

# Advent Review

## AND SABBATH HERALD.

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

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#### VERNAL FAITH.

WHEN heaven was stormy, earth was cold,  
And sunlight shunned the world and wave,  
Thought burrowed in the churchyard mold,  
And fed on dreams that haunt the grave.

But now that heaven is freed from strife,  
And earth's full heart with rapture swells,  
Thought soars through fields of endless life  
Above the shining asphodels.

What flower that drinks the south wind's breath,  
What sparkling leaf, what Hebe morn,  
But floats the sullen gray-beard Death,  
And laughs our arctic doubts to scorn?

Pale scientist, scant of healthful blood,  
Your ghastly tomes one moment close;  
Pluck freshness from a spring-time bud,  
Find wisdom in the opening rose.

Mark the white lily, whose sweet core  
Hath many a wild-bee swarm enticed;  
And draw therefrom a honeyed lore  
Pure as the tender creed of Christ!

Yea, even the weed, which upward holds  
Its tiny ear past bower and lawn,  
A lovelier faith than yours unfolds,  
Caught from the far faint winds of dawn.  
—Paul H. Hayne, in Harper's Magazine for April.

### The Sermon.

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

#### HUMILITY AND FAITHFULNESS IN LABORERS.\*

BY MRS. E. G. WHITE.

GOD requires that we confess our sins and humble our hearts before him; but at the same time we should have confidence in him as a tender Father, who will not forsake those who put their trust in him. We do not realize how many of us walk by sight and not by faith. We believe the things that are seen, but do not appreciate the precious promises given us in his word. And yet we cannot dishonor God more decidedly than by showing that we distrust what he says, and question whether the Lord is in earnest with us or is deceiving us.

There are many who are really troubled because low, debasing thoughts come into the mind, and are not easily banished. Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed, and presses his temptations where there is the least power of resist-

ance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, fault-finding, or given to detraction,—to all who are cherishing errors and defects of character,—Satan presents the indulgence of self, and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive.

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support. His followers should develop symmetrical characters by strengthening weak traits. They must become Christ-like in disposition and pure and holy in life. None can do this in their own strength, but Jesus can give the daily grace needed to do this work. None need fail or become discouraged, when such ample provision has been made for us.

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures, and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Walk the soul in with the restrictions and instructions given by inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus.

It is natural for us to have much self-confidence and to follow our own ideas, and in so doing we separate from God; and we do not realize how far we are from him, until the sense of self-security is so firmly established that we are not afraid of failure. We should be much in prayer. We need Jesus as our counselor; at every step we need him as our guide and protector. If there was more praying, more pleading with God to work for us, there would be a greater dependence on him, and faith would be strengthened to take him at his word. It would be easier to believe that if we ask for grace or wisdom, we shall receive it; because his word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Ministers would be more successful in their labor, if they would talk less of self and more of Christ. Of ourselves, we have no power to reach hearts; it is only by divine aid that we can find access to them. Brethren, teach the people to rely upon Jesus; lead them to feel that they are not dependent on the minister,

but must have an experience for themselves. The minister is not infallible. He may err; ambition and unhallowed passion may burn in his heart; the vampire of envy may mar his work; he may defraud God of the glory due to his name by so laboring that the credit will be given to the poor, erring, finite instrument. The true laborer will take care that his hearers understand the leading points of our faith, and that they keep distinctly in mind the old landmarks, the way by which the Lord has led his people. He will teach them to look to God for themselves, expecting the outpouring of his Spirit. If those who profess to be teachers of the truth teach their own ideas independent of the opinions of their brethren, they should be labored with as unfaithful in their work. One who feels at liberty to advance what he chooses and keep back what he chooses, should not be encouraged to labor in the ministry; for he is failing to prepare a people to stand in the day of the Lord.

It is not the best way to have one or two ministers go over the same ground again and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different Conferences, that the churches may have the benefit of their differing gifts. When this was done in the past, greater success attended the laborers.

Some fail to educate the people to do their whole duty. They preach that part of our faith which will not create opposition and displease their hearers; but they do not declare the whole truth. The people enjoy their preaching; but there is a lack of spirituality, because the claims of God are not met. His people do not give him in tithes and offerings that which is his own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty.

