seems as the rehearsing of idle tales. I firmly believe and observe the fourth precept. Professors of religion oppose it stronger than those who make no profession. I expect to subscribe for the REVIEW as soon as convenient, and try to get others to do the same. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

MEETINGS IN WISCONSIN, NEBRASKA, AND MINNESOTA.

My last report closed with my meeting at DeBello, Wis., Feb. 22, 23. The next two weeks I spent with the churches at Madison and Lime Ridge. At the latter place, a plain testimony was borne, and an effort was made to raise the standard and enforce discipline, and our meetings were very encouraging in their results. Bro. Shreve, the director, and Bro. Hartwell, who assisted in the work there when that company was brought out, were with me, and helped in the meetings.

I attended the institute at Lincoln, Neb., March 17-27; also the one held at Minneapolis, Minn., March 28 to April 1, and the one at Milton Junction, Wis., April 2-15. In all these institutes, I labored in the interests of the Sabbath-school work especially, and for other branches of the work as duty seemed to require and the way opened. April 19, 20 I spent with the church at Baraboo, Wis., in connection with the director, W. S. Shreve. New officers were elected, and we had excellent meetings. I go to-day (April 21) to Elroy, to spend three days, and I expect to be at La Grange next Sabbath and Sunday, after which I intend to spend a day or two at Sparta, on my way to fill appointments at Maiden Rock, Beldenville, and Chetek.

I would say for the benefit of my old friends in New York, that I enjoy my work here in Wisconsin very much, but I have not forgotten my former field of labor, and the pleasant associations connected with it. The climate here seems to agree with me, and my health is improving, and, best of all, the Lord is blessing my labors.

M. H. BROWN.

¹ Job 14: 21. ² Ps. 115: 17. ³ Eccl. 9: 5. ⁴ Tim. 6: 15, 16. ⁵ Rom. 6: 23. ⁶ 1 Cor. 15: 51-55. ⁷ Isa. 26: 19. ⁸ Matt. 24: 31; 25: 31. ⁹ 1 Thess. 4: 14-17. ¹⁰ Gen. 3: 4, 5. ¹¹ John 3: 36.

THE STATE MEETING AT FLINT, MICHIGAN.

WHEN Eld. Olsen and the writer arrived at the place of meeting, Thursday, April 17, we found gathered there about 125 of our people, fully seventy-five of whom were canvassers, who were receiving excellent instruction in that branch of the work, with which they were to be connected the coming season. Nearly all of the ministers and licentiates of the Conference were also present.

The courage of all seemed good from the start, yet there was an earnest desire expressed on the part of nearly all to become better fitted for the work committed to them. A program was immediately arranged, in which every branch of the work was assigned its portion of the time for consideration.

Friday morning Bro. L. C. Chadwick arrived, and immediately entered upon a line of instruction in the tract and missionary work which cannot fail to be of great benefit to the workers present, and which it is hoped they will consider so valuable as to urge them to communicate it to every member of the church who had not the privilege of being at the meeting.

The evening of the same day Eld. A. T. Jones arrived, and his testimony the following day (Sabbath), on God's power to help fallen man, gave new impetus to the courage and the zeal of the brethren, to work in the cause of the third angel's message. Bro. Olsen gave a discourse the same day, on the kind of men and women the Lord wants in his cause, and showed how he provides the power for all to be such. It was a precious day to all, and its influence will, no doubt, be long remembered and felt by the workers in Michigan. After the afternoon discourse, opportunity was given for those who wished to start in the service of God, to manifest it by rising. Quite a large number of young people signified in this way a desire to be Christians. But little else could be done for them at the time, on account of the crowded condition of the house. We hope, however, that all who were thus moved upon have made the surrender the Lord asks of them, and received, in return, the assurance of sins forgiven.

The ministers' meetings were especially beneficial. At these, special talks were given by Elds. Olsen and Jones, on the privileges of the gospel minister, that were eminently practical and, we have reason to believe, were appreciated. A very tender spirit was felt in these meetings, and nearly every laborer declared himself strengthened anew for the conflicts of the future. We shall not be disappointed to hear of great victories gained by the ministers of Michigan the coming year. Indeed, such must be the case if each remembers his vow of consecration uttered at this meeting.

Eld. Burrill represented the health and temperance work in two meetings, and gave some excellent instruction in that line. It is hoped that a revival of interest in this branch of the work will be realized.

The relation and duties of church-members and officers toward each other were briefly set forth. Much more might have been said with benefit in this direction, but time would not admit of this, except at the expense of some other important branches.

It was expected that Bro. Eldridge, the president of the N. R. L. Association, would be present from the first, to speak in behalf of Religious Liberty. But being detained on account of sickness till Monday morning, others gave some attention to that branch, and twenty-one new members were obtained. Upon Bro. Eldridge's arrival, a special meeting was called, and plans for more effective work were, by him, set before the tract and missionary directors and other workers. Considerable enthusiasm was manifested by all in considering this phase of our work.

Much earnest labor was done in behalf of the Sabbath-school work, by the State president and secretary, both in public and in private.

We were constrained to believe that there are more fruitful days before the work in the State of Michigan. The writer was exceedingly glad to be once more associated in general meeting with the laborers of his native Conference. Many memories of former days were revived as he took the hand of those with whom, and for whom he labored so long ago. The meeting will be long remembered by him, it is to be hoped with much profit.

We cannot close this report without speaking a word concerning the canvassing work in the State. We can but believe that with the large and active force now engaged in this branch of the work, it

will go forward as never before. Every canvasser at the meeting seemed to be full of courage, and expressed faith in God's power to help him in his work. It was good to be at the meeting, and we hope to enjoy many such feasts during the season just before us. J. O. CORLISS.

