

Advent Review

AND SABBATH HERALD.

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

VOL. 60, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 1, 1883.

WHOLE No. 1512.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

BEULAH LAND.

(NEW VERSION. IMPROVED BY I. C. W.)

IN Beulah land are corn and wine,
And all its riches shall be mine;
There shines undimmed eternal day,
When sin and death have passed away.

CHORUS: O Beulah land, sweet Beulah land,
As in the gospel light I stand,
I look away beyond the sea
Where mansions are prepared for me;
By faith I view thy shining shore,
My Eden home forevermore.

The Saviour smiles and talks with me,
And by his grace he makes me free;
He gently leads me by his hand,
To guide me home to Beulah land.

CHORUS.

And when he comes, he'll call for me,
Then will the bride his glory see;
And all the pure in heart shall stand
With Christ their King in Beulah land.

CHORUS.

Now zephyrs seem to float to me,—
Sweet sounds of Beulah's melody;
We soon shall see the blood-washed throng,
And with them sing redemption's song.

CHORUS.

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.

(Concluded.)

PROFESSED follower of Christ, when you are devoting time and means to the indulgence of pride, ask yourself whose gifts you are thus squandering. When you spend precious hours in fashioning what is merely to please the fancy, but will benefit no one, inquire how that day's record will stand in the books above. Your works will be brought into Judgment, whether they be good or evil. Suppose you were to keep an account of the manner in which each day is spent, how often would you have to make such records as these? "Spent one or two hours in bed after daylight, because I was disinclined to rise and begin the day's duties. Spent several hours in crocheting. Devoted the day to making ruffles to ornament my children's dresses. They must look like other people, or I shall have no influence. Passed this afternoon in entertaining visitors. The name of Jesus was not mentioned. We talked of the wrong course of our brethren and sisters, of our worldly affairs, and our perplexities and trials." Are such persons honoring God in their lives? Is their light shining? Are souls saved through their instrumentality?

Many do not know how to win souls to Christ, because they have never tried to learn. If they

would enter upon the work cheerfully and heartily, endeavoring to exert a right influence in the position where God has placed them; they would gain strength and experience with every effort. They would learn how to adapt themselves to the wants of others, and might thus become successful in winning souls to Christ and the truth. A large share of the Christian world are endeavoring to serve God by proxy. Men educate themselves for trades; for business, but not for Christian work, which is more important than everything besides. There is an appropriate division of labor in the same manufactory. Men are set apart for special branches of the business. While one can do his own work successfully, he may not be qualified to do that of his neighbor. The carpenter would blunder at the anvil, and the blacksmith with the plane. In the professions, greater difficulties would exist. The lawyer could not take charge of critical cases of sickness, and the physician would make poor work at pleading a case in court. In the same manner the followers of Christ have different positions and duties, and each should seek to qualify himself for the place which the Master has assigned him. "To every man his work."

Those who excuse themselves from labor to save other souls, will not be saved themselves. There is work to be done for Christ in our families, in our neighborhoods, everywhere. By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts. Opportunities for usefulness are on every hand. All who are imbued with the Spirit of Christ will show themselves to be fruit-bearing branches of the living Vine.

It is a sad fact, that many professors of religion gauge their piety by the lowest standard which they deem safe for themselves. They mean to escape the wrath of God, but are not seeking to do all the good that the Lord has given them ability to do. They fall into the observance of certain forms, which they term religion, and argument and entreaty are alike powerless to move them from their stereotyped position. They are well satisfied with themselves. They will not be aroused to pray more or to give more. Many pass on month after month, year after year, without a genuine experience in the love of God, or a burden for the salvation of souls. By their lack of religious fervor, by their worldliness and selfishness, they lead others to skepticism or contempt for the truth.

Could the ledger of Heaven be opened before us, we would be greatly astonished at the large proportion of professing Christians who really contribute nothing toward the upbuilding of Christ's kingdom, who put forth no efforts for the salvation of souls. Such are slothful servants. Many who are satisfied not to do much good, flatter themselves that they are doing no harm so long as they do not oppose the earnest, active workers. But this class are doing much harm by their example. For the influence thus exerted, they must render an account to God. Sinners, misled by these false lights, are going down to ruin. Every person will be held accountable for the good which he might have done, but failed to perform because he was too careless and indolent to gain a knowledge of the will of God.

The slothful servant was not condemned for what he had done, but for what he had not done. There is no more dangerous enemy to the cause of God than an indolent Christian. An open profaner does less harm; for he deceives no one, he appears what he is, a brier, a thorn. The do-nothings are the greatest hindrance. Those who will not bear burdens, who shun all disagreeable responsibilities, are the first to be taken in Satan's snare, the first to lend their influence to a wrong course.

Watch, pray, work—these are the Christian's watch-words. Let none excuse themselves from labor for the salvation of souls. Let none deceive themselves into the belief that nothing is required of them. No less is required of any than was expected of the man with one talent. That unfaithful servant hid his talent in the earth, and then sought to justify his course by murmuring against his lord. In like manner, those who do the least in the cause of Christ are most ready to doubt and murmur. If they would connect with the living Vine, and bear fruit to the glory of God, they would find so much to do, and feel so great joy in the work, that they would have no time or disposition to complain.

It is ours to make the record which we desire to meet hereafter. Would we have its pages filled with the history of earnest work for God and humanity? Let us follow in the footsteps of Him who declared, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."

THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

(Concluded.)

It seems very clear, therefore, that although Israel's identity is established in the New Testament, it does not follow that the title necessarily includes the literal tribes. Paul further corroborates this fact as follows in Rom. 9:7: "Neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

In harmony with this, he testifies to the Galatians: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. All who are Christ's, then, are the children of Abraham, not literally, but spiritually, and are accounted for the seed. So we hear him saying to the Romans in language still more pointed: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." The inward work of grace, then, in the heart, under the gospel, constitutes one a Jew in reality, and an Israelite indeed.

Gentiles in this manner may become Israelites, or children of Abraham, and so, children of God. In this new relation, they may look up and cry, Abba, Father, because of their adoption as Abraham's seed into favor with God. Rom. 8:15. But, as adopted children, will any less be required of the Gentiles than of those with whom

the covenant was made? or, rather, will not God, who condescends to adopt them into his family, expect them to at least fulfill the conditions of that covenant by which alone they can become the "children of the Most High"?

But by what process are Gentiles adopted into the family of Israel? The condition of both Jew and Gentile is forcibly illustrated under the figure of two olive trees. While viewing the Jewish people with prophetic eye, Jeremiah sees their future condition,—the result of their unbelief and disobedience,—and sets it forth in the following language: "The Lord called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11:16.

In their fallen condition, the Jews are fitly represented by the above similitude,—fallen, cast off, and forsaken. But the tree thus bereft of its branches is not left to decay and die. Other branches will supply the loss, and the olive tree will again yield fruit. The process by which this work is accomplished is forcibly set forth by the apostle in his letter to the Romans. After speaking of the fall of his own nation, he reminds those Gentiles that they did not always occupy their present position and standing. In Rom. 11:17, he evidently refers to the prophecy just quoted from Jeremiah, and says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

Nothing seemingly can be plainer than this language of Paul. He here represents the Jewish people, while they were the children of God, by a tame olive tree, and the Gentiles by a wild olive tree. The branches of the tame olive tree were broken off, and grafts from the wild olive tree, the Gentiles, were inserted in their places. Did this change the tree, and make a Gentile tree of it? No; it was the same tree; but now the Gentiles are brought in to be a part of it, and thus partake of its root and fatness, the blessings of the new covenant, the promises of God through Abraham and his seed.

The Gentiles being thus grafted in on those branches made vacant by cutting off the disobedient Jews, all will see at a glance that whatever nourishment the Gentiles receive is drawn from the root and fatness of the tame olive tree, the same source whence the Jews formerly received their sustenance. The two parties being so closely allied, must become one people.

In another connection the apostle makes this point appear very conspicuous. After speaking of the Gentiles as aliens from the commonwealth of Israel and strangers from the covenants of promise, he says, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." In Eph. 2:19 he adds, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Thus plainly is it stated that through Christ the Gentiles are brought into such a relation to God that they are no longer strangers from the covenants of promise. The middle wall of partition between the Jews and themselves was broken down by what Christ abolished on the cross, which, as we have seen, is summed up in the ceremonies and offerings that foreshadowed Christ.

These peculiarities of the Jewish worship, their circumcision, priesthood, and offerings, for a time hedged in that people, as by an impassable wall of separation, from all other nations. This was the middle wall of partition which kept them separate. And this being broken down, what is the result? Here a most ludicrous and ridiculous blunder is made by some opponents of the Sabbath, even those who claim

to be ministers of the word. They assert that the wall of partition was broken down in order that the Jews might come out where the Gentiles were, and partake of their liberty and blessings, the privileges of the gospel, and the first-day Sabbath.

This is just exactly the opposite of the truth. The Gentiles had no blessings to offer. The apostle does not say that the Jews were the ones who derived benefit from this union; but he was cautioning the Gentiles against forgetting the source of their blessings. Now if the Gentiles are made one with the Jews, are not the Gentiles received into favor with God on the same terms with the Jews? Certainly. And if the new covenant was made and ratified with the Jews, and if the law of God with the Sabbath were sealed in that covenant by the blood of Christ, as we have found they were, then the Gentiles, in order to fulfill the conditions of that covenant, must certainly obey those moral obligations imposed on the Jews.

In this manner the Gentiles are "adopted" into the family of Israel, and bear their name as the children of Abraham, through faith in Christ. Every nation may embrace the same privilege. Even the Jews themselves may be "grafted in again," if they do not abide in unbelief. And so lost Israel will be restored, and their name perpetuated in eternity. With this end in view, no doubt, the Saviour selected the twelve apostles. Why just the number twelve? Evidently to secure the same number to stand at the head of the Christian church as were chief representatives of God's people under the old covenant. If otherwise, why was it necessary, when Judas fell, to select another to fill his place?

That there was a positive design in the selection of just twelve to lead out under the new covenant, Christ himself reveals in his language to Peter on a certain occasion. In answer to the question of the apostle, the Saviour replied: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Matt. 9:28. This language conveys the idea that in Christ's kingdom the twelve tribes will be recognized, and that the twelve apostles will there hold eminent positions as rulers among them.

Again, in the closing work of the gospel, as brought to view in Rev. 7, one hundred and forty-four thousand are sealed in their foreheads as servants of God. These, in that chapter, are said to be of the children of Israel. We find the same company brought to view again in the fourteenth chapter, this time standing on Mount Zion, with the Father's name written in their foreheads. Here before the throne, they sing a new song that none could learn save those who were "redeemed from the earth;" showing that these had passed through an experience that no others had obtained,—translation at the coming of Christ.

The home of the saved, finally, is dwelt upon by the Revelator in chapter 20. The new Jerusalem is seen coming down from God out of Heaven. It is the habitation of men. God dwells with them, and wipes away all tears from their eyes. Death is removed; sorrow and crying are done away, and all things are new. Surely this is none other than the saints' eternal rest.

In the light of this city is found the good of all ages,—those who have lived under the old covenant, as well as those who live under the new. All dwell there under one name, and all ascribe salvation to one source. All who have a right to the tree of life go in through the gates into the city. The gates of that city are twelve in number, and what seems to some strange for a Christian city, each gate bears the name of one of the twelve tribes of Israel. Every one, then, who enters there, will go in under the name of one of the tribes of Israel.

Moreover, there are twelve foundations to the wall of the city, in each of which is found the name of one of the twelve apostles. Here the plan of salvation culminates in the union of the

people of God who have lived under both covenants, with the names of the respective heads of the church of both dispensations indelibly imprinted in their mutual home, and the name Israel is retained by the people of God eternally as a reminder of their redemption from sin.

Thus we have traced the plan of salvation through both covenants, and find that God has never changed his plan of saving men. The same plan has ever been employed; but as faith in Christ changed from the prospective to the retrospective, the symbols by which man was to show his faith in the Saviour changed, so as to appropriately mark first the shadow, afterward the reality, or substance.

If, then, under the new covenant that law which requires the observance of the seventh-day Sabbath is written in the heart of every believer, how does it happen that multitudes who have lived under this covenant, and who have certainly enjoyed the blessing and favor of God, have lived and died in the observance of the first day of the week? This is with many a very perplexing question. But we think it is capable of a fair and consistent solution. We reply, that these persons have had the true principle of obedience implanted in their hearts. And they have kept the first day of the week because they have for a time labored under a misapprehension of what the law requires. In keeping that day, they honestly supposed they were rendering obedience to the fourth commandment of the decalogue; or in not keeping any day in a true Sabbatical sense, they have honestly supposed that God's law required nothing of the kind at their hands. Had they become convinced that the fourth commandment required of them the observance of the seventh day, whether they were keeping another day or no day, would they not have immediately changed their practice accordingly? Assuredly, every individual of them. Otherwise the principle of obedience was not in their hearts, and they were not in covenant relation with God.

Therefore, leaving them with the Lord, who will deal with all in accordance with the light they have enjoyed, and the sincerity with which they have followed it, it becomes us all to look rather for the truth of our time, and to our own circumstances and obligations. Paul speaks of times of ignorance which God winked at, and other times of greater light when he commanded all men everywhere to repent. Our times are of this latter character. Covering after covering, which the great apostasy has thrown over the law of God and other portions of his truth, has been lifted off, and men are accountable to God, for the increasing light. We are living in days of reform preparatory to the coming of Christ; and we have reached the last reform; for we can find nothing higher nor holier than that law of liberty which is designed to develop perfect characters in us, and by which we are to be judged in the last day. Jas. 2:10-12. Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God; but you can do so no longer. The light has now come clearly forth; and before whomsoever it is set, he has no longer a cloak for following the traditions of men.

Blessed be God, for so graciously condescending to take mankind into covenant relation with himself. Reader, are you yet a stranger to these covenants of promise? If so, you are without hope. The present brief scene of turmoil and trouble, and then the regrets, the remorse, and the pains of the second death, for privileges unimproved and mercies abused, are your only portion. In place of this infinite evil, you may have infinite good. Join yourself to the commonwealth of Israel. Christ is the way, and he invites you to come. The promises are of value untold, and will soon be fulfilled. The opportunity will expire by limitation when Christ concludes his work as priest. Come while you may. And soon in that heavenly city, which bears upon the twelve foundations, with which it is garnished, the names of the twelve apostles of the Lamb, and upon its twelve gates of pearl the names of the twelve tribes of Israel, and into which all who have entered into

covenant relation with God, both of the literal and spiritual seed, will have a right to enter, you will realize what an infinite blessing was couched in that arrangement through which God condescended to be our God, and took us to be his people.

IF NOT, WHY NOT?—NO 3.

BY ELD. M. C. WILCOX.

IN this article I wish to put the above question to those who are transgressing some one or more of the ten commandments, God's holy law. If you do not observe this law, why do you not? Have you studied into the principles upon which law and government are based? You will agree with me that the great God created this earth, created man, and placed him here; that he is the one to whom we owe our allegiance. This being true, it necessarily follows that he must have laws to govern his creatures. This conclusion is inevitable.

Again: The Bible teaches us that there will come a time when all will be judged, and rewarded or punished according to the deeds they have committed while here on the earth. Although a judge may pass sentence, that sentence must be based upon law transgressed, and the penalty attached thereto. And the law transgressed must be a law which it was the duty of the criminal to faithfully observe, hence a rule of conduct. So in God's judgment, we are approved or condemned by a certain standard, and that standard must be the rule of conduct given us by an all-wise Creator; for God would not require us to observe one code of morals, and judge us by another. I believe, my friend, Antinomian though you may be, you will admit these propositions and conclusions to be reasonable and self-evident. This being so, we ask, Has God revealed a law which has the threefold office of being the law of his moral government, the rule of man's conduct, and the standard by which man will be judged? We answer, He has. First, we will give you an Old Testament text: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. Here we have a law bearing these three marks,—1. It is God's law, or commandments; 2. It is a complete rule of conduct; 3. It will be a rule of future judgment, for the command to "keep his commandments" is given in view of the judgment to come. All will admit that at the least the commandments referred to comprehend the ten commandments. But says the objector, "I admit that the ten commandments were in force in the Jewish dispensation."

Now let us see if the same law having the same characteristics is not found in the new covenant, this side the death of our Saviour. Take the testimony found in Jas. 2:8-12, written in A. D. 61: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [that law which said, margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Here we have a law similar to that in Eccl. 12. 1. It is God's law, a "royal law." 2. It is a rule of conduct, and convinces men of sin. 3. It is the rule of future judgment. It is also the law of ten commandments, for no other law contains the two commands cited. This is further evident from the fact that it is "according to scripture," the Old Testament writings being the only scriptures in the days of the apostles. It seems to me that these texts ought to settle the question with every candid mind.