Brethren, the Lord will help you, if you seek his help; but do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek him earnestly, we shall be overcome by the temptations of Satan; and those whom we neglect to warn, to reprove, to exhort, with all long-suffering and doctrine, will be ensnared by his devices, and we shall not be guiltless. Our duty is not done when we preach the word. We are to labor for souls; we are to bring to bear every means within our power to reach them. Let us labor in the Spirit of the living God; let us love souls; let us pray for them, and weep over them. Come close to your brethren when you see them in danger. It is time that there was more personal labor done in the churches. If one-half of the time spent in sermonizing was devoted to this kind of labor, the churches in the several Conferences would be in a more healthful condition. Take your Bibles, and devote one-half of the

\* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 8, 1883.

time now given to discourses to educating the people to understand the Scriptures and the claims of God upon them. We have no time to lose; we must be in earnest. May the Lord help us to put on the whole armor of God, and labor for time and for eternity.

## 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.

### CAN IT BE?

BY J. M. HOPKINS.

Oh, can it be that we shall soon be there,  
Apart from every touch of pain or care,  
Where Eden's flowers ever-fadeless bloom?  
Nor sense of guilt, nor prospect of the tomb,  
Nor parting sad, nor sigh, nor falling tears,  
Will break the peace of heaven's eternal years?  
Shall we our loving Saviour's face behold,  
And walk those streets all paved with shining gold;  
Within those heavenly gates of pearly white,  
Where never falls a darksome shade of night?  
Shall we sit down beside the "silver" board,\*  
And eat the marriage supper of our Lord,  
When Christ, the "King of kings and Lord of lords,"  
Shall minister to those who keep his word?  
Oh, can it be that we who live to-day  
Shall live to see the dawning of that day,—  
The hope of patriarchs and prophets old,—  
And with them rise those glories to behold?  
What! can it be that shortly we shall meet  
That myriad host? in glad acquaintance greet  
Those holy seers, and clasp true, loving hands  
Of those who toiled and died in other lands?  
Shall we with them in heaven's Elysian bowers,  
Recount the goodness of their God and ours?  
Shall we with them in one triumphant psalm  
Make heaven resound with praise to Christ the Lamb!

Then, weary pilgrim, look above,  
Nor let thy burdens press thee down.  
Just over in that land of love  
There waits for you a harp and crown.

Mansions of rest has Christ prepared  
For those who bear the cross below;  
If you his sufferings here have shared,  
You there his blessedness shall know.

Look up! and dry the falling tear!  
Redemption's hour is drawing nigh!  
Nor let thy heart be faint with fear,  
'Tis God who calls you from on high.

Oh look above! Bright o'er the hills  
We see that glorious morning dawn.  
A few more sighs, a few more ills,  
And all thy trials will be gone.

Look up! The Master bids you rise;  
Gird on the armor once again;  
Endure the toil, and win the prize,  
And wear the royal diadem.

Chatfield, Minn.

## NATIONAL REFORM (MIS-)READING OF HISTORY.

BY ELD. A. T. JONES.

WERE it not for the solemn ending that there is to be to the work of the National Reform party, their claims, and the arguments, speeches, and propositions by which they attempt to set them forth, would be a constant source of amusement. And I recollect no single statement in all of theirs that I have seen that is more absurdly ridiculous than the following, which I take from the very first speech of the Cleveland Convention: "As a grain of corn does not grow but in harmony with the laws which the Creator has ordained for corn, a nation does not prosper but in harmony with the laws which the God of nations has ordained for nations."

Now the veriest tyro knows that this proposition, in the sense in which it is meant, is contradicted by the unanimous voice of all history; and the most cursory glance over the field of history will discover the strongest kind of contradictions. Take, for an instance, Frederick

the Great, an out-and-out infidel, if not an entire atheist, who always spoke of Christianity in a mocking tone, and of whom it might almost be said that Voltaire was his "patron saint;" who in affairs of statecraft pretended to no form of virtue, but was moved solely by sheer, unhallowed ambition. To quote his own words, "Ambition, interest, the desire of making people talk about me, carried the day." He broke his plighted faith with the Queen of Hungary, and deliberately plundered her of one of the richest provinces of her dominions; and for no purpose whatever but to "extend his dominions, and see his name in the gazettes." To more effectually accomplish his robbery, he had leagued himself with France and Bavaria; but when he had torn away Silesia, and France and Bavaria were about to help themselves as he had done, he saw that it would add too much to the strength of France for his safety, and he withdrew from the league, and concluded a treaty with the Queen. When she was relieved of his opposition, Maria Theresa easily conquered both France and Bavaria; but when Frederick saw how easily she had swept them from the field, he became alarmed for his possession of Silesia, and again broke faith with her, and allied himself closely with France, again invaded the Queen's dominions, took Prague, and threatened her capital; and in the very next year, again broke faith with France, and concluded another peace with Maria Theresa.

