

Adventist Review

AND SABBATH HERALD.

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

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OVERCOMETH!

To him that overcometh—
Oh, word divinely strong!
The victor's palm, the fadeless wreath,
The grand, immortal song;
And his the hidden manna,
And his the polished stone,
Within whose whiteness shines the name
Revealed to him alone.

To him that overcometh—
Ah, what of bitter strife,
Before he win the battle's gage,
And snatch the crown of life!
What whirl of crossing weapons,
What gleam of flashing eyes,
What stern debate with haughty foes,
Must be before the prize!

To him that overcometh
Shall trials aye befall.
The world, the flesh, the devil—
He needs must face them all.
Sweet sirens of temptation
May lure with silvern strain,
And cope he must with subtle foes,
And blanch 'neath fiery pain.

To him that overcometh
A mighty help is pledged;
He wields a sword of purest mold,
By use of cycles edged.
And prophets and confessors,
A matchless, valiant band,
Have vanquished earth, and stormed the skies,
With that triumphant brand.

To him that overcometh—
Oh, promise of good cheer!
The Lord himself who died for him
Will evermore be near.
Here, dust upon his garments,
There, robes that royal be;
For "On my throne," the King hath said,
'Mine own shall sit with me.'

To him that overcometh—
Oh, word divinely strong!
It weaves itself through weary hours
Like some rejoicing song.
For his the hidden manna,
And his the name unknown,
Which Christ the Lord one day of days
Will tell to him alone.

—Margaret E. Sangster, in S. S. Times.

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.

CHRISTIAN WORK.

BY MRS. E. G. WHITE.

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Every Christian is a light bearer. "Ye are," says Christ to his followers, "the light of the world." While the work of preaching the gospel is committed to

the minister, all the members of the church are to demonstrate its power by representing Christ in their lives. Says the apostle, "Ye are our epistle written in our hearts, known and read of all men." The piety of the Christian constitutes the standard by which worldlings judge the gospel.

God will have co-laborers in the earth. He gives every Christian a work to do. Every one has his special post of duty, and each should have a close connection with God, that he may be enabled to do his work wisely and well. The apostle exhorts his brethren to "do all things without murmurings or disputings." We are not only to refrain from murmurings and disputings, but to do "all things" which God and duty require.

The Lord has appointed to every person talents, great or small, according to his ability. Each individual has a mission to fulfill which involves weal or woe to some other soul. If faithful to his trust, he is a light that shines to God's glory; by his Christian example, his constancy and fidelity, he represents Christ to the world. If he is unfaithful, he becomes a false light, an agent of Satan to allure souls to ruin. As the sentinel who sleeps at his post endangers the liberty and life of his comrades, so does the professed Christian who is untrue to his high calling endanger the eternal welfare of his fellow-men.

The salvation of sinners requires earnest, personal labor. We are to bear to them the word of life, not to wait for them to come to us. With personal piety and a consistent course of life our earnest heart-felt appeals will be, through God, as sharp arrows of the Almighty to pierce the sin-hardened heart, as sharp sickles to reap a precious harvest for the heavenly garner. If we are co-laborers with Christ, we shall all have sheaves to bring to the Master,—souls saved through our instrumentality.

The injunction to be blameless and harmless does not teach that we may remain in a passive state. If Christians aspire no higher than a mere negative virtue, we may well anxiously inquire, what is to become of those who know not Christ nor the truth? "Blameless" here means unadulterated, sincere; it expresses an active piety. We are to let our light shine upon others, that its bright beams may reflect glory to the great Source of light. Our Heavenly Father is not a hard master; he requires of no man more or less than he gives him ability to do. "Unto whomsoever much is given, of him shall be much required." Every one has earnest work to do for God. Every one upon whom God has bestowed the gift of reason has some influence over others. By the blessing of God, that influence can be used to save souls. We shall individually be held responsible for doing an iota less than God has given us ability to do. He measures our strength; he gives us work which we can do, and which we must do if we ever hear from his lips the heavenly benediction, "Well done, good and faithful servant."

Some persons array before their imagination a large number of Christian duties which they should perform, and then they tremble and shrink at the task, and in many cases leave it altogether undone. There are faults in themselves to be corrected, wrong habits to be reformed, temptations to be resisted. As followers

of Christ, there must go forth from them a steady, certain light, whose bright beams shall so represent Jesus that the unbelieving world shall be led to respect Christianity and to glorify God. The preparation essential for the Christian's work requires an effort. There must be a daily searching of heart, in obedience to the injunction of the apostle, "Examine yourselves whether ye be in the faith." Secret prayer must be maintained; to neglect this duty would be to throw aside one's weapons before going into battle. The prayer-meeting must be attended, and a cheerful testimony borne; souls may be discouraged, perhaps led in the wrong direction, if the testimonies do not breathe the right spirit. There are persons who need the help of kindly words and deeds, and who need prayer offered for them and with them. Here is indeed earnest work for every follower of Christ. But we should not be disheartened by the magnitude of the work. All is not to be done at once. God requires to-day only the work of the day. We should take things in their order, one thing at a time. The willing mind, the earnest purpose, will go forward. God has promised grace according to our need.

Have you put off the work until this eleventh hour? I entreat you to begin now. Do you feel incompetent to do some great thing, and therefore neglect to do anything? Do what you can, be it ever so little. Go about your work calmly, relying upon God for that strength which he alone can give. Look not anxiously into the morrow. To-day employ your time to the very best account, let your light shine for Christ, even in the performance of little duties. To-morrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of to-day's duties will prepare you to take hold of to-morrow's work with new courage and new zeal, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God; let the prayer of your heart be, "Lord, what wilt thou have me to do now? Imbue me with thy Spirit; strengthen me for thy work." Then may you grow up to the full stature of men in Christ.

We permit ourselves to feel altogether too much care and trouble and perplexity in the Lord's work. We need to trust him, believe on him, and go forward. We should not shadow the lives of others with our sorrows or disappointments, or discourage them by leaving our work for them to do. All have Satan and his host to meet, and need to put forth their utmost efforts to resist the powers of darkness. All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and strengthen their efforts, by words of hope and holy cheer, even when your own heart is weighed down with unspoken sorrow.

There is many a brave soul sorely pressed by temptation, fainting in the conflict with self and with the powers of darkness, yet at the same time seeking to do good to others. Do not censure or discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. Thus you confess Jesus and his transforming grace to the world.

"No man liveth to himself." By our unconscious influence others may be encouraged and strengthened, or they may be discouraged and repelled from Christ and the truth.

(Concluded next week.)

THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

(Continued.)

WHAT then was abolished at the cross? The answer to this is very clearly set forth in Ephesians, the second chapter. The apostle there speaking of the work of Christ says that he "abolished in his flesh the enmity, even the law of commandments contained in ordinances." Certainly no reasonable person will for a moment contend that there was anything in the ten commandments pertaining to ordinances. The law that God wrote on the tables of stone is widely separated from the law of commandments contained in ordinances, which is here said to be abolished.

These ordinances belonged to the sanctuary service (Heb. 9:1), and constituted the ceremonies of the Jewish worship, which revealed their faith in the coming Messiah. When the Messiah was come, and had really died as was foreshadowed by these ordinances, then they were no longer needed, and were therefore superseded by other ordinances that would look back to the sufferings and death of Christ through the emblems of his broken body and spilled blood,—the bread and the wine.

This point is made plain in the epistle to the Colossians. Referring to the work accomplished in the death of the Saviour, Paul says: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Chap. 2:14. This language is explicit. Those things, then, that were nailed to the cross, and therefore could not extend this side of it, were what made up and constituted the "hand-writing of ordinances," namely, meat-offerings, drink-offerings, and the like.

The apostle proceeds thus in verse 16: "Let no man therefore (for this reason) judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." It is very evident from this exhortation that Paul understood these things to be no longer binding on the people, because belonging to the abolished ordinances. And why? Simply for the reason he offers; that they were shadows leading forward to coming events, which would find their substance in the body of Christ. How natural for a shadow to terminate when it meets the substance that casts it!

But what about the "sabbath days" mentioned in the above catalogue; does the abolition of them include the weekly Sabbath? If that is in any way a type of Christ, it most certainly is included. But the weekly Sabbath was instituted for a different purpose, as we readily gather by a glance at the commandment which enforced it. The weekly Sabbath looks back to the creation week for the reason of its observance, and not forward to the death of Christ, or, for that matter, to anything connected with the work of redemption.

The Sabbath enforced by the ten commandments is a *weekly* rest, and is a memorial of God's creative work, while the sabbaths spoken of by Paul as shadowy, and having ceased at the cross, were yearly sabbaths (see Lev. 23), upon which the people ceased from secular labor to offer certain sacrifices, and observe certain feasts appointed on their particular day, the specific ceremonies of which were celebrated on no other occasion during the year. After enumerating these in their order, the Lord says of them in verses 37, 38: "These are the feasts of the Lord which ye shall proclaim to be holy convocations. . . . BESIDE the Sabbaths of the Lord."

When the meat and drink offerings of these annual sabbaths ceased to be offered, there could

certainly be no virtue in longer recognizing the days themselves, as in the past; hence they are included among the abolished things, while the weekly rest-day, as we have seen, is enforced in the new covenant, by virtue of being a part of the law of God which is written with the Spirit of God in the "fleshy tables of the heart."

In our reasoning thus far, we have purposely said nothing of how the Gentile world comes into covenant relation with God. We have seen, however, from Paul's testimony that they are without God, without Christ, and without hope, and have no interest in the covenants. The gospel was not theirs, but was preached to Abraham, to Moses, and the Hebrews, all through their history; and all its blessings were included in the new covenant, which, like the old, was made with that people. Gal. 3:8; Heb. 4:2.

If the new covenant, like the old, was made with the Israelites, and this contains the promises, as we have already seen, then it follows that Israelites only are saved, unless it can be shown that another arrangement has been made for the special benefit of the Gentiles; and this cannot be done. So long as a man is a Gentile, he is in a godless, hopeless state. And such is the state of every unconverted man. His condition must be changed before God can take him into favor with himself.

As long as the literal seed of Abraham walked humbly before God, they were recognized as his own peculiar people, and had they always proved faithful to the trust committed to them, and accepted the provision of God in the person of his Son, it is impossible to say just what the result might have been. We do however know the result of their disobedience. They were cut off from favor with God, and the Israelites in the flesh are no longer known as his peculiar people. But the very significance of the name Israel,—a prince, one who prevails with God,—forbids that it should cease with the downfall of that nation. On the other hand, it is very evident that God's people still bear the distinctive title of Israel. It matters not if ten, or even all the original tribes were lost, the plan of God provides a way by which the loss can and will be made up. Said John the Baptist, when he saw the Pharisees and Sadducees at his baptism: "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. 3:9. He further intimated to them that unless they did bring forth good fruit, the time was near when they would be entirely cut off from their former high privileges.

The Christian world is acquainted with the history of that people's downfall at the first advent of the Saviour, although the new covenant had been made with them and dedicated with the precious blood of Christ. That blood, however, was not spilled in vain; the covenant made then, and with that people, is still in force. We are therefore shut up to the conclusion that Israel still exists as God's peculiar people, notwithstanding his former people bearing that name were cast aside. The apostle James evidently understood the matter in this way, and so addressed his epistle designed for the benefit of the Christian world to the "twelve tribes which are scattered abroad;" and Paul in his closing words to the Galatian church, includes all who walk according to the rule he has laid down among the "Israel of God."

(Concluded next week.)

A CONTINUED PROPHECY.

BY ELD. R. F. COTTRELL.

CONYBEARE and HOWSON speak of the religion of the Jews in this way:—

"But not only was a holy religion the characteristic of the civilization of the Jews, but their religious feelings were directed to something in the future, and all the circumstances of their national life tended to fix their thoughts on One that was to come. By types and by promises their eyes were continually

turned toward a Messiah. Their history was a continued prophecy. All the great stages of their national existence were accompanied by effusions of prophetic light. . . . Thus the pious Hebrew was always, as it were, in the attitude of *expectation*."

Why should not the Christian world at the present time be in the attitude of expectation? Why should not our eyes be "continually turned toward a Messiah" to come? Have we no promises of a Messiah to come?—of the return of that same Jesus who came to the Jews in fulfillment of the promises of their prophets? Why should not the whole Christian world have their feelings "directed to something in the future," instead of having their eyes fixed on death and the grave? Why should not our history be "a continued prophecy" and why should we not have advancing prophetic light as we near the consummation of the blessed hope, as the Jews had in the prophecies of Simeon and Anna (Luke 2:25-38), and in the ministry of John the Baptist? Should we not expect that the last stages of our earthly history would be "accompanied by effusions of prophetic light"?

HAVE YOU A BACKBONE?

BY ELD. R. A. UNDERWOOD.

WE are constantly reminded by our intercourse with the world that there are but few among the many who have the moral stamina to stand up in defense of truth and righteousness when the popular current of wealth and influence sway the multitude in the opposite direction. It is easy to float down stream, for the driftwood will carry us along with little or no effort on our part.

Human nature, man's moral weakness, and all the legitimate fruits of the fall are similar in every age and generation. But as the curse grows heavier, and God's testing truth tries the souls of men as we draw near the close of probation, the mass of professing believers seem indifferent, insensible, morally paralyzed to the present want of a reformation. While they are ready to adopt improved methods for advancing the arts and sciences, abandoning largely the implements and methods of our grand-parents, telling us that they were struggling under the mist of the morn which follows the darkness of midnight, they raise their eyes in amazement, and put on an air of holy horror if you intimate to them that the churches of to-day cherish doctrines and practices that were bred and born in superstition, ignorance, and moral darkness. This class cry, "God was with Luther, Zwingle, Calvin, Wesley," etc. Very true. The same cry was raised by the Jews when they said, "We know that God spake unto Moses; as for this fellow, we know not from whence he is." So it has been in the past, and we see the same to-day.

After a few have fought a fierce battle in the march of reform, and have immortalized their names as heroes of a cause worthy of the noblest efforts of man, the current changes. Then the mass who have either opposed or stood indifferent to the cause will, one by one, come on to the field of victory and exclaim, "Oh, see what a glorious victory we have gained!" Such material God has no use for in his work, and we have often thought that the devil was ashamed of them. They remind us of a writer on evolution who tried to show how man had developed from the lowest forms of animal life. He said that the first backbone was developed on the principle, or law, of "demand and supply." He used a worm to illustrate this process of development. "By constant action of the body," he said, "the worm had hardened the muscle along the back. As a final result of this action, the muscle became ossified, thus forming the backbone." We thought his premise faulty, but his logic good; and as we tried to make the application from a moral standpoint, we were forced to the conclusion that but few at the present day have exercised their moral powers sufficiently to have formed a moral backbone.

The great want in the family, school-room,

church, and State is men and women who have sufficient moral courage to stand in defense of right principles, and serve their own day and generation, instead of chanting over fields of victory that others have won. The following extracts, used in a lecture delivered by Wendell Phillips, are to the point: "The *Interpreter* (1862) says: 'A day is coming when Scripture, long darkened by tradition teaching, too frequently treated as an exhausted mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures.' Vinet, in his 'Lectures,' says: 'Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error of which the Christianity of the future will make us ashamed.' Dean Stanley says: 'Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn,—a leaf none the less new because it is so simple.'"

Who will say "Amen" to the above extracts in a practical way, and thereby show that they have a backbone?

KEEP ON THE TRACK.

BY ELD. ALBERT STONE.

CHRISTIANS are liable to get off the track of right doing, and meet with disaster. Be watchful. Keep to the point of right doing. Keep right with the Lord and your own conscience, and the car on which you travel will never bump on the ties, nor roll over the embankment. Don't try the experiment of seeing how little religion you can have and yet be saved, but seek to obtain as much as will please God, and make you a shining light in this dark world. Do n't try to see how near you can come to a point of danger, and escape it.

Have nothing to do with untried precedents in religion. Seek for the old paths, and walk in them. Do n't have a double mind,—one for Christ, and one for the devil. Do n't come out from the world on the Sabbath, and go back to it on all other days. Keep company with Jesus week in and week out. Do n't wear a plain dress on religious occasions, and a fashionable dress on other occasions. Let your dress represent the meek and the lowly every time. Do n't permit unbelief to blind the eyes of your mind, and lead you to doubt and ruin. Cherish the visits of the good angels, and the loving spirit of the crucified One. Scatter flowers in the path of the poor and the afflicted, and they will cast a rich perfume over your own. Jesus is soon coming; keep on the track.

ABSURD REASONING.

BY ELD. F. D. STARR.

SOME years since, a minister of one of the leading churches, in talking with me, argued that the advocates of seventh-day observance were responsible for the increasing Sabbath(?) desecration around us. Said he: "Wherever your tents are pitched, or your doctrines preached, the minds of all the people are unsettled in regard to the Sabbath question; Sunday loses its sacredness in their minds, and so they observe no day at all. Perhaps you do not think yourselves responsible for all this, but we think you are. From utterances of the press and the pulpit, we see that the calamities visited upon our nation are interpreted to be expressions of God's wrath because of Sunday-breaking, and consequently those who seek to turn the people from the observance of Sunday to that of another day, must be the ones against whom he is chiefly offended."

Strange reasoning this, that those who teach men to fear God, and keep his commandments are the ones who occasion his displeasure! But this mode of reasoning is not new. The apostles were accused of turning the world up-side down.

A specimen of this same reasoning, as met by the Reformers, exhibits a parallel to the present case. "The eastern counties rose in insurrection; four thousand men were under arms in a

moment; and Henry was guarded in his own palace by only a few servants. It was necessary to break down the bridges to stop the insurgents. The courtiers complained to the king; the king threw the blame on the cardinal; the cardinal laid it on the clergy, who had encouraged him to impose this tax by quoting to him the example of Joseph demanding of the Egyptians the fifth part of their goods; and the clergy in their turn ascribed the insurrection to the gossellers, who [said they] were stirring up a peasant war in England, as they had done in Germany. Reformation produces revolution: this is the favorite text of the followers of the pope. Violent hands must be laid upon the heretics.