But we look at other considerations. The

moral law is based upon the two principles of love to God and love to our fellow-men. As soon as one being was created, it was his duty to love God and obey him, hence arose the first four commandments, based upon this principle. When other beings were created as children of a common Father, it was their duty to love one another, hence arose the last six commandments, based on this principle. And our Saviour but stated a recognized fact when he said, "On these two commandments [or principles] hang all the law [not a part] and the prophets." Matt. 22:40. Thus we see also that the law is ethical in its character, growing out of the very nature and relation of things, each command of that law based upon some attribute of Deity, which demands our reverent obedience, or on the rights of our fellow-men, guarding their interests.

Again: The law was given before sin ever entered our world,—given as a rule of conduct, which, if man had obeyed, would have developed in him a perfect character. Through the favor of Christ, Enoch and Elijah formed perfect characters by obeying that law. Would it do less in this dispensation? If it would develop a character pleasing to God in one age, would not such a character be pleasing to God in all ages? All are judged by the same law. Again, if the law was a perfect law, would not a change make it imperfect? Can a perfectly round ball be changed in shape, and the ball still be round?

Once more: When God first gave his law to his first organized church, why was it spoken by God himself while other laws were given through angels? Why engraven by God on tables of enduring stone while other laws were written on parchment with ink? Why did he honor these "ten words" in so many other ways above all other laws and ordinances? Why is it called everlasting, and said to endure forever and "shall not be abolished"? Why did our Saviour say, "It is easier for heaven and earth to pass than one tittle of the law to fail," and his inspired apostle declare that it is not "made void" but "established"? Why is it called perfect, pure, righteous, good, holy, just, in both the Old and New Testaments? Why do we find the many expressions of love to God's law by holy men in both dispensations? The reason is that they recognized God's holy law as a supreme rule of conduct, the principles upon which his pure and holy government is based, and their hearts were converted to him. And why do we find such antagonism against the law of God in these days by many professed Christians.

The secret of this hatred and antagonism to God's law, whether it be against the fourth or fifth, or any or all of the ten commandments, is found in the words of the apostle, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. This, not profession of religion, is the test. Is it not so, my friend? Do not the objections you have against the law come because of the cross involved in obeying it rather than any imperfection in the law itself? Was it not because of the seventh-day Sabbath found there, which must be just as binding as are the other nine commands? How is it, my Antinomian friend, my first-day brother, are you making Christ the minister of sin by trampling on that law which he died to make honorable? Ponder these queries, my friend. Ask yourself again and again, if it is not because of your own wicked heart and unsubdued will that you hate God's law? Will it make you worse to obey it? Does our Saviour's "Blessed are they that do" mean "Cursed are they that do"? Read again the inspired words of the Bible: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is your condition if you are not prepared to do God's will. Repent of your sins, fall on the Rock, Christ Jesus, and be broken, and by his grace obey God and keep all his commandments, and you will realize with all your heart that "great peace have they that love thy law." Do you keep all God's commandments? If not, why not?

Battle Creek, April 17.

"UNSTABLE AS WATER."

BY ELD. D. H. LAMSON.

THE characteristic of a man has become that of a nation. The almost universal integrity of a past generation is giving place to insincerity, instability, and almost universal deception. So few are what they really seem! The time of nearly all is taken up in watching others, and there are as few trusting as trusted. This is eminently true in business circles, the social relations, and church affiliations. The speculation and fraud of the one, and the masked heart of the other, are, in too many cases, fully equaled by the insincerity, and loveless outward devotion, and protestations of the Conference and prayer circle.

The masses are not religious, that is, in any true sense. The country equals or excels the town. The time was when the worship of God was outwardly, if not inwardly, revered; when to cross the threshold of the house of God, or to enter the place improvised for his service, was to breathe a different atmosphere from that of the outer world,—an atmosphere redolent with the perfume of frankincense and myrrh, and the zephyrs that seemed to float from the rustle of angels' wings, fanned as with the breath of peace the cheek of childhood and old age.

In the old time, now dimly remembered, when the pastor came into house or church, a universal hush pervaded the assembly. "The young and old were there;" no boisterous mirth, no ribald jest, no blasphemous word; but the heart, lapsed into stillness, could almost hear itself beat while waiting for the solemn song and prayer. Oh, holy time! Oh, sacred place, and blest worship of our fathers!

What minister of the gospel, especially whose work lies in rural districts, has not been pained and distressed till the whole head is sick and the whole heart is faint! It is not simply those who make no profession, who give themselves over to lightness and trifling; but professors are sometimes leaders in frivolity, caught and held fast in the meshes of sin. The goodness of today is like the "morning cloud, and as the early dew it goeth away." The most earnest entreaty, the most touching appeal, and tenderest proffer of the love of Christ, is met with the most stolid indifference; or if sometimes with tears, that fill the eyes and bathe the cheek, it is forgotten, e'er the cheek be dry, in the rollicking fun or peals of laughter that veil the faces of angels and hide the glory of Heaven.

Where is the young man that dares to be true, that can stand the rebuff of professed friends, that has enlisted for God and is willing the world shall know it, that will not turn his back to an enemy, nor his face from a friend indeed, whose joy is in Christ, whose love is for him, whose faith is unwavering, and whose hope is Heaven? Where is the young man that earthly fame cannot deceive, whose eyes earthly glory cannot dazzle, the glitter of wealth cannot betray, nor social pleasures seduce?

O maiden, where are you, whose eyes shall not cease their lustre, but shine to light a soul to God; whose smile and warmth of heart shall win a jewel for the diadem of the Master; whose beauty and grace of form or demeanor shall only be to exalt the Christian life, and whose deportment shall exemplify it; whose virtue and honor are beyond a contaminating truce, and in whose train are the heavenly voyagers of every age and station! O God! look down and pity this generation.

The difference is so apparently slight between the professedly good and the openly bad,—but a step, so to speak, from the place of prayer to the hall of pleasure, from the hymn of praise to the song of Bacchus,—that holy things are profanely used; so that while the church has set sacred words to the best melody the devil ever invented, his satanic majesty has travestied and burlesqued the songs, the hymns, the anthems, and choruses; and the rhythm of heavenly praise is chanted by lips blistered with profane ejaculation, and festering with all the leprosy of sin.

Here is the trouble. Sacred things are pro-

fanned, and young men and maidens will sing a few lines of—

"Pass me not, O gentle Saviour,
Hear my humble cry,"

and close with—

"Ha, ha, ha, you and me!
Little brown jug, do n't I love thee!"

and the most boisterous merriment. The gospel sun is sinking in the west. The tide has set shoreward; as an overflowing scourge it will soon pass over,—ruin, desolation, and death to the wicked; but to the righteous, life eternal.

It was said to Reuben, "Unstable as water, thou shalt not excel." That is what God says; but men say, "Yes, they shall." Read the epitaph on each tablet in every cemetery, and does it not say that Heaven is their portion? No graves even of the wicked in all the earth! Liberalism in all its phases, from restorationism down, asserts the demoralizing lie that all men shall be saved,—that Reuben with his crimes is as sure of glory as Joseph with his virtue; and Christian churches with their suppers and hops, their festivals and tableaux, their socials and lotteries, conspire to fling back into the face of God the vaunting, infamous falsehood, when he has said, "Thou shalt not excel."

They say, "On with the dance, let joy be unconfined." Fill up the bowl; satiate the appetite; fire the blood; spat them out; play games of forfeit; kiss till the soul is aflame, minister included; gamble for a ring-cake; sell the sisters by weight; let the pastor, in the game of mum, strike attitudes, make grimaces, and the most wonderful facial contortions to provoke a laugh at ten cents a laugh, all in the name of religion! Oh, how the church prospers! The carpets are yielding to the feet, the organ groans, the choir sing, the minister delivers an essay, for which all are paid, devils are jubilant, and the gates of hell are thrown wide open. But mercy weeps; "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."

Woe unto them that call evil good, and good evil." The wires were not long since burdened with news of the slaying of the most notorious outlaw of any generation. Wives have been bereaved of husbands, children of parents, and long and weary has been the waiting for those whose footfall will nevermore be heard; for they sleep the sleep of death in a lonely and unknown grave, their life blood a witness against the red hand of Jesse James. This man who never knew the feeling of pity, who could wreck trains laden with living, sentient souls, the joy and hope of thousands, and leave them crushed, and bleeding, and dying; who could shoot down in cold blood more than threescore and ten union soldiers, prisoners, and sick and defenseless; whose victims are scattered over all the continent, and "the mourners go about the streets"—this man in his death is treated as a hero. A special train carries his body and friends from St. Joseph, Mo., to Kearney. The casket costs \$500. There is an immense concourse of citizens. The officers of the law are his pall-bearers. The service is begun with the hymn, "What a Friend we Have in Jesus." Two Baptist ministers officiate. "The remarks are full of comfort to the mourners, in which the forbearance and willingness of Christ to forgive are prominent." "Oh, Where shall Rest be Found?" is sung, and the farce ends—on earth.

"Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him." A thousand more young men are now ready to offer themselves on the same altar, to be feared while they live, and honored when they are dead. But shall they excel? "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But "the day cometh that shall

burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked." Mal. 3:4.

And now, my beloved, what carefulness shall be wrought in you, "what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" in all things to be approved in this matter, and the blessing of Joseph be ours. Gen. 49:22-26.

THE NEW DEPARTURE.

BY ELD. S. BURDICK.

THE revival and attempted enforcement, under the new penal code, of the Sunday laws of the State of New York, has become the occasion of a new departure on the part of the religious press, and many prominent leaders in religious circles. Under the popular ideas of personal rights and religious liberty, as guaranteed by the constitutional law of the land, there is an apparent indisposition to frankly demand and openly advocate legislation in favor of religious tenets and observances as such; hence, the new departure which apparently seeks to shun the question of personal rights, the constitutional barrier, and consummate the desired end by a new definition of the means employed.

The philosophy of the new departure, as stated in the form of a proposition, seems to be this: "Our government possessed no inherent or conferred right to legislate for or against the religious tenets, traditions, or practices of any part of the people, if in so doing, it has professedly in view their promotion or suppression; but it may enact and enforce laws which, under the name of civil or police regulations, do in effect override the personal rights of the citizen, and compel him to observe regularly a certain recognized religious rite, by suspending his worldly business on that particular day which certain of his fellow-men have made sacred to religion."

This new departure virtually concedes the fact that our government has no right to control the action of men on the ground of religious obligation, and therefore imposes upon its advocates the burden of proving that there are (religious obligations aside) clearly within the rightful domain and cognizance of civil government, good and sufficient reasons for compelling citizens, by the penalties of the law, to cease from labor and business on a particular day of each recurring week. It really leaves the advocate of these Sunday laws no grounds for their justification or for demanding their enforcement, but those which are merely theoretic or incidental. It takes away from the background of these laws all religious obligation as the basis of their claim upon men. When it has been accepted as a fact that government cannot create or annul religious obligation, it becomes an important question whether it can rightfully do more than protect from needless disturbance or interference those citizens who observe the Sunday as a religious duty, leaving all others free to rest or labor on that day, as they may determine.

It matters very little whether the present law is called a law to provide for the better observance of Sunday as the Christian Sabbath, or a law to regulate the observance of Sunday as a civil institution, the results are the same. Men are compelled, willing or unwilling, conscious or unconscious of religious obligation, to observe the day by withholding from labor and business thereon.

It is doubtless true that the Sunday law is a civil law, but it is equally true that it does compel the citizen to observe, in the conduct of his business, as a civil regulation that which his fellow-citizen observes as a religious duty, while the fact remains that the Sunday law was made, and is still sustained, by a portion of the people because Sunday is regarded as an institution of religion, a day which should be respected by all

men because of its traditional religious character.

The circumstance that the law does not require the citizen to spend the day, or any part of it, in attending church service or in religious worship, does not change the fact that it does discriminate between fellow-citizens, denying to the one the exercise of a personal choice and personal right to pursue his ordinary business on that day, which the other, in the free exercise of his personal choice and right, devotes to religious worship. Religious obligation aside, the right to work is just as clear as the right to worship, and it is just as much the duty of government to protect the citizen from interference in his work as in his worship, since government is made to protect, not to suppress, the rights of men.

It is the right of the citizen to devote the first day of the week to rest and worship, and also his right to be protected against needless interference in so doing; but here his right ceases, in so far at least as his control over the labor and business of another is concerned, since it is incompatible with the accepted doctrine of equal rights for all citizens, to make even the conscientious convictions of one man the pretext for suppressing another's right of choice and action who has no such convictions. It is as clearly the right of the one to work on a given day as it is the right of the other to worship, while the fact must remain that neither the government nor the majority can practically alienate the rights of either without doing violence to the constitutional law of the land.

It is the right of the Jew and the Christian to religiously observe the seventh day of the week according to the literal interpretation of the law of God, and doubtless their right to claim protection under the law in so doing; but it cannot be their right to claim the protection of a law which shall compel all other citizens of the country to cease from labor while they religiously rest and worship, unless the law of God, as the source of religious obligation, is to be made the basis of civil legislation in determining the time when men shall rest from secular labor.

It is the prerogative of civil government to recognize certain days as legal holidays, and provide all needful regulations for their protection against perversion into occasions of immorality and evil, but in order to do this it has never been found necessary to interfere with the citizen who has chosen to devote any or all of these days to labor or business.

It is doubtless the right of government to make even a religious festival a legal holiday, and provide by civil law against the abuse of the leisure it affords; but if without the power to create or annul religious obligation, it cannot be its right to go between the citizen and his personal liberty and interests, and compel him to observe a religious festival by withholding from labor thereon, because honest, productive labor is the citizen's necessity and inherent right, and not an evil to be suppressed by the penalties of the law. The real reasons for the law prohibiting labor on Sunday are not to be found in the nature and effects of legitimate labor, but rather in the fact that certain religious people regard it as a religious duty to cease from servile labor on that day, and therefore demand that their fellow-citizens who will not do this voluntarily shall be compelled to do so under the penalties of the civil law. They insist that the day called Sunday, and made sacred to religion, shall be observed throughout the land by universal cessation from labor. In other words, they insist that the festival of Sunday shall be upheld and honored by compelling all citizens alike to observe it as a civil institution. They seem disposed to keep in the background the important fact that it is man's first and highest duty to obey the divine precepts of religion, and are apparently unwilling to go before the people in an earnest and united effort to convince them, by the testimony of God's word, that the observance of Sunday is a religious duty. In the absence of any such effort, or any divine precept

requiring it, any attempt to enforce such an observance by the civil law, is, in effect, an attempt to put the law of man in the place of the law of God, and base the obligation of Sabbath observance upon the law of the State. It may seem, to many, desirable to secure for the Sunday the hush and quiet of Sabbath rest; but this must prove vain unless behind the desired quiet there is a conscience enlightened by the word of God and voluntary obedience to his known law.

They build wisely in the cause of religion who build upon the foundations of divine truth; and if all zealous for religion could be induced to accept the fact that the word of God is the only sure foundation of truth, the only basis upon which to build up a religious service acceptable to God, there would be very little effort or disposition to seek the promotion of religion by invoking the aid of the civil law.

PRODIGALITY.

BY ELD. R. M. KILGORE.

THE grand display and the extravagant expenditure of money at the late ball of Mrs. W. K. Vanderbilt is but the substance, of which the prophets have given the photograph in speaking of the last days. "The display of diamonds and jewels of every kind, of elegant and showy and magnificent costumes, of everything that princely wealth and prodigal expenditure could produce to make such an affair brilliant, was unrivaled in this city, and it is doubtful if it was ever surpassed in Paris or London." "Unfortunately, however, much of the display at such social exhibitions as those of last night is neither elegant nor elevating, but the opposite. It is tawdry and vulgar and ostentatious, gaudy and garish and debasing. Wealth seems always grand when grandly used for human good. But wealth squandered in vulgar displays which debauch public taste and morals, within a stone's throw of an untold mass of human suffering and wretchedness it might relieve, is a calamity and a curse."—*New York Star*.

The *Boston Globe* says, in speaking of the costumes which were made expressly for the occasion, that "they displayed greater originality and ingenuity, if not extravagance, than has ever before been known or heard of in connection with a private entertainment at home or abroad." The supper cost \$25,000, prepared by experts from the kitchens of the Vanderbilt family, of whom the head cook of William K. Vanderbilt receives a yearly salary of \$7,000. Under him are six other cooks, whose salaries run from \$2,000 to \$5,000 a year. William H.'s head cook receives a salary of \$6,000, and Cornelius pays his the same. Twelve barrels of flour and one hundred dozen eggs were used for cake and pastry. Five hundred heads of lettuce were ordered. The ices in various forms, such as eggs, little chickens, and ducks, ascension lillies, tulips and crocuses were served on finest ware with golden spoons. Fifteen hundred napkins were used, each costing \$5.00. The entire entertainment cost upward of \$250,000. All this for one night's entertainment,—a ball given by a private family, where at least twelve hundred invited guests participated in the festivities of the occasion, feasting on its luxuries, mingling in the hilarity, keeping time to the rich music of the grand chorus of instruments, mingled with the rustling of silks and satins, sparkling with diamond and gem, each of whom the next day returned to his home still to revel in luxury and wealth almost inexhaustible.