MEETINGS IN CALIFORNIA.

I REACHED Oakland, Cal., March 6, and spent my first Sabbath on the coast at St. Helena, in company with Eld. J. N. Loughborough. The second Sabbath was spent with the Fresno church, in company with Eld. H. A. St. John. Both of these meetings, I trust, were productive of good. Then followed a series of general meetings, the first of which was held at San Diego. This was not a large meeting, but those in attendance seemed much encouraged. Eld. W. M. Healey was present, and assisted in the meeting. He spoke on Sunday evening to a full house, on the evils of religious legislation. The lecture was well received. At the same time our meeting was going on, the friends of religious legislation were holding meetings in nearly every church in the city. Dr. Thompson, the California State secretary of the American Sabbath Union, and Mrs. Bateham, of Ohio, the superintendent of the Sabbath department of the National W. C. T. U., were doing all they could to organize a vigorous campaign in the county, to secure a Sunday law. From these persons we learned that the friends of this movement propose to make California the battle-field on this question, for the next ten months. Dr. Thompson stated that "if brains, enthusiasm, and money would give the State a Sunday law that would compel universal rest and quiet on Sunday, they proposed to have it." He also stated, in our presence, that they proposed to defeat every candidate up for office, no matter what party he represented, unless he would commit himself to the support of a Sunday law. Dr. Crafts and other lights from the East are expected soon.

Eld. Healey remained in San Diego County to follow up the interest on this subject, while I went on to the Los Angeles meeting. This meeting was well attended by the churches in this district. Eld. Godsmark had come from the East a few weeks before, to connect with the mission at Los Angeles. The church was feeling of good courage at the prospects of there being more laborers connected with the work here. The Spirit of the Lord came near, and all that came to the meeting felt blessed, and returned home of good courage in God. The brethren in that district will do their part in sustaining the work.

This next meeting in order was the Central California camp-meeting at Fresno. Some had feared the camp-meeting would not be as large as former meetings, but in this they were happily disappointed. There were seventy-two tents pitched, and more were needed. Three hundred and fifty camped on the ground, and about 100 Sabbath-keepers and children attended who lodged elsewhere. Plans were laid before the meeting to make it one of practical instruction to our people in many lines of work. Elds. Loughborough, Waggoner, St. John, McClure, and Bartlett, and the writer were all present at an early date of the workers' meeting; also a good corps of workers in the Sabbath-school, canvassing, and cooking departments of instruction. During the two-weeks' meeting, there were four days on which there was a regular Sabbath-school held; time was given to teachers' meetings, class work, and general instruction in Sabbath-school work on each day when no Sabbath-school was held. Instructions to church-members, on faith, discipline, duties, etc.; canvassing and Religious Liberty interests, and a school in which the art of cooking was taught by sister McClure, constituted the general scope of the work.

Prof. W. W. Prescott came on Thursday of the second week. Sister White arrived on Friday; also Eld. E. H. Gates. This added much to the interest of the meeting. Although sister White had suffered much on the way, she spoke with great freedom and power on four occasions, besides attending several meetings of workers and leading brethren. Many who had been much discouraged, and confused in mind, felt not only enlightened but greatly blessed by the words they heard, and by the exercise of true faith in God. Solemn vows were made, and by confessions and faith in Christ many were set free in the Lord. Eld. Bartlett baptized thirty persons during the meeting. Sins were pointed out, solemn warnings were given, and words of courage and faith were presented. Many were

freed from confusion of mind, and rejoiced in the liberty of Christ.

I trust that the seed sown will be fruitful, and that we shall all see to it that we make straight paths for our feet by heeding the light God has given his people at this meeting. The brethren of Central California have much for which to praise God. Look up, dear brethren and sisters, and go forward in the name of your King Jesus.

R. A. UNDERWOOD.

Special Notices.

NOTICE!

Those wishing to obtain daily reports of the Milton camp-meeting, including synopses of sermons, will please send twenty-five cents to me, and they will receive a copy of the daily *Eaglet*, which will contain the camp-meeting information during that week. Address me at Milton, Oregon.

F. S. HAFFORD.

VIRGINIA STATE MEETING.

It has been decided to hold this meeting at New Market, Shenandoah Co., Va., on the Valley Branch of the B. & O. R. R., May 20-25. This will be a very important meeting for this State, and we trust that there will be a large attendance from each church and from the scattered ones in the State. Important matters will come up for discussion, and we want our brethren present for counsel and consultation. We each have an individual work to do, and we trust that each one will feel the need of the instruction and encouragement to be received at this meeting.

Bro. O. A. Olsen will be present to instruct in our Conference and other work, and Bro. E. E. Miles will have a class in the canvassing work. We trust that many have decided to enter this branch of the work the coming summer, and that they will be present the first day, that they may receive the benefit of the valuable instruction to be given. The enemy is disputing every inch of ground, and we must press together if we would do the work of the Lord acceptably. Let no consideration keep us away. Those coming on the train will get off at New Market depot (the village is two miles from the depot), and take the hack for the village. Begin now to plan to attend the meeting, and do not fail to be there on Tuesday, the 20th. We will write personally to the churches and scattered ones.

VA. CONF. COM.

SOUTH DAKOTA, NOTICE!

At the workers' meeting recently held at Sioux Falls, the needs of the cause in our Conference were quite fully considered, and among other things the financial aspect. As is well known, during the past two or three years Dakota has met with some reverses in consequence of partial or total crop failures. The scarcity of rain in many sections has impeded the growth and maturity of the harvest, and as a consequence we all know that times in our Conference are not the best, though no doubt they might be worse. As a natural result of these failures, money is scarce, and not all the means that is needed to properly carry forward the work of God comes into our treasuries. The tithing is not increased, canvassing becomes very difficult, and the brethren who desire to help the cause, and who perhaps have pledged for its support, find it difficult to meet their pledges.