"The charge of the priests was absurd; but the people are blind whenever the gospel is concerned, and occasionally the governors are blind also. Serious reasoning was not necessary to confute this invention. 'Here, by the way, I will tell you a merry toy,' said Latimer one day in the pulpit. 'Master More was once sent in commission into Kent to help to try out, if it might be, what was the cause of Goodwin Sands and the shelf that stoppeth up Sandwich haven. He calleth the country afore him, such as were thought to be men of experience, and among others came in an old man with a white head, and one that was thought to be a little less than one hundred years old. So Master More called the old aged man unto him, and said: "Father, tell me, if you can, what is the cause of this great arising of the sands and shelves hereabout, that stop up Sandwich haven." "Forsooth, sir" [quoth he], "I am an old man, for I am well nigh an hundred, and I think that Tenterden steeple is the cause of the Goodwin Sands. For I am an old man, sir, and I may remember the building of Tenterden steeple, and before that steeple was in building, there was no manner of flats or sands." After relating this anecdote, Latimer slyly added: 'Even so, to my purpose, is preaching of God's word the cause of rebellion, as Tenterden steeple was the cause Sandwich haven is decayed.'—*Hist. Ref.* vol. 5, p. 235.

Even so, we may add, is preaching the commandments of God, the fourth not excepted, the cause of Sabbath profanation, and consequent temporal calamities.

EARNEST WORK.

BY ELD. A. WEEKS.

A FIRM, steady, earnest purpose is a necessity with all that would make a success of the Christian life. We must have well-matured plans, carefully, yet earnestly entered upon, and faithfully, persistently carried out if we would be Christians. A fitful start now and then, followed by a repetition of old sins, will never accomplish the salvation of any. A faithful, patient continuance in well-doing is that, and that only, which God will accept as an evidence of complete submission to his will, and a full determination to obey him.

Emotion can never take the place of a godly life. Feeling is not a criterion for determining whether we are in the favor of God or not. We are not to be known by the feeling that we manifest, but by our fruits. We are not to search our own hearts to learn how we feel, but, by the aid of the Spirit of God, to see if there is any wickedness there, and, if sin is found, to put it away forever. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Many will fail of eternal life because they have too low a standard in self-examination. What somebody else does or says is often sufficient to determine their course. "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12. Sins are thus entertained that are heinous in the sight of a pure and holy God. He has given us "line upon line, and precept upon precept," in his sacred word, that we might "be perfect, thoroughly furnished unto all good works."

With the standard of Christian character

where the Saviour has placed it (Matt. 5:48), we will not be satisfied with past attainments, nor with doing as others do simply, but will "press toward the mark for the prize of the high calling of God in Christ Jesus." John says, when speaking of the glorious hope of being like Christ at his second appearing, "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John. 3:2, 3.

It is for us to engage in this work of purification with all the energies of our being, knowing that the grace of our Lord is sufficient, for he has engaged to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. The strongholds that habits of sin have established can be pulled down, and imagination, that the enemy would have run riot, can be controlled, and every thought brought into obedience to Christ through the spiritual weapons that God gives. 2 Cor. 10:4, 5.

Earnest work, in living faith, with the honor and glory of God uppermost in our minds, and a daily death of self, will insure success.

OUR FIRST DUTY TO GOD.

BY ELD. M. ENOCH.

"THOU shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. 9:9.

What does this scripture mean? In ancient times one mode of threshing the grain was by hitching oxen to a heavy cart, and driving them to and fro on the grain. These oxen, according to the law, were not to be muzzled, but allowed to eat of the grain at pleasure. Paul says, "For our sakes, no doubt, this is written." Verse 10. It is then worthy of our candid consideration.

By reading this chapter, it can be readily seen that it refers to the work of the ministry. In the 7th verse he says, "Who goeth a warfare any time at his own charges?" Who would expect to enlist in the army, and buy his gun, ammunition, knapsack, clothing, and everything the soldier needs? "Who planteth a vineyard, and eateth not of the fruit thereof?" If a man plants a vineyard, he expects of course to eat of its fruit. "Who feedeth a flock, and eateth not of the milk of the flock?" Will a man who raises a flock eat of the proceeds of another man's flock? Certainly not.

How is it with the minister who is working in the vineyard of the Lord; or feeding the flock of God; or fighting the battles of the Lord? should he do this at his own charges? "Do ye not know that they which minister about holy things live of the things of the temple?" Verse 13. If a man is set apart to the work of the ministry and spends his time in working for souls, should he work at his trade in order to get means to support himself and family? Certainly not. Are we not admonished by the Lord of the harvest to pray for laborers to be sent into the harvest field?

Many of our brethren and sisters are willing to thus pray. Yes, that is easy to do. Yet, at the same time, they may be making muzzles for the mouths of those who might be effectual laborers in the vineyard of the Lord, by withholding means for the support of the cause, and thus become a hindrance to their engaging in the work for souls. This muzzling is poor business. Is it right to muzzle the mouths of those who can work and are willing to work, by robbing God of the tithes he has reserved for the support of the ministry? "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Verse 14.

The minister must be supported. There are many among us who might be encouraged to go out in the field if we could promise them a support. If our people would do their duty in this respect, there would be an abundance of means in our treasuries. And though there are not perhaps many more than half who pay tithes, yet many of these are not as careful as they should be in giving God all that is his due. What will become of those who, while claiming to keep the commandments, are robbing God by withholding the tithes? Mal. 3:8, 9.

Many excuse themselves by saying that they should pay their honest debts first, and withhold that which God says is his. What would such say if they were renting out a piece of land for one-third of the crop, and the renter would keep the whole crop because he had debts to pay? To my mind if there is a debt that is honorable above all others, it is the one we owe to God. Love to God is the first and greatest commandment. Love to our neighbor is next and secondary.

Again, others say they will give something to the cause if there is anything left after paying debts, maintaining their families, etc. This is illustrated by a certain brother who made a similar remark to one of our ministers just before breakfast. On the minister's refusing to eat, he was asked why he would not. He replied, "I am only a servant of God, consequently I will wait till your family have partaken, and if there is anything left, I will eat; if not, I must be satisfied without."

God promises great blessings to those who will obey him. Mal. 3:10: "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. Let us then obey God, bringing into the storehouse his tithes and our free-will offerings. Let us hearken to his word. They which preach the gospel shall live of the gospel. "How shall they preach except they be sent?" Rom. 10:15. Let us then send out the servants of God into the harvest field. Let us help them with our means and influence, for it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15.

THE WORDS OF OUR LORD TO THE THIEF ON THE CROSS.

BY A. KUNZ.

LUKE 23:43: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—*Accepted Version.*

"And Jesus said unto him, Verily I say unto thee to-day, Thou shalt be with me in paradise."—*Liberal Rendering.*

Repeatedly it has been intimated to me that in reading the words of our Lord in the above verse as we do (*i. e.*, according to the liberal rendering), we not only assume to alter the punctuation, but we actually change the text. This objection arises from a lack of acquaintance with the original, and has been made, at times at least, by men perfectly honest, and so it may be worth while to see on how much real ground the objection rests.

According to our interpretation of the text, it would read, "Verily I say unto thee to-day, Thou shalt be with me in paradise," and we are charged with changing the text by reading "thou shalt" for "shalt thou."

The original for either expression would be *εσθ*. This word is used at least nine times in the New Testament, and in every instance, except the one in question, it is rendered "thou shalt," so that if usage decided the correctness of the rendering, it would be altogether in our favor. The following are the texts in which the word occurs: Matt. 6:5; Luke 1:20; 5:10; 14:14; 23:43; Acts 13:11; 22:15; Eph. 6:3; 1 Tim. 4:6.

This form, *εσθ*, seems confined almost wholly to the writings of Luke, and hence would seem peculiar to him, though its primitive is a very common word, and freely used by all writers.

Viewed from the standpoint of a linguist, the difficulty is solved by the simple statement of the following fact: The ancient languages differ essentially in their verbal forms from the more modern tongues, inasmuch as the latter, in conjugation, have the pronoun separate, so that it may be placed before or after the verb, as the sense or the kind of sentence may require; while in the Greek, the Latin, the Hebrew, and other dead languages, the pronouns, or rather what corresponds to pronouns, are joined to the verb, and variously called personal endings, pronominal endings, etc., they being in reality the remnants of full pronominal suffixes attached to the root, or stem, of the verb, for distinction of

person. The Hebrew language goes even farther, using one word where we would use three, by compounding the verbal root, the personal ending, and a pronominal suffix denoting the object affected or the person receiving the action, which not only in the English, but in other modern tongues, would require at least three words; so that, for instance, *I convinced you* would be all one word, and, according to the connection, may mean as above, or *Did I convince you?* as the case may be.

Another reason for rendering the passage in question "thou shalt," etc., is the fact that there is not the slightest evidence that the thief died that day, nor that Christ went to paradise on that day. On the contrary, Christ was buried, and remained in the tomb until Sunday morning, while the legs of the thief were broken at the end of that day because of the fact that he was not dead, nor likely to die very soon. History tells us that generally four or five days elapsed before crucifixion put an end to life.

As to punctuation, that was not invented until the fifteenth century, as everybody knows; hence is no part of the original text, nor does it belong to the inspiration of the same. But enough has already been said for the present purpose, to clear up the matter to any candid and unprejudiced mind.

COMING AS A THIEF.

BY A. SMITH.

THE day of the Lord is understood, according to the best evidence that can be adduced, to be a period equal in duration to something more than one thousand mundane years, to end with the perdition of the ungodly, and to include the millennium. See 2 Pet. 3:7, 8.

Certain events are to transpire *in that day*, but not in every instance equal in extent to its duration; such as the resurrection of the righteous near its beginning, and of the ungodly near its end; the judgment upon the wicked occupying the greater part of the day, and the burning and renovation of the earth its extreme close.

Concerning its approach upon the world, we are informed that it is to come as a thief: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." 2 Pet. 3:10.

It seems to be a common error to associate the astounding phenomena spoken of in the text as transpiring *in that day*, with its immediate opening, whereas they will take place at its close.

The day of the Lord is to be ushered in, not with heavy rolling thunder, not with clouds and tempests, not with the coming of Christ in glory, although these terrors will soon follow; but, evidently, with no unusual outward demonstration in nature.

Our Saviour says, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24:43. The terms I have emphasized indicate that the thief had *entered and accomplished his purpose* all unknown to the householder. Concerning the antediluvians, Christ says: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

When Noah had entered the ark, and an angel from Heaven had closed and fastened its door, the day of probation had closed to that generation; but they knew it not, according to the terms I have emphasized, until seven days after, when the heavens began to gather blackness, and the terrible deluge came upon them. During those seven intervening days, the course of nature was evidently such as to calm their fears and confirm their unbelief. "So shall also the coming of the Son of man be."

Evidently, Christ is not to appear in the clouds of heaven immediately at the opening of the day of the Lord, but an indefinite, though short, period of time is to elapse, in which nature, for a time, will, no doubt, be attired in her accustomed robes, and none but the saints will know that the day of mercy has forever passed.

Joel speaks of the day of the Lord as one of "darkness and of gloominess, a day of clouds and thick darkness." But an *entire* absence of blue sky and sunshine is not an absolute element of such a day. It might open in sunshine for a moment, and continue and end in gloom. It is not, then, the positive appearing of Christ as King of kings in the clouds of heaven, that is to be as a thief or as a snare upon the world; but it is the silent and unseen approach to the confines of the eternal world, immediately preceding that event.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair."

It is the point where mercy ends, and judgment impends, though all unseen. It is the awful calm that precedes the bursting of the tempest. It is—

"The hidden boundary between
God's patience and his wrath."

The thief, in accomplishing his purposes of larceny, avoids all demonstrations that would be likely to arouse any of the sleeping household. "The day of the Lord so cometh as a thief in the night."

True, the coming of the Son of man is spoken of in terms so like those that express the unexpected approach of the day of the Lord, that, were no distinction elsewhere drawn, they might be confounded as synchronizing events. But it must be remembered that the phenomena of that day all turn upon that of his coming, and that the term "coming" itself indicates a lapse of time in its accomplishment, from the time he prepares to leave Heaven, which possibly may synchronize with the opening of the day of the Lord, and his actual appearing to the inhabitants of our world.

But that day is not to come as a thief or as a snare upon the waiting saints, because they are morally prepared for it; and however stealthy its approach, it cannot surprise them in an unsaved state. See 1 Thess. 5:4. And when Christ speaks of its coming as a snare upon all that dwell upon the earth (see Luke 21:35), God's people are excepted, as being strangers and pilgrims here, and citizens of another country. See Heb. 11:13-16.

When this hidden line between mercy and judgment, between God's pity for a sinful world and his unmingled wrath, between hope and despair, between time and eternity,—the awful verdict which fixes the destinies of men,—is pronounced in the court of Heaven (see Rev. 22:11), and seven angels prepare to descend to the earth and inflict upon the unsaved the seven last plagues, prior to the appearing of the Son of man, then will come upon the saints, not the wrath of God, but the time of Jacob's trouble, until Christ shall finally appear to deliver them.

"But can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call?"

"Prevent, prevent it by thy grace!
Be thou, dear Lord, my hiding-place,
In that expected day."

"WILL NOT ENDURE SOUND DOCTRINE."

BY J. W. LESAN.

AT Washington, Iowa, a "National Reform Convention" was held March 27, 1883. Among the topics for discussion was the "Sabbath and Sabbath Laws." Time was offered for free discussion by anybody, in which a noted infidel took an active part. He was allowed to occupy the floor twice, and was answered by a half dozen ministers; but when requested to listen for fifteen minutes to the reading of a paper entitled "The Christian Sabbath," they refused. Upon being reminded that the infidel had occupied so much time, the request was granted,

and I read Eld. Canright's tract entitled "The Christian Sabbath" to the well-filled house. The infidel's arguments were easily answered, and, of course, received attention; but when the truth was presented, Satan was aroused, and it was with difficulty that I succeeded in reading the tract, being stopped in the midst by several objectors. By a vote of the house, I was permitted to finish. No attempt was made to answer the tract, but it was stated by R. C. Wylie, of Hopkinton, Iowa, that the question had been settled twelve years since by a discussion between Eld. Littlejohn and the editor of the *Christian Statesman*.

Thus we see the infidel admitted and answered, while an effort was made to crush out the truth. Evidently the time has come "when they will not endure sound doctrine." 2 Tim. 4:3. Throughout the entire Convention, the image of the beast was very prominent. It is encouraging to see the word of God fulfilled to the very letter.

The Sermon.

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

EVOLUTION.

ANTI-BIBLE, ANTI-SCIENCE, ANTI-COMMONSENSE.

TEXT: O Timothy, keep that which is committed to thy trust, avoiding . . . oppositions of science falsely so called. 1 Tim. 6:20.

THERE is no contest between genuine science and revelation. The same God who by the hand of the prophet wrote on parchment, by the hand of the storm wrote on rock. The best telescopes and microscopes and electric batteries and philosophical apparatus belong to Christian universities. Who gave us magnetic telegraphy? Prof. Morse, a Christian. Who swung the lightnings under the sea, cabling the continents together? Cyrus W. Field, the Christian. Who discovered the anaesthetical properties of chloroform, doing more for the relief of human pain than any other man that ever lived, driving back nine-tenths of the horrors of surgery? James Y. Simpson, of Edinburgh, as eminent for piety as for science; on week-days in the university lecturing on profoundest scientific subjects, and on Sabbaths preaching the gospel of Jesus Christ to the masses of Edinburgh. I saw the universities of that city draped in mourning for his death, and I heard his eulogy pronounced by the destitute populations of the Cowgate. Science and revelation are the bass and the soprano of the same tune. The whole world will yet acknowledge the complete harmony. But between what my text describes as science falsely so called and revelation, there is an uncompromising war, and one or the other must go under.

At the present time, the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves, understand that evolution, in the first place, is up and down, out and out infidelity; in the second place, that it is contrary to the facts of science; and in the third place, that it is brutalizing in its tendencies. I do not argue that this is a genuine book; I do not this morning say that the Bible is worthy of any kind of credence—those are subjects for other Sabbaths; but I want you to understand that Thomas Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all the leading scientists who believe in evolution. And when I say scientists, of course I do not mean literary men or theologians who in essay or in sermon, and without giving their life to scientific investigation, look at the subject on this side or that. By scientists I mean those who have a specialty in that direction, and who through zoological garden and aquarium and astronomical observatory, give their life to the study of the physical earth, its plants and its animals, and the regions beyond so far as optical instruments have explored them.

I put upon the witness stand living and dead, the leading evolutionists,—Ernst Heckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer. On the witness stand, ye men of science, living and dead, answer these questions: Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testaments? No. And so they say all. Do you believe that Jesus Christ died to save the nations? No. And so they say all. Do you believe in the regenerating power of the Holy Ghost? No. And so they say all. Do you believe that human supplication directed Heavenward ever makes any difference? No. And so they say all.

Herbert Spencer, in the only address he made in this country, in his recent visit, in his very first sentence ascribes his physical ailments to fate, and the authorized report of that address begins the word fate with a big "F." Prof. Heckel, on the very first page of his two great volumes, sneers at the Bible as a so-called revelation. Tyndall, in his famous prayer test, defied the whole of Christendom to show that human supplication made any difference in the result of things. John Stuart Mill wrote elaborately against Christianity, and to show that his rejection of it was complete, ordered this epitaph for his tombstone: "Most unhappy." Huxley said that at the first reading of Darwin's book, he was convinced of the fact that teleology, by which he means Christianity, had received its death-blow at the hand of Mr. Darwin. All the leading scientists who believe in evolution, without one exception the world over, are infidel. I say nothing against infidelity, mind you, this morning. I only wish to define the belief and the meaning of the rejection.

