

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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FAITH.

THOUGH life hath many a darksome day,
And many a grief whose heavy sway
Blots out all hope of brightening ray,
And bends to dust;
Yet cometh surely morning bright,—
A day which will not end in night,
When joy will every grief requite
To them that trust.

And faith is but His blessed gift,
Sent down the heavy heart to lift,
And make through darkening clouds a rift;
For so he saith.
If every path were smooth and bright,
Nor danger frowned nor joy took flight,
How should we learn to trust his might?
Oh, blessed faith!

—Selected.

Special Mention.

—Joaquin Miller publishes in the Chicago *Times* of March 4, 1883, a racy letter, commenting upon the evils of the accumulation of millions of money by individuals, and upon the supercilious and insulting demeanor of the officials in some of the departments at Washington. After having spoken of Mr. Vanderbilt, he says in general:—

"And I say further that any immensely rich man is not only a bad and a bitter man at heart, but he and his millions are a standing menace to this republic. Briefly, when hard times come, as come they will, the people will rebel against these new kings; the kings will require soldiers to protect them and their property; a stronger government will be demanded—this will be the end of the republic and of the people's government. There is a text for ten thousand sermons."

—The Michigan *Christian Herald* of March 29, 1883, gives the following curious incident. In view of the fact that an idolatrous devotion to business on the part of many of the "sons of Abraham," is so strong as to lead them to trample upon the claims of the Sabbath, it is not so strange that one of them should so far forget himself as to use the abbreviation A. D. in writing a date. But there is a good lesson in it for all religionists. The *Herald* says:—

"Jews and Christians are alike in this that they sometimes forget their religion in their business. A son of Abraham building a storehouse in this city had a corner stone prepared and set in the wall, bearing his name on one side, and 'A. D. 1883' on the other. This unintended concession of the lordship of Christ having been discovered, he set about obliterating the 'A. D.' If he had been shrewd enough to explain that the inscription meant 'All Done in 1883,' he might have saved the block from defacement; but adopting the more humiliating and costly method of amending his mistake, he set an example for all those who

resort to artful explanations in order to avoid confession and reform."

A NEW TORPEDO GUN.—In the REVIEW of March 27, 1883, we made mention of the great perfection which has been reached in the construction of the torpedo as a weapon of war. And now comes notice of the invention of a new gun which is able to destroy any torpedo. So the advantage seesaws between attack and defense, being sometimes on one side and then on the other. The *Scientific American* of March 31, 1883, describes a new invention called the "Nordenfelt Gun," which is able to discharge 108 steel shots of 7½ oz. weight in thirty seconds. At a distance of 300 yards, a bullet from this gun passed through the steel plate covering of a torpedo boat, one-sixteenth inch in thickness, through four bulkheads, and then striking the boiler, buried itself one-half inch in the half-inch steel plate. In experiments that were made under motion, the target was a model torpedo boat, and at different degrees of speed the number of hits was 48, 65, and 103, per minute. No boat could stand such a pelting for any great length of time.

CONDITIONAL IMMORTALITY.

THE *Interior* comes near witnessing a good confession in its answer to the following question which appeared in its issue of March 29, 1883. It is something for it to admit that the doctrine of conditional immortality is the next to the best view of the subject. One more advance, admitting that it is the best, and it will be all right.

"Editor of the *Interior*: Is the view popularly known as conditional immortality, within the limits of confessional liberty? May one who believes that 'sin when it is finished bringeth forth death,' in the literal sense of the word, and that the punishment which God inflicts upon the sinning soul at last results in its absolute destruction, still continue as a minister or elder in the Presbyterian church? Or is it necessary for one who sincerely receives and adopts the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, to believe in the everlasting conscious suffering of the lost?"

"There is nothing said about 'everlasting conscious suffering' in the Standards—probably for the reason that unconscious suffering is impossible. The argument for conditional immortality, and the extinction of the wicked, it is admitted by orthodox theologians, is the strongest argument, based on Scripture, that can be made, next to the argument for eternal punishment. But it is held by our church to be excluded by the plain language of Scripture fairly construed, and it is therefore in like manner excluded by the plain language of the Confession. It is not confessional eschatology."

HOW IT WAS ANSWERED.

In February last, Elder J. Byington, of this city, addressed a letter to the N. Y. *Independent* which was given a place in that paper, and a courteous reply appended thereto. As our readers will be interested in both the letter and the reply, we herewith present them:—

"A preacher among the Seventh-day Adventists, whose venerable years, as well as his office, justify the designation of 'Elder,' writes us:—

"TO THE EDITOR OF THE INDEPENDENT:

"Dear Sir: I have been very much interested in reading the editorials and editorial notes of your paper for several years past, and have been pleased with the candor manifested therein. In a late issue you speak of its being a hardship for seventh-day people, who do not believe in the first day of the week as

a day of rest and holy time, but do believe in Saturday for this purpose, to be compelled to keep Sunday as a day of rest, and you also say it is enough for the State to enforce rest on the first day of the week, as a matter of public policy, while letting the religious element of the Sabbath entirely alone. I also understand you to say that seventh-day people should submit to what is called these civil enactments or leave the community where they reside. This is a matter of great importance to me. For some thirty years I have observed the seventh day of the week as a day of rest, as God's holy day. I have done it in obedience to his plain commandment, 'the seventh day is the Sabbath of the Lord thy God,' and also, in obedience to the same law, I have done my own work on the six working days, embracing the first day, extraordinary exceptions.

"Now, Mr. Editor, will you please inform me how this matter has nothing to do with religion. The great God of Heaven has revealed his will to man in all places and in all times, and says, Obey my voice. Now, will it be pleasing in the sight of God for me to rest two days of the seven, one in obedience to God and one to please man, and by so doing disobey God? I might leave the community, and retire to some lonely place in the earth, but the command says, Let your light shine before men, that they may see your good works. Is it not a good work to obey the voice of God, and that before men? A very worthy preacher once said to me that he was passing a man who was tilling his corn-field on the first day of the week. On inquiry, he found him to be an honest man, and keeping the Bible Sabbath. Seeing this man labor was his first conviction on the subject, and led the preacher to examine his Bible, which resulted in his keeping the fourth commandment. Daniel did not retire to some secret place to pray when civil law was against him; but, with his window to his chamber open, he was heard to pray to his Father in Heaven. He received the penalty and went into the lion's den, and it all turned for the advancement of truth. Now, if we have to receive the spoiling of our goods for laboring on the first day of the week in obedience to God, he can cause the wrath of man to praise him.

"Please give this a place in your worthy paper, if consistent. ELDER J. BYINGTON.

"Battle Creek, Mich.

"We can only repeat to Elder Byington that it is a great disadvantage to be in the minority. People there may be right; but they must suffer and submit. With the seventh-day people it is a matter of religion and conscience. They must rest Saturday, and may, generally should, work Sunday; but the State has no quarrel with their conscience and religion and no favor for the religion of the other citizens. All the State wants is that the citizens shall have one day in seven for rest; not for religion. Which day it shall be, the majority must decide; but the law should be very considerate of those whose conscience requires another day. They should be allowed to work Sunday if they do not disturb the rest of the majority. If they insist on so working as to interfere with the rest-day of the majority, they must either move or be moved away. We are sorry, but there is no help for it."

THE DEMAND OF THE PRESENT.

UNDER this heading a quotation from Green's "Moses and the Prophets," is given in the November (1882) number of the *Hebrew Student*. It is written with special reference to the carping criticisms to which the Scriptures are at the present time subjected, and the arrogant claims and demands made by modern skepticism. To this end it is admirable; but as our readers peruse it, they will find every one of its terse and stirring utterances applying itself most aptly to our own specific work. It should do us good, and make us more energetic in our efforts to prepare for the demands that will in the future be made upon us. The quotation reads as follows:—

"We are coming now, as it would seem, to the culmination of the struggle. The battle rages around the citadel. No drones or cowards are wanted now. It is not the incompetent and the unfaithful who can serve the church in such a crisis. She can well afford to spare the idlers and stragglers and faint-hearted from the ranks. The

times emphatically demand those who shall be prepared to acquit themselves like men.

"He has a very low conception of the work of the ministry, of the solemn duties and the momentous responsibilities which it involves, who can suffer himself to be slack and negligent in his preparation for it, or inactive or half-hearted in his discharge of it. And he gives little evidence of being called of God to the office, and little prospect of usefulness and success in it, who does not engage, whether in his preparatory studies or in the actual labors of the ministry, with a holy enthusiasm, throwing himself into them with all the energy of his nature, resolved by the aids of divine grace to make the most of the powers and faculties which God has given him in the special line of this high calling; seizing with eagerness every opportunity within his reach, and training himself by all available methods to the highest measure of fitness he can secure to be entrusted with the care of souls, to be an ambassador of God to men, to be a steward of the mysteries of the kingdom of Heaven. If a charge so weighty and so sacred as this will not stir the energies of a man to the utmost, the least that can be said is, that he shows that he has no appreciation of this high and holy office, and no fitness for it.

"But besides this general demand which is always laid upon all ministers and candidates for the ministry, to use the utmost zeal in the whole round of their professional and preparatory studies, there is a call to special diligence and thoroughness now in the circumstances which have already been recited. If supineness were ever admirable, there is a loud call for alertness at the present time. There is a demand now, as never before, for high Biblical scholarship, for well-trained exegeses and critics,—for men well versed in the critical and speculative attacks made upon the word of God, and who are well prepared to defend it.

"The present phases of critical and speculative assault upon the Scriptures need create no alarm, as though they were more formidable than their predecessors; but though these should be repulsed and prove short-lived, that will not end the strife. The assault will be renewed at some fresh point or in some other form. And now that the critical battle is brought to our own doors, it will not do to wait till defenders of the faith in other lands work out a solution for us. We must have an English and American scholarship that is fitted to grapple with these questions as they arise.

"We need in the ranks of the pastorate, men who can conduct Biblical researches, and who can prosecute learned critical inquiries; who can do, in their own chosen field of Scripture study, what German evangelical pastors have done, such as Baehr in his 'Symbolism of the Mosaic Cultus,' and Ranke in the critical defense of the genuineness of the Pentateuch, and Fuller in the interpretation of the prophet Daniel, and Keil, who published his learned defense of the books of Chronicles and Ezra when he was only a licentiate."

The Sabbath-School.

"Feed my lambs."—John 21:15.

LESSON FOR THE THIRD SABBATH IN APRIL.

(See Instructor for April 11, 1883.)

NOTES ON THE TEXT.

(Acts 3:1-26; 4:1-4.)

CHAP. 3, Ver. 4. **Peter, fastening his eyes upon him.**—The word *fastening* is a strong one, and implies a searching gaze, as if to discover the sincerity of the man's character and the nature of his need. The same word is used of Paul when he fixed his eyes upon Elymas the sorcerer (Acts 13:9), but with a different result; and when he healed the cripple at Lystra. Acts 14:9.—*Schaff*.

Ver. 5. **Expecting to receive.**—Because it was a constant custom for all who entered the temple to carry money with them to give to the treasury or to the poor, or both.—*Dr. Clarke*.

Ver. 8. **He entered with them into the temple.**—His first thought seems to have been to return thanks for his great deliverance, as the next verse shows.

Ver. 12. **Our own power or holiness.**—The Jews believed that very high attainments in holiness were rewarded by miraculous power.—*Cook*. The apostle disowns both any peculiar prerogative of working miracles, and any peculiar privileges of access to God, any efficacy of prayer above that

of a faith which may be exercised by any disciple.

—*Abbott*.

Ver. 16. **And his name.**—The name of Jesus is here put for Jesus himself; and it is the same as saying, "and he," etc. In this way the word *name* is often used by the Hebrews, especially when speaking of God. Acts 1:15; 4:12; Eph. 1:21; Rev. 3:4. It does not mean there was any efficacy in the mere name of Jesus that should heal the man, but it was done by his authority and power.—*Barnes*. **Through faith in his name.**—It seems to me clear that he speaks both of the faith of the apostles who wrought the cure, and of the faith of the man cured, who could not have been healed if he had not exercised sufficient faith to attempt obedience to the apostolic direction, "Rise up and walk."—*Abbott*.

Ver. 19. **That your sins may be blotted out.**—(The first effect of repentance.) Instead of remission, we have here the stronger figure of obliteration. The Greek verb is applied by Xenophon to the erasure of a name from a catalogue or roll. It may here denote the canceling of the charges against any one, and this amounts to the same thing as remission. 2:38.—*Alexander*. This figurative expression was much more forcible with the ancient mode of obliteration. The ancients wrote on tablets with wax, and when they wished to blot out what they had written, they used the flat end of the iron pen, and thus obliterated every trace of it. So the repenting sinner who turns to this risen Saviour has the promise of an utter expunging of his sins—rubbing out every trace of them—from God's book of account.—*Jacobus*. The blotting out of the sins of the righteous is the closing work of Christ as our Great High Priest in the heavenly sanctuary. It cannot be accomplished before, as this is the atonement and that is the closing act of the ministration of the priest. This work we understand commenced at the close of the great prophetic period of 2,300 days in 1844. It is occupied at first with the cases of the past generations of the dead, and closes with the cases of the living. In connection with this latter portion of the work, the outpouring of the Spirit, the "refreshing," is conferred.

Ver. 21. **Which (the times of the restoration of all things) God hath spoken by all his holy prophets.**—This glorious restoration to holiness and happiness is the theme of all prophecy in every age in the Old Testament. It was the expectation of this "restitution," so deeply rooted in the hearts of all Jews, which was the principal cause of their summary rejection of a suffering Messiah. They read their glorious sacred books in the strong false light of their own jealous hopes and burning desires; and so they passed over the plain intimations of some of their noblest prophecies, which told them how the glory they longed after could only be reached through a long, weary training of pain and sorrow, and the triumph of Messiah only through his suffering and death.—*Schaff*. **Whom the Heavens must receive.**—The meaning of this expression is that it was *fit* or *proper* that Christ should ascend to Heaven. He had there a work to do, an important part of which was to exercise his office as High Priest in interceding for his people. Rom. 8:34; Heb. 7:25; 8:1; 9:24. Another reason of that expediency Christ himself gives in John 16:7.

Ver. 24. **They also told of these days.**—This, as Alford and others maintain, may refer to the present time, as taking in the whole of the period known as "the last days;" but the reference more clearly points to the days immediately in the speaker's mind, the second advent and the times of restitution of all things.—*Meyer and De Wette*.

Chap. 4, Ver. 1. **The priests.**—The particular course on duty at the temple during that week. David's original division of the priests into twenty-four orders or courses (1 Chron. 24:1-19), each of which had charge of the temple services for a week at a time, had probably been revived after the captivity; the particular duties from day to day were assigned by lot. Luke 1:9. **The Sadducees.**—This is the first mention in the Acts of the bitterest enemies of the church of the first days. This sect rejected all that mass of oral tradition which entered so largely into the teaching of the Pharisees, but accepted the written word (not merely the books of Moses) as the rule of faith. They denied a future life and the existence of angels and spirit. Acts 23:8. Their power at the time was out of proportion to their real numbers, but they included in their ranks many of the most influential of the nation. The high priest's family appears to have consisted mainly of Sadducees. Acts 5:17. During his earthly ministry,

Jesus came into collision most constantly with the Pharisees and their formalism; but when once the fact of the resurrection was taught by his disciples, and believed by ever-increasing thousands, the Sadducees, alarmed at the ready reception, endeavored with all their power to stamp out the teaching of the apostles. On the other hand, hints seem to be given us (Acts 5:34, 35; 15:5), that the Pharisees, after the resurrection, relaxed their hostility partly influenced by their hostility to the Sadducee party (Acts 23:7), partly persuaded by a teaching which in many points agreed with their own doctrine. **Came upon them.**—The captain of the temple, incited by the priests, probably arrested the disciples on the pretext that the running of the people together (chap. 3:11) was disorderly; and the Sadducees helped on the tumult against them because they testified to the resurrection of the dead.

Ver. 2. **And preached through Jesus the resurrection from the dead.**—Here we have the real ground of the hostility of the Sadducees, who well knew that if this single instance of one being raised from the dead were substantiated, their creed would be at once discredited.—*Rev. Com.*

Ver. 4. **Number . . . was** (Rev. Ver., *came to be*) **about five thousand.**—It is uncertain whether this means the whole number of those that believed, or only those converted that day. It is by many commentators, however, understood to include the one hundred and twenty mentioned in chap. 1:15, and the three thousand converted on the day of Pentecost, thus making the whole number of believers five thousand.

THE TEMPLE.

"We would form an erroneous notion of the temple if we conceived it similar to any of our cathedrals. Perhaps its most magnificent part was not the temple proper, but its cloisters and courts. We must conceive a series of terraces, rising one above another, on the highest of which the temple was placed. The entire space occupied was a square a furlong on each side, so that its circumference would be about one-half a mile. The outer court, commonly called the Court of the Gentiles, was the most magnificent of all. It was enclosed with a lofty wall, and surrounded the temple. On each side were porches or cloisters, with Corinthian pillars of white marble, and roofs of cedar. The pillars were each of them of one entire stone, and that stone was white marble. On three sides were two rows of pillars; on the south side, called the *Royal Porch*, there were four rows. A flight of fourteen steps led up from this court to the first terrace, the Court of the Women, which was surrounded by cloisters with one row of handsome pillars. Five (some say fifteen) steps led to the second terrace, the Court of the Israelites, and from this, twelve steps led to the temple, itself a comparatively small building one hundred and fifty feet long, built of blocks of white marble, and its front covered with plates of gold, so that the temple appeared to strangers, when they were at a distance, like a mountain covered with snow, for those parts of it which were not covered with gold were exceedingly white."

