

The Adventist Review and Sabbath Herald

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

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A PRESENT HELP.

I LOOK to Thee in every need, and never look in vain;
I feel Thy strong and tender love, and all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quickening life, to nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

—Selected.

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.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."*

BY ELD. A. T. JONES.
(Battle Creek, Mich.)

TEXT: "Thou shalt have no other gods before me." Ex. 20:3.

The first commandment is now the subject of investigation. The first thing necessary in order to understand the commandment, and to know whom to obey is to know who God is, and what he is, that we may not have any other gods before him; because if we have wrong ideas in reference to God, we do not worship him, but another god.

There was once a people who supposed they were worshiping God, but they worshiped they knew not what. In John 4:22, we find this: "Ye worship ye know not what." This was spoken to the woman of Samaria, by Jesus, and spoken of the Samaritans. This people always insisted that their worship was the true one, and that their city of Samaria was the right place in which to worship, yet the Saviour told the woman that they worshiped they knew not what. The trouble was that their people had wrong ideas of God, and as they could worship only according to the ideas which they had, they were worshiping a false god. But said the Saviour: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." There is no true worship other than this. He must be worshiped in spirit because he is a spirit, and can only be so discerned. No one

can know him otherwise. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. "So then with the mind I myself serve the law of God." Rom. 7:25.

With the mind, the spiritual part, man serves God, and the Holy Spirit enlightening and guiding us in all the holy ways of the Lord, shows us how we can worship him in spirit and in truth. Then certainly we, of all people, ought to know who and what we worship. Paul said, "I know whom I have believed." 2 Tim. 1:12. Do we? To attempt to worship God, and to entertain false views of him is to worship another god; that is, our views of God become our god, because we can worship only according to our thoughts. As we think God to be, so will the god be which we worship. If our views of God are wrong, we do not worship him, but another god, as truly as does the heathen who carves his out of wood. He knows it is not God because he made it, yet it embodies his idea of God, so he worships it. When we entertain wrong views of the character of God, we worship another god as really, though not as tangibly, as though we should embody that idea in the form of a perceptible image.

As we gain a living connection with God by his Spirit, we are guided into the truth according to the way we are to worship him, his word telling us what he is; so we must worship him as he has revealed himself in the Scriptures. What, then, has he said about himself? This question brings to mind the importance of the Saviour's words: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Matt. 10:15. In coming to the Scriptures, then, we must not have our own ideas, because the carnal mind cannot picture to itself the true God. We must be willing to accept without question what the Scriptures say of him. Let us lay aside, then, all preconceived ideas, and try to find out who and what God is, and worship him as he is, and love him and him alone, and with all the heart.

That God is a real being, and not, as some creeds make him out, "without body or parts," or as another, "without body, parts, or passions," we must believe, because his own word speaks of him in words that in every way imply real personality of being. The Bible says he loves. This is a sentiment, feeling, or passion; but how can he love, and be loved, as the Scriptures say he is, if he has no passions? That he has form, parts, and passions the Bible plainly shows. "And he said, I will make all my goodness pass before thee. . . . Thou canst not see my face, for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33:19-23.

The originators of certain creeds refer to Deut. 4:14-19 to prove that God has no form or parts. It does not say, however, that when the Lord descended on Mount Sinai, there was no similitude there, only that the people saw no

similitude; and Moses tells why God screened himself from their sight: "Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." There was danger that the people would copy the forms of the heavenly beings into images, and worship them. Did they not finally make a calf and worship it, and say: "These be thy gods, O Israel, which brought thee up out of the land of Egypt"? Ex. 32:4. To prevent the people from so sinning, God shrouded himself and the holy angels in darkness. But God is real: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3. There are too many such expressions for us to doubt that God has a person and parts: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." Phil. 2:5, 6.

All such texts prove that God is real, that he has a form. The ideas of the creeds are all not only contradictory to these assertions, but they are self-contradictory. They say that Christ is "very God of very Gods," that he was born of the virgin; that he died, was buried, and rose again, and ascended to heaven, where he sits at the right hand of God; and shall come again to judge the world. How, then, is it possible that he can be without body or parts? The trouble with the creeds is, they are man-made, and therefore express simply man's ideas. Let us read a few more verses, not that we can obtain a personal description of God, for the reason that he dwells in light to which no man can approach; but his dwelling, his throne, etc., have been seen, and I read about them to prove that he is an actual being. Paul tells us this: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

In the first chapter of Ezekiel will be found a beautiful description of God's throne; and if this chapter is compared with Rev. 19:5; 4:5, it will be found that the throne is not a stationary one of precious stones, or gold, but a living, moving throne. The "terrible crystal" mentioned by Ezekiel is the same as "the body of heaven in his clearness" of Ex. 24:9, 10. If, in connection with the bow that is in the cloud in the day of rain, spoken of by Ezekiel, Rev. 4:2-8 is read, it will be noticed that John saw exactly what Ezekiel describes. Let the 10th chapter of Ezekiel now be read; and although it is not possible to comprehend it all, some idea of the glory can be gathered, and also what the cherubim meant which were placed on the ark of the covenant, and embroidered on the curtains of the sanctuary; and why the priest in entering the holy of holies, carried incense to burn and form a cloud to shield him from the glory of the Lord. In Daniel is found a complete corroboration of the description of Ezekiel. (See chap. 7:9, 10.) Hence there is pictured before us the throne of the living God, with all the surround-

*The second in the series of Sunday evening sermons on the commandments, delivered at the Tabernacle, Battle Creek, Mich., March 10, 1889.

ing hosts of heaven. Now, then, what is he?—"The Almighty;" the "Self-existing;" the "I am that I am." In the 4th chapter of Revelation John gives a beautiful picture of God and his holy attendants, and the living creatures under the throne and round about it: "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

So much for the reality of God. Now how shall we worship him? He has described himself most perfectly, that we might learn what it is to worship him in spirit and in truth: "And the Lord descended in the cloud, and stood with him [Moses] there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Ex. 34:5-7. That is God, full of goodness and mercy. To be merciful is to treat an offender better than he deserves. "The Lord is not slack concerning his promise, . . . but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. That is God, and "God is love." He delights in mercy, and is "a very present help in time of trouble." Every possible expression is used to show his goodness and his mercy; and so when we conceive the notion that God is not love, and that he hates us, our impressions lead us away from him. God hates sin, because sin is the very opposite of what he is; but he loves the sinner, and wishes to redeem him from the curse of sin. When we believe he hates the children of men, we do not worship him, but worship another god instead. We must search the Scriptures, and believe what he there says he is, and then worship him for what he is; so shall we have no other gods before him. We do not want any other god when we have one who is absolute perfection, one who is all kindness, love, mercy, and long-suffering to usward. What need can we have for another? And God has revealed himself in this character for you and for me—not for angels, but for us. If, then, we do not take him for what he reveals himself to be, we have another god. Every worshiper becomes assimilated to that which he worships. If we entertain wrong ideas of God, our worship will be wrong, and our character consequently wrong. God is pure, and he wants us to become so, and it is necessary that we understand him, that we may become as he is.

Let us, then, from this time on, worship God in spirit and in truth. Let us know what he is, that by the aid of his Spirit we may know whom we worship. "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation, for God hath not called us unto wrath, but to obtain salvation." 1 Thess. 5:8, 9. Our great trouble is that we commit sin, and then being ashamed of it and too proud to confess it, we hold God afar from us, and picture him as a stern judge instead of a merciful, long-suffering father. When we act thus, we worship a false god; and as we have no faith in the living God, we do not bring our sins to him, and thus begin a course of self-punishment; this is identically the way a heathen worships his false god. Every good and pure and tender word in the language of man has been used to express the goodness of God; and above all, the cross has been used to convince us of his tender compassion for us, God so loving the world that he gave his only begotten Son to die for us. This glorious Saviour who walked our earth, exemplifying all of these noble qualities, said: "He who hath seen me hath seen the Father." He was the manifestation of the Father whom we are to worship, and he the God revealed to us that we might be saved from our sins. Why, then, should we want another god? If we want to become pure and perfect, we must worship the God who combines all these qualities. Unless we believe that God possesses these qualities, we can

never possess them ourselves. It becomes us to lay aside every doubt as to God's goodness, and worship him for what he is, that we may finally become like him. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. We cannot be like him unless we worship him as he is. We must not doubt God, or have any idea that he is anything but perfection in love and goodness. We must draw from him that strength and power that will make us pure and good. From him, through Christ, comes righteousness; and when we stand before his throne, clothed with that righteousness, then will we worship him as he is, and with all the heart.

When we talk of God, we talk of Christ, for they are one. We worship God as the Creator of all, who is over all, above all, and who upholds all, by the word of his power and might. God was manifested in the flesh; so when one is mentioned, both are spoken of. He started the planets in their course, and they continue to-day according to his ordinances. Heaven, it is said, is the center of the universe. But to speak of the center of illimitable space, however, is virtually to speak of the center of that which has no circumference. We know that heaven is, and that it is the place where God, the Saviour, and the angels are; but more than that we cannot know.

In the effort to grasp the immensity of space, the mind is overwhelmed, and devoutly takes refuge in the contemplation of Him who made it all, and who is above and beyond it all,—our Father to whom all can come,—and with him another, our Saviour, counseling together. Blessed thought that it is a council of peace for you and me! Do we then want another god? Let his goodness, his love and purity, draw us to him, and let us worship him in spirit and in truth, so that when he comes, we may see him as he is. When we see God as he is revealed in the Bible, we do not feel the need of any other God. Then there is nothing fearful or terrifying about this commandment. In it there are peace, joy, and the blessed promise of the fullness of God.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 22.

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

XV. *When we are in suspense, halting between different applications of a symbol relating to an earthly government, we should decide in favor of that government which fulfills all the specifications of the symbol.*

For a government to meet in its history one or more specifications of a symbol is not sufficient evidence to decide us that it is the very government pointed out by that symbol. A sheriff is in pursuit of a thief, with a written description of the identical man who committed the theft. He meets two men in a company, who seem to answer to the description. Does he, without due consideration, seize one of these men in a haphazard way, and let the other go?—No; he will take them both, bring them before competent judges, who will carefully examine each man separately, in the light of the written description and of the testimony of witnesses, and criminate the man who answers to the facts in every particular. Thus should we treat different governments that are presented to us as answering to a particular symbol in prophecy.

Let us take as an illustration of this principle the two-horned beast, as described in Rev. 13:11-18. We will read from the 9th verse: "If any man have an ear to hear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed

with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

We claim that this symbol of the two-horned beast represents the United States Government, because its specifications are met by that Government:—

1. It is introduced at the close of the prosperous career of the first beast, when that beast goes into captivity. Rev. 13:1-11. We have already shown that the first beast is a symbol of papal Rome. That power went into captivity at the termination of the forty-two months, or 1260 year-days—the period of its prosperity as a persecuting power. The 1260 years began in 538, when the Ostrogoths, the last of the three kingdoms that were opposed to papal aggressions, were plucked up (Daniel 7), and ended in 1798, when the Pope, Pius VI., was led captive into France, where he died in captivity the next year. It is just at this point that John sees the two-horned beast "coming up;" and this brings us twenty-two years this side of the Declaration of Independence, and fourteen years this side of the Revolutionary War. How exactly this corresponds with the rise of the United States of America. At that time the two-horned beast was seen "coming up;" which implies that it had had at least a short previous existence. It had existed just long enough to be recognized as an independent nation by the nations of the Old World.

2. It is said to be "another beast." It is distinct from the first beast, and should not be confounded with that beast. This is true of the United States with reference to papal Rome. The two-horned beast being distinct from the first beast, it must occupy territory distinct from that occupied by the first beast; for each government must have its own territory. It is therefore in vain that we look to Europe for territory for the two-horned beast. And as the course of empire has been westward, we are shut up to America as the place to locate the power symbolized by the two-horned beast. And in 1798 all the territory of America but that occupied by the United States, was covered by different nations that helped to constitute the first beast. And just here we wish to present another thought in favor of placing this power in America. The four beasts that are presented in Daniel 7, and that denote the four universal monarchies of the Old World, came up out of the "great sea" (verse 2), by which is meant the Mediterranean Sea. That sea was considered by the ancients as the great sea when compared with other inland seas. How proper and wise for God to use that sea to represent not only the four great monarchies, but also the territory that those monarchies were to occupy. John teaches that waters denote "peoples, and multitudes, and nations, and tongues." Rev. 17:15. But

nations cannot exist without territory. And a fact worthy of notice is this, that on the Mediterranean Sea border all the grand divisions of the Old World; namely, Europe at the north, Asia at the east, and Africa at the south. We understand that God chose this sea because it was the only one that could represent the original territory of the great empires of the Old World. For this very reason John also states that the "first beast" came up out of "the sea" (Revelation 13), which is none other than the Mediterranean Sea. That sea was *the* sea of the ancients. It was to them the sea *par excellence*. When, therefore, God chooses an emblem that will properly represent territory that is outside of the original territory of the four monarchies of the past, he chooses for that purpose "the earth," instead of "the great sea." The two-horned beast came up "out of the earth." The fact that there may be other reasons why God uses this emblem does not invalidate our argument on this point.

3. The two-horned beast was seen "*coming up out of the earth*;" and when it first arrested the eye of the holy seer, no aggressive and warlike elements and influences were connected with it, as in the case of the rise of the four beasts of Daniel 7, to retard it in its onward course. And this was true of the United States in 1798. This Government was then enjoying peace and prosperity, having had only a brief struggle with England, which left England apparently as prosperous at home as she would have been had not the States gained their independence. And since that time, the United States have *come up* wonderfully. They have shown to the world a growth and prosperity without parallel in the history of nations.

4. This beast "had two horns like a lamb." These horns denote two powers in the government symbolized, and they have no crowns, whereas the horns on the first beast have crowns upon them. Verse 1. A crowned horn denotes a kingly form of government. That being true, a horn which is not crowned must (in a connected chain like this, whose symbols are governed by one and the same law) mean a republican form of government. This specification is also met by the United States, the two horns denoting state and church, republicanism and Protestantism, which at first are kept distinct. A lamb is here used to represent youthfulness and mildness of profession. And this too is applicable to the United States. This Government was indeed youthful and mild in its profession, at its origin. Then the State granted to all, liberty and the right to worship God according to the dictates of their own consciences, and promised not to enforce religious dogmas by national law; and Protestants come in with the noble profession that the Bible is the only true religion; that it can be understood, and should be obeyed, but that no other force should be used to bring about a conformity thereto, than the convicting power of its own teachings, reinforced by the gentle influences and merciful strivings of the Holy Spirit, and the power of love and a good example. Americans can never be grateful enough for the privileges enjoyed under the best form of government that the world has witnessed for ages. But alas! that present omens indicate that a change for the worse is coming, answering to the prophetic declaration: "And he spake as a dragon." Same verse.

5. The two-horned beast "causeth the earth and them that dwell therein to worship the first beast." "Whenever any civil or ecclesiastical enactment," says Sylvester Bliss, "conflicts with the requisitions of Jehovah, that power is worshiped which is obeyed in preference to the other." When Sunday-keeping shall be enforced by the national Constitution of the United States, agreeably to the imperative demands of petitions for the passage of some such bill as the late Blair bill, will not this specification be met by the United States? Does not Sunday-keeping rest on the authority of papal Rome, and not on that of Holy Writ? And how can

the earth, as well as its inhabitants, be made to worship the beast, unless by being made to rest on a day that the beast has made a Sabbath or rest day? See 2 Chron. 36:21, etc.

OUR HOPE.

BY MRS. E. J. JOHNSON.
(Hart's Road, Fla.)

Our Saviour left these precious words of cheer
To soothe our grief and pain,
And e'er our hearts sustain:
"I go unto my Father to prepare
A place for you, a heavenly mansion fair;
And I will come again,

"And take unto myself each waiting one,
That they may see my face,
And ever share my grace,
May from my hands receive a starry crown,
And stand complete before my Father's throne,
In endless happiness."

The signs of his return now multiply.

He says to us, "Behold!

I have these things foretold.

Lift up your heads, no longer mourn and sigh;
Look up, for your redemption draweth nigh,
With blessedness untold."

No earthly melody e'er half so sweet

As this soul-cheering word

To those who love the Lord,

And longing, wait to see his glorious feet
Triumphant stand upon Mount Olivet,
While all things are restored.

Earth's rightful King is coming soon to reign

In truth and righteousness

And everlasting peace;

And evermore will sound the glad refrain:

"Worthy the Lamb who once for us was slain,
His kingdom ne'er shall cease."

IS IT ANY WONDER?

BY W. E. CORNELL.
(Des Moines, Iowa.)

LAST evening I attended services in one of the popular churches of the city, and listened to a sermon from the pastor, on the "Needs of the Hour." The eventful rise, rapid growth, and crowning glory of our land were dwelt upon in a graphic and eloquent manner. However, it was with sadness that of late years he had noticed a growing disposition to disregard Christian usages and customs; Sabbath desecration was on every hand, and it seemed as though the church was powerless to stay the tide. Then, in an authoritative manner, he declared that something must be done,—a halt must be called; that the wrath of God would visit this nation in a signal manner, unless a check was made on the inroads of the Continental Sabbath; and there was only one way to accomplish this, and that was by legislation.

The services ended, he made his announcements. Among other things was this: "There will be what is called a 'crazy sociable' at this church next Tuesday night. Everything will be crazy; the music will be crazy, the singers and actors will be crazy; all will be crazily dressed; the boys will be crazy after the girls; and we want everybody to come and have a good crazy time." Is it any wonder that the church has lost its power to stay the coming tide of evil, when it resorts to such questionable methods to advance its interests?

ARE WE CORRECT?

BY J. G. HARDIE, JR.
(Canton, N. Y.)

RECENTLY I began to solicit signatures to the petitions which remonstrate against the passage of the Blair bills, in a town in Northern New York, where resides a judge of the Supreme Court. As he is acknowledged to be one of the clearest thinkers and ablest reasoners in the State, I was particularly anxious that his attention should be called to the petitions, and, if possible, his signature be obtained. So, accordingly, I called upon the judge at his office, and stated, as clearly as I could, the object of the petitions, asking him to sign them; but that he would not

do, as he said he saw no objections to the passage of the bills.

I continued my work, and found that the majority fully indorsed our views on the subject and gave us their signatures. But the thought came to me that if we are correct on this question, and our arguments all as clear as they seem to be, why cannot such a one as Judge Tappin, who has been upon the bench of the Supreme Court for fifteen years, see it also? I concluded that either I had not clearly stated the matter, or that the Judge was biased or else that we are mistaken. Being in the town a few weeks later, I again called upon the Judge, to ascertain, if possible, which of the above conclusions should be adopted. Accordingly, I asked the Judge if I might see him further regarding the anti-Blair petitions.