Now, I put opposite to each other, to show that evolution is infidelity, the Bible account of how the human race started, and the evolutionist account as to how the human race started. Bible account: God said, Let us make man in our image. God created man in his own image; male and female created he them. He breathed into him the breath of life, the whole story setting forth the idea that it was not a perfect kangaroo, or a perfect orang-outang, but a perfect man. That is the Bible account. The evolutionist account: Away back in the ages, there were four or five primal germs, or seminal spores, from which all the living creatures have been evolved. Go away back, and there you will find a vegetable stuff that might be called a mushroom. This mushroom by innate force develops a tadpole, the tadpole by innate force develops a polywog, the polywog develops a fish, the fish by natural force develops into a reptile, the reptile develops into a quadruped, the quadruped develops into a baboon, the baboon develops into a man.

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder, showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts his ear at a frightful object. He says the human race were originally web-footed. From primal germ to tadpole, from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man. Now, if anybody says that the Bible account of the starting of the human race, and the evolutionist account of the starting of the human race, are the same accounts, he makes an appalling misrepresentation.

Prefer, if you will, Darwin's "Origin of the Species" to the book of Genesis, but know you are an infidel. As for myself, as Herbert Spencer was not present at the creation, and the Lord Almighty was present, I prefer to take the divine account as to what really occurred on that occasion. To show that this evolution is only an attempt to eject God, and to postpone him, and to put him clear out of reach, I ask a question or two. The baboon made the man, and the wolf made the baboon, and the reptile made the quadruped, and the fish made the reptile, and the tadpole made the fish, and the primal germ

made the tadpole. Who made the primal germ? Most of the evolutionists say, "We do n't know." Others say it made itself. Others say it was spontaneous generation. There is not one of them who will fairly and openly and frankly and emphatically say, "God made it."

The nearest to a direct answer is that made by Herbert Spencer, in which he says it was made by the great "unknowable mystery." But here comes Huxley with a pail of protoplasm to explain the thing. This protoplasm, he says, is primal life-giving quality with which the race away back in the ages was started. With this protoplasm he proposes to explain everything. Dear Mr. Huxley, who made the protoplasm?

To show you that evolution is infidel, I place the Bible account of how the brute creation was started, opposite to the evolutionist's account of the way the brute creation was started. Bible account: You know the Bible tells that the birds were made at one time, and the cattle made at another time, and the fish made at another time, and that each brought forth after its kind. Evolutionist's account: From four or five primal germs or seminal spores all the living creatures evolved. Hundreds of thousands of species of insects, of reptiles, of beasts, of fish, from four germs,—a statement flatly contradicting not only the Bible, but the very A B C of science. A species never develops into anything but its own species. In all the ages, and in all the world, there has never been any exception to it. The shark never comes of a whale, nor the pigeon of a vulture, nor the butterfly of a wasp. Species never cross over. If there be an attempt at it, it is hybrid, and hybrid is always sterile and has no descendants.

Agassiz says that he found in a reef of Florida the remains of insects thirty thousand years old—not three, but thirty thousand years old—and that they were just like the insects now. There has been no change. All the facts of ornithology and zoölogy and ichthyology and conchology, are but an echo of Genesis 1:21: "every winged fowl after his kind." Every creature after its kind. When common observation and science corroborate the Bible, I will not stultify myself by surrendering to the elaborated guesses of evolutionists.

To show that evolution is infidel, I place also the Bible account of how worlds were made, opposite the evolutionist's account of how worlds were made. Bible account: God made two great lights—the one to rule the day, the other to rule the night; he made the stars also. Evolutionist's account: Away back in the ages, there was a fire mist or star dust, and this fire mist cooled off into granite, and then this granite by earthquake and by storm and by light was shaped into mountains and valleys and seas, and so what was originally fire mist became what we call the earth.

Who made the fire mist? Who set the fire mist to world-making? Who cooled off the fire mist into granite? You have pushed God some sixty or seventy million miles from the earth, but he is too near yet for the health of evolution. For a great while the evolutionists boasted that they had found the very stuff out of which this world and all worlds were made. They lifted the telescope, and they saw it, the very material out of which worlds made themselves, nebula of simple gas. They laughed in triumph because they had found the factory where the worlds were manufactured, and there was no God anywhere around the factory! But in an unlucky hour for infidel evolutionists, the spectroscope of Fraunhofer and Kirchoff was invented, by which they saw into that nebula, and found it was not a simple gas, but was a compound, and hence had to be supplied from some other source, and that implied a God, and away went their theory, shattered into everlasting demolition.

So these infidel evolutionists go wandering up and down, guessing through the universe. Anything to push back the Jehovah from his empire, and make the one Book which is his great communication to the soul of the human race appear obsolete and a derision. But I am glad to know that while some of these scientists have gone into evolution, there are more who do not believe it; among them, the man who by most is con-

sidered the greatest scientist we ever had this side the water—Agassiz—a name that makes every intelligent man the earth over uncover.

Agassiz says: "The manner in which the evolution theory in zoölogy is treated, would lead those who are not special zoölogists to suppose that observations have been made by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. There is no such thing on record. It is shifting the ground of observation from one field of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion, then it is time to protest."

With equal vehemence against this doctrine of evolution Hugh Miller, Faraday, Brewster, Dana, Dawson, and hundreds of scientists in this country and other countries have made protest. I know that the few men who have adopted the theory make more noise than the thousands who have rejected it. The "Bothnia" of the Cunard Line took five hundred passengers safely from New York to Liverpool. Not one of the five hundred made any excitement. But after we had been four days out, one morning we found on deck a man's hat and coat and vest and boots, implying that some one had jumped overboard. Forthwith we all began to talk about that one man. There was more talk about that one man overboard than all the five hundred passengers that rode on in safety. "Why did he jump overboard?" "I wonder when he jumped overboard?" "I wonder if when he jumped overboard he would like to have jumped back again?" "I wonder if a fish caught him, or whether he went clear down to the bottom of the sea?" And for three or four days afterward, we talked about that poor man.

Here is the glorious and magnificent theory that God by his omnipotent power made man, and by his omnipotent power made the brute creation, and by his omnipotent power made all worlds, and five thousand scientists have taken passage on board that magnificent theory, but ten or fifteen have jumped overboard. They make more talk than all the five thousand that did not jump. I am politely asked to jump with them. Thank you, gentlemen, I am very much obliged to you. I think I shall stick to the old Cunarder. If you want to jump overboard, jump, and test for yourselves whether your hand was really a fish's fin, and whether you were web-footed originally, and whether your lungs are a swim bladder. And as in every experiment there must be a division of labor, some who experiment and some who observe; you make the experiment, and I will observe!

There is one tenet of evolution which it is demanded we adopt,—that which Darwin calls "Natural Selection," and that which Wallace calls the "Survival of the Fittest." By this they mean that the human race and the brute creation are all the time improving because the weak die and the strong live. Those who do not die survive because they are the fittest. They say the breed of sheep, and cattle, and dogs, and men is all the time improving, naturally improving. No need of God, or any Bible, or any religion, but just natural progress.

You see the race started with "spontaneous generation," and then it goes right on until Darwin can take us up with his "natural selection," and Wallace can take us up with his "survival of the fittest," and so we go right on up forever. Beautiful! But do the fittest survive? Garfield dead in September—Guiteau surviving until the following June. "Survival of the fittest"? Ah! no. The martyrs, religious and political, dying for their principles, their bloody persecutors living on to old age. "Survival of the fittest"? Five hundred thousand brave Northern men marching out to meet five hundred thousand brave Southern men, and die on the battle-field for a principle. Hundreds of thousands of them went down into the grave-trenches. We stayed at home in comfortable quarters. Did they die because they were not as fit to live as we who survived? Ah! no; not the "survival of the fittest." Ellsworth and

Nathaniel Lyon falling on the Northern side, Albert Sidney Johnston and Stonewall Jackson falling on the Southern side—did they fall because they were not as fit to live as the soldiers and the generals who came back in safety? No. Bitten with the frosts of the second death be the tongue that dares utter it! It is not the "survival of the fittest."

How has it been in the families of the world? How was it with the child, physically the strongest, intellectually the brightest, in disposition the kindest? Did that child die because it was not as fit to live as those of your family that survived? Not the "survival of the fittest." In all communities some of the noblest, grandest men, dying in youth, or in mid-life, while some of the meanest and most contemptible live on to old age. Not the "survival of the fittest."

But to show you that this doctrine is antagonistic to the Bible and to common sense I have only to prove to you that there has been no natural progress. Vast improvement from another source, but mind you, no natural progress. Where is the fine horse in any of our parks whose picture of eye and mane and nostril and neck and haunches is worthy of being compared to Job's picture of a horse as he, thousands of years ago, heard it paw and neigh and champ its bit for the battle? Pigeons of to-day are not so wise as the carrier pigeons of five hundred years ago,—pigeons that carried the mails from army to army and from city to city; one of them flung into the sky at Rome or Venice, landing without ship or rail train in London.

And as to the human race, so far as mere natural progress is concerned, it started with men ten feet high; now the average is about five feet six inches. It started with men living two hundred, four hundred, eight hundred, nine hundred years; and now thirty years is more than the average of human life. Mighty progress we have made, haven't we? I went into the cathedral at York, England. The best artists in England had just been painting a window in that cathedral, and right beside it was a window painted four hundred years ago; and there is not a man on earth but would say that the modern painting of the window by the best artists of England is not worthy of being compared with the painting of four hundred years ago right beside it. Vast improvement, as I shall show you in a minute or two, but no natural evolution.

I tell you, my friends, that natural evolution is not upward, but it is always downward. Hear Christ's account of it. Matt. 15:19: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." That is what Christ said of evolution. Give natural evolution full swing in our world, and it will evolve into two hemispheres of crime, two hemispheres of penitentiary, two hemispheres of lazaretto, two hemispheres of brothel. New York Tombs, Moyamensing Prison, Philadelphia, Seven Dials, London, Cowgate, and Edinburgh, only festering carbuncles on the face and neck of natural evolution. See what the Bible says about the heart, and then what evolution says about the heart. Evolution says, "Better and better and better gets the heart by natural improvement." The Bible says, "The heart is deceitful above all things, and desperately wicked. Who can know it?" When you can evolve fragrance from malodor, and can evolve an oratorio from a buzz-saw, and can evolve fall pippins from a basket of decayed crab-apples, then you can by natural evolution from the human heart develop goodness. Ah! my friends, evolution is always downward; it is never upward.

What is remarkable about this thing is, that it is all the time developing its dishonesty. In our day it is ascribing this evolution to Herbert Spencer and Charles Darwin. It is a dishonesty. Evolution was known and advocated hundreds of years before these gentlemen began to be evolved. The Phœnicians, thousands of years ago, declared that the human race wobbled out of the mud. Democritus, who lived four hundred and sixty years before Christ (remember that) knew this doctrine of evolution when he said; "Everything is composed of atoms, or in-

initely small elements, each with a definite quality, form, and movement, whose inevitable union and separation shape all different things and forms, laws and efforts, and dissolve them again for new combinations. The gods themselves and the human mind originated from such atoms. There are no casualties. Everything is necessary and determined by the nature of the atoms which have certain mutual affinities, attractions, and repulsions." Anoximander, centuries ago, declares that the human race started at the place where the sea saturated the earth. Lucretius develops long centuries ago, in his poems, the doctrine of evolution.

It is an old heathen corpse set up in a morgue. Charles Darwin and Herbert Spencer are trying to galvanize it. They drag this old putrefaction of three thousand years around the earth, boasting that it is their originality, and so wonderful is the infatuation that at the Delmonico dinner given in honor of Herbert Spencer a few weeks ago, there were those who ascribed to him this great originality of evolution. There the banqueters sat around the table in honor of Herbert Spencer, chewing beef and turkey and roast pig, which according to their doctrine of evolution made them eating their own relations!

There is only one thing worse than English snobbery, and that is American snobbery. I like democracy and I like aristocracy; but there is one kind of ocracy in this country that excites my contempt, and that is what Charles Kingsley, after he had witnessed it himself, called snobocracy. Now I say it is a gigantic dishonesty when they ascribe this old heathen doctrine of evolution to any modern gentleman.

What is that in the offing? A ship gone on the rocks at Cape Hatteras. The hulk is breaking up, crew and passengers are drowning. The storm is in full blast and the barometer is still sinking. What does that ship want? Development. Develop her broken masts. Develop her broken rudder. Develop her drowning crew. Develop her freezing passengers. Develop the whole ship. That is all it wants—development. Oh, I make a mistake. What that ship wants is a lifeboat from the shore. Leap into it, you men of the life station. Pull away to the wreck. Steady there! Bring the women and children first to the shore. Now the stout men. Wrap them up in flannels, kindle a crackling and roaring fire until the frozen limbs are thawed out, and between their chattering teeth you can pour restoration.

Well, my friends, our world is on the rocks. God launched it well enough, but through mis-pilotage and the storms of six thousand years it has gone into the breakers. What does this old ship of a world want? Development? There is not enough evolution in the hulk to evolve another mast and another rudder, and to evolve all the passengers and evolve the ship out of the breakers. Development. Ah! no, my friends, what this old shipwreck of a world wants is a lifeboat from the shore. And it is coming. Cheer, my lads, cheer! It is coming from the shining shore of Heaven, taking the crests of ten waves with one sweep of the shining paddles. Christ is in the lifeboat. Many wounds on hands and feet and side and brow, showing he has been long engaged in the work of rescue, but yet mighty to save,—to save one, to save all, to save forever. My Lord and my God, get us into the lifeboat! Away with your rotten, deceptive, infidel, and blasphemous evolution, and give us the Bible,—salvation through Jesus Christ our Lord.

"Salvation! let the echo fly
The spacious earth around,
Till all the armies of the sky
Conspire to raise the sound."

—T. De Witt Talmage.

—The living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days. And it is just from the lack of this gospel salt that society suffers corruption and decay. Revivals and conversions are painfully few. The revival that is most urgently needed is a revival of practical godliness. Sunday preaching is not enough; we want more "sermons all through the week."—T. L. Cuyler.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION.

LESSON FOR THE FIRST SABBATH IN MAY.

(See Instructor for April 25, 1883.)

NOTES ON THE TEXT.

(Acts 5.)

VER. 1. But marks the transition from Barnabas to Ananias. Chap. 4:36. Such contrasts between the true and the false occur, both in God's word and in his providence, to teach the truth more clearly.—*Abbott*. Where there is light, there will also be shadow; where God builds a church, the devil builds a chapel by its side.—*H. Rieger*.

Ver. 2. **And kept back part.**—This is a strong word, and contains the idea of dishonesty and robbery. It is translated *purloining* in Titus 2:10, and is the word used for Achan's sin in the Greek translation of Josh. 7:1. The sin of Ananias did not consist in his retaining a portion of his goods, as is plainly indicated in Ver. 4, but in desiring to give the false impression that he had given up all. He was guilty of perjury, though he perhaps had uttered no words.—*Schaff*. **Laid it at the apostles' feet.**—This was done in a solemn, formal act of devotion. It was probably done in public assembly, at the time of public worship, before the face of the congregation, and at the feet of the apostles who acted in the name and by the authority of Jesus Christ. These are the features of the act which made it so aggravated an offense against God and the church, and which called for the severest punishment.—*Jacobus*.

Ver. 3. **Why hath Satan filled thine heart?**—The question implies the power of resistance to Satan, and is equivalent to, Why hast thou *allowed* Satan to fill, etc.—*Alford*. The sin of Ananias consisted in his yielding to the temptation. Nowhere in the Bible are men supposed to be free from guilt from the fact that they have been tempted to commit it.—*Barnes*. **To lie to the Holy Ghost.**—There is no intimation that Ananias had directly uttered a falsehood, as did his wife. Ver. 8. A lie in action may be as criminal as a spoken lie. They lied to the Holy Ghost, not merely because they lied to the church, which was the body of Christ, the temple of God, and filled with the Holy Ghost, or to the apostles, who were inspired by the Holy Ghost, and whose divine power of instinct they ignored, but because the offering was made, not to the apostles, nor to the church, but to God, and the act was thus a direct falsehood addressed to him.—*Abbott*.

Ver. 4. **While it remained (unsold), was it not thine own?**—Equal to a positive affirmation, as though he had said, "It was thine own." This passage proves that there was no obligation resting upon the disciples to sell their property. They who did it, did it voluntarily; and it does not appear that it was done by all, or expected to be done by all. **After it was sold, . . . in thy power.**—"At thy disposal." The money was in his hand still, to be retained in whole, or in part, if he pleased, and that without sin. The apostle mentioned this to show how aggravated his crime was. It was an attempt to obtain a reputation for saintliness without the reality of sacrifice.—*Plumptre*. **Conceived in thine heart.**—Literally, Why hast thou put in thy heart this thing? We are not responsible for suggestions which Satan addresses to our hearts. We are culpable if we *put them in* our hearts; *i. e.*, give them admission and harbor them.—*Abbott*. **Hast not lied unto men.**—Unto men *only*, or, it is not your main and chief offense that you have attempted to deceive men. . . . So small was his crime as committed against men, that it was lost sight of by the apostles; and the great, crowning sin of attempting to deceive God was brought fully into view.—*Barnes*.

Ver. 5. **Gave up the ghost.**—This is an unhappy translation. The original means simply, *he expired, or he died.*—*Ibid*.