The Court of the Gentiles was open alike to Jews and Gentiles, for Israelites themselves were obliged to pass through it in going into the temple proper. But it was the limit to which Gentiles might advance in visiting the structure, for inside of it were stationed notices warning them not to go farther on pain of death. The next inner court, that of the women, was not devoted exclusively to the use of women, for it was the only access for the men to the Court of Israel, and it is thought that it was the common place of worship for both sexes. It obtained its name from the fact that women were not permitted to go farther except for sacrificial purposes. The gate Beautiful is thought by many to have been the one between the Court of the Gentiles and the Court of the Women. On its steps the Jews had for many years placed the lame man, just as privileged beggars now lie at the entrance to continental cathedrals. Upon being healed, the man probably entered the Court of the Women with Peter and John, and on their return from worshipping there, he followed them out into that portion of the Court of the Gentiles where was situated Solomon's porch. Acts 3:11. Here, no doubt, the Gentiles as well as Jews "ran together unto them," and then they listened to Peter's sermon, so fruitful in its spiritual results, until he was interrupted by the temple police.

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.

FIRST NAMES OF MEN.

BY A. SMITH.

THE following paragraph which I transcribe from an English work will doubtless be of interest to the readers of the Review.

"Adam, man; Seth, placed; Enos, miserable; Renan, possession; Mahalaleel, the prized good; Jared, descending; Enoch, teaching; Methuselah, his death produces; Noah, rest. On connecting the words, they teach this great truth: Man being placed in a miserable condition, the blessed God descending shall teach that his death produces to debased man rest."

THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

(Continued.)

ARE the Gentiles then cast out forever? Just how the Gentiles from this low state can be brought to share in the blessings of the new covenant will be noticed further on, but for the present we will waive this part of the subject to consider the important point of when and how the new covenant was instituted.

In Matt. 26:26-30 is an account of the institution of the Lord's supper: "He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." The blood of Christ is the blood of the new covenant, the word testament, as already noticed, being the same as covenant. The disciples present on this occasion were Jews, and there, as representatives of the whole Christian church, they entered into the new covenant with the Lord. God had now set forth Christ as the Saviour of the world, virtually proposing to all that if they would receive him and his offering, on the conditions which he, in his divine teaching for three years and a half, had set before them, they should receive the remission of their sins, as it was for this purpose that his blood was shed. And they, by partaking of those emblems, accepted the arrangement.

The following day the Author of the covenant dies; the blood of Christ is spilled, and he cries out, "It is finished." The new covenant is there ratified and sealed, and from that moment is in full force. This is verified by the statement of Paul: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17.

But what effect did this change from the old to the new covenant have upon God's law, the ten commandments? Did it abolish the law or supercede it by another? Hear the emphatic declaration of God by the mouth of the prophet: "I will put my law in their inward parts, and write it in their hearts." As Paul quotes it, it reads, "I will put my laws into their mind, and write them in their hearts." To what law does this prophecy refer?—To that which was the law of God in the days of Jeremiah, which no one will dispute was the ten commandments. If it does not mean this, then it should have read, I will put a new law into their minds, and write it in their hearts.

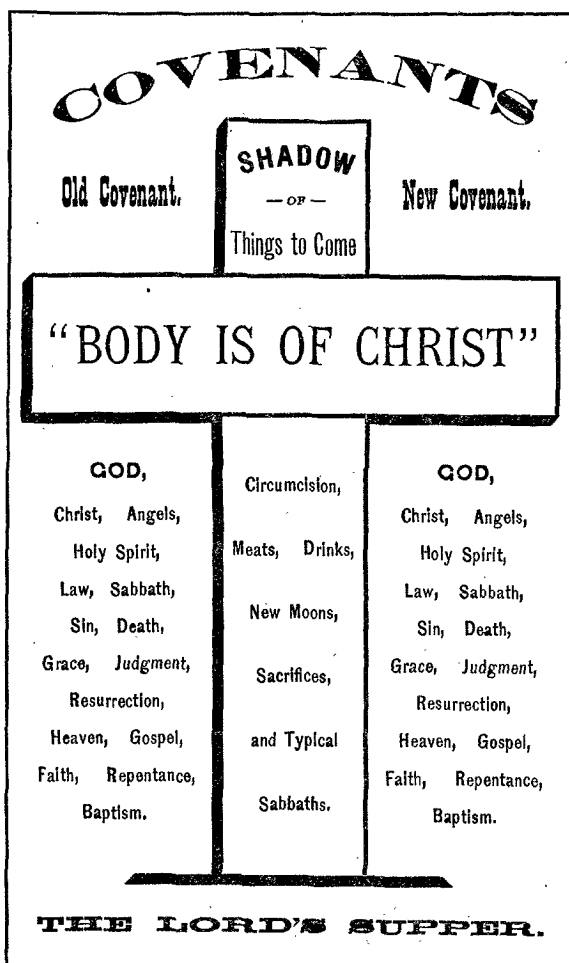
And if, as our opponents contend, the law of ten commandments was the old covenant to be abolished, the prophecy of the change should have read, This shall be the covenant that I will make with the house of Israel: I will abolish my law, and take it out of their way. Or if the law was not to be abolished, but only changed, that fact should have been noted in some such language as this: This shall be the covenant that I will make with the house of Israel: I will change my law, and adapt it to the genius of the gospel dispensation.

But it says nothing of this kind, as the reader has sufficiently noticed. It says, "I will put my law into their inward parts, and write it in

their hearts." I will incorporate it into their very being; I will take away the carnal mind, which is not subject to the law of God, so that it will be their delight to keep it in sincerity and truth.

And this is further indicated in the fact that when the Minister of the new covenant came to take away the first and establish the second, he said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8; Heb. 10:5-9. And as he was, in all holy affections and loyalty to God, so must all his followers be.

Then in what does the difference between the two covenants really consist? This can be readily shown by the use of the accompanying diagram:—



As previously shown, the death of Christ on the cross marked the close of the old covenant and the establishment of the new. So let the cross in the diagram represent the division between the two covenants, the space on the left side of the cross representing the old covenant, and that upon the right representing the new covenant. The question now under consideration is: What is embraced in the new covenant that was not in the old? or, to put it in another form, What did the old covenant contain that was abolished at the establishment of the new covenant?

We have arranged in parallel columns, one on each side of the cross, some of the more prominent points embraced in both covenants, which the reader can readily compare, and thus test the truthfulness of the positions designed to be maintained.

First in order, then, we ask, Does not the same being who has proclaimed himself unchangeable, and who was so prominent in all the arrangements of the old covenant, maintain his existence in the new covenant? And does not his hand still guide the destinies of the world? Certainly; no one would dispute this. Then, too, the name of Christ appears prominently in the new covenant. Did not the same Christ exert a controlling influence under the old covenant? In his letter to the Hebrews the apostle says that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. How could this be possible if Moses knew nothing of Christ? The facts are that Moses had a personal knowledge of Christ, and was furthermore guided by him in his movements with the people of Israel.

When God's people started out on their journey from Egypt, God said to Moses, "Behold, I

send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Ex. 23:20-21. This being whom God sent to guide Israel, and to give instruction to Moses, had God's name in him, or bore the name of God; hence the record of admonitions and directions of those forty years wandering says: "And the Lord said unto Moses."

But who was this being so highly favored of God as to be intrusted with such weighty responsibilities? In his instruction to the church, Paul has spoken definitely on this point. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [margin, went with them]; and that Rock was Christ." 1 Cor. 10:1-4.

The fact, then, is plainly established that Christ was the leader of the chosen Israel in the old covenant, and that they were so intimately connected with him as to receive a constant supply of "spiritual meat," notwithstanding the oft-repeated assertion that the old covenant had no spiritual blessings. Who can deny that the people under the old covenant had Christ with them, without denying some of the plainest statements of Scripture?

Angels had a work to perform in connection with God's people of old. This was so well understood by them that David, in describing God's care for his people, boldly advocates the ministration of the angels. Thus he says: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. But do angels maintain the same relation to the human family under the new covenant arrangement? We think so; for we read in Heb. 1:14 that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

In the gospel dispensation so-called, the Holy Spirit takes a prominent part in the conviction of the sinner. Everywhere in the New Testament its operations and office-work are extolled, and we are warned against grieving it from us. But were its operations known, and was its influence sought as something desirable by the men of the Old Testament? Hear David plead, when he thought he had lost favor with God because of his terrible sin: "Cast me not away from thy presence, and take not thy Holy Spirit from me." Ps. 51:11. Evidently David felt that the loss of the Holy Spirit was equivalent to becoming a castaway, and as such, forever beyond the power of God's mercy.

Again, Isaiah records the presence of the Holy Spirit with the people of God, and how they vexed that Spirit by their rebellion until God turned to be their enemy. Certainly all must acknowledge the operations of the Holy Spirit in the old covenant.

(To be continued.)

PERILOUS TIMES.

BY ELD. R. F. COTTRELL.

THE solemn warning which is laid down in prophecy as the last message of the gospel, accompanied by so fearful a threatening of wrath without mixture, implies great danger to the people living at the time of its fulfillment. It is given at a time when iniquity abounds, and the love of many waxes cold,—in perilous times, when those who have a form of godliness are self-lovers, money-lovers, and lovers of pleasures more than lovers of God. The commandments of God and the faith of Jesus are preached as a final test, to prepare a people for translation at the coming of the Lord. Rev. 14:9-12. The danger is that the people professing godliness will be found breaking the commandments of God, and not walking according to the faith of

Christ. If there was not great danger, so fearful a warning would not be given; but the warning must surely be given, for it is promised in the sure word of prophecy; therefore it is certain that the danger will be great.

The warning is now being sounded abroad in the world; but few will yield obedience to the commandments of God. Through the influence of the great apostasy predicted by the apostles, it is extremely unpopular to keep these statutes, as given by God himself. Ex. 20. On the contrary, many will follow the papacy, and accept the mark, or token, of its power to change the times and laws of God. Dan. 7: 25. And few will forsake the influence of a sinful world, and follow Him who "gave himself for us," who "pleased not himself," but "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich;" but the many will be borne by the tide of worldliness downward to perdition.

The times are perilous. We are surrounded by dangers. Let no one presume, because he professes to believe and obey the message, that he is secure. "Let him who thinketh that he standeth, take heed lest he fall." Having the light of present truth, our responsibility is increased. Never since the world began was there a more urgent call for labor in the cause of God. Souls are perishing for lack of knowledge. Those who have the light should hold it up, and let it shine to others. They who hold the solemn truths which we hold, should show by word and deed that they are not of this world. Covetousness, conformity to the world, pride and vain show should be put away. It should be seen that the cause of God has the highest place in our affections, that the eternal salvation of men is esteemed of the first importance, that we are dead to the world and alive to God.

Unless this is the case with us, how vain our profession! Worldlings may hail us as true fellows in fashionable folly, while inwardly they laugh at our profession and despise our transparent hypocrisy. We must get nearer to God, be sanctified through the truth which we hold, and have our hearts baptized into the work of the Lord. Then it will be seen that we are not of the world, but are chosen out of the world. Then shall we bring forth fruit to God. Sinners will be converted, the sealing message shall take effect, turning men from the traditions of apostasy to the commandments of God and the faith of Jesus.

Who would not have a part in the closing work of the gospel? What higher honor would we covet, than to bear a part in the present work of the Lord. What is more truly glorious! Men may reject and despise us; but what is it to receive honor of men, compared with being greatly beloved in Heaven? We may have our names written in the Lamb's book of life. What is it to have them written with the proud and vain-glorious of perishing earth? Give me a part with the children of God!

SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.—NO. 2.

BY ELD. H. A. ST. JOHN.

BEFORE CONSTANTINE, A. D. 321.

V.—Reasons Claimed by our Opponents for not Keeping the Sabbath.

1. "Given first at Sinai to Jews only, and abolished together with all the law at the first advent."
2. "Given to Jews on account of hardness of heart and transgressions."
3. "The elements are not idle, and keep no Sabbath."
4. "No need of Sabbath before Abraham, no need of Sabbath now."—*J. Martyr's Dialogue with Trypho*.
5. "Sabbath a sign of the restitution."—*Irenæus against Heresies*, book 5, chap. 33.
6. "No man can sit a whole day so as not to move from the place where he sat down." Ex. 16: 29; Lev. 23: 3.—*Origen De Principiis*, book 4, chap. 1, sect. 17.

7. "Christ said by Isaiah that his soul hated the Sabbath."

8. "Joshua broke the Sabbath day."

9. "Matthias, prince of Judah, broke the Sabbath."

10. "In Matthew we read that Isaiah and the rest of his colleagues broke the Sabbath."—*Vic-torinus Creation of the World*, sects 4, 5.

11. "It is so pure an institution that even Christians cannot truly sanctify it till they are made immortal."—*Barnabas' Epistle*, chap. 15.

VI.—Perpetuity of the Decalogue.

The ten commandments are of perpetual and universal obligation:—

1. Irenæus against Heresies, book 4, chap. 15.
2. Theophilus to Anolytus, book 2, chap. 27, book 3.
3. Tertullian De Anima, chap. 37.
4. Clement Recognitions, book 3, chap. 55.
5. Novatian on Jewish Meats, chap. 3.
6. Apostolic Constitutions, book 2, sect. 4, book 6, sect. 4.

VII.—Origin of the Sabbath.

The Sabbath was instituted at creation:—

1. Barnabas' Epistle.
2. Irenæus against Heresies, book 5, chap. 33.
3. Tertullian De Anima, chap. 37.
4. "against Marcion, book 4.
5. Novatian on Jewish Meats, chap. 3.
6. Lactantius, Divine Institutions, book 7, chap. 14.
7. Apostolic Constitutions, book 7, sect. 2.

VIII.—Sabbath Observance during the First Five Centuries.

The primitive church observed the seventh-day Sabbath with great veneration and devotion:—

1. Morer, Dialogues on Lord's Day, p. 189.
2. Wm. Twisse, D. D., Morality of Fourth Commandment, p. 9.
3. Giesler, Eccl. Hist., vol. 1, chap. 2, sect. 30.
4. Coleman, Ancient Christianity Examined, chap. 26.
5. Bp. J. Taylor, Ductor Dubitantium, part 1, book 2, chap. 2.
6. Edward Brerewood, Learned Treaties on Sabbath, p. 77.
7. Prof. Stewart, Appendix to Gurney's History Sabbath, pp. 115, 116.
8. Mr. James, Sermon on Sacraments and Sabbath, pp. 122, 123.
9. Prynne, Dissertation on Lord's day Sabbath, pp. 33, 34, 44.
10. John Ley, Sunday a Sabbath, p. 163.
11. Socrates, book 5, chap. 22.
12. Sozomen, book 7, chap. 19.
13. Cox, Sabbath Laws, p. 280.
14. Dr. Peter Heylyn, History Sabbath, part 2, chap. 1, sect. 12.
15. Dr. Chas. Hase, Ancient Church History, part 1, div. 2, sect. 69.

"HOW READEST THOU?"

BY ELD. R. A. UNDERWOOD.

"YE are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3: 3.

There must be a writer, an instrument for writing, and thoughts to affect the mind and heart of the reader. The epistle under consideration by the apostle is not one written by men with ink, on paper, but is of infinitely more importance, as its Author is the maker of the Heavens, the earth, and all that in them is. Its contents is a transcript of his own mind. The material upon which this is to be inscribed is not stone, wood, or paper, but the "fleshy tables of the heart." God is the writer. He has something to write; he has the means by which to write; he has the material upon which to write; and he declares, "I will write my law in their hearts." Jer. 31; Heb. 8. This promise is based upon conditions of the new covenant. Will this epistle be written so poorly or so dimly that no one but its author can read it? Nay, verily. God's epistles, written in our hearts, are to be "known and read of all men." 2 Cor. 3: 2.

The writing is accomplished by the Spirit of the living God. Nothing but the Spirit of God can trace in living characters the law of God upon the souls of fallen men. A few days since, I entered the printing room of an experienced artist, and watched him with interest as he printed the picture from the original. He said, "My work is several days behind, on account of cloudy weather." With all his apparatus, chemicals, knowledge, and experience, he could do nothing without the light that shone from the sun. So, thought I, the minister may have knowledge, utterance, and experience; but if Jesus is not present to carry the burning words of truth to men and engrave them in their hearts so that they may shine out in living colors through every act of life, his efforts are lost.

Those who have the law of God written in their hearts need not to boast of their excellence of character, for they are *read and known* of all men,—yea, "we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4: 9. As a rule, our unbelieving neighbor does not examine the Bible to ascertain the evidence of the truth we profess, but he examines the daily habits of our lives, which show the true condition of the soul, and by this he decides upon the merit of that which we hold as truth. At times others may read our hearts better than we ourselves, for the heart is "deceitful," and may lead us to wrong conclusions. The only way to read it aright is to hold it before God's law (Rom. 3: 20; James 1: 22-25), the only mirror that will show its true condition.