What a contrast is seen in the same city, where on that night could be found thousands dwelling in attic, chamber and cellar, whose cries for bread and appeals for help might have been hushed! What misery, want, and wretchedness could have been relieved, had distribution of some of that squandered wealth been made! But will these contrasts continue to exist? Yes, millionaires will vie with each other to excel in the prodigal use of their ill-gotten gain until it will be said to them, "Go to now, ye rich men, weep and howl for your miseries that shall come

upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

To the student of prophecy these exhibitions of prodigality appear supremely foolish. In such a time as this, when labor is at war with capital, strikes being the order of the day, the votaries of communism increasing, and the blighting curse of nihilism spreading abroad its foul fungus, affecting the nations of earth, it would appear unsafe to trust in "uncertain riches." The *Star* takes a rational view, and speaks as follows:—

"These are times of anarchical troubles and socialistic agitations everywhere. Every nation in Europe throbs with communistic heavings. Every throne is surrounded by dancing specters, and the terror of dynamite makes royalty shiver. The same elements exist here as there, and need only the stimulus of congenial conditions to quicken them into baleful activity. Such displays of millionaire magnificence as that of last night compel hundreds to think of the bitterness of their lot, and writhe in discontent under the burdens they see not why they should be forced to bear. There are some things it is unwise for even millionaires to do; and to shake their golden chains in the faces of men as good as they are, who are bound by chains heavier and harder than iron, is one of them."

While men are heaping together their gold and silver until there is "no end to their treasures," and are prostituting their God-given talents in worshipping the idols which they have made, the children of God can console themselves that it is the poor to whom the gospel is preached, and, believing it, they "are rich in faith," and are made "heirs of the kingdom."

A FEW SUGGESTIONS.

BY ELD. WM. COVERT.

How may we have a good meeting? First, be promptly on time at the first, the last, and all the intervening meetings, with your best clothes on, your hair well brushed, voice ready to sing, head full of good ideas, and heart full of charity. If you are weary when the time arrives for the first meeting, remember that the minister has been traveling and losing sleep, and is weary as well as yourself. He generally has considerable courage and zeal, which are elements highly essential to the good of the meeting, but after all he manufactures much of these out of the inspiration that he finds in the meeting. I entreat of you, my brother or sister, in behalf of the dear cause of our Master, do not fail to be at the first meeting. I cannot too strongly condemn the habit of some in staying away from the first meeting of a series. The first meeting, in many respects, is the most important of all. Very much depends upon the energy and confidence with which the minister speaks in the opening discourse. We cannot expect that outsiders will take more interest than the members of the church, and we expect them to do much, either for or against the success of the meeting, in the manner in which they speak of the meeting. If they see the elder and deacon with their families out at the first meeting, and the church generally ready to counsel with the minister in regard to the work to be done, the impression goes abroad that there is something to be done, and this creates an interest with the world outside to be present to see and hear what it is.

Do not let the impression go out that the church is cold and careless, and that the minister has come on purpose to warm them up. Much valuable time is used too often in heating up the spirituality of the church; but if it has to be done, then you should certainly be there to warm by the first fire. If I thought that any of our brethren would be in danger of going to sleep in meeting from the effects of disease, overwork, or overeating, I would caution them about it. I only read of one man who went to sleep in meeting in the days of the apostles, except the

weak and sickly ones at Corinth (1 Cor. 11: 30), and this man remained awake till midnight, and then fell out of a third story window, and was taken up dead. Acts 20: 7-9. The writer makes an excuse for him because Paul preached so long; but we cannot excuse any one on that score, for none of our ministers preach so late. I have seen persons shut their eyes, and seem so very solemn and meditative in meeting that they would be of no help to any one. I know that the world passes an unfavorable opinion upon this habit, and I think it should seldom be indulged.

If you want to hear a good discourse, always come to the front if there is room. Then look the minister right in the face, and do not be afraid to encourage him with a hearty "Amen," and I will assure you that you will think he preaches one hundred per cent better than he used to do, and quite likely he will. Lay plans in regard to the meeting how to best advance its interest. Be ready with appropriate hymns when it comes time to sing, and sing as though you relished the words of the hymn. Should a business meeting be called, be there on time without fail. Have your wits about you. Do not talk at random. If you have a thought or suggestion, give the meeting the benefit of it; if not, then be silent. Remember that we have so many things to attend to that we have no time for *practice* in parliamentary rules. These should be studied previously. The admonition to "let all things be done decently and in order," means much. To disregard it is to disobey the Lord. To have on the armor of light is to be ready in every good word and work, to edify the body of Christ, and, when we have done all, to stand.

THE BURNING WORLD.

BY A. SMITH.

THE cleansing of the earth by fire, predicted in 2 Pet. 3: 10 as certain to take place, is attested both by science and reason as a possible event. Chemistry teaches that air and water consist of component gases, the elements of air being oxygen twenty per cent, and nitrogen eighty per cent, with a slight admixture of carbonic acid gas and aqueous vapor; and those of water, in volume, two-thirds hydrogen and one-third oxygen; in weight, one-ninth hydrogen, and eight-ninths oxygen.

Oxygen is an invisible, transparent fluid, without taste or smell, and is the most powerful supporter of combustion. It is an abundant supply of this gas that gives intensity to the heat of the blacksmith's forge, and to that of the blast furnace. In this gas even iron will burn with intense heat, and emit coruscations of light too intense for the gaze of the human eye.

Nitrogen gas, like oxygen, is transparent, and without taste or smell; fire is quickly extinguished by it, and no animal can live in it but a very short time; yet, in itself it is harmless, these phenomena being entirely due to the absence of oxygen.

Hydrogen gas, when pure, like oxygen and nitrogen, is without color, taste, or smell. It is fourteen times lighter than atmospheric air, and sixteen times lighter than oxygen gas. Were it not for the great refractive power of this gas, and the soluble matter contained in it, water would, no doubt, be as transparent as the atmosphere. This gas is inflammable, but not a supporter of combustion. When mixed with oxygen, and inflamed, it detonates violently, and water is produced by the combustion. In like manner the decomposition of water into its constituent gases is attended with loud detonations; a small quantity producing a sharp, stunning report, as loud as that of a pistol or musket.

It is, no doubt, the decomposition of small quantities of aqueous vapor in the clouds or air by electric sparks that is the chief cause of the thunder of lightning. Place a drop of water on an anvil, and hold over it a red-hot iron, and strike it down to the anvil with a hammer, and it will decompose the water with a very loud noise. Set a wet pan containing water or other

substance, on a very hot stove, and the drops of water between the iron and the pan will be decomposed with loud reports. A very small jet of hydrogen flame, emitting a faint blue light, supported by a jet of oxygen gas, will burn a piece of iron or copper wire almost as readily as a cotton thread is consumed in the flame of a candle. If man can separate or combine the gases of air or water with such astonishing results, is it not a reasonable conclusion that God who formed and arranged them, can decompose or combine them at his pleasure?

By electricity God can decompose all the water on the earth with detonations louder than the combined volume of ten thousand thunders; and then an inconceivably vast volume of hydrogen will ascend to the upper regions, while the oxygen, being of greater specific gravity, will rest to a great depth upon the whole face of the earth; and when, at God's command, the whole is ignited, the very rocks will be fused, and the elements be melted "with fervent heat." That is the day that is to "burn as an oven" until every sinner is consumed (Mal. 4:1); when the heaven and the earth are to be shaken by the voice of God (Joel 3:16; Heb. 12:26, 27); and it is the day of perdition of ungodly men. 2 Pet. 3:7.

"Where will the sinner hide in that day?
It will be in vain to call,
Ye mountains, on us fall,
For His hand will find out all
In that day."

THE WORKS OF THE ALMIGHTY.

BY J. M. AVERY.

WE read in Ps. 111:2, "The works of the Lord are great, sought out of all them that have pleasure therein." In the first words of the Bible our attention is drawn to the great God as the Creator of all things. God has signed his name in the fourth commandment as the Creator of the heavens and the earth. Paul, while preaching to those superstitious Athenians, points out the true God thus: "God that made the world, and all things therein."

While studying the record of creation, we see not only power and wisdom, but the perfect order of God in all his works. First, the earth was brought into form. Light was then created, and divided from darkness. Secondly, the waters were divided from the waters by a firmament, called heaven. Thirdly, God separated the waters from the dry land, then made grass grow, etc. Fourthly, he made the sun, moon, and stars as light-bearers to the earth. After causing the dry land to appear, making day and night and causing the grass and herbage to grow yielding seed, then fish, fowl, and cattle were created, and found plenty on which to subsist. Lastly, the crowning work, man is made in the likeness of God, to have dominion over the earth and all that move upon it. He is created capable of studying and admiring the works of nature's God. He can not only behold the sparkling drop of dew, the spires of grass, and "consider the lilies of the field how they grow," but God has implanted power and wisdom within him. Man has constructed an instrument by which he may readily observe the habits of a tiny race of his creatures that it is impossible to discern with the naked eye.

The telescope reveals still more of the wonders of creation. Turning the eye upward in a starlight evening, we may consider the glories of the upper world. The myriads of stars, which seem but little points in the great ocean of space, on account of their immense distance, are many of them much larger than the sun, which is of itself so great that it would take one hundred and twelve such globes as ours to reach across his vast diameter. And how do we know what lies beyond the reach of the most powerful telescope! The fact that we cannot see beyond, is no proof that there is nothing further, any more than it proves there is nothing beyond the vision of the naked eye, or that this world of ours is the only planet inhabited by intelligent beings.

It should fill the mind with awe, as we con-

template the vastness of creation, and that God's care is over all his works. Not one of these distant worlds is permitted to fly from its appointed track to dash one against the other, but each remains as when created, equally balanced between the two forces, steadily revolving around their great centrals from age to age, and yet even the sparrows are not forgotten of God. He listens to the prayers of little children. Then may we all love our Creator, be humble and obedient, that we may be prepared to enjoy in the presence of our dear Saviour, not only the society of all the good of past ages, but as well, the sinless inhabitants of other worlds.

IS IT SUNDAY OR THURSDAY?

BY N. J. BOWERS.

THERE are plenty of people who tell us that the first day of the week is entitled to special honors by reason of the Troas meeting recorded in Acts 20:7-12. An examination of the account, however, fails to discover that sanction and authority that the many so readily find.

1. The brethren did not assemble, as far as we are informed, to hear Paul preach, but "to break bread."

2. It is not beyond reasonable question that this breaking of bread on this occasion was a religious act.

3. There is nothing to show from the record that this meeting and breaking of bread on this day was an accepted custom among the churches.

4. Paul, the preacher, did not enjoin upon the brethren, nor did he advise them to make the day the one for standing religious services.

5. Luke, the historian, does not inform us that it was the "stated day" for "prayer, praise, and devotion" of the Troas church.

6. We have no account that this church, nor any other Christian church during the time covered by the Acts and much later, ever regarded the day with any special honor.

7. This meeting was a special and not an ordinary one.

8. The restoring of the young man to life as one of the acts of Paul, gained for the circumstance a record in the early apostolic history.

9. There is nothing that can be drawn from this narrative in favor of the first day of the week as the day of Christian assembly and worship, save the fact that the brethren did meet together on it once and heard preaching.

10. If this circumstance gives to the day divine honor and authority, then all days may rightly claim them. Acts 5:42.

11. Especially does Thursday, upon this principle, lay upon us a just claim to religious regard. Acts 1.

a. The brethren were "assembled" and "were come together" on this day. Ver. 4, 6.

b. Jesus was with them and imparted religious instruction. Ver. 6-8.

c. They were instructed by angels from Heaven in regard to the second advent. Ver. 10, 11.

d. They with Jesus went no farther than a Sabbath-day's journey. Ver. 12.

e. Returning from the Mount Olivet, they assembled themselves with others, making a company of at least sixteen; and had a meeting for "prayer and supplication." Ver. 13, 14.

f. Is not Thursday, then, especially held out to us, challenging our regard from these several items; viz. 1. That the brethren assembled and Jesus preached the gospel of the kingdom to them; 2. That holy angels preached the advent to them; 3. That a Sabbath-day's journey was as far as they went on that day; 4. That when they returned, they had a prayer-meeting among themselves; and 5. That the last meeting Jesus had on earth with his disciples was on this day. Was not this Thursday sabbath a fitting day on which to close his work on earth?

g. Not one of these facts relates to the first-day of the week.

Which day then shall we devote to the Lord, Sunday or Thursday?

—What is resignation? Placing God between ourselves and our trouble.—*Madame Swetchine.*

"IN MY FATHER'S HOUSE."

BY MRS. L. D. A. STUTTLE.

CALL me not poor; I am rich. Why care for the reproach of men? Why care for the vanities of earth? They are fading—fleeting as a passing meteor.

Poverty may lay its heavy hand upon me now, but I shall not be poor when I inherit those mansions up yonder, in the city of my God, whose very streets are paved with gold, and whose gates are of pearl. I may have no home,—nothing I can call my own; but I rejoice—up yonder I shall be rich. I shall dwell in a mansion, beside which the palaces of earth would be in comparison as hovels. I shall hunger no more, for I shall then eat of the tree of life, freely, freely. I shall feel no more the feverish, parching thirst of disease. No; for then I may drink of the crystal river, which flows by the everlasting throne. I may bathe my brow, and quench my thirst in its sparkling waters. I may pluck the flowers, that grow upon its banks. I may roam in those verdant fields, where the lion and lamb shall lie down together; and, best of all, I shall go no more out forever. How do I know this? Does it sound like the fairy fancies of a dream? Ah! I have the best of evidence. My deed is a good one. Let me read: "In my Father's house are many mansions; . . . I go to prepare a place for you." My Lord and Master has signed his name, and the promise is sure. How sweet! how precious! Shall I care there for petty vexations? for poverty, for crosses, and losses? I shall not remember them when that "far more exceeding and eternal weight of glory" shall be mine.

Give me this, and take all else. I freely exchange earth for Heaven,—sorrow and pain for gladness and everlasting joy, poverty for riches, and a hovel for mansions of glory; sickness for health, and the dregs of bitterness and woe for eternal felicity and happiness.

Oh! I am so unworthy, my Lord, of all this; only give me a little, humble place in thy kingdom. Let me act the part of a servant. Let me be near thee forever, and bask in thy love and presence. I ask not for mansions. It is too much; I cannot comprehend it! Hark to the reply: "In my Father's house are many mansions; . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

Vernon, Mich., March 30.

WHAT WE NEED.

BY M. WOOD.

WE need more of a spirit of sacrifice. The time in which we live demands it, and every individual who professes to love the truth should be prompted to action by this spirit. Although our efforts may seem to be fruitless, and we may meet with difficulties at every turn which cause our most earnest prayers for help, we should not become discouraged, and leave the work unfinished, but still seek by patient labor to do something for Jesus. We are living in a time when we need to be continually upon the watch-tower, lest Satan with all his power and signs and lying wonders deceive us at this late day. We need to connect with God, as the strength necessary to cope with Satan comes from God. We need to be living branches of the true Vine, growing up into the measure of the stature of the fullness of Christ, bearing fruit to the honor and glory of God.

WHY GET DISCOURAGED?

BY M. G. HUFFMAN.

WHY get discouraged if things do not go as smoothly as we think they ought? It seldom happens that all the hopes we cherish are realized. The path of life in the prospect appears smooth and level enough; but when we begin to travel it, we find it hilly and rough. The journey is a laborious one; we shall find it so to our disappointment if we have built on any other

expectation. We should endure what is to be endured with as much cheerfulness as possible. The true policy, perhaps, is to hope for little, yet strive for much. Do n't get discouraged, though occasionally you slip by the way, and some one treads upon you a little; accidents will happen, miscalculations will sometimes be made, things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that prospects are like the skies in April, though clear, soon over-clouded. As it would be folly to despair of again seeing the sun because to-day is stormy, so it is unwise to sink into despondency when fortune frowns, since in the common course of things she may surely be expected to shine again. Do n't get discouraged under any circumstances. Go steadily forward, rather consult your own conscience than the opinions of men, though the last are not to be disregarded. Be industrious, be frugal, be honest; deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your own intercourse, and all will come out right in the end.

INSTRUMENTS OF MUSIC.

BY A. SMITH.

IN view of my late article on this subject, a friend, writing from Kansas constructs out of Amos 6:1, 5 the following sentence, and asks what we will do with it: "Woe to them . . . that chant to the sound of the viol, and invent to themselves instruments of music, like David."