Again, we know by personal observation that in consequence of these repeated crop failures, many of our brethren have been brought into a close financial condition, and they fear that, should no change be seen soon, they will not be able to extricate themselves from financial embarrassments, but will be obliged to sacrifice much, and commence again. A large number, with the hope of a harvest this season, have pledged toward the erection of Union College, which pledges will be difficult to meet unless a crop is raised.

Surely, as we look at these matters as they are, we can readily see that a good crop is needed this season, both that our brethren may be saved from embarrassment, and that the cause of present truth may be sustained. But as we consider these things, we can but see how weak and helpless we are, and how dependent upon our Heavenly Father. We are not capable of caring for ourselves; we cannot stay the hail or cause the rain to fall when needed; and after we do all we can, even then how helpless we are!

But now a question arises: If all our brethren would use a crop as God designs, returning the tithe, meeting their pledges, and being as liberal as possible with the cause, would it not be right to ask God to give it to us?—We believe it would, if we have the right motive in view. And in view of the wants of the cause in our Conference, and in harmony with the expression of the leading brethren at the Sioux Falls meeting, we would appoint Sabbath, May 17, as a day of fasting and prayer, when from our churches and family altars earnest prayers may arise to the God of the harvest for remembrance. But, brethren, let us carefully weigh our motives before asking God to grant the harvest. Let us resolve that if this is his will, we will be faithful with him, returning what rightfully belongs to his cause. Let these things be carefully considered before the appointed day comes, and let us all be united in the petition, and pray in faith, with the right motive in view, and He will do what seemeth good in his sight.

So. DAK. CONF. COM.

CHANGE OF DATE.

THE Michigan Conference Committee request that the camp-meeting for Northern Michigan be held one week earlier; viz., June 24 to July 1, instead of from July 1 to 8. Let all concerned note this change.

O. A. OLSEN.

THE IOWA CAMP-MEETING.

DEAR BRETHREN: Another Conference year is almost gone. How quickly it has passed! So year after year rolls by, and brings us that much nearer the great judgment. We trust you all are preparing to come to our annual meeting. The workers' meeting begins May 26, and the camp-meeting proper will be from June 3 to 10. This has been an excellent spring for work. Farmers will have no excuse for remaining away. We want you all to come, and stay till the close. The General Conference promises us a large corps of laborers. Eld. E. W. Farnsworth and Eld. E. H. Gates, president of the Colorado Conference, will be present; also Elds. Brown, Durland, and Porter. Dr. J. H. Kellogg, and Brn. Wakeham and Bird will be present to labor in the interests of health and temperance. A canvassers' drill will be held, in which instruction will be given by Brn. Chapman and Mead. There will also be a school of domestic economy for the sisters. Let every church be represented by their delegates. The camp-meeting committee must be on hand a few days in advance of the meeting; also the grocer. The auditing committee will be there to begin their work May 26. We hope to have all reports by that time.

J. H. MORRISON, Pres.

THE PENNSYLVANIA CAMP-MEETING.

THIS meeting is to be held at Lock Haven, Pa., June 3-10. This place has a population of some 8,000, and is very central and easy of access by rail from all parts of the Conference. Preceding the camp-meeting proper, there is to be a workers' meeting, beginning the evening of May 27, and holding till Tuesday evening, June 3, when the camp-meeting proper will begin. And we not only invite but urge as many of our brethren and sisters to attend the workers' meeting as can do so. Past experience has demonstrated that the workers' meeting is not only a means of instruction and great spiritual good of itself, but that it bears such a relation to the camp-meeting proper, that no one can derive as much benefit from that meeting without it as with it. We shall expect a large attendance at our workers' meeting. Elds. O. A. Olsen, A. T. Jones, and A. T. Robinson will be in attendance, and other help is expected. Eld. E. E. Miles will be present to look after the canvassing work, and give instruction in the same. Bro. L. C. Chadwick will be with us through our entire meeting, and Dr. J. H. Kellogg will be with us at least several days during the meeting.

All who have been in the employ of the Conference for any part of the year, are hereby requested to pass in their reports as early as May 27. We shall audit all accounts during the workers' meeting. We appoint as our auditing committee, C. O. Holden, O. P. Galloway, S. W. Armor, Wm. Simkin, A. Greenman, and Wm. Jones. We expect to get our tents of James Field, of Rochester, N. Y. Let all who will need tents report to me at Wheeler, Steuben Co., N. Y., at once, or not later than May 16. We make this as a special request, that we may be relieved from the embarrassment we would

otherwise be under in making our order. The proper sizes to order are as follows: 14 x 15, 12 x 17, and 9 x 12. We shall have a dining tent on the ground, at which warm meals can be had at reasonable rates. One of our sisters having been at the Sanitarium the past winter, for that purpose, will give instruction in hygienic cooking, at regular hours during the meeting. Due notice will be given in reference to railroad matters.

And now, brethren and sisters in all parts of our Conference, we urge, yea, earnestly beseech you to attend this meeting. Most of you were prevented from attending our camp-meeting last year on account of the flood, and you ought to feel before Heaven that you cannot afford to let this means of grace, so efficient and so much needed, go by this year unimproved. And, then, as the years go by, and our work enlarges on our hands, with that increased responsibility which we cannot shift, we should feel ourselves under sacred obligations to connect with such special means of instruction and divine grace as our annual camp-meeting and Conference afford us. Brethren and sisters, we are rapidly approaching the end of all things. We all ought to realize this, and put ourselves in right relation to God and his work, that he may fit us for efficient work in the interest of others. I cannot close without again specially asking and urging you to attend our coming meeting.