Dear reader, as you approach this mirror, that by its reflection you may see into your own heart, what do you read there? Do you read the ten words of God's law, without change of jot or tittle, engraven by his Spirit, or, upon examination, do you see that the precepts of men have taken the place of one or more of them? Do not offer as an excuse for the weekly violation of God's law, that your conscience does not condemn you. Why? Because conscience is the law of God written in the heart. If the law is not written there, you cannot expect to have compunctions of conscience for transgressing it. If it ever was, in part or wholly, written there, and now you have no sense of guilt when you transgress God's law, it is because you have obliterated the record by continual transgression. It will do us no good to deceive ourselves, like the blind Pharisee. In the Judgment we shall find that "God is not mocked." Gal. 6: 7; Matt. 15: 6-9. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. From this it is evident that some will profess to know God, who do not know him. An examination of their hearts will show why: 1. Their hearts are carnal (Rom. 8: 7); 2. They do not love God (1 John 5: 3); 3. God's law is not written in their hearts (Isa. 51: 7); 4. They are in rebellion against God (Matt. 15: 9); 5. They have no conscience, or if they have any, it is a bad one (Rom. 2: 15; Eph. 4: 19).

Many of this class will come up to the Judgment self-deceived. They obeyed the commandments of men, they offered worship to God in their way, but it was in vain. Matt. 15: 9. They thought that they could climb up any way that was pleasing or convenient; but they will awake at last to find that their way is not God's way and that the road that leads to life eternal is a straight and narrow path. Their hearts have been corrupted by that terrible malady of sin which deceives and carries its victims down to certain death. Is there not a remedy for this disease? Oh, yes; there is balm in Gilead. There is hope for the sin-sick soul, but who is willing to carry out the prescription of the great Physician. Jesus has trod the path before us. The law of God was in his heart. Ps. 40: 8. His delight was to do the will of his Father. He offers us the needed help. The law is the *rule*, Christ the *pattern*, or *model*. The gospel is the *means* by which the soul-temple can be cleansed, and the law of our God written in the heart. Shall we fail with such help as this?

IF NOT, WHY NOT?—NO. 1.

BY ELD. M. C. WILCOX.

THIS article will, I hope, reach some of those who do not believe the Bible, or are losing faith in the same, and yet are desirous of knowing and doing the truth; and I greatly desire that all such persons may earnestly ponder its queries, and decide them in the light of a possible Judgment to come.

If you do not believe the Bible, why not? Have you acquired your doubts and unbelief by a careful and prayerful study of the Bible itself? Did you learn to doubt by comparing passage with passage, and marking the wonderful unity and harmony that runs through the whole, binding it together with such strength that it has stood, unscathed, the conflict of the ages, and triumphed gloriously over its rivals? Did you learn to doubt by noting the wonderful and specific fulfillment of prophecy after the lapse of ages from the time at which it was penned? Did you come to doubt the Bible by comparing its code of morals with those of the rival religions of all ages and times? Did your unbelief come by taking as your example the perfect man, Christ Jesus? Did your doubts find a place in your heart by meditating upon and walking by that perfect law which makes one wise because it first makes him good? Did unbelief enter your heart by observing the change it wrought in your neighbor, from a vicious, dishonest, immoral man to one who was in a degree, at least, virtuous, honest, and moral?

I think that to all these queries you will give an unqualified and emphatic "No." Yet thousands of the best men and women, earth's brightest and choicest, have found many more beautiful things in the Bible than those to which I have made reference in my queries, and thousands more have found them real and true, who once doubted as you doubt.

Again, did you become an infidel by noting the morality of the lives of the majority of those who deny the truthfulness of the Bible, and by comparing them with the lives of those who do its commands? Did you begin to doubt by examining the code of infidel morals, and by observing the happy homes it makes? Did you become an unbeliever by longing after the reward that lies at the end of the unbeliever's race? Were you led to doubt by observing the quiet and peace of governments where infidelity for a time existed and was the ruling, molding power, as France for instance, between the years 1792 and 1797? I think, to all these, if honest, you will likewise say "No."

But let us not stop here. Did not your doubts come rather by imbibing the teachings of those who can speak and write fluently of what they know not, and who, like yourself perhaps, have imbibed their doubts in the same way? Did your doubts not come because your heart was contrary to the pure and holy teachings of God's word? because your self-righteous, proud, ambitious heart would not humble itself enough to come through Christ, as a suppliant of mercy and grace before the throne of God's favor? Say, my friend, is not this the case? Do not pass the question by so lightly. Ask your own heart again and again the question, for you must meet it some day, Is it not because I love the way condemned by that word rather than the way that word approves?

I firmly believe from experience that this is the root of all unbelief. If it is not, you will be willing to submit to the simple test proposed by that word: "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I [Jesus] speak of myself." John 7:17. Try it, my unbelieving friend; try it, my doubting brother. I know that if tested with pure motives and a right heart, it will lead you into that path of light "that shineth more and more unto the perfect day." No longer will you walk in darkness; your black doubts will vanish under the clear light of a high and holy faith, which purifies the heart and radiates the soul. Do you believe the Bible? If not, why not?

Battle Creek, Mich., March 11, 1883.

CHRISTIAN EXPERIENCE.

BY ELIZA H. MORTON.

THE Christian life is progressive, and hour by hour and day by day, eternal destinies are being wrought. In the silent chambers of each individual soul, mighty influences are at work, and happy is the heart wherein Christ dwelleth.

God teaches his people divine truths in mysterious ways. When in blindness we would mark out our own path in life, he gently shows us our folly, and teaches us that "the steps of a good man are ordered by the Lord." When our affection for some earthly object becomes too strong, its removal often shows the idolatry of the heart. When we refuse to sacrifice for the cause of God, misfortune teaches that there "is a withholding that tendeth to poverty." When we exalt self, the furnace of affliction brings the proud spirit low. When we think to win souls to Christ by the power of human love or eloquence, events prove that the things of God "can be revealed only by his Spirit." When we distrust God's promises, he shows us that doubt brings unbelief, and unbelief brings darkness, and darkness brings despair; while he tenderly seeks to teach us that faith brings obedience, and obedience brings righteousness, and righteousness brings the sunlight of peace.

We have in Christ an example of compassion, of mercy, of goodness, of gentleness, of kindness and tender pity,—an example of measureless love. Those who purge the dross from their characters, and grow into the image of their Saviour, are those who mix and minister the balm of gladness. "It is the loving who are strong; the great are ever pitiful, and the true are tender-hearted."

Thus the glorious "flood of spirit life" would bear us upward, above the raging waves of sin, and above the breakers and quicksands of death, even to the everlasting shores of a nobler existence.

Portland, Me.

WHAT HE HAS DONE.

BY E. HILLIARD.

How successful has the great deceiver been for six thousand years in turning men from ways of righteousness into the paths that lead to misery and eternal death! He committed the first sin in Heaven, that of pride, and has inspired the hearts of kings and rulers with the same spirit, having filled their souls with the love of power and dominion, until battle fields have been strewn with the dead, and the earth, crimsoned with blood, has echoed with the groans of the suffering and the dying.

He has succeeded in deceiving the greater portion of every generation to the present time. He caused the Sodomites to think that Lot's message was a false warning,—an intended scare,—until the threatened wrath burst upon them in a shower of fire and brimstone. He deluded the generation that listened to Noah, while for one hundred and twenty years he faithfully warned them of a coming flood. Only eight out of the entire population of the world escaped his delusive grasp. Stubbornly they rejected the message, and willingly gave themselves over to the workings of Satan, until the waters buried them in oblivion.

And now in these last days, we find the words of the prophet fulfilling: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." How desperate his effort to deceive. He knows that the coming of Christ ends his work in deluding mankind, and that after the judgment of the wicked, his existence also ends in the lake of fire. How hard he will work to lead us to grasp after the world and its pleasures, and to say in our hearts, "My Lord delayeth his coming," until in a day when we are not looking for him, and in an hour when we are not aware, the parting heavens will reveal to us the scenes of the last great day. Then will we drop our peace and safety cry, "My Lord delayeth his coming," and call for the mountains and rocks to "fall on

us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Reader, with which class shall we be found? the one that is ensnared by Satan's greatest and last of all delusions, or among that class that shall give heed to the Saviour's words, "What I say unto you I say unto all, Watch?"

"ABSOLUTION."

BY WM. PENNIMAN.

THE *Christian Evangelist* (Chicago and St. Louis) of March 1, 1883, contains the following:

"Archbishop Hughes, late of New York, has been dead some nineteen years, and during all that time it has been customary to offer an occasional mass for the repose of his soul, or for its speedy deliverance from purgatory. We remember that when, two or three years ago, we commented on this custom, and indicated our surprise that so good a man as John Hughes was supposed to be, should remain so long in purgatory, the *Catholic Telegraph* made answer that it was impossible to know just how long purgatorial fires needed to burn in order to effect the desired result, and therefore the prayers were kept up. It seems, however, that now there has come a certainty that he is so nearly out that henceforth he can help himself. The other day his earthly remains were removed from their original resting place to the new cathedral on Fifth Avenue, New York, and so with great pomp and ceremony mass was said, and the coffin being sprinkled with holy water, and a good deal of incense being burned, Cardinal McCloskey pronounced an absolution, and it is understood that no more masses for the repose of the soul of John Hughes will be required, now it is known that he is out of purgatory. How known? Why, absolution has been pronounced! that's how we know. How do we know who are saints? Why, the 'church' declares it! How do we know when Christmas is to be celebrated? The 'church' tells us. How do we know that sprinkling may be substituted for baptism? The 'church' has told us, that's how we know, and that is the only way anybody knows."

In the Douay Catechism we find these questions and answers:—

"Q. Who said the first mass?

"A. Jesus Christ.

"Q. When did he say it?

"A. At his last supper."

We learn, then, that Catholics pretend to get their authority for the saying of mass from the 26th chapter of Matthew. After the priests have said mass long enough for the repose of the souls of the dead, they will pronounce "absolution." The Catholics are certainly remarkable in their phraseology. They will pronounce absolution for the dead, and "extreme unction" for the living. The change of the bread and wine they call "transubstantiation." And the doing of that which is *above what is required* is "supererogation." The doing of what is required makes a saint, but Catholics do so much above what is required that they have in their church "canonized saints."

What the *Evangelist* has said in regard to what the "church" has done is right to the point, but it is to be regretted that it did not present and answer a few more questions like the following: How do we know that the soul is immortal, and that the wicked will suffer not only in purgatory, but many also in an endless hell? The "church" has declared it. How do we know that Sunday may be substituted for the Sabbath? The "church" (see Dan. 7:25, also "Catholic Catechism,") has told us; that's how we know, and that is how anybody knows.

"A word to the wise is sufficient."

—Satan's existence and personality are inseparable. We can no more think of an impersonal devil than of an impersonal man. The Scriptures represent him as talking, planning, seeking, coming, going, tempting,—things which could not be predicated of a mere figure of speech.—*Herald and Presbyterian*.

Choice Selections.

A NICK IN THE CONSCIENCE.

WHEN Mr. Nathaniel Heywood, a non-conformist minister, was quitting his living, a poor man came to him, and said, "Ah! Mr. Heywood, we would gladly have you preach still in the church." "Yes," said he, "and I would as gladly preach as you can desire it, if I could do it with a safe conscience." "Oh! sir," replied the other, "many a man now-a-days makes a great gash in his conscience! Can't you make a little nick in yours?"—*Entertaining Anecdotes.*

HURRIED AND FLURRIED.

A GREAT portion of our work in this world is marred by hurry and flurry. Our minds do not work easily when fretted and chafed, and we need the leisure of self-possession in order to accomplish our best work. If we could only grasp the great thoughts of eternity, and understand that the everlasting future is before us, and at our disposal; if we could see the grand repose of Him who "fainteth not, neither is weary," who "is not slack concerning his promise, as some men count slackness," and yet who through the march of countless ages, pursues his steady course, and brings to pass his mighty purposes; and if we could catch something of this spirit and this composure, we should learn the meaning of those words: "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." Isaiah 28:16.

We need to get beyond the rush and hurry of this headlong, impetuous age; we need to look to the eternal things, and thus looking, we may rest in the Lord, wait patiently for his coming, and fret not ourselves in any wise to do evil.—*Christian.*

SINGULAR FOR CHRIST'S SAKE.

If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird; the birds round about are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact, we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and willfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel, and many a man has said it to his fellow-man by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them, and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures.—*Spurgeon.*

A CYCLONE STOPPED BY PRAYER.

At St. Andrew's Hall, Glasgow, on Sept. 17, Mr. Varley said: "When I was on a voyage out to Australia some time ago, our ship got into the tail-end of a cyclone. From the beginning of the voyage we had a prayer-meeting every day, and all the passengers were pleased to be present. In the hour of our greatest peril, when Captain Black said to me, 'We have done all that man can do to save the ship; she must just take her chance now,' he and his officers were ready to agree at once to my suggestion: 'There is one thing we can do, captain; you have no objection to going with me into your cabin and have a little prayer along with your officers?' 'No, sir,' he answered, 'I shall be glad.' When we met in that small cabin, and

shut the door, I am not ashamed to say, in the face of all the worshippers of 'natural laws,' that I asked our Father to cause the storm to abate. Before I had finished speaking, neither the captain, nor his officers, nor myself, could hear my voice. Why? Because a heavy shower of large hailstones came rattling down, and the noise of them falling upon the deck drowned my voice. The cyclone was actually smothered by them; the wind fell calm, and the hail beat upon the water so strongly that the waves became as smooth as though covered with oil. God answered our prayer through his natural laws. These laws are his servants, and not he their slave, as some preach."

CIVILITY TO STRANGERS.

A LADY entered a certain pew one Sabbath, and was told that it was Mr. So-and-So's pew. No other seat was offered, and she left, never more to enter. She and her husband connected themselves with another congregation, and are liberal supporters. He employs a thousand workmen, and is one whom any church would gladly have as a helper. What one society lost through incivility, the other gained by courtesy.

Pope was one evening at Burton's coffee-house, where himself and Swift and several other scholars were poring over a manuscript copy of the Greek Aristophanes. At length they came across a sentence which they could not comprehend, and as, in their perplexity, they talked rather loudly, they attracted the attention of a young officer in another part of the room, who approached and begged leave to look at the passage. "Oh, by all means," said Pope, sarcastically, "let the young gentleman look at it. We shall have light directly."

The young officer took up the manuscript volume, and, after but a little study, remarked: "It is but a slight omission on the part of the scribe. It only wants a note of interrogation to make the whole intelligible."

Pope saw in an instant that the officer was right; but the thought of being outdone in Greek translation by a mere youth, and a red-coat, at that, piqued him. With a sharp, bitter twang he cried out: "And pray, young sir, what is a note of interrogation?"

"A note of interrogation," answered the officer, surveying the wizened, hunch-backed poet from head to foot with a contemptuous look, "is a little crooked thing that asks questions."

THE EMPTY COAT.

SOME months ago there came to our notice a touching story that we find ourselves incapable of forgetting. In the case of a shipwreck, on one of the islands of the Atlantic, a mother and her little boy were washed from the wreck and driven toward the shore. The lad was dressed in an ulster overcoat. The mother in grasping for her child, seized the belt of the coat at the back and held fast as she was rolled and dashed by the billows and blinded by the spray and brake of the waves. With an undying grasp, she held to the belt till she was thrown upon the beach, in an almost lifeless condition. Her rescuers on the shore were deeply affected by the sight, the almost dead mother holding fast the little coat by the belt. When at last she could open her eyes to see what was around her, how keen was her anguish to discover that she held only the coat. Her boy was gone. The waves had torn him out of the little coat and made him their prey. Then there was an agony of soul such as only a mother can know, and no eyes were dry around her.

That mother's aim, effort, and final agony, suggest to us what we only too often find in other relations and experiences of human life. How many love this world, and, in their idolatrous passion, grasp its garments and hold fast with all the energy of their natures, and amid all perils, until their eyes are opened at last to find that their idol has passed from their reach, leaving only the empty coat to remind them of their vain struggle and to stir their souls to unavailing agony. The grasping after wealth,

after honor, after a name, after renown, after pleasure, is only a clutching upon the belt of what proves finally to be an empty coat. How often the last hours of human life are filled with experiences like these of the agonized mother; labor lost, aims deceived, hopes disappointed, the future darkened, the heart wrung with anguish. On the shore of the world, what an unrecorded number of empty coats, left to testify of too short reach of hands, and the false confidence of a hold upon merely the belts of the garments of objects! The mother's grasp was not upon her boy, but merely upon his raiment. Ours is too seldom on realities, and too often upon resemblances and outward things. In sober truth, the world and all it contains will soon be washed from our grasp by the billows of time, leaving us utterly alone and miserable, if we have no hold upon things beyond. In the final wreck of all things here below, an event sure to come to us all, what shall we have? We can carry nothing of this world in our hands. Shall we then have a grasp upon what is living and enduring? Shall we have the pledge of life and joy forever in our hands, or shall we have only an empty coat?