The question evidently turns upon the use of instrumental music in the worship of God. The "woe" is pronounced upon *them that are at ease in Zion*, not being "grieved for the affliction of Joseph" (ver. 6) though their sins were very grievous. Chap. 5:12. Under such circumstances God hated the luxury they indulged in, and their pompous display of worship in the use of vocal and instrumental music, "like David," whose worship of praise with instruments under other circumstances was evidently well pleasing to God (1 Chron. 16:4-6), and whose instruments were, in the time of Hezekiah, by the command of God used in public worship. 2 Chron. 29:25-29.

While sin is knowingly and persistently indulged in, even prayer to God is an abomination in his sight, and the noise of song and music is an offense in his ears. Prov. 28:9; Amos 5:22, 23. The use of vocal and instrumental music in the worship of God, *when the heart accords with the melody*, is a service evidently pleasing to him here, and will constitute an important element of adoration in the heavenly world. Rev. 14:2.

SOMETHING TO CRY OVER.

DR. JOHN HALL, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbor. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbor's eyes such a sad, pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Mr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the doctor hoped that his children were a comfort, he said, "One, the second, is; she is a good child. The oldest is not steady, I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio where I am told no liquor can be had, to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers' sermons, young people's pledges, humane laws? One almost cries out for *anything* that will stop this slow, cruel murder of home-love, of men, of women, of little children, of hope, of peace, of souls."

The Sabbath-School.

"Feed my lambs."—John 21:15.

LESSON FOR THE SECOND SABBATH IN MAY.

(Review.)

PRACTICAL NOTES.

THIS week's lesson being a review of all the lessons given thus far on the book of Acts, the following practical notes have been compiled to accompany it:—

The disciples assembled in the upper chamber, uniting in supplications with the believing women, with Mary the mother of Jesus, and with his brethren. These brethren, who had been unbelieving, were now fully established in their faith by the scenes attending the crucifixion, and by the resurrection and ascension of the Lord. The number assembled was about one hundred and twenty. While they were awaiting the descent of the Holy Ghost, they supplied the office left vacant by Judas. Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office.

Both men who had been selected were considered to be persons of stern integrity, and in every way worthy of the vacant position; but notwithstanding the disciples were intimately acquainted with them, they felt that their own judgment was imperfect, and trusted the selection only to the Lord, whose eyes could read the hidden secrets of the heart. There is a lesson for our time in this occurrence. Many who are apparently well qualified to labor for God, are urged into the ministry, without a proper consideration of their case, and at length become a grievous burden to the church instead of burden-bearers. If the church of the present time would act as cautiously and wisely as did the apostles in filling the vacancy among them, much perplexity and serious injury might be saved the cause of God. The work has often suffered much by putting persons forward to do that which they were not capable of doing.—*Spirit of Prophecy.*

There was perseverance in the power of the primitive church—"they continued." There was unity in those early prayer-meetings—they prayed "with one accord." Their prayers were not soon broken off, and were not hindered by disagreements among the suppliants. They ascended straight to Heaven in a pillar of pure incense, and descended soon in showers of blessing,—a great refreshing from the presence of the Lord.—*Arnot.*

The Spirit descended upon the disciples when they were together. The full meaning of Christianity is not exhausted in any relation in which it sets us individually to Christ. It comprises a relation between men mutually as well as a relation to God personally and separately. There are blessings and enrichments that accrue to Christians only by their standing in fellowship with one another. On the evening of resurrection-day, Christ showed himself to his disciples while they were *together*. The week after, he again appeared to them while they were *together*. And similarly, as we learn from the first verse of our chapter, the Holy Spirit descended upon them while "they were all with one accord in one place." And this gathering together of theirs was not for the purpose of instruction, but in order that they might remain together in the fellowship of concerted prayer and holy waiting. The church was born thus in a prayer-meeting. The first Christian revival was inaugurated in a prayer-meeting. It is easy, and rather common, to treat prayer-meetings with disparagement. It is old-fashioned to meet together with fellow-Christians and to draw into one another's holy confidences in prayer and spiritual song. There is a good deal of formality and foolishness about these things as they are not infrequently done. But the possibility of immense things are in the fellowships of the disciples. It is generally found that when a revival comes, it begins in God's revelation of himself to saints that draw near to one another in prayer. It is so now; it was so in the

first revival. In spiritual matters, two are considerably more than twice as many as one.—*Ibid.*

The Holy Spirit revealed himself outwardly in the shape of tongues. This was prophetic of the way in which revealed truth was to be disseminated. It does not suffice that men should simply live lives of Christian consistency, and that they should think that conduct fills to the full their measure of obligation. Christ not only lived, he preached. "It pleased God by the foolishness of preaching to save them that believe." And the word "preaching" must not be construed too narrowly. It does not mean standing upon the platform and expounding a text. It is uttering forth in any way or with any surroundings what God has uttered to us. It is opening our mouth to tell the message which has been divinely put in our mouth. "Out of the abundance of the heart the mouth speaketh;" "We cannot but speak the things which we have seen and heard." The first revival, then, opened men's mouths, and set men talking. It was a gift of *tongues*. There is no place for silent Christians under the administration of the Holy Ghost. Inspiration and utterance are inseparable. The Holy Ghost and preaching cannot be divorced. The pressure of God upon the heart inevitably finds escape at the lips. "And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance."—*Parkhurst.*

And this punishment was anticipated and representative. The judgment [like that visited upon Ananias and Sapphira] continues to be executed. Men now who attempt to defraud God by their partial consecration, by the much they spend on themselves and the little they devote to him, are not beaten down as with a lightning-stroke; but, all the same and just as really, they die spiritually. The many in our churches who find their professed discipleship a burden, who drag wearily through the details of accredited religious routine, who contest to the last letter the claims made upon them, are suffering the penalty inflicted upon those who "keep back part of the price." They are dying at the root. The complete loss of spiritual life is only a question of time. Atom by atom their interest in divine things dissipates; headland after headland of faith sinks into indistinctness in their drift away from them; doctrine and duty lose their hold on their acceptance and conduct; and at last they have a name to live and are dead. Men who are keeping back "part of the price," who are serving themselves first and God last, are setting themselves in array against adamant and flame. God will have all of us, or he will have none of us. The doom of Ananias and Sapphira stands like a pillar of warning in the path of every half-hearted disciple. Compromise in religion always ends in disaster. Many will say in the day of award, "Lord, Lord! have we not called ourselves by thy name?" and then will he profess unto them, "I never knew you."—*Monday Club Sermons.*

Whatever any may think of that faith in witness of which the apostles suffered, none can read the simple record of their "acts" and deny them the title of heroes. That the historian should relate such stirring scenes and noble deeds without a single adulatory word of his own, is strong proof that a greater than human spirit guided in the narration. These valiant souls did not need to be praised any more than the Alps do. To see them is enough. Because of the dark background of selfishness, perfidy, and cruelty, against which we view them, the more conspicuous and lofty do their shining virtues appear.

It is almost an instinct with us to avoid contempt, rejection, pain. The conviction must be strong, the prize plain and precious, the devotion sincere, which impels one along a course where danger certainly waits. The Arctic or African explorer braves the terrors of the ice, the savage, the jungle, for no sailor's wages or trader's profits. The mere unveiling which Jesus made of the trials and mysteries before them, frightened back into their old relations many who had begun to company with him. But some would not go away.—*Ibid.*

—Christ prayed the Father for his disciples. "Sanctify them through thy truth: thy word is truth." John 17:17. The word of the Father is the truth. The *ten words* are his. Hence David said, "All thy commandments are truth." Ps. 119:151.

R. F. C.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 1, 1883.

URIAH SMITH, Editor.

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

A DEACON CARRIED AWAY.

THE St. Louis *Presbyterian* severely criticises the doings of a Presbyterian deacon of that city, on the occasion of the recent reception given to General Diaz and escort from Mexico. Being made the escort of the party, this deacon seems to have been so far carried away with the honor of the occasion, as to forget all about the sacredness of his Sunday, for it was upon this day that he took the company all about city to see the sights.

At the Fair Grounds they stopped to witness a lion-tamer's performance, and then retired to the dining-room, where, says the report, "in a few minutes the pop of the champagne was heard," while toasts were drunk, and speeches were made.

In the evening of the same Sunday, the same deacon took several members of the party, "and made a circuit of the theaters, stopping about half an hour at each one."

That is going back on the pet day in a manner that Presbyterianism cannot tolerate, especially on the part of a deacon, though we have not yet heard that the church has brought him to answer for his very worldly deeds.

ANOTHER WICKED RELIGIOUS NOVELTY.

PITTSBURGH, Pa., bids fair to become famous as the birthplace of many a novel scheme through which the modern church may openly proclaim her worldly spirit and graceless condition. It was at Pittsburgh where the practice was first introduced of wrapping up ladies in sheets, in a way to conceal them totally, and then disposing of them at auction to the highest bidder as partners for the evening. This had all the excitement of a lottery, to which was added the stimulus of much fun and merrymaking.

But this did not, after all, quite fill the bill, as it was not inseparably connected with that which constitutes the great feature of modern church festivals, namely, something good to eat and drink.

Therefore the ladies of the Penn. Avenue Baptist church, according to the *East End Bulletin* of April 14, 1883, devised an entertainment for April 19, on this wise: Each lady was to provide a lunch basket for two, which was to be auctioned off to the highest bidder, the purchaser being obliged to partake of the lunch with the lady whose name was concealed in the basket. Thus, as in the former case, the buyer purchases an unknown partner, and at the same time makes provision for the gratification of the appetite.

The practice first above named has been largely copied by other churches in all parts of the land; and no doubt this will be copied also.

This is not the religion of apostolic times. Think of our great pattern, the Saviour, or his immediate followers, the apostles, resorting to such means to carry forward their work. Is it not time for those who desire to be indeed the true followers of Christ, to strike for a reform or a separation?

THE SECOND ADVENT.

HE who would come to God must first believe that he is. Heb. 11:6. He who would intelligently hold any doctrine concerning Christ, must believe in him as the Son of God, and have some idea of the work he has undertaken to do. Christ says to his disciples, "Ye believe in God, believe

also in me." John 14:1. For those, and to those, who thus believe, we write.

Within the area of one great fact, all believers in Christ hold common ground; namely, that Christ, in human form, was once literally and personally here upon the earth; that he taught, suffered, died, rose, and ascended to Heaven. Of a certain event in the future the Scriptures speak, in varied phraseology, as his return, coming again, appearing the second time, etc. What do they mean by these expressions? Is Christ again to reveal himself personally and visibly to mankind? If so, under what circumstances? in what manner? for what purpose? and at what time? These are questions of absorbing interest.

The subject of the second advent can no more be discussed intelligently apart from that of the first advent, than advanced grammar can be considered without the use of the alphabet, or the higher mathematics without reference to the first rules of numbers. Why did Christ come the first time? If this question can be answered, it will determine why he comes the second time, if he is to come; and if the purpose of the second advent can be known, that will determine largely the nature, manner, and concomitants of that coming.

The great diversity of views that exists on this subject must be owing to a failure on the part of those who hold these diverse views, to comprehend the scope, and look through to the completion, of the plan of redemption. Ask the average church member of to-day what purposes God has for the future of this earth and the human family, and he will tell you he does not know. Is the present state of things always to continue? Yes, so far as he is aware. It has, in some way been arranged that the righteous go to Heaven, and the wicked to hell, when they die; and this process is to go forward through an indeterminate future, and the world drift drearily on without object, aim, purpose, or hope. And therefore all declarations concerning the second coming of Christ must apply to some present experiences,—to the inflictions of judgments, special outpourings of the Spirit, the development of new isms (like Mormonism, Shakerism, and Spiritualism), to conversion or to death. Is this consistent? By no means, as can easily be made to appear.

If the redemption which Christ has undertaken for mankind, consists of a definite and well defined plan, certain parts of which are fulfilled by his first and several advents, and can be fulfilled only by them, the nature, manner, object, and relative time of his second advent are determined beyond the possibility of variation.

Will the reader go with us in the further development of this thought? Man was once upright, and needed no redemption. He fell; and a Saviour, gratuitously provided by the grace of God, became his only hope. In his fall he lost innocence, took on guilt, subjected himself to death, and alienated to the deceiver his title to the inheritance, the new-made earth, which God had given him. The incipient promise of the proposed work of redemption was that the seed of the woman should bruise the head of the deceiving serpent, which must signify that the purposes of the deceiver were to be thwarted and his work undone.

To this end Christ accordingly undertook to restore to man his lost innocence, take away his incurred guilt, release him from the power of death, and put him again in possession of his forfeited inheritance. To do this, he gave himself as a sacrifice, by which perfect satisfaction was rendered to the law of God. This brought him to this world in the form of a servant, to suffer the death of the cross. The foundation of the work was thus laid broad and deep. Man has an intercessor, and sins can be pardoned. But the work cannot be completed till the power of death is broken, and the inheritance, restored to its Edenic beauty,

is again put back into the hands of its first possessors. For this purpose the dead must be brought out from their graves by a resurrection; but the resurrection depends upon the second coming of Christ, by which alone it can be accomplished. And every bloody trace of the curse must be buried out by the all-purging fires which God will kindle as a testimony against sin. Hence, when Christ comes, he takes his people to himself not to be again established upon the earth till its purification is accomplished, and the whole work of redemption is carried out. Christ's second coming, then, must be a personal, literal, and visible coming. In no other way can God's revealed purpose in this matter be brought to its predicted and glorious issue. A brief examination of the testimony of the Scriptures will now show that the foregoing propositions rest securely upon their uniform and unequivocal testimony.

(To be continued.)

EARLY WRITINGS.

MY attention has been called to an article on the subject of the "Early Writings" of Mrs. White, written by Eld. A. C. Long, of Missouri. I have no doubt that in the main Eld. Long thinks he is justified in his statements. I say "in the main," for I cannot think he can feel justified in saying some things that he said, unless he did not stop to consider well the import of his words. But that a man thinks he is right is no evidence that he is right. The Saviour told his disciples that they who would kill them would think they were doing God service. But they were not, if they did think so. I consider that the article of Eld. L. is deceptive, and his conclusions altogether unwarranted by the facts.

While our brethren are waiting to see what further may be said on the subject, I am surprised that they are not busily engaged in circulating the pamphlet written some time since by the editor of the *REVIEW*, on "Objections to the Visions." In that work no ground is left untouched. It seems to me that very little more can be needed only to expose a few of the errors into which Eld. Long and others have fallen.

Our books are made for use. If this movement shall cause a general circulation of this book on "Objections," it will be productive of good. That it is not circulated and read as it should be, is evident from the inquiries which have been made as to what will be done about Eld. Long's article.

Brethren, you have the very document which you need, ready prepared to your hands. Are you using it? Or are you sitting still and letting the enemy work without any effort to expose his wiles? Something is needed to cause our people to appreciate the value of the publications now lying idle on our shelves. I shall have something more to say on this subject. J. H. W.

THE ATTITUDE OF EXPECTATION.

THE contrast between the religion of the Jews and heathen idolatry is drawn by the authors of "Life and Epistles of the Apostle Paul" as follows:

"Abraham was called from his father's house, and it was revealed that in him 'all the families of the earth should be blessed.' Moses . . . spake before of Him who was hereafter to be raised up 'a prophet like unto himself.' David reigned, and during that reign, which made so deep and lasting an impression on the Jewish mind, psalms were written which spoke of a future King. . . . Thus the pious Hebrew was always, as it were, in the attitude of expectation. And as it has been well remarked that, while the golden age of the Greeks and Romans was the past, that of the Jews was the future. While other nations were growing weary of their gods—without anything in their

mythology or philosophy to satisfy the deep cravings of their nature; with religion operating rather as a barrier than a link between the educated and the ignorant; with morality divorced from theology—the whole Jewish people were united in a feeling of attachment to their sacred institutions, and found in the facts of their past history a sure pledge of the fulfillment of their national hopes."

Ever since the first promise of redemption was made to our fallen race, the people of God have been and are still in the "attitude of expectation." The work of God in fulfillment of the promise has been progressive; and every fact of past history in the fulfillment of the promises of God as given in prophecy, is a sure pledge of the consummation of the plan in the second advent of Christ to give to his people eternal life. And the reason why the professed church has come to a stand, and cannot withstand the prevailing infidelity, is because the attitude of expectation has been abandoned.

The time was (and that within the memory of a septuagenarian) that the Judgment, the coming of Christ, the resurrection, and the great day of wrath were the frequent themes of discourse from the pulpit. But that is past with all of the most popular preachers of the day. They leave the promises of the future. Their golden age is in the past, or the glorious present. They preach of the present with its new departures from the faith of their fathers. They follow the history of men in this life down to the silence of death, and sometimes venture a vague hint of "the beyond." And if there is anything beyond, with them it is not the resurrection, but a continued being without interruption.