Here, then, we have four times that he had broken his plighted faith, and all inside of four years. Yet for all this his kingdom so prospered that in just two years after his last peace with Maria Theresa, through the Seven Years' War, he was able to hold his own during the whole seven long years against the allied powers of the continent. France, Austria, Russia, Saxony, Sweden, and the body of German States, were all allied against him. His little kingdom, all told, contained less than five millions of people, and the stolen province of Silesia was the fourth part. The population of the countries leagued against him was fully a hundred million. His army was less than a hundred thousand. The army of the confederates was six hundred thousand. Yet against all this vast odds he maintained his cause, and at the end of the Seven Years' War concluded a peace in which he ceded nothing, not even a foot of the stolen province. "The whole continent in arms had proved unable to tear Silesia from that iron grasp."

It was not alone in a military point of view that his kingdom prospered. It prospered civilly as well. At the close of the war, his kingdom was one scene of desolation, but "his energy soon brought back the national prosperity." And when he died, in 1786, he left 70,000,000 thalers in the treasury, and an army of 200,000 men, of the best soldiers of Europe. Civilly his rule was remarkable in other things. Freedom of speech and the press was so absolute that, outside of the United States, to this day it would be difficult to find its equal. "Order was strictly maintained throughout his dominions. Property was secure." "Religious persecution was unknown under his government. The scoffer whom the parliaments of France had sentenced to a cruel death, the Jesuit who could show his face nowhere else, who in Britain was still subject to penal laws, who was proscribed by France, Spain, Portugal, and Naples, who had been given up even by the Vatican, found safety and the means of subsistence in the Prussian dominions. His policy with respect to the Catholics of Silesia presented an honorable contrast to the policy which, under very similar circumstances, England long followed with respect to the Catholics of Ireland."

He was one of the very first rulers who abolished the cruel practice of torture. "No sentence of death was executed without his sanction, and that sanction was rarely given except

in cases of murder." And so he prospered, and his kingdom prospered, through all his absurd infidelity as a man, and his faithlessness as a king.

Another instance we have in the Empress Catharine of Russia, who, among the rulers of that country, may fairly rank as second only to Peter the Great. She greatly enlarged on the west, the south, and the east, the dominions which she, a foreigner, had obtained by dethroning her husband and excluding her son; she conquered her enemies by land and sea, wrought real improvement in the administration of justice, the furtherance of education, industry, and commerce. She, too, was a disciple of Voltaire, and was shamefully and systematically immoral. And, too, the nation prospered.

Another instance we find in Henry IV. (Navarre), of France, the greatest of the Bourbon line, "who restored order, terminated a terrible civil war, brought the finances into excellent condition, made his country respected throughout Europe, and endeared himself to the great body of the people whom he ruled." Yet he changed his religion four times. First he was a Huguenot; but to escape the consequences of St Bartholomew's day (1572), turned Catholic. As soon as that danger was fairly past, and he made his escape from Paris, he was a Huguenot again; then soon after, when all that stood between him and the throne was his Huguenot profession, it was again conveniently renounced, and he was again converted to the Catholic faith. Nor in his private life was he under much more restraint from any regard to the principles of morality.

But not to multiply instances, we will come at once to the great prototype of National Reformers, the uniter of church and State, Constantine. Surely the National Reformers will not deny that the nation prospered under his rule. Yet he was a hypocrite from the day that he crossed the Milbian Bridge, faithless, if not a perjurer, and a quadruple murderer,—a hypocrite, as his whole future life shows; faithless, in that although he gave his solemn promise and confirmed it by an oath, that, if Licinius would resign his claims to the purple, he should be permitted to pass the remainder of his life in peace. And this promise and this oath were made not alone to Licinius but also to his wife, the own sister of Constantine, in behalf of her husband. Yet for all this, only a little while after Licinius reached Thessalonica, the place appointed for his abode, he was foully murdered by order of Constantine. And the circumstance that Licinius had at the time fully reached the allotted threescore and ten years, added to his murder the element of wanton cruelty. But Constantine did not stop with this his first murder. This was in A. D. 324. In 326 his own son Crispus was put to death by his orders, and for no other crime than his abilities; and at the same time he murdered his nephew, the son of the murdered Licinius, "whose rank was his only crime," and the obdurate heart of the emperor "was unmoved by the prayers and tears of his favorite sister, pleading for the life of a son whose loss she did not long survive."