J. W. RAYMOND.

WORKERS' MEETING FOR WISCONSIN.

As the time draws near for the Wisconsin camp-meeting to be held, and as one week will be given to the instruction of workers and to the work of preparing for the camp-meeting, it is hoped that all those who think of joining in the good work of selling our subscription books, will make all necessary preparation to attend the workers' meeting, coming at the beginning, and remaining to the close. Instruction in canvassing will be given. Help is expected from Michigan and Minnesota, to assist in this branch of the work of God. Instead of a score, we should have a hundred canvassers in this great State. All who can possibly be spared from home, should enter this open door and work till the close of day. Many are crying to the Lord for the light our books can give them.

The work of canvassing belongs not to those alone who can be spared from home as well as not, but to every class; for at the eleventh hour all who were not before employed, were engaged to go into the vineyard. Matt. 20:7. Men of talent are now needed to take hold of this work, such as have made a success in other callings. Farmers, mechanics, artisans, teachers, merchants, lawyers, in short, all classes can here have an occupation in which Heaven finds a rule by which to measure nobility of character. Acts 17:11. Come, and let us join in a work in which angels, and even God, find employment (Heb. 1:14; John 5:17; 6:44),—that of saving souls.

WM. SANDERS, State Ag't.

MINNESOTA CAMP-MEETING.

THE friends in Minnesota will notice that our meeting will be held this year earlier than usual. One reason for this decision lies in the fact that many, especially in the southern part of the State, have been deprived of the privilege of attending when the meetings were held later, on account of being engaged in raising small fruit, and the strawberry crop being ready to harvest about the middle of June. We hope the early date decided upon will be satisfactory to all. The planting season will be over, and haying season and the time for cultivating crops will not yet have been reached. So let one and all begin at once to make preparation to attend.

We hope that all the brethren and sisters will read carefully Eld. O. A. Olsen's article in last week's REVIEW, concerning camp-meetings. Let us not only prepare for the comfort of the outward man, but let us prepare our hearts to receive the seeds of truth that shall be sown, and for the reception of God's blessing. The meeting will be held on the same grounds occupied last year. We expect to secure the usual railroad reduction. Full particulars in regard to railroads, and how to reach the grounds, etc., will be given in time. Those churches that have not held their quarterly meetings and elected delegates, should do so at once, and send the names of the delegates to Eld. D. P. Curtis, Hutchinson, Minn. Orders for tents should be sent to D. W. Emerson, Box 989, Minneapolis, Minn. Tents will be furnished at the usual rate. The laborers in

the Conference, and all others who can do so, should arrange to attend the workers' meeting, which will begin May 20.

MINN. CONF. COM.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 32.—HEBREWS 11:8-16.

(Sabbath, May 10.)

1. Give the apostle's proof that Enoch was translated by faith.
2. To what do we look forward? 1 Thess. 4:17.
3. Then by what must we also live? Heb. 11:6; 10:38.
4. What caused Abraham to leave his native land to go to an unknown country? Heb. 11:8.
5. When he reached the land of promise, did he settle down to enjoy it? Verse 9.
6. Why not? Verse 10.
7. What city is that? Rev. 21:2.
8. Of what was Isaac the child? Gal. 4:28.
9. Was his birth in the ordinary course of nature? Heb. 11:11.
10. What was the condition of Abraham? Verse 12; Rom. 4:19.
11. Yet what sprang from him? Heb. 11:12.
12. Then what must be the nature of all this multitude of descendants of Abraham? Ans.—They must be children of faith. (See Gal. 3:7.)
13. In what state of mind did the patriarchs die? Heb. 11:13.
14. What were the promises? Gen. 13:14-17; 26:1-4; 28:13, 14; Rom. 4:13.
15. Did they inherit this promised possession? Acts 7:5; Heb. 11:9, 13.
16. Then why were they not disappointed when they came to die? Verses 14-16.
17. How did King David regard himself? Ps. 39:12.
18. If we are Abraham's children, how shall we regard ourselves here in this world? 1 Pet. 2:11.

News of the Week.

FOR WEEK ENDING APRIL 26.

DOMESTIC.

—The New York Senate recently passed a bill making Abraham Lincoln's birthday a legal holiday.

—Harrodsburg, Ky., was almost wiped out by fire Sunday night. The loss is placed at \$150,000.

—Postmaster-General Wanamaker declares that the eight-hour work day is impracticable in the case of post-office clerks.

—In return for eight hours and an advance in wages, the Boston bricklayers are said to have signed an agreement not to strike for three years.

—Fire early Wednesday morning, at Rochester, N. Y., in John G. Wagner's five-story block, caused a loss of \$200,000; insured for about \$80,000.

—Jacob Estey, founder of the Estey Organ Company, died at Brattleboro, Vt., April 16, at the age of seventy-five. He was a member of the Baptist Church.

—In Auburn (N. Y.) prison preparations have been completed for the killing by electricity of murderer Kemmler, who is said to be sincerely repentant.

—Austin, Tex., is to erect the greatest dam in the United States, over the Colorado River. It will cost \$1,500,000, and will develop 14,000 horse power.

—Murat Halstead, for the last thirty years editor of the Cincinnati Commercial Gazette, took editorial control of the Brooklyn Standard Union on Monday, April 21.

—An unusually large vein of lead, asserted by experienced miners to be inexhaustible, was struck, Tuesday, at a depth of thirty-five feet, within the city limits of Galena, Ill.

—Samuel A. King, a Philadelphia aeronaut, offers to make a trip to Europe in a balloon, and thus determine definitely the wind's course, if money for the expenses will be subscribed.