On Easter Sunday I heard a discourse on the text, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." The speaker proved the literal resurrection of Christ by "many infallible proofs,"—the empty tomb, the eyewitnesses, the marks in his hands and his side, etc. But when he came to explain the use of the keys of hell and of death, he compared man's life to a stream of water which in its course comes to a mountain which seems to be its termination; but when that point is reached it is found that the stream takes a right angle and flows right on. Not a word was said about a resurrection from the grave of any human being. I was disappointed in my anticipation; but perhaps the hearers in general were satisfied.

May the Lord help us to maintain the attitude of watching and expectation till the blessed hope is realized in the coming of Christ and the resurrection to eternal life. The facts of past history are a sure pledge of the realization of the blessed consummation of our hope.

R. F. COTTRELL.

THE BATTLE CREEK BIBLE-CLASS.

LAST Sabbath witnessed the final demise of the Battle Creek Bible-class, which has been running for many years. The class was disbanded in order that its members might enter into the Sabbath-school on the same footing with all the rest of the members of the school. The dissolution of the class for such a purpose was a step in the right direction. We hope that a similar one will be taken by other Bible-classes in our churches elsewhere, as the advantages to be gained by learning the regular Sabbath-school lessons are greatly superior to those offered by any ordinary Bible-class recitations.

The Sabbath-school lessons present the truth in a systematic manner, and deal only with the more important features of the Scriptures considered, while it is usually the case that Bible-class discus-

sions turn upon immaterial points which are discussed at great length with little or no profit. An experienced Sabbath-school worker has said that individuals would gain more by sitting in the Sabbath-school, and listening to the recitations of the lessons by others than they would by becoming active members of the Bible-class. Observation has led us to believe that his conclusion is a correct one.

W. H. L.

A SAD ACCIDENT.

To the list of railroad disasters which have startled the public, another of a painful character was added on the morning of the 27th inst., on the Chicago and Grand Trunk road. At about 3 o'clock, and when some fifteen miles east of this city, the Pacific Express from Port Huron to Chicago was struck by the engine of a freight, completely telescoping the rear Pullman, and extending its work of destruction and death into the second sleeping car.

The ill-fated train reached this city about three hours after the accident. Eleven passengers, more or less scalded and mangled, were conveyed to the Sanitarium, where everything possible for medical skill to do, has been done by the physicians of this institution and of the city.

One of the number brought here was by death relieved of his extreme sufferings too soon to receive much attention from hearts and hands moved with sympathy. Two were killed by the collision. Truly, "ye know not what shall be on the morrow." How suddenly, how unexpectedly, were the sweet slumbers of the unfortunate travelers exchanged for the sleep of death, or for suffering and agony! Of how many of us may it be true, "There is but a step between me and death."

Last evening at 11 o'clock another one of the unfortunate victims of the disaster, a porter of one of the sleepers, died at the Sanitarium. Two have gone to their homes, while the seven remaining here are in a very hopeful condition. It is due to the superintendent, and other officials of the road, at whose request the wounded were brought to this house, to say that they manifest continued care and sympathy for these afflicted ones.

A. S. HUTCHINS.

Sanitarium, Battle Creek, Mich., April 29.

MICHIGAN T. AND M. MEETING.

THIS meeting was held in Battle Creek, Mich., April 22, 23. The attendance was not large, and yet nearly all of the districts of the State were represented. Some important points were discussed, and all the meetings were characterized by good feeling and hopefulness on the part of those present. The reports showed a most remarkable increase in the work of the last quarter as compared with that of the same quarter one year ago; the amount of tracts distributed being five or six times larger than it was during the corresponding period last year. The regular report of the doings of this meeting will probably appear in the next issue of this paper.

W. H. L.

THE PERPLEXITY OF NATIONS.

THE perplexity of nations and the wide-spread unrest, revolution, and wicked desperation are well set forth by the following extracts. And these extracts are not from religious, but secular newspapers. These utterances are not inspired with religious zeal or fervor, but forced from cool and observing men by the stern facts before them. The first is from *Frank Leslie's Illustrated Newspaper* of April 14. After speaking of the revolts against constituted authorities, and the action of the English government with reference to the dynamiters, it says:—

"Meanwhile the Russian Empire hatches a new

brood of these dynamite fiends. The Nihilist conspiracy only grows more widespread with every fresh attempt of the government to crush it out, and nobody is surprised by the announcement that a large mine has been discovered which connected with the Kremlin, that historic palace in Moscow, where the Czar in a few weeks expects to be crowned. Occasional arrests in other countries on the continent have shown that the disposition to resort to equally extreme measures is growing among anarchists of every sort. There is something solemnizing about such revelations as these. Europe is wont to congratulate herself upon the wonderful advance she has made since the Dark Ages, yet history records no such revolution as that must be which employs the most destructive agency known to science since the world began as its agent, and hesitates not to involve multitudes of innocent people in its murderous conspiracies in order to extort compliance with its demands from the government."

From the *Utica Morning Herald* of April 12: "They [the Nihilists] say that it does not matter how many plots are unfolded, how many men and women are imprisoned or executed, their plots are too many to be all detected, and their members who are ready to die too numerous to be defied."

M. C. W.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

102.—THE THIEVES ON THE CROSS.

1. What were the names of the two thieves crucified with Jesus?
2. Was Barabbas released to go free or to be crucified?

M. E. L.

ANS. 1. Tradition has it that the one on his right hand was named Zoathan, and the one on his left hand Chammatha. If you are a good Catholic, you will probably accept the tradition, and believe that such were the precise names of the thieves. If a Protestant, you will probably shake your head, and say, Well, why did not he give me some better authority on this subject than tradition?

2. To go free.

103.—CHURCH TROUBLES VS. THE ORDINANCES.

Can the ordinances be administered to a church not living in harmony with one another?

S. E. B.

ANS. That depends upon the extent of the troubles. If they involve quite a percentage of the church membership, it might not be best to undertake to administer the ordinances. If, on the other hand, the difficulties are confined to two or three, it would not seem right to deprive the majority of the church of the benefit of the ordinances on their account; otherwise large churches might never be able to administer them at all.

It is not a bad plan, when difficulties cannot be settled, to request those involved in them to refrain from participating in the ordinances until such time as their affairs shall be adjusted.

104.—THE FEAST OF UNLEAVENED BREAD.

1. Did the feast of unleavened bread begin with the fourteenth day or at its close?
2. How could Christ have eaten the Passover on the first day of the feast, and yet have been crucified the day before the Passover?

B. E. L.

ANS. 1. Strictly speaking, with the commencement of the fifteenth day of Abib; but in Christ's time it was customary to speak of the fourteenth of Abib as one of the days of the feast of unleavened bread. This usage sprang from the fact that the Jews commenced on the fourteenth to remove the leaven out of their houses.

2. The second question is explained by the answer to the first. Christ was crucified on the first day of the feast only in an accommodated sense; i. e., the day of his crucifixion was called

the first day of the feast at times according to usage, though in reality it was not such. See Clarke's Notes on Matt. 26 : 17.

105.—FAMINE OF THE WORD. AMOS 8 : 11.

"Reader of REVIEW": The "famine of hearing the word of the Lord" spoken of in Amos 8 : 11, doubtless has reference to a condition of things in which the people will be deprived of all spiritual food. It is supposed that the time for the fulfillment of this prediction is in the near future, and immediately following the close of probation. Then the Spirit of the Lord will be withdrawn from the earth, and men will experience a desire to communicate with God, but will find it impossible to do so, as their fate will have been hopelessly sealed.

It is not impossible that the prediction also had a partial fulfillment in the experience of the Jews during the captivity. The destruction of Jerusalem, and the carrying of the Israelites to Babylon, seem to have been in some sense typical of the last days. It not infrequently occurs that prophecies have a double fulfillment. This one may be of that kind.

106.—SUNDAY OBSERVANCE IN "LIFE AND EPISTLES OF ST. PAUL."

We give the "Life and Epistles of St. Paul" as a premium with the Signs, and are met with quotations from its pages in favor of infant baptism and Sunday observance. Is such a course of action expedient? F. W. H.

Ans. The book in question would of course be more valuable if it were entirely free from errors; but inasmuch as it contains a very large amount of valuable matter independently of its errors, we read it ourselves and give it to others to read. Should we decide to circulate or read no books which are not entirely free from error, our libraries would necessarily be very small and our usefulness very limited. There is not even a school book which we put into the hands of our children but is unsound in some of its teachings. Indeed, it would not be safe to conclude that all error has been winnowed out of even our denominational works. We must do the best that we can, therefore, under the circumstances. If we can get a man to take the Signs or REVIEW, with the "Life and Epistles of St. Paul," by Conybeare and Howson, as a premium, we mix the antidote so thoroughly with the poison that there is not only no harm done, but great good is actually accomplished. These papers are so full of ringing testimonies in favor of the Sabbath and against the Sunday—brought from the Bible, and even some of them from the "Life and Epistles of St. Paul" itself—that if read for one year, they will wholly obliterate all the unsound doctrines which one may draw from other sources upon that subject. The same is true of baptism.

So far as our brethren in the faith are concerned, if years of careful study of the Bible evidences for our faith have not sufficiently indoctrinated them so that they can be trusted to read the unsupported opinions of others in opposition to our views, then the task of making them sound and intelligent S. D. Adventists is a hopeless one, and we might as well let them go by the board first as last.

107.—THE SAVIOUR'S AGE.

In Luke 3 : 23 we learn that our Saviour was about thirty years old when he was baptized. He preached three years and a half, and yet we say that he was crucified in A. D. 31. How do you reconcile these facts? J. B.

Ans. Our "A. D." was fixed by Dionysius Exiguus, and not by inspiration. He reasoned that Christ was born in a certain year, and so called that year A. D. 1. In this he made a mistake of about four years; that is, he did not locate his "A. D." early enough into about that length of time. That, of course, would put it out of joint with the events of the gospel history. We read, consequently, in Luke 2 : 42, that when Christ went up to the temple with his parents, and disputed with the doctors of the law, he was "about twelve years old;" but in the margin of some of

our Bibles we have this event set down as having taken place in A. D. 8; *i. e.*, it would make out that Christ was only eight, whereas, in reality, he was twelve years old at the time in question.

The same is true of the baptism. According to Usher's chronology—*i. e.*, the one found in our Bible—Christ would only have been twenty-seven years old when he was baptized; whereas, Luke says that he was thirty years old when that event took place. In other words, as Christ was baptized in the fifteenth year of Tiberius Cæsar, or A. D. 27, he must, according to Mr. Usher, have been only twenty-seven years old at the time of his baptism, while Luke says that he was thirty years old at that time. In other words, Luke proves again that Usher's "A. D." is too late by about four years. This discrepancy is of no account except in calculating the age of Christ, as our present "A. D." is a fixed date, from which Scripture dates are calculated backward or forward with just as much accuracy as though that date synchronized with the birth of Christ. He was actually baptized in A. D. 27 according to our reckoning. As he preached for three years and a half between his baptism and his death, it follows that he was crucified in A. D. 31 of our era, or in the same year in which we locate the death of Christ in all of our computations.

For a fuller discussion of the subject, see "Thoughts on Daniel," page 269, note.

108.—PUNISHMENTS AND REWARDS.

1. Does not Matt. 13 : 30 teach that the wicked are punished before the righteous are rewarded?
2. What real proof have we that Gen. 3 : 15 refers to Christ? T. H. G.

1. Not necessarily. The parable is designed to explain the reason why the wicked are allowed to exist along with the righteous in this world. The Saviour shows that from the necessity of the case they are spared, as otherwise the righteous could not be developed. The thought is this: Good men are descended from bad men; destroy the bad men of this generation, and you would prevent the appearance of some of the good in the next generation, as you would cut off the sources whence they are to spring. The wicked, therefore, must live until all the righteous are complete in number. This done, the wicked will be gathered out and burned, and the righteous alone left in the kingdom. The parable is one which covers centuries in its scope. At the time of the harvest, the command will go forth for the separating and burning of the wicked. These processes will cover in their complete fulfillment the thousand years mentioned in Rev. 20 : 4-9; that is, the fires which purify the earth and render it a fit abode for the saints eternally, will consume the last trace and vestige of the wicked therefrom. 2 Peter 3 : 9-13.

2. It must, from the very nature of the case. It is manifest that the real character upon which the judgment is denounced is Satan, who worked through the serpent. Rev. 20 : 1-3. To bruise his head, must mean to destroy his life. But no merely human being can destroy the life of Satan. That Christ alone has power to do, and that he will do. Rom. 16 : 20. Again: Satan does something more than to merely bruise the heel, or inflict a temporary injury upon the ordinary descendants of Eve, as, through the injury done by him, the unrepenting wicked are to die eternally. Rom. 6 : 23. To Christ, on the other hand, the figure applies exactly. Satan brought about his death temporarily, but he could not hold him in the grave. Again: It was to be the seed of the woman in contra-distinction from that of man. But all the descendants of Eve, save Christ, are as much the seed of the man as of the woman. Isa. 7 : 14.

109.—2 Cor. 5 : 8.

What is the exposition which you give of 2 Cor. 5 : 8? J. V. M.

Ans. To be "absent from the body" is to be

either in the state of death, or to be clothed with the immortal resurrection body. This condition is spoken of in verse 1 as the dissolution of the earthly house, and in verse 4 as the state of being "unclothed."

To be "present with the Lord" is to be in the immediate presence of Christ. It appears, therefore, that what the apostle wanted was to be with Christ. In verse 2 he says: "For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven." The only question which presents any difficulty in the passage is the one which relates to the time when the apostle expected to be present with the Lord. Was it immediately at death, or at the resurrection? We reply, At the resurrection. Were his presence with the Lord a necessary and immediate consequence of death, then he would have hailed the latter as something greatly to be desired; but in verse 4 he says distinctly that he does not desire to be unclothed; that is, it was not the state of death which he was anxious to enter, but Heaven itself, where Christ was. Three things are brought to view in the passage; first, the present existence, or life in the present body with all the infirmities which environ the same; secondly, death, or the unclothed state; thirdly, eternal life, or the condition in which we shall be when clothed upon with the house which is from Heaven. He was not satisfied with the present existence or body, because of its temptations and labors; he did not desire the grave, because in it there is no device nor knowledge nor wisdom. Eccl. 9 : 10. He wished to be with the Lord, because there will be fullness of joy and pleasure forevermore. Ps. 16 : 11.

In other words, Paul, when writing the passage in question, felt just as every man feels in whom there is an instinctive dread of death, and an earnest longing for eternal life with all of its glories. The grand objective point which was before his mind, was the coming of the Lord, and the putting off of this corruptible body, and the putting on of the glorious immortal one. 1 Cor. 10 : 53, 54. That such is the case will become apparent when we stop and reflect that he speaks of two bodies under the figure of a house, verse 1. One of them is the earthly house, the other the house from Heaven. The former is to be put off; the latter is to be put on. Now if the latter house is, as claimed by some, the habitation which the soul is to enter at death, then at the coming of the Lord, when the present bodies are to have a resurrection, the question arises, What will become of the house from Heaven? It cannot be destroyed, for it is immortal. The resurrected house cannot be destroyed, for it is likewise immortal. Here, then, we are presented with the anomaly of souls dwelling in two tenements at one and the same time. Rather a *superfluity* of bodies, we think. But take the view spoken of above, and all is rational and clear. The earthly house is our present decaying body. The house from Heaven will be the resurrected, or glorified, body. It is said to be from Heaven, because God its author dwells in Heaven, and so effectually eliminates from it everything which is corruptible, that it can be admitted with propriety into Heaven.

For a more complete exegesis of the passage, see "Man's Nature and Destiny," published at this Office. Price, in paper covers, 40 cents; in cloth covers, \$1.00.

—Jesus traveled on foot. We read of but one instance when he rode, except on the waters of Gallilee, and that was necessary to the fulfillment of a prophecy. R. F. C.

—Jesus was a man of sorrows. One instance only is recorded when he "rejoiced in spirit," and the cause of his joy was that the gospel is revealed to the humble and lowly. R. F. C.

TO A YOUNG CHRISTIAN.

BY ELDER W. H. LITTLEJOHN.

As the swift flying bullet
From the mark may be turned
By the twig in its pathway
Which the sportsman's eye spurned,

So the Christian who runneth
In the heavenly race,
If allured by mere trifles,
Falls at last in disgrace.

Then seek not for pleasures
Which are such but in name,
Neither chase the bright baubles
We call passion and fame.

Listen not to ambition,
Be not tempted with gold,
Grow not weary in working,
Nor in love become cold.

But be careful my brother,
As you value your soul,
Fix your eye on the kingdom,
And press on to the goal.

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.

KANSAS.