But this is enough mention of his fearful crimes, and we gladly turn from it without narrating the bloody tragedy of his own wife. And all this while he professed to be a Christian. It was before the battle of the Milbian Bridge (312) that he professed to have had his vision of the flaming cross and its inscription. In 321 he issued his Sunday edict. It was in 324 that he murdered Licinius. In 325 he convened the Council of Nicæa, presided over its deliberations, took part in its discussions, and published and enforced its decisions. In 326 he murdered his nephew and Crispus. And in 330, May 11, his new capital, Constantinople, was dedicated to the Virgin Mary. In 337, May 22, he died, and there ended one of the basest characters of human history. To quote

\* "Come, my people, you have come out of great tribulation, and have done my will, suffered for me; come in to supper, for I will gird myself, and serve you." . . . And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit."—Mrs. E. G. White, in *Early Writings*, p. 15.

the words of another, "Tested by character, indeed he stands among the lowest of all those to whom the epithet [Great] has in ancient or modern times been applied."—*Encyclopedia Britannica*, ninth edition, Art. Constantine. Yet through all this defiance of all principle, of all the laws of God, and of civilized men, he prospered as a ruler, and the nation prospered under his shameful rule.

Again, upon their own claims, our own country is a positive contradiction of this proposition. *They say* that this nation is, and has been from the beginning, governed by a "Constitution so very wicked, so entirely Godless, that a man who fears God and honors Christ, cannot support nor swear allegiance to it." Yet in spite of all this, this nation has prospered most, has grown most rapidly, has reached the highest place in the shortest time of any nation that the world has ever seen.

And in the bright shining of the light of the last years of the nineteenth century, and flatly in the face of universal history, which is in itself a universal refutation, they set forth the proposition that nations do not prosper except as they "recognize and obey the moral laws which God has ordained." I verily believe that such another set of blunders and mis-reading of history and human experience as is held to by the National Reform party, cannot be found outside of the history of the Jesuits. And if that party does not yet fairly *out-Jesuit* the Jesuits themselves, I shall be willing to learn that I have mistaken them. The fact of the matter is that this party utterly mistakes the functions of human government, and consequently views everything in connection therewith in its reverse. But when men deliberately turn their backs upon the nineteenth century, and seek to revive the forms and methods of *government* of the Dark Ages, we cannot expect from them any other than the forms and methods of *argument* of the Dark Ages.

#### "NOT THAT."

BY ELD. A. S. HUTCHINS.

THE scribes and Pharisees, observing that the disciples did not regard the traditions of the elders, which required the washing of hands as a ceremony before eating of bread, asked the Saviour why they did thus.

The great Teacher, ever ready to avail himself of the opportunity to instruct, enlighten, and elevate the minds of his hearers by pointing them to God and the claims of his holy law upon them, presents for their consideration the important question, "Why do ye also transgress the commandments of God by your tradition?" He then laid open to them their own sins in neglecting to administer to the wants of their parents through hypocrisy, in drawing near to him with their mouth, honoring him with their lips, while their hearts were far from him, worshiping him in vain, "teaching for doctrines the commandments of men."

Now the Saviour proceeds to answer the question, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." "Not that," said he, "which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." "To eat with unwashed hands defileth not a man."

The question hinges on eating with *unwashed hands*,—the violation of the *tradition* of the elders. Jesus shows them that though there should be conveyed to the food and thereby to the stomach, from neglect to ceremonially wash the hands, what their tradition would define as defilement, there was a natural process by which it would be expelled from the system. Now who, in the exercise of his senses, could imagine that Jesus designed in the instruction here given to teach that one could eat, or use as a gratification of a perverted appetite, that

which is of itself impure, unwholesome, and poisonous to the system, and not be thereby defiled? Who can imagine that he designed to grant to his followers, his loving disciples, or others, license to use the filthy weed tobacco? Yet, strange to say, some quote the Master here in vindication of this loathsome practice!

Did the disciples use tobacco? and did Jesus here justify the act? *Not that.* Had they been tobacco users, defiling the air they breathed, defiling everything with which their lips came in contact, odorating the rooms where they sat, ate, and slept, puffing tobacco smoke into the faces of ladies and gentlemen, no marvel if scribes and Pharisees, with every lover of cleanliness and good manners, had hastened to Jesus with the question, "Why do thy disciples use tobacco?"

Well, says one, if it is a sin to use tobacco, why did not Christ speak against it? why did not the apostles write against it? Tobacco does not appear upon the page of history with unquestioned existence for more than fourteen hundred years this side of the period in question. Then it appeared among the savages in connection with the discovery of America, being made into cylindrical rolls to smoke. Thrice blessed would it have been for the world physically, mentally, morally, and financially, if the brave and noble Columbus had discovered it as being burned up root and branch, no more to curse the world.