O man, by time's fierce billows tossed,
Not on the transient, outward, dote,
Lest in the end they all be lost,
And thou have but an empty coat.

—Observer.

PURE AMID IMPURITY.

I ONCE stepped upon a wharf and made my way toward a vessel in which I was to make a voyage of several hundred miles; but, lo, what a sight! She was a collier, and the coal was just now being emptied by men who were so covered with the dust that filled the air, that they seemed as black as the coal itself.

What a prospect for a voyage of comfort; everything blackened with coal dust so that nothing could be touched without soiling the hands. Decks, ropes, railing, everything alike—black, black, black—black, blacker, blacker, blacker; from stem to stern all was blackness and dirt. The little pet dog, that lived on board and was said to be white, was very far from white now; and the hope that I could escape the general contamination if I went on board seemed impossible. And yet I did go on board, and passed the voyage in cleanliness and comfort, notwithstanding I was on board such a collier as I have described.

Do you ask me how this could be possible after what I have said? I answer: I took up my berth with the captain. On that dirty ship the captain had delightful apartments, neat, cosy, well furnished, and above all, scrupulously clean, despite the dirt outside. Here I found white linen upon the beds, and clean covers upon the tables; easy chairs, sofa, rich carpets, mirrors and pictures upon the wall. Sitting there chatting with the captain, or reading from some choice book in his library, it seemed impossible there could be so much dirt all around. True, the only way to escape it was to stay with the captain.

But a change came upon the ship itself. Soon the coal was all emptied out, the voyage commenced, and the hands were put to work cleaning the vessel. Brooms, buckets, and water were freely used at the captain's order, and before long the dirt was gone. The cleanness of the cabin had spread all over the ship, and she was clean as a pleasure boat. Then we could roam from stem to stern at will, for all was clean.

This is a polluted world we are in; from stem to stern it is impure. It is so unclean, that we are commanded not to touch the unclean thing. The very air is full of the flying uncleanness; so that, if we but walk across her decks, we are in danger of breathing its impurities into our souls. But even in this unclean world we can be pure. Stay with the Captain; all is holy where he is. As he is, so are we in this world. We have the invitation, too, "Abide with me."

By and by the Captain will purify the ship, and all shall be pure.—*Rev. E. Stubbs, in Christian Standard.*

The Home.

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

DO N'T.

Do n't always be wishing for what you can't get,
For wishes are vain that cannot be met.

Do n't always be moping because you feel blue;
'T will make you unhappy, and other folks, too.

Do n't always be fretting if something goes wrong
And not to your liking; it won't be for long;

For though the sky cloudy to-day may appear,
To-morrow it may be all sunny and clear.

Do n't always be grumbling because you have not
All that you may wish for; be content with your lot.

Do n't envy a man because he has wealth;
Though you have not riches, be thankful for health.

Do n't despise any man because he is poor;
His heart may be truer than one who has more,

And he be more willing to succor his friends
Than he whom wealth and fortune attends.

Do n't miss any chances to do a good deed,
The naked to clothe, the hungry to feed;

For you never will be the loser thereby,
And may be rewarded—who knows?—by and by.

—Boston Home Journal.

—A Georgia preacher said: "I once loaned a cart and ox to some boys to go to a camp-meeting. They tied a nubbin of corn to the shaft so it would be a few inches ahead of the animal's nose. He came near running himself to death trying to get it. Brethren, the devil keeps a dollar just ahead, and many of you are killing yourselves trying to get it."

PUTTY.

"ARTHUR, is it you who is playing with a ball of putty? Go, put it away directly," said mamma.

"What is putty made of?" inquired little May.

"It is made of whiting and linseed oil. The whiting is dried, pounded, and sifted, and stirred into the oil. When stiff enough, it is worked by hand, or with a hammer on a board, until it is smooth. It is a cement used by glaziers to fasten panes of glass into window-frames."

"Where did you find out all that, mamma?" said Arthur.

"Where? By reading, of course," was the reply.

BOY'S ESTIMATE OF HIS MOTHER'S WORK.

"MY mother gets me up, builds the fire and gets my breakfast and sends me off," said a bright youth. "Then she gets my father up and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$2 a week, and father gets \$2 a day."

"How much does your mother get?"

With a bewildered look the boy said, "Mother? Why, she don't work for any body."

"I thought you said she worked for all of you."

"Oh, yes; for us she does. But there ain't any money into it."—Ex.

A LIE STICKS.

A LITTLE newsboy, to sell his papers, told a lie. The matter came up in Sabbath-school.

"Would you tell a lie for a penny?" asked a teacher of one of the boys.

"No, ma'am," answered Dick, very decidedly.

"For a sixpence?"

"No, ma'am."

"For a shilling?"

"No, ma'am."

"For a thousand?"

Dick was staggered; a thousand shillings looked big. Oh! would n't it buy a lot of things! While he was thinking, another boy called out, "No, ma'am," behind him.

"Why?" asked the teacher.

"Because, when all the thousand shillings are gone, and all the things they've got with them are all gone, too, the lie is there all the same," he answered. It is so; a lie sticks. Everything else may be gone, but that is left; and you will have to carry it with you whether you will or not. A heavy load it is!—Selected.

SAVE THE NATIONAL STOMACH.

THERE are, we are told, living beings without brains, but none without stomachs, and it may be that some of our readers are able to appeal to experience in proof of both parts of the proposition. The truth seems to be that a good, sound, retentive, reticent, and industrious stomach is about the best stake a creature can have for a start in the race for existence. In speaking to the prize scholars in the University College examinations recently, Mr. Huxley said if one of them was his own boy, the best wish he could make for him, was, that he have "a broad, deep chest, and a stomach of whose existence he should never know anything." From the highest scientific standpoint, then, we are entitled to rank a vigorous and assimilative digestive organ as one of the greatest blessings with which a man can be endowed.

But of what use, pray, is the strongest stomach, when it is put to the torture of overwork, and especially to doing work that no civilized, Christian man should impose upon it, even were it no better than the gizzard of a chicken. And this is what the average American daily puts upon his outraged, harried, and maltreated stomach. America is the paradise of the frying-pan, which, in unskillful hands, is a devil's implement of gastronomic torment. Fried fat is the natural culinary weakness of the United States. In the North there is added stale bread, often sour, always colder than the normal temperature of the organs of digestion. In the South and West, "hog and hominy" is the dish *par excellence*, with the addition of water-sodden corn-pone, the lard-soaked, soda-jaundiced biscuit, a hand-squelched convulsion of indigestible doughflakes, washed down by rank-smelling, muddy, and bitter coffee. Bad cookery is worse than bad food. An impaired digestion saps the normal activities of the stomach. Disabled digestion implies impoverished nerve tissue, devitalized brain, carbonized blood, tubercle, cough, physical degeneration, and death. Added to bad cookery is the wretched haste with which, in this day of quick transit, we bolt our solids, gulp our liquids, and dispatch in a few moments the work of half an hour of social, humanizing converse and fellowship.

But there is another way to look at the matter, and that is in its economic aspects. There is no system, no order, no science in our culinary methods. The kitchen, which should be the realm of neatness, orderliness, cleanliness, and accurate rule, is too often the domain of soot and cinders, of smoke and smells, of chance and haphazard. Perhaps not twice are the identical ingredients combined in the same exact proportions in any given dish. Where there is disorder and inexactness, there will always be extravagance and wastefulness. Nor are the reasons of the simplest cooking process generally understood. While a scientific rule underlies each step, the rationale of baking, broiling, soup-making, frying, is not thought of, nor are the conditions and criteria of success in any of these operations commonly studied by those who prepare our national dishes. Often the maid in the scullery is wiser than the mistress in the parlor, and as neither has ever had an hour's rational instruction in cookery, the result can be naught but wastefulness, chance, disgust, and indigestion. Here is the dragon that has slain the peace of households, and sent the man

to the pot-house, and the woman to the courts of divorce. Here is the canker-worm that to-day is gnawing, in the shape of scrimp food, slatternly cookery, and joyless table service, at the heart and health of many a family, even of the well-to-do country folk in New England and elsewhere.

We consider it a matter of thanksgiving, therefore, in behalf of the national stomach, to note the interest that has grown up in many large cities of the United States, and in some smaller communities, upon the subject of schools for Systematic Instruction in Cookery. The impulse, it seems, came from over the water, but it found select spirits here, whose observations and reflections had made them ripe for hints in that direction. A series of lectures delivered at South Kensington, London, 1873-'74, has been followed by the establishment of cooking schools in London, Liverpool, Edinburgh and other leading towns in the United Kingdom. From the South Kensington Schools have gone forth trained teachers, as they were called for, to instruct classes in provincial cities and towns, and to diffuse abroad by lectures, private teaching, and demonstrative courses, a knowledge of cookery, founded upon scientific principles, and pursued according to rational methods,—always with a view to the strictest economy of time and means. The firm hold that this effort has taken upon the very conservative British mind is wonderful, as evidenced by the recent statement that in all the London Board Schools cooking is now made part of the practical course for girls, and that *twenty-one* kitchens for instruction have been set up in various sections of the city, furnished with the most approved appliances, and taught by teachers specially educated for the work in the South Kensington Institution.

It is well-known that as early as 1874, a similar enterprise was started in this city, which by November, 1876, had proved so successful, as to justify Miss Corson to set up, in her own private house, in St. Mark's Place, the New York Cooking School. Here Miss Corson takes pupils whom she instructs by plain, familiar lectures, and by the actual performance in their presence of all the culinary processes. The instruction, while very practical, is at the same time rigidly systematic, and the reasons and underlying philosophy of every part of the entire procedure are amply explained to the classes.

Pupils are put to do the work for themselves, and thus the awkward, coarse, unsystematic girl may betimes be transformed into the neat, tidy, brisk, and clever cook, who with pleasant expedition, certainty, and economy serves a cheap, wholesome, and palatable meal. More time is, justly enough, devoted to plain cookery than to fancy dishes. Great stress is laid on preparing the commonest dishes in a frugal and savory style, and on utilizing all the remains of food by working them up into appetizing side-dishes for the table.

A class has been formed for instructing the poorer people of the city, and much useful work has thus been done by the humane and beneficent ladies who have devoted themselves to this great and fundamental social reform. The matter has assumed sufficient importance to warrant Commissioner Eaton in incorporating into one of his admirable Circulars of Information, issued by the Bureau of Education, a large amount of very interesting data in reference to the growth in England and America of this excellent system of training in practical and scientific cookery.

We rejoice to believe that the demogorgon of dyspepsia is to be attacked in his stronghold of the kitchen, and we hail, by anticipation, the era when the reform shall reach not only the mansions of the rich, but the cottages of the poor also, and when the national stomach, relieved of its rueful bondage to dirt and bad cookery, shall disport itself as the worthiest organ of the body corporate, and shall eat, drink, and be merry, without fear of those agonizing qualms, which shake the nerves, undermine the constitution, craze the brain, and shuffle the disabled body into an untimely grave.—America.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 10, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

MEETING AT MARSHALL, MICH.

THE quarterly meeting at Marshall, Sabbath, April 7, was a good one. The theme of discourse was our present position and present duty as indicated by the scene presented in Rev. 14:1.

1. A Lamb on Mount Zion suggests both the sacrifice and victory of Christ,—a lamb the offering, the mount the triumph. But the victory of Christ involves the destruction of his enemies, not, however, till everything had been done for them that could be done by way of sacrifice and offers of mercy.

2. But there were with the Lamb an hundred and forty-four thousand, who to be consistently thus associated with Christ must bear the same relation to the wicked, in their measure, as that indicated in the position of Christ; that is, as the saints are to sit in judgment with Christ (Rev. 20:4), and are to judge the world (1 Cor. 6:2), they too must have done all their duty to their fellow-men, and by their consistent walk and conversation have condemned them, as Noah condemned the people of his generation. But how many are stumbling blocks in the way of their neighbors, rather than examples to them? Such never can be, and never will be, raised to this exaltation with Christ on Mount Zion.

3. The one hundred and forty-four thousand are to be gathered from the last living generation before the end; for they are "redeemed from among men." They are the sealed company of Rev. 7, this sealing being the last saving gospel work among men, before the hosts of the redeemed appear in Heaven. Rev. 7:9.

4. This company of Rev. 14:1 have the Father's name in their foreheads. This is synonymous with the seal of Rev. 7, which is also placed in the forehead. We gain it by being true, amidst the most furious storm of opposition which man and devils can raise, to that institution which God has given as his great memorial, and which alone contains his distinctive titles, as the creator of the heavens and the earth. This name is in the forehead, like frontlets between the eyes, an open, bold, loyal profession in defiance of the opposition and wrath of men.

5. Those only who have this name in their foreheads will reach this position of exaltation and glory. How then may we obtain it? It is not enough to keep the Sabbath merely in the letter and mechanically only. We must love it. Just as a mere theoretical belief in the coming of the Lord will not lead us to make the requisite preparation for that event unless we love his appearing.

6. The most intimate union and state of acceptance with the Lord is implied in this representation. What manner of persons do we suppose they must be upon whose foreheads God would consent to write his name, and thus own as his? Not those who cultivate the friendship of the world, for they are the enemies of God (James 4:4), and God will never write his name upon his enemies; not those who are lovers of pleasure more than lovers of God; not those who worship mammon, who are selfish, covetous, proud, who take pleasure in any of the works of the flesh, and do not bear the fruits of the Spirit. The standard is, "Be ye perfect, even as your Father which is in Heaven is perfect." "Be ye holy, for I am holy." "Without holiness no man shall see the Lord." The standard is a high one; the

work, a close one. It is no time to be content with a half-hearted work, nor to dally or parley with the enemy.

The subject was presented rather in the way of brief suggestions, than exhaustively; yet it seemed to find a ready response in the hearts of the brethren and sisters present, who spoke with freedom and courage of their hopes and determinations.

The feelings with which the ordinances were celebrated were those of solemnity, and yet of joy, as we looked forward to the time when our Lord shall come, and we shall break bread and partake of the fruit of the vine with him in his Father's kingdom. There are yet those in the little churches of Marshall, Convis, and Newton, who met together on this occasion, who are determined to be true and faithful.

SOWING AND REAPING.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal. 6:7-9.

What it is to sow to the flesh may be learned from Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

What it is to sow to the Spirit is shown in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." This life is the period during which we sow. In all our conduct we sow either to the flesh or to the Spirit. We sow to the flesh when we seek our own pleasure or profit in doing anything which God has forbidden. We sow to the Spirit when we deny ourselves of ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. Titus 2:12.

It requires no effort on our part to sow to the flesh. We have only to cease to watch and pray, and we shall immediately enter into sin. If David had been engaged in prayer instead of spending his afternoon in idleness, he would not have fallen into shameful sin. 2 Sam. 11:2. If Peter had taken warning and prayed with Christ, he would not have been left to deny his Master. Luke 22:31-34, 40-46. We are induced to sow to the flesh because the act promises us some immediate advantage or gratification, and requires no sacrifice and no self-denial on our part.

But we cannot sow to the Spirit without the constant help of the Spirit itself. The world, the flesh, and the devil are united against us. It seems to us, under the influence of these terrible foes, that all present good is to be found only in sin, and that to do right is to subject ourselves to the loss of all that is desirable. We are like the little child that desires to put its hand into the candle, and feels that it is cruelly oppressed because the privilege is denied. The Bible tells us plainly that our natures must be changed by conversion. It also tells us that happiness cannot be found in following our own evil inclinations, but in subjecting our will wholly to the will of God.

"Be not deceived; God is not mocked." We may be deceived, but we cannot deceive God. When we secretly sin against God while professing to live in his service, we sow to the flesh, and attempt to appear in the sight of God as though we sowed to the Spirit. This is attempting to

mock God, but we shall never succeed in the act. The works of the flesh are not only outward acts of wickedness, but they are also inward evil principles, as hatred, variance, emulations, wrath, envy, and such like. We cannot enter the kingdom of God with these things in our hearts, as St. Paul plainly declares.

The fruit of the Spirit is love, which manifests itself in keeping the commandments of God (1 John 5:3); joy, which proceeds from the knowledge of pardoned sin; peace, which passeth all understanding; long-suffering, which is the result of our warfare against Satan; gentleness, which is the special characteristic of the Christian; goodness, which is wholly unselfish; faith, which works by love; meekness, which can bear reproof without anger; and temperance, which causes the Christian to eat and drink to the glory of God. Against those who bear such fruit there is no law; for their lives are in harmony with the principles of right.

"The harvest," says Christ, "is the end of the world." Matt. 13:39. The judgment is the time when we shall reap. Those who have sown to the flesh will of the flesh reap corruption, that is to say, the second death. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8. The persons who have sown to the flesh will find their harvest in the lake of fire. If that lake were only present now to our view, few of us would dare to sin against God.

Those who sow to the Spirit will of the Spirit reap life everlasting. St. Paul says that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. And he thus describes the act by which God will give immortal life to his people: "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, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Those who will thus have part in the first resurrection will be equal to the angels, and can die no more. Luke 20:36. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." J. N. A.

MATTHEW 24.

(Concluded.)

WE invite the attention of the reader to the following list of points made plain in our examination of this chapter.