—Mr. and Mrs. C. D. Bloomer, of Council Bluffs, Ia., celebrated their golden wedding in that city April 15. Mrs. Bloomer is the originator of the Bloomer costume, the fame of which has become world-wide.

—The United States Senate Monday passed the World's Fair bill, with an amendment providing for a naval review at the harbor of New York, but omitting the pro-

vision for ceremonies inaugurating a statue of Columbus. The vote was forty-three to thirteen. The bill as amended was approved by the House, and sent to the President for his signature.

—San Francisco and its neighborhood were shaken Thursday morning by a severe earthquake, the plaster falling from the walls of some houses. At Mayfield the railway bridge was wrecked, and the rails were wrenched.

—The old Treasury vault at Washington, which contains \$600,000,000, has been found to be in a dangerously insecure condition. An expert, in testing it, entered the vault in seventeen minutes. Proper steps to strengthen it will be taken at once.

—An immense tower, 500 feet higher than the Eiffel tower in Paris, is proposed for the World's Fair in Chicago. It will be a joint enterprise of M. Eiffel and Thomas A. Edison, and will be illuminated by a million incandescent lights of various colors.

—Kyle, a town of 600 inhabitants, twenty miles south of Austin, Texas, was devastated by a cyclone Wednesday night, which destroyed much property but occasioned no loss of life. Litchfield township, New Hampshire, near Nashua, was visited by a cyclone Monday.

—Early Thursday morning fire destroyed the building at Catasauqua, Pa., owned and occupied by the Union Silk Manufacturing Company of New York. The loss is \$110,000, partly insured. Four volunteer firemen were killed, and four fatally injured by an explosion of vitriol.

FOREIGN.

—Work on the Nicaragua Canal is progressing rapidly. —Great Britain purposes to spend large sums in fortifying the coasts of Canada.

—Disastrous fires have occurred in Japan during the past few weeks. Since March 25 more than 1,000 houses have been destroyed.

—Bismarck, it is stated, intends to appear soon in the Upper House of the Landtag, and also to accept a candidature for the Reichstag.

—Near Shelburne, Ontario, Thursday morning, a wealthy farmer named Morrison drowned three of his children in a barrel of water, and then tried to drown himself in a shallow creek.

—The International Arbitration and Peace Association has drafted an address to Emperor William, asking him to take the initiative in disarming, or to convene a conference of the powers for that purpose.

RELIGIOUS.

—Religious instruction in the state schools of Brazil has been suppressed.

—Over 100 Mormon missionaries were sent out from Des Moines, Ia., last week.

—A Catholic Educational Union, similar to the Chautauqua Circle, has been formed in Ohio, and is spreading rapidly in other States.

—At a meeting in Indianapolis, Wednesday, the committee of arrangements decided to hold the next German Catholic Congress in Pittsburg the last week in September.

—Forty-four graduates received their diplomas, Wednesday night, at the annual commencement of the Chicago Theological Seminary, held at the First Congregational Church.

Appointments.

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

THE Iowa Tract Society will hold its annual meeting in connection with the camp-meeting at Des Moines, Ia., June 3-10, 1890. J. H. MORRISON, Pres.

THE next annual session of the North Pacific Tract and Missionary Society will be held in connection with the camp-meeting at East Portland, Ore., May 28 to June 4. E. D. HURLBURN, Pres.

THE next annual meeting of the Iowa Conference will be held in connection with the camp-meeting at Des Moines, June 3-10, 1890, to elect officers and to transact such business as may come before it. J. H. MORRISON, Pres.

NOTHING preventing, I will attend the general meeting at Washington, D. C., May 15-21, and in Virginia, where Eld. R. D. Hottel may appoint, May 22-26. I shall be glad to see a large attendance at both these meetings. O. A. OLSEN.

THE North Pacific Conference will hold its next annual session for the transaction of such business as may come before it, at the time of the camp-meeting to be held at East Portland, Ore., May 28 to June 4. Let all the churches elect delegates, and see that they are provided with credentials. NORTH PACIFIC CONF. COM.

No providence hindering, the writer will hold meetings in New York as follows:—

Keene, Essex Co., May 2-4
North Creek, Warren Co., " 9-11
Middle Grove, Saratoga Co., " 16-18

Meetings to commence Friday night. Hope to see a general attendance at all of these meetings. S. H. LANE.

THE twelfth annual session of the Pennsylvania Conference will be held at Lock Haven, Pa., June 3-10, in connection with the camp-meeting. Let the matter of electing delegates be attended to at once. Every church is entitled to one delegate and an additional delegate for every fifteen members. Let the church clerks be prompt in filling out the usual blanks.

PENN. CONF. COM.

MAIDEN ROCK, Wis., May 1-4
Beldenville, " " 7-11
Chetek, " " 15-18

There will be a church dedication at Chetek, and a general attendance from other churches in the district is solicited. I expect Bro. C. A. Smith, the director, will be with me to assist in all these meetings. I shall attend the Minnesota workers' meeting and camp-meeting, the Lord willing, May 20 to June 2, and then the Wisconsin meeting, June 3-17. M. H. BROWN.

THE twelfth annual session of the North Pacific Sabbath-school Association will be held in connection with the camp-meeting, May 28 to June 4. Elds. R. S. Owen and W. W. Sharp will be present to give instruction in all branches of the Sabbath-school work. We hope to see a general attendance of all our Sabbath-school workers. Let the secretaries bring both their secretary and class record books. Special instructions will be given to officers and teachers. A Sabbath-school tent will be erected on the grounds, in which those having the work in charge can be consulted on all questions pertaining to this branch of the work. We hope this will be the best meeting ever held in our Conference. Come with a spirit of consecration and devotion. W. C. WARD, Pres. N. P. S. S. Asso.