In 1560, tobacco was introduced into France by Jean Nicot, whence comes its botanical name, *Nicotiana*, described as being a virulent poison. Tobacco was also introduced into Italy in 1560. The Popes Urban VIII. and Innocent XI. fulminated against it the thunders of the Church; the priests and sultans of Turkey declared smoking a crime, Sultan Amuret IV. decreeing its punishment by most cruel kinds of deaths. The pipes of smokers were thrust through their noses in Turkey; and in Russia the noses of smokers were cut off in the early part of the 17th century. But all the opposition of Turks and Russians was in vain. Death might stare the smokers in the face, or they might lose their noses, yet chew, and smoke, and snuff, they would. The flood rolled on. Satan strengthened his hold on men and their appetites, while he steadily controlled them; and the practice of using the health and life-destroying weed has spread and increased till the present time.

Again: why does not the Bible protest against the use of tobacco? Now we appeal to the hearts and consciences of men and women who have been enlightened by the preaching of the third angel's message, and the principles of health reform connected therewith, who are warring against their own sense of right and wrong, smothering and stifling their convictions, by the use of tobacco. Can you lay your hand upon your heart before God, and say that his word does not condemn you? Can you carry this practice to him in prayer, and ask his blessing upon you while undermining your health, and quickening your steps to death, and worse than needlessly spending your money? If God's word does not condemn this pernicious habit of tobacco-using, what does this scripture mean, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" 2 Cor. 7:1. Says Jesus, "Hear, and understand." Do we understand? Or shall we be numbered with those who "wrest the Scriptures unto their own destruction"? "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

—My usefulness was the last idol I was willing to part with, but now I can part with that, and am content to be laid aside and forgotten, so that He may be glorified.—*Dr. Cotton Mather.*

#### BOOKS IN HEAVEN.

BY ELD. J. P. HENDERSON.

WORDS spoken may be forgotten, but that which is written, never. It may pass from the mind of the writer, but as long as the record is preserved, the facts remain the same. Some to-day argue that the mind of God will retain the acts of each and every individual, and that in this manner every secret thing will be brought into judgment. Eccl. 12:14. We are not to dispute what God is able to do, or the capacity of One infinite in knowledge; but what he is doing, and what his plans are in regard to our salvation, are themes of vital importance,—themes which deeply concern us, and about which we are commanded to search the Scriptures. John 5:39.

That the Judgment is to take place from "those things written in the books," is so definitely stated as not to be questioned. Rev. 20:12. Order is said to be heaven's first law; and in the plan of salvation we shall find a perfect business system (if that expression may be allowed), in which the minutest details are carried out and recorded. All business of importance has its records; and the more perfect the system, the more complete the records. Hence, in the books of heaven, "every secret thing, whether it be good or whether it be evil," must be recorded, and will come up in the Judgment. Compare Eccl. 12:14 with Rev. 20:12.

Thus the idea is conveyed of a complete and perfect record being kept of each individual. When entering the U. S. army, the mustering officer was particular to record the age of each, the height, complexion, occupation, residence, etc.; and these records could probably be found to-day in the city of Washington. But how much more complete are the records of heaven! "The very hairs of your head are all numbered" (Luke 12:7); "in thy book all my members were written." Ps. 139:16. "The Lord pitieth them that fear him: for he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14.

Taking the record of Peter as an example (Acts 10), God knows our business, place of residence, name, surname, etc. "Send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside." Acts 10:5, 6. A more complete direction given in as few words could not be given. From the above, we are positive that the books of heaven make a complete record of our identity; and although we may pass away and moulder to dust again, are not our very photographs printed on the pages in heaven? So there will be no mistake in again producing the same individual in the resurrection.

"We have an High Priest who can be touched with the feelings of our infirmities;" and a Lord that pitieth us even as a father pitieth his child; so that of even our tears it is said, "Are they not in thy book?" Ps. 56:8. A book of remembrance is kept before God: "Written before him for them that feared the Lord and thought upon his name." Mal. 3:16. Hence the affliction, the sorrows, the sighs, the tears of those suffering for Jesus' and the truth's sake, are "bottled" in heaven (Ps. 56:8), printed on the pages of her books; and in the Judgment, woe be unto those who have offended or been the cause of their suffering. Matt. 18:3-7.