Ver. 7. **Three hours after, . . . his wife came in**—to the assembly. Perhaps under the shock of the death of Ananias they had not dispersed. She was puzzled at the long absence of her husband, who had left her to present his rich gift formally to the church, and she was anxious, no doubt, to learn with what grateful words of acceptance the apostles had received it.—*Schaff*.

Ver. 8. **Peter answered her.**—This word does not necessarily imply a previous questioning.—*Plumptre*. He replies, as some think, to her salu-

tation, or as others, to her looks or thoughts.—*Alexander*.

Ver. 9. **The feet . . . are at the door.**—Not that Peter heard the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations, making the member whereby the person acts the actor. I take the words to mean, that the time was just at hand for their return. The space of three hours was not too long; they would have to carry the corpse to the burying-ground at a considerable distance from the city, and when there to dig a grave and bury it.—*Alford*.

Ver. 17. **The high priest rose up.**—Not from his throne in the council, for the Sanhedrim is not said to have been sitting. "Rose up" implies that the high priest, excited and alarmed at the growing power of these followers of the Crucified, determined at once again to try to crush them by violent measures.—*Schaff*. **All they that were with him.**—Those who sympathized with him in his bitter hatred of Christ's followers.

Ver. 18. **The common prison,** corresponding to our jail, consists of a single room in the governor's cellar, with a floor of earth, and one small window, where all manner of people, from the murderer to the insolent debtor, are promiscuously crowded together. The only furniture consists of a bench, always occupied by the strongest; the rest lie on the floor, or stand. We have visited prisons of this kind where we could only stand a few moments upon the threshold, on account of the foul air. The keepers remain outside of the door. Acts 5:23. But the prisoners are not bound. They mostly find their own food; hence they beg for bread of any one they may chance to see from the window; and in rare cases in which the prison is situated high, and adjoins the public thoroughfare, the prisoners let down strings, and sometimes little baskets, and beg the passers by to send them up food.—*Van Lennep*. The apostles were not merely kept in custody, but dealt with as common criminals, compelled to herd with ruffians and robbers and murderers.—*Plumptre*.

Ver. 21. **The high priest came.**—To the ordinary session chamber in the temple, on the south side of it. As the apostles were preaching in Solomon's porch (ver. 12), they were not seen by the high priest and "they that were with him."

Ver. 24. **The chief priests.**—This order is supposed to have been made up of those men who had formerly borne the rank and title of high priest, an office at this time held only during the pleasure of the Roman government; and of the heads of the twenty-four priestly courses.—*Rev. Com.* **Perplexed concerning them.**—Not concerning the apostles, but concerning the report about the prison, which they had just heard from the officers. It is noticeable that the council asked the apostles no questions about the manner of their escape. They no doubt wished to avoid the testimony of the miraculous deliverance. They had on the previous occasion been confounded and abashed by disagreeable evidence in the lame man, who stood before them healed.—*Schaff*. **Whereunto this would grow; i. e., to what extent this evident miracle would affect the public mind; and to what extent other miracles might be added.**—*Biblical Museum*.

Ver. 34. **Gamaliel.**—This man is said to have died eighteen years before the destruction of Jerusalem, and he died as he had lived, a Pharisee. There is no evidence that he was a friend of the Christian religion; but he was evidently a man of far more liberal views than the other members of the Sanhedrim.—*Barnes*.

Ver. 36. **Rose up Theudas.**—Josephus relates how, at the time of the death of Herod the Great (4 B. C.), the time referred to by Gamaliel, the land was overrun by insurgent bands under the leadership of fanatics. Some of the leaders he mentions by name, others he merely alludes to generally. One of these latter, most probably, was the Theudas mentioned by Gamaliel.—*Rev. Com.*

Ver. 37. **Judas of Galilee.**—His rising was a well-known one, and happened, as Josephus tells us, after the death of Herod, and in the reign of Augustus, about A. D. 6 or 7—that is, about twenty-six years before the arrest of the apostles. This rising took place *after* that of Theudas. Judas was a notorious Jewish enthusiast, and founder of a fourth Jewish sect. The great feature of his teaching was that it was unlawful to pay tribute to Cæsar, as God was the only ruler of the nation. His followers were finally dispersed and himself

slain.—*Ibid*. **Lest haply ye be found . . . fighting against God.**—These words betray a lurking suspicion in his mind that in the Nazarene story there was something more than met the eye of the ordinary observer; perhaps, after all, there *was* in it something divine.—*Ibid*.

PRACTICAL NOTES.

THE apostolic church had been welded into a remarkable unity,—the unity of experience and purpose. "The multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own." The Pentecostal gift of the Holy Spirit had been received. Peter and John had worked a miracle, which was the talk of all Jerusalem. Arraigned before the Sanhedrim, the apostles had so justified themselves and their doctrine that they were discharged without punishment. A second mighty manifestation of the Holy Spirit signalized their release. All hours and places seemed filled with the sanctity of the presence of God. Men had forgotten their greed and selfishness, and lived for one another and their common Lord. The rich shared their opulence with the poor. Faith and hope and joy were the things most highly prized. Heaven and earth seemed to have interpenetrated each other; and then suddenly, like lightning breaking from a clear sky, came the crime of Ananias and Sapphira, with its harsh, discordant interruption of the holy peace that prevailed, its signal and dramatic detection and consequences. The church was the church militant, and not the church triumphant, after all. The Judas among the apostles had, and was to continue to have, his descendants. The church in the world was to be crippled and compromised by the world in the church. No flaming portents of the Holy Ghost descending out of Heaven, no miracles of healing wrought by divinely imparted power, no inspired utterance of doctrine, could hinder the mingling of the false and the true in the company of Christ's professed followers. There were to be "fightings within" as well as without, and "a man's foes were to be those of his own household." It was a bitter and disheartening thing for the primitive church to learn; but, like some of the disciples earlier, they needed to be awakened from their dreamy experiences on the Mount of Transfiguration to the knowledge that not by untroubled transition from stage to stage of victory, but through "much tribulation," the kingdom of God is to come in the world.—*Monday Club Sermons*.

It is a truth which men are slow to learn, that there is a divine detective system in the universe, by whose workings "all things are naked and open to the eyes of Him with whom we have to do." It is easy to deceive the world. Men may consider us generous, when in reality we are pinched and small in our charities; they may call us self-sacrificing, when in fact self-pleasing is the sovereign motive of our lives; they may esteem us devout, when we are cold and formal; but what is our trickery that gains us credit on false pretenses worth, so long as there is One who knows us altogether, and that One the One to whom we are to give an account? The psalmist had risen into the realm of this great and awful truth when he said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This silent watch, this secret inspection, this perfect knowledge of all our ways—how much men need to realize it, to hold them back from the sin they are encouraged to commit by the hope that it will never be discovered! Dionysius constructed a prison after such a pattern that the complaints and accusations of those whom he had confined came to his ear, and so made them self-accusers in the day of their trial. To God, this world is one vast whispering-gallery, and every sin which men commit reports itself to him; and "there is nothing covered that shall not be revealed, and hid that shall not be known." Men cannot measure our consecration to God. Pretense may pass with them for reality, and avarice may congratulate itself that it has purchased the reputation of sainthood with "part of the price;" but, all the while, He with whom we have to do is perfectly informed in regard to us, and will judge accordingly. What a wonderful day that will be, when the secrets of all hearts are made known! Men ought always to live in the light of the great white throne; for that throne is built, and what we really are and have done will in the end be revealed.—*Ibid*.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 24, 1883.

URIAH SMITH, Editor.

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

IS IT CONSISTENT?

To the Jews who had lost the truth and righteousness of their early principles and become ossified in ways of hypocrisy and worldliness, Jesus said: "Woe unto you; for ye build the sepulchers of the prophets, and your fathers killed them." That is, they would build sepulchers to the ancient prophets whom their fathers killed, while cherishing the same spirit of their fathers toward the prophets, and the Son of God himself, who were then living in their midst. Had the old prophets whom their fathers killed, lived in their day and reproved their sins as they deserved to be reproved, they would have slain them. Are Christ's words applicable to this generation?

Admiral de Coligny perished in behalf of the cause of religious liberty, in the massacre of St. Bartholomew's day, Aug. 24, 1572. The question is now agitated of erecting a monument to his memory in which Protestants and Catholics shall unite. The *Christian World* thinks the descendants of the Huguenots in the United States should take a great interest in this enterprise. But we all know that Catholics have not abated in one jot or tittle that intolerant persecuting spirit which on that occasion led to the Admiral's death. And Protestants in this country are now clamoring for a Sunday law to be enforced in violation of the same principles of religious liberty for which he died. Thus, like those to whom Christ spoke, while they build the sepulchers of the prophets, they show themselves, by what they would do to-day, to be the children of those who slew them. Let them take their stand in behalf of the maintenance of religious freedom to-day, then they can consistently erect monuments in honor of those who have died for it in the past.

VISIT TO HILLSDALE.

ACCORDING to appointment, we attended the quarterly meeting in Hillsdale, Mich., April 14 and 15. Twenty-seven years ago we attended a meeting in this place in company with Bro. and Sr. White and others, soon after the truth had been presented there by Brn. Waggoner and Bates. Death and removals, which have wrought great changes in all our churches which date from so early a period, have still left a few of the original members. It was a pleasure to meet with these, and others who have more recently united with the church. A few years since the membership had become greatly reduced in numbers; but for the past two years, during which time Bro. Lamson has been laboring in that vicinity, the resident membership has nearly doubled. Eleven united with the church as the result of the camp-meeting in that place last summer.

The attendance at this meeting was quite good. Two evening meetings were held in their house of worship, which was well filled on each occasion. The other meetings in the day time of Sabbath and Sunday, and Sunday evening, were held in the opera house, the meeting house not being large enough to accommodate the number present.

The business meeting connected with the T. and M. work was held Sunday forenoon. A commendable degree of interest was manifested in the work. The secretary's report will give the particulars.

Five discourses were given during the meeting,

three by the writer, two by Bro. Lamson. The principal theme was the glorious consummation of our hope in the second coming of Christ, now near at hand. The spirit of the advent message still lives in the hearts of this people. The discourse of Bro. Lamson evening after the Sabbath was well calculated to arouse his hearers to a new interest in this theme. When he reached the climax of his subject and thrice exclaimed with thrilling energy, "He is coming!" adding, "Blessed words for the world!" a profound impression was made upon the congregation.

The Lord has blessed the efforts of Bro. L. and his fellow-laborers in this district, resulting in raising up new churches and building up the old ones. Altogether the outlook in this section is very encouraging.

FIXING FOR SUNDAY LAW.

THE *Daily Minnesota Tribune*, published in Minneapolis, Minn., in its issue of April 15, 1883, falls into line in reference to the grounds on which the Sunday law is to be enforced. To dodge the just charge that such an institution cannot be enforced from a religious standpoint without violating the principles of religious liberty, it is now claimed that it is not to be enforced as a religious institution at all, but only as a civil law. This helps the matter vastly, does it not? Will any one tell us what change in the program (save in words) there would be, should it be enforced as a religious institution? The *Tribune* says:—

"The thoughtful and fearless paper by Rev. F. T. Gates on Sabbatarianism as distinguished from a proper observance and regard for the Lord's day, the closing portion of which will be found in today's *Tribune*, deserves a careful reading at the hands of all who wish to be intelligent on an uppermost question. We believe Mr. Gates occupies impregnable ground, and that any attempt to refer the present Sunday, or Lord's day, back to the fourth commandment and the Jewish law is an injury to the institution it is supposed to serve. In order that a weekly rest-day may be preserved at all, it is vitally important to remove even from the minds of the most ignorant every vestige of the traditional belief that civil Sunday laws are based upon religious considerations. Mr. Gates' conclusions may be tersely summed up thus: 1. The Sabbath of the fourth commandment has no longer an existence; 2. The Lord's day, commemorating Christ's resurrection, should be religiously observed by all who believe in Christianity; 3. The civil Sunday, or rest-day, is legally fixed for convenience upon the first day of the week, or Lord's day, and the law should rigorously enforce abstinence from unnecessary labor on that day, not at all because the day is religiously sacred, but because one rest-day in seven is absolutely essential to civilization and to the welfare of the poor. A general comprehension and acceptance of this view would practically unite all classes except the distinctly criminal class in support of reasonable and effective Sunday laws."

AN OBJECTION TO THE TESTIMONIES ANSWERED.

A FRIEND sends us a letter from an individual who takes exception to the statements made in Testimony No. 28 on page 140. To his mind the declarations there made are so diametrically opposed to the facts in the case that he is compelled to reject the visions of Mrs. E. G. White as not having been given by the Lord. The writer has an air of candor, and there is some force in what he says, so we purpose to consider his difficulties briefly.

These difficulties are two in number, and are supported by several facts, so-called. On the page in question Sister White makes four quotations, two of them from first and two of them from second Timothy. She also speaks of these quotations as being contained in the dying charge of the apostle Paul, and states further that Mark committed them to writing. The objector denies the

accuracy of what is said in this matter, first, because 1 Timothy was written too early to be called the dying charge of Paul, and secondly, because Mark was not with him at Rome at the time in question. Here are his points and proofs:—

1. The first epistle was written some seven years before the second epistle of Timothy was written.

Ans. The point made here is this: As the first epistle to Timothy was written seven years before Paul's death, it was written too early to be styled his dying charge. I know not where our friend finds his authority for stating that 1 Timothy was written at the date which he fixes. It is certain, however, that some of the ripest scholars which the world has ever produced do not agree with our friend in this matter. Indeed, it has been largely disputed whether the first so-called, was not written subsequently to the second epistle to Timothy. Adam Clarke in speaking of the chronology of the two epistles to Timothy has the following in his preface to epistle number two: "What remains to be done in reference to the present epistle, *i. e.*, number two, is to inquire into the time in which it was most probably written. The disagreement on this question among learned men is very great, some arguing that it was written about the year A. D. 61, others referring it to the year 66, some asserting that it is the first in order of time, of these two epistles, and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion, and they have supported their sentiments with arguments of no small weight. Hammond, Lightfoot, and Lardner, as well as several critics on the continent, contend for the earlier date."

Again: If our brother will take the pains to refer to his King James' Bible, he will find in the margin the chronology of 1 Timothy located in A. D. 65, and that of 2 Timothy in A. D. 66. Thus it appears that the separation of the writing of the two epistles by seven years is by no means justifiable when we look upon the matter in the light of scholarship. In fact, the question of dates is so far from being settled that there is room for doubt as to which of the epistles was published first. Admitting, however, as we are inclined to think we should, that the first and second epistles to Timothy were written in the order in which they are given in our Bible, there is nothing to prove that they were separated from each other in the time of their writing even by a single week. The chronology in our Bible is given as only approximately true. Paul was twice imprisoned at Rome; but no good reason can be offered to prove that the two epistles in question were not both of them written during or about the time of his last confinement.

2. 1 Timothy was probably written in Macedonia (1 Tim. 1:3), and at a time when Paul expected soon to go and see Timothy. 1 Tim. 3:14. He therefore did not urge the immediate presence of Timothy. It follows, therefore, that no part of the first epistle contains Paul's dying charge to Timothy.

Ans. To the foregoing points it may be replied, first, the text cited to prove that 1 Timothy was written in Macedonia comes very far short of accomplishing the end desired. Here it is: "As I besought thee to abide still at Ephesus, when I went unto Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do." 1 Tim. 1:3, 4. It will be observed that in the preceding the apostle exhorts Timothy to abide still in Ephesus as he (the apostle) counseled him to do "when he went into Macedonia." Now if the apostle had been writing from Macedonia he would have said "when I came into Macedonia." The circumstance that

he uses the word "went" instead of "came" proves that he must have been somewhere outside of Macedonia instead of within it when he wrote the epistle.* The subscription found in our version represents the epistle to have been written from Laodicea. Other subscriptions speak of it as having been written at Athens, Macedonia, and a number of other places. As it regards the place where it was really written, conjecture is all that can be offered. In the difference of opinion upon this subject, it is by no means impossible or even improbable that Sister White is right in speaking of it as though it were sent from Rome.

Secondly, it is true that when Paul commenced to write his first epistle to Timothy, he hoped to go to Timothy in a brief space of time. 1 Tim. 3: 14. It is not impossible, however, that before the completion of the epistle, his affairs might have taken on a more discouraging aspect. It will be observed that the hopeful language of the apostle is found in the third chapter, or about the middle of the epistle; whereas, the language of Sister White was taken from the last chapter of the epistle. It is by no means certain that some little time may not have elapsed in the prison between the commencement and the completion of Paul's letter. Furthermore, a day or a single hour by some new communication brought to the apostle from the imperial palace might cause him to be more hopeful or more dejected in spirit. Sister White through the aid of the Holy Spirit may have spoken advisedly in this matter though we, not possessed of the facts in the case, might find it difficult to harmonize her statements with what appear to us to be conflicting declarations in the epistle itself. Seeming contradictions of a like character appear in the Bible itself; yet we believe that they are not irreconcilable.

Thirdly, we think that any person who will carefully read the Testimony of Sister White will be satisfied that in her remarks she speaks of both first and second Timothy as comprising the dying charge of Paul to Timothy. In speaking of it as the dying charge, she was correct even though the apostle had not understood it as such, provided that practically speaking it proved of that character. In other words, if these were really the last writings from Paul to Timothy, they might properly be spoken of as a dying charge. That the second epistle was such, our friend admits. Well, we understand that Sister White, while classing the two epistles under the head of a dying charge both having been written from the dungeon from which Paul was taken forth to die, refers to what is contained in the second epistle (chapter 4, verse 9) when she says that he urged the immediate presence of Timothy. Such a view reconciles her statements with those of the two epistles; first, by showing that the two epistles may properly be considered as one dying charge in the sense that they were the last charge of Paul to Timothy, both having been written from his prison at Rome not long before his death; and, secondly, by reconciling the statement in 1 Tim. 3: 14, that Paul hoped to go to Timothy shortly, with the declaration of Sister White that he despaired of his life, by showing that her remarks referred to the condition of his mind at the close of his first epistle which was perhaps located some days later than the time at which he wrote 1 Tim. 3: 14.