SNOW HILL, LABETTE Co.—Our work here moves onward. We organized a church of twelve members to-day. I believe that this will prove a nucleus for a large church. Our Sabbath-school is still increasing. It is well conducted, and exerts a good influence. The membership is about fifty.

This week a Methodist minister is coming to defend Sunday-keeping. We shall stay and listen to him, and then follow him. This people seem very near to me, and our love is mutual. Shall organize a Health and Temperance club this week.
L. D. SANTEE.

MICHIGAN.

DIMONDALE, APRIL 23.—We commenced a series of meetings near this place on Wednesday evening, April 18, in what is known as the Bill Wood school-house. From the first, our meetings have been largely attended, and our congregations continue to increase. Last night (Sunday) we spoke to a crowded house on the subject of temperance, from Dr. Kellogg's temperance charts. The people here are very kind to us, and we believe that some good may be accomplished; but while the people manifest a willingness to hear, we feel that we must have the prayers of God's people. We feel our unworthiness in bearing these solemn messages to the world, and it is our prayer that the Lord may keep us humble, that some good may be accomplished by us.
J. L. CUPIT.
L. O. MOORE.

NEBRASKA.

STERN'S PRAIRIE, APRIL 17.—Held meetings here among the Germans for about three weeks. Six have decided to keep the commandments of God and the faith of Jesus, and I have hopes for quite a number more. I shall remain here, and follow up the interest. Brethren, pray for this part of the field, that God may water with the dews of Heaven the seeds of truth sown in the hearts and minds of this people, that they may bring forth fruit to the glory of God.

Brethren, spare not the tracts and papers on the Germans, for they must be reached by our printed matter.
H. SHULTZ.

NEAR INDIANOLA.—Of the company of five here who embraced the truth through reading, two were baptized the 8th inst. The blessing of God was evidently present. Two have given up their tobacco; one, who thought he never could overcome it, finds, with God's grace, he can accomplish that which in his own strength he was powerless to do. Two families have decided to use no more pork. Spiritual gifts were favorably received. All voted to pay the tithe, and a treasurer was elected. A Sabbath-school of eleven members was organized to be known as the East Side Sabbath-school. All will be supplied with the REVIEW, Signs, and Instructor. This company is the farthest west of any in our State. We wish them God's blessing, and hope others may be led to see the

truth through their missionary labors, as they were through the efforts of others for them.

NEW ERA.—I attended the district quarterly meeting held here. All the societies were represented, and though it stormed all day Sabbath, we had some good meetings. But am sorry we cannot report the interest in the work we would be glad to. All are not doing what they might, and I greatly fear the blood of souls will be found upon such. There is no work so important as winning souls to the truth, no work so honorable and exalted, and none which will bring so rich a reward in the very near future.
Seward, April 20. GEO. B. STARR.

MINNESOTA.

HOLDING'S FORD, APRIL 17.—I am still laboring here. Four more have embraced present truth, and are giving up their tobacco, tea, and coffee. They are going to send for the Instructor so as to commence a Sabbath-school. The enemy is doing all he can to overthrow the truth, but I hope the seeds sown will continue to spring up and bear fruit.
M. H. GREGORY.

TENHASSEN AND BRUSH CREEK.—Met the Tenhassen church in quarterly meeting, April 7, 8. The members are so scattered that they had not been able to meet since the last quarterly meeting. A majority of the church, and a few other persons, were able to meet at this time. After the preaching on Sabbath, a number of good testimonies were borne, showing that there was an earnest desire and purpose to "endure unto the end." Provisionally, Bro. James Sawyer met with us, and added greatly to the interest and profit of the meeting. It seemed impracticable to celebrate the ordinances, for want of conveniences, which fact, here, as elsewhere, detracted greatly from the benefits which the quarterly meeting is designed to secure to the church. The business meeting on Sunday, as is too often the case, was attended by so few that not much could be done. But little improvement can be hoped for in this respect, till our brethren, both in high places and low, come to realize more fully that to be "diligent in business," is as essential to the success of God's work as to be "fervent in spirit."

Bro. Moon, the district director, accompanied me, to look after the interests of the T. and M. work. While our visit did not fully meet our anticipations, perhaps all was accomplished that could reasonably be expected at this season of the year. One encouraging fact I will here mention: A mother in Israel has abandoned her pipe, having used it upward of sixty years. This was the result of listening to a temperance lecture by Bro. Burch, last January, illustrated by Dr. Kellogg's charts. What a rebuke to those in middle life and youth who say they can't give up tobacco! Held four meetings there.

The last two Sabbaths, and intervening week, I have spent with the Wells church, holding eight meetings at Brush Creek, with good interest. Some new ones have commenced to obey God here, under the labors of my son; and others have expressed a desire to become Christians, beginning to keep the Sabbath, and taking part in the Sabbath-school. I hope that all these will "give the more earnest heed" to the things which they have heard; and, "forgetting those things which are behind, and reaching forth unto those things which are before," will "press toward the mark for the prize of the high calling of God in Christ Jesus."

I enjoyed an excellent visit with Bro. and Sr. Brant, at their home in Clayton, who, though almost wholly deprived of meeting privileges, read the Bible, pay for and read the REVIEW, enjoy the confidence of their neighbors, the love of the brethren, and communion with God, carefully bringing their tithes into the storehouse, proving the Lord thereby, and realizing in their experience the fulfillment of the promise connected with so doing. Would that all would go and do likewise.
April 23. D. P. CURTIS.

IOWA.

KELLY, ALGONA, FOREST CITY.—Our meetings at Kelly continued good till the close. Some began to serve the Lord, and promised to keep the Sabbath.

Came to Algona the 21st of March and have held meetings nearly every eve, also on Sabbaths and Sundays. The interest has been on the in-

crease. Some have begun to keep the Sabbath. Seven have united with the church, and five were baptized yesterday. It was but a year ago when this church was organized with seven members; now they number twenty-one. They contemplate building this fall.

In company with Bro. Durland I met with the church at Forest City at the time of their quarterly meeting. As the weather was unfavorable, the attendance was not very large, yet we had good meetings. I go to Village Creek on Thursday.
April 23. E. G. OLSEN.

AMONG THE CHURCHES.—March 31 and April 1, I visited the company near Herrick school-house, Dickinson Co. I found about twenty Sabbath-keepers in this vicinity that have formerly belonged to the Minnesota Conference. The most of this number received the light of the third angel's message through the labors of Eld. Hill.

I spoke four times while with them. They seemed anxious to hear preaching, and desirous to overcome. If each member of this company will live humble before God, I think there can be a good church here in the near future. I hope to visit them again before camp-meeting.

I held meetings at Ruthven, Palo Alto Co., April 3-9. The brethren thought there was some interest to hear the truth, and were anxious to have preaching. After giving them a trial, I found that the people did not care to hear. Those that were apparently so anxious, did not attend the meetings but a few times. The busy season and sickness may have been a cause of absence in some cases. I held meetings on Sabbath and Sunday with the church, and we had good meetings both days. The brethren here are anxious to see the cause prosper, and are trying to do all they can by personal efforts and their means to help in the work. As far as I could learn, every member of this church is punctual in paying tithes. May the Lord bless the church, and may they see others added to their numbers.

I visited the Algona church, April 10, 11. Eld. E. G. Olsen was laboring here, and had some interest among the Scandinavians. Several good souls have recently embraced the truth here, and will be a help to this little church. I hope that as their numbers increase, their spirituality may not decrease. May each one feel that his individual responsibility is greater now than it was before. I enjoyed the privilege of speaking to this church, and trying to instruct them in the truth.

I met with the church at Forest City, April 14, 15. I was sorry to find that some of the young people who started last winter to live out the truth had given up so soon, and others had become cold and indifferent. May they see where they stand before it is too late. We had some good meetings with the church, and hope we may remember the vows made, and try to live them out. Eld. E. G. Olsen was with me in these meetings, and labored acceptably among the Scandinavian brethren. A Danish man representing the S. D. Baptist denomination is laboring among the brethren here, trying to win them to his faith. He may cause a few to give up the truth, but the most of them will not be moved. He has much to say against the Testimonies, and by misrepresentation, he will lead some away. May the Lord help this people to remain steadfast, and preserve unity in their midst. I shall remain here, and help this church during the rest of this month.
J. H. DURLAND.

April 19.

OHIO STATE MEETING.

THIS State quarterly meeting of the Ohio Conference, Sabbath-school Association, and T. and M. Society, was held at Clyde, at the time appointed, April 12-16. The attendance was much larger than we anticipated. We rather like being surprised in this way. The weather was very favorable, and we feel sure this meeting will give a new impetus to the cause in Ohio. We feel quite certain that four State quarterly meetings cannot be made a success in our Conference, and it may be, hereafter, that our State meetings will be semi-annual, in April and October, instead of quarterly. So far as I have consulted, this arrangement meets the mind of our brethren generally.

I believe that all who are laboring in the employ of the Conference, with one exception, were present at this meeting, and the reports from all parts of the field were encouraging. We learned, how-

ever, that certain tracts and papers, breathing a spirit of opposition to Sister White and her writings, are being quite extensively circulated among our people of late, but could hear of no special injury done by them. We would right here warn our people not to give credence to literature intended only to tear down that work which has borne so long and so distinctly the impress of Heaven.

The preaching at this meeting was mostly done by Eld. I. D. Van Horn, and seemed effective. After an absence of about fourteen years, Bro. Van Horn found many old friends, who were glad to greet him. Recent accessions to the Clyde church added interest to the meeting.

Arrangements were made for tent labor the coming season, as follows:—

In Dist. No. 1, myself and Eld. Underwood will run a tent, beginning at Yellow Springs; Dist. No. 2, Elds. Mann and Guilford, beginning at Mt. Gilead; Dist. No. 4, Eld. Rupert, assistant undetermined, beginning at Bloomville, Seneca county; Dist. No. 5, Eld. Gates and Bro. E. J. Van Horn, place of beginning undetermined; Dist. No. 6, Brn. Lindsay and Saxby, place of beginning yet undetermined.

We hope to be able to furnish each of these tents with a judicious and devoted colporter. In this way we trust that each of our tents will succeed in developing at least one good colporter. By laboring under the direction of the ministers in charge of the tents, they may gain a valuable experience in this important but much neglected part of the work. Let all who contemplate entering upon this work begin at once to inform themselves as to duty; especially let them consider Bro. Haskell's article in REVIEW of April 24. We trust none who love the present truth in Ohio will forget to pray for success in the work this year.
H. A. ST. JOHN.

SOUTH ATLANTIC MISSION.

WEST VIRGINIA.—We left Frederick county, in our carriage, on the morning of April 1, to cross the Alleghany Mountains on our way to Berea, Ritchie Co., W. Va. It stormed much of the time, and traveling was very bad, especially on the tops of the mountains, where the snow was still quite deep. By Friday morning the streams had risen so that it was impossible to ford them, and we stayed over the Sabbath at New Salem, thirty-three miles from our destination. Here we spoke in the Seventh-day Baptist house of worship, to a large congregation. We were glad to form an acquaintance with a number of the prominent members of the church there, who gave us a cordial invitation to call on them again. This church was organized in 1745 in Salem, N. J., and nearly one hundred years ago the body of the church, with its pastor, moved to what was then a wilderness between the hills of West Virginia, bringing the church records with them. Here they settled, built a church, and named the place New Salem in honor of their former home.

The Monday following, we arrived at Berea, and put up at the good home of Bro. A. A. Meredith. At this place we found a small company of Sabbath-keepers who are in sympathy with the views held by our people. The most of them were reared in the Seventh-day Baptist faith, and their change of faith, and present condition, were brought about by the following circumstances:—

A Seventh-day Baptist church has existed here since 1834. Some years ago a member of this church with his family removed to Massachusetts near a church of our people. From that point the family sent our publications to individuals here who became deeply interested in our work. A little more than two years ago, they secured the help of Eld. Sanborn, who was then in this State, and he labored among them three weeks, but without advising them to leave their church. Last February the church met and disfellowshipped all who held the tenets of the Adventists, thus virtually refusing to recognize them as worthy of the Christian name.

We found these people very earnest and zealous for the cause of truth, though living amid bitter opposition. The Seventh-day Baptists refused us the use of their meeting-house for our meetings, so we secured an old school-house, and commenced to instruct those who had been cast off by the S. D. Baptists. Some of the members of that church attended our meetings, and were very bitter in their opposition to the truth, saying hard things about us. I think I never saw a more

bitter spirit manifested in any community than was shown by some of these people. There are some however, whose course was such as to merit esteem and confidence.

The result of our two weeks' labor here has been the organization of a church of eleven members. An elder and deacon have been elected, and there is a prospect of a flourishing Sabbath-school, which will use a club of ten *Instructors*. A tract and missionary society was formed with ten members, which we hope to see do some active service in getting the truth before others. These brethren, though all poor in this world's goods, did nobly toward meeting our expenses from Virginia here.

Our meetings closed last night, April 22, and we wait a day or two for the storm to pass and the roads to improve, when we expect to journey across the hills to Jerry's Run, Wood Co., a distance of fifty miles or more, where we expect to meet another small company of our people. "The harvest truly is great, but the laborers are few." Who will enter the highways and hedges to work for the master?
J. O. CORLISS.

Berea, W. Va.

Our Tract Societies.

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

WELL DONE.

"Bene, serve bone et fidelis."—Matt. 25:21.

Not what you say
Or wish or hope,
While through the darkness
Here you grope;
But what you do,
And what you are
In heart and thought
And character.
This only makes you great;
And this,
If clothed in Jesus' righteousness,
Will open Heaven's gate.

Sell all and buy
This precious gem,
And wear it as
A diadem.
A heart that's clean,
A mind that's pure,
Will prompt to deeds
Which shall endure.
So God will own you as his son,
And say
To you when ends life's little day:
"Well done! my child, well done!"
—J. H. Hoadley, in N. Y. Independent.

OHIO T. AND M. SOCIETY.

Report for Quarter Ending April 1, 1883.

| | |
|---|--------|
| No. of members..... | 434 |
| " " reports returned..... | 192 |
| " " members added..... | 11 |
| " " " dismissed..... | 7 |
| " " missionary visits..... | 205 |
| " " letters written..... | 273 |
| " " Signs taken in clubs..... | 162 |
| " " pages tracts and pamphlets distributed..... | 65,415 |
| " " periodicals distributed..... | 3,694 |
| " " annuals distributed..... | 60 |

Received on membership and donations, \$32.45; sales, \$83.66; periodicals, \$161.23. Subscribers obtained for REVIEW, 9; Signs, 49; Good Health, 9; Instructor, 64. The societies at Lyons, Belle Centre, and Dunkirk failed to report.

MRS. IDA E. GATES, Sec.

COLORADO T. AND M. SOCIETY.

Report for Quarter Ending March 31, 1883.

| | |
|--|--------|
| No. of members..... | 39 |
| " " reports returned..... | 2 |
| " " members added..... | 2 |
| " " " dismissed..... | 2 |
| " " missionary visits..... | 74 |
| " " letters written..... | 33 |
| " " Signs taken in clubs..... | 40 |
| " " pages of tracts and pamphlets distributed..... | 11,713 |
| " " periodicals distributed..... | 581 |

Received on membership, donations, etc., \$41.15. Subscribers obtained for REVIEW, 3; Signs, 6; Good Health, 10; Instructor, 1; other periodicals, 1. The societies of Denver and Texas Creek failed to report.

J. W. HORNER, Sec.

OHIO T. AND M. QUARTERLY MEETING.

THE quarterly meeting of the Ohio T. and M. society was held at Clyde, Ohio, April 15, 1883, at 5 P. M. Meeting opened with singing; prayer by Eld. R. A. Underwood. The report of the last

quarterly meeting, held at Bellville, Ohio, was read, also a partial report of the labor done this past quarter. One encouraging feature in the missionary work, is that more subscribers have been obtained for the Signs with the new premium (Life of Paul) during the past three months than during the whole year of 1882.

The matter of engaging a certain brother to act as colporter was presented, and a motion made that this brother be encouraged by the tract society, and receive pay for his labors. This was freely discussed by Brn. Van Horn, St. John, Rupert, Bigelow, Guilford, Boardman, Mann, and Mitchell, but was withdrawn with the consent of second.

Resolved, That we as a tract society recommend the Conference to grant Bro. J. O. Young a colporter's license.

The matter of having a reserve fund for the tract society to use on special occasions, was brought up for consideration, and it was—

Voted, That the T. and M. society make an earnest effort to raise a reserve fund of \$2,000 as soon as possible.

Resolved, That we recommend the Conference to donate \$10 worth of tracts to each tent company, to sell and give away as may seem advisable.

Meeting adjourned to call of Chair.