"Well," said he, "when you were here before, I had given the matter no previous thought, but since then I have looked up both of the bills and the resolutions, and am only too glad of an opportunity to sign a remonstrance against them."

GIVING OF OUR MEANS TO SUPPORT THE CAUSE OF GOD.

BY E. HILLIARD.
(Duluth, Minn.)

"BUT lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:20, 21.

Every dollar invested in the cause of God is bank stock in heavenly treasure. The object of the investment is to add honor to the Son of God, who gave his life for us. That which will honor the humiliation and death of our blessed Lord will be the salvation of souls, and while their presence in heaven will add to Christ's glory, they will be rewarded according as they have been instrumental in swelling the number of the redeemed. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Thus is the honor mutual; the saved add to Christ's glory, while he rewards them for it. "Them that honor me I will honor."

Our work may not be to give Bible readings, to canvass, or to preach, but to give of our means, and live such lives as will exert a saving influence upon others. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There are many of us who try to *make* our light shine. We always find this hard work. It is very difficult to make a lamp that has no oil in it give a bright light. It may, when first lighted, shine quite brightly, but it soon grows dim, and finally goes out in darkness. So we may deceive people for a short time; but when our works are put to the test, our light, like the lamp without oil, will go out in darkness. It is no trouble to get a good light from a well-filled and trimmed lamp; neither is it any trouble to exert a good influence from a heart well filled with the love of God. This trying to exert a good influence for the cause of God from a dry, uninterested heart, barren of the love of God, is utterly useless. If we have not the love of God, then we cannot love those for whom we are laboring. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not his brother abideth in death."

There are several ways in which our love can be tested, and he who has the love of God in his heart will stand every test. The man of means is often tested by having opportunities presented him to help his fellow-men. There is your neighbor; it may be that she is a poor widow, with several children to feed and clothe. You may live within speaking distance of her, and perhaps have tried to *make* your light shine by talking the truth to her, and it may be you have spoken of the great love of Christ for her and her children, but have given nothing to supply her wants. This is loving in *word* and *tongue*, but not in

deed and in truth. What would touch the hearts of this poor widow and her children, more than for you to give them some of those things for which they are in great need, and perhaps suffering? What would so set your own heart all aglow with the love of God, as to see them sharing the blessings that you, in the providence of God, had bestowed upon them?

He who has this world's goods, and refuses to impart to those who are in need, may make as many excuses as he pleases, and think that they are good and sufficient ones, but he can rest assured that none of the love of God dwells in his heart. The only one who is excusable is he who has *not* this world's goods. Says the apostle: "But whoso *hath* this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

In these uncertain times, when bankruptcy is teeming on every hand, we can make no better investment than to invest in eternal stock, by giving of our means to support the most worthy enterprise in the world—present truth. Some are giving nobly, while others are grumbling. Those who stand at the head of the work are compelled to make repeated calls for money to keep up the various branches of the cause; and because of this, some are continually finding fault, and saying, "Oh, it is money! money! money!" and at the same time they are giving very little, if anything, themselves; yes, and often such are the very ones who do not even pay their tithe. Such are to be pitied, for it is plain to be seen that they do not believe the truth they profess. What! believe that Christ is soon coming, and that all of earth's real estate is to be enveloped in flames, and yet unwilling to exchange it for heavenly estate, by investing in that which will give them a title to it?

Some raise the excuse that the money is not made good use of. Well, suppose it is not made as good use of as should be (yet we have no good reason to believe but that it has been put to the best use); is this a good excuse for not giving of our means, or for withholding the tithe which belongs to God? God can take care of the means we give; and if there are those at the head who are managing unwisely, he has power to remove them, or to overrule matters to the furtherance of his cause. He who really believes the third angel's message, and comprehends the sacrifice of his blessed Redeemer on the cross, will be glad for the chance to give, and will not be afraid to trust his means in the cause.

No matter who may apostatize, or who may prove false and untrue to his trust, the truth will triumph; and he who devotes his life and means to it, need not be concerned in the least, for he will be amply rewarded. Our Heavenly Father will not betray our trust, nor cheat us in our reward. "For God is not unrighteous to forget your work and labor of love, which ye showed toward his name."

There are some who give to sustain the cause at large, but do not let their light shine at home. It appears as if they thought they were making great sacrifices and that they expected to be rewarded with eternal life, if they are *not* so particular about their personal influence. What a sad mistake such are making! Did Christ die for our money? Is it not all his anyway? Are we not stewards of that which we possess?

While those who love the cause appreciate the precious gifts donated for its support, they love to see a far more precious gift laid upon the altar,—the individual's soul. The servants of God are laboring only for the salvation of souls; and is not the soul of him who gives his means as precious as that of the poor man, who has only his soul to give? If those who deem it hard to give to the cause, and think when they do give a little, that they are making a great sacrifice, could only realize what a great chance God is offering them, they would be more anxious to invest, before it is too late, than in any financial enterprise the world could hold out to them.

May God help us that our hearts be so filled

with his love, and our faith become so strong in the ultimate triumph of present truth, that we shall take heavy stock in eternal treasure.

ALL FOR CHRIST.

BY MRS. A. W. HEALD.
(Windham, N. H.)

AT one of our camp-meetings, a leading minister, in addressing candidates for the ordinance of baptism, made this remark, "I refuse to baptize gold rings." There may have been some who listened to these words, and were not quite sure where they stood on this subject. Many cling to these mementoes, not from pride or the desire for display, but because they love them as the gifts of affection from husband, friend, or dear departed ones. To such dear friends, I would say, Let us take this perplexity, as well as others, to the Lord Jesus, and ask him to show us clearly what we should do. It is not unlikely that before your enlightened vision will arise a bleeding hand pierced with iron points, and you will weep as the thought presses home to you with new force, My best friend, my Saviour wore no jeweled ring to show his love for me, but—

"In his feet and hands are wound-prints,
And his side."

Christ suffered every indignity which the wrath of man could offer. He was buffeted and spit upon; he fainted beneath the heavy cross, and at last was numbered with transgressors, and freely offered up his life,—all for us. He has called us to follow him. We have felt in our hearts the cleansing power of his blood, and with him we have been buried beneath the baptismal wave. Now "risen with Christ, [we] seek those things which are above, where Christ sitteth on the right hand of God." Henceforth we are enjoined, "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." Col. 3:1-3.

In this solemn hour, when the end of all things is at hand, what shall we render to our Saviour for the precious hope of redemption through his blood? We have heard the call, "Come out from among them, and be ye separate, . . . and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. Shall we longer adorn ourselves with the glittering jewels of the world? Shall we permit any beloved treasure of earth to stand between our souls and God? Shall we hesitate to make any sacrifice whereby we may promote the interests of Christ and his church, or insure our own acceptance in the last great day of accounts?

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine
Demands my life, my soul, my all."

HEART SERVICE.

BY ELD. J. H. DURLAND.
(Battle Creek, Mich.)

"KEEP thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. How often do we try to keep our actions right before our fellow-men, that they may think our hearts are right. But how often, too, do we make a failure in our attempts! It is said of the Lacedæmonians, who were a poor and plain people, that they offered lean sacrifices to their gods; and that the Athenians, who were a wise and wealthy people, offered fat and costly sacrifices; and yet, in their wars the former had always the victory over the latter. The Athenians, not understanding this, asked their oracle the reason why those who gave the most should speed the worst. The oracle returned answer, that the Lacedæmonians were a people who gave their *hearts* to their gods, while the Athenians only gave their *gifts*.

There is a principle of truth in this heathen legend, that can be studied with profit by all

those who profess to serve the God who made the heavens and the earth. Service rendered to God or performed for him without the heart, is unacceptable and brings no blessing from his hands. It is much better to give him the heart, without any costly ceremony, than to give him the most elaborate outward display of ceremony and costly gifts, without the heart. Service done for him without the heart, whatever its externalisms, is only the pantomime of service. It is merely the skin of the sacrifice, or the mechanical work of the hireling. It is void of life, power, and reality.

When the people of God were asked to bring offerings for the building of the sanctuary, this principle of heart work was forcibly taught. "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it *willingly with his heart* ye shall take my offering." Ex. 25:2. The Lord was not dependent upon his people for offerings, as all things are his, and he could have built the sanctuary without their offerings. Ps. 24:1; Hag. 2:8. But God wished to give his people an opportunity to do something in the work, that they might take more interest in its services when it should be completed. Therefore, he asked for offerings only from those who had it in their hearts to work for him. The earnest beating of the heart in service to God is preferable to the most elevated and harmonious voice. One is the exertion of nature, the other is the production of grace. "My son, give me thine heart," is the request of God to every man. If that be rendered, there is no fear that an unacceptable service will follow; but if the heart be withheld, a service may be given, but it will be unacceptable to him. When Israel had come with the offerings, as directed, they could rejoice. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." 1 Chron. 29:9.

It is said of Hannibal, the great Carthaginian commander, that he was the first to go into the field of battle, and the last to come out. So the heart should be first and last in the service of God. It is observed of the spider, that in the morning before it seeks its prey, it mends its broken web; and in doing this, always begins in the middle. Let us be careful that all the actions of our lives are sound; and especially that our hearts are right. While we are diligent to improve the outer deeds of our lives, let us take care that the fountain, from whence all flow, is always in pure condition. "For out of it are the issues of life." Let us watch it, and "keep it with all diligence."

It is said of Bishop Cranmer, that after his flesh and bones were consumed in the flames, his heart was found entire. After all the external parts of our service for God are ended, our hearts should remain undivided in their devotions to him, whose we are, and whom we serve. "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

In order to put our hearts into the service of God, we must *subjugate ourselves to the will of God*. But how often is it, that this is the last thing. It oftentimes causes us many pangs, and our Heavenly Father a long course of disciplinary corrections, ere this is fully accomplished. It is no easy task to say from the heart, "Father, not my will but thine be done." It is sometimes a tedious and trying process to subdue the will of a child which for years has been its own law in all things. So it is with us, who through sin have had our own will, when we are brought into the family of God. He has given line upon line, precept upon precept, correction upon correction. We, too, have to curb our desires and emotions—to crucify our affections and lusts—to deny our passions and appetites their demands. And with all this, how many months and years it takes before we can fully and heartily give up our wills into full subjection to God, so as to feel and say, "Thy will be done." "Blessed are they . . . that seek him with the *whole heart*." Ps. 119:2.

Choice Selections.

SINAI NOT EXTINGUISHED.

SOME people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain, that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this class of rose-water ministers, the theology of law is voted obsolete and barbarous, the world is to be tamed and sanctified entirely by a theology of love. They preach a one-sided God,—all mercy and no justice,—with one-half of his glorious attributes put under an eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labor than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, subsoil Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband its police, and to let loose its criminals into the street. So far from being a kindness, it would be eventual cruelty to any man or any community, to place them beyond the reach of the just penalties of divine law. This is especially an unfortunate time in which to preach a limber-backed theology, which has no stiffening of the word "ought" in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne water. We need more of the sacred authority of law in our homes, more enforcement of law in the commonwealth, more reverence of God's law in our hearts, more law preaching in our pulpits, and more "law work" in the conversion of souls which are to represent Christ by keeping his commandments.—*Rev. T. L. Cuyler.*

"I AM THE RESURRECTION."

"I BELIEVE in the resurrection of the body." Immortal confession to an immortal truth. "I believe," because it is the testimony of Him who has destroyed death, and him that has the power of death. "I believe," because He raised himself from the dead, and is alive forevermore. "I believe," because God has added to his testimony the promise that "if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection." How came that confession to be held? How came mortal man to think and believe that his dead body should again rise from its slumber in the dark grave? Philosophers throughout the ages had vainly groped amid the ruins of humanity for some remnants with which to reconstruct its lost habitation. The priest of every religion had tried and failed to remove the veil and uncover the secrets of the grave. Philosophers, priests, and people were all believers in an undying spirit, but could not conceive of a resurrection and reconstruction of the body. This gave rise to the methods of embalming which would prevent decay and preserve the body for the return of the departed spirit. This is the meaning of the "mummy." Whence the discovery? How came man to believe that his body would rise again? Look upon yon classic hill covered with the statues of philosophers and poets, of gods and goddesses, where were the schools that taught all that man could teach, crowned with the temple of one of the chief divinities of ancient conception; see that plain, earnest man speaking to the curious crowd. Marvelous speech it was, and thus the writer of the scene sums it up, "and he preached unto them Jesus and the resurrection." Jesus it was who rent the veil of the tomb, who "brought

life and immortality to light" in his gospel. And this is the gospel, "Christ died for our sins, according to the Scriptures," "and was raised again for our justification."

Some may say that this was a natural discovery, arising out of the analogies of nature. Winter preaches solemnly of decay and death, when all nature is wrapped in the white mantle and closed in the grasp of its icy hand. Spring, unlocking that grasp and dissolving that mantle, sends its reviving warmth through every vein and fiber, and clothes the earth with verdure. But this is not the discovery of nature, it is the revelation of a mystery. "Behold," said the initiated apostle, "I show you a mystery,"—one that surpassed the mysteries of nature, the mysteries of philosophy,—for said he, "we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . The sting of death is sin; and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ."—*New York Observer.*

THE LAW OF MOSES THE POOR MAN'S LAW.

[INFIDELS and skeptics say many severe things against the law of Moses. Even professed Christians sometimes make statements in regard to this law of which they ought to be ashamed, and which are positively false. Mr. H. L. Hastings has written a pamphlet of nearly 120 pages entitled, "The Wonderful Law," which to say the least is a wonderful book, and which is every way worthy of a wide circulation. It refutes many of the infidel objections brought against certain things in the Old Testament in a most masterly manner. Speaking of the philanthropic spirit which permeates the writings of Moses, Eld. Hastings very truthfully says:—

G. W. A.]

"Both the Old and the New Testaments are full of commands, precepts, and exhortations to care for the poor. What other nation ever had a law compelling men to lend to the poor without interest? What other nation ever had a law allowing the poor and the traveler to eat and fill their hands with fruit from any vineyards and orchards which they passed, only prohibiting their taking any vessels or bags with them to carry fruit away? What other law ever forbade the taking of a pledge from a widow for her indebtedness, or required a pawned garment to be returned to a poor man at night? What other nation ever had laws requiring that the wages of the workman should be paid, not quarterly, monthly, or weekly, but before sunset every night? What other nation had a law forbidding men to curse the deaf, or put a stumbling-block in the path of the blind? What other nation had a law forbidding the husbandman to reap the corners of his fields, or gather the gleanings of his harvest, or the scattering grapes of his vineyard; but commanding him to leave them for the poor and the stranger? What other people had a law which forbade the muzzling of the ox as he was treading out the corn, or which protected birds upon their nests, and commanded men to show kindness to beasts in distress, even though they belonged to their enemies? What other nation had a law which required men to love their neighbors as themselves, and forbade them to cherish grudges against them, and prohibited malice, tale-bearing, and revenge? What other nation ever had a law which gave every man an inheritance of land, and so secured it that even the king on his throne

could not take it from him; and so arranged it that if he himself was compelled to part with his land, he could not sell it outright, but could redeem it at any time when able, and if not, at the end of the jubilee period his children could go and claim their ancient inheritance? What nation, outside the influence of the law of Moses, ever had a law which sacredly reserved every seventh day for rest, and forbade people to require or permit their servants, or their beasts, to do any servile work on that day? Surely, if there ever was a law which was emphatically a law for the poor, the law of Moses was that law. We might search the records of all ages, from the beginning to the present time, without finding another law so favorable to the poor, so full of sympathy, humanity, righteousness, and truth, as this law. And the necessity for it is obvious. The rich can care for themselves, but the poor need protection. They cannot cope with power and wealth, and their struggles against oppression often plunge them into deeper woes, from which human lawgivers fail to extricate them. But God in his law remembered the poor,—it was the poor man's law,—and when the gospel came, it was a grand proof of Christ's Messiahship that to the poor the gospel was preached."

THE GOSPEL NOT COMPLIMENTARY.

THAT is what makes some people so angry. It comes to a man of a million dollars and impenitent in his sins, and says, "You're a pauper." It comes to a woman of fairest cheek, who has never repented, and says, "You're a sinner." It comes to a man priding himself on his independence, and says, "You're bound hand and foot by the Devil." It comes to our entire race and says, "You're a ruin, a ghastly ruin, an illimitable ruin." Satan sometimes says to me, "Why do you preach that truth? Why don't you preach a gospel, with no repentance in it? Why don't you flatter men's hearts so that you make them feel all right? Why don't you preach a humanitarian gospel, with no repentance in it, saying nothing about the ruin, talking all the time about redemption?" I say, "Get thee behind me, Satan." I would rather lead five souls the right way than twenty thousand the wrong way. The redemption of the gospel is a perfect farce, if there is no ruin. "The whole need not a physician, but they that are sick."

A CHANCE FOR ALL TO WORK.

It does not require a giant to sow a seed, nor a steam-shovel or a trip-hammer to bury it in the ground. A little child can drop corn as well as Goliath, and it only needs to be covered lightly and gently patted down, and then the sunshine and the rain do the rest.

Just so the good seed of God does not need giants, orators, or great men to sow it. A word may be spoken by a little child; a tract may be dropped by the wayside, or sent through the mail; a letter may be written, and papers may be distributed by the feeblest, and so in a multitude of ways, humble and insignificant and unknown persons may do work the importance of which none but the Lord can measure.

A few pennies for Scriptures or tracts is all the capital or stock in trade required to begin; and when these are carefully distributed, with prayer for a blessing, then a new supply can be obtained, and the work can still be further extended. Here is something for every one to do, and when once done, only the Lord can tell how vast and how blessed the results may be. How many are there who stand ready to undertake such work as this? How many who are saying, "Lord, what wilt thou have me to do?" and yet neglecting work which is clearly within their reach, within their means, and within their power, and which can do no hurt, and may do great good?—*Safeguard.*

—Genuine piety is the fruit of a tree, the roots of which strike deep into the heart.

*A poor man in Scotland, in 1885, was charged with having stolen two apples from a garden in Dundee. The person pleaded guilty, declaring that he was at the time starving for want of food. The magistrate said he "could have applied for relief at the proper quarter," and sentenced him to forty days' imprisonment. And while these lines were being written, a little boy not ten years old was lying in jail in Boston for taking two pears from a neighbor's yard.

The Mission Field.

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

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

HOME MISSIONS.

THE "REVIEW AND HERALD."