1. The Saviour gave definite and plain signs which were to precede his coming.
2. He told the effect which these things would produce. See also Joel 2:1, and other prophecies.
3. He said that by these signs we might know when it is near, even at the doors.
4. And the language is stronger than that of permission or the expression of ability to know. It is imperative; we are commanded and required to know when it is near.
5. The signs are so easy to understand that we may know when it is near, just as we may know that summer is near when the trees put forth their leaves.
6. That we are commanded and required to know is confirmed by the illustration of the time of Noah. (1.) Noah knew the time that the flood was near. (2.) He preached its coming. (3.) He prepared for the event. (4.) It was fatal to all those who did not (would not) know the time.

"So shall also the coming of the Son of man be."

7. The Saviour says it will in like manner be a fatal error on the part of those who do not know when the Son of man is coming. But this could not be so, (1.) If we could not know the time, or, (2.) If it makes no difference whether we know or do not.

All this teaches us that the doctrine of the second advent is

A PRACTICAL DOCTRINE.

The truth on this subject is important; it is important to us that we understand it. The oft-repeated saying that "It makes no difference," is not applicable here. And this is yet more evident in that, when the Lord comes, he will find faithful and wise servants who will be giving "meat in due season." This seasonable nourishment to the household of faith, at that time, must be the "alarm" which is sounded when the day of the Lord is near. Joel 2:1.

We may also learn by contrast what is this meat in due season. Two classes of servants are presented by the Saviour. One is represented as a faithful and wise servant. This is the one who gives meat in due season. The other, a slothful and wicked servant, says, "My Lord delayeth his coming." One observes the signs given by the Saviour and heeds the warning to know that it is near, while the other heeds not the warning, and proclaims that he is not coming. Nothing need be plainer than this.

Peter says (2 Peter 3:3, 4) that in the last days, scoffers shall arise, walking after their own lusts and saying, Where is the promise of his coming? It is evident that no one would scoff at the Lord's coming if none were looking for his coming. If the alarm were not being given; if the message of Rev. 14:9-12, which immediately precedes the appearing of the Son of man, were not being proclaimed; if nobody expected him to come, there would be nothing for them to scoff at. In the last days somebody will be preaching the Lord's coming; the Scriptures must be fulfilled.

Those who scoff at the Lord's coming in the last days, who are noticed in the Saviour's prophecy, are not blasphemers and infidels; they are those whom the Lord has called his "servants." They call Jesus "My Lord." Their saying is, "My Lord delayeth his coming." They, also, have the duty laid upon them, as servants, to give meat in due season; to sound the alarm; to proclaim the message of the advent near, even at the doors. But they are "evil servants;" recreant to the trust committed to them; unmindful of the "sure word of prophecy." They do not want to think, nor to have the people think, of the Lord's coming. All the scriptures which speak of that day call for watchfulness, diligence, and earnest zeal to be prepared to meet him. But these are worldly-minded, selfish servants. They love their ease; they cry, "Peace and safety," when sudden destruction is impending. 1 Thess. 5:1-3. They love to slumber; they say, "To-morrow shall be as this day, and much more abundant." Isa. 56:10-12. They join the idle throng in singing, "There's a good time coming." In the words of the Saviour, they "eat and drink with the drunken," "walking after their own lusts." The sociable, the festival, the fair, the supper for feasting—these have attractions for them which their selfishness cannot resist. By these is piety dethroned; zeal is extinguished; cross-bearing and self-denying become distasteful graces; to hunger and thirst after righteousness is a burden; the "form of godliness" is retained, but "the power thereof" is gone. What a condition for a servant of God to be found in when his Master appears! And yet this is a fitting description of the mass of feasting professors who turn away with scorn

from the unwelcome thought of the Lord's near coming.

But many evade the truth on this subject by referring to the good and pious of former generations to whom the warning message of Rev. 14:9-12 was not given. They were accepted of God, and died happy; we will live as they lived, and go to Heaven also. To this there are two just replies:—

1. Professors of this day are not living as their fathers lived. Even one generation ago Christians possessed a simplicity of godliness which is ignored by the mass of professors in this day. The church suppers and festivals; the gambling devices to obtain money; the church theatricals, and other profane amusements now foisted upon the name of Christianity "for pious uses" (to quote a term of the mother church), would not have been tolerated for a moment by our fathers of past generations. The earnest vital godliness of a half century ago is now known to the few,—a "little flock" when all told. Our fathers, in all the denominations, will rise up to condemn this pleasure-loving age. The objection we are noticing is a reproach to the piety and zeal of our fathers, as their lives are a rebuke to the cold formality of present-day religion.

Let us in turn ask, Why was it that Seth, Enoch, and others before the day of Noah were not required to build an ark? Enoch was so godly as to receive the testimony that his ways pleased God, and to be translated without seeing death. Could not Noah live as Enoch lived and be saved, without the cross and labor of building an ark? The answer is nigh unto every one. He could not; and why? Because *Noah lived in the time of the flood and Enoch did not.* Enoch could not preach Noah's message; he lived at a time too early for that. Noah could not be accepted of God and do only that which Enoch did, as he lived under different circumstances. Extraordinary events require extraordinary preparations; and those preparations are suited to no other time but their own.

And so with the preaching of the Lord's coming. To past generations it was not "present truth." They could not give the message of warning. But we, who have seen the signs of his coming, who know the time, Rom. 13:11, 12; who see the day approaching, Heb. 10:25, must proclaim this truth, and sound the alarm, as Noah proclaimed the approach of the flood. As it was necessary in order to be saved to receive the message of Noah, so it is necessary in order to be prepared for our Lord's advent that we accept the truth in regard to his near coming. J. H. W.

A SKEPTIC'S QUERIES.

(Continued.)

8. Read the 109th psalm, and imagine a Christian of our day making such a prayer.

REPLY.—Any system of morals or religion which has in it no provision for retributive justice, would prove a failure in a world like ours. Rewards and punishments are both necessary to the restraint of crime. The State recognizes this fact, providing a penal code to insure the punishment of offenders against its laws. But a few months ago, the whole nation was crying out for the execution of Guiteau. He was a murderer; and the common sense of justice, and the protection of human life in future, demanded that he should die; and he was, therefore, hung, according to law. In his case, however, as in every other where the sinner is brought face to face with his doom, there were sympathizers who felt that it was cruel, after all, to kill the man. Did the hangman, therefore, hesitate to do his work? No; he did it at the appointed hour, and the nation breathed more freely. They felt that there

was less danger; that, in the future, desperate office-seekers would at least deliberate a little while before shooting the chief magistrate in order to get him out of the way of their promotion.

Thus much for the general principle. Now for its application to the 109th psalm. It is claimed that in it there are imprecations against the enemies of David too terrible to be reconciled with the principles of Christianity. Well, let us see. The first thing to be considered is the application of the psalm. To whom does David refer? By reading the psalm itself, we shall find that it refers to those whose sins were terrible, and whose ingratitude was unparalleled. Scholars generally have understood that David speaks in the person of the Lord Jesus Christ in this psalm, and that its denunciations are uttered against Judas and the crucifiers of the Lord. That they are right, is rendered quite probable by the circumstance that Peter applies the words, "his bishoprick let another take," directly to Judas. Acts 1:20.

Now we inquire respecting the amount of punishment of which Judas was deserving, according to Christianity, which our objector makes a standard of retribution. Christ says that it were better for Judas if he had never been born. That is, the punishment of Judas will be so terrible that he will wish that he had never seen the light. In view of this, will any one say that the denunciations in the 109th psalm are too severe, or that they indicate a measure of punishment greater than Judas ought to bear? Before doing so, let him recall the circumstances of the case, and the divine character of the victim, in whose blood he deliberately imbrued his hands. In the dark outline of his horrible crime, there cannot be seen one ray of palliating light. Nearly the same may be said of the crucifiers of the Lord.

Had the psalmist, in the judgments denounced, consigned Judas and his coadjutors to everlasting torment in a hell of fire and brimstone, there might be some show of reason for objecting to the severity of his punishment. Singularly enough, however, there is not in this psalm a single punishment evoked upon him which is not limited in its character, and which might not be suffered in this life. Should the objector, with a ready ingenuity, answer that it was not Judas with whom he sympathized so much as his mother, his wife, and his children, the first of whom was not to have her sins blotted out, the second to be a widow, and the last to be orphans and want for bread (verses 9, 10), we reply, first, that it is not impossible that what the psalmist meant, was this: Let the punishment of Judas be such as a man would feel when he realized that, as a consequence of his own act, his mother would be lost, his wife become a widow, and his children become orphans and beg for bread; secondly, should it be insisted that the calamities referred to are actually denounced upon the mother, the widow, and the children of Judas, it is by no means certain that such an imprecation was undeserved by the parties in question. Who does not know that, in many instances, mothers are largely responsible for the sins of their children? It may be that such was the case with the mother of Judas. Again, did we know all the circumstances in the case, it is not unlikely that we should ascertain positively that the wife and the children of Judas made themselves parties to his crime by sympathizing with him in his wrong course of life, and even by encouraging him to do the deed which he accomplished.

The record shows that Judas from the outset was a thief. From the alms bag he had been in the habit of pilfering the sacred funds which had been donated to the starving poor. If, therefore, his wife and his children were accomplices with

him in these thefts, it was no more than just that they who had taken the bread from the mouth of the starving, should in turn suffer hunger themselves.

Once more: Who can appreciate the agony of the virgin mother while her son was writhing in the throes of death upon the cross? The aged Simeon, in describing the agony of that hour, compares it to that which would follow were the soul of Mary to be pierced through with a sword. Luke 2:34, 35. Now if, as may be fairly inferred by the relation of the parties to Judas, and the denunciations of the psalmist, the wife and children of Judas were responsible in a large measure for the crucifixion of Christ, then they had been instrumental in robbing the virgin mother of her darling child, and in bringing upon her all the anguish of the crucifixion hour. It was, therefore, a judgment by no means too severe which made one feel what it was to lose a husband, and the others what it was to lose a father.

Here we leave the subject, with the remark that if Judas and his family, being guilty as argued above, should escape with a punishment as light as that denounced by the psalmist, it would indeed be a tender-footed justice which would lift its hands in holy horror at the severity of their fate.

W. H. L.

(Concluded next week.)

THE THIRD ANGEL'S MESSAGE.

FOURTH PAPER.

IN the month of March, 1852, we attended a small gathering of Sabbath-keepers at the house of a Bro. White, six miles from Madison, Wis. It was with considerable difficulty that we reached this meeting, as the roads were bad, and the ice was running in the Wisconsin River so that there was no crossing on a direct route except for footmen. However, two of us resolved to go, and we were well repaid for our trouble.

We found there a few gathered from the counties of Dane, Marquette, Rock, Walworth, and two from Illinois, and one from Michigan. We went from Sauk county. Nearly all the Sabbath-keepers in the State, who were "in the message," were there, and they were comfortably convened in the room of a private house, though part of our meetings were held in a school-house. This was the first occasion of our hearing any preaching on the third angel's message. Eld. W. Phelps gave a discourse on the Sabbath and the mark of the beast, which was truly instructive, full of thought and Scripture truth. Aside from this, the addresses were all brief; all took part in the meetings, and there was no time lost, nor was there any lack of interest.

By means of this meeting, the Sabbath-keepers scattered in that State became acquainted with one another; all were much encouraged, and several were confirmed in the truth who were before undecided.

At this time we found in Madison, No. 12 of Vol. 2 of the ADVENT REVIEW AND SABBATH HERALD. We knew nothing of the paper before, and this number was of special interest, as it contained the latter part of Bro. Andrews' "Review of O. R. L. Crozier" on the Sabbath. It filled nearly five pages of the paper, but had it been twice as long, we could not have risen from the reading until it was finished. It was truly "a feast of fat things," just suited to our wants in our little experience in the faith. Though the time of our experience was brief, we had studied intently, having committed to memory the second and seventh chapters of Daniel, with portions of others, and chapters twelve, thirteen, and fourteen of the Revelation. This was to enable us to compare these prophecies, so closely related, while laboring, without the necessity of referring to the books.

In this state of earnest inquiry, we were prepared to appreciate the masterly arguments contained in that review. We then sent for the paper, with the request for the back numbers containing those articles; and from that time to the present we have read the REVIEW with interest,—a period of thirty-one years. Who can estimate the blessing which that paper has been to many thousands of readers during that thirty-one years!

In the latter part of April, Elds. W. Phelps and H. S. Case came to our place of residence, and spoke to the little company there on the "present truth." At that time, there were eight persons keeping the Sabbath in that place, half of whom are yet living in the faith.

The next meeting of special interest in Wisconsin, was held in Albion, Dane Co., commencing July 16. This was not only more largely attended by Sabbath-keeping Adventists, but also by Seventh-day Baptists. The house wherein the meeting was held belonged to them. Here we first met Bro. Joseph Bates, who did the preaching at the meeting. We could only look upon him as a prodigy in Scripture knowledge. His whole being was absorbed in "the message;" and having been a devoted laborer in the advent message in the time of William Miller, he was thoroughly acquainted with every phase of advent doctrine. It was a feast to all the believers present to hear him talk, either in the pulpit or in private. We accompanied him to another meeting held the following week in the township of Alden, McHenry Co., Ill.

The year 1853 was an eventful one to us, as far as our connection with the cause was concerned. This year we separated entirely from our former worldly business, and entered the field to advance this cause. At that time it was the custom for the preachers to hunt up those who had been advent believers, seldom trying to labor in a place where none of these were found. This was, no doubt, a very judicious course. An appointment, with a promise to explain the reason of the passing of the time and the disappointment of 1844, was sure to enlist their interest, unless they were wholly given over to worldliness. In almost every place where they were found, some embraced the faith, readily perceiving that their "judgment-hour cry" did not reach to the advent, two other messages succeeding (Rev. 14:6-14), while the subject of the sanctuary furnished clear light on the "tenth day of the seventh month movement." These scattered ones who thus accepted the third message, became light-bearers in their several neighborhoods, and nuclei around which others were gathered. In this manner the light of the truth was scattered through the country much more rapidly than by longer and more systematic labor put forth in a few places. Of course, that method of labor could not long continue, but it was the best suited to that time and its circumstances.

And here we may notice how unwise is the view that some have taken of this work. They object to our laborers' scattering their efforts as has always been done. Often the inquiry has been made to the preacher, "Why do you not stay in this county, or this part of the State? There are places all around here where they have never heard of this truth; just as good places as you will find elsewhere." This statement may be true, and yet there be a good reason for not remaining in that county. The work of the third angel's message is eminently a missionary work. In the providence of God, such has been its character from the beginning. The formation of our missionary societies does not give the work any more of a missionary cast; it only meets the demand of the cause in its more advanced state. If the questioner would consider a moment, he would be convinced that if the course which he

marks out had been pursued from the rise of the work, he would not have heard the message until this day, unless he lived near where it was first preached. By this year, 1883, the preachers would not have got beyond the bounds of New England, if every neighborhood and district had been carefully canvassed in one State before they made any effort in the next.

We thank God to-day that the work was conducted just as it was. We rejoice that the message took wide leaps from one State in New England to another; from New England to Central New York; from Central New York to Central Michigan; from there to Wisconsin, and west of the Wisconsin River. Had the other course been pursued, instead of enjoying a knowledge of this truth, and being permitted to work for it now for thirty years, we should certainly have "died without the sight." No, no, brethren; do not try to rob this message of its missionary character. Let the heralds go, if possible, to the ends of the earth, or wherever the providence of God may open the way and the Spirit of God may direct. And where the minister cannot go, send the publications, "to earth's remotest bound."

In the fall of this year, 1853, our first visit was made to Michigan. This was on the occasion of a general meeting near Sylvan, in Washtenaw county. Here was assembled the largest number of Sabbath-keepers we had ever seen together. The interest was good and the result was good. All were strengthened in the faith, and all were encouraged. Another meeting was held in the same month, October, in Locke, Ingham county. On this trip we became acquainted with a large proportion of the believers in the State, including Bro. Cranson, to whom we became much attached. Also with most of those who afterward formed the "Messenger Party." The rise and fall of that party contains an interesting lesson to all, as will be seen when we give its history.

From Michigan we passed into Steuben county, Indiana, where were a few real lovers of the truth. Here we met a somewhat noted no-law preacher, a professed Adventist, who was considered a strong man in expounding the Scriptures, especially in regard to the subject of conditional immortality. But he proved to be not very strong when opposing the law of God. An appointment was standing for him there, at which time he had promised to give positive evidence from the Scriptures that the Sabbath was abolished. Of course we were interested, and attended his meeting. But as far as could well be imagined, he fell short of fulfilling his promise.

At the outset he announced his position on two points; namely, that "the law" spoken of by Paul in Rom. 6 and 7, and in Gal. 3, was the ten commandments. He said that if he could establish these two points he should consider his case made. He made a poor development of his argument on that Sunday, but he laid it open *in extenso* during the week, as we preached alternately through the entire week. We accepted both positions, and aided him considerably in establishing them. As Romans came first, and he saw the conclusion which we drew from it, he soon left that to make his most determined stand on Galatians, and this he did with confidence. But this confidence was greatly shaken when we called his attention to the fact that the law of Gal. 3:11-14 stood so closely related to "the blessing of Abraham" that its curse had to be removed before we could inherit that blessing, and that Christ died to redeem us from that curse that he might confer those blessings of which he was the heir, upon us. Without any intimation of his intention or his purpose, he immediately went on with his argument to the effect that this was the Levitical, or ceremonial, law. We had no objection to his taking either position, but objected to his taking both at once. We then asked him directly if he wished to change his position, and be understood as teaching that this did not refer to the ten commandments, but to the ceremonial law. He answered that he did. At this point his friends were watching the investigation with most intense interest, as was the entire congregation. The house was crowded.