SECOND MEETING, APRIL 16, AT 12 M.—Minutes of last meeting read and approved. At this meeting, the subject of placing our periodicals in the public libraries, was brought up for consideration. It was remarked that it would be a very sad case if we did not comply with the requests of these calls for help. It was recommended that the tract society officers be instructed to furnish copies of the Signs of the Times to the libraries that wish them.

The object of raising a reserve fund to be used on special occasions was explained and remarked upon, and it was resolved that we recommend our ministers and people in general to do all they can to raise this fund.

Very interesting remarks were made by Eld. I. D. Van Horn and others in regard to using the Signs with the tent this summer, and the object of sending missionaries into the field before tent-meetings begin. Freedom was manifested through the meeting, thus making it very interesting.

Adjourned. E. H. GATES, Pres.
MRS. IDA E. GATES, Sec.

SUPPLYING READING-ROOMS IN KENTUCKY.

WE have placed in libraries and reading-rooms, fourteen sets of bound books, which the International T. and M. Society donated to our tract society. The following are some quotations from letters received.

The librarian of the Lexington Philocean Society says: "I am instructed by our society to reply to your communication, respecting the books which your society has kindly offered to present us, and to thank you for the handsome offer. Periodicals will be gratefully received."

Another from Lexington: "By order of the Cecropian Society, I am requested to say to you that we would be very much pleased indeed to have the books which you so kindly tender us. Our library is connected with our hall, and is visited regularly by our members. We have nothing at all upon the topics which your books propose, and would be very glad of a chance to post ourselves with the books and periodicals. Let me again thank you in the name of our society."

The following is from Bardstown: "Your letter, signifying a willingness to contribute to our library the books mentioned in the enclosed circular, has been received, and we very gladly avail ourselves of your liberal offer, as we have no literature of the character you propose to donate. We advertise all donations through our weekly paper, the Record."

The following is from Berea: "We will accept with thanks the books offered. Periodicals may be sent to Gents' Reading-room and Ladies' Reading-room."

The following is from the city library, Paris: "We embrace with thanks the opportunity you extend of receiving the excellent works you mention."

The following is from a letter received immediately on the reception of the books. The library at South Union belongs to the Shakers, and they reply as follows: "Please accept our thanks for

the books you have so kindly sent us for our library. They are good and acceptable. None need be injured, and *all* may be benefited by their perusal." Could quote from several other letters as encouraging, but these will suffice.

Dear brethren and sisters, as we are scattered and few in number, let us *pray without ceasing* that these good books may do a silent work for our Conference, that will eventually spring up and bear fruit to the glory of God. I have been deeply impressed with the words of Sister White in the last Testimony for the church. She says that when the testing time shall come, the seeds of truth that are being sown by missionary efforts, will then spring up and blossom, and bear fruit. Souls will receive the truth who will endure tribulation, and praise God that they may suffer for Jesus. God will hold each of us responsible for talents hid in the earth. May we be more diligent in sowing the precious seed with *heart-felt prayers and tears*. Labor done in this way I am sure the Lord will bless. Let us be up and doing. His coming is near.

BETTIE COOMBS.

PREMIUMS.

It appears that in some places our brethren have not fully understood the object of giving a premium with the *REVIEW* and *Signs*. Now it was not designed to induce Sabbath-keepers who were taking the *REVIEW* to abandon that paper and take the *Signs* as new subscribers, in order to get the premium. I think it was not designed to induce *Sabbath-keepers* to subscribe for the *Signs*. And certainly it was every way foreign to the object of the publishers that the address should be changed from the father to some other member of the family to get a new subscriber. This would be a swindle on a very small sale.

But I understand that the premium is offered as a special inducement to those not of our faith to get our literature before them. Remember that the *Signs*, as a pioneer paper, is published and sent out a little below the actual cost. The price to Sabbath-keepers or regular subscribers is \$2.00; the premium 75 cts. Now if any of the above class have obtained the premium with the *Signs* for \$2.25, they are in debt to the *Signs* Office just 50 cts. I do not think any of our people, if they understood the matter fully, would be willing that the missionary fund at the *Signs* Office should pay a part of the price of their paper.

J. H. COOK.

ENCOURAGING.

In passing a gentleman a few weeks ago in the streets of the old city of St. Augustine, Fla., I offered him a copy of the *Signs of the Times* to read. It was thankfully received, with the remark that he would like to read some tracts treating on the views that we believe, as he was naturally of an investigative turn of mind. I invited him to call at my room, stating that I would supply him.

In about two weeks I met him again, and inquired how he liked the reading. He replied, "I was perfectly delighted with it." He had also handed it to others. I again gave him more reading, and when we last met, he said that he was becoming so much interested in the advent doctrine that he could not sleep nights, and that he was convinced in regard to the Sabbath. The young man to whom he had given reading was also convinced, and said he thought he would have to keep both days. This gentleman is a teacher, and has been engaged in this work for a long time. He has not heard a sermon for twenty-five years. Does not attend church because he cannot learn anything, but said he would go and hear a Seventh-day Adventist.

How many people there are who feel very much as this man does! I felt encouraged by the circumstance to heed the injunction of the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Eccl. 11: 6.

I feel very sure that this man will try to live out the truth; and as he is a public teacher, the influence will extend to others. He already seems to have caught the missionary spirit. God knows where all the jewels are, and they will soon be gathered home. I trust, dear brethren, that we shall prove so faithful that we shall all meet in the great gathering day to part no more.

April 20.

CHARLES P. WHITFORD.

News of the Week.

FOR THE WEEK ENDING APRIL 28.

DOMESTIC.

—Charles W. Foster, father of Ohio's governor, died Thursday evening, at the age of 83.

—Six steamships brought 5,140 passengers to New York on the 23d, most of whom were immigrants.

—William Pack, a wife-beater, was given twenty lashes in the jail at Annapolis, Md., on Wednesday.

—Five hundred delegates arrived at Philadelphia on the 24th, to attend the great Land League Convention.

—The prohibitory amendment resolution failed to pass Wednesday in the Michigan House by not receiving a two-thirds vote.

—Governor Butler issued an order last Monday ousting the trustees of Tewksbury almshouse, and instructing the State Board of Health to take control.

—A hurricane blew a South Park Railroad train from the track near Como, Col., Saturday. Three cars were overturned, and many persons were slightly injured.

—Officers of the steamer *Tropic*, which moved arms and forces for the Haytian insurgents, were arrested by the United States authorities at Philadelphia, on the 23d, and bound over to answer.

—A union service of the churches was held at Newburgh, N. Y., in commemoration of those held 100 years ago, when Washington proclaimed to his army a cessation of hostilities with Great Britain.

—Professor Bandelier, of the American Archaeological Institute (whose family reside at Highland, Ill.), and two others, were captured on the 19th inst. by Apaches in Sonora, Mexico, taken to the mountains, and probably butchered.

—Eight hundred Irish immigrants, who were assisted to quit their native land by the British government, arrived Wednesday at Boston. The Cunard Line has booked as many steerage passengers as they can bring in three months.

—Near Franklin, Ga., Sunday night, the house of B. J. Roop, a prosperous farmer, was carried off by a sudden overflow of Hillahatchie Creek, and, striking a tree, went to pieces, drowning Roop's wife, three children, and a negro servant.

—Ohio has enacted a law making it a punishable offense for any one to sell or give a toy pistol to a person under 14 years of age; a dealer who violates the law is liable for all damages resulting. It is a wise enactment, but hard on the Fourth of July irrepressibles.

—The Pennsylvania Senate, on the 24th, defeated the bill prohibiting "treating," and the House refused to endorse the measure making eight hours a day's work. The Massachusetts House, on the same day, rejected the constitutional amendment permitting the appointment of women as justices of the peace and notaries public.

—The decision in the Iowa amendment case was not filed until 5 o'clock Sunday afternoon. The opinions are voluminous, the majority covering eighty-four pages of legal cap, and the minority, consisting of Judge Beck alone, covering 113 pages. The majority opinion is in harmony with that rendered at the first hearing, declaring the amendment null and void.

—A letter from Mrs. Jackson ("H. H.") on her mission among the Indians of California, says that she reached San Jacinto, an Indian village of 177 people, who live in good adobe houses, have wheat and barley fields, orchards of peach and apricot trees, all fenced in and properly ditched. The valley which includes these fields and orchards, which the Indians have cultivated for 100 years, has been divided into ranches, and an Irish trader in San Bernardino owns this Indian village, from which its inhabitants are to be evicted.

—A cyclone Monday effected great damage in Barnwell county, South Carolina, sweeping away the residences and cabins on eleven farms, and mowing down the timber in the Saltkebatchie swamps as if a force of lumbermen had been at work. During the cyclone Sunday at Georgetown, Miss., two churches were blown down while services were progressing, and many persons killed and injured. The town was laid in ruins. In Clay county alone the tornado killed fifty people, besides large numbers of stock, and the destruction of property cannot be estimated. Corrected reports of the disasters at Beauregard and Wesson show thirty-three killed and sixty wounded at the former place, and nineteen killed and thirty-one wounded at the latter.

—There were services in all the Jewish synagogues in Chicago Sunday morning, in celebration of the first day of the feast of the Passover. At many Jewish homes the holiday was celebrated Saturday evening, according to the olden custom of gathering the whole family about the table and indulging in the feast of Zeder, which only the more orthodox are able to celebrate correctly. The consumption of bread in Jewish families will be very small during the present week, owing to the fact that none but unleavened bread, or matzos, is to be used. These matzos are made of flour and water, and are baked long before the feast of Passover begins, so as to supply the large demand. They are prepared by the leading

Jewish bakers of the large cities only, and are sent out to all the country towns and villages. Hundreds of thousands of pounds of this article are baked, and quite a profit comes from its sale.

—At 4 o'clock Sunday afternoon, the 21st, a cyclone swept over the towns of Wesson and Beauregard, in Copiah county, Miss., laying them waste, and killing 13 people at the former place and twenty-three at the latter, besides wounding 150 others. The towns of Tellman and Lawrence were also visited and laid in ruins, and many people were killed. A great many structures were blown down at Eastman, Ga., two children killed and other persons wounded. Southern and Southwestern Georgia suffered by a tornado and heavy rains, the lightning being so continuous as to make reading possible all through Sunday night. Fences, trees, and cabins were blown down, dams washed away, and many people lost their lives. In Sac, Woodbury, and Mona counties, Iowa, Saturday night, a tornado effected great damage, particularly at Danbury and Dunlap, injuring many persons, some fatally, and destroying much property.

—The Irish Convention to merge the Land in the National League, began proceedings Monday morning at 10 o'clock, in Philadelphia. President Mooney's address was eulogistic of Parnell and denunciatory of the English Premier. There were twenty-five female delegates in the meeting, and Mrs. Parnell occupied a position of honor on the stage. Secretary Hynes' report showed that in the last year \$79,038 had been received; that \$66,657 had been sent to Ireland for league and relief purposes; and that 550 branch leagues existed in the United States and Canada. The merging and resolution committee was composed of one delegate from each State and Territory. Speeches were made by Brennan and Egan, the latter stating that while he was treasurer of the league \$1,230,000 passed through his hands. Exciting scenes occurred when the question of forming the new organization arose, the uproar being deafening, and it was only at 1:30 o'clock this morning that it was voted to attend to-day's Convention of Irish-Americans as the Land League, and with that body form the society which would best conserve the interests of Ireland; though, to all intents and purposes, the American Land League expired when the Convention adjourned.

FOREIGN.

—A warehouse and ship chandlery were consumed at Liverpool Saturday night, the 20th, upon which the loss is \$500,000.

—The ships, County Aberdeen and British Commerce, collided in English waters, and twenty-five of the latter's crew were drowned.

—An explosion, doing little damage, alleged to have been caused by dynamiters, occurred on the 21st in the government armory at Enfield, England.

—An explosion in a dynamite factory at Loperuoca, Spain, on the 22d, wrecked the building, from the ruins of which seven corpses were taken. It is believed others still remain.

—Is China becoming civilized? The New Haven *Union* asserts that a Connecticut company has received an order for 250,000 repeating rifles for the use of the government.

—The London *Times* says the government is possessed of information showing that the Fenian organization in the United Kingdom numbers 150,000 men, besides offshoots bearing the titles of Vigilants and Invincibles.

ITEMS OF INTEREST.

—The State of Ohio intends placing a statue of Garfield in Statuary Hall in the capitol at Washington.

—There are in Chicago over four thousand places where intoxicating liquors can be bought, but there are only about half that number of places where food can be obtained.

—New York has 2,749 more drinking places than places where food is sold. According to the Lowell *Citizen*, thus does modern enterprise keep pace with the demands of civilization.

—Here is a problem for philanthropists: A New York man was fined \$300 for giving tobacco to a giraffe; a man in Chicago who furnishes children with whisky was fined \$5. Is a dumb brute worth more than a human being? If so, how much?—*New York Commercial Advertiser*.

—It has been decided to change the color of the uniform of the British regular army from scarlet, which they have always worn, to the Confederate gray. It appears to have just been discovered, after an experience of several hundred years, that scarlet is too conspicuous a color to wear into battle, for "death loves a shining mark." The attractions of the color for rustic recruits is said to be so great, however, as to offer great temptations to enlistment, and for this reason it is to be retained for parade purposes, but in the field the sober gray will be used.

—While the world stands aghast at the fabulous sum spent by Mr. and Mrs. Vanderbilt on their ball recently given in New York City, of which the floral decorations alone are said to have cost \$20,000, hundreds of scenes like the following are daily occurring just outside their palatial walls: "Franz and Annie Ackerman were arrested and thrown into jail in New York, on a charge of insanity, under a medical certificate. Their two children, naked and squalid and ghastly, were taken charge of by the Society for the Prevention of Cruelty to Children. When they were arraigned, it was shown that their pre-

sumed insanity was but the frenzy resulting from starvation, as the family had been without food for several days, and the parents were distracted by the suffering of their children." And yet notwithstanding the squalor and wretchedness existing in that city, Mr. V. contemplates the enlargement of his already immense structure by the further outlay of \$100,000. As he balances his weekly accounts, what must his thoughts be as he is reminded of the account on the ledger of Heaven, which will be presented to him at the last day.

Obituary Notices.

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

TAYLOR.—Died of pneumonia, March 31, 1883, in South Norridgewock, Me., Mrs. Edna Alice, wife of Jason L. Taylor, aged fifty-six years. Sister Taylor embraced the truth about seventeen years ago when the tent was first pitched at that place, and was always found at her post. She will be greatly missed by the church. She leaves a husband and four children to mourn her loss. Sermon by the writer. R. S. WEBBER.

GRISWOLD.—Died in Battle Creek, Mich., April 17, 1883, of pneumonia, Mrs. Juliette H. Griswold, in the sixty-third year of her age. The last thirty-three years of her life she resided in Michigan, and many years ago, with her husband, the late Lewis Griswold, became interested in the present truth, from which time she kept the Sabbath and loved this precious cause. Funeral was held in the Tabernacle the 19th. Remarks by the writer from Heb. 2: 14, 15. U. S.

STANLEY.—Died of spinal fever, at Mechanicsburgh, Henry Co., Ind., April 14, 1883, Liston F., son of Preston and Ella Stanley, aged one year, four months, and fourteen days. As the mourning friends with breaking hearts stood around the little grave, how very dear to them was the Christian's hope that Jesus holds the keys of death, and will soon unlock the tomb, and give eternal life to the innocent dead. The funeral services were attended by a large congregation, April 16. Discourse by the writer, from Rev. 21: 4. WM. COVERT.

WEAVER.—Died of chronic diarrheea, near Millett Station, Spink Co., D. T., March 13, 1883, Mrs. Rachel Weaver, aged sixty-nine years and twelve days. Mother's life has been in a marked degree one of trial and affliction, but the blessed hope has buoyed her up for about forty years. She accepted present truth from reading, in 1872, in Dryden, Mich., that being her place of residence from 1854 until 1880, when they moved to Dakota. Her end was peace. She leaves six children to mourn their loss, but we mourn not as those without hope. Funeral text, Rev. 21: 4. NANCY UTLEY.

WOODIN.—Died April 10, 1883, at Rochester, N. Y., Ramson T. Woodin, in the fifty-sixth year of his age. In full health and vigor, rejoicing in the glad spring sunshine, he bade his loved ones good bye at 6:30 A. M. Arriving at the building, corner of State and Church Sts., he proceeded to the fifth story, and had just commenced work when the whole building fell, becoming one heap of ruins, and carrying some twenty men down with it. Bro. W. was among the first rescued. He was carried home to his wife and daughter just two hours from the time he had left them. He lived in much pain until three o'clock P. M. Words of comfort to the mourning ones by the writer, from John 12: 25. CHAS. B. REYNOLDS.