WHILE looking over a recent issue of the REVIEW, and feasting on the many good things it contained, I felt like exclaiming, "What a good paper we have!" It is filled with the choicest of food, such as one might suppose the apostle had reference to when he instructed the elders to "feed the flock of God." It seems to me the REVIEW is better than it has ever been before. Let us take a brief look through the paper of May 7.

First an article from sister White, "The Necessity of Connection with Christ." No one could read it without being blessed, and having his heart made tender, unless hardened by sin. Then follow other general articles, one from Eld. Lindsey, the concluding article on "Rome and National Reformers against Religious and Civil Government," which ought to be read by all who love present truth. "The Genuine Puritan," by Eld. E. R. Jones, gives us a glimpse of what has been; and from it, and Bro. Colcord's article, "Is it Compulsion or Not?" we get a view of what will come when those days return. The Home department is full of good things, refreshing and helpful. Then we come to the Mission field. Who, among our people, has not been strengthened and encouraged by reading this department of the paper, the last few months? I know of some who, after glancing over the last page and a few reports, at once turn to the Mission field, to see what is being done there. In the Special Mention department, "What became of the Arkansas Sunday Law," and "Japan Under Its Constitution," are both interesting articles, and add their share toward making the paper what all could wish it to be.

Following this, we have the Editorial department, full of doctrine, instruction, explanations of difficult passages of scripture, as well as a general view of the whole field. Bro. Corliss's report of "The Pittsburg National Reform Convention" is worth the cost of many issues of the paper. Bro. Butler's article, full of that which constitutes the heart and soul of religion, no one can read without profit. Then follow reports from the whole field, and letters from those in foreign lands. In this part of the paper we sit down and listen, while they talk to us of their labors, difficulties, successes, or defeats. Then the "Sabbath-school," "Appointments," "News Items," "Notices," etc.

What a repast to set before a hungry soul! How much there is in this one number, for study and meditation; for instruction and consolation; for encouragement and help. What a source of strength, what a store-house of nourishing food, what a fountain of refreshing water! Who that has any faith at all in present truth, could be without it? Who can afford to be deprived of it? In my travels and labor among our people, however, I have become satisfied that there are many households who are depriving themselves of this source of help. It must be a great loss to them. It seems to me that we ought to have as many subscribers for the REVIEW as we have households of English-reading people. It would hardly be expected that the list would be as large as the whole number of Sabbath-keepers, unless a good many were taken for missionary use, which, by the way, would not be a bad plan. But every Sabbath-keeping household that can read English ought to have it.

Let us look at a few statistics on this point. I do not think the households whose inmates are members of our churches will average more than two in a household. Some have three, four, or more, while there are many with only one, many isolated ones—wives whose husbands are not in the truth, and vice versa. Let us see how a few of our Conferences stand in this matter. Some most suggestive figures will be seen, and we hope may set many of our leading brethren in the different Conferences to studying this problem. It is possible that all would not agree with me in my average of two in a household; but we think the figures in reference to Iowa, Nebraska, and Dakota, prove that the average is large enough; at least, all these Conferences being reckoned with on the same basis, will show a relative standing on this point, if some of the remote items should not be entirely correct. We give the

actual membership from the Year Book, and the actual number of subscribers from the REVIEW list. We only estimate the number of foreign brethren and sisters in each Conference, as we have no figures to which we can appeal on that point.

Michigan has 4,355 members. Deducting 100 foreigners who cannot read English, gives us 4,255. The State should take 2,127 REVIEWS, according to our estimate. The actual number of individual subscriptions taken is 1,589, leaving 538 families without our good paper. Deducting 200 Scandinavians from Iowa's membership, there are 1,400 members remaining. They should take 700 REVIEWS. The list shows 704 going to the State, four more than the average calls for. And yet we know from personal knowledge, and we presume those who have labored in the State for the past four years know better than we, that there are quite a good many families of Sabbath-keepers in Iowa that do not take the REVIEW. I found several families in one little church the last meeting I held there, that did not have it. Taking 450 Germans from the Kansas total, that Conference would have 1,433 members. It ought to take 716 REVIEWS, but subscribes for only 485, leaving 231 families destitute.

Nebraska, deducting fifty foreigners, has 620 members left. As we have estimated, the Conference should take 310 REVIEWS. The list shows that 333 are now taken, twenty-three more than its average asks. Notwithstanding this, we have asked some that are acquainted, and they tell us there are quite a number of families who do not have it. Minnesota, after allowing for 250 foreigners, has 1,500 members. They should take 750 REVIEWS. The list shows 442, leaving 308 families without the paper. Wisconsin, after dropping 200 Scandinavians, has 1,566. It should take 783; the list shows 520, leaving 263 households without this weekly teacher. Dakota, with its 652 members, after deducting 200 foreigners, has 452 left, and takes 210 REVIEWS, leaving sixteen families destitute. Illinois takes 312 papers, leaving ninety families without it. Indiana takes 346, leaving 221 families without this blessed help. Ohio takes 408, leaving 123 families without it. New England takes 300, leaving eighty-eight families unprovided for. California takes 363 REVIEWS to be distributed among 1,000 families. We need to carry the list no farther; other Conferences average about as the last ones mentioned.

We submit that here is a missionary field. How can these 2,515 families be induced to subscribe for that paper which, above all others, they need?

E. W. FARNSWORTH.

(To be continued.)

A WORD FROM PITCAIRN ISLAND.*

[RECENTLY an item appeared in one of our dailies, the *Philadelphia Record*, stating that the ship "L. Schepp," just arrived, had, on its passage, touched at Pitcairn. I visited this ship several times while it was in our port, and had very pleasant interviews with the first officer (the captain being away), who cheerfully told me all about their visit to the island. He said he left with them "Thoughts on Daniel and the Revelation," and a copy of "Historical Sketches," which he had purchased from one of our ship missionaries in San Francisco. He also gave them quite a number of our periodicals, which had been given him at Liverpool, New York, and San Francisco, for which he said they were very thankful. He said that the statement in the *Record* in regard to the women's wearing men's clothing was untrue. He esteemed it a great privilege to favor them with these books and papers, for he himself loves the truth, and intends to live it out as soon as he can arrange his affairs to do so. He designs to quit the sea and settle in San Francisco. I gave him a fresh supply of papers and tracts, including our new Year Book, and sold him a "Marvel of Nations."

During one of our conversations, he said, "This certainly is the truth, and you may hear ere long that I am an Adventist." At the time they visited the island, one of the passengers on the ship wrote quite a lengthy article concerning it for the *Poughkeepsie Eagle*, which was published in that

*This article was designed for the Foreign Mission page last week, but being delayed, we make an exception to the rule, and admit it to the Home Mission page. We think it of sufficient value to believe that our readers will cheerfully excuse the irregularity, and agree with us in thinking it too good to lie over another week.

paper March 6, 1889. The following are some of the most interesting paragraphs taken from his sketch:—

J. M. KURTZ.]

The island is about two and one-fourth miles long and about one mile broad, the entire circuit of which is, with one or two exceptions, entirely perpendicular, and will not allow of any landing. Its appearance is very pleasant, and its height—about 1,000 feet—can be seen for nearly thirty-five nautical miles. It is thickly clothed to its summits with the most luxuriant vegetation. Bounty Bay is the only place where ships can communicate with the island, and then not by means of their boats, but by those of the islanders, which have to be lowered from the cliffs. It is said that they are the most expert surfmen in the world, though in heavy winds when the sea is breaking with great force upon their rock-bound coast, they are unable to launch their boats; but this is of rare occurrence. We watched them with great interest through the glasses, making preparations to come off to us as we drew near. When the ship had sailed within four miles of the island, they were near enough in two boats to hail us, and ask for permission to come aboard. The captain ordered the yards "aback," and soon sixteen of these swarthy islanders were on our decks, bringing with them a great quantity of oranges, bananas, limes, melons, yams, sweet potatoes, as well as pumpkins, squashes, white potatoes, and other vegetables. The men presented a good appearance physically, being hardy, muscular, and exceedingly clean. The majority were naturally dark, but all were well bronzed by exposure to an almost vertical sun. Each one bore the unmistakable signs of English ancestry.

One and all greeted us with great simplicity of manner, but with extreme cordiality. They were headed by their governor or magistrate, named Mc Kay, a very agreeable and intelligent man, from whom I obtained much information concerning their present lives. The inhabitants of to-day are extremely religious, and have adopted exclusively the teachings of the Seventh-day Adventists, which is probably due to the visit of a missionary of that order a few years ago. They have built themselves a church, which is also the school-house, and the preacher is the instructor of the children. The utmost happiness, simplicity, and excellence of conduct prevail in this little isolated community. Tobacco and intoxicating liquors are entirely unknown. There is no quarrelling or wrangling. If a dispute arises among them, it is left to the governor for settlement, and his decision ends all contention immediately. There is no regular communication with the island except the yearly visit of the man-of-war, and this only within the past few years; but they write to their friends living in the States and elsewhere, and the governor gave five letters to our captain to post for them. I noticed that two were addressed to Massachusetts, two to England, and the other one to Australia. The hand-writing on each envelope was different and particularly good. In exchange for the vegetables, fruit, and fine fish they brought us, we gave them in generous quantities salted beef, flour, ship bread, sugar, canvass, paint, kerosene oil, lamps, and in fact everything they wanted which could be spared from the ship's stores. The captain being of a generous disposition also presented the governor with a spy-glass, a double barrel shot-gun, ammunition, clothes, writing paper, pens and ink, and other articles which they could use. There were on board a great many newspapers and some books to offer them. The papers were accepted, but the books declined, not being of a strictly religious character. The mate of the ship fortunately had one or two of the works of the Adventists which were left by a missionary aboard the ship in San Francisco, and these they were rejoiced to get.

After remaining nearly three hours on board, talking and collecting their gifts, the governor summoned his party all aft, and as they surrounded him, he announced that they would give us a song before leaving. Several old-fashioned, simple hymns were sung with such pathetic earnestness by these tawny islanders, that all the ship's company were greatly impressed. There was something wonderfully touching in the strange blending of their voices, so full of harmony; and when they suddenly stopped the hymn they were singing, and from the sixteen throats came the wild, weird notes of a farewell, the effect was startling, so peculiar the melody and so strange the words,—all of which they probably inherited from their once half-civilized mothers. To see those picturesquely dressed men standing along the ship's rail, to listen to their quaint songs, and to watch their handsome, earnest faces showing so much tender expression while they sang, was certainly an event to be remembered. After this, the governor ordered the departure, and shook hands with the captain as a signal for the rest to do likewise. One by one they came up and bade us good-bye with many a fervent "God be with you," together with earnest expressions of gratitude for the presents and good wishes for our safe voyage. They were indeed a happy, merry crew as they took to their boats, shouting all manner of complimentary things about us and the flag we sail under, and when they were a ship's length off gave us a cheer in unison, as an additional farewell. We responded by dipping our ensign three times, and as we fled away on our course to the south, we could hear them chanting their plaintive songs of "parting" as they went rowing toward their lonely island home.

Special Attention.

STANLEY'S DISCOVERIES.

MR. STANLEY'S recent journeys between the Congo and the Nile have partly filled with geographical details one of the largest of the white spaces still remaining on the maps of Africa. Scarcely any journey of the same length has been more prolific of interesting facts. Again we are impressed with the magnificent distances in the Dark Continent. Stanley traveled on or along a second-class tributary of the Congo almost the exact distance between this city [New York] and Detroit. He found this Aruwimi River, rising in sight of the Nile waters, to be as long as the Rhine. . . .

Mr. Stanley's report to the Royal Geographical Society enables us to trace the entire course of the Aruwimi from its sources to its mouth, shows us at least four tributaries of considerable importance, and throws much light upon the ethnology of this large region between the Congo and the Nile. He has shown that the Nepoko River, instead of being the upper course of the Aruwimi, as Junker, who discovered it, supposed, is only a tributary. Unfortunately the Aruwimi, wide and deep as it is for hundreds of miles, can never be useful for steam navigation, though Stanley in his steel boat, twenty-eight feet long, followed its tortuous course for a great distance. From the slopes where it rises, to its mouth, the river falls about 3,600 feet, and particularly in its upper course it is impeded by many rapids and cataracts.

It is now evident that Stanley chose the most difficult route he could possibly have taken to reach the Nile; and yet he has said nothing of the almost impenetrable forest with its dense mass of twisted and matted undergrowth which leads us to suppose that this northeastern section of the great African woods presents greater difficulties than have been found in other parts of it. In this same forest, 300 miles south, Stanley traveled for ten days during his journey down the Congo. "Above our heads," he wrote, "was an everlasting roof of foliage." Through the tangle of verdure "every man had to sprawl, crawl, and scramble as he best could." For ten days the men endured it, and then declared they could go no farther, and Stanley struck for the river. This forest crosses the Congo at its great northern bend, and its southern boundary, which is formed by the Sankuru River, is as distinctly defined as the eastern edge, which Stanley describes as being abruptly succeeded by lovely prairies. It was in this southern edge of the forest, 450 miles southwest of the place where Stanley last entered it, that Wissmann plunged with a caravan of 1,000 men in 1886. He had hoped to push through this mighty virgin forest to the Congo, but the scarcity of food and the almost impenetrable character of the region compelled him to give up his plan of exploring new country. In twelve days he was south again on the road he had traveled over the savannas some years before.

Just as the region that defeated Wissmann has been penetrated hundreds of miles by little Congo steamers, so the Aruwimi helped Stanley to get through the northern forest. In the 460 miles he traveled to reach the Arab settlement of Kilonga-Longa, all but fifty miles were made on the river or along its banks. Without his steel boat and fleet of canoes, it is not likely he would have reached the Nile at all. He clung to the water as the only means of progress, and his heart sank within him as he found the river taking him far north of his proposed course. He determined not to cross the line of 2° north latitude, and was happy indeed when the river turned again toward the southeast, and he did not leave it until the cataracts became so numerous and the current so rapid that the stream was no longer available.

The people he met were found to belong to the great family of Bantu tribes, who, with the

dwarfs that are scattered among them in several large districts, inhabit the whole of Central Africa south of the Welle Makua. Though great dialectic differences are found, they all have much in common in their speech, and Stanley's party were able imperfectly to understand the wild and hostile natives they met. Many parts of the river were thickly populated, clusters of villages lining the river banks for miles, and the prevailing style of hut was found to be the candle-extinguisher type, which is far more common among negro tribes farther north than among the Bantus of the Congo basin. On the upper Aruwimi the explorer saw huts unlike any heretofore described in Africa, though they bear some resemblance to the tembes in Ugogo and the dwellings of the Masai. The huts are connected one with another, so that a village is like a long, low hut, sometimes even 400 yards long. These huts border both sides of the street, which varies from twenty to sixty feet in width.

Stanley confirms Emin Pasha's statement that Albert Nyanza has been rapidly receding of late years, and he attributes it to the wearing away of the reefs in the Nile, which impede navigation for many miles below the lake. In much the same way the remarkable fall in the waters of Lake Tanganyika has been attributed to the breaking away of the compact vegetation in the Lukuga River, which is supposed to have long impeded the outflow from the lake. Stanley's discovery that the Aruwimi rises within a few miles of Albert Nyanza, is interesting. We now know that from the Welle Makua hundreds of miles south to Tanganyika the fountains of the Nile and Congo waters spring from the soil almost within sight of one another, and then, for many hundreds of miles south and west, the head springs of the Congo and Zambesi systems are brought into similar juxtaposition.

The explorer may be expected to bring home with him the solution of two very interesting questions. One is whether he has really discovered a new snow mountain south of Albert Nyanza, or whether the towering summit he saw is identical with Mount Gordon Bennett, which he discovered years ago. He thinks he has found a new mountain that may rival Kilima Njaro, the summit that towers nearly 19,000 feet in East Africa. The other question is whether Muta Nzige belongs to the Nile or the Congo systems. It is his opinion that this large and almost unknown lake empties into the Congo. If so, it must evidently have its outlet through an Aruwimi tributary, perhaps the Lenda River, or it reaches the Congo through one of the little known rivers south of Stanley Falls.

We have as yet had only a bare outline of the important additions Stanley has just made to geographical knowledge. The details will doubtless make a long and entertaining narrative, and the fact that he has in his party trained scientific observers will give additional value to his work. —*N. Y. Sun.*

A CENTURY OF INDUSTRIAL GROWTH.

THE methods, tools, products, and artisans of a century ago in many departments have vanished as completely as if they belonged to another planet. What has become of the spinning-wheel or the wooden clock? The suit of woolen cloth worn by President Washington at his address to Congress in 1789 was presented by a woolen factory only established in the preceding year, and cloth then cost five dollars a yard; the people were clothed in the homespun made in every family. The power loom for knit goods was not invented until 1830; in 1789 two citizens of Norwich asked exemption from poll-tax for themselves and their apprentices, because they had set up eight stocking frames, which required two men for each. A century ago wool-carding had been done by hand, but Whittemore invented machinery to make cards. The first carpet fac-

tory in the country was established a little later. A century ago the cotton-gin had not been invented, the spinning-jenny was yet an experiment, and the first shipment of cotton to England, only eight bags, was made in 1784. Now the country has raised more than 7,000,000 bales of cotton in a year, and worked up more than 1,000,000,000 pounds of cotton and 400,000,000 pounds of wool.

A century ago only charcoal iron was produced, and not as much of that, probably, as 30,000 tons yearly; for twenty years later the product was but 53,000 tons. Even Great Britain in 1788 produced only 68,300 tons—not as much as either one of several furnaces in this country now turns out yearly. The manufacture of steel was just beginning here; twenty years later only 917 tons were produced in the country. The coarsest pig-iron then cost about as much as steel rails do now. A single railroad now buys yearly more iron than both Great Britain and this country then made, but there were neither railroads then, nor iron bridges, nor buildings; no petroleum pipes, for there was no petroleum; no gas pipes, for there was no gas-lighting even in Europe until later. Washington lived in an age of darkness; instead of the electric light, the millions had candles costing about two cents apiece. In all the departments and applications of chemistry the century has simply created a new world. American pressed glass, which has completely revolutionized the supply of table and house ware, is an invention of the last sixty years. The silk manufacture has not existed in this country half a century; the paper made a hundred years ago would hardly be thought fit for use since modern methods have been invented; the only use discovered for India-rubber then was to erase pencil marks; and while the town of Lynn made 100,000 pairs of boots and shoes in 1788, they were not the shoes of to-day, and the manufacture by machinery is wholly due to inventions since 1800. Sewing-machines for any purpose were unknown, and salt was made by boiling sea-water; though in 1787, it was first made from the springs near Syracuse, at the rate of about ten bushels per day, and the cost soon fell to fifty cents per bushel.