3. There is no evidence whatever that Paul employed any one to write the epistle for him. There is rather evidence to the contrary. 1 Tim. 3: 14.

Ans. It is not enough that our friend should say that there is no evidence whatever that Paul employed any one to write the epistle for him.

Before he can invalidate the Testimony, he must advance *positive proof* that he *did not* employ any one for that purpose. Is the text which he introduces of that character? Manifestly not. In it the apostle simply says, "These things *write* I unto you, hoping to come unto you shortly." "What we do through another we do ourselves," says a maxim of the law. A man who dictates a letter can with perfect propriety say that he wrote the same. Such a practice is according to the usage in our time and also in ancient times.

In favor of the idea that some one did write the epistles to Timothy, we might cite the circumstance that it appears to have been the practice of Paul to employ an amanuensis generally for such purposes. See Col. 4: 18; 1 Cor. 16: 21; 2 Thess. 3: 17. While at large, if not while in the prison at Rome, he was chained to a soldier. This would have made writing very difficult if not impossible. Again: Scholars like Conybeare and Howson have supposed that subsequently to the blindness occasioned by the vision near Damascus, he never regained his eyesight so fully that it was not troublesome for him to write. The probabilities, therefore, are in favor of the Testimony on this point.

4. As to the second epistle to Timothy, there is every evidence that it was written while Paul was a prisoner in Rome, expecting soon to suffer martyrdom. 2 Tim. 1: 8, 16; 4: 6-8. This second epistle therefore contains Paul's dying words to Timothy; but there is no evidence that it was written by any one else than Paul himself.

Ans. In the above, there is an acknowledgment that the second epistle to Timothy contains the dying words to Timothy. Thus far our friend is in harmony with the Testimony. All he has to do, therefore, in order to be in harmony with it to the full extent, is to admit (what we have proved above) that in the sense Sister White used the term, the first epistle is likewise of that character.

In reply to our friend's presumption that Paul wrote the second epistle, it is only necessary to refer to what we have said above in regard to the writing of the first epistle. All the probabilities are against him.

5. It is certain that Mark did not write 2 Tim., as Paul urges Timothy to bring Mark with him. 2 Tim. 4: 11.

Ans. In the preceding we have a point more difficult to meet than any which has been considered hitherto. At first glance, it would seem to present an insurmountable obstacle in the way of maintaining the truthfulness of the Testimonies. But let us consider the situation for a moment. It is very evident that Sister White, whether inspired or not, was familiar with the contents of the second epistle to Timothy, since she quotes from the same quite largely. First, she quotes four verses found in 2 Tim. 2: 2-5. Again, on page 142, she quotes 2 Tim. 4: 9, 10, barely leaving out a line in the latter verse which was not necessary to her then present purpose. Now be it remembered that the verse upon which our friend relies to prove that Mark was not at Rome at the time that Paul wrote the second epistle, is the eleventh verse of the fourth chapter, or the very next one to the last one which she quotes. Be it remembered, also, that she quotes the tenth verse, as mentioned above, leaving out a line therefrom intentionally. Now, if she was inspired when she made those quotations, then that ends the controversy between us. If, on the other hand, she turned to the text in question, copied them from the Bible, stopping as she did to drop out a line from the tenth verse, it is quite certain that she would have read the eleventh verse to see that her quotation was completed. But if she read the eleventh verse, then she understood as well as our friend does what it says about Timothy bringing Mark with him, and consequently made the statement

which she does make in her Testimony in regard to Mark's writing the epistle for Paul, with a full knowledge of all the difficulties of the situation. In other words, she did not say what she did inadvertently. Would it not be well, therefore, to consider the possibilities of the case for a moment?

Those who have been acquainted with the Testimonies of Sister White for years, and have seen many evidences that they are from the Lord, will wait long before rejecting them on the ground of inconsistency, unless that inconsistency is made out in the most conclusive manner. Inspiration never errs; but it is one of the easiest things in the world for men to come to wrong conclusions where they are not in possession of all the facts bearing upon the case. That which we are now talking about occurred eighteen hundred years ago. A single word from Paul or Mark might place the affair in a light such as to show that Sister White was exactly correct after all. Since, therefore, her statements were made quite positively and with evident deliberation, let us see if we cannot conceive of a state of things which would render their truthfulness possible.

Well, suppose now that Mark wrote 2 Timothy in the dungeon at the dictation of Paul, and then went as a messenger to bear it to Timothy in a distant province. Paul, anxious to enjoy the benefit of the labors of Mark in the future, writes to Timothy as follows: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." 2 Tim. 4: 11. Would not such a state of facts explain the situation satisfactorily? Paul was in the habit of sending men on just such missions. In verse twelve he says, "Tychicus have I sent to Ephesus." These men were the bearers of important tidings. Paul was drawing near his end, and they could communicate in person much more than he could write. He was anxious to have Mark return. Such a return would involve the expenditure of considerable money. A word from Paul would secure all the necessary means for the journey and relieve Mark from all the embarrassment which would naturally result from asking for the same.

The only objection which can be raised to this view is found in the declaration of Paul that "only Luke was with him." Verse 11. This objection, however, is not really a valid one. If Mark was the attendant of Paul, as was unquestionably true,† then Timothy was well aware of this fact from the very necessity of the case, and it was altogether unnecessary that Paul should mention him by name since it would be well understood in the absence of proof to the contrary that wherever Paul was, there Mark would be found also.

Furthermore, Mark was about to depart, and when he should do so, Paul would be left alone with Luke. When Timothy read the letter, he would at once take in the situation and conceive of Paul in just the lonely condition in which he was at that moment, understanding, of course, that Mark could not be with him, since he was standing in his own presence as the bearer of the letter from Paul. It was the design of Paul to impress upon Timothy the importance of coming to him immediately by representing to him that he was left almost entirely alone and destitute of needed help and counsel. It would, therefore, have been superfluous to mention the presence of one who in a few moments, or in a few hours at the outside, was to leave him to enter upon a long journey, and consequently could be of no service whatever to him at Rome.

In the latter portion of verse eleven we have an

* Should the rendering of the New Version, "when I was going unto Macedonia," be cited, we should reply that it would not affect the question materially. It would have been perfectly proper for the apostle to write in that way from Rome, and much more natural for him, to employ the words of the New Version when writing from Rome than it would be when writing from Macedonia.

† In the Revised Version the latter part of 2 Tim. 4: 11 is rendered as follows: "Take Mark and bring him with thee: for he is useful to me for ministering." The words "for ministering" imply the ordinary service of a personal assistant rather than that of a Christian minister. Indeed, it is questionable whether the gospel could have been publicly preached at Rome at the time under consideration.

intimation that Mark was actually with Paul when the second epistle to Timothy was written. There we read as follows: "Take Mark and bring him with thee: for he is profitable to me for the ministry." The reader will observe that the verb is in the present tense. Paul says that Mark is profitable to me for the ministry. Mark it; he does not say bring him because he will be, but bring him because he is profitable now. That is, he is profitable now, and it follows that he will be in the future, so bring him with you when you come. But if Mark was not with Paul at the time that the letter was written, how could he with propriety have said he is profitable to me; and why did he not rather say he will be profitable to me? The natural explanation of the use of the present tense is apparent if the Testimony is right, but not so manifest if the Testimony is wrong. In other words, if we admit that Mark was with Paul, and wrote the epistle for him, then the use of the verb in the present tense was proper, whereas, it can hardly be said to be such if he was not present at the time in question. But if he were there, then our friend is wrong, and the Testimony is right. W. H. L.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*Al Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

98.—THE LATTER RAIN, AND JOSHUA 10:12.

1. When will the latter rain take place?
2. Did not the standing still of the sun spoken of in Joshua 10:12, 13, so derange the order of the days as to render it impossible to find the Sabbath at the present time? L. W. C.

Ans. 1. A little while before the coming of the Lord. Acts. 3:19-21.

2. No. Christ found it for us in his time, and as he could not be deceived in the matter, and as the sun has not stood still since his day, we are all right so long as we keep the day which he kept. In reply to "Infidel Queries," REVIEW No. 14, I have discussed the question of the standing still of the sun quite fully.

99.—1 TIM. 5:9.

How do you interpret 1 Tim. 5:9? *

Ans. The passage is a little obscure; but it is supposed that the "number" there referred to was the number of the widows who were to be supported by the charities of the church. No widow under sixty years of age, and of a character such as to indicate that she was a "widow indeed," was to be supported by the liberalities of the brethren. If above sixty years of age, it was thought that women would ordinarily be incapable of self support to the full extent. If not worthy in point of character, they were not such as the church society was especially designed to relieve. Of course, these were general rules, to which there might be exceptions.

100.—DOES IT APPLY TO THE FUTURE AGE?

Does Jer. 31:34 apply to a future age, or to the present time? R. T.

Ans. It applies both to the present time and to the future. By reading Heb. 8:6-13, you will see that the apostle Paul takes this passage to prove that the old covenant was to give way to the new one, and that it had already done so in his time; but there would have been no force in his argument if the passage in question applied to a future age simply, since he was endeavoring, by this language, to establish the proposition that the new covenant of which it speaks, and of which Jesus Christ was the mediator, had already taken the place of the old one.

The expression, "All shall know the Lord, from the least to the greatest," applies to those who are in the covenant; *i. e.*, Christians. In the gospel

age, even the simplest and those of the least education can come to God for themselves; whereas, in the Mosaic age, only the learned and the priests were supposed to understand thoroughly the more abstruse doctrines of the law. It will not be, however, until after the coming of Christ that the expression quoted above will be completely fulfilled in his followers. Then we shall enter upon the perfect state, shall see eye to eye, and shall know as we are known. 1 Cor. 13:8-12.

101.—EZEKIEL 43:27.

How do you explain Ezekiel 43:27?

C. M. S.

Ans. This text has been employed by some to prove Sunday sanctity. The man who first employed it for that purpose must have possessed an inventive genius in spiritual matters equal to that of Edison in physical matters. The difference between the two men, however, consists in the fact that the inventions of Edison generally have some value, while that of the man who created an argument for Sunday sanctity out of the passage in question, really originated nothing which possesses any value whatever. There is, however, a coincidence between the passage and the theory not a little striking. It is this: The altar, from the dedication of which he drew an argument for the first-day Sabbath, like that Sabbath itself, never had an existence in reality, but existed only in imagination. Neither the temple nor the altar spoken of in that book ever has been, or ever will be, brought into being. It was promised conditionally to the Hebrews, and as they did not on their part fulfill the condition, the promise was never executed. Nevertheless, if it had been, it never could have affected the Sunday question in the least degree; first, because there is no necessary connection between the offering of sacrifices and the sanctification of any day; secondly, because the sacrifices which were to be offered on the eighth day were to continue to be offered on every day of the week thereafter for all coming time, thus proving that it was not intended to bestow any honor in particular on the eighth day above other days; the simple fact being that the altar was to be in process of dedication during the seven days, and on each succeeding day thereafter, the eighth with the rest, was to be devoted to the ordinary offerings of the people; for let it be observed that it was not simply on every eighth day that the priests were to offer the sacrifices thereon, but it was on the eighth day and "so forward" that they were to make the offerings on the altar; *i. e.*, on every day in the week. Thirdly, there is no more evidence that the eighth day there spoken of would fall on Sunday, than there is that it would have fallen on Monday, Tuesday, Wednesday, Thursday, or any other day of the week. The eight days were to be counted from the day when they commenced to dedicate the altar, and the altar was to be dedicated when completed. As, therefore, the altar was never completed, it was never dedicated; and as it was never dedicated, it would be impossible to find the point at which we are to commence to count the seven days of dedication, and therefore we cannot locate the eighth day, or the one which, following the seven, was, it is claimed, to be especially honored.

Should it be replied that the whole account of the temple found in Ezekiel was designed to be a mystical representation of the gospel dispensation, I would reply: 1. No man who ever lived can take that temple, and find the antitypes of its doors, its windows, its priests and its Levites, its sacrifices, its offerings of blood, its flesh-hooks, its altars and tables, its chambers, etc., in the Christian dispensation; 2. No positive doctrine should ever be founded upon a mystical portion of Scripture, so obscure that it is susceptible of as many interpretations as there can be found men who are willing to undertake its explanation.

THE HEALER. MARK 1:30-34.

BY EMMA L. REA.

OVER the hills of Galilee the shadows slowly rise;
The sun, with train of golden light, sinks 'neath the western
skies;
And many a weary watcher, though the Sabbath hours were
blest,
Had longed for the sun's declining to close that day of rest.

By Galilee's blue waters the Lord abode that day,
And the touch of his infinite power had driven disease away;
And the weary, sick, afflicted, longed to behold his face,—
To bow before their Jesus, and taste of his healing grace.

And now, as the shadows lengthen in the gloaming, calm and
sweet,
Capernaum's dying children are brought to the Master's feet.
Can we not see the glory that beams from the Master now,
As he bends o'er the sick-worn pillow, and touches the burning
brow?

Can we not bear the praises that burst from the soul set free,
As his sins to his Lord are taken to be nailed upon Calvary's
tree?
Down through the vista of ages gone by, since the Saviour's
band
Imparted the balm of healing on Galilee's moonlit strand.

Comes floating in musical cadence the same dear loving voice,
Healing our soul's diseases, and bidding our hearts rejoice.
But his presence blest is wanting, so we're waiting in twilight
gray,
For he's coming for us in the morning that opens an endless
day.

James, Iowa.

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.

ONTARIO.

BELLEVILLE.—I reached this city in safety with my family the 3d inst. Have organized a church of eight members, including myself, Mrs. Bourdeau, and my daughter. Have also organized a Sabbath-school of thirteen members. All pay tithes, even to the little child of three years old; and the best of all is that the Lord has drawn near to us by his Spirit, and all seem greatly encouraged to do all they can for the furtherance of the cause in this province. One reason why I have organized so soon, has been that I might, as pastor of a church in this province, be prepared to take legal measures to baptize and perform other pastoral duties without being regarded as trespassing against the law of the land. I believe we should, as far as possible, honor the governments under which we live, and avoid all unnecessary censure or punishment, that blame and disgrace may not fall on the cause we love.
Belleville, Ont., April 16. D. T. BOURDEAU.

NEW YORK.

PORTER'S CORNERS, SARATOGA Co.—We have been laboring here and in this vicinity nearly all winter. Have given fifty-six discourses. Spent much time visiting families, when the weather and roads were too bad for meetings. Loaned, sold, and gave away, in the aggregate, over 18,500 pp. of books, pamphlets, and tracts. Obtained thirty-five new subscribers for our periodicals; also eight renewals. Our prayer is that God will give increase to the seed sown here, so that some sheaves of golden grain may be gathered from it in the great harvest time which is so near at hand. One sister promises to observe God's Sabbath. Two others who are convinced of its binding obligation, are almost persuaded to obey, and I think that one of them has fully decided to do so.

We have also had the pleasure of organizing a lively Sabbath-school in the Middle Grove church, and of helping this little company to enter anew into the missionary work. They will now use a club of the *Signs*.

Yesterday, we commenced a series of meetings in a new church in a country place near Grafton, Rensselaer Co. The interest is good. About eighty were out to the first meeting. Have obtained nine subscriptions for the *Instructor* here.
April 16. E. E. MILES.

VIRGINIA.

RILEYVILLE.—Since my last report I have been doing what I could in the cause of truth, although the greater part of my time during the winter has been occupied in other duties, which I trust have not been entirely in vain.

My school closed last Friday, and as my labors

at this place have closed for the present, I wish to state that the work here, we think, has now been quite well tested, and we can count about one dozen Sabbath-keepers who are adults. Nine of these are heads of families, and their children, with few exceptions, keep the Sabbath and attend meeting with them. Each family takes the REVIEW, and we can see its effect very plainly from the fact that they are making good progress in the work of the Lord. We have a thoroughly organized Sabbath-school of about twenty-two members. They take great interest in its advancement.

We have tried to set the truth before the people in its proper light. I spoke on the tithing system one evening just before I left, and about fifteen arose to testify that they believe this system is right and just. This was encouraging. We give the Lord all the praise, and now leave the work in his hand, trusting that he will guide. I now expect to devote my time to the message more fully. Pray for me. B. F. PURDHAM.

April 17.

IOWA AND ILLINOIS.

AMES, PARKERSBURGH, CHICAGO.—Since my last report, April 3, I have been with the friends near Ames and Parkersburgh. At the first place I spoke only twice, as I stopped but one day. A few more have begun to keep the Sabbath. There is still a great work to be done here for both old and young, if they shall enter into the kingdom of God.

I was much pleased with the spiritual condition of our friends at Parkersburgh, considering the little ministerial labor which they have had for the last two or three years. The Lord came very near in our meetings, as we tried to present the love and life of our dear Redeemer, together with other subjects of importance to us as a people. I sold to the brethren five copies of "Early Writings," and obtained two subscribers for the REVIEW. This church now take twenty copies of the *Signs* for distribution. May the Lord continue to bless this church, and add to their number such as shall be saved. I can truly say that it has done my soul good to be permitted to labor once more in Iowa among my old friends, and I trust that the time spent has not been lost.

I came to Chicago, April 12, in accordance with the mind of leading brethren, for the purpose of laboring among the Scandinavians of this great city. We have already seen some tokens of the good hand of our Heavenly Father, and hope to be led by his good providence to do something for the salvation of lost souls. I am of good courage, and will say, "The Lord is good; praise his holy name."

My address, until further notice, will be, 27 Elston Av., Chicago, Ill. J. F. HANSON.