We then called upon him to answer two questions, and stated that we should hold him before the people, to explain them in harmony with his new position; 1. What relation had the Gentiles to the Jewish ceremonial law, that its curse must be removed before they could receive the blessing of Abraham? 2. Did the Jewish ceremonial law consist of those "beggarly elements" to which the Galatians were in bondage when they "did service to them which by nature are no gods"? When we announced these questions his countenance betrayed his agitation; both himself and his friends saw that he could not possibly extricate himself from the dilemma into which his two positions had plunged him. From that time his efforts showed that his self-confidence was gone. The believers were greatly confirmed in the truth of the commandments, and the third angel's message.

Here we met a sister who was strong in the belief of the Age to Come, and professed equally strong faith in the present truth. We labored with her to show her the impossibility of reconciling the two, but she was determined to hold on to both. We warned her of her mistake and of its certain consequences; that she would fall away from the message if she did not give up the Age to Come. But she was not to be shaken; she said if she were cut in pieces or burned with fire, she would not give up the message. About six months after that we heard she had quit keeping the Sabbath; and we were not surprised. But she afterward had her interest in the message revived, and confessing that she was mistaken, that the two systems could not be harmonized, she renounced the Age to Come, and became a consistent believer in present truth. So it has always been; and so it must be.

J. H. W.

A READING SERVICE.

Sabbath, March 31, Eld. C. W. Stone occupied the desk in the Tabernacle. Instead of preaching a regular discourse, he read for an hour from the "Spirit of Prophecy," selecting from that work those portions which give an account of the apostasy of Satan in Heaven, the temptation and fall of Adam and Eve, the arrangement between the Father and the Son by which the latter was to die for the salvation of all of the fallen race who should believe on him, and the crucifixion and resurrection of Christ in the carrying out of the plan adopted. The large congregation listened with profound interest from the beginning to the close of the service, and at the social meeting in the afternoon, many bore testimony to the powerful effect upon their hearts of that which they had heard in the morning. Those who had read the story many times seemed not to weary at its repetition, and those who had never heard it before seemed to be deeply affected while listening to the same.

Is it not possible that in churches where a good reader can be found, selections from the "Spirit of Prophecy" might be read sometimes with great profit on the Sabbath day? W. H. L.

MINISTERS' DEPARTMENT.

In looking about to see what could be done to render the REVIEW even more serviceable than it is at the present time to the cause of truth, it has been suggested that a ministerial department might be added to the paper greatly to the advantage of the ministers of our denomination. This department, as the name implies, would be filled with that sort of literature which would naturally be of special interest to the preacher. In it would be selections and original articles setting forth the most effective methods of preaching the word, and making the work of the minister successful in all its departments. Such practical questions also as those which relate to the pitching of tents, the selection of fields of labor, the testing of the people in times of special interest, etc., could be assigned to certain competent persons who would answer them in the new department if desired to do so.

What we want now is to ascertain whether this plan strikes our ministers favorably. Let all who think that it is a good one please communicate with the Office immediately. Let our ministers send in also such brief selections as they would like to have appear, and such questions as they would like to have answered.

We would be pleased to hear from all our preachers on this subject.

W. H. L.

CHRIST'S WAY OF BLESSING.

Oh! not in strange, portentous way
Christ's miracles were wrought of old;
The common thing, the common clay
He touched and tintured, and straightway
It grew to glory manifold.

The barley loaves were daily bread,
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill.

The hemp was sown 'neath common sun,
Watered by common dews and rain,
Of which the fishers' nets were spun;
Nothing was prophesied or done
To mark it from the other grain.

Coarse, brawny hands let down the net
When the Lord spake and ordered so;
They hauled the meshes, heavy-wet,
Just as in other days, and set
Their backs to labor, bending low.

But quivering, leaping from the lake,
The marvelous, shining burdens rise,
Until the laden meshes break,
And, all amazed, no fisher spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place,
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy holy grace
To those who meekly bear the yoke.

Not by strange, sudden change and spell,
Baffling and darkening nature's face,
Thou takest the things we know so well,
And build'st on them thy miracle,—
The heavenly on the common-place.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

We need not wait for thunder-peal
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and thy power to heal
Working in us thy full desire.

—Susan Coolidge.

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.

WISCONSIN.

CUSHING, MARCH 28.—I am still holding meetings here in three different places, and although the opposition is quite strong, some are embracing the truth. May God help me to heed his word through the prophet Ezekiel, "Thou shalt hear the word at my mouth, and warn them from me;" and help the people to obey it to the purifying of their souls.

H. R. JOHNSON.

MAINE.

MONTICELLO.—I came to this place and commenced meetings March 21, continuing until April 1. The weather has been unfavorable a part of the time, but the outside attendance has been very good. Our brethren and sisters have been greatly encouraged by these meetings. Two new ones have signified their intentions to keep all of the commandments of God and the faith of Jesus. One united with the church, and the communion season was solemn and impressive.

April 1.

J. B. GOODRICH.

IOWA.

SPENCER, WEST DAYTON, STORY CITY.—Since March 5, I have visited the above places, and have given twenty-seven discourses. Have obtained ten subscribers for our periodicals, sold some books and tracts, and made as many visits as my time would allow.

I have never experienced more help from the Lord in my labors than in the past five or six weeks. The Lord is good. My soul cries out for a still deeper work of grace in my heart, to fit and prepare me for the great work of laboring for the salvation of souls.

I trust that the labor bestowed at the above places will not be lost. At Story City, the wife of one of our brethren will hereafter keep the Sabbath, which will be a great help and blessing

to him. Others are fully convinced that we have the truth.

J. F. HANSON.

April 3.

OHIO.

BELLE CENTRE, APRIL 2.—Closed meetings eight miles north of this place, March 25. I gave thirty-seven discourses myself; forty-five, in all, have been given. Had to close for nearly a week, at one time, because of a severe cold; then the interest died, and for several reasons it seemed best to close for the present. Probably five or six have a firm hold on the truth. Others have commenced to keep the Sabbath, and, though they are somewhat undecided, we can hope that some will hold on. A small Sabbath-school has been organized, and the interest in this seems to be increasing. Hope to labor with this people more as soon as the way seems clear.

P. C. SHOCKEY.

KENTUCKY.

OUR quarterly meeting, held at Bro. Forrest's, in Metcalf Co., beginning the third Sabbath in March, was one of interest. The brethren were there from Seatonsville, Rio, Elizabethtown, Custer, and Summer Shade. The preaching was designed to reach those not of our faith, as well as our own people. There was quite a good outside interest. On account of the absence of the secretary, and having received no reports, there was no T. and M. meeting. We had a good Sabbath-school.

It was decided that the tent should be run in this State the coming season. All who were not present at the meeting, are invited to help defray tent expenses. Let me know how much you desire to give, and then send to me when I start with the tent.

A vote was taken to urge our brethren and sisters who cannot attend our meetings, to be more prompt in reporting their standing. The most of the day Monday was spent in business. We think this a much better way than to have the business meetings mixed up with other meetings. Monday night we celebrated the ordinances. The Lord came very near. We hope the good impression made at this meeting will be lasting.

S. OSBORNE.

VIRGINIA.

MARKSVILLE, PAGE Co.—The brethren and sisters met in quarterly meeting here on the 10th and 11th of March. The attendance was good, and the word spoken seemed to cheer all hearts. Bro. Corliss did most of the preaching. It was close and pointed. On first-day he made some very interesting remarks on tithing, showing how we, as a people, should wake up to this branch of the cause. Some remarked that they never before saw the importance of this duty so plainly, and that they intended to do more in this direction in the future than they had done in the past. May God help them to be faithful to their vow. We leave them of good courage. May God's blessing be with them.

March 15, Bro. Corliss and myself went to Frederick Co., expecting to give a course of lectures, but failed to do so because we could find no suitable place in which to hold meetings.

We have been following up the interest at Laurel Grove. Bro. C. gave six discourses at this place with a good hearing. The word spoken seemed to be well received. In connection with our labor here, we held some meetings at the Middle Roads school-house. There are some here who seem deeply interested in the truth, and we have hopes that they will soon obey. Sister C. has been with us most of the time, and has aided us greatly in singing. They both leave for West Virginia next Sunday. We feel sad to part with them, but hope their labors will prove a blessing to the cause in that part of God's vineyard. I shall remain here a while longer.

March 28.

M. G. HUFFMAN.

MICHIGAN.

AMONG THE CHURCHES.—Since my last report, I have held meetings in different neighborhoods as the way has opened. The winter has been very severe in this portion of the State, and the roads, much of the time, have been drifted with snow, making it impossible for people to attend our meetings.

Jan. 30, I went to Spencer Creek with the intention of holding a revival meeting there, but did not remain, as the scarlet fever was raging, and no public gatherings were allowed.

At Tustin, Osceola Co., we found several Sabbath keepers, some of whom had never seen or heard one of our ministers. Held several meetings with them, organized a class, and left them much encouraged.

Feb. 17, met with the brethren in Evart; gave four discourses. The brethren here are but few in number, and somewhat scattered, still they keep up their Sabbath meetings and Sabbath-school.

At Hartwick, I found the brethren somewhat discouraged, not having had any ministerial labor for a long time. I gave nine discourses, and should have remained longer with them, but, having taken a severe cold, was unable to hold meetings. May God bless the little church at Hartwick.

Have held a number of meetings with the churches at Colfax and Sherman during the winter, and can say that they are doing well for young churches. The church at Colfax is now the largest church in this district, and we still have reasons to hope that their numbers will be increased.

I am now holding meetings in Selma, Wexford Co., with a good interest and some success. One man, an infidel, with his family, has accepted the truth. He is a man of intelligence and education, possessing moral worth. We trust he will be of service to the cause in this place.

R. C. HORTON.

INDIANA.

HANFIELD, APRIL 2.—My meetings here have been quite interesting. A few times the house would not hold the people. I do not look for many to obey the truth, but some have already begun to observe the Sabbath. Have sold \$12.45 worth of books, and received about \$8.00 in donations. Three united with the Marion church last Sabbath. The Lord has been good to me. To his name be all the praise. J. P. HENDERSON.

HARRODSBURGH, MARCH 26.—I closed my meetings at this place on Sunday night, March 25. There are twenty keeping the Sabbath. I preached thirty-two discourses. Sold \$11.25 worth of books, obtained one subscriber for the REVIEW, and received one dollar as a donation. This little company will keep up regular Sabbath meetings, and I trust that in time there may be a live church organized here. I go to Unionville this week to finish up the work commenced there last winter. Pray for me, that I may labor acceptably.

D. H. OBERHOLTZER.

LIGONIER, NOBLE Co.—Eld. Rees and the writer closed meetings at Ligonier Monday night, April 2. The interest was good from the first, and the outside attendance was large. Nine united with the church, among whom was a man who belonged to one of the churches in town. He had heard no preaching until we commenced our meetings, but had been favorably impressed in regard to the truth by reading. His ministers, the local minister and Presiding Elder, did all they could to discourage him, but of no avail. Quite a number became interested, who we think will yet take a decided stand.

S. H. LANE.

PENDLETON.—March 13, we went by invitation to Mendon, a place near Pendleton, but found the house locked against us. We then obtained the use of the Universalist church at Pendleton, and held thirteen meetings. The prejudice was intense, our congregation frequently numbering only about a dozen, and not more than sixty at any time. Some became interested after awhile, and at the close of services would ask questions about the prophecies, and man's nature and future punishment. These persons were not regarded as orthodox by those who refused to listen. As I did not have time to follow up the work at length, I thought it would not be prudent to introduce the Sabbath question. I left reading matter in the hands of the interested ones. A tent will be a necessity there if further labor is bestowed.

WM. COVERT.

DAKOTA.

SUNNY SIDE, PARKER, MADISON, SWAN LAKE.—Feb. 1-10, I held meetings at Sunny Side. The weather being stormy the first Sabbath, we could

not hold a meeting, but after that we had very encouraging meetings.

The 17th and 18th, held meetings at Parker, the attendance and interest being good.

I commenced meetings at Madison the 21st, intending to remain two Sabbaths only, but the interest being good, I stayed four. The Lord blessed us much in these meetings. Eight were added to the church, and eight others commenced to obey the truth. The interest increased to the last. The church at Madison was very much encouraged; and if they take heed to the instructions of the truth, the Lord will greatly bless them; and more of their neighbors will connect themselves with the truth.

The State quarterly meeting was held at Swan Lake, Feb. 24, 25. The weather was favorable, and the attendance large, making it the largest quarterly meeting we have held in the Conference. Only about two-thirds of the congregation could be comfortably seated on the Sabbath. Our business meeting was especially encouraging. The quarter was a short one, yet the results showed earnestness and activity on the part of the brethren and sisters. We all felt it a great privilege to have a part in this closing work. There were not less than eight nationalities present at the meeting, which added much to its interest. The Lord is greatly blessing the work here in Dakota, for which we feel thankful, and also under great responsibility to God.

O. A. OLSEN.

CHILDSTOWN AND MILLTOWN.—After our good meeting at Swan Lake I held a few meetings at Childstown. Things looked quite hopeful here; still, some of the peace-loving Mennonites were bitter enough to cut my buggy-top from one end to the other. Received two renewals for the *Stimme*.

From here I went to Milltown, where I met the two brethren from Immanuel's Creek, who a year ago disfellowshipped our brethren here for joining us. They made hearty confessions to all, and there is now no further hindrance to an organization. As five others came from Brotherfield, we had quite a large gathering on Sabbath, and we all felt that the Lord was present. After meeting, we went to the James River, where three were baptized. One of them, a young sister, manifested great faith. She has been unable to walk for the last six years, and two brethren had to carry her to the water. But neither her weakness nor the cold water could prevent her from following her Master to the watery grave. The Lord came very near. This church has had additions every quarter since camp-meeting, and the principal reason seems to be that harmony prevails. The tithe is faithfully paid, and besides active missionary work, many free-will offerings are made. If we work, the Lord will work for us.

Our address for the future is Clintonville, Wis.

R. CONRAD.

MISSISSIPPI AND ALABAMA.

My last visit to Mississippi was in February. The church there has been weakened by removals. The few left are of good courage, and intend to obey all the truth. I was with the church in Washington county the third Sabbath and first-day of this month. I found an increase of interest in the Sabbath-school, which was very encouraging. There was a tender, melting spirit in all the meetings.

In all my reports from the South, I have endeavored to give plain facts. What I have said, at different times, in regard to the writings of Sister White, has correctly represented the opinions of those who have read her works. From what has been said to me, I am satisfied that her writings are appreciated, and that their real merit is seen and realized by many. In view of these facts, and other things that could be said, I am somewhat surprised when it is said that a part of the Sabbath-keepers in Alabama have left us on account of the Testimonies of Mrs. E. G. White. I do not claim to know all about those who have left us; yet there are some things which I do understand quite well. I will venture to make the assertion, that those who are in doubt concerning the Testimonies, are those who know very little about them. While they may have some knowledge, it is doubtless very limited. I will venture a still stronger assertion, that the Testimonies were not the real and first cause of their leaving this people. For believing thus, I can give good evidence.

It is not difficult, in this age of infidelity, to make people believe and practice what was never written in the Bible, and to turn them from, and leave them to transgress, the plain commandments of God's law. The same with the Testimonies. They can be made to appear very erroneous and contradictory. Is Ingersoll's popularity and success based on the fact that the Bible is not true? Not by any means. The skeptic and unbelieving multitude want it so. They accept assertions, and false statements, without taking the trouble to examine and learn for themselves the truth of the Bible. The Testimonies can be, and often are, handled in the same way. For the information of those who would like to have it true that some leave us because of the Testimonies, I would say, No true S. D. Adventist was ever known to turn from that body because of them. They believe them, and thank God for the light they shed on their path amid the dangers and perils of the last days; and they hope, by heeding all the instruction given, to reach the world of light.

It is not all gold that shines. All may not be Adventists that bear that name.

March 30.

C. O. TAYLOR.

KANSAS.

LENA VALLEY, GRENOLA, LOWE, CEDAR VALE.—Closed meetings at Lena Valley, Sunday night, March 11. Sickness in the neighborhood, and the opening up of spring work, made it impossible to continue labor there at present. The subjects presented were generally acknowledged to be Bible truths. The people seemed willing to hear, and I had many invitations to return at some future time.

I arrived at Grenola the 13th inst., just in time to reply to an Adventist who was holding meetings at our usual place of worship, and who had assailed the law of God and the Sabbath. The Lord blessed in setting forth our position on the two covenants and the two laws. The victory for the truth was complete.

Sabbath, the 17th, I spent with the church at Lowe. The Spirit of the Lord came into our meetings. At the close of the meeting, all covenanted together anew to be earnest in seeking the blessing of God. Three made application for baptism and admission to the church at our next visit.