Obituary Notices.

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

JOHNSON.—James Lesley, infant son of L. E. and Alice Johnson, died of congestion of the brain and lungs, at Devizes, Kan., March 11, 1890, aged three months. Thus our fairest flowers fade and pass away. We mourn, but not without hope; for the promises of our Lord are sure and steadfast. Words of comfort were spoken by Eld. Lecty (Dunkard), from Isa. 40:7, 8. * * *

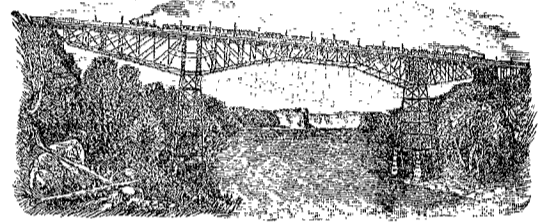
MOSELEY.—Died March 23, 1890, near Scranton, Iowa, Mrs. Nancy Moseley, at the age of eighty-two years. About thirty years ago she became blind, caused by neuralgia. Since that time she has been cared for by her son, H. E. Moseley, excepting six years. Eighteen months ago she came to live with him again, and said, "I have come home to die." Her death was due to the wearing infirmities of age. She was a patient sufferer during her illness of seven and one-half weeks, and as often as consciousness returned, she showed her appreciation of the tender care bestowed upon her. She leaves four children, thirty-six grandchildren, and thirty-three great-grandchildren. Funeral services conducted by the writer, from 1 Thess. 4: 13, 14. ASA SMITH.

BURLESON.—Died of consumption, at her home in Bakers field, Vt., March 10, 1890, Rose Burleson, aged 45 years, 9 months, and 2 days. Sister Burleson was born in Enosburgh, Vt.; was married to Leroy Burleson July 11, 1863, and was the mother of five sons and two daughters. Thirteen years ago two of her sons were cut down by the dread disease diphtheria. She embraced the Sabbath twenty-five years ago. Her husband embraced the truth a few years later. She was ambitious and active in seeing to the wants of her family, and of others for whom she cared. When she realized that her strength was failing rapidly, she felt deeply that she was not prepared to die. She pleaded that her sins might be forgiven, and that she might find acceptance with God. Toward the close of her life, her hope became brighter of its being well with her, and of having a part in the resurrection of the just. The funeral was attended by a large number of friends. Services were conducted by the writer, at Bordoville, Vt. Text, 1 Pet. 1:3. A. C. BOURDEAU.

HUNTLEY.—Died in Chicago, April 18, 1890, of internal tumor, sister Maria L. Huntley, in the forty-third year of her age. Sister H. was born in Washington, N. H., in 1847. Her parents were among the pioneers in the Sabbath cause, as connected with the Advent movement, and thus she grew up in the faith, early giving her heart to the Lord. When the first State Tract and Missionary Society among S. D. Adventists was organized in 1871, in South Lancaster, Mass., she was chosen its secretary; and when, at a later point, the General (now called International) Tract and Missionary Society was organized, she was elected to act as secretary of the larger organization. With this society she maintained an official connection to the close of her life, being at first sole secretary, and when the work of the society had so increased that the help of others was needed, acting as first corresponding secretary. It is through the T. and M. Society that our readers have long been acquainted with her valuable labors. Her whole heart was in her work, and she made it her study, day and night, how the work could be done so as to prove the most efficient and accomplish the best results. She was very quiet and retiring in her work, never assuming any credit to herself, but satisfied if the object sought could be

reached, and the end in view could be gained. She was wholly unselfish in her labors, never happier than when she could render some good service to others, and never sparing herself when there was work to be done. This close application to wearing duties made serious inroads upon her health years ago, and was doubtless the cause of the difficulty to which nature at last yielded. Not only did she do a large amount of work personally, but perhaps as valuable a part of her labor as any, was giving instruction to others in this important branch of the cause. She taught at different times in South Lancaster (Mass.) Academy, in Battle Creek College, and in Haldsburg (Cal.) College. She was conducting a class in the Chicago mission training-school when taken with her last illness. In her comparatively feeble condition, a period of extra exertion proved too much for her physical strength, and she was obliged to lay down her work. She was sick a week and one day, not expecting from the first that she would ever recover. She left the matter submissively in the hands of the Lord, willing to labor on if he should give her strength, but willing to rest if such should be his will. Her sufferings were great, but she bore them with Christian patience and fortitude, and calmly and peacefully fell asleep at last. The body was brought to Battle Creek for burial, the members of the Chicago school accompanying it in procession to the station there. The funeral was held in the Tabernacle April 21, in presence of a large congregation, some thoughts being drawn from the words of Christ in Mark 14:8, "She hath done what she could," as applicable to her life and work. So we laid her away in Oak Hill Cemetery. Her presence among us, and her labors will be missed; but such losses and bereavements are calculated to give more earnestness to the prayer to the Lord of the harvest to "send forth laborers into his harvest," and cause the blessed hope to look more precious. She leaves a mother, her only surviving relative, now residing in New Hampshire, to whom the church will extend their sympathies. U. S.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 13, 1890.