There are more books than one kept in heaven. Rev. 20:12 says that "the books were opened," that "another book was opened, which is the book of life." Thus at least three books are mentioned, as "books" cannot be less than two, and is probably more. We learn from Rev. 13:8 that in this "book of life" are written the names of the righteous only. It must have been that Moses referred to this book when he asked God, for the sake

of the children of Israel, to blot him out of the book which he had written. But the Lord answered, "Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:32, 33. This proves that it is possible for names to be blotted out after they are written in the "book of life." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

Those books may not be composed of paper made from linen rags; but they are books, nevertheless, made of heaven's material, upon whose pages the angels are indelibly writing every word (Matt. 12:36), "with every secret thing" (Eccl. 12:14), all of which will be revealed in the day of Judgment (Dan. 7:10; Rev. 20:12), with the angels as witnesses to the truthfulness of the records. But above all does the "book of life" concern us. The women who were fellow-laborers with Paul have their names there (Phil. 4:3); those who did not worship the beast have their names there (Rev. 13:8); and all those who overcome will have their names retained there. Rev. 3:5.

How is it, reader, with us? The Judgment is now in session. Rev. 14:7. The "book of life" is now opened, and one by one the cases of all are being decided for or against eternity. Are your name and mine written there? and if so, will they be retained there?

"Lord, I care not for riches,  
Neither silver nor gold;  
I would make sure of heaven,  
I would enter the fold.  
In the book of thy kingdom,  
With its pages so fair,  
Tell me, Jesus, my Saviour,  
Is my name written there?"

#### ROMANISM AS IT IS.

BY ELD. WM. COVERT.

It is idle to talk about Catholics' being in sympathy with our free institutions and free speech. They may acquiesce for a time with American institutions, but when they do so it is only as a matter of policy. As I have read "Doctrinal Catechism," an American production, I have been fully convinced that the spirit of the dragon is in our own country. At heart, they would exterminate heretics as in the days of the Spanish Inquisition. We have frequently seen the dragon's wrath as we have explained the prophecies of Daniel and Revelation. They deny that Protestants are lawfully married or properly baptized. In their estimation there is nothing valid that does not have the signature of the papacy attached to it. Its equal in egotism cannot be found in the universe. Had they the power to prevent it, not a Protestant school would be allowed in the land, nor a Protestant teacher employed in any school. Not a Protestant would be permitted to preach, nor would a Protestant meeting be allowed to convene.

I have lately seen an illustration of these facts in an instance that occurred in Maxwell, Hancock Co., Ind. I was speaking upon the subject of the papacy, when a stone weighing twenty-nine ounces was hurled through a window at my head, evidently with murderous intent. I was simply stating facts of history that were perfectly proper. It is the truthfulness of these things that makes them objectionable to a papist. These deluded people think it is their religious duty to prevent by any means any publication of their disgraceful course as they have fulfilled the prophecies. It seemed almost a miracle that I escaped with my life; yet I was not touched, although the man was evidently not more than twenty feet from me when he cast the stone, with such velocity that if he had not missed his aim, it certainly would have killed me.

What can be hoped for from a people who refuse to be taught, and, worse still, would assassinate those who would teach them? Yet this is Catholicism as it is. Yes, in the nine-

teenth century, in free America, they choose to remain in abject slavery to a European tyrant. May Heaven pity them.

#### COURAGE, PILGRIM!

BY EMMA L. WENTWORTH.

"LET not your heart be troubled, neither let it be afraid." To the weary, burdened soul, laden with the cares of life, how sweet and soothing are these words of the Master! They fall like balm upon the wounded spirit, and heal our broken hearts. They calm life's troubled waters and bid its tumult cease. And oh! how infinitely kind and tender-hearted was that dear Being who uttered them! With his own cruel death just before him, he was not forgetful of his little band of lowly followers. He knew the fearful trials and manifold temptations so soon to come upon them, and he gave them the sweetest words of consolation that ever fell on mortal ears. He could there look down across the dreary stretch of years and see these times, and know that his people would need comforting words now if ever. The dear Lord is the same loving Jesus now that he was when he poured out his life blood on Calvary, crying, "Father, forgive them; for they know not what they do." He is the same yesterday, to-day, and forever. His love for perishing man changes not. Those dear hands so often stretched forth in blessing to those ancients of the Eastern world, are just as ready to bless us now and administer to our many wants. Those same eyes that wept over Jerusalem's future, watch our wandering footsteps all along the rugged road. When the way is dark and gloomy, and Satan is whispering doubts to our trembling souls, we should by faith firmly grasp the hand of our Saviour; for he has said, "I will never leave thee, nor forsake thee." Although invisible to our mortal gaze, we know that his presence guides us on. Though reproached and slighted by our fellow-beings for striving to follow the standard of truth, his loving words remain unchanged. Rolling down the dark tide of eighteen centuries, comes the cheering voice of that gracious promise, "Lo! I am with you *always*, even unto the end of the world." How it rings through the heart's portal, and with heavenly power surges through every fiber of our being, giving new life and vigor to our drooping spirits.