Farming in Washington's day knew nothing of machinery; even the first iron plow, patented in 1797, was a failure, for New Jersey farmers thought it poisoned the soil. Mowers, reapers, and harvesters began to be invented about the same time, and even the ordinary implements were such as it would not now be thought possible to use. The steamboat was practically unknown, and the railroad entirely until forty years later; and the cost of transportation by wagon confined the area of possible production with profit, as to most crops, to the margin of navigable waters. The whole nation could not produce in Washington's day as much wheat as single Territories not yet States export each year; and when the accounts of a century ago tell of "vast quantities" exported, they really mean less in a year than the country has since moved in a single week. Of wages, it is enough to say that masons a century ago earned 67 cents per day in Massachusetts, carpenters 52 cents, blacksmiths 70 cents, and ordinary laborers 30 cents. Food near the farms was cheap, but pork is quoted in Massachusetts at 16 cents per pound, flour at \$8.16 per barrel, corn at 76 cents per bushel, and ham at 20 cents per pound. Calico cost 58 cents per yard, broadcloth \$2.70, buckram 22 cents, cotton cloth 88 cents, and tow cloth 30 cents; hose cost \$1.35 per pair, and "corded Nankeen breeches" \$5.50; buttons from 1 to 5 shillings per dozen, shoes of lasting 84 cents per pair, and sugar from 15 to 22 cents per pound. One does not need to study such figures as these very long to discover that the world and the living of to-day were simply impossible for the working people of a century ago. The whole world has changed, but nowhere has the marvelous advance been greater or for the working millions more beneficent than in these United States.—*New York Tribune.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 21, 1889.

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AN EXPLANATION WANTED.

WE have all heard of the woman to whom a volume of "Pilgrim's Progress" with Explanatory Notes, was once given. On being asked afterward how she liked it, she replied that she "liked the book itself exceedingly well; that the book was all plain; and she hoped to be able after a time to *understand the notes!*"

So we feel like saying frequently in regard to answers to the question why people now keep Sunday for the Sabbath. We understand the question and the issue involved therein; but can anybody explain the explanation?

For instance, at one of Mr. Moody's meetings in Chicago week before last, the question was asked, "How is it that Christians keep the first day of the week, when the fourth commandment says it should be the seventh?" To this Dr. Driver, who goes with Mr. Moody to answer questions, and who has the reputation of being a "great gun" in this direction, replied; and from his reply we quote the following representative passages.

He is reported in the Chicago *Inter Ocean* as saying: "In the Mosaic dispensation, day did not mean a mere period of twenty-four hours, but day is the best defined period of time we have in the Bible." If "day" does not mean twenty-four hours, what does it mean? Some say a thousand years; some, ten thousand; some, a hundred thousand; some, three hundred and sixty thousand; and some, an indefinite period of immense duration. How, then, is "day" the best defined period in the Bible? Who can explain?

Again we quote: "As far as the Scriptures go, it makes no difference what day we keep, but we must keep one day in seven." We would respectfully ask how we know we must keep one day in seven. The fourth commandment of the decalogue is the only law which enjoins one day in seven. From this alone the obligation, "we must keep one day in seven," comes. But the fourth commandment does not put it that way. It says "the seventh day, not 'one day in seven,' making it as definite as it is possible to make it. And what right has any one to change the wording from 'the seventh day,' that is, a *definite* seventh part of time, to 'a seventh day,' that is, an *indefinite* seventh part?" "Oh," the reply is, "it does not say the seventh day of the week." Then, we ask again, how do you know that this rest day is to come once in every seven days? and that "we must keep one day in seven"? If it is not the seventh day of the week to which the commandment refers, what period is it the seventh day of? If it is replied, the seventh day after every six days of labor, we answer, The commandment does not say the seventh day "after every six days of labor" any more than it says, the seventh day "of the week." But do not six days of labor and one of rest make a week? And is not this weekly cycle the only period with which the commandment has to do? And, moreover, does not the week owe its origin exclusively to the great facts which the commandment brings to view; namely, the six days' work of God in the creation of the world, his rest upon the first seventh day of time, and his blessing and setting apart each succeeding seventh day from that time as the Sabbath for man? And when therefore the commandment says, "The seventh day is the Sabbath," does it not mean the seventh day of the week? Can it mean anything else? Is it not just as plain as if it had been worded, "the seventh day of the week is the Sabbath of the Lord thy God"? Can any one deliberately, without outraging at once both his

common sense and his moral nature, answer these questions in the negative?

Two lines further on the Doctor says: "The sabbatical Sabbath and the Jews' seventh day came together at our Lord's crucifixion." How much of this sentence must be attributed to typographical error, we will not undertake to say. But there it stands as a part of the answer to the question why Christians keep the first day when the commandment says the seventh. But like the woman who wanted some one to explain the "notes," we would like to have some one explain this answer.

Then he undertakes to draw a little comfort from Paul, and this is it: "Paul wrote fourteen epistles, and never used the word 'Sabbath' but once, and that was, 'Let no man judge you regarding meats and drinks, and the keeping of the Sabbath.'"

And this is offered as a reason why Christians keep the first day, when the commandment says the seventh. Can we ever hope to understand such an answer as that? Then he refers to the scripture, "The Sabbath was made for man and not man for the Sabbath," as proof that if we keep "a Sabbath of rest we fulfill the law." At the same time, he would probably denounce the observance of the seventh day, as the rankest heresy, worthy of being restrained by law. It seems to make a great difference, after all, when that "a day of rest," and "any seventh part of time," comes in. "Any seventh day" is a very convenient catch-phrase when theory only is under consideration; but when it comes to practice, its own friends will strangle it as soon as we.

THOUGHTS ON THE LAW.

In our page of Choice Selections this week, we commend to the attention of the reader the few terse sentences uttered by Dr. Cuyler on the subject of Sinai. It is not the way many religious teachers talk on that subject at the present day. Many seem to be afraid to say Law, or think Law, for fear of what they are pleased to term "legalism."

But David did not appear to feel that way. He says, "Oh, how love I thy law! It is my meditation all the day." Ps. 119:97. Were some modern religionists to express their mind on the subject, we imagine it would read something like this: "Oh, how hate I thy law! It is my detestation all the day."

But says one, we must be righteous, and righteousness cannot be gained by keeping the law.

Very true; but the righteousness we must have is the righteousness of the law, nevertheless. Paul declares that the object of Christ's work is "that the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

"But," it is urged, "we do not want anything to do with the law; it is holiness we must seek."

Very well, the law is holy. "Wherefore the law is holy, and the commandment holy and just and good." Rom. 7:12.

"Well, you may go back to the old law, if you want to, but I prefer the Spirit. We must be spiritual."

Very well, the law is spiritual. "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

A law the righteousness of which we must fulfill, which is just and good, holy and spiritual, must be adapted to the use of any person, however righteous, holy, or spiritual he is required to be. He will find all these elements in the law.

The fact is, the law of God holds a position of essential pre-eminence in connection with all God's dealings with the human family under every condition and in every age. It is the expression of God's will, the rule of life, the standard of the judgment. Obedience to it is the sole condition of everlasting life in every age and dispensation, the present no less than all the past. Obey and live, was God's covenant with Adam. And had he kept the law, it would have given him life. Such ex-

pressions therefore as that found in Gal. 3:21, "For if there had been a law given which could have given life, then verily righteousness should have been by the law," cannot apply to the moral law; for in the original plan, and in man's first relation to it, had he always maintained that relation, it could have given him life, and would have given him life, and righteousness would have been by that law. The fact that the law now, since it has been broken, cannot give life to the transgressor, does not prove that in its original relation, it was not its nature and design to give life.

But there are other laws, which are not of a nature to give life. These are the derived, secondary, or ceremonial laws connected with the scheme of grace. Gal. 3:21 could not be spoken of any law which ever under any circumstances could have given life: it must therefore refer to some law coming in subsequently to the moral law, and correlated to it, as the ceremonial laws were.

The law was therefore a great and prominent object before Adam. It was the great detector standing by to witness to his righteousness, or to expose his sin.

When man had fallen, and a remedial system had been introduced, all the ceremonies and services of that system were performed with direct reference to the moral law. It was the great objective point before that system. The guilt of transgression must be taken away, and man be brought back into the path of obedience.

When Christ came into the world, all his work had direct reference to the moral law. The difficulty from which man was to be rescued, was that he was out of harmony, both in nature and practice with the moral law. His sins (taken away in figure in the former dispensation) must be taken away in fact, and the necessity is ever recognized that the old nature which is not subject to the law, and cannot be, and in which man cannot therefore keep it, must be taken away, and a new nature given which loves and delights therein.

Such is Paul's argument in Rom. 8:1-4. He there speaks of the work which Christ had been sent to do for us, and declares the result to be that the righteousness of the law might be fulfilled in us. And what is the standard of that righteousness? *It can be nothing else but the law itself.* And in the judgment, therefore, the question will not be, how much feeling you have had, nor how much faith you have had, nor even how much you have loved Christ and believed in him, but, "What have your works been?" and, "How does your character compare with the holy standard of the law of God?"

But "Oh," some one may say, "you are leaving out my Saviour."—Not at all. For if at the last we meet the perfect standard of the law, and are found in full harmony therewith, then Justice standing by might say, "Now I know that you have been with Jesus. You have availed yourselves of the work of Christ. For you were once in a condition where no other being could help you; you had a nature not subject to this good law, and in which you could not keep it, which he alone could take away; you had sins which he alone could pardon; you were lost and helpless; and now the fact that you stand here clear before the law, reflecting its righteousness in your characters, and answering in all things to its perfect requirements, tells the whole blessed story of your connection with Christ. It tells how you have believed in him who was your only help, how you have loved him, and hung your helpless souls upon him, and accepted from him righteousness, and sanctification, and a new nature in which you could love God, and love and keep his law, so that in him you became a new creature, and by his help walked in the path of obedience; for this is the work Christ came to do for you, and the help he came to bring."

A true view of this subject does not detract either from the law or Christ, but exalts them both. While it shows that the path of obedience is the only path back to life ("Blessed are they that do

his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city"), and that the keeping of the commandments is the one sole and only condition of eternal life (and as we want life so we endeavor to keep them; "if thou wilt enter into life keep the commandments," Matt. 19:17), it also shows Christ taking his stand by the law, magnifying and making it honorable, dying to meet its claims, offering us freely of his blood to cancel past transgressions, giving us grace to keep it that we may have life, and thus crowned with honor and glory as a saviour and redeemer.

INDIFFERENT SPIRITS.

If Spiritualism is true, why did not the spirits of Washington, Adams, Jefferson, and others of that class, make themselves known by some masterly manifestation on the occasion of the late centennial celebration, to show their interest in the matter, and their desire to participate in the exercises?

This inquiry is so natural that the *Banner of Light* of May 11, has an article on the subject. At their "Public Free Circle," April 30, through the medium, Mrs. Longley, what purported to be the spirit of John Pierpont spoke on the subject. He said that Washington, Adams, Hamilton, Jefferson, and others, who were associated with them a hundred years ago, were "not asleep at this present time," and that they surely must be interested in and appreciate what the people were doing in the matter of the celebration. "The spirits mentioned," he continued, "are in a friendly appreciative mood; they certainly understand all that is being done; they certainly send out an influence that we trust will be felt as an uplifting power to those who at this time are also in spiritual harmony with the day and its observance and its significance."

These spirits, it strikes us, must have been very indifferent to the occasion, to make no manifestation themselves, but to lie calmly back, and leave it to another spirit to assure us that they were "not asleep," but understood all that was going on, and were "in a friendly appreciative mood;" and then to reason out as best he could, that notwithstanding their lassitude, they must certainly be greatly interested in the proceedings. O tameness, where is thy couch!

RELIGIOUS CONTROVERSY.

On this subject *The Living Church* gives utterance to the following:—

There are some good and gentle souls to whom everything in the way of controversy in religion is shocking. There is a kind of placid piety which is not to be despised, and for which even in the church militant there is a place. It should not, however, be exalted above the more sturdy type which has the courage of its convictions, and seeks to propagate them by all means that are lawful. There are other good people, not so gentle, who deprecate controversy because they fear its effects upon some of their own views and practices. The least agitation disturbs their peace, hence agitation must be wrong. As the church was in their childhood, or as they conceived it to be, so must it always be. Fifteen years in a vestry are counted by them as a better precedent than fifteen centuries of the thought, the life, and the work of the church. Controversy we must have, while human nature remains what it is; only when it degenerates into contention and persecution does it endanger the unity of the spirit and the bond of peace. Yet those who are loudest in declaiming against controversy are often most forward in advocating repressive legislation against those who value peace and principle as much as themselves. They charge their fellow-churchmen with agitations that disturb their peace, and straightway set about to agitate the disturbers into subjection. The church may be disrupted, but their peace must not be disturbed! The peace party is the attacking party every time. Open discussion, appeal to facts and reason and history, are unendurable. "Agitation" must be stopped at any cost.

These are true words, and it would be well if their truthfulness were more generally recognized in the world of religious thought. So long as religious error exists—of which all must admit there is no lack at the present time—so long will there be religious controversy, for truth and error cannot exist in harmony with one another. The absence

of religious controversy is not itself an evidence that there is nothing wrong in the religious status of a community. It may be often only an indication that error is holding the fort with undisturbed supremacy. In such a case the sooner its supremacy is disputed the better; and such a step of course involves religious controversy. Controversy is in such cases always preferable to peace.

That the "peace" party in such disputes is always the aggressive party is a statement capable of abundant demonstration. It has been so in all religious controversies of the past, and is so at the present time. The controversy which arose from the preaching of the doctrines of the Reformation disturbed the peace of Rome, and to quell the agitation of which she had such a horror she promptly undertook to agitate the Reformers into subjection. Just so does the preaching of the truths of the third angel's message, especially the Sabbath truth, agitate and disturb the peace of many who are to-day complacently anchored in the calm waters of popular theology, and it is coming to be understood among them that it is imperatively necessary for them to do something. It will never do to allow this agitation to go on and disrupt communities. They are very anxious for peace,—so anxious that they are willing to take the most aggressive measures to secure it. Religious controversy is for them a more dreadful thing even than religious war. In short, the "peace" party, the aggressive party, and the party which feels itself wanting in argument to sustain its views, are almost always one and the same.

L. A. S.

THE IMPORTANCE OF STUDYING ALL THE PROPHECIES.

A Request.

FREE criticisms are solicited on the articles which have already appeared on the "Principles by Which to Interpret Prophecy," and on those that are yet to come; especially that on the signs in the sun, moon, and stars, vindicated against the attacks of science falsely so-called; those on Ezekiel 7-9; those on Zechariah 14; the one entitled, "Shall Death Reign in the New Earth?" etc., etc.

Some of the positions I have taken may be new to some. I ask no one to be responsible for these. I do not claim infallibility. I have given what I honestly believe to be the truth, and have taken more and more delight in the study of the prophecies. Thus far, I see no reason to reject one of our great positions on prophecy; but I find more strong and, to my mind, irrefutable reasons in favor of the great prophetic doctrines held by Seventh-day Adventists.

I believe there is more light coming to us from prophecy, especially from Isaiah, Jeremiah, Ezekiel, and the minor prophets, and that we should not in our study of prophecy be shut up to Daniel and Revelation and to those portions of the Bible that come in to explain these books. Daniel and Revelation have their object and peculiarities, the other prophetic books have theirs, and floods of light are yet to flow from them; and when we are through with this series of articles, the half of the beauties and truths of the prophetic books will not have been told. There will yet be room for new explorations and new discoveries until probation shall close, and even in the kingdom of God the immortal saints shall discover more and more beauties, new and loftier truths in the prophecies, and in the glorious plan of salvation, while eternal ages shall roll.

If the redeemed were to arrive at the end of knowledge, then would they, in one particular at least, be equal with God, who would be robbed of one of his distinguishing attributes; namely, omniscience; and he would cease to be able to teach his creatures. This will never be. God the Father and God the Son will ever be the great teachers of all the immortal intelligences of the universe, who will ever delight to learn of God and the Lamb, from the character and incommensurable attributes of divin-

ity as reflected by the Saviour, from nature, and from Revelation.

If, therefore, such is the prospect before us, and if such are the occupations and aspirations that await us in the immortal state, should we not now, as a matter of duty, and in order to adapt ourselves to the loftiest occupation of the redeemed, habituate ourselves more and more to the study of the Scriptures, especially to those portions of Holy Writ that shed light on the present and on the near future? As this is a duty made incumbent upon us by God, and gives us better views of God, of ourselves, and of the way and means of holiness, is it not evident that to the degree that we fulfill it, to the same degree shall we advance in holiness? How weak, then, is the theory that ignorance and the neglect of the study of the Scriptures go with advancement in sanctification! If we neglect to study the Scriptures, we shall forget God, fail to retain right views of him and of his character, and of our own characters, and shall conclude that we are better than we are. O, the danger of this deception of the Devil! God save us from it, and may we often draw near to the mirror of God's word, that we may not become forgetful hearers, and forget what manner of persons we are, and the need of our advancing in holiness.

One of the results of the latter rain will be that those who receive it, will have "grass in the field,"—plenty of truth to feed upon. Zech. 10:1, etc. But those who have this truth will have to dig for it as for hid treasures. Proverbs 2. They will put away their sins, which darken the mind and exclude the rays of spiritual, divine light from the soul, and will have the presence and aid of the Spirit that was to guide into all truth. John 16:13. They will be guided in the way of truth because they are meek (Ps. 25:9), and do not build themselves up with any new truth they may receive, but give glory to God for all the light that is bestowed upon them. They will not shut out rays of light because it comes from others, but will hail with joy every new ray of light, whatever may be the instruments through which God dispenses it unto them. They will take liberal and broad views of subjects and things, and will not make a brother or a sister an offender for a word, and will bear in mind that God has seen fit to bring out his truth and dispense the riches of his grace through various gifts to unite all his people together in love and harmony, as they see they all depend upon God and upon one another.

There were once two kings that met with armies. The kings drew near each other near a monument—a mounted general with his right arm extended over the street. One of the kings looked up and said: "See this red, bloody hand over us." The other replied: "It is not red, but white." The first contradicted him and the second joined in, answering in the same style, until they had a clinch, and a bloody fight under the extended hand. When they got through, they looked up, and saw that they were both right; for one side of the hand was red, and the other side was white.

We should learn to look on all sides of the subjects, and aim at agreeing with others all we can without sacrificing the truth. By so doing, we will often see that we are not as far from others in faith as we thought we were.