Sabbath, the 24th, I was at Cedar Vale. I believe the most of the brethren there are making advancement in the Christian life.

OSCAR HILL.

FELLSBURGH, MARCH 26.—Since my return from General Conference, I have visited churches as follows: Parsons, Ft. Scott, Grenola, Cedar Vale, Moline, Centerville, Mound City, Clarion, Sedgwick City, Sterling, and at this writing am at Fellsburgh, Edwards Co.

The meetings held with these churches have generally been seasons of interest and earnest labor, on the part of the members, to draw nigh to God. The T. and M. work has been made a specialty, and we have been much pleased to see that there was a readiness, and on the part of some a deep anxiety, to engage earnestly in this important branch of the work of God. Some over eighty copies of the *Signs* have been received for missionary purposes, and in nearly all of these churches vigilant missionary societies have been organized. I have received reports from some of them, showing that they are of good courage, and have a spirit to labor more earnestly than ever before. I hope the presidents of these V. M. societies will see that none of the *Signs*, which are furnished by the publishers at such a low rate for missionary purposes only, are allowed to lie around the house, but that every copy is sent out each week on its mission, bearing precious gems of truth.

The people of this place have been awakened to an interest in the truth by the V. M. society at Battle Creek, Mich. They appear very anxious to understand fully the truth for this time. The prospects are fair for raising up a church here in the near future. The country here is new, and the people are poor, but they seem candid and earnest. Prejudice has not yet been created. The people seem anxious to have a minister of some denomination come and preach for them. Hope the seed sown here may bear fruit to the glory of God. We expect, as soon as circumstances favor, that some one will hold a series of meetings here. In the meantime, will try to foster the already growing interest.

J. H. COOK.

MAINE.

BLAINE, AROOSTOOK Co.—There are several families of commandment keepers in this town and vicinity, but they are so scattered that no meetings are held regularly. We were much encouraged by the presence of Bro. J. B. Goodrich, who came to this place Feb. 23, remaining in the vicinity over March 1. Those who seldom hear this last, solemn message, seem to better appreciate the privilege than those more highly favored in this respect; thus it seemed here, as the people listened to the words of truth.

The outside interest was quite good, and the meetings were well attended. Some confessed that what they heard was true, yet they seemed to lack the "dare to be a Daniel" spirit, which would place them among God's peculiar people, who have their faces turned Zionward. There are honest souls in this remote part of the land, who hunger for more of God's truth, and the Macedonian cry is heard from time to time. May God raise up those who can go forward and speak to the people on these important subjects.

We believe that Jesus is soon coming to claim his people; then how faithful and true ought we to be, that our names may stand registered in the ledger of Heaven. The truth never looked better than at the present time, and by the help of God we mean to stand firmly on the side of right, not idly, but working to promote the standard.

BETHIA M. DOHERTY.

MINNESOTA.

MANKATO AND KASOTA, MARCH 29.—I have been visiting among the brethren, and assisting Bro. Hill for the last two weeks in some meetings with these churches. Have had some very encouraging meetings, and hope for good results from them, both to the brethren directly interested, and to the cause in this section.

The Kasota church has been in trial for some time, over some misunderstandings which the arch-enemy had magnified into real difficulties. At our last meeting with them, called especially to consider those things, the Lord graciously heard prayer, and wrought for us, so that those who had been at variance were reconciled, and gave to each other the friendly hand, and the pledge to walk together in friendship and love. I expect to attend quarterly meeting with the church here next Sabbath, and with the Tenhassen church on the following Sabbath.

Bro. Hill goes to Good Thunder to encourage the company that he has brought out there the past winter. Quite a number of this company are Germans, and Bro. H. has been learning their language, becoming able to use it not only in conversation, but also in writing and reading. He has just received a letter from one of the German converts residing at Windom. He writes that there are many German Menonites around him, and he thinks that if some one who could present the truth in their language could come there, quite a number might be reached. He also says that he could sell many copies of "Thoughts on Daniel and the Revelation" if it was printed in the German language. I think that Bro. Hill will be able to preach in German in a few months, and will try to meet the calls in that language as far as possible. It seems that as the laborers in our Conference are becoming less by death, removal, and other causes, the openings for labor are increasing. Who will fill them, is the question.

The Mankato church has moved its meeting-house from Mankato to Eagle Lake, as the greater portion of its members could not be accommodated where it stood. It is now being put up, and will be ready for use in a short time if the Lord prospers the builders. Since they have commenced its erection, an "Anti-Sunday Labor Club" has been formed in town, and the accompanying notice has been posted around town to-day, one of them on the door of the blacksmith shop run by two of our brethren. One of the merchants would not allow one posted in nor on his store. The notice reads as follows:—

"NOTICE.—The Le Ray township Anti-Sunday Labor Club hereby notify any and every person, who has been in the habit of breaking the law of the land, that they will prosecute every violation of the Sunday law committed, to the full penalty, after the date of the 31st of March, 1883, as provided by the United Statutes.

"By order Committee."

Thus the dragon's spirit crops out even in Minnesota.

D. P. CURTIS.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark, 16: 7.

SERVICE.

"Not all that is high is holy;
Not all that is sweet is good;"
Not every desire
Toward which we aspire
Pleases our God as it should.

Sometimes the joy that we covet
Is not a joy when possessed;
And to labor right on
Till our duties are done,
It is better, far better, than rest.

He who by pride is exalted,
He who as monarch is known,
Less honored may be
By the Master, than he
Who stands at the foot of the throne.

Far better it is to be humble,
To serve in the lowliest place,
To labor and plod
With the veriest clod,
Than the likeness of God to efface.

—Selected.

ORGANIZATION OF THE VIRGINIA T. AND M. SOCIETY.

At a general meeting of Seventh-day Adventists held near Quicksburg, Va., March 4, 1883, a motion was made by R. D. Hottle to form a State tract and missionary society. This motion prevailed by a unanimous vote, after which the Constitution adopted by other State societies was read and adopted.

The Chair then appointed the following committees: On Nominations, Walton Craig, G. A. Stillwell, and Wm. Neff; on Resolutions, R. T. Fultz, R. D. Hottle, and M. G. Huffman; on Districting the State, A. C. Neff, W. W. Stebbins, and Morris Lutz.

Adjourned to call of Chair.

SECOND MEETING, 3 P. M.—Prayer by M. G. Huffman. The Committee on Resolutions offered the following:—

Whereas, We regard the tract and missionary enterprise an important part of God's work, and feel thankful for the privilege of being connected with it; therefore—

Resolved, That we recommend an earnest effort on the part of every member of the society to do all in his power to advance this branch of the work.

Resolved, That we consider it very necessary, in order to carry on the work successfully, that we have a reserve fund, on which to depend in time of need.

Whereas, The Signs of the Times has been the means of bringing many to a knowledge of the truth; therefore—

Resolved, That we recommend a more general circulation of that paper than heretofore.

Resolved, That we invite our ministers to take an active part in the circulation of our missionary paper, the Signs of the Times, wherever they may labor.

These resolutions were all adopted.

The committee appointed to district the State made the following report:—

We recommend that for the present the State be divided into two districts as follows: All the territory lying west of the Massanutten Mountain be considered as district No. 1, and the territory east of that range to be known as district No. 2. The report was adopted.

The Committee on Nominations reported as follows: For President, A. C. Neff; Vice-President, R. T. Fultz; Secretary, R. D. Hottle; Directors, Dist. No. 1, Wm. Neff, No. 2, W. W. Stebbins. The nominees were elected to their respective offices by vote of the assembly.

After some interesting remarks from Eld. Corliss concerning the nature and importance of the work, the meeting adjourned.

H. A. RIFE, Sec. J. O. CORLISS, Chairman.

AN HOUR WITH THE BATTLE CREEK VIGILANT MISSIONARY SOCIETY.

I HAD the privilege of attending the meeting of this society Wednesday evening, April 4. Judging from the spirit manifested in the meeting, the number present, and the questions asked, it was in as good condition spiritually as any tract society I have attended for many months. One evidence that God is smiling upon their efforts, is the fact that individuals living alone in different parts of the State, and also in places where there is no missionary organization, are appealing to them to become members of their society and co-operate with them in their good work.

Whenever the people of God raise the standard of truth as they should, the honest inquirer will see the light and go to it. "Ye are the light of the world; a city set on an hill cannot be hid;" "let your light so shine before men, that they may see your good works, and be led to glorify your Father which is in Heaven," are expressions which truly represent God's people when they are doing his will.

Within the past few months, the members of this society have opened a correspondence with the scattered brethren and sisters in the State of Michigan, to learn their spiritual condition and to encourage them in the work of God. This is a good work, and such efforts God will bless. The society is now canvassing the city of Battle Creek, placing in each house where it will be received, a package of our tracts. These visits are continued weekly, and where an interest is manifested, the reading matter is exchanged. Already there are indications of good results.

This society receives a thousand copies of the Signs weekly, to be used in missionary work, and even this number often proves too small to meet the demand. The encouraging letters which are received weekly, are altogether too numerous to be read at the meetings. Compared with the results of this kind of work a few years ago, when the tract organization was in its infancy, the contrast is great. For the purpose of inspiring our brethren in the missionary work, I have carried with me a few encouraging letters until they were thoroughly worn out, before new ones of a like character could be obtained. For years there has been no necessity of doing this, because such letters could be found in every live missionary society in the land. This is but an additional evidence that God has gone out before us, and is preparing the way for a harvest of souls. Happy are they who can discern the voice of God in these things, and enter the harvest field. "He that reapeth receiveth wages, and gathereth fruit unto eternal life." It is no time now to lose our interest in the work of saving souls. If the church at Battle Creek humbly seek God for his blessing, and put forth unselfish, sacrificing labor in the cause of saving souls, he will smile upon their efforts, and they will yet see the salvation of God.

S. N. HASKELL.

PROOF OF LOVE.

BY J. M. GALLEMORE.

IN an age of such broad professions of love for Jesus as this, how deplorable it is, and what a picture of ingratitude and depravity that there is not more proof of this professed love. Our Saviour upon one occasion (John 21:15) said to Peter, "Lovest thou me?" The response of Peter was, "Yea, Lord thou knowest that I love thee." This confession made, the Saviour demanded that Peter prove his love by feeding his sheep.

Now the question arises does not our Lord require a test of the professed love of all his children? And if our love is sincere, will we not prove it by our acts? There is a great harvest field, the laborers are few, and the time to reap the harvest is short. The command is, Go labor in my vineyard, and there are none exempt from labor,—all may and must labor,—if not in one capacity, in some other. The followers of our Lord are to be tested. They are called upon, as was Peter, to prove their love.

The beautiful system of labor in operation among believers in the third angel's message, makes a place and gives labor for all. All may have a part in the last great, grand work to be accomplished before the coming of our Lord. Of whom will it be said in that great day, "They have done what they could"? God is speaking to his people: "Blessed are they that hear the word of God and keep it" (Luke 11:28); "Not the hearers . . . but the doers of the law shall be justified" (Rom. 2:13); "Blessed are they that do" (Rev. 22:14).

Let the soldiers of our Lord buckle on the armor and prepare to stand in the battle of the great day. God's grace is abundantly sufficient for the task of preparing us to stand, but in a saving sense it will be manifested only toward those who act,—those who prove their love to his cause and to our Lord and Saviour, who has purchased us with his blood.

—A noble part of every true life is to learn to undo what has been wrongly done.

News of the Week.

FOR THE WEEK ENDING APRIL 7.

DOMESTIC.

—The President, April 4, appointed Walter Q. Gresham, of Indiana, to be postmaster general.

—A prohibitory amendment is to be submitted to the people of Ohio at their next State election.

—The centennial anniversary of the birth of Washington Irving was celebrated at his native place, Tarrytown, N. Y., April 3.

—Anti-monopolists held a conference at Indianapolis April 4, and decided to call a mass convention to assemble in that city, June 6.

—The Apache Indians pursued by United States troops, have abandoned their horses and plunder, and taken to the mountains on foot.

—The Massachusetts House defeated last week the constitutional amendment bill prohibiting the manufacture and sale of liquor.

—The government has received an application from the Hawaiian authorities for the coinage of its money in the mints of the United States.

—Peter Cooper, America's great philanthropist, and founder of Cooper Union, died at his home in New York City, April 4, at the advanced age of 92 years.

—B. C. O. Benjamin, the first colored man that has ever made application, has been granted a license to practice law at the Albemarle county (Va.) bar.

—The President declines to pardon Sergeant Mason, although he receives constantly petitions urging him so to do. He thinks it would damage discipline to pardon him.

—The White House was favored, March 31, by a visit from Christine Nilsson. While there, she sang before the President, and a number of other prominent persons. All were charmed with her music.

—A petition signed by a large number of capitalists was presented to the Buffalo city council, asking a grant to build a tunnel under the Niagara River, to receive 25 per cent of the profits of the same when completed.

—A boy threw a burning match into the man-hole of a sewer at Baltimore, April 4, which caused an explosion, killing two children, and damaging the street \$20,000. The cause was the leaking of gas pipes running through the sewer.

—P. T. Barnum, the veteran showman, and two others, were arrested and held for trial in \$300 each, at New York, for permitting the performances of the Elliott children on unicycles and bicycles. He has since been acquitted.

—The remains of John Howard Payne have reached Washington, and have been placed in the chapel of the beautiful Oak Hill Cemetery, where they will remain until the completion of their final sepulcher, which is now being erected at the expense of Mr. W. W. Corcoran, the millionaire philanthropist of that city.

—William and Mary College, of Virginia, the oldest educational institution in this country, has been compelled to close its doors because of poverty and lack of students. There was a time when it stood side by side with Harvard in prominence and number of students, but the pride of Virginia in her educational advantages has been extinguished.

—Just before the curtain was to rise on the "Passion Play" at New York, April 3, an injunction restraining the performance was served on Mr. Morse, who went before the footlights and denounced the proceedings to the great audience which had gathered, also stating that their money would be returned the next morning. The injunction was sued out by the Society for the Reformation of Juvenile Delinquents.

FOREIGN

—A London journal publishes an anonymous letter to the effect that Fenians are sending packages infected with small-pox to opponents of the Irish National party.

—By the explosion of a boiler at St. Dizier, France, April 1, thirty-one persons were killed outright, and the number injured, many of them fatally, reaches sixty-five.

—A special from Moscow states that a large mine has been discovered connecting with the Kremlin, where the coronation of the Czar is to take place. Steps are being taken to destroy it.

—A bill is to be introduced into the House of Commons imposing penal servitude upon all persons found in improper possession of dynamite and other explosives of a similar character.

—By carelessness in the throwing down of a lighted match, a powder depot in Italy was blown into the air, April 6. Of the sixty workmen quartered in the building at the time, but few escaped alive.

—6,000 men are now employed on the Panama Canal. The trees and tropical growth have been so far removed, that one can now ride horseback along the line of the canal from the Atlantic to the Pacific.

—The Russian revolutionists have issued a proclamation, printed in red, warning all persons, if they value their safety, to keep aloof from the Czar during the coronation ceremonies. They say their plans are perfect, and insure success.

—Four prominent arrests were made in England last week, of persons engaged either in carrying or secreting dynamite. Plans of both houses of Parliament were found on one prisoner, and on others were found letters opening up deep plotting against the government.

—Mr. Parnell's visit to Paris seems to have given both Liberals and Tories in England considerable uneasiness. He is credited with encouraging a feeling in France looking to war with England, and is accused of conferring with the communist leaders in regard to the plans for the future.

—The socialist congress at Copenhagen was ordered by the Danish government, on the fourth day of the session, April 5, to close forthwith. The members who came from foreign countries were asked to leave Denmark before April 10. Influential members of the German Reichstag were present.

—A nitro-glycerine factory in full operation has been discovered by the city police in Birmingham, England. Information now in the hands of the detectives, furnishes evidence that this place is the central manufactory of explosives, and the most important depot of all the infernal contrivances in the kingdom.

—Metz, March 30.—Uneasy feelings prevail in Lorraine among that part of the population who retain, and still quietly avow, fealty to the French Government. This occasionally breaks out into unwonted agitation, and such is the case now. The immediate cause of the excitement is an address just issued by Deputy Antoine, in which he acknowledges the receipt of money collected by the Patriotic League for the benefit of the sufferers by the recent inundations along the Rhine, and appeals to the French Government not to forget those unhappy children of France who, although parted from her temporarily by force of arms, are awaiting a day of revenge.

—It is reported that the Imperial Government will, at the expiration of the Marquis of Lorne's governorship, withdraw the Imperial troops from Canada, handing over the ordnance, property, and fortifications at Halifax to the Dominion Government, as there is not the slightest danger of war with the United States, and the Dominion Government is strong enough to maintain peace within its borders. There seems to be truth in the report that the new militia act provides for the enrollment of a permanent troop of cavalry, another battery of artillery, and three companies of cavalry; and as there are two batteries at present in Canada, and mounted police, these will be the nucleus of a regular army, which can be increased when necessary.

Obituary Notices.

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

A REQUIEM.

BY L. D. SANTÉE.