IOWA.

CASTANA AND SMITHLAND.—Commenced meetings at Castana, Jan. 28. The house was well filled every night. Some souls accepted the truth. They have a Sabbath-school of twenty-four members, and take ten copies of the *Instructor*. All seem to be in earnest in the good work. Sold \$15 worth of books.

Attended the quarterly meeting at Smithland, April 7, 8. This meeting was well attended by the brethren and sisters, and they seemed to enjoy a good degree of the Spirit of God. This church has done nobly in paying tithes; \$403 has been paid during the last quarter. The T. and M. meeting was interesting. The director, Bro. Hoskins, was here with his usual zeal in this branch of the work. The club of *Signs* was increased from twenty-eight to sixty-five copies. There was paid into the tract society \$140, and nine new members were added. J. M. WILLOUGHBY.

April 10.

MT. PLEASANT AND MONROE.—Since our last report, we have held meetings at these places. The church at Mt. Pleasant numbers about sixty-five members, and there seems to be a strong desire on the part of nearly all to do their whole duty. Their Sabbath and weekly prayer-meetings are well sustained; and all, old and young, seem to have a lively interest in the Sabbath-school. Our meetings with them were quite well attended, and the church seemed encouraged to go forward in the great work of overcoming. Some not of our faith were in attendance evenings, when some of the reasons of our belief were presented. On the

last evening, the house was quite well filled, while the claims of God's law were examined. Bro. B. C. Chandler is canvassing the city for "Thoughts on Daniel and the Revelation," and has already sold about sixty copies. He is also furnishing the T. and M. workers with the names of those who will read the *Signs* and other of our publications.

We found the church at Monroe feeling a little discouraged because they do not have more ministerial help, but holding fast to the truth, and sustaining their meetings and Sabbath-school. We are glad to say that love and harmony seem to prevail, and some have united with them since we were there last. They take a club of the *Signs*, and are making some effort to sell "Thoughts on Daniel and the Revelation." We see no reason why this church may not increase in numbers, if all are "careful to maintain good works," and are workers in the vineyard of the Lord.

H. NICOLA.

C. A. WASHBURN.

April 11.

MINNESOTA.

KINGSTON.—Of late we have not had so many meetings, on account of dark nights and bad roads. Have visited as many as I could. Three have been baptized, and one more desires to be as soon as her health will permit. One of those who was baptized has gone to Dakota. The opposition is strong, but many are searching the Scriptures, and not a few believe the truth of God has been presented. I hope and pray that the Lord will give them grace to make a decision for the truth and the right. Yesterday we had a full house, and the Lord blessed his word. Those who were keeping the Sabbath before I came here, say they were almost ready to give up. One brother told me he had decided to work out this summer and work on the Sabbath. Now his wife has embraced the truth, and they both rejoice in God, and praise him for sending help in time of need. They also used tobacco, which they have left off. Feeling grateful to the Lord for what he has done here, I still desire and pray that he will continue to work by his Spirit. Next Sabbath I expect to be at Litchfield, and will then return to this place. Wish to be remembered at the throne of grace.

April 9.

L. JOHNSON.

BRUSH CREEK, WELLS, MANSFIELD.—From March 15-27. I labored with the brethren at Brush Creek, holding thirteen meetings.

March 31 and April 1, I attended quarterly meeting with the brethren of the Wells church. Had a good meeting.

April 4-14 I visited scattered families of Sabbath keepers, and attended the quarterly meeting with the Mansfield church. This meeting was encouraging. Some of the young people here are making a move in the direction of seeking the Lord.

April 13, in company with my father, Eld. D. P. Curtis, I returned to Brush Creek. The interest here seems to be increasing. The brethren are much encouraged, and the outside interest appears to be growing. One family that became somewhat interested a year ago, have now taken a decided stand for the truth, and for the service of God. Another family has commenced the observance of the Sabbath. The Spirit of God seems to be moving upon the hearts of the young people, and I hope that quite a number will decide to give themselves to the Lord. Father will remain a few days, and follow up the interest.

E. A. CURTIS.

KANSAS.

NOBLE AND MOUND CITY.—March 26-29, I was with the brethren at Noble, Rice Co. Held seven meetings, and left the friends much encouraged to press on toward the kingdom. Two were disfellowshipped for apostasy. A V. M. Society was organized, and a club of *Signs* was ordered.

Last Sabbath and first day I was at Mound City. Organized a church of seventeen members. An elder, deacon, and other officers were elected. The ordinances were celebrated, and one person was baptized.

R. F. BARTON.

April 16.

FT. SCOTT AND TOPEKA.—March 31 to April 5 we spent at Ft. Scott. We held five meetings and organized a church of twenty-five members. Others who were not present, or had not yet obtained letters, will soon join, making the membership about thirty-five. The brethren here have, in the last six months, built a neat chapel, 25x30 feet.

Having held meetings in a private house so long, the brethren feel indeed thankful to have a neat little church of their own. Many feel as though we ought to have a school at this place for the benefit of our people in this State, but we do not want to move any faster than the Spirit of God may direct.

April 12 we spent at Topeka with the few there who are striving to hold up the light of truth in our State capital. Our meetings here were deeply interesting from the first. The words spoken appeared to be appreciated, and commendable efforts were made by nearly all to draw nigh to the Lord. Neither were these efforts in vain. I believe most of the brethren felt in their hearts that they had, during these meetings, taken advance steps in the work of God, and obtained a new experience. God is faithful. If we draw nigh unto him, he will draw nigh unto us. Here the church need a meeting-house. Hope the way may soon open in that direction. Bro. T. H. Gibbs was with me in these meetings, and rendered efficient help. Am now at Burlingame, and have held six meetings. The brethren here seem hungry for the truth. Hope this privilege will strengthen and encourage them for the future. Our camp-meeting will be held here in about two weeks. May the Lord give us a spiritual Pentecost.

J. H. COOK.

INDIANA.

NORTHFIELD.—Held meetings at Northfield, April 7-9. Five discourses were given, and one person was baptized. Others at that place who are obeying the commandments of God, should obey also the faith of Jesus. The brethren here have about decided to build a meeting-house this season.

WM. COVERT.

ROCHESTER.—After our good meeting held at Wolf Lake, April 3-10, the writer and Eld. Lane separated, he going to Pierceton, and I to Rochester to hold the regular quarterly meeting. Our meetings here were all very interesting, quite a good many not of our faith attending. The ordinances were celebrated. Nine were baptized and united with the church. Most of these were the fruits of our protracted meeting in January. We believe there are others here who will soon embrace the truth. My courage in the Lord is good.

J. M. REES

WOLF LAKE AND PIERCETON.—Eld. Rees and the writer closed meetings at Wolf Lake April 9, having continued one week. Our prayer and social meetings were especially good. The attendance of outsiders was quite large, and marked attention was paid to the word spoken. Two united with the church, and all were strengthened by the effort. Here we separated, Eld. R. going to Rochester, and I to Pierceton.

Commenced meetings at Pierceton, April 12. The few who embraced the truth here, through the blessing of the Lord upon my efforts a few weeks since, seem firm in the doctrine as far as they understand it. Some are discontinuing the use of tobacco and other bad habits, and are growing in grace as well as a knowledge of the truth. Our Bible-class and social meeting last Sabbath, April 14, was excellent. Every adult in the house took part.

Night after the Sabbath, April 14, Eld. Winebrenner, who, during the last few years, has made himself quite conspicuous in opposing the truth in north-eastern Indiana, came and began to preach opposition sermons. In his first discourse he never opened his Bible to preach therefrom, but scraped the writings of Sister White, making derogatory remarks in reference to them. He stated to the people that they would not object so much to what he would read as to his remarks in regard to it. Surely he stated the truth, for the people tired of his effort before his discourse terminated. His second discourse was made up of assertions in regard to the first day being the Sabbath without one word of proof. The third one was replete with assertions, comments on the writings of Sister W., and quotations from the writings of the early Christian Fathers. His fourth and last discourse consisted chiefly in summing up the points he had failed to prove. The whole effort was weak in the superlative degree.

I have reviewed his discourses with freedom before large congregations, and the truth is more firmly established here than before. Our oppo-

nents can do nothing against the truth; it all turns out in favor of it. To the Lord be the praise.

S. H. LANE.

MICHIGAN.

FLINT DIVISION, DIST. No 10.—In company with Bro. H. D. Banks we visited the seven churches of this division.

At the beginning of 1883 there were 310 members in these churches. During the first quarter seventeen have embraced the present truth, and of this number eight have been received into the church, and six are waiting for baptism. Seven have been disfellowshipped, six have removed into other districts, and two have been removed by death, leaving a present membership of 303. Of this number forty-two are children and thirty-five are aged persons, leaving 226 who ought to be active T. and M. workers, whereas there are but 182, leaving forty-four yet standing idle in the market place. Eleven have joined the society during the present quarter. Six churches paid \$395.61 tithes for the first quarter, \$161.84 T. and M. pledges, and \$5.00 membership fees. Am sorry to say that but three churches held their quarterly meeting as requested. We are so near the end of the world that for us to be so indifferent concerning these necessary duties, seems criminally wicked.

We held our district quarterly meeting at Flint, April 7, 8, as appointed. The meeting was well represented by all of the churches. All the business of the past quarter was presented and approved. All expressed themselves satisfied with our efforts, and vouchsafed for us a hearty co-operation for the success of the future.

We thank God for his guiding hand and liberal blessing, through the past quarter, and seek him anew for his blessing upon what is yet to be done.

E. P. DANIELS.
GEO. H. RANDALL.
H. D. BANKS.

AMONG THE CHURCHES.—Since my last report, I have visited the Grand Rapids church twice. Though the notice was short, each time we had several in to worship with us upon the Sabbath. As we stepped from our quiet little place of worship, into the crowded street, we thought what a mighty work must yet be done to acquaint the people with this solemn message of warning; and yet how quickly it may be accomplished, when the Lord's arm shall move in mighty power in our behalf! The friends that met with us took part in our social meeting, expressing a desire to know more of this strange doctrine. Tracts were furnished them ere they left the house. The Sabbath-school was unusually interesting, the superintendent asking general questions without the paper. Such interest will not fail to benefit the school, besides being a worthy example.

Sabbath, March 10, I was at home, and met with the church at Coopersville. The brethren came in from abroad until the hall was well filled. While rejoicing to meet them once more, my heart was made sad to learn that some were meeting with us for the last time, preparing to seek new homes in the far West. We hope they will carry the truth with them, and sell it not. The Spirit of God was with us to cheer and comfort.

Sabbath, March 17, with the church at Byron Center. Here they are alive and active, coming up on the reforms and loving the truth more and more.

Sabbath, March 24, at Shelby. Several scattered ones from Whitehall and Greenwood met with us here. All expressed a good determination to press on to the kingdom. Sunday I spoke in the Congregational church. It was beautifully decorated for Easter service, and we enjoyed calling the attention of the people to the signs of the times, showing the glorious resurrection morning near, which will be the grand consummation of our Lord's triumph over death and the grave. Then every child of his will shout that victory too. O happy morn, draw on!

Sabbath, March 31, at Twin Lake. This was the first that this church had held meetings at their usual place of worship for some time, on account of deep snow making the roads impassable. We hope that now this little company will make an earnest effort to keep up their Sabbath meetings. Several outsiders were in, taking part with us in the social service.

Sunday, I spoke in Bro. States' neighborhood, about three miles from the village. Here is much prejudice, still some listened with interest. Visited

a family where a daughter but twelve years of age is keeping the Sabbath all alone. We felt that truly the Saviour sustained this dear child.

Returned to Twin Lake in the evening, and spoke to a crowded house. Several went away because they could not get in. The word seemed to take good effect.

Last Sabbath, was with the church at Shelby in quarterly meeting. On Sunday our business meeting was well attended. Plans were laid to have the house repaired. Had but little time to devote to the T. and M. work. Hope that this important branch may receive more attention at our next quarterly meeting. We had an excellent temperance meeting, nearly all taking part in it. An aged brother signed the tobacco pledge. We hope he will be able to keep it, by the help of "One mighty to save." Mrs. E. B. LANE.

TO THE SCATTERED BELIEVERS IN ONTARIO.

DEAR BRETHREN AND SISTERS: You will see by a report in this number of the REVIEW that we have commenced our labors in this province. It was with difficulty that I turned away from other fields; but my spirit shall rest in this country if the prospering hand of God is seen in our efforts for the spread of the truth. This I desire above every-thing else, and ask the co-operation of all the scattered brethren and sisters in Ontario.

Our numbers are small, and we are weak financially. So far as I can learn, there are only about twelve adult Sabbath-keepers in Ontario, besides myself and family. This is a small army; but if God and his Spirit and holy angels are with us, we are a host. Every great work has had a small beginning. If we will all consecrate ourselves to the Lord, and manifest a spirit of sacrifice and self-denial, we may look for additions to our numbers, and for an increase of our financial strength. It has taken sacrifices to bring the truth to us, and we should show our appreciation of the truth by sacrificing to carry it to others.

Now, let no one draw back because of poverty or inability to do much; but let all come up to the help of the Lord, according to the prosperity and ability God has given. Remember the poor widow's mites and Christ's comments upon them. The majority of those who receive the gospel with its crosses and self-denials are of the poor of this world, upon whom rests the main responsibility of supporting the gospel, because the wealthy will idolize their riches. Paul commends a prominent church which he had raised up, because their *deep poverty* abounded unto the riches of their liberality." 2 Cor. 8:2. And he enjoins upon "every one" in this church to give "as God hath prospered him." 1 Cor. 16:1, 2.

Let no one hide his talent in the earth, saying that the Lord is a hard master, and his requirements are too difficult under trying circumstances, and that others more able should do the sacrificing. If we do this, we shall not prosper, however great may be our profession. This has been demonstrated time and again in the history of individuals, churches, and Conferences. On the other hand, those who have taken hold of the work, not with the ends of their fingers, avoiding every difficulty involving a sacrifice, but with their whole heart, soul, and might, searching for opportunities to sacrifice and to lift where the work was suffering, and moving against great difficulties, have prospered, and have, like Caleb and Joshua, been of excellent courage in the darkest hour. It is when men give way to selfishness that they grieve away the Spirit of God, come under the blinding influence of the powers of darkness, and talk discouragement. And the wisest of men says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

It has taken quite an amount of means to move us here; rent is high; and if I fail to secure a proper man to help run the tent, it will take money to hire suitable halls to lecture in. I invite every one of you to help us by your prayers, and by contributing of your means to aid in meeting expenses. Prayers and fair words are cheap things if not accompanied by deeds of sacrifice.

You can send your tithes to our treasurer, George Brown, Belleville, Ont., and your names will be transferred to our s. b. book, and after further acquaintance, you can, while waiting for labors to be bestowed in your respective localities, unite with the Belleville church. If you know of Sabbath-keepers in Ontario who do not take the

REVIEW, please send them this number. I shall also be glad to open a correspondence with the scattered brethren in Ontario, and to furnish them names for the Signs.

Finally, brethren and sisters, lead consistent lives where you reside. This will be the greatest inducement for the living preacher to labor in your respective localities when he can do so.

D. T. BOURDEAU.

ORGANIZATION OF THE VIRGINIA SABBATH-SCHOOL ASSOCIATION.

At a meeting of Seventh-day Adventists, held near Quicksburgh, Va., March 4, 1883, the subject of Sabbath-school work was introduced and discussed when a motion was made to organize a State Sabbath-school Association. This motion prevailing, the following committees were appointed: On Nominations, Peter Painter, R. T. Fultz, and Thomas Painter; on Resolutions, R. D. Hottle, M. G. Huffman, and G. A. Stillwell.

The following resolutions were presented and adopted:—

Whereas, We believe the Sabbath-school to be a necessary factor in the upbuilding of the church; therefore—

Resolved, That we deem it the duty of all our brethren and sisters to attend, and take active part in the exercises of the school.

Resolved, That it is the duty of teachers to earnestly labor for the conversion of their pupils, and to counsel and pray with them out of school.

Resolved, That we cordially invite our ministering brethren to co-operate with the Sabbath-school officers and teachers in the maintenance and upbuilding of this branch of God's work.

Resolved, That a Sabbath-school convention be held in the State at least once each year, the president to appoint the time and place of such meeting.

The names presented for officers were as follows: For President, R. D. Hottle; Secretary, L. D. Woods; Executive Committee, R. D. Hottle, W. W. Stebbins, and M. G. Huffman.

Meeting then adjourned.

J. O. CORLISS, *Chairman.*

H. A. RIFE, *Sec.*

THE OTHER SIDE OF THE QUESTION.

BY L. E. JUNE.

It is an old saying that there are two sides to a story, and in most cases it is true. I noticed in the REVIEW of March 27, on last page, a statement that nine out of ten of those that fail to report to their church, have also ceased to take the paper. Now if this is true, it is indeed a sad truth; for I will venture to say that those of you who are situated so that you have the society of those of like faith, know as little of the trials and temptations, discouragements and doubts of the isolated ones as they do of your advantages. As I am one out of ten who have ceased to report or send tithes, but still take the paper, I thought I would like to explain the reason why I pursue the course I do. I did report and send my tithes for a year or two after being separated from the church, but I could not hear whether the money or the report was ever received or not, and, as a consequence, I have ceased to do either.

Now the question is, Have the isolated ones any rights that the church to which they belong are in duty bound to respect? or should we send on our reports and our tithes, and never ask whether they are received or not?

Please let us hear on the subject from some one who is posted.

Manchester, Iowa.

"BECAUSE."

BY H. R. J.