Any criticisms on the articles herein referred to, will be thankfully received at 172 Kalamazoo St., Battle Creek, Mich. D. T. BOURDEAU.

—He who would go heavenward, or go Christward, cannot go with the crowd; for the crowd is not going in that direction. And this is one of the sorest trials in the Christian life. It separates the Christian disciple from many a companionship which would otherwise be delightful to him. But the choice must be made between conformity to the world and consecration to Christ.

—Deep rivers move with silent majesty; shallow brooks are noisy.

Progress of the Cause.

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

THE VOICE OF THE GUIDE.

WALKING through an unknown region,
Tangled thicket, brier, and thorn
Weaving barriers, dark and legion:
Shadows on the face of morn,
Noontide hid in brooding tempests,
Nightfall coming cold and gray;
Lord, we thank thee for the promise,
Star-like in thy word to-day!

Give us listening ears to hear it;
Give us faith to follow on,
Though the clouds, unrifted, cover
All the glory of the sun.
"Thou shalt hear a voice behind thee!"
Do we, waiting as we pray,
Sweet from heaven discern its cadence?
Tread with courage, "This the way?"

Lord, so many thoughts beset us;
Lord, so many whispers press
On the silence of the spirit,
Pilgrim in this wilderness.
Only as thy voice commands us,
Only as our hearts obey,
Are we safe, and sure of reaching
Home at ending of the way.

Lord, when we are worn and weary,
Lord, when faith is weak and faint,
Give us then, we pray, to hear thee;
Hush the moaning of complaint.
Thou shalt hear a voice behind thee!
Star-like beams the word to-day!
And we listen, and we journey,
God himself our strength and stay.
—Margaret E. Sangster

A LETTER FROM BRITISH GUIANA.

THINKING that some may be interested in a report of the work in Demerara, I write. Since my arrival from Barbadoes, where I pioneered for the *Signs* six months while holding Bible readings among the people (seven Sabbath-keepers being the result), I have been actively engaged in arranging church matters in Georgetown. A few interested ones took their stand on the side of present truth. Two of these walked out in obedience in the ordinance of baptism, these having embraced the truth since the departure of Eld. G. G. Rupert. They being men of some influence, will by their zeal and faithfulness be instrumental in bringing others to the truth. We now number thirteen, though not all are regular attendants. We feel thankful, and with renewed courage we struggle with difficulties and want of zeal on the part of some. We are also encouraged when we witness the increasing demand for our literature, and we rejoice that there are signs of an abundant harvest. We are determined to procure a suitable place for the work of God. To that end we are circulating a subscription paper to procure means to begin to build.

Please accept our thanks for the light of present truth, and we will ever endeavor to prove faithful to it. Our meeting-room, hired at six dollars per month, is daily receiving inquirers of the truth, and orders are often left for books which we have not in stock. The work progresses; let us help it on. The labor bestowed in British Guiana has not been in vain. It will be repaid in double fold in temporal blessings, and the earnest worker will be rewarded in the world to come.

JAS. R. BRAITHWAITE.

WISCONSIN.

MILTON JUNCTION.—I began a protracted meeting in the Seventh-day Adventist church at this place Feb. 7. There is also an S. D. Baptist church just across the street, and one in East Milton, one mile east of this, and another about four miles northwest. Just as I began my meetings, Eld. McLearn's tract of twenty-six pages, assuming to expose the errors of S. D. Adventists, appeared among the people, indorsed by Eld. J. B. Clarke, also by Eld. N. Wardner, pastor of the S. D. B. church here, in the *Sabbath Recorder*. April 4, I gave notice in both weekly papers that I would review the tract; which I did the following Sunday evening. We had a full house. Elds. Wardner and Dunn, also other representative men of the denomination, were present, having the privilege to ask all the questions they chose, which they did. I answered

every question promptly, according to the word of God. Everything was said and done in order.

The opinion of many here is that the tract is a failure, and that its supporters are deceived. Many have become friends to the truth as the result of this investigation. I. SANBORN.

LIME RIDGE AND DEBELLO.—From April 12 to 28 I was at the above-named places, and had a very pleasant visit. We had very good meetings, and I also tried to visit all the scattered friends. All are of good courage. Many desire to attend the camp-meeting. I obtained eleven subscriptions for our different periodicals. At the former place two united with the church by baptism and one by vote. We also celebrated the Lord's Supper here; the Lord came very near by his Holy Spirit. May the Master richly bless these little companies, and make them strong in his truth. I also visited several families in Elroy. From here I go to my former field of labor in Kansas, to make a short visit and to attend the Ottawa camp-meeting.

S. S. SHROCK.

NEW YORK.

AMONG THE CHURCHES.—The month of April was spent in labor with the Williamstown, Pierrepont, Silver Hill, and Buck's Bridge churches. Bro. J. V. Wilson, our State agent and the State secretary of our tract society, was with me at the last three meetings, and rendered efficient help. We labored for individuals, sold our publications, took orders for periodicals among the scattered ones, raised means for our camp-meeting expenses, and the purchase of tents for the Conference, and labored to help all to see their duty in supporting the cause by the faithful payment of a tithe, first-day offerings for our foreign missions, and fourth-Sabbath donations for our local, or home, missionary work. At Silver Hill two were baptized, and three were taken into the church, and two more were taken in, subject to baptism the following Sabbath.

At Buck's Bridge I had the pleasure of baptizing Eld. J. E. Swift's father, and taking him and two others into the church. All these churches voted to adopt the plan recommended by the Conference in regard to a church council. Practical truth was also preached, and we believe much good will result to the cause. M. H. BROWN.

IOWA.

DISTS. NOS. 1 AND 2.—Since my last report I have visited the churches in these two districts. The preaching was largely practical, showing the importance of home religion, true humility, and living faith, in order to stand amid the perils of the last days. The Lord witnessed to the word spoken by his Spirit, hearts were made tender, confessions were made, and good resolutions were formed. There seemed to be a desire on the part of many to draw nigh to God, that they might receive a fitting up to do something in his precious cause. I spent a few days near Waukon, where Bro. E. W. Chapman had been laboring about four weeks. A good interest was manifested to hear the truth, and a few decided to obey. In company with Bro. Wakeham I spent some time at Colesburg. Several have taken their stand for the truth there, and others are investigating. The work of the message is steadily advancing. Soon it will triumph.

May 10.

R. C. PORTER.

PENNSYLVANIA.

WILLIAMSPORT.—Sabbath and Sunday, April 13, 14, were good days for the church at Williamsport. The new church room was occupied for the first time Sabbath morning, when the Sabbath-school convened in it at 9:30. Following this, an impressive discourse was delivered by Eld. J. W. Raymond. At 2:30 p. m. the church met in the Disciple church at corner of Third and Walnut Sts. where, following a few remarks on the subject of baptism, the ordinance was administered to seven persons, in the baptistry of that church.

Sunday morning a meeting was held in the chapel of our own church, and six united with the church, after which an enjoyable social meeting was engaged in, and the ordinances of the Lord's house were celebrated. At 3 p. m. the church was again well filled with an attentive audience, and the dedicatory services conducted. A favorable impression was

made on those who were present, and the city papers all gave good accounts of the meeting, and spoke highly of the neatness and adaptability of our building. On the following Sunday and Tuesday evenings Eld. Raymond spoke to good audiences on the United States in prophecy, and the work of the National Reform Association. We feel of good courage in our work here, where we have established our Conference head-quarters; and as we see many others who are interested in their investigation of the present truth, we ask the prayers of our people that all those who are connected with the work here in any way may have such a close connection with heaven that their influence and example may always be on the side of right and truth. We look forward with anxiety and pleasure to our coming camp-meeting, when we shall again see our dear brethren and sisters from different parts of the State, and hope and pray that it may have a tendency to greatly strengthen the cause here.

April 19.

L. C. CHADWICK.

ILLINOIS.

CHICAGO, MONTICELLO, BLOOMINGTON, ETC.—Since our good meeting at Chicago, it has been my privilege to attend the quarterly meeting held there, April 20, 21, which was indeed a most precious occasion. It is reviving to be where the Spirit of God is, and his love prevails. Eleven persons were baptized and added to the English church at Chicago.

From April 26 to 28, Bro. Merrill and myself were with the company at Monticello. These friends have stood firm for the truth for more than two years, and they were anxious for a church organization to be brought about. At this meeting we effected the organization of a church of twelve members. Three were baptized, one of whom had been a Catholic, who now rejoices in the liberty of the sons of God, with sins forgiven through the blood of Christ, and faith in a present Saviour. A tract and missionary society of six members was also organized. Others will soon unite with them. The proper officers were chosen, and set to work in their respective positions. The Sabbath-school we found already in working order; we were glad to see all the parents and children so ready and willing to help each other in the way of truth and righteousness. There are others here of whom we are hopeful, and expect that additions will soon be made to this church.

At Bloomington I held one meeting, and met with the church in council concerning the work in that city. Some new ones have taken their stand for the truth, and others have become deeply interested through the efforts of the workers there, and the blessing of God. It is a settled question now that their meeting-house must be moved to a more favorable locality, as the interests of the cause and its future prosperity most imperatively demand it. The time has come for either a withdrawal of the workers there to a more propitious field, or else a very radical change must be made in the conditions which have hitherto effected the work in that vicinity.

From Bloomington I went to Springfield. Here I met with Bro. Tait and the workers in that city. All were of good courage in the Lord. The Lord has wrought, and a good work has been done there. The new chapel and mission-house combined is nearing completion, and is a plain, neat, and commodious structure, well adapted to the wants of the cause in our capital city. The church as well as the workers there will certainly appreciate such a quiet retreat and comfortable quarters, where they can better worship and work for God.

R. M. KILGORE.

VIRGINIA.

AMONG THE CHURCHES.—March 22-31 I was with the Mt. Williams church, Frederick County. I held meetings each night and on Sabbath and Sunday. The outside interest was good, but not all the brethren availed themselves of the privilege. The quarterly meeting was held the 30th and 31st. On account of a severe storm the first Sabbath and Sunday in April, the meeting with the Quicksburg church was postponed till the last Sabbath and Sunday in the month. April 5-9 we were with the Marksville church and near Luray. One was united with the church at this place, and a good interest was manifested. We found that some seeds of truth had been sown at Luray as the result of the canvassing work done there a year ago. From

April 10-14, I met with the Port Republic church. This church numbers only a few, but if they will study to show themselves "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth," God can use them as light-bearers of his truth to others.

April 26-28 the Quicksburg church held their quarterly meeting at New Market. We have a nice hall fitted up at this place in which to hold meetings. On account of rain and rising streams, we did not have a large attendance of the brethren. A good outside interest was manifested, and on Sunday night all could not get into the hall. We expect to hold our State meeting here, and trust some good may be accomplished. This is the first point where the truth was proclaimed in Virginia, and although it met with bitter opposition then, it left friends that still love to hear it, and we trust will yet accept it.

At these meetings we tried to set before the brethren the importance of the work that has been committed to our hands, and the necessity of a preparation to meet the trials just before us. We believe that many of our brethren are standing in a critical condition. They have allowed precious rays of light to pass by unheeded, and as a result we find many in every church standing in darkness. Vows made before God, to pay the Lord his own, are broken—unfulfilled. Slackness is manifested in regard to the proper observance of the Sabbath; fearful neglect is shown of the training of children; lack of discipline and system exists in the work of God; many are unable even to learn the Sabbath-school lessons, which contain important and precious truths just calculated to build us up in the faith, because they eat and drink those things which are hurtful to a development of mind and body. Brethren, when "the great day of his wrath is come, who shall be able to stand?" Certainly not those who have rejected the light that God has in mercy given us through his word and the "Testimonies." May the Lord help us to be on the safe side.

R. D. HOTTEL.

May 5.

KANSAS.

I LEFT Denver, Colo., for Kansas March 19, with private conveyance, and after a drive of 275 miles across the barren country of Eastern Colorado and Western Kansas, I was very glad to come among our people again. At Cheyenne Wells, Colo., I was pleased to meet sister Beams, who has been letting her light shine for several years, and has been active in circulating the petition, having obtained about fifty names, while there are only about forty adults who live in the place. I had a very cordial invitation to speak in their school-house, which was accepted. I sold a few packages of National Reform tracts, and gave away some others. The next morning I resumed my journey, and on Thursday reached Rotata, Rollins Co., Kan., where there is a company of Sabbath-keepers.

On Sabbath morning I met with most of the members of the Rotata church at their neat church building. Their numbers are about forty. I spoke upon practical religion, after which we enjoyed a good social meeting, in which nearly every person present participated. A good feeling was manifested, until at the close a little matter of business brought out the hidden things of the hearts, and I was made aware of the real condition of the church. Sunday morning was appointed to investigate the matter, and from nine till 6:30 p. m. was required to bring about desired results. But notwithstanding Satan tried hard to bring in distraction, God heard our prayer, and matters were satisfactorily adjusted. Never in all my experience, has my faith in God's willingness to help his dependent children been so strengthened as at this meeting. Confessions were made, forgiveness obtained, censures removed, and all hearts made to rejoice. The ordinances had not been celebrated for a year, but after their grievances were all settled, a deacon was ordained, and the ordinances celebrated. The Spirit of the Lord came in, and helped us all. I remained about ten days with this church, and should have remained longer, had not circumstances prevented.

Arriving at Traer, April 9, I met Bro. Hall, and had a meeting with the church in the evening, and again the next morning in another neighborhood, six miles east. This little church of about twenty members has had some things to discourage them. Bro. Hall appointed a leader to fill the place recently made vacant by removal. If some of our Eastern friends knew of the privations the brethren

in Western Kansas have endured, and are enduring, on account of failure of crops for the past few years, they would appreciate their bounties much more than they do. But I find that even under their many discouragements, they love the third angel's message. Twenty miles east, at Oberlin, Bro. Hall left me, and I drove about forty miles northeast to visit the Devizes church, and ordain officers, arriving there the 11th. We had a meeting that evening, but on account of there not being time to circulate the appointment, the attendance was so small that we could not accomplish our object. I went from there to Oronoque, twelve miles south, reaching there on Friday. On Sabbath I organized this company into a church, and ordained their officers, together with the elder of the Devizes church, after which the ordinances were celebrated. The Lord came very near on this occasion. It was cheering to see the determination on the part of this church to lay aside everything displeasing to God.

From here I proceeded east sixty miles to Phillipsburg, reaching there on Tuesday. At a meeting held that evening, officers were elected, ordained, and instructed, and the best of feeling prevailed. The next morning I started for Woodston, forty miles south, where I again met Bro. Hall. Thursday afternoon we spoke to the Alton church, and next day drove twenty-five miles to Portis, where is a church of about forty members. Here we held six meetings, and celebrated the ordinances. Some of the young made a new start at this meeting, but others remained very indifferent. Leaving them on Monday, we resumed our journey, and on the following Sabbath visited the Wamego church, whom we found in unison, and making preparations to attend the institute and camp-meeting. After a drive of a hundred miles, we arrived in Ottawa to attend the meeting which begins to-morrow, May 2.

My faith was never stronger nor my courage better to labor earnestly for the Lord. I hope to keep humble, so that God can trust me with a share of his Holy Spirit. I would ask the prayers and co-operation of the brethren throughout the State.

C. P. HASKELL.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1889.

| | |
|-----------------------------------|--------|
| No. of members..... | 532 |
| " reports returned..... | 182 |
| " members added..... | 16 |
| " " dismissed..... | 11 |
| " letters written..... | 379 |
| " " received..... | 146 |
| " missionary visits..... | 3,199 |
| " Bible readings held..... | 216 |
| " persons attending readings..... | 1,438 |
| " subscriptions obtained..... | 94 |
| " periodicals distributed..... | 4,677 |
| " pp. books and tracts sold..... | 62,010 |
| " " " " " loaned..... | 37,171 |
| " " " " " given away..... | 23,311 |

Cash received on sales and accounts, \$807.11; on membership, \$13.45; on donations, \$86.10; on first-day offerings, \$84.56; on other funds, \$21.80.

J. V. WILLSON, Sec.

THE INDIANA STATE MEETING.

THIS meeting, held at Marion, May 1-7, was, we trust, a profitable one for those in attendance, and for the cause in the State. The representation of brethren and sisters from the various churches was quite good, fully as large as could be expected at this season of the year. Eld. Kilgore was with us, and gave instruction in church discipline and the various branches of the work, besides laboring for the spiritual interests of the people. These labors were appreciated by those who came to receive advanced light in the work. Bro. Belden was also present, and gave instruction to quite a class of canvassers and others about to enter the canvassing work. We trust these labors will advance this branch of the work throughout the Conference. Some of our canvassers are already meeting with excellent success, and we hope that this may be the experience of many more.

It was decided to run four tents in the State this season. Brn. J. M. Rees and L. Thompson will pitch a tent in Angola; Brn. V. Thompson and F. M. Roberts in Lebanon; Brn. D. H. Oberholzer and J. S. Lloyd at some point in the central western portion of the State. Another company will be made up to go into Rush County. Bro. C. M. Shortridge and some other laborer will go with this tent. These are the proposed tent efforts which

we hope to carry out if the Lord wills. It was thought advisable that Eld. Kauble spend a considerable portion of his time in lecturing on the subject of National Reform, especially in instructing our own people upon this important subject. If there are churches that desire instruction in this branch of the work, let them make their wants known to the president of the Conference or to Eld. Kauble.

It was decided to hold two camp-meetings this season, one in the southwestern portion of the State, as has been the custom for a few years past, and the general camp-meeting at such place as may seem best calculated to accommodate our people at large, and serve the best interests of the cause. By the arrangements made, a few laborers will be left free to spend most of their time in attending to the wants of the churches.

We would call the attention of our people to the necessity of replenishing our tent fund, which is now empty. We are owing some on this fund now, and should have some means on hand to meet the wants of the cause in this matter. Let those who have unpaid pledges to the tent fund, please send in the amount of their pledges to Bro. J. W. Moore, 175 Central Avenue, Indianapolis, Ind., and let donations also be sent in for this fund.

We trust that our brethren will remember the various tent companies, the Indianapolis mission, and the different canvassing companies, as they bow before God in their social meetings, around the family altar, and in their private devotions. Pray for the success of the work for the coming season.

F. D. STARR.

THE OHIO STATE MEETING.