Toll the bell! the loved are sleeping
In a thousand hills and valleys,
Heedless all of mourners' weeping,
Smiles, or mirth's gay sallies.
Every household has its mourning
For the dead, that come no more,
Ne'er to silent homes returning
From the sable shore.

Toll the bell! our loved are sleeping;
Earth's sad scenes they've left forever;
Smiling sun or tempest sweeping
Can awake them never.
Calm they sleep 'neath bending grasses,
Or 'neath stainless marble high;
And the waiving wind that passes,
Breathes their last good-bye.

Toll the bell! our loved are sleeping,
And our cherished homes invaded,
Cruel death, his harvest reaping,
With his pale sheaves laden.
While we weep for those that perish,
And our hearts are wild with pain,
Let us fondly love and cherish
Those that still remain.

Toll the bell! our loved are slumb'ring;
To their silent homes we've borne them,—
Quiet armies, far outnumbering
Those that live and mourn them.
Earth's rude storms no more they're breasting;
Happier far than those who're weeping,
In earth's chambers they are resting,
Sweetly, calmly sleeping.

Toll the bell! our loved are sleeping,
And their graves are strewn with flowers,
Roses bloom and vines are creeping,
Through the summer hours;
But they heed these beauties never,—
Shining sun nor genial showers,
Though we love them now and ever,—
These dead lambs of ours.

Toll the bell! beside the fountain,
And the valley, and the river,
And upon the lonely mountain
Graves are scattered ever.
Vain are all our bitter yearnings,
Vain our dreams of days of yore,
One by one to dust returning,
Coming back no more.

Toll the bell! the purest, fairest,
Racked with pain, and scorched with fever,
Sink and die. The best and rarest
Disappear forever.
Earthly joys, at best, are fleeting;
Earthly pleasures swiftly fly;
Scarce the warm and loving greeting,
Ere we say, Good-bye.

Toll the bell! 't will not appall them,
Watched and guarded by the angels.
Sighs shall turn, when God shall call them,
Into glad evangels;
For the graves will then be riven,
Death shall yield his captives pale,
Up they'll rise with Christ to Heaven.
To our God all hail!

Cedar Vale, Kansas.

RAMSDILL.—Died at Milbank, March 5, Lillie May, infant daughter of Charles and Mary E. Ramsdill. This affliction was very severe for the parents, but is working for their good. Words of comfort were spoken at the funeral from 2 Kings 4:26, last clause.

S. B. WHITNEY.

NICHOLS.—Died of congestion of the brain, near Alba, Antrim Co., Mich., March 15, 1883, Vernie, infant son of C. H. and Mary Nichols. He was one year, two months, and two days old. Funeral discourse by Eld. Jones, Congregationalist, from the words, "All is well."

C. E. PAUL.

BITTERS.—Died at Hanover, Wis., March 18, 1883, Susan Bitters, aged twenty-seven years. Sister Bitters embraced the Sabbath under the labors of Eld. Decker. She died in the faith, and in hope of having a part in the first resurrection. She leaves a husband and two children to mourn her loss.

R. A. PHELPS.

ROBINSON.—Died at her home in Ogden, Champaign Co., Ill., March 19, 1883, Sister Mary A. Robinson, in the sixtieth year of her age. Her disease was of a bronchial nature, allied with other complications. She leaves a husband and three children to mourn her loss. She seemed perfectly resigned to the will of God, and as she was nearing the dark valley of the shadow of death, she remarked to her friends that her hope was in Jesus, and her sleep would be short.

E. O. HAMMOND.

DENSMORE.—Lovina H. Russell, wife of Joel Densmore, died at Monterey, Mich., March 24, 1883, in the forty-third year of her age. Sister Densmore had been an earnest believer in the present truth for about twenty years. For many years she had been an invalid and a great sufferer. She left bright evidences of her acceptance, and died fully reconciled to the change she knew was near, and in full confidence of a part in the first resurrection. Funeral discourse by the writer. Text, Heb. 3:1.

C. W. STONE.

WESTBROOK.—Died of dropsy of the heart, at Plainfield, Wis., March 20, 1883, Maria, wife of Samuel Westbrook, aged fifty-seven years, two months, and fifteen days. She embraced our faith under the labors of Elds. Sanborn and Downer, while the tent was pitched at Plainfield. I visited her a few days before her death, and found her hopeful and of good courage. She purchased "Early Writings," though able to read but little then. She was a great sufferer, yet she bore her sickness without complaint. Funeral discourse by the writer, from Isa. 57:1, 2.

A. J. BREED.

CROWNHART.—Died in Lapeer, Mich., March 14, 1883, Bro. George Crownhart, in the 77th year of his age. He was a believer in the first angel's message, and passed through the disappointment with others. He was among the first to embrace the third angel's message in Lapeer, twenty-four years ago, and remained firm in the truth to the time of his death. The last days of his life were characterized by great suffering and patience. We mourn not as those who have no hope. Funeral services by the writer.

R. J. LAWRENCE.

EDWARDS.—Died of diabetes, March 3, 1883, in Barton Co., Kansas, my dear husband, Jesse T. Edwards, aged thirty-six years, nine months, and twenty-nine days. His sickness, although of twenty months' duration, was borne with patience. He embraced the truth under the labors of Eld. S. H. Lane, in Howard county, Ind., in 1872, and has as faithfully observed the Sabbath as his circumstances would admit. We wait with longing for the time when the grave will give up its treasures, and we shall be caught up together with him to meet our Lord in the air. Funeral services by Eld. Bradshaw, Evangelist, from 1 Cor. 15.

LIZZIE EDWARDS.

FLOWER.—Died in Metz, Steuben Co., Ind., March 28, 1883, our mother, Mary Flowers, aged seventy-six years, eleven months, and twenty-one days. She was born in the State of Pennsylvania in 1806. About eleven years ago, she embraced the truth from hearing her youngest daughter read concerning our faith. She continued in the truth until her death. She leaves six children and an

aged companion to mourn her loss. We laid her away with strong hope of meeting her among the redeemed on the resurrection morning. Funeral sermon by Eld. Foster, U. B., from Rev. 14:13.

SARAH A. CULVER.

JOHNSON.—Died of consumption, at Maple Valley, Henry Co., Ind., March 25, 1883, Lydia J. Johnson, aged thirty-five years, nine months, and five days. She was considered dangerously sick but a few weeks. When she learned that death was near, she desired that I should visit her. I went as early as I could conveniently, but when I arrived, I found her dead, and a congregation waiting to hear me preach the funeral discourse. Sister Johnson, with her husband, was baptized at Greensboro in October, 1880. He died the following December, and she then went to live with her widowed mother. The testimony of those who knew her, is that she was a consistent Christian. We laid her to rest beside her husband and child in Eden Cemetery. We believe this little family sleep in Jesus, and that when the Lifegiver shall come, they will pass to the Eden above.

WM. COVERT.

WOODMAN.—Died of typhoid fever, at Farmington, Me., Jan. 5, 1883, our dear daughter, Rosa E., aged eighteen years and two months lacking five days. She went to help a friend whose family were sick, where she took the fever, and died after an illness of two weeks. She was very fond of music, but on the evening after she returned home was too weary to play more than one piece. Had she known that it was to be her last, as it proved to be, she could hardly have made a more appropriate selection. It was this:—

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home to-day
Than ever I've been before."

Rosa gave her heart to God about one year ago. She seemed conscious that she was soon to leave us, and though she suffered intensely, no murmur was heard to escape her lips, but several times she expressed herself as very happy. She was a thorough scholar, and a natural teacher, and many were the high hopes placed on her. But we believe our loss is her gain, and that if faithful, we shall soon meet her again. Words of comfort were spoken on the occasion of the funeral by Eld. Charles Stratton.

J. A. WOODMAN.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

THE ORDER AND TIME OF CAMP-MEETINGS.

KANSAS,	May 17-22
PENNSYLVANIA,	May 31 to June 5
UPPER COLUMBIA,	" 30 " "
IOWA,	June 7-12
WISCONSIN, Portage,	" 14-19
MINNESOTA,	" 21-26
DAKOTA,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Gallon, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18

We present the above programme as far as received up to this writing, as the best arrangement we can make. It is possible some changes may be necessary in a very few cases; if so, those interested may address me at South Lancaster, Mass. We have given the places as far as received. When those interested learn where they want their meeting, they should write directly to the REVIEW AND HERALD Office and state the places. We present this programme early, so that corrections can be made where necessary.

GEO. I. BUTLER, Pres. Gen. Conf.

DIST. No. 1, Minn., at Medford, April 14, 15.

M. A. WINCHELL, Director.

I WILL attend the State quarterly meeting at Clyde, Ohio, April 12-16.

I. D. VAN HORN.

PROVIDENCE permitting, I will commence meetings in Clintonville, Wis., April 14.

R. CONRAD.

No providence preventing, I will meet with the Scandinavian church in Chicago at their house of worship, April 14.

J. F. HANSON.

No providence preventing, I will meet with the brethren in district quarterly meeting, at Hillsdale, Mich., Sabbath and first-day, April 14 and 15.

U. SMITH.

THERE will be a session of the Maine Health and Temperance Association held in connection with the State quarterly T. and M. meeting at South Norridgewock, Me., May 6.

R. S. WEBBER, Pres.

No preventing providence, I will meet with the church near Mount Airy, Ia., Sabbath and first-day, April 14, 15.

Davis City, " 21, 22.

Meetings commence Friday evening.

C. A. WASHBURN.

THERE will be a meeting for our people in Western Illinois, at London Mills, Fulton Co., on Sabbath and first-day, April

21, 22. We earnestly desire the presence of all our friends in this part of the State at this meeting. Bro. Wright is expected to aid in preaching, also Eld. R. F. Andrews, who will have the oversight of the meeting.

B. F. MERRITT.

THE Illinois State T. and M. Meeting will be held at Ridott, April 22. As there is much to be considered at this meeting, we hope all our ministers within a reasonable distance, also those who propose to work as tent-masters or canvassers, will attend. All the directors who can should attend. Let those who come, come prepared to take care of themselves as far as possible. Religious services at the commencement of the Sabbath, April 20, and on Sabbath, April 21. This will be an important meeting. Brethren, pray that it may be a success.

R. F. ANDREWS.

Publishers' Department

"Not slothful in business."—Rom. 12:11.

THE DIAGRAM OF PARLIAMENTARY PRACTICE.

THIS valuable work by Eld. U. Smith is already reaching quite an extensive sale. We have secured some of the most emphatic recommendations and endorsements of its value from high authorities. Several hundred copies have been sold in different legislatures while in session the past winter, in some instances between one hundred and two hundred copies being sold to one legislature in a short time. Surely they are as well prepared to appreciate its value as anybody in the world. The plan of the book is so simple, and makes plain at a glance so much that is otherwise abstruse, vague, and hard to comprehend, that its merits are easily discerned. It has come off victorious in its competition with the latest and best books on parliamentary practice. This work will have a rapid and very extensive sale if its value is only known. It is important that all who have to do with deliberative bodies should have instruction as to rules of order and the precedence of motions, to avoid confusion. We are confident that nothing can be found in the market equal to "Smith's Diagram." For sale at the REVIEW Office, and Signs Office. Price 50 cts.

G. I. B.

THE address of Fred A. Lashier, Secretary of Dist. No. 7, is Round Prairie, Todd Co., Minn.

THE post-office address of Eld. I. D. Van Horn and Mrs. A. P. Van Horn is No. 312 Wildwood Ave., Jackson, Mich.

ALL Sabbath-keepers visiting Minneapolis are cordially invited to attend our Sabbath-school in Avery's Hall, corner of Nicollet Avenue and 26th St., Minneapolis, Minn.

Take the Motor Line from the corner of First Ave. South and Washington Ave.

G. S. HONEYWELL.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A wagon-maker or carriage-painter who is a Sabbath-keeper. Good opening for a paint-shop. Steady work to the right party. Also an apprentice to learn carriage-maker's or painter's trade. Address, Frank Baldwin, Alden, N. Y.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases, a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

NOTICE of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

CORRECTION.—In donations to Eld. Andrews in last REVIEW, for J. T. Andrews \$20.00, read J. T. Alverson \$20.00.

Books Sent by Express.—Geo D Staggs \$8.40, W A Young 9.60.

Books Sent by Freight.—R A Burdick \$38.20, Ellis Clark 24.58.

Cash Rec'd on Account.—Geo Staggs per Geo Dunstan \$3.40, O A Johnson 2.00, E P Daniels per Geo H Randall 8.50, Carl Herrguth 100.00, Texas T & M Society per Kittie Stevenson 433.00, O A Olsen per E W Benson 2.00, Dak T & M Society per N Clausen 5.00, H T Hoover 11.00, J F Hanson per A B Oyen 5.70, B C V M Society per F H Sisley 34.04, B C V M Society per F H Sisley 31.45, O A Olsen per J C Nielsen 6.25, Mich S School per T L Horning for State Secretary 1.39, Wis T & M Society per W D Stillman 400, Iowa Conf Fund, Judith Foster 2.25.

Shares in S. D. A. P. Association.—J G Wood \$10.00, Adaline Wood 10.00, Maria Edson 10.00, Thomas H Fortune 15.00, Mary Stewart 10.00, Robert Gardner 10.00, S M Holly 50.00, Mrs Bernice Ayers 5.00, Mrs E Kershner 10.00.

Donation to S. D. A. P. Association.—Wm Hull \$1.00.

Gen. Conf. Fund.—Delia Chamberlain \$1.00, Mrs Emily Coggeswell 1.50, Wis Conf tithe 200.00.

Mich. Conf. Fund.—D O Montgomery \$10.00, Ithaca per L M Ogden 10.00, Imlay City 11.19, Lapeer 27.39, Flint 104.29, Thetford 61.78, Fentonville 9.46, Hazelton per L W Lawton 115.02, Quincy per G F Ernst 2.32, Alameda, Wm H Kynett 1.25, Maple Grove per Wm Harding 10.29, Matherton per Almira Dexter 13.72, Howell (Mrs Cora Fast 2.00, Theo W Phinisey 3.00), J A Demill 2.00, Alameda W H Kynett 1.00, per Mrs L A Moulton 50c.

Mich. T. & M. Society.—Dist 3 per S Sellers \$4.60.

Mich. Camp-Meeting Fund.—Napoleon per Mrs L A Moulton 50c.

For J. N. Andrews.—H G Buck \$5.00, Mrs Lavina Haughey \$10.00.

European Mission.—C K Farnsworth \$5.00, F Kingsley 40.00, A L Burwell 5.00.

Swedish Mission.—A friend \$5.00.

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Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. 352 pp. \$1.00

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Palestine for the Young gives more correct and interesting information in regard to the Holy Land than anything we have seen for so little money. It is entirely suitable for adults as well as young people. 368 pp. \$1.00

Address, REVIEW & HERALD,
Battle Creek, Mich.

CHICAGO & GRAND TRUNK RY.

Time Table, in Effect October 29, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Chicago Passenger.		Mail.	Atlantic Express.	Night Express.
7.55 pm	7.50 am	6.10 am	De. Port Huron. Ar.	10.20 pm	5.50 am	10.25 am
9.22	9.10	7.42	.....Lapeer.....	8.52	4.18	9.10
10.05	9.55	8.30	.....Flint.....	8.10	3.40	8.35
10.35	10.27	9.03	.....Durand.....	7.25	2.56	7.50
11.36	11.30	10.10	.....Lansing.....	5.53	1.40	6.12
12.10 am	12:06 pm	10.45	.....Charlotte.....	5.05	12:47 pm	5.22
1.15	1.00	11.40	d Battle Creek d	4.00	11.40	4.20
1.20	1.20	12.00	d Vicksburg d	3.10	10.50	3.20
2.06+	2.07	12.48 pm	.....Schoolcraft.....	2.54	10.39	3.07
2.17	2.19	1.00	.....Cassopolis.....	1.55	9.53	2.08+
3.10	3.08	1.55	.....South Bend.....	1.10	9.10	1.12
3.58	3.05	2.42	.....Stillwell.....	12.23 am		12:14 pm
4.46+		3.30	.....Haskells.....	11.47		11.39+
5.22		4.05	.....Valparaiso.....	11.30	7.45	11.20
5.40	5.25	4.27	Ar. Chicago. Del	8.50	5.15	9.00
8.00	7.45	6.50				

* Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.			STATIONS.	GOING WEST.		
Night Exp.	Atlant. Exp.	P. M. Exp.		Night Exp.	Atlant. Exp.	P. M. Exp.
8.00	3.35	11.40	Ar. Detroit. ep.	7.40	9.35	4.00
5.00	12.40	9.28	.....Jackson.....	11.20	12.15	7.02
3.20	11.05	8.15	.....Battle Creek.....	12.19	1.55	8.32
2.30	10.25	7.37	.....Michigan City.....	1.13	2.36	9.18
11.33	7.38	5.30	.....Chicago.....	4.23	5.18	12.12
9.10	5.15	3.30		6.50	7.40	2.50
P. M. P. M. P. M.	P. M. P. M. P. M.	P. M. P. M. P. M.		P. M. P. M. P. M.	P. M. P. M. P. M.	P. M. P. M. P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.
Day Express* and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.
O. W. RUGLES, Gen. Pass. Agent.