Satan's hosts may oft surround thee,  
Yet look up; be not dismayed!  
And "let not your heart be troubled,  
Neither let it be afraid."

Soon you'll reach the heavenly Canaan,  
In pure robes of white arrayed;  
So "let not your heart be troubled,  
Neither let it be afraid."

#### BUY THE TRUTH.

BY S. O. JAMES.

GOD has put a price on his good things. We very much desire the sweet graces of the Spirit; oh, yes! we should be like Jesus then, fit for the exalted society of Heaven, holy and happy,—happy *because we are holy*. But we do not like to pay the price, and submit to the death of the old man of sin. We are of the earth, earthy. We are ourselves surprised at ourselves to see how tenaciously we cling to some things which are perishable and only retard our progress; and when fully convinced that self must die before Christ can live in us, we are ready in our poor, weak hearts to inquire, "Why must character be developed by such a painful process?" But we cannot change the Lord's order of things if we would, and why desire to if we could? Surely, "all of his works are done in truth and uprightness." How good it is to fall in with the plan of our dear Lord! "make a covenant with him by sacrifice," be co-workers with him, "buy the truth and sell it not; also wisdom, and instruction, and understanding."

## The Home.

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

#### WANTED.

BY HELEN L. MORSE.

PARENTS and guardians who are firm, kind, wise, judicious, and untiring in their efforts, not to pamper and indulge their children, not to make them accomplished and admired, but to teach them to imitate Christ, to sit at his feet and learn of him, will thus prepare them to go in to the marriage supper of the Lamb. A lady to whom a missionary worker was lately trying to represent our faith said, "If you have a religion to recommend that will reach and hold the children in these days of infidelity and godlessness, I would be glad to hear about it." Nothing but the most criminal neglect and indifference, the blindest infatuation, or the most presumptuous security, can close the eyes of parents to their own and their children's danger at this time.

Prophecy says the last days will be characterized by disobedience to parents. Observation and experience show that we have reached those days. It also reveals that the tendency of this period is to be "without natural affection;" and truly the weak yielding of parents to the arbitrary authority of children demonstrates that they have little of that true regard which seeks the best good of its object, and but little sense of the sacredness of their trust. And a selfish and exacting disposition has been so fostered in children that real respect and filial affection is lost sight of.

Anciently, God chose as "heir of the world" one of whom he says, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." And in this dispensation he has by his Spirit designated the qualifications requisite for office among his flock: "One that ruleth well his own house, having his children in subjection with all gravity;" "ruling their children and their houses well;" "having faithful children, not accused of riot or unruly." The demand for attention to this subject now is urgent, because we have reached the application of the prophecy of Isa. 58, when God in defining our duties for this time makes prominent among them, "that thou hide not thyself from thine own flesh;" because we may with confidence now claim the promise, "Showing mercy unto thousands of them that love me and keep my commandments;" and because "He shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Lord will be entreated for the children. A little space for repentance is mercifully given, a little opportunity to redeem the time graciously granted. "The day of the Lord is near and hasteth greatly." "And I will take you one of a city and two of a family and bring you to Zion."

#### THE CHILDREN AT BED-TIME.

EVERY person who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, the worries, and discontents of the day subside. With the brief season of prayer, they fly still further into the background, and when the little form rests in bed, they seem to vanish out of sight. The body is at rest; the heart is plastic to the touch of a loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns,

the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a state of rest. Conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded the moral discernment has passed away. With open heart the child utters his confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritation can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the good night is said! Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction to experience love's delights.—*Baptist Weekly*.

**MUTUAL FORBEARANCE.**—The house will be kept in a turmoil where there is no toleration of each others' errors. If you lay a single stick of wood on the grate and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen sticks, and they will blaze. If one member of the family gets into a passion and is let alone, he will cool down, and may possibly be ashamed and repent. But oppose temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will be a blaze that will envelop them all.

## Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

—The Master's great commission  
We gladly will obey;  
And spread to darkened millions  
The gospel's cheering ray.  
Rewards of earth we seek not,  
We only ask this prize:  
To win a starry circlet  
To wear beyond the skies.