EAST.	STATIONS.	Mail.	Day Express.	N. Y. Express.	Atlantic Express.	Night Express.	Cal. Accom'n.	Niles Accom'n.
	Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 2.25	pm 4.50	
	Michigan City.....	10.05	pm 12.28	4.52	am 12.23	11.33	6.58	
	Niles.....	11.25	1.30	5.45	1.50	12.55	8.17	pm 3.45
	Kalamazoo.....	pm 12.55	2.45	6.58	3.35	2.27	pm 10.00	5.29
	Battle Creek.....	1.40	3.23	7.33	4.25	3.15	7.55	6.14
	Jackson.....	3.30	4.47	8.52	6.15	4.45	9.35	7.55
	Ann Arbor.....	4.52	6.45	9.41	7.50	6.00	10.48	
	Detroit.....	6.35	8.28	10.45	9.20	7.30	11.50	
	Buffalo.....	8.25	10.18	12.15	11.10	9.00	1.00	
	Rochester.....	am 9.30	am 11.23	am 1.20	am 8.00		11.20	
	Syracuse.....		8.10	11.35	10.20		11.30	
	New York.....	pm 4.30	pm 8.50	am 7.20			9.42	
	Boston.....		8.30	10.57	9.35		pm 2.50	
WEST.	STATIONS.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Cal. Accom'n.	Niles Accom'n.
	Boston.....		am 8.30	pm 3.00	pm 7.00			
	New York.....		11.50	6.00	10.00			
	Syracuse.....		pm 8.30	2.10	am 8.00			
	Rochester.....		10.40	4.20	10.45			
	Buffalo.....	3.30	am 12.40	6.35	1.20			
	Detroit.....	am 9.10	8.30	pm 1.20	pm 2.15	pm 2.00	pm 3.50	
	Ann Arbor.....	10.25	8.50	2.20	11.35	9.15	6.17	
	Jackson.....	12.05	10.05	3.20	12.54	10.55	7.10	am 6.25
	Battle Creek.....	pm 1.45	11.35	4.30	2.15	am 12.25	8.52	7.55
	Kalamazoo.....	2.50	pm 12.13	5.07	3.07	1.20	pm 9.45	8.40
	Niles.....	4.20	1.30	6.22	4.32	8.08	am 10.00	10.15
	Michigan City.....	5.48	2.37	7.21	5.43	4.32	9.01	
	Chicago.....	7.55	4.35	9.00	7.45	7.00	11.20	

* Daily. † Daily except Sunday. ‡ Daily except Saturday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.				STATIONS.				GOING EAST.			
am	pm	am	pm	am	pm	am	pm	am	pm	am	pm
8.00	7.00	8.00	7.00	Boston	8.50	7.50	7.30	8.50	7.50	7.30	1.50
8.00	7.00	8.00	7.00	New York	11.10	7.40	10.10	10.10	10.10	10.10	10.10
8.20	6.32	1.00	1.00	Buffalo	9.50	5.40	7.30	9.00	9.00	9.00	9.00
8.40	6.52	1.00	1.00	Niagara Falls	10.15	5.40	7.30	9.00	9.00	9.00	9.00
8.40	7.05	2.45	2.45	Boston	9.50	12.10	12.10	12.10	12.10	12.10	12.10
8.40	8.25	3.45	3.45	Montreal	8.00	7.45	7.45	7.45	7.45	7.45	7.45
8.40	8.30	1.00	1.00	Toronto	8.40	7.25	7.25	7.25	7.25	7.25	7.25
8.40	8.30	1.00	1.00	Detroit	9.45	7.45	11.50	11.50	11.50	11.50	11.50
8.40	8.30	1.00	1.00	Dep. Port Huron	10.20	1.05	7.35	10.00	10.00	10.00	10.00
8.40	8.30	1.00	1.00	Lapeer	8.40	11.43	6.17	8.31	8.31	8.31	8.31
8.40	8.30	1.00	1.00	Flint	7.55	11.17	5.40	7.45	7.45	7.45	7.45
8.40	8.30	1.00	1.00	Durand	7.15	10.48	6.09	7.15	7.15	7.15	7.15
8.40	8.30	1.00	1.00	Lansing	6.30	9.57	4.00	6.05	6.05	6.05	6.05
8.40	8.30	1.00	1.00	Charlotte	4.57	9.27	3.25	5.36	5.36	5.36	5.36
8.40	8.30	1.00	1.00	BATTLE CREEK	4.05	8.45	2.35	4.50	4.50	4.50	4.50
8.40	8.30	1.00	1.00	Vicksburg	3.19	8.01	1.48	4.00	4.00	4.00	4.00
8.40	8.30	1.00	1.00	Schoolcraft	3.05	7.50	1.33	3.50	3.50	3.50	3.50
8.40	8.30	1.00	1.00	Cassopolis	2.15	7.16	12.45	8.25	8.25	8.25	8.25
8.40	8.30	1.00	1.00	South Bend	1.25	6.40	12.00	2.50	2.50	2.50	2.50
8.40	8.30	1.00	1.00	Haskell	12.03	5.30	11.50	1.30	1.30	1.30	1.30
8.40	8.30	1.00	1.00	Valparaiso	11.50	5.30	11.50	1.30	1.30	1.30	1.30
8.40	8.30	1.00	1.00	Chicago	9.05	8.15	8.15	11.25	11.25	11.25	11.25

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
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The Review and Herald.

BATTLE CREEK, MICH., APRIL 29, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.

*Pennsylvania, Lock Haven,	June	8-10
*New York, Fulton,	"	10-17
*New England,	"	24-July 1

DIST. No. 3.

*Michigan (Northern),	June	24-July 1
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DIST. No. 4.

*Minnesota, Minneapolis,	May 27 to June 3
*Iowa, Des Moines,	June 8-10
*Wisconsin,	" 10-17
*S. Dakota, Madison (Lake Hermon),	" 17-24

DIST. No. 6.