THIS meeting was held at Cleveland, April 23-29. All the ministers and licentiates of the Conference except one were present, also the majority of the T. and M. directors. The meeting was marked with much of God's Holy Spirit. Especially were the seasons of seeking God by prayer and counsel attended with much of God's blessing. The wants of the cause at Cleveland, Columbus, and throughout the State in general, were considered. The matter of building a depository, church, and mission-house at Cleveland was carefully considered. The need of better quarters was seen on the Sabbath, when it took every room on the first floor of the mission-house and two up-stairs (eight rooms in all) to accommodate the Sabbath-school. Bro. A. R. Henry, of Battle Creek, was present, and his counsel and help in laying plans to extend the work in the State were much appreciated.

At the first meeting, the following committees were appointed by the Chair: On Religious Meetings, J. E. Swift, O. J. Mason, and H. H. Burkholder; on Resolutions, L. T. Dysert, E. T. Russell, and E. J. Van Horn; on Nominations, O. J. Mason, H. M. Mitchell, and H. H. Burkholder; on Finance and the Extension of the Work in the State, A. R. Henry, the T. and M. directors, and all the ministers present; on Distribution of Labor, the Conference Committee and the Board of Directors.

At the second meeting, reports of labor during the past quarter and requests for future meetings were presented by the following persons: E. J. Van Horn, for Elgin, McDonald, Green Springs, Van Wert, Sidney, and Bellefontaine; O. F. Guilford, for Bloomington, Clyde, Corsica, Edison, Genoa, Hamler, Oak Harbor, and Newark; E. T. Russell, for Barnsville, East Liverpool, and St. Clairsville; H. H. Burkholder, for Bowling Green; H. H. Mitchell, for Troy; J. S. Iles, for Adams County and Waterford; O. J. Mason, for Akron and Tallmage; J. E. Swift, for Bellville, Portsmouth, Spencer, and Wauseon; H. W. Cottrell and J. B. Beauman, for Columbus; R. A. Underwood, for Conneaut, Youngstown, and other points. The openings and calls for labor were far more than could possibly be filled at present.

The matter of locating the next camp-meeting was then presented, and it was decided after consideration, that it be held at Mt. Vernon. The Committee on Nominations presented the following persons for camp-meeting committee: Geo. A. Irwin, D. K. Mitchell, W. Woodford, J. B. Clymer, and Jacob Fisher.

The Committee further recommended that R. A. Underwood give instruction at the camp-meeting, on church organization and discipline, that H. W. Cottrell go as a delegate to the ministerial institute at Williamsport, Pa., and that H. M. Mitchell act as State secretary until L. T. Dysert can again give his time to the work.

It was decided to run four tents the coming season, at the following places: Columbus, H. W. Cottrell and E. T. Russell in charge; in Dist. Nos. 7 and 1, O. F. Guilford and H. H. Burkholder in charge, the location not fully decided upon; at Oak Harbor and Bowling Green, O. J. Mason and J. S. Iles in charge; at Hamler and Mt. Cora, E. J. Van Horn and V. H. Lucas in charge.

The Committee on Resolutions submitted the following, which was adopted:—

Whereas, The usefulness of many is lost to the cause of God for lack of proper encouragement from those whose duty it is to look after the flock; therefore,—

Resolved, That we urge those having the spiritual oversight of the church to encourage worthy and promising individuals to engage in the work, provided they are qualified to do effective service; and such as may become efficient by proper training and study, we recommend to seek such preparation at their earliest opportunity.

Whereas, We see in the fast increasing strength and influence of the National Reform party, a menace to religious freedom, and also an additional proof of the correctness of our position; and,—

Whereas, Many are not aware of the results inevitably to follow the success of this movement; therefore,—

Resolved, That we will awake to the importance of this question, and will put forth greater and continued efforts in circulating the petitions to Congress in favor of religious liberty, and further, that we will endeavor to secure a wider circulation of the *American Sentinel*, and of the work "Civil Government and Religion;" and will also more fully inform ourselves on this important question.

Whereas, There appears to be a lack of discipline, and a lowering of the standard of church membership, and believing a suitable course of instruction would remedy the same; therefore,—

Resolved, That we recommend that such a course of instruction be given by persons appointed by the Conference Committee at the most suitable time to such churches as may be recommended by the Conference Committee.

The Conference Committee presented the following, which was adopted by all the ministers:—

We recommend, That the next annual Ohio S. D. A. Conference pass the following as a substitute for Resolution No. 7, passed at Cleveland, Ohio, August 9-24, 1887: We recommend in case of serious difficulty among the members of the church, that the officers of the church seek counsel of those placed in charge of the district or Conference.

The meeting on the Sabbath was a season of refreshing. At the close of the forenoon service, one was baptized. The social meeting in the afternoon was much enjoyed by all present. Praises and thanksgiving were heard, while tears of joy were seen to fall from the eyes of old and young. On Sunday afternoon Dr. Geo. A. Hare, of the Mt. Vernon, O., Sanitarium, spoke upon the subject of health and hygiene from a Bible stand-point. The subject was presented in a manner to make a deep impression upon all present.

At the closing meeting, Monday night, Bro. E. J. Van Horn was set apart to the sacred work of the ministry. It was a solemn and impressive occasion. After the meeting closed, a subscription was started to raise means to build a church and mission-house, and soon about \$2,000 was subscribed. This will be increased considerably by the Cleveland church, yet it will be impossible for them to build the church and mission-house alone. Our brethren throughout the State must take upon them the burden of the undertaking. We ask our brethren in the State to seriously consider this question. Means now invested in this enterprise will bring a rich harvest in the eternal kingdom. If the work is hindered for the want of noble sacrifice, we fear we shall not be clear of the blood of souls. Bro. Henry gave us valuable counsel in the matter of building. No move will be made in building without the best counsel that can be secured from our brethren of financial ability and experience in the State, as well as from the General Conference. We can safely invest in the third angel's message. I shall be pleased to hear from any one who will help to build a house for God in Cleveland, Ohio. The church and mission-house will cost not less than \$10,000. This may seem extravagant to some, but it must be remembered that several churches can be built in the country for what it costs to buy a lot in Cleveland. Who will willingly help to plant the light of the third angel's message in Cleveland? Address me at Mesopotamia, Ohio.

R. A. UNDERWOOD.

THE OTTAWA, KAN., INSTITUTE.

The institute this year is being held in Forest Park, a city property where the great assemblies

of the Chautauqua Association are held yearly. It covers some sixty acres of ground, nicely laid out and kept, and has quite a fine stream running through it; one objection is the race track and consequent exercising of horses, etc. The park is only a few minutes' walk from the depot. There are so many convenient buildings on the grounds that the pavilion, dining-tent, etc., are not necessary, but some fifty family tents and the large circle tents have been erected. The meetings are held in two large buildings, the Assembly Hall seating about 300, and the Tabernacle holding 6,000 people. The institute began May 2, with some 100 present, and now there are probably 300. From the beginning there has been a deep and earnest desire among the majority to profit to the fullest extent from the course of instruction. Eld. Jones has been presenting the subjects of church government and the evils of religious legislation daily since the opening, and each morning a special class would meet to review the lectures of the previous day, so that a very intelligent conception of the truth on these topics is being acquired by all.

Mrs. E. G. White arrived Wednesday, and has addressed the five o'clock prayer-meetings each morning since, in which she speaks feelingly of our duty and the necessities of the times, urging those having confessions to make to do so early in the meeting, and thus obtain a large share of God's blessing. In the afternoon, Thursday, she addressed a deeply attentive audience, who seemed much impressed with the words uttered. The outside attendance has not yet been large, owing to the exceedingly high winds that have prevailed and the rain of the last few days, yet among those who come are many intelligent, well-to-do people. The city of Ottawa was canvassed thoroughly for the *Topeka Capital* by a corps of thirty-three young ladies and gentlemen in charge of Bro. Dixon. Many of these came upon the ground tired from weeks of overwork and getting ready to come to meeting, yet no murmur was heard when they were asked to do this which was rendered necessary from a failure to create a subscription list among our people, as had been expected, and too few names being obtained to warrant the liberal treatment the editors of the paper had given us. The reporting class is well attended, and all seem interested, though there is not so universal a desire to become proficient in reporting sermons as there was in Chicago and Minneapolis. Bro. Belden and Eld. W. C. White are looked for next week. The various committees are well along with their work, and all bids fair to result in the best camp-meeting yet held in Kansas.

W. S. CHAPMAN.

May 9.

THE INSTITUTE AT MINNEAPOLIS.

The interest in the lectures here at Minneapolis, by Eld. A. T. Jones, continued without abatement from the beginning to the end. After my last letter the Elder was taken sick, in fact was so when he arrived, and for several days was unable to lecture only occasionally. Bro. Belden and Mead filled in the time, which with the reporting class in the morning, and preaching evenings, quieted all dissatisfaction. Many good social meetings were enjoyed early in the morning, and after preaching service evenings. The institute closed Monday, the 29th, and all, at parting, felt that they could go to their several fields of labor strengthened for the tasks before them.

Tuesday morning Eld. Moon, secretary of the Minnesota Conference Committee, took the Battle Creek brethren and Mrs. Jones "sight-seeing." The writer had time only to run out to Minnehaha Falls, and to the old camp-ground, and Washburn Park, where the meeting will be this year. Minnehaha Park, including the falls, has been purchased by the city for \$150,000, and is to be turned into a large city park, with over twelve miles of boulevard. Untold sums of money will, it is said, be expended in its improvement and adornment. Because of this sale, and the beginning of work upon the grounds by the city authorities, the Minnesota Conference could not obtain the use of it for camp-meeting purposes, but did secure, in close proximity and on the motor line, Washburn Park, without cost. It is said to be, in every way, as desirable a place as Minnehaha Park, and is only ten minutes' walk "across fields" from the falls. The Conference is a good one to turn out to these meetings, there being an average attendance of over 800 yearly. The outside interest is always good, fully 5,000 people usually visiting the camp daily, and frequently the motor line will carry 10,000 people on Sundays.

On this account the directors of the line always make the Conference a present, generally of \$100. It is expected that 150 family tents will be pitched, and besides the large pavilion tent, 80 x 120 feet, there will be two forty-foot circles, one for the Scandinavian and the other for the German brethren, besides a 30 x 50 childrens' tent. The new soldiers' home in the immediate vicinity is nearly ready for occupancy, and will be open to visitors by camp-meeting time. By arrangement with the motor company, visiting brethren will be carried from the depot to the camp-ground for one fare, five cents.

One of the greatest wonders of the world (called by the owner "the eighth wonder") is to be seen in Minneapolis. I refer to the "Pillsbury Flouring Mill A" which grinds 9,500,000 bushels of wheat yearly, and can manufacture 7,000 barrels of flour per day. This mill makes more flour daily than any other two mills in the world.

Its daily manufacture is more than two such cities as New York consumes in a day. The three mills of this company turn out 10,500 barrels of flour each day, and it requires 200 railroad cars daily to transport their production. The building is seven stories, the second floor devoted entirely to packing, and the walls are 125 feet high. A 1,200 horsepower engine, and water wheels with 1,500 horsepower supply the power for the three mills.

Tuesday evening Eld. Jones and wife, Eld. G. O. States, of Colorado, and the writer left on the North Western for Ottawa, Kan. In running across the prairies of Iowa that night, the brilliancy of the light from the almost continuous prairie fires, attracted attention, and formed an exciting and varying picture. The cold was remarkable and the car uncomfortable, although both stoves were kept going. Eld. States stopped at Council Bluffs to come over to Omaha. Eld. Jones and wife went on through to Kansas City and over the Santa Fe to Ottawa the same night, but the writer remained at the mission in Kansas City until the next day. Bro. D. T. Shireman and wife still continue "to hold the fort" there, "and have no discouraging report to offer." The Kansas City church is in hopes of seeing sister White and hearing her speak in their hall again; while Bro. Shireman is interesting some of the leading citizens to hire a hall that Eld. Jones may deliver one or two lectures on the evils of religious legislation, in that city, before he returns. Bro. Belden was left at Minneapolis, preparing to go to the meeting at Marvin, Indiana.

W. S. CHAPMAN.

THE MISSION SCHOOL IN CHICAGO.

This school has now closed. It lasted four months. The instruction we have received during this time will enable us better to advance the work of God. We are very thankful to the Lord that he strengthened Bro. Matteson, and made it possible for him to take part in giving instruction while the school was in progress. Our hearts are filled with praise to God that he has given some brethren among us wisdom and strength to instruct in these schools. He has intrusted to us a great work, and we need to use the talents the Lord has given us, that we may work for his glory. May the Lord bless every effort put forth at this school to educate men and women to work in his great vineyard. We are fully convinced that these mission schools are a blessing to all who attend them; and every one who desires to labor in the missions, ought at least to attend one term.

We now go to our work in the different States with new courage and interest to work in the great harvest field of the Lord. May we all remain at our work, and gather some sheaves to bring with us home to the heavenly garner.

J. C. MIKKELSEN.
A. CHRISTIANSON.
J. C. NIELSON.
T. L. HOEN.

THE GERMAN SCHOOL IN HILLSBORO, KANSAS.

DURING the past winter the German brethren of Kansas have had a school at Hillsboro, for the education of workers. It should have opened Oct. 15, but it was necessarily postponed until the 29th. At the beginning the attendance was small, but in course of time thirty-nine students were enrolled. The average attendance was from fifteen to twenty. Though the main object in view was to educate workers for the cause, other purposes were not excluded. Hence all who attended do not go into the work.

Instruction was given in present truth, reading, writing, arithmetic, book-keeping, geography, grammar, spelling, ancient history, and physiology. From March 6-11, Bro. Conradi and Schultz were present, and rendered valuable assistance. Bro. Conradi spoke especially about the necessity of doing something for the Lord, and the condition we must be in, in order to become successful workers.

On Sunday, March 10, labor and laborers were distributed. On March 18, 19 Bro. N. P. Dixon, the Kansas State agent, was with us, to become acquainted with the workers who remain in Kansas, and put them to work. He encouraged all, and his extensive experience was a help to all.

On March 29 we separated. While we were sorry to part, we rejoiced to go forth into the wide harvest-field, and know that we can, as humble instruments in the hand of God, do something for him.

HUGO SCHNEPPE.

Special Notices.

THE WORKERS' MEETING IN NEW YORK.

WE would once more call attention to our workers' meeting, because we feel that it is important that all who can do so should attend it, especially our laborers, including ministers, Bible workers, and canvassers, and all those who desire to engage in any branch of the work. We expect Bro. F. E. Belden to give instruction in the canvassing work, and perhaps Eld. White or Dr. Waggoner in other branches, which in addition to the help of Eld. S. H. Lane and our own ministers, will give us excellent opportunities to secure the preparation for successful work in the cause of God.

No pains will be spared to make our workers' meeting an important and a profitable one. All who desire to attend are cordially invited.

M. H. BROWN.

MORE ABOUT THE MINNESOTA CAMP-MEETING.

WE confidently expect to secure reduced rates to the camp-meeting on all the railroads in Minnesota, North Dakota, and Western Wisconsin. We have heard from the northern roads, and they have granted us the usual reductions, and the leading roads in the Western States Association have also responded, so we are sure we shall succeed with all. This extends to all the roads in Northern Dakota running in the direction of Minneapolis. Reduction is granted on the certificate plan. Let no one hesitate about preparing to come on this account. The camp-meeting will be held near Washburn Park, on the motor line, in a beautiful grove. Those who come to the workers' meeting will have the benefit of the reduction in returning. Full particulars will be given next week.

ALLEN MOON.

THE NEW YORK CAMP-MEETING.

WE are to be favored again this year with the labors of sister White and her son Eld. W. C. White, Elds. S. H. Lane and J. O. Corliss, and perhaps Eld. E. J. Waggoner, one of the editors of the *Signs*. Surely, with such excellent help provided by the General Conference, our brethren and sisters in New York ought to put forth earnest efforts to attend our camp-meeting from the beginning to the close. The sacrifices we make to obtain the help and spiritual advantages at our annual gatherings, show how high an estimate we place upon the value of sacred things. We trust that none will let worldly considerations of a trivial nature hinder them from securing the blessings of our coming camp-meeting.

We believe it will be a season of refreshing to us in New York, at least to all who attend with an earnest desire for the blessing of God. We have reached a solemn and important time in our work, and it is a turning-point with many precious souls. How important that every such opportunity as our camp-meeting affords be improved by all who can consistently attend! There are about 800 members in our Conference, and only about one-third of them usually attend. This ought not to be so. If all were awake to duty, and had a real sense of the value of sacred things, we should have at least two-thirds of our membership at the coming meeting. May the Lord help us to realize the responsibilities that are upon us, and faithfully labor till the Master comes.

M. H. BROWN.

TO THE BRETHREN IN WEST VIRGINIA.

WE desire to speak to you in regard to our duties and responsibilities as members of the West Virginia Conference; and of what God will surely require at our hands, and what we must do to stand in the judgment, if we hear the "well done, thou good and faithful servant" said to us. There are thousands in this State who are in darkness in regard to the great truths of the third angel's message. Each one of us should ask ourselves, What am I doing to bring this light before the people? What does the Lord require of me? Am I doing all I can?

The outlook for the prosperity of the work in our State was never more encouraging than now. There is a good corps of canvassers in the field, and others expect to join them soon. Our State agent is doing all he can to advance this branch of the work. We now have two organized companies, and will soon organize the third. Brother and sister Wilson, of Michigan, are now laboring in this State. As our State agent and the leaders of companies are obliged to put in more or less time in instructing and performing other duties connected with their offices, it is impossible for them to do but little canvassing. Their time thus spent must be settled for by the Conference. With all this additional help, you can readily see that it will require the outlay of much more means than in the past, and last year we were \$200 behind in settling with our laborers, which still remains unpaid. There would be no lack of means in West Virginia to carry forward the work if all our brethren would do their duty. Many are doing nobly, while others are doing but little or nothing for the advancement of the work. How can such ever expect to gain a home in God's kingdom?

Partially owing to lack of means in the treasury, the president of our Conference has spent several weeks this spring laboring with his hands, and some of our laborers will necessarily have to seek other fields of labor where they can receive a support, if our brethren still continue to withhold the Lord's means and thus "rob God," and bring leanness to their own souls. Will our brethren suffer the Lord's work to be thus hindered? We can hardly believe they will. There are those who have lately been brought to see the light of this glorious truth. Others gave of their means to bring this light to them; will they not now, in turn, assist with their means and the Lord's tithe to carry it to others? May God help us all to see and realize our duty, and then give us grace to perform the same.