WALKER.—Died in Atalla, Etowah Co., Ala., March 21, 1883, Bro. J. W. Walker. His death was very sudden, and quite distressing. While he was working in an iron ore mine, a quantity of ore which was supposed to weigh about thirty-five hundred pounds, fell on him, breaking his neck, left leg, and right arm. Bro. W., with others, embraced the truth while Eld. A. O. Burrill was there with the tent about five years ago. Though I have never seen this brother, I have been in regular correspondence with him for the last four years. Judging from the tone and spirit of his letters, he identified himself fully with S. D. Adventists. He was one of the eight or ten who remained firm and true during an effort made to overthrow the truth in that place. C. O. TAYLOR.

SNIDER.—Died at Sniderville, Brown Co., Wis., April 9, 1883, Elizabeth Snider, in the eightieth year of her age. She leaves four children, and a number of grandchildren and great-grandchildren. Her husband died in 1870. They were pioneer settlers in their community, and the little village is called by their name. Sister Snider was of a kind and generous heart, which caused her to be esteemed as a mother by the entire neighborhood. Her nature was one which needed but the grace of God and the religion of Jesus to form a character of rare excellence. In her these were not lacking. She embraced the truth two years ago under the labors of Bro. Smith and Olds. It was very precious to her, and it sustained her in her dying hour. The funeral discourse was delivered to a large congregation. Text, Num. 23: 10. G. C. TENNEY.

MANN.—Robert F., son of Christopher and Mary R. Mann, died of pneumonia, at Marion, Grant Co., Ind., April 14, 1883. Services were held there April 15, but as their old home and family burying-ground are at White Union, the remains were taken to that place for interment, April 16. As I was at that place, it was de-

sired that another service be held, as about two hundred friends were present. Remarks were based upon John 5: 25.

Bro. and Sr. Mann and family have the sympathy of numerous friends in their bereavement. Robert expressed hope in Christ during his sickness. As we were called upon to stand before the dead twice in one day, we were forcibly reminded of our frailty. Oh, that we could be spared the repetition of such frequent reminders of man's mortality! WM. COVERT.

SALISBURY.—Died of cancer of the liver, about six miles from Battle Creek, Mich., April 21, 1883, Sister Esther E., wife of Stephen D. Salisbury, aged forty-eight years, two months, and twenty-eight days. A companion, four children, and a large circle of relatives and friends mourn their great loss, yet they have the precious consolation that Jesus sustained her during the closing scenes and trials of life. Sister Salisbury has been connected with the S. D. Adventists for about nineteen years. For about two years prior to her death she was confined to her bed, and much of the time suffered extremely, but was sustained through it all by the grace of God. About four weeks before her death, during a season of prayer for her, she was greatly blessed, arose and walked across the room several times, happy in the Lord. She fell asleep easily and calmly, and we believe she rests in Jesus. Discourse by the writer from 1 Thess. 4: 18. H. A. ST. JOHN.

STROUP.—Died at Spencer, Ohio, March 29, 1883, Sister Harriet Stroup, aged seventy-seven years, six months, and nine days. She often expressed a wish if the Lord will, that her sufferings might end in the sleep of death. For something more than a year she had been a constant sufferer from a swelling in one of her arms, every change being for the worse until the end came which gave rest. Mother Stroup, as we all called her, was born in Maryland. When three years old, her parents moved to Western Pennsylvania, where she lived forty-seven years before coming to Ohio. She was a member of the regular Baptists thirty-five years. In the autumn of 1880, under the preaching of Eld. St. John, she embraced the faith of the S. D. Adventists, which she held firmly, and which was indeed the anchor of her hope to the last. Notwithstanding her great affliction, she rejoiced in hope of the coming glory. Her friends weep, but not as others who have no hope; but with full assurance that she will rise to meet her coming Lord. She leaves four sons and one daughter, the latter a member of the S. D. A. church of Spencer. Words of comfort were spoken by Eld. J. A. Wachob, Methodist, from Job 14: 10. O. T. NOBLE.

EDMUNDS.—Died in Battle Creek, Mich., April 7, 1883, Mrs. S. A. Edmunds in the sixty-fourth year of her age. The subject of this notice embraced the hope of the Christian in early life, which was her comfort, support, and the joy of her pilgrimage to the end of her probation. Sister E. spent a few months of closing life with her daughter in Battle Creek, where she first learned of our views as a denomination respecting the Bible Sabbath. With the family of the daughter she welcomed the return of the Sabbath, and of it would say to the children when left in her care, "To-day is the Sabbath, and you must keep it." Her funeral was attended on the 8th, and a discourse preached by the writer from Titus 1: 2.

"She early learned at Christ's own feet,
His lessons most divinely taught;
And waited with a patience sweet
Until God's perfect will was wrought."

A. S. HUTCHINS.

TEMPLE.—Died of consumption, in Richmond, Me., Feb. 14, 1883, Laura Millie, eldest daughter of Joseph and Kate V. Temple, aged twenty-four years, eight months, and ten days. She gave her heart to Christ in the morning of life, and received baptism at my hand seven years ago last May. She has always manifested a commendable zeal for the truth, which she loved. She leaves the bright evidence, for the consolation of her friends, that she sleeps in Jesus, to awake in his likeness. A father, mother, one sister, and a large circle of friends mourn their loss. Thus, in about four months, four out of five promising children have been cut down by death, and the home that was once full of sunshine and hope has been turned into sadness. May God bless the surviving members of this dear family. If faithful in living out the truth, they will meet where death and the tomb can divide them no more. Sister Laura selected Job 14: 14 as the text from which she wished remarks to be made on the day of her burial. Discourse by Eld. R. W. Churchell to a large congregation. J. B. GOODRICH.

NAYLOR.—Died of pneumonia, at Ft. Scott, Kansas, April 10, 1883, William H. Naylor, in the thirty-eighth year of his age. Bro. Naylor was born in Cincinnati, Ohio, Dec. 9, 1845. When about seventeen years old, he became interested in religion, and united with the Disciples, with whom he remained until 1877, when he embraced present truth under the labors of Elds. Colcord and Bliss at Mt. Vernon, Ill. He was a faithful Christian, and beloved by all who knew him. He was a great sufferer, but was very patient through all his sickness. In his death the Ft. Scott church has lost its clerk, and a devoted member, the Sabbath-school, an efficient superintendent, and the missionary society, an active worker. We miss him much and can hardly realize that he is gone, but by-and-by we shall meet him, by-and-by we shall greet him, where the sorrows of earth are forever past. He leaves a companion and a little daughter, who are com-

forted by the blessed hope. Funeral services by the writer, and Bro. G. H. Smith. Text, John 11: 24. R. F. BARTON.

PRESTON.—Died at Roosevelt, Oswego Co., N. Y., April 9, 1883, my dear grandmother, Eliza A., wife of Bro. C. B. Preston, in the seventy-third year of her age. Her sickness was short, yet her physical suffering was great, and she welcomed release in death. Grandmother was one of the pioneers of the cause, having embraced the advent faith in 1842, and the Sabbath truth six years later, which she has ever held firm. She was an active missionary, and delighted in laboring for the good of others. Her hands were ever employed in doing acts of kindness. She calmly talked of dying, and calling her family to her bedside, took each by the hand, and gave them all good instruction and advice, desiring them to prepare to meet her in the kingdom. She was conscious until death, and her last words were, "Oh, the blessed hope!" She leaves an aged and feeble companion, a son, a daughter, and three grandchildren, to mourn their loss. But we have the hope that when the trump shall sound, she will come forth clad in immortality. Words of comfort were spoken on the occasion of the funeral by Eld. G. W. Wood. GALEN SATTERLEE.

KIMBERK.—Died at Galesburg, Kalamazoo Co., Mich., April 14, 1883, of cancer in the breast, Mary G. Kimberk who was forty-two years of age lacking one day. The maiden name of Sister Kimberk was Mary G. Brown. The most of the time for the last twenty-one years, sister Kimberk has resided near Galesburg. For about twelve years she has been a Seventh-day Adventist. During the last four years of her life, she suffered beyond all description from the cancer, which finally caused her death.

Her patience during all these months and years of agony, has been unexampled. During the month of January last, Bro. and Sr. C. W. Gilbert had her brought from the city of Lansing to their own residence, where they have ministered to her wants ever since, with no hope of reward except that to be received at the resurrection of the just. To Sister Kimberk death was a welcome release. A firm faith in the near coming of the Lord, was the solace of her parting hours.

The funeral discourse was delivered by the writer to a large congregation of sympathizing friends and neighbors. W. H. LITTLEJOHN.

DOHERTY, BRIDGES.—Died of small-pox in Minnesota, Jan. 29, 1883, Henry Norman, only son of Ann W. Doherty, of Bloomfield, Carleton Co., N. B., aged nineteen years, six months, and twenty-eight days. He left home Nov. 6, 1881, for the West, thinking he could do better in getting means to help his mother in securing a comfortable home in her old age. He hired out last fall, and went up the Mississippi River some two hundred miles above where the country is settled, to work in the woods. Afterward a man came into the camp, and was taken sick with the small-pox, and twenty-two died in one camp. Thus ended the life of one dear boy who was trying to help his widowed mother. But how soon the prospect was blighted! The sun went down at noon, and the hearts that were once buoyant with hope are now filled with sorrow and sadness. He leaves a mother and five sisters to mourn their loss. May the Lord bless the afflicted family, and sustain them in this time of trial.

Also, died of the same disease in the same camp, Feb. 1, Geo. Archibald, son of Mr. and Mrs. Wm. Bridges of Monticello, Maine, aged twenty-six years and three months. He left home some three years ago for the West, but never to return. May God comfort the sorrowing hearts, and save them by his truth.

The sad news of the death of these young men reached their homes April 1, and by their request services were held in memory of their deaths April 8, in Bloomfield, N. B. Remarks by the writer from 1 Thess. 4: 18. J. B. GOODRICH.

Appointments.

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

THE ORDER AND TIME OF CAMP-MEETINGS.

| | |
|-----------------------------|--------------------|
| KANSAS, Burlingame, | May 17-22 |
| PENNSYLVANIA, Olean, N. Y., | May 31 to June 5 |
| UPPER COLUMBIA, | " 30 " " " |
| IOWA, | June 7-12 |
| WISCONSIN, Portage, | " 14-19 |
| MINNESOTA, | " 21-26 |
| DAKOTA, | June 27 to July 2 |
| TEXAS, Waxahachie, | July 13-23 |
| VIRGINIA, | Aug. 2-7 |
| OHIO, Galion, Crawford Co., | " 15-21 |
| MASSACHUSETTS, | " 23-28 |
| VERMONT, | Aug. 30 to Sept. 4 |
| MAINE, | Sept. 6-11 |
| ILLINOIS, | " 11-18 |
| NEBRASKA, | " 19-25 |

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

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

The Review and Herald.

Battle Creek, Mich., May 1, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED:—If not, why not? No. 4.—The Divine Government.—Tithing under the Gospel.—The Church's Unseen Workers.—Who is this King of Glory?

RECEIVED TOO LATE FOR THIS NUMBER. Obituary notices of Ira T. Day, Eber Bodey, Estella Wilson, David Pettingill, Jessie Swarthout, and Lulua G. Sherwood.

RESPECTFULLY DECLINED:—"Miller on the Sabbath." It is useless to appeal to first-day Adventists over the views of Wm. Miller; for they as a body now repudiate him; and besides, the Sabbath he held to was the first day of the week.—"This generation." We think the view an erroneous one which dates the generation from the occurrence of any one of the signs in the sun moon or stars, and limits it to any specified number of years. It consists, as we view it, of those whose attention was first called to all these events together, as signs of the coming advent.—"A Word to Christian Churches." Takes a correct view of the evils of the church festival system; but the course of these churches in this respect is now so much worse than it was at the time to which this article applies, that the latter has an air of being behind the times.

AN eight-page Supplement accompanies the REVIEW this week, which makes this issue virtually a twenty-four page number. It is said that many of the subscribers of the REVIEW do not read all of the regular issue. If this is so, they must make an extra effort this week, or neglect some important matter. It is all good, and contains much food for thought. Do not pass any of it by.

We call the attention of the reader to the article in another column entitled "The New Departure." It is an able discussion of the specious plea on which compliance with the Sunday law is now called for, exposing its injustice and sophistry. As the reader peruses its

candid and forcible arguments, we leave him to solve if he can the problem why the Examiner, the leading Baptist paper of New York, refused to admit such reasoning into its columns.

THIS WEEK'S SUPPLEMENT.

I HAVE read with more than usual attention the lengthy Supplement which appears this week. I believe it is dictated in a general way by the Spirit of God. The statements are clear, the reasoning forcible, and the subject matter very interesting. It seems to me it is just what our people need at this time. I have been much blessed in reading and re-reading this Supplement. May God bless it to the good of the cause, and may our people everywhere, as valiant helpers in Christ, rally to the support of the different branches of this work. Thank God that as in ancient times, so now there are men among us who "Know what Israel ought to do." Our General Conference Committee is composed of men with clear heads and warm hearts. They have spoken. We have their matured and deliberate convictions in this printed sheet. And now, as God-fearing men and women everywhere, LET US ACT! G. W. AMADON.

"GOOD HEALTH."

THE May number of this magazine is before us. As usual it is filled with most useful and instructive matter. The following table of contents will give the reader an idea of its merits:—

GENERAL ARTICLES.—The Liver, What to Eat, Hygiene in Schools, Decomposing Organic Matter.

TEMPERANCE AND MISCELLANY.—Home (poetry), Notes of Travel.—No. 1, Exercise in Pronunciation, The Problem of Thirst, Scowling, Something about Corks, Neither Ill nor Thirsty, Be Social at Home.

POPULAR SCIENCE.—A Large Tumor, An Evolutionist Discovery, To Bore Holes in Porcelain, A Curious Fact, Fishing by Electricity, Soaps, A New Variety of Glass, St. Vitus's Dance and Sensitive Plants.

EDITORIAL.—Crossing the Ocean, The Malarial Germ, Diphtheria and Dirt, Another Warning to Drunkards, The Difficulty of Preventing Food-Adulteration, Smokers in Court, Tea-Drinking, Salt Pork and Trichinae, Cork Shavings for Vinegar, A Shoemaker on Women's Feet, Law against Poisonous Colors, Diphtheria in Rats, A Testimonial, Typhoid Fever Communicated by Milk, An Equine Tobacco-Chewer, Hat Food, Going at it Right, Repairing an Eye.

HEALTH AND TEMPERANCE LESSONS, LITERARY NOTICES, PUBLISHERS' PAGE, ADVERTISEMENTS.

Good Health, though not a denominational magazine, is nevertheless a sort of John the Baptist to our denominational work,—going before, and preparing the way for its advancement. Every Seventh-day Adventist, therefore, should feel it to be an especial privilege to work for the increase of its circulation both within and outside of our denominational lines. W. H. L.

TENTS FOR THE WISCONSIN CAMP-MEETING.

THERE will be quite a number of tents pitched on the Portage camp-ground to rent. Some are 12x15 with fly, some 12x12, and some 14x14. Those who wish a tent will please write to W. D. Stillman, Madison, Wis., stating the size wanted, and he will give all necessary information.

H. W. DECKER.

THE YEAR BOOK

Is in fact an almanac, and has besides a large amount of information which every S. D. Adventist should have at hand. Now, an almanac is consulted daily, and sometimes oftener; and if you use this almanac, you cannot help glancing over the pages of this book, so full of valuable facts, and every day you will learn something of value. The margins are filled up with items of history, biography, and Scripture facts, along with astronomical dates, eclipses, etc.; then the price-list of

publications, rates of postage, the Constitution of State Conferences, and of the General Conference; and, best of all, the doings of our last General Conference, one of the most interesting and important ever held, etc., etc. No S. D. Adventist can afford to do without this book. Please send 25 cents to the Office, and get it before you forget it. J. CLARKE.

TO WHOM IT MAY CONCERN.

MY attention has been called to a tract written by J. S. Green, in which he seeks to convey the impression that Eld. James White appropriated to his own use and benefit a certain portion of the property which my husband assigned to him with the understanding that it should be used exclusively for the benefit of the cause.

I wish it distinctly understood that I have no sympathy with the writer of that tract in his attack upon Eld. White and wife, and that I am perfectly satisfied with the disposition which has been made of my husband's estate, believing as I do, that it has been disposed of as nearly in harmony with the wish of my deceased husband as was possible under the circumstances.

The time was when, through a misapprehension of the facts in the case, I was led to do and say things which I very much regret at the present time. That which causes me the most pain is the circumstance that the name of my husband is employed to injure a cause which was dearer to him than his life, and to scandalize those whom he loved, and in whom he had the most implicit confidence.

So far as my personal interest in the estate of my husband is concerned, I wish to say that I have not the slightest cause for complaint, as I have been dealt with even more liberally by those who have managed his estate than was provided for by the terms of his will. ADDIE P. HARVEY.

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