*Upper Columbia, Milton, Or.,	May 14-21
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The camp-meetings are each to be preceded by a workers' meeting of one week, as indicated by the star, commencing one week before the above appointments. The above dates have been decided upon after careful correspondence with the president of each Conference. If there should be any criticism on any point, please write immediately to Eld. D. T. Jones, Battle Creek, Mich., who will have the care of the camp-meeting appointments. As soon as the location is decided on, it should be reported to Eld. D. T. Jones for insertion in the REVIEW AND HERALD.

O. A. OLSEN, Pres. Gen'l Conf.

The reader will be cheered by the report from Bro. Conradi, in another column, concerning the work in Germany and Eastern Europe.

We hear good reports from Lincoln, Nebraska, where our brethren are urging forward the enterprise of establishing the Union College. The prospects are represented as very encouraging.

We regret to announce the serious illness of Eld. Samuel Fulton, of St. Johns, Oregon. He writes that his disease has proved to be a clear case of bowel consumption, and he seems to be growing weaker day by day. He asks an interest in the prayers of all his brethren, that, if it is not God's will to raise him up, he may at least have a clear evidence of his acceptance with God, and an unclouded hope of a part in the first resurrection.

A bill passed the United States Senate week before last, to extend to the whole of the District of Columbia the laws now in force in Washington City against selling liquors on Sunday or to minors. The emissaries of evil are determined to get Congress committed to Sunday legislation in some way, though it should be the humblest way and in the slightest manner.

The influence of Christian movements in Japan frequently appears in ways that are quite significant. One of these is in connection with the Young Men's Christian Association. It appears that there are quite a number of these associations already formed in Japan. And to counteract the influence of these, the Japanese have organized in various cities of the empire, associations called the "Y. M. B. A.," which means, "Young Men's Buddhist Association."

Of the National Reform Conference recently held in Washington, D. C., the *Statesman* of April 10, says: "This Conference was a disappointment as to the numbers which it drew together." But it tries to account for the fact upon the ground that the time selected for it "fell unfortunately in Passion week, when the Episcopal and Lutheran and some other churches were holding frequent services." We would suggest as a more probable reason, the fact that during the past winter there has been done in Washington some work by which the people of that city have had their eyes opened a little to the wicked scheme bound up in this National Reform movement, and are not prepared as yet to give it their sanction and support.

The *Northwestern Christian Advocate*, Chicago, finds fault with Seventh-day Adventists for publishing books and periodicals without distinctly stating on them that they are Seventh-day Adventist productions. It would have us print on the cover of all our publications, "This is a Seventh-day Adventist work," or something to this effect. This would doubtless very much gratify those Methodists who fear the results of a candid investigation of the doctrines held by this people, as then, after stating that every doctrine advocated by them is dangerous or heretical, they would need only to add that every work containing them is labeled, "Seventh-day Adventist," to prevent many from examining them. We would inform our Methodist friends that we advocate our doctrines and sell our literature upon their merits, whether they have courage enough to examine them upon this score or not. By the way, who would know that the *Northwestern Christian Advocate* is a Methodist paper if they were not informed of the fact or did not read its contents? Moreover, how many of the books issued from the great Methodist publishing houses, announce the fact that they are Methodist books?

The article in our editorial columns, "A Warning to Churches," being a reply to the attack of a Mr. Cormack upon S. D. Adventists, is somewhat lengthy for a single paper. But as several have called for the article, knowing where they can use it to good advantage, we have thought it best to give it all in one number without dividing, though some other articles may seem a little crowded in consequence. Wherever our brethren can reach the readers of the *Advocate*, in which Mr. C.'s article appeared, we hope they will place before them this reply. Many, of course, will for the present see only his article, and being led thereby to look at S. D. Adventists in a false and perverted light, their minds will be fired up with unchristian feelings of bitterness and prejudice against them. But if the work we are doing is the Lord's work, and the views we are proclaiming are the truths of his word, then the time will come when all will have opportunity to hear for themselves, and the minds of the honest will be disabused, and they will accept the light. If any, then, do not receive the

truth, they would not though Mr. C. had never written; so his effort will in no wise affect the result in the end. Truth is mighty. And "why do the heathen rage, and the people imagine a vain thing?" They can no more stop the progress of truth than a thistle down can arrest a cyclone.

ETERNAL LIFE.

A CORRESPONDENT asks an explanation of 1 John 5: 11, 13, with respect to the query in what sense we have eternal life here. The text declares that this life is in the Son of God; and then the conclusion is drawn that "he that hath the Son hath life." From these statements it follows that we have no eternal life absolutely in ourselves. This life is in the Son of God, who is the lifegiver to his people. John 5: 26, 21; Col. 3: 4; 1 Pet. 5: 4. This he has promised to give to his people, to all who are his, at his coming. 1 Thess. 4: 15-18; 1 Cor. 15: 51-53. Our gaining eternal life at last, therefore depends on our connection with Christ.

To illustrate: Let us suppose that a person of great wealth proposes after a length of time to give to the members of a certain society \$100,000 each. Persons may join the society or may withdraw from it. When a person joins, he could say, I have now \$100,000. I do not have it in my actual possession yet; but it is in the hands of my banker, and I am sure of it at a certain time. But suppose he withdraws from the society before that time? Would he receive the sum of money just the same?—No; for then he would not be a member of the society, and so not included in the promise.

Another question is asked; namely, whether a person can backslide after having been once truly converted to God. For answer read 1 Cor. 9: 27.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$240.00.)

Hans Nelson	- - - - -	\$10 00
Henry W. Gordon	- - - - -	10 00
"L. E. F."	- - - - -	10 00
Mrs. A. J. Moulton	- - - - -	10 00
Frederick T. Wales	- - - - -	25 00
Mrs. Elizabeth H. Stone	- - - - -	10 00

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