I wish I could say something which would stir our brethren to duty. We enjoy the blessing of religious liberty in this State, which our brethren in Georgia and Tennessee would appreciate very highly; and while we have a little time of peace in which to work, may we be faithful to our trust. West Virginia, in many respects, is a good field of labor. It is a good field for canvassers, as the country is not overrun with them as in some other States. Nearly all who are laboring in this branch are doing well in taking orders, and in several of their deliveries they have filled every order. We solicit those from other States who are not engaged in the work, and wish to enter this field, to correspond with our State agent, S. F. Reeder, Kanawha Station, Wood Co., West Virginia.

If there are those in some of our large churches who have a missionary spirit, and desire to do something for Christ, this is a good field. We believe that those who are contemplating going west to purchase cheap land for homes can do full better in this State. Land is cheap, and very productive, and crops scarcely ever fail. We are closely connected with the large cities in the East by the B. & O. R. R. Several new roads are under construction, and at present there is quite an immigration in this direction. Should any one who reads this desire information in regard to these matters, write me at Clarksburg. I shall be glad to give any information desired. May God put it into the hearts of our brethren to take hold as never before, and with their means help forward his cause. If we do not, others will take our places and wear our crowns. The message will finally triumph gloriously, and may we triumph with it.

W. J. STONE.

—We cannot be saved without denying self. The Lord Jesus could not have saved us without denying himself. No pardon, save through the blood of the cross; no progress in holiness, save by the power of the Holy Ghost.

The Sabbath-School.

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

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

OLD TESTAMENT HISTORY.

LESSON 22.—THE REBELLION OF KORAH. (Sabbath, June 1, 1889.)

INTRODUCTION.—We are not informed as to the exact time at which the conspiracy recorded in this lesson occurred, but it appears to have been soon after the people received their sentence to wander in the wilderness. Being very unwilling to believe that they had actually brought such a fate upon themselves, we may suppose that they more readily joined in the rebellion against Moses and Aaron by being persuaded by Korah and his accomplices that this sentence had not come from God, and that under their leadership they might immediately enter the promised land. See "Great Controversy," Vol. I., chap. 26.

Questions, with Scripture Texts, and Notes.

1. What instance have we already had of envy because of the exalted position of Moses?
2. How did God regard that manifestation?
3. How was rebellion again fomented?

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16: 1-3.

From Ex. 6:20, 21, it appears that Korah was a cousin to Moses and Aaron. From this near kinship with those who were chief in the congregation may have arisen his dissatisfaction with the mere position of an ordinary Levite, subjected to the authority of the priests.

This action of Korah and his associates constitutes the first instance of an organized rebellion in the camp of Israel, other instances apparently similar having been only popular tumults. It was aimed both at the ecclesiastical and the civil authority, Korah and the two hundred and fifty princes aspiring to the office of the priesthood, and the sons of Reuben to that of civil rulers, which they imagined was theirs by right of being descendants of the first-born son of Jacob.

The presumption of Korah and his followers in offering fire in their censers was much greater than that of Nadab and Abihu, since they assumed to set up a priesthood and sacrificial system of their own, in opposition to that which was of divine appointment.

4. Against whom were they really rebelling?

"Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?" Verses 9-11.

5. When Moses sent for the conspirators, what did they reply?

"And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up." Verses 12-14.

6. What false accusation did they bring against Moses?—Id.

7. How did Moses repel their charge?

"And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them." Verse 15.

8. What did the Lord tell the people to do?

"And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram." Verses 23, 24.

9. Why was this order given?

"And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins." Verse 26.

10. What did Moses say the Lord would do to test the truth of the charges that had been brought against him?

"And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." Verses 28-30.

11. What was done to Korah, Dathan, and Abiram?

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." Verses 31-33.

The language of verses 27, 32, and 33 seems to imply that all the children of these conspirators perished with them, but this was not the case; for the sons of Korah were spared (chap. 26: 10, 11), and his descendants afterward became eminent in the Levitical service. 1 Chron. 9: 19, 31.

12. What was done to their fellow-conspirators?

"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Verse 35.

13. What was done to keep this rebellion and its result in mind, and as a warning to others?

"Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord: that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses." Verses 37-40.

14. Notwithstanding the fate of the rebellious princes, what wicked charge did the people still bring against Moses and Aaron?

"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Verse 41.

15. What did the Lord say to this?

"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces." Verses 44, 45.

16. How quickly was the judgment of God visited upon them?

"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." Verses 46, 47.

The judgments visited upon Korah and his company having been of such a nature that the people apparently attributed them to some cunning work on the part of Moses and Aaron, their sin was this time visited with a plague, which could not possibly be attributed to any human source. The action of Aaron on this occasion vividly typified the work of our great High Priest in heaven, standing between sinful man and the wrath of an offended God.

17. How many perished in this plague?

"Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Verse 49.

18. How can you account for such daring rebellion as was manifested by the people?

Such presumptuous rebellion as was manifested by the people on this occasion, can be accounted for only by saying that it was caused by the blindness of unbelief. Their hearts had been hardened by the deceitfulness of sin, until they were ready to charge God to his face with injustice. Such Heaven-daring rebellion seems almost incredible, yet it is often equaled in our day. The Israelites had the same human nature that men have nowadays, and were not sinners above all that have ever lived.

News of the Week.

FOR WEEK ENDING MAY 18.

DOMESTIC.

—It is reported that snow fell to the depth of two inches at Hope, D. T., the 14th, but was considered as beneficial to the grain crop.

—The pension list is a long one, but few people probably are aware that there are 31,302 pensioners who draw only two dollars a month.

—The United States Supreme Court on Monday affirmed the validity of the law excluding Chinese laborers, known as the Scott Exclusion Act.

—The western portion of Morgan County, Ill., was visited by a cyclone Friday evening. A number of buildings were demolished, and several people narrowly escaped death.

—Captain E. L. Zalinski, inventor of the dynamite gun, who has been made a military attache to the American legation at St. Petersburg, sailed Wednesday for his post of duty.

—It is estimated that the present population of the

United States is 64,000,000. The increase is 100,000 a month, exclusive of immigration, and last year the increase by immigration was 518,000.

—New York has two cases of leprosy—one in a well-known family, isolated in a suburban villa; the other that of a young South American in the German Hospital. Leprosy is not contagious in this climate.

—It is estimated that seventy-two American citizens are worth the colossal sum of \$1,443,000,000. This is just \$33,000,000 in excess of the total money circulation of the United States, according to the last Treasury statement.

—A measure is pending in Albany to allow a certain company to introduce machinery under Niagara Falls. It is expected to transmit 50,000 horse-power to Buffalo by this means. The opposition to thus desecrating the noblest cataract in the world is very intense.

—Allen Thorndike Rice, recently appointed Minister to Russia, died rather suddenly in the Fifth Avenue Hotel, at New York, Thursday morning, aged thirty-five. He was about to embark from that port for Europe, to discharge the duties of U. S. minister to Russia.

—According to the *Albuquerque Democrat*, New Mexico covers a vast lake, and as wells are being sunk in different parts of the Territory, this fact is becoming more apparent. A well sunk at Gallup has penetrated a body of water sixty feet in depth, and wherever a hole is sunk to the water, it is found to exist in inexhaustible quantities.

—While descending an incline at Seattle, W. T., Sunday evening, the brake of a cable car refused to work. The train obtained great momentum, and in rounding a curve a number of passengers were dashed to the ground. Mrs. Sophronia Wagner was killed, and her five-year-old child badly injured. Many other persons sustained severe wounds.

—The science and political economy of religion is a subject of vast importance to national governments. According to a denominational paper, it costs this Government \$1,888,000 to support 2,200 Dakota Indians for seven years while they were savages. After they were Christianized it cost \$120,000 to care for the same number for the same time, a saving of \$1,728,000.

—The Johns Hopkins Hospital of Baltimore, Md., the largest, most richly endowed, and completely equipped institution of the kind in the world, was formally opened Tuesday morning, May 7, in the presence of distinguished officials of the nation, State, and city, and members of the medical profession from many parts of the country. The seventeen buildings which comprise the institution have cost \$2,050,000, but have been built without touching the principal of the gift placed in the hands of the trustees.

FOREIGN.

—An enormous landslide occurred recently at Spiess-back, destroying villages, forests, and cattle.

—*Le Paris* says that the French Government has decided to introduce in Parliament a bill to aid the Panama Canal Company.

—Russia demands the exclusive right to navigate rivers flowing into the Caspian Sea, and to build railways throughout Persia.

—The volcano of Vesuvius is in an alarming state of eruption. Streams of lava are coursing down the mountain on the Pompeii side.

—The Turks in Constantinople are working to abolish saloons kept by "Christians," and all drinking places within 250 feet from Turkish places of worship have been ordered closed.

—The British flag was hoisted recently over the Suvarrow Islands, which lie in the Southern Pacific Ocean, northwest of the Cook Islands. These newly appropriated islands are very small, but are in waters where, until recently, England never had any possessions.

—The queen of Madagascar is a prohibitionist. She has stopped the manufacture and sale of liquor in her dominion, telling the liquor dealers that she would reimburse them for their loss when they had reimbursed the children and widows of the men their poison had killed.

—Paul du Chailu, the veteran explorer, has just returned from Morocco. He has been living like a native in native villages around Tangiers, and is so impressed with the world's ignorance of the true character of the Moors, that he is going back to spend several winters with them, and write a book.

—A conspiracy has been discovered among the military officers stationed in St. Petersburg. A large number of the conspirators have been arrested. In their possession were found papers which proved that they intended to make an attempt to assassinate the czar. A number of bombs were also found.

—A large number of the inhabitants of Elsenheim, Germany, became involved in dispute over claims to private lands, May 13, and a serious disturbance arose. The gendarmes finally interfered, and endeavored to restore order, when the villagers joined forces and attacked them. The gendarmes then fired into the crowd, killing seven persons.

—The steamship "Rugia," which sailed from New York, May 2, for Hamburg, caught fire in mid ocean on the night of May 8 from the igniting by spontaneous combustion of a quantity of cotton stowed in its hold. All attempts to extinguish the fire proved unavailing, and the panic-stricken passengers and crew were about to abandon the ship, when the captain ordered the use of steam instead of water, which proved successful in putting out the fire.

—The quarantine against St. Pierre, Martinique, W. I., on account of the small-pox, was raised by the various governments of the Caribbee Islands on April 1, and on that day passengers on intercolonial and transatlantic steamers were permitted to land for the first time in nineteen months. More than 1,500 people were killed by the scourge. The disease was of the most virulent type. Corpses accumulated so rapidly that the municipal authorities found it an overwhelming task to give all decent burial. Nothing was done to check the epidemic. It was allowed to die out for want of something to feed upon.

RELIGIOUS.

—It is said there are 400,000 Christians in Madagascar.

—There are now 238 Christian Endeavor Societies in the State of Michigan.

—A Sunday bill lacked one vote of passing the senate of the Michigan Legislature the 10th inst.

—The city council of Lincoln, Neb., decided April 20 that the dime museum of that city must not open on Sundays.

—The conversions in the Ohio Methodist Conference from the winter's campaign will aggregate, it is estimated, not far from 7,000.

—By order of the mayor of Cincinnati the Sunday closing law was partially enforced Sunday, and the majority of the saloons were closed.

—There are at present sixty-seven American students studying for the priesthood in the American College, Rome. Some of them will be ordained next month.

—An International Sabbath Congress is to be held in one of the Exposition buildings in Paris, Sept. 24, 25, 26, official sanction having been obtained for the scheme.

—It is related of Rev. Mr. Spurgeon, called by many the greatest of living preachers, that having been given \$125,000 by his congregation, he at once gave it all away to the poor of London.

—St. Mary's Cathedral, at Peoria, Ill., was dedicated Wednesday. Among the prominent Catholics who were present was Archbishop Feehan, of Chicago. The building was begun in 1886, and cost \$110,000.

—There are twenty-two missionary societies in the United States managed by women. These societies supported 751 missionaries last year, and raised \$1,038,233. Since their organization they have contributed \$10,335,124.

—The Baptist denomination has 132 chartered institutions of learning whose property and endowments amount to \$19,676,379. They have 1,089 professors, and 17,552 students. The richest is Brown University, with its \$2,875,000.

—The members of the Saloon-keepers' Association of Cincinnati have decided to keep open Sunday to test the Sunday law. Any member failing to keep open will be fined ten dollars. Half the beer saloons closed their doors last Sunday.

—King Leopold, of Bavaria, lately washed the feet of twelve of the oldest men in his kingdom, in commemoration of the washing of the feet of the apostles by Christ. This is the first time that this has been done since King Max Louis refused to perform a like ceremony.

—The journeymen barbers of Denver, Colo., have started a movement to close their shops on Sundays, not through an agreement of the shop-owners and barbers, but by petitioning the city council for the passage of a Sunday closing ordinance. Should the council act in accordance with the expressed wish of a large majority of the barbers, such an ordinance could, it is thought, be passed and operate effectively; but what a strange thing it is that a barber should be unable to close his shop on Sunday without the aid of a city ordinance!

—Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, is planning to visit every State and Territory (except some of those recently visited) before the end of the year, to promote the observance, as it is stated, of "both the religious and the civil Sabbath," by sermons, lectures, and especially by organizing State and county and city Sabbath associations, or preparing the way for such organizations. His appointments for the remainder of May are as follows: May 17-20, New Orleans, La.; May 22, Kansas City, Kan. (Cumberland Presbyterian Assembly); May 23, Sedalia, Mo. (Missouri Sabbath Convention); May 24, Topeka, Kan.; May 25, 26, Emporia, Kan.; May 27, Newton, Kan.; May 28, Little Rock, Ark. (Arkansas Sabbath Convention); May 29, Nashville, Tenn.; May 30, 31, Louisville, Ky.; June 3, Kalamazoo, Mich.

Appointments.

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

JUNE MEETING.

This meeting will be held at the Salisbury meeting-house, Canaan, Me., beginning June 7, at 7 P. M., and continuing over Sunday. There are important matters to be considered, and we hope to see a general gathering of our people at this time. J. B. GOODRICH.

The next general quarterly meeting of the Maine T. and M. Society will be held at Canaan, June 8, 9. J. B. GOODRICH.

The next annual session of the New York Tract and Missionary Society will be held in connection with the camp-meeting at Rome, June 11-18. H. E. ROBINSON, Pres.

The nineteenth annual session of the Wisconsin Conference will be held at Mauston, in connection with the camp-meeting, June 11-25. Every church should be represented by delegates. WIS. CONF. COM.

The seventeenth annual session of the Wisconsin Tract and Missionary Society will be held in connection with the camp-meeting at Mauston, June 11-25, for the election of officers and the transaction of other business that may be brought before the society. Every director is expected to be present. A. J. BREED, Pres.

LABOR BUREAU.

Employment Wanted.

FARM-HAND. J. H. Cemer, Battle Creek, Mich.

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Home for a boy fourteen years of age, in Nebraska, if possible. Address Mrs. S. L. Wood, 1505 E St., Lincoln, Neb.

ADDRESS.

UNTIL further notice, my address will be Indian Harbor, Halifax Co., Nova Scotia. T. M. STEWARD.

Obituary Notices.

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

HEYWARD.—Died of spinal difficulty at Eaton Rapids, Mich., May 1, 1889, sister Carrie Heyward, wife of W. A. Heyward, aged 32 years, 11 months, and 5 days. Sister Heyward, with her husband, embraced present truth about three years ago; through Bible readings, and lived a devoted and consistent Christian life until her death. A husband and four children will miss a wife and mother's love and care. Funeral services by the writer. W. A. COLCORD.

WOODHULL.—Died at Marshall, Mich., May 8, 1889, Ford S. Woodhull, infant son of S. and Flora Woodhull, of inflammation of the lungs and congestion of the brain, aged eight months. Thus early are the lovely flowers which gladden our homes taken from us, and the sweet child-voices hushed in death. But we have the assurance that they shall come again from the land of the enemy, and thus we are not left without hope. Funeral services by the writer. W. A. COLCORD.

DEMING.—Died at Farragut, Iowa, April 18, 1889, Mighill Dustin Deming, aged 2 years, 10 months, and 1 day. He was the youngest son of brother and sister J. M. Deming. Never a strong child physically, but of patient and gentle disposition, he was much loved by the family and friends. With longing eyes the bereaved ones look forward to that glad day when this dear child "shall come again from the land of the enemy." Words of comfort by the writer from Jer. 31:15-17. J. S. WASHBURN.

RANSOM.—Died at Madison, Dak., April 29, 1889, Bro. C. M. Ransom, in his eighty-sixth year. He embraced the truth in Wisconsin, under the labors of Eld. Sanborn, about nineteen years ago, and has been a consistent church member ever since. His life has been one of activity. He leaves a large acquaintance and many relatives to mourn his death. Yet they have faith to believe he will have part in the first resurrection. Words of exhortation and comfort were spoken by the writer from 1 Tim. 4:8. Geo. H. SMITH.

BUCKLEY.—Died of paralysis of the heart, near Exeter, Neb., sister Mary Buckley, wife of Johnson Buckley, April 25, 1889. Sister Buckley was born in Lancashire, England, in 1843. She was a member of the Episcopal Church until 1874, when she united with the S. D. A. Church, under the labors of Eld. G. I. Butler. She had lived a consistent Christian life. She fell asleep in hope of the first resurrection. She leaves a husband and eight children to mourn her loss. Words of comfort were spoken by the writer, from John 11:11. H. SHULTZ.

BRACKETT.—Died in Convis, Mich., April 26, 1889, Ezra Brackett, aged 83 years, 6 months, and 8 days. He was one of

the pioneer settlers of Michigan, having resided on his own farm in Convis over a half century. Although not connected with the S. D. A. church, he was a believer in the prominent doctrines of this people, and an observer of the Sabbath. He was a great reader, especially of history, ancient and modern, and verified his faith in prophecy by his personal historical research. The funeral was very largely attended by friends and neighbors, and the writer sought for a scriptural answer to the question, "If a man die, shall he live again?" WM. C. GAGE.

BACON.—Died at Dickinson Center, Franklin Co., N. Y., April 28, 1889, Bro. L. D. Bacon, in his seventieth year. He had suffered much for months from a complication of diseases, but his patience and resignation were complete to the last. A wife and three children are left to mourn his loss, and the church loses one of its most faithful and devoted members. Bro. Bacon had been for many years a Wesleyan Methodist, but three years ago he fully embraced the third angel's message, and he has been loyal and true to the cause of God. The Free-will Baptist pastor spoke from 2 Tim. 4:6 at the funeral, showing the necessity of a correct Christian experience. H. W. LAWRENCE.