How often it is said of those who advocate the Sabbath of the fourth commandment that they are teaching the Jewish Sabbath! And why call it Jewish? Answer, "Because the Jews kept it, and are still keeping it." Is this a good reason, or is this a proper way to reason? If so, why not say that the first-day Christians are teaching and keeping the worldly Sabbath? And why call it worldly? Answer, "Because the worldly people first kept it, and are still keeping it." Christ never taught man to reason thus, neither did the apostles, but they "becamed" all things from the word of God, by line upon line, and precept upon precept. See Luke 24:27, 44; Acts 28:23.

Our Tract Societies.

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

A WORKER'S PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me,
Just as thou wilt, and when, and where,
Until thy blessed face I see,—
Thy rest, thy joy, thy glory share.

—Selected.

REPORT OF MICH. T. AND M. SOCIETY.

For Quarter Ending Dec. 31, 1882.

No of members,.....	997
" " reports returned,.....	458
" " members added,.....	23
" " missionary visits,.....	499
" " letters written,.....	396
" " Signs taken in clubs,.....	1,166
" " pages of tracts and pamphlets distributed,.....	151,658
" " periodicals distributed,.....	19,936

Received on membership, donations, and sales, \$75.50 ; on periodicals, \$281.75 ; on other funds, \$15.40. Subscribers obtained for the REVIEW, 44 ; Signs, 23 ; Good Health, 1 ; Instructor, 16 ; other periodicals, 13.

Notwithstanding the delay of this report it is still very incomplete. I have waited some time, hoping to obtain reports from all the districts, but in this have been disappointed. Doubtless the changing of the districts has made it almost impossible for the secretaries to report this quarter.

NELLIE E. SISLEY, Sec.

TENT LABOR.

THE work of present truth increases in importance every year. Each returning summer leaves us one year less in which to labor, and our experience in the work should enable us to so improve in our methods of labor as to become more and more successful. Business men make themselves proficient in their calling in this way.

In our work experience has shown that the press in the right-arm of our power. The reading matter which is issued from our publishing houses is our pioneer. Those churches that have embraced the truth wholly, or largely, from reading are more likely to become permanent, and also useful in imparting the truth to others, than those who, without having their attention especially called to reading-matter, have received the truth from the living preacher. In one case the people are frequently more attracted to the speaker than to the truth ; in the other it is the simple truth which moves them to action. To this fact the experience of our brethren throughout the entire field testifies. The conscientious persons who take their stand on the truth after careful investigation and sober reflection are those who become our reliable brethren and sisters.

A few years ago, some of our Conferences adopted the plan of sending out colporters with the Signs of the Times, in advance of tent labor, and thus far marked success has attended such efforts. It is not the smartness or aptness of the preacher which converts men and women to God and his truth, but his word accompanied by his Holy Spirit.

In Nebraska the success which attended the course alluded to, a few years ago, was such that the brethren feel that it is almost useless to enter a new field to give lectures on present truth unless

the way has first been prepared by colporters. Already they have eight in the field. The following is their plan of operation :—

The colporter enters a locality, presents the Signs of the Times, and takes monthly subscriptions at fifteen cents, to be paid at the expiration of that time. The papers are sent to him each week from the State depository, and he delivers them to the subscribers, taking with them a package of tracts. This opens the way for him to call, and learn whether the papers have been read or not, and also to explain, and leave other reading matter upon points that may seem objectionable, or be of special interest to the readers. At the close of the month a large proportion of the people have become interested to read our publications, and if the tent is not pitched, the work can be followed up by the colporter. As a special inducement, the tract society offers to give the month's subscription to those who will subscribe for the Signs for one year with the premium at \$2.25.

One brother who had labored to obtain yearly subscriptions until he had become discouraged, writes as follows, after the first four days' trial : "Am glad to make a very favorable report. I have obtained thirty-six subscribers in all. Made my first delivery last Friday. Did not find as much prejudice as I expected, and I contemplate better success in the country than in the town." Three days later he writes again : "I am pleased to inform you that my success is far better than I expected. I now have fifty-five names, and shall deliver fifty papers to-morrow." Possibly more ground might be canvassed in the same time if the papers were mailed directly to the monthly subscribers from the State depository. The colporter could then call upon them during the second week to ascertain if they received the paper, and how they like it, etc. He should always have tracts with him to give in case an interest has been awakened on any particular subject.

After the colporter has made his first visit, in some cases the State secretary can, perhaps, open a correspondence with subscribers, and in so doing co-operate with the colporter, and save his time. We would recommend that this course be tried, especially in the Eastern States. If the State secretary is located where there is a strong devoted band of V. M. workers, they could share, in the work. In this way their labors would be more concentrated, and their prospect of success better than when corresponding wholly with strangers. When there is a hearty co-operation of devoted, faithful workers, great results will be seen. There can be no doubt in the matter. Nothing in this world is so precious and important in God's sight as the work in which we are engaged. There is no enterprise in which investments are so safe as in the cause of God. The secret of our success lies in consecrated, united effort.

Let the above plan be adopted by devoted laborers in preparing the way for our tents, and we are certain that far greater results will attend our tents than in the past. When the time and place for the tent-meeting has been decided upon, an extra sheet containing an appointment for the same can be pasted on to the Signs. In this way the meetings can be advertised.

S. N. HASKELL.

THE BRITISH MISSION.

I DOUBT not that it was a mistake on my part in not writing more reports for the REVIEW during 1882. I excused myself on the ground that probably each of our churches in America would want one or more copies of our British semi-monthly Supplement to the Signs of the Times, and that in this manner all who wished to learn of the work here would have opportunity to do so.

It may be that our people in America have lost their interest, to some extent, in this mission, thinking that little effort was being put forth because they saw so few reports from us. I can assure all such that the last year has been an exceedingly busy one with me, and I am happy to be able to report that there are many indications that the efforts of the laborers here have not been in vain, and that in due time more tangible fruit than we now see will appear. I resolved that during this year I would "turn over a new leaf" and report more frequently through the REVIEW.

In No. 23 of our Supplement, which went to press to-day, under the head of "Indications of Advancement," we have the following :—

"We still receive many words of encouragement

from both old and new readers of our Journal, but will quote from only two this time. Mr. S—, writing from Bedfordshire, says : 'The Signs of the Times has been read by myself and my invalid mother, and is much appreciated. The contents are very edifying, cheering, and encouraging ; I think especially so to those who have severe trials to bear. Life to some of us is a conflict ; and it is only by looking to Christ in faith, and relying on his promises, that we can bear up under the troubles of this life. The Signs is worthy of a wide circulation.' This writer had noticed in the Signs some reference to the writings of John Bunyan, and after stating that he resided near Bunyan's birth-place, said : 'I saw the old school-house the other day, in which it is said he used to preach, on Elstow Green. It has a very old appearance.' Since writing the above, this friend has, at our request, sent us a photograph of 'Bunyan's Old Meeting-house.' It is a quaint-looking structure, and full of interest to those familiar with the history or writings of this nonconformist. Mr. P— writes : 'I am very much obliged to you for the Signs of the Times. I like them very much but have hesitated thus far about subscribing because of the additional book expenses. I thank you, too, for a former installment about three years ago. I have often desired the Good Health series, but being a working man, I could not afford it. I will now try both for one quarter.'

"We are trying to so shape matters at Southampton that more labor can be expended at some other points. If there are interested persons desirous of either conversation or preaching on the themes set forth in the Signs of the Times, we should be pleased to hear from them at this Depository. We expect soon to join Bro. Drew in Liverpool as he enters upon his ship-work there. We learn by letter from Bro. John that another one at Hull has taken her stand to keep the seventh-day Sabbath, and that there are several more at Grimsby almost persuaded to obey."

There are but few of our people in America who have a just sense of the difficulties under which we labor in getting unpopular truth before the people of this kingdom. Neither do they realize how slow the people are to accept and move out upon anything apparently new to them, particularly in religious matters,—more particularly still if it be a movement originating outside of Great Britain. While in some newer countries the growth and maturity in gospel seed-sowing might be compared to the quick growth of barley, I have sometimes thought that the growth here was more like that of the oak, slow in its inception, but steady and sure when once fairly under way. Some of our American brethren will recollect that I used to tell them that I did not doubt that there were many of them who would engage with greater energy in the missionary work, and claim to have great faith, if the sight was helped a little by seeing the seed sprouted just a little before it went out of their hands. We must recollect that "work done for God never dies." Labor put forth, and sacrifices made, in true simplicity and faith, whether of time or means, are never lost. We must not forget our Saviour's illustration of the work : "So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear" Mark 4:27-29. We must cast our bread upon the waters, expecting that the gathering time will come though it be deferred "many days."

It has been our pleasure to have Dr. Kellogg and family, of the Battle Creek Sanitarium, with us for the last four days. Our association together has been cheering to us. We hope this period of relaxation may be of great physical benefit to these young but worn workers, and as they gather fresh material for their work in the Old World they will return again to the New, not only physically invigorated, but with armor brightened and furnished for the conflict. They have just left Southampton for Paris, expecting to spend next Sabbath at Bâle, Switzerland.

In conclusion I would say, We pray often for the success of the work in America, and do not doubt that your prayers go to Heaven for the work here, and that you will contribute of your substance to sustain the mission, as God's Spirit may move you thus to do.

April 3.

J. N. LOUGHBOROUGH.

DISTRICT NO. 9, ILLINOIS.

OUR district meeting, April 14 and 15, was not so interesting by far as we had hoped that it would be. Of course those who were present took a lively interest in the work, but there was only one church in the district that was represented, aside from Onarga, where the meeting was held. How is this brethren? Is the missionary spirit dying out in our district? Is not the T. and M. work of as much importance now as it was a few years ago? Surely we cannot be sleeping with the glorious splendor of our Eden home just ready to break upon our sight! The time has come when we cannot be half-hearted in the matter. We must break away from the world and its allurements altogether, and take hold of this work with both hands and a will, if we expect to be victorious. Satan is among us with "great wrath" for he sees that Michael and his angels are about to take the kingdom.

The signs of the time are unmistakable. Did not our Saviour say that in the last days there would be "upon the earth distress of nations with perplexity"? Are we not told again and again, of the corruption of society just previous to the coming of the Son of man? and it is stated clearly that there shall be an image made to the beast that had a wound by a sword and did live. And oh! how vividly the scenes just mentioned are passing before us. There is not a crowned head in all the Old World that can safely say his life is his own. Anarchy is prevalent and bold in its attempts to disturb and overthrow the rightful rulers. It is not necessary to particularize concerning the Irish troubles in England, the undercurrent that is causing Russia to tremble with alarm, and the foreign and domestic disturbances in France as well as in other nations. Any one who sees either a religious or secular paper, must be convinced that something very unusual is transpiring around us. And how is it with the great, unfulfilled prophecy in our own country? It is approaching its fulfillment most rapidly.

A short time ago, at the dedication of a certain church, I heard a minister—who is also president of one of the leading colleges in our State, and of enough importance to have D. D. to his name—say he was glad that the sectarian walls are being thrown down, and that people are becoming more liberal. "Yes," says he, "I thank God for a Roman Catholic church, for there is no religious body that is any more zealous in trying to establish a law for the protection of the Sabbath [Sunday]." Another minister where I was holding meetings a few weeks since, in a sermon against us, said, "You Americans all have great respect for Noah Webster. There is not one of you but what considers him absolutely infallible, and if you will look in his dictionary at the word Sunday, you will find that he says it is the Christian Sabbath. It is true that before Christ the Jewish people kept the seventh day, but since Christ the lines of longitude and latitude have been such that it is impossible to keep it. And furthermore the custom of our country makes it obligatory upon us to observe Sunday sacredly. But these miserable Adventists come around in the face of all this, and tell us that we must keep the old Jewish Sabbath. They are a set of ABOMINABLE TRAITORS who are trying to produce dissension in our land, and OPPOSE the laws of our country. The place for EVERY ONE of them is in our State prisons, and what we want is a LAW that will put them there, and, thank God, the time is not far distant when we will have it."

At a Conference in this State last week, in which was a large representation of one of our most popular denominations, one great burden of their deliberations was the need of a law to protect Sunday. With burning eloquence they spoke of how our Sabbath (Sunday) was being desecrated, and made the need of legislation in the matter appear as strong as their powers of language would enable them to make it.

Now the above are no isolated cases. We hear of similar expressions coming from the pulpit, the press, and the people all over the land. Neither do they need any comments, for any one among us can see from such movements that the long-looked for crisis is just before us, and we need to be diligently at work preparing for it. Sister White says in her writings that we need not expect if we wait till the time of trouble is upon us, to have grace given us all at once that will enable us to stand the test. We must be preparing ourselves now if we expect to come safely through and be crowned overcomers.

In our meeting above mentioned, our brethren

present felt very much the need of our leading brethren to counsel with us, and aid in our meetings. After some consideration, the following resolution was unanimously adopted:—

Whereas, It is a deplorable fact that our brethren do not take such an interest in T. and M. work as they should; and—

Whereas, Our churches throughout the district are not represented in our quarterly meetings; therefore—

Resolved, That we make it a duty incumbent upon each of our churches in this district to send, at least, one delegate to our district meetings, and as many contingents as possible. This delegate, if unable to defray his own expenses in coming, shall have them met by the church or company to which he belongs.

We earnestly hope that the above resolution will be fully carried out, and that our T. and M. members throughout the whole district will be more than doubly zealous during the coming quarter; for surely it is time, and high time, to be fully alive. A. O. TAIT.

TO CANVASSERS IN MISSOURI.

DEAR BRETHREN: We are going to have a general meeting of ministers and workers in the good cause of truth, with the Lincoln church, April 27-30. I would like to meet all our brethren and sisters there who expect to engage in canvassing for "Thoughts on Daniel and the Revelation." Let us meet and counsel together about this important work, renew our courage, and get to work in earnest, that we may accomplish something before this year closes, and be able to make a good report at our camp-meeting this fall. Lincoln school-house, the place of meeting, is five miles north of Kingsville, a station on the Mo. Pacific R. R. midway between Kansas City and Sedalia. See notice on last page of this week's REVIEW.

RUFUS LOW, Gen. Canvassing Agt. for Mo.

WILLING TO INVESTIGATE.

BY J. G. BRADY.

ALL are aware that canvassers meet with some things not very pleasant. But while this is the case, the canvasser for "Thoughts on Daniel and the Revelation" will, on the other hand, sometimes find persons who have been wanting just such a work, and whose words are of real encouragement. Souls may be found scattered all through our broad land and among all classes, who are hungering after the truths contained in this work. These persons when they can do so, are ready to assist the canvasser in his work.

On entering a neighborhood a few days ago, I made some inquiries concerning the people. Being referred to some good men, I went to one who kept the only store in that section. He was an intelligent man, and watched me with interest as I read in my prospectus, and then said, "The author is an Adventist, is he not?" I answered that he was, whereupon the gentleman said that what he wanted was *truth*, and it did not matter what that was. He said he had read some tracts on the prophecies. By his request I wrote his testimonial in the prospectus, to which he added, "And I consider it a rich jewel." He afterward referred me to two ministers who readily gave me their orders, one of them signing his name to the testimonial.

Now while we do not find many as anxious to investigate as these men were, there are many who desire to know the truth. And when the canvasser with the love of God in his heart, can talk with these, he will lose sight of those little things which, though unpleasant, cannot hinder him from making sales. I desire more of the grace of God to fit me for this work.

HOW TO WAIT.

BY M. W. H.

LET those who trust in the coming of the Son of man so wait upon God in active, willing service, that the tarrying be not irksome, but filled with joy and happiness, comforting ourselves with these words: "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2: 3, 4.

News of the Week.

FOR THE WEEK ENDING APRIL 21.

DOMESTIC.

—The Michigan Central Road brought into Chicago forty-three car-loads of immigrants on the 18th.

—Peter Cooper, it is said, gave away \$4,000,000 during his life. It is the wise man who administers on his own estate.

—During a storm at East Tawas, Mich., on the afternoon of the 14th, hailstones fell measuring three inches in circumference.

—A number of gambling-houses and policy-shops were again raided on the 18th at New York. The Police Inspector intends to drive the gamblers from the city.

—Captain Hall, a female, and two male members of the Salvation Army were arrested at Syracuse the 15th for obstructing the streets and disturbing the peace.

—The Delaware House on the 17th indefinitely postponed the Senate bill for submitting to the people the question of license or prohibition.

—The Connecticut House, April 19, passed the bill forbidding the employment of women and children in factories more than ten hours in any one day.

—The Scott liquor-bill became a law in Ohio, the 17th. Each liquor-dealer in the State is taxed \$200 per year, those selling only beer and wine \$100.

—Business failures last week numbered 160, an increase of seven over the previous week, and seventy-four more than in the corresponding period of 1882.

—George Scheller, accused of setting fire to the New-hall House at Milwaukee, was acquitted, April 17. The auditors cheered lustily when the verdict was announced.

—The prohibitory amendment was defeated on third reading, April 20, in the Pennsylvania House, but the Senate passed to third reading the bill to prohibit "treating."

—At New York, Boston, Philadelphia, and Baltimore on the 15th was celebrated the 250th anniversary of the founding of the Society of Jesus. The services on the occasion were impressive.

—Parts of Nebraska were visited by an injurious wind-storm on the 14th that did damage to farm buildings in Otoe and Nemaha counties. Several persons were hurt. A similar storm blew down a number of houses at White Oak, Ark., fatally injuring three persons.

—The steamers Nestorian and Parthea at Boston, and the Indiana at Philadelphia, landed on the 15th nearly 1,000 immigrants from Ireland, the British Government having paid the passage expenses in a great many instances. The majority are in destitute circumstances, having been evicted from their holdings in Ireland.

—Early Friday morning a fire broke out in the Grand Army hall at Sacramento, Cal., and immediately one of its walls fell on a saloon adjoining, which was filled with people, who were buried in its wreck. Six dead bodies have been removed from the debris, and it is said others remain undiscovered. A dozen persons were badly injured.