PEARL.—Died at the Soldiers' Home, in Grand Island, Neb., April 5, 1889, sister S. J. Pearl, aged 50 years, 11 months, and 5 days. Sister Pearl has been badly afflicted for many years. She lost her eyesight in 1871, and became an invalid in 1880, since which time she has required almost the constant care of some one. She and her husband accepted the truth in Lincoln, Neb., three years ago, as a result of mission work; and the truth has done its purifying work for them. Sister Pearl enjoyed the society of her brethren and sisters in the faith, and loved to talk about the truth. She died a peaceful death, in full hope of a soon-coming Saviour. She leaves a faithful husband to struggle a little longer. He hopes to meet her in the resurrection. Remarks by the writer. CHAS. N. HARR.

BAKER.—Died April 18, 1889, of paralysis, at her home, near Findlay, Hancock Co., Ohio, Louisa Baker, aged 67 years, 4 months, and 14 days. In 1858 sister Baker, with her husband, embraced the truths of the third angel's message, and united with the Seventh-day Adventist Church. They both lived exemplary lives, and dearly loved the cause they espoused. James Baker died in 1865. Sister Baker passed through the valley and the shadow of death rejoicing in the Christian's hope. The funeral services were held Sunday, April 21, at the old homestead, and were largely attended by relatives and neighbors. Excellent attention was given to a discourse by the writer, based on 1 Thess. 4:13, 14. We laid her away to rest for a little while till the Lifegiver shall come to claim his own. H. H. BURKHOLDER.

LAWRENCE.—Died in Peirrepoint, St. Lawrence Co., N. Y., March 20, 1889, sister B. M., wife of Bro. M. A. Lawrence, aged thirty-six years. Sister Lawrence was among the first that entered into church fellowship, about fifteen years ago, to keep the commandments of God and the faith of Jesus. In all these years she was true to her covenant vow. She was one that possessed a meek and quiet spirit to a marked degree. Her health had been failing for several months. During the week of prayer, last December, she asked some of the brethren to come and pray with her. The Lord came very near, to bless and comfort, and good evidence was given that it would be well with her. She leaves a husband, four children, the youngest about two years old, father, mother, brothers, sisters, and many friends to mourn her loss. Words of comfort were spoken from Rev. 1:18. C. O. TAYLOR.

COBB.—Died of pneumonia April 16, 1889, at Saxton's River, Vt., Bro. Elias Cobb, aged 67 years, 7 months, and 8 days. Bro. Cobb was born in Randolph, Vt., was converted when a young man, and united with the Christian Church. Soon after, he embraced the first angel's message, and was also among the early pioneers of the third message in Vermont, and has always remained a firm believer in present truth. His house was always a home for the weary pilgrim. His death was quite sudden, but his mind was clear till the last, expressing evidence of his acceptance with God, and he fell asleep firm in the faith and hope of the resurrection when Christ who is our life shall come to raise the righteous ones. He leaves a wife, an only son, a brother, sister, and an aged mother to mourn their loss. He sleeps in the cemetery at Saxton's River. Remarks on the funeral occasion by the writer, from Rev. 21:4. T. H. PURDON.

SHEA.—Died at Ox Bow, N. Y., April 22, 1889, Viola M. Shea, aged 17 years, 11 months, and 21 days. Desirous of obtaining an education, she put forth earnest efforts in that direction; but an over-exertion of the physical and mental powers made her an easy victim of typhoid fever, which was followed by cerebro-spinal meningitis; and her bright hopes were quickly blasted by death. When surrounded by evil influences, she ever remained true to principles of integrity. She kept the Sabbath a short time before her death, and resolved to be more faithful in the future, and besought her mother to follow the Saviour. When she could no longer speak except in a whisper, her earnest prayers to God could be heard during the restless nights of her illness. She leaves a mother, stricken with grief, a brother, and sister, besides other relatives and a large number of friends. Amid the gloom and darkness, the bright star of hope bids us look to Him who is the resurrection and the life. L. W.

THOMPSON.—Died at Cherry Flats, Pa., April 21, 1889, of inflammation of the bowels, after an illness of five days, Nora E. Thompson, in the twenty-first year of her age. Sister Thompson was an only daughter. Her attention was first called to the views of Seventh-day Adventists during a series of meetings held by Bro. K. C. Russell, at Maple Hill, Pa., where she was then teaching, in the autumn of 1887. She soon afterward began the observance of the Sabbath, and was baptized. Sister Thompson was a young lady of culture; and in devotion to her Saviour, integrity, and sterling moral principle, had few equals. She expected to enter the Bible work very soon. All through her sickness she was sustained by the promises of God, and

frequently repeated, with faith-inspiring emphasis, the hopeful words of Job, "For I know that my Redeemer liveth," etc. Sister Nora had been the superintendent of the Sabbath-school at Cherry Flats for several terms, and she will be greatly missed not only by her family, but by the church as well. The funeral was very largely attended, from the Baptist church. Discourse by the writer, based on Job 19:25-27, and 1 Thess. 4:18. J. W. RAYMOND.

ANDERSON.—Died at Monticello, April 8, 1889, Anna Anderson, aged fifty-six years. The immediate cause of her death was heart disease. Sister Anderson began the observance of the Sabbath eleven years ago, and united with the Monticello church. She lived a quiet, consistent Christian life. By her kind acts and gentle manners she won to herself a large circle of friends, by whom she was highly esteemed. Her greatest desire was to bring up her children in the fear of the Lord. Two days before her death she attended the Sabbath meeting as usual, and bore her testimony, in which she stated that she believed that she had but a short time to remain with them, but as long as the Lord should spare her life, her only desire and determination was to live out the truth. We believe that she fell asleep in Jesus, and we laid her to rest until Jesus shall come to give a crown of life and immortality to his own. Her friends are consoled by the thought that the separation will not be long. She leaves a companion and three children, who greatly mourn their loss, yet not as those who have no hope. The funeral was attended by a large number of friends, who deeply sympathize with the bereaved family. Words of comfort were spoken by the writer, from Ps. 17:15. M. M. OLSEN.

THE MARVEL OF NATIONS,

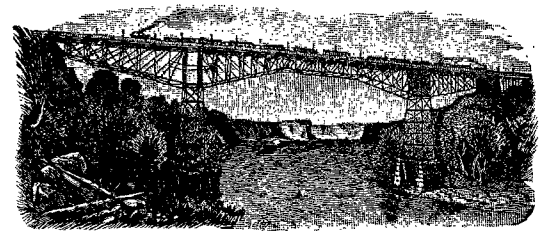
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| STATIONS. | | | | | | | |
| Chicago..... | am 7.55 | am 10.35 | pm 4.10 | pm 10.10 | pm 10.10 | pm 4.50 | |
| Michigan City..... | pm 10.08 | pm 12.28 | pm 4.54 | pm 12.27 | pm 11.27 | pm 6.58 | |
| Niles..... | 11.40 | pm 1.30 | 5.43 | 1.53 | am 12.55 | 8.17 | |
| Kalamazoo..... | 1.12 | 2.45 | 6.58 | 3.38 | 2.27 | pm 7.10 | pm 5.50 |
| Battle Creek..... | 1.55 | 3.20 | 7.35 | 4.25 | 3.15 | 7.57 | 6.25 |
| Jackson..... | 3.35 | 4.50 | 8.40 | 6.15 | 4.45 | 9.35 | 8.20 |
| Ann Arbor..... | 5.04 | 5.49 | 9.41 | 7.50 | 6.00 | 10.43 | |
| Detroit..... | 6.30 | 6.50 | 10.45 | 9.20 | 7.30 | 11.50 | |
| Buffalo..... | 8.30 | am 4.25 | am 7.15 | pm 5.55 | 9.05 | pm 8.05 | |
| Rochester..... | | 6.50 | 9.15 | 8.00 | | 11.45 | |
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| New York..... | | 10.00 | pm 8.50 | am 7.20 | | am 2.50 | |
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| Rochester..... | | 9.55 | 4.20 | 11.30 | | | |
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| Detroit..... | am 9.00 | 8.00 | pm 4.20 | am 11.30 | pm 8.00 | am 4.00 | |
| Ann Arbor..... | 10.27 | 9.02 | 2.24 | 11.35 | 10.55 | 7.10 | |
| Jackson..... | pm 12.05 | 10.05 | 3.25 | am 12.55 | 7.55 | 8.38 | |
| Battle Creek..... | 1.55 | 11.38 | 4.38 | 2.15 | am 12.27 | 8.52 | 7.55 |
| Kalamazoo..... | 2.45 | pm 12.13 | 5.15 | 3.07 | 1.20 | pm 9.45 | 8.40 |
| Niles..... | 4.20 | 1.30 | 6.22 | 4.32 | 3.16 | 7.57 | |
| Michigan City..... | 6.42 | 2.51 | 7.32 | 6.43 | 4.32 | 9.40 | |
| Chicago..... | 7.55 | 4.35 | 9.30 | 7.45 | 7.00 | 11.20 | |

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| GOING WEST. | | | | | | STATIONS. | | GOING EAST. | | | | | |
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| Mixed Train. | Mail. | Day Exp. | Pacific Exp. | E. Ck. Exp. | Pass. | Dep. | Arr. | Mail. | Lmd Exp. | Adto Exp. | Sen. Pass. | Pull'n Pass. | |
| ..... | am | am | pm | pm | pm | Port Huron | ..... | pm | am | pm | ..... | am | |
| ..... | 8.55 | 7.15 | 9.08 | 8.55 | 4.10 | Lapeer | ..... | 10.20 | 1.15 | 7.35 | ..... | 10.50 | |
| | 7.28 | 8.31 | 9.08 | 10.22 | 5.40 | Flint | | 8.40 | 11.58 | 6.17 | | 9.17 | |
| | 8.09 | 9.10 | 9.50 | 10.55 | 6.20 | Durand | | 7.55 | 11.27 | 6.40 | | 8.38 | |
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| | 10.00 | 10.30 | 11.41 | 12.37 | 8.26 | Charlotte | | 6.40 | 9.09 | 6.00 | | 6.35 | |
| | 10.37 | 11.00 | 12.11 | 1.09 | 9.09 | BATTLE CREEK | | 4.42 | 9.37 | 3.25 | | 6.02 | |
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| | 6.40 | am | 12.05 | 1.00 | 2.00 | Vicksburg | | 4.40 | 8.50 | 2.30 | | am | |
| | 7.55 | | 12.50 | 1.45 | 2.50 | Schoolcraft | | 2.52 | 8.11 | 1.48 | | | |
| ..... | 8.12 | ..... | 1.00 | 2.00 | 3.00 | Cassopolis | ..... | 2.40 | 7.11 | 1.33 | ..... | ..... |  |
| ..... | 9.31 | Sun. | 1.50 | 2.50 | 3.45 | South Bend | ..... | 1.50 | 7.26 | 1.45 | ..... | ..... |  |
| | 10.50 | Pass. | 2.30 | 3.30 | 4.25 | Haskell's | | 1.40 | 6.50 | 12.00 | | | |
| | | | 3.10 | 4.10 | 5.05 | Valparaiso | | 11.40 | 5.30 | 10.80 | | | |
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The Review and Herald.

BATTLE CREEK, MICH., MAY 21, 1889.

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| *KANSAS, Ottawa, | May | 21-28 | |
| *Iowa, Des Moines, | June | 4-11 | |
| *Minnesota, Minneapolis, | " | 11-18 | |
| *Wisconsin, Mauston, | " | 18-25 | |
| *Dakota, Madison, | " | 25 to July 2 | |
| EASTERN. | | | |
| *Pennsylvania, Williamsport, | June | 4-11 | |
| *New York, Rome, | " | 11-18 | |
| Maine, | Aug. | 20-27 | |
| Vermont, | " | 27 to Sept. 3 | |
| Canada, | Sept. | 3-10 | |
| CENTRAL. | | | |
| Michigan (Northern), Wexford, | June | 25 to July 2 | |
| Michigan (Southwestern), | Aug. | 13-20 | |
| *Ohio, | " | 13-20 | |
| Michigan (Eastern), | " | 27 to Sept. 3 | |
| *Illinois, | Sept. | 17-24 | |
| *Indiana, | " | 24 to Oct. 1 | |
| SOUTHWESTERN. | | | |
| Missouri (Northern), Winston, | May | 28 to June 4 | |
| *Missouri (general), | Aug. | 13-20 | |
| Arkansas, Rogers, | " | 20-27 | |
| *Texas, | " | 27 to Sept. 3 | |
| *Colorado, | Sept. | 3-10 | |
| *Nebraska, | " | 10-17 | |
| SOUTHEASTERN. | | | |
| *Georgia, | July | 31 to Aug. 6. | |
| North Carolina, | " | 9-16 | |
| Virginia, | " | 16-23 | |
| West Virginia, | " | 23-30 | |
| Tennessee, | Aug. | 20-27 | |
| PACIFIC COAST. | | | |
| *Upper Columbia, Colfax, Wash., | May | 22-29 | |
| Nevada, | | | |

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

GEN. CONF. COM.

The reader will be particularly interested in the account from Pitcairn, given in our Missionary department. It shows also the efficiency of the ship missionary work in distributing our reading matter around the world.

A bill to amend the present Sunday law in the State of Michigan came up for the third reading

May 10, in the Senate of the State legislature, and lacked but one vote of passing that body.

Since the notice of sister M. L. Huntley's illness, in REVIEW of April 30, many anxious inquiries relative to her condition have been received. We are happy to announce that her condition is much improved, and she seems to be steadily gaining. We are now encouraged to hope that at no distant day she will be able to resume her work.

Again we request all those who have occasion to make appointments for labor in the various parts of the field, or to write notices of special meetings, to send them in as early as possible. They should reach us on or before the Friday which precedes the date of issue in which they are designed to appear. If they fail to do this we cannot be responsible for their insertion.

The best evidence a work can give that it proves satisfactory to its patrons is when one sale procures others. This seems to be the case with Bro. Duffie's little poem—"Those Tent Meetings." A brother in Ohio ordered a copy, and on receiving and reading it, immediately ordered additional copies. We have no doubt others will do the same. Price 25 cents. Address M. B. Duffie, REVIEW AND HERALD Office, Battle Creek, Mich.

The Christian Union reports that at a recent lecture in Toronto by Joseph Cook, on Jesuitism in Canada, the speaker made the rather remarkable statement that there is not a paper published in America that has not a Jesuit connected with it. It does not seem probable that Mr. Cook could have made such a statement, but we can assure him, if it be true, that his statement needs modification. There are several papers published in this country with which, to our certain knowledge, no disciple of Loyola has any connection whatever. We refer to those published by the Seventh-day Adventists. It is doubtless true, however, that the connection of the Jesuits with the American press is much more extensive and pernicious than the people are generally aware of.

"Internecine strife," says a press dispatch from Minneapolis, describes the state of affairs now existing in the W. C. T. U. organization of that city. The cause of the trouble is "third-partyism," or in other words, the opposition of a part of the W. C. T. U. to an alliance of the organization with a political party. The trouble began many months back, but it has survived all efforts at a settlement, and is to-day doing deadly work in the W. C. T. U. ranks. The above dispatch says that "efforts are now being made by the malcontents to form a rival organization, and it is not at all unlikely that they will succeed. Secret meetings of those interested in the new organization are being held, and as soon as they feel strong enough, the non-partisan people will take the field for supporters."

The fearful looseness of divorce laws in some of the States is illustrated by a recent case in Ohio, as reported by the Tiffin Tribune of Feb. 23. A Miss Gaines married a McQueen. After a time, being divorced from him, she married Samuel Seitz; divorced from him, she married Jacob Meeker; divorced from him, she re-married Seitz; after some years, she was divorced from him and subsequently married him again, the third time; and in due time was for the third time divorced from him. Meanwhile Meeker married a second wife, who left him; and now he and Mrs. Seitz have determined to marry again—the second time. Thus a woman marries three men, and is divorced from them all. One of these she marries three times, and is three times divorced from him; and

to another of the three she now proposes to be married the second time; perhaps to get a divorce from him and marry the other man the fourth time; and so on. How much further do matters need to go in this direction to be about as loose as they were in the days of Sodom?

We received last week from Ohio a letter, or we should rather say, an envelope, which on being opened was found to contain, without note or comment, simply a tract, hailing from Battle Creek, entitled, "The Way of Salvation." Glancing through the tract, we find it makes the way of salvation very broad—so broad that all men are to have another chance in a future life; the only difference between converts now and then being that those who accept Christ now, will then be "kings and priests," and those who accept him then will be only "servants." And this grotesque theory is elaborated with all the independence of Scripture, and contradiction of inspired testimony, that is necessary to such an achievement. The sending of the tract to this office by one of our brethren, we take to be equivalent to an interrogation point, asking what it means, and if we have any connection with it. We hasten to assure our friends that we have not, and to suggest to them that everything that bears the imprint of Battle Creek, is not for that reason entitled to consideration. Remember that there is nothing to prevent the process described in Acts 20:30, taking place here; and whenever any one goes off on a tangent, he is smitten with a great itching to write something. But anything that comes from, or belongs to, S. D. Adventists, will unmistakably show its colors, revealing its origin and relationship. Whatever does not do this, need not be taken on any recommendation of ours.

SECRET SOCIETIES.

A BROTHER writes seeking advice in regard to the propriety of joining any of the secret societies which are springing up so rapidly all over the land, and stating that some of the members of his church are joining them. Our advice is to keep clear of them altogether, on prudential considerations from a spiritual point of view, if for no other reason. We have watched for many years the experience of those who have joined such organizations as the Grange, etc., and have never known an instance in which a person's spirituality was improved by such associations. Though it might be some advantage financially (we do not know how that is), still whatever might be gained in that direction, we should consider a very poor equivalent for any loss of religious interest or spiritual life.

SABBATH-SCHOOL LESSONS.

At the last session of the International Sabbath-school Association, the following resolution was adopted:—

Resolved, That the Executive Committee be requested to have a series of lessons prepared upon the subject of tithes and offerings, to begin in July, 1889.

In accordance with the above resolution, a series of thirteen lessons on the above-named subject has been prepared for use in the Senior Division of our Sabbath-schools, beginning July 6 and continuing through the quarter.

These lessons will be issued in pamphlet form as No. 8 of the Bible Student's Library, size of page about 4½ x 6½ inches, a convenient size to be carried in the coat pocket. Our object in issuing these lessons in connection with the Bible Student's Library is so that we may avail ourselves of the pound rate of postage.

The lessons have been examined by a large committee, and we trust that they will be the means of awakening in the minds of all a deeper sense of our obligation and duty to God.

This lesson pamphlet will contain thirty-two pages. Price, five cents, post-paid. Address Pacific Press Publishing Co., Oakland, Cal.