FOREIGN.

—A Dresden artist has made a watch entirely of paper which keeps good time.

—Nazareth has just opened a telegraph office, the first in the Holy Land.

—British officers are watching for a cargo of dynamite which sailed from Antwerp for England.

—The Madagascans are busy making weapons, and are determined not to surrender an inch of territory to France.

—A statue to the late Earl of Beaconsfield was unveiled in Parliament Square, London, April 19, by Sir Stafford Northcote.

—There are now 20,000 dock laborers on a strike at Marseilles, and the number will be increased. Shipping is at a standstill.

—The last Nihilistic proclamation about the Czar states he is beneath criticism. It is probable the coronation will be deferred till June 10.

—Mounted police are guarding the Parliament buildings at Vienna, in consequence of a threat to destroy them received by the President of the Reichstag.

—Baron Von Goltz, of the German army, has been invited by the Sultan to re-organize the Turkish forces, and Emperor William permits him to accept that duty.

—Three thousand immigrants left Liverpool for Canada on Friday. It is stated they took with them half a million sterling. Most of them are bound for Manitoba.

—A leading Berlin journal states it is probable that if a monarchy is restored in France, war would be declared, under certain conditions, on Germany without warning.

—An extensive conflagration occurred in Delhi, India, April 20. Two thousand houses were destroyed, and a great number of families are left destitute and homeless.

—Several Nihilist leaders have been arrested at St. Petersburg, among them the notorious female, Vera Sasulitch. Eighteen Nihilists were convicted yesterday, six being sentenced to death and two to life servitude.

—On the night of April 19, the Parliament buildings at Quebec were destroyed by fire. It is thought to have been the work of incendiaries, probably Fenians. Of the library consisting of 30,000 volumes, about one-third was saved, together with many valuable documents. Both the building and the library were so well insured that the total loss is only about \$25,000.

Obituary Notices.

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

PAULINT.—Died in Milford, N. H., March 20, 1883, of convulsions and neuralgia of the stomach, after an illness of twelve hours, Laura A., aged thirty-one years, wife of J. J. Paulint, and only daughter of Bro. and Sr. Elias Cobb, of Jamaica, Vt. While this dear brother and sister feel that their affliction is heavy to be borne, they have reason for gratitude of heart that their only son left to them is fitting for some branch of usefulness in the cause and work of the Master. A. S. HUTCHINS.

SHIERTLIEF.—Sister Ann K. Shiertlief died of pneumonia, March 13, 1883, at the residence of her son-in-law, James Graves. For more than seventy-nine years she had borne the sorrows and joys of life, and during sixty-four years of this time Christ had been her hope and refuge. Her last words were those of trust and resignation to the will of God. She embraced the Sabbath about five years ago, and has been trying to hold up the light since that time, although she never had the privilege of hearing many sermons on present truth. We consider her life and death one of glorious triumph in the Christian faith. By her request we spoke on the funeral occasion from Phil. 1:21. JOHN I. COLLINS.

ANDERSON.—Mrs. Lillie Welch Anderson, wife of Dr. T. Anderson of Chicago, died at Hot Springs, Arkansas, March 31, 1883, aged thirty-six years, and was interred there in Greenwood Cemetery. Her sickness of fifteen months' duration terminated in what is known as tubercular degeneration of the mesentery. Although wasted to a skeleton, her remarkable will power and tenacity of life undoubtedly kept her alive longer than was expected. She died filled with missionary zeal and in prayer to God. Her aim and intention to advance the cause of present truth were vastly greater than her strength and ability, but she was zealous to do what she could, and regretted she could not live to do more. She now rests in Jesus, awaiting the resurrection morn, when we hope to meet her in the kingdom of God. T. ANDERSON.

DENSON.—Died of liver complaint and dropsy, March 4, 1883, Sister Alice M., wife of Bro. O. F. Denson, aged thirty-four years, nine months, and twenty-three days. A companion, five children, and a large circle of relatives and friends mourn their great loss; yet they have the precious consolation that she was sustained in the closing trials of life by the faith of Jesus, which she embraced about six years ago under the preaching of Eld. I. Sanborn. Since that time, she has been keeping the Sabbath of the Lord; and although deprived almost entirely of the privilege of attending meetings, has lived a consistent life. When she knew that her end was near, she called her children to her bedside, and gave to each, in words of love and tenderness, her dying charge. With a faith that reaches forward to the realization of the blessed hope, we laid her to rest. Words of comfort and instruction by Bro. J. D. Mulhollen, from John 11:25. CHAS. A. SMITH.

LOBDELL.—Died at Augusta, Me., March 24, 1883, of disease of the brain, our beloved brother, Edward Lobdell, aged sixty-five years and ten months. Bro. Lobdell had been a professor of religion for many years, and was at first connected with the Methodist denomination. He embraced the doctrine of the soon coming of Christ in 1854. A few years later, he embraced the third angel's message, and has faithfully observed the Lord's Sabbath ever since. His devotion to the cause of present truth was not manifested in word only, but in deed and in truth. The cause of God was first with him. The church at Portland, of which he was elder, has sustained a great loss. Bro. Lobdell was respected by all who knew him. We mourn his loss not as those who have no hope, for we feel that—

"He sleeps in Jesus, soon to rise,
When the last trump shall rend the skies."

Remarks at his funeral by the writer, from 1 Thess. 4:18. S. J. HERSUM.

POULSEN.—Died, March 20, 1883, at Sunny Side, Dakota, Eliza Margaret Poulsen, aged forty-nine years. Sister Poulsen embraced the present truth in Raymond, Wis., about fifteen years ago, under the labors of Eld. Matteson. Ever since that time, she has loved the people of God, and tried to live a consistent Christian life. Her hope seemed bright, and during her sickness, she expressed a desire to rest awhile, knowing that soon the 'Lifegiver will come to call the sleeping ones from their graves to receive life and immortality. She bore her sufferings patiently. A husband, five children, and many friends mourn her loss, yet they sorrow not as those without hope. The funeral was attended by a large and sympathizing congregation. Words of comfort were spoken from 1 Thess. 4:18. M. M. OLSEN.

Appointments.

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

THERE will be a two days' meeting held with the church at Allen's Corner, Deering, Me., commencing May 11, at 7:30 P. M. Eld. Geo. I. Butler will attend. We hope to see a general gathering of our people in the western part of the State. Let none fail to be present who can come. J. B. GOODRICH.

I WILL be at Stratford, Ia., April 28, 29. Meetings will be held in the Hook's Point school-house, Storm Lake, Ia., May 12, 13. R. C. PORTER.

THE ninth annual session of the Kansas T. and M. Society of S. D. Adventists will be held in connection with the camp-meeting, at Burlingame, May 17-23 J. H. COOK, Pres.

COLDWATER, Mich., April 28, 29. Meetings to commence Friday evening. Brethren and sisters from the surrounding country are earnestly invited to attend these meetings. A. W. BATHER.

THE ninth annual session of the Kansas S. S. Association of S. D. Adventists will be held in connection with the camp-meeting at Burlingame, May 17-23, 1883. Sabbath-schools will please attend to the election of delegates. Each school of twenty members is entitled to one delegate, and one more for every additional fifteen members. T. H. GIBBS, Pres.

THERE will be a two days' meeting at Alma, Mich., Sabbath and Sunday, May 5, 6. Bro. G. A. King will be with us, and give instruction in canvassing. We hope our brethren will make an earnest effort to attend this meeting. A. O. BURRILL.

Publishers' Department

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

SABBATH-KEEPERS spending the Sabbath at or near St. Louis, Mich., are requested to attend Sabbath-school and social meeting at the S. D. A. chapel in the eastern part of the village. Meeting every Sabbath at 11 o'clock. C. C. LEWIS.

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.]

As I am closing out my music business, I will, for the next 90 days, furnish organs, of the best makes, fully warranted in every particular, at lower prices for cash than can be obtained from any other parties. Those who wish to take advantage of this offer must order immediately. Address J. E. White, Battle Creek, Mich.

WANTED, immediately, at the Sanitarium, several young women to work in the laundry and bath-room; those for the laundry who have had some experience in ironing. Those are desired who are active and strong, possessing fair intelligence and education, and who are willing to contract for one or two years; those who are Sabbath-keepers, and who can come recommended by the churches to which they belong. Address, Sanitarium, Battle Creek, Mich.

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.

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Books by Express.—P. L. Hoen \$13.36, Amos Snyder 5.13, J. W. Covert 39.90, G. T. Wilson 10.50.

Cash on Account.—P. L. Hoen \$5.00, D. R. Palmer 7.05, I. A. Olmstead 26.00, Neb. Conf. Fund, B. H. Matern \$ 9.80, R. A. Underwood 36.00, S. H. Field 15.00, A. C. Bourdeau per Mary J. McCall 1.20, H. A. St. John 10.00, Mrs. Eliza Jones per Mr. Cunningham 20.00, Wm. C. Hanson 28.50, Andrew Mead 15.00, Geo. T. Henton 4.35.

Gen. Conf. Fund.—Lydia Brown tithe \$2.15.

Shares in S. D. A. P. Association.—Mrs. Kate Shedd \$10.00, Chester Pomeroy 10.00, Martin Creasey 10.00, J. F. Robbins and wife 10.00, Sally Hugaboom 10.00, L. A. Dodge 10.00.

Donations to S. D. A. P. Association.—Mrs. F. L. Archer \$5.00, Fannie Glascock 20.00, C. H. Davore 50c, J. F. Robbins and wife 4.40, Mrs. H. Reid per L. H. Roscoe 5.00, "C. A. U." per L. H. Roscoe 12c.

Mich. Conf. Fund.—Reese per Mary Braman \$20.00, Ransom per U. Smith 20.14, Hillsdale per U. S. 87.55, Bushnell per M. B. Miller 77.78, Orange per M. B. Miller 1.00, M. Dennis 1.00, Allendale per Mrs. C. C. Ross 4.00, Armada per W. C. Heber 13.50, Evert per H. F. Turner 7.65, Holly per Sophia Willson 13.17, Sheridan per A. C. Haynes 18.95, Cedar Lake per Charlotte Webster 44.35, Ithaca per F. Squires 59.98, Alma per A. O. Burrill 88.89, Mt. Pleasant per A. O. B. 70.00, Coldwater 13.81, Vassar per E. J. Smith 40.00, Vergennes per E. Van Deusen 35.08.

Mich. T. and M. Reserve Fund.—Dist 1 per L. A. Bramhall \$6.40, Dist 9 per M. F. Mullen 7.25.

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Pacific Express.	Day Express.	Chicago Passenger.	STATIONS.	Mail.	Atlantic Express.	Night Express.
8.10 pm	7.55 am	6.10 am	De..Port Huron. Ar	10.20 pm	5.20 am	10.25 am
9.39	9.11	7.47	.....Lapeer.....	8.50	3.42	9.11
10.20	9.55	8.40	.....Flint.....	8.10	3.00	8.35
10.58	10.27	9.25	.....Durand.....	7.35	2.20	7.50
11.54	11.30	10.35	.....Lansing.....	5.53	1.18	6.30
12.25	12.06	11.10	.....Charlotte.....	5.05	12:32	5.32
1.15	1.00	12.00	a } Battle Creek { d	4.00	11.35	4.20
1.20	1.20	12.20	d } Battle Creek { a	4.00	11.30	4.15
2.06	2.06	1.09	.....Vicksburg.....	3.18	10.47	3.30
2.17†	2.17	1.20	.....Schoolcraft.....	3.02	10.37†	3.07†
3.10	3.05	2.13	.....Cassopolis.....	2.13	9.53†	2.08†
3.58	3.50	2.58	.....South Bend.....	1.23	9.12	1.12
4.46†	.....	3.45	.....Stillwell.....	12.40	.....	12:18
5.22†	.....	4.20	.....Haskells.....	12.07	.....	11:39†
5.40	5.25	4.40	.....Valparaiso.....	11.50	7.50	11:20
8.00 am	7.45 pm	6.50 pm	Ar... Chicago... De	9.10 am	5.30 pm	9.00 pm

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

The Review and Herald.

Battle Creek, Mich., April 24, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—The Burning World.—Why Get Discouraged?—Test that Argument.—The Attitude of Expectation.—Prove me Now.—The New Departure.—A Few Suggestions.

RECEIVED TOO LATE FOR THIS NUMBER.—Nebraska, G. B. S. and H. S.—Supplying Reading-rooms in Kentucky, B. C.—Minnesota, M. H. G.—Iowa, J. H. D.—Colorado T. and M. Society.—Obituary notices of R. T. Mann, Henry N. Doherty, Geo. A. Bridges, S. A. Edmunds, L. F. Stanley, Laura M. Temple, W. H. Naylor, and Mary G. Kimberk.

RESPECTFULLY DECLINED.—"Work while 'tis Day," "Come unto Me," and "The Ocean of Life." The merit of these pieces is marred by defects in rhyme. This could perhaps be remedied, did not a more serious defect exist in the manifest evidence that the imagination of the writers was not in that high state of exaltation, which finds expression only in appropriate poetic phrase, and gives to writings of this kind their peculiar charm.—"Daniel in the Lions' Den," lacks signature.—"Musings." The thoughts expressed are good, but the position that the popular view of Luke 23:43 is not true, is not sufficiently proved. It is made up too largely of suggestions only, and these of an indefinite character.—"The Lord will Bring Order out of Chaos." Only a specimen of the thousand inconsistencies of which the paper named is guilty, and which are too evident to every careful reader to need pointing out.—"Love of the World." No signature.

The English Wesleyans, it is reported, are about to present to Parliament a monster petition in favor of Sunday-closing, which will contain one million signatures.

Our contributors are kindly favoring us with such a supply of good matter that we omit some departments this week to give them the space which is better filled by them. We have still quite a number of communications in store, which will appear in due time. Meanwhile we hope that all the old writers will continue their interest

in this department of the paper, and that many new pens may be unlimbered, that the REVIEW may continue to send forth matter of interest to all believers in the truth, and calculated to keep alive the spirit of the message.

NOTE TO BRETHREN IN KENTUCKY.

I WISH to say that on account of sickness I have not been able to labor since the quarterly meeting. On my return home from the meeting I took a severe cold, which terminated in malarial fever, confining me to the house for two weeks; then erysipelas broke out on my head. Altogether, I have suffered much; but by the blessing of God, and close attention to hygienic treatment, I have been brought through. I am quite weak, however, and will not be able to be out before the first of May. Hope all will remember me in their prayers.

S. OSBORN.

FARE TO KANSAS CAMP-MEETING.

ROUND trip tickets, limited to May 24, will be on sale from May 15 to 22, on the Missouri Pacific from Parsons to Emporia, and from Junction City to Emporia, and all intermediate stations. The round trip fare is one and one-fourth regular rates. From Emporia to Burlingame, on Santa Fe road, tickets will be on sale at same rates from the 16th to the 23d. Purchase tickets when you take the cars. Preserve these directions for future reference.

J. H. COOK.

NOTICE.

WE wish once more to call the attention of our people in Maine to our general meeting which is to be held at South Norridgewock, May 5, 6. This is an important meeting to us in this State. It is not often that we are so highly favored with the presence and labors of the president of our General Conference. Bro. Butler is prepared to give us instruction in all points of present truth, and we very much need his help and counsel at the present time. In order that we may be benefited, we must be present at the meeting. Do not let unfavorable weather or bad roads keep you away. Brethren, come praying for God's blessing to rest upon us, and that we may see the cause take a new impetus in our State from this meeting.

J. B. GOODRICH.

TO OUR PEOPLE IN DAKOTA.

OUR coming camp-meeting will be held at Parker on the same ground, where it has been held the two past seasons, June 27 to July 3, the time most favorable for Dakota. We expect the attendance will be very large. For the benefit of those who have inquired concerning tents, I

submit a price-list from Bro. Armstrong, of Chicago.

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16x24	6 ft.	12 ft. 6 in.	36.80	41.00	
9x12	4 ft.	9 ft.	15.00		19.00

Any one wishing tents can correspond with me at Swan Lake, Turner Co., Dakota, or with Wm. Armstrong, 136 Lake St., Chicago, Ill. Please attend to this at once as the time is short.

O. A. OLSEN.

IOWA CAMP-MEETING.

THE Chicago, Burlington and Quincy, Rock Island and Pacific, and the Chicago and Northwestern railroads have granted to those attending the Iowa camp-meeting, paying full fare, the privilege of returning over their roads by paying one-third fare. These popular roads, reaching out into nearly every part of the State, will favor nearly all who wish to attend this meeting. Should there be several from any particular section of the State which this arrangement does not accommodate, I will try to secure accommodations for them if they will write me at once at Battle Creek, Mich. Those who come from the western part of the State over the Chicago and Northwestern will have to come by the way of Ames in order to be entitled to return at one-third fare as above. Those who come from the western part of the State over the C. B. and Q., and change at Chariton, will have to take the 6 A. M. train to arrive at Des Moines the same day.

A. R. HENRY.

TO THE BRETHREN IN MISSOURI.

As we are to have a general meeting at Kingsville, April 27-30, to take into consideration the various wants of the cause of present truth in our Conference, and as we realize the need, and earnestly desire, the influence of the Spirit of God in all our councils, we appoint Sabbath, April 28, as a day of fasting and prayer, trusting that all the brethren and sisters throughout our Conference will carefully observe this day in this manner. Let those who cannot be at the general meeting meet at their usual places of worship, and after appropriate remarks by the leader or elder, or the reading of some selection from Testimony No. 31, engage in earnest prayer that God's Spirit will guide in all the deliberations of the meeting, and abundantly bless the efforts of the laborers of our Conference during the year.

D. T. JONES, }
RUFUS LOW, } *Mo. Conf. Com.*
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