### MISSIONARY WORK AMONG OUR FOREIGN POPULATION.

God's providence has selected this country as the great missionary field for the world. This is evident from the fact that the work of reform could never be carried on to any great extent in a foreign country where the customs have been unchanged for thousands of years. The mold given to the people under the monarchical form of government, when they have a national religion, wholly unfits them for any reformatory movement, unless it comes from the royal family, and then it is not an individual reform. People think, act, and move as the law directs. It would be utterly impossible to overcome prejudice, break down these barriers, and get the people to think and act for themselves; for law and custom have molded their consciences for thousands of years.

But in America this is not so. This country has been an asylum for the oppressed. Every nation in the world looks to America as a land of freedom, and a land of privileges which are not enjoyed by any other people. There is an influx of people here from all parts of the world. Where there is such a gathering together of every nationality, each having its own customs, it can be readily seen that there can be no fixed rules to govern society. Here people think for themselves, and from the nature of our government there is and will be a great emigration to America. Thus the responsibility resting upon those in this country who believe the truth to impart it to others is very great.

It is estimated that there are nearly ten million Germans in this republic who have come from the old country. Add to this the four hundred thousand Scandinavians, more or less, who are flocking here each year through New York City, and more than one-half of our population is of the foreign element.

What are we doing to enlighten these people in the truths of the last message? is an important

question. It has been proved that the Scandinavians are more susceptible to the truth, and will more readily purchase our publications, than any other nationality. We have our periodicals in the Swedish, Danish, and German tongues; but the aggregate circulation of these papers is but about five thousand of each issue. This being the case, while more than half our population is of a foreign element, it can be readily seen that we are not doing one-twentieth part of what should be done in the distribution of our foreign publications. It may be said that as the work commenced in our country, most of our laborers are English-speaking people, and therefore the work is principally in the English language. But if some means could be devised by which the seed could be as extensively sown among the foreign element, we have reason to believe that we should see as great results, in proportion to the efforts put forth, as we have seen among the English-speaking people.

The American people have advantages which other nationalities do not have. The writings of Sr. White, which have proved so great a blessing to our American brethren, would have proved as great a blessing to those of other nationalities, could they have had them. This is shown by the readiness with which they receive them as they are translated and placed before them.

But the important question is, How can we get our periodicals in the foreign languages before the masses of the foreign people? The *Tidende*, the *Harolden*, and the *Stimme der Wahrheit*, are the only papers in this country for more than twenty millions of people who speak the languages in which they are published. Are our German brethren doing all that they can to place that paper before the German-speaking people? Cannot our Scandinavian friends put forth a greater effort in 1884 than ever they have done before?

There should be thousands of these periodicals to place in the hands of emigrants as they come from Europe and land upon American soil. There should be a number of Scandinavian and German brethren acting as colporters and canvassers in New York City, and working among these people as they land upon our shore. From this city they go to every part of the country. Many come to this country because their friends have come here before them; and should they be supplied with publications as they go through that thoroughfare, they would carry them to their friends, and become missionaries to scatter the light of truth all through the West. There is no way in which more can be accomplished with as little effort as by scattering the truth all among the foreign element in the West by placing it in the hands of the emigrants going to all parts of that country.

On this account Chicago becomes an important field. All emigrants do not go through Chicago, however; but should those who do pass through that city receive a second supply, it might do them far more good than simply receiving them in New York City alone. We fear that this branch of the work has not been looked after as it should have been. The circulation of these foreign papers should not be less than ten thousand. Five thousand would not be a large number to use in the manner proposed. Have we not German and Scandinavian friends who can devote time and means to this work in the city of New York?

The International Society will gladly help any of our city missions with each of our periodicals when used for the above-named purpose, or when they are to be placed in the reading-rooms throughout the country. Our State Tract Societies can also assist in this work. The western Conferences are largely composed of these foreign elements; and through mingling with American people, many of them can speak, read, and write the English language. None of these opportunities should be passed by, but clubs of our foreign papers should be taken, and efforts should be made to scatter the seed as far as possible among them. Then those who become interested will in turn take the publications and send them to their friends in foreign countries.

Bro. Matteson told me when in Norway that in every place in Sweden where now there are believers in present truth the interest was first awakened by periodicals sent from America. In Russia there are some who believe in the third angel's message. They also received the light from periodicals sent by their German friends in

Dakota; and they in turn will scatter the light into regions beyond.

God in his providence has made the American people the depositaries of his truth, and has brought to their shores people from every nation upon earth, that they might avail themselves of the open door to reach every portion of the civilized world. Everything at the present time is favorable for the accomplishment of a large work in a short time. But we want men, and we want means; we want redoubled efforts in this direction as well as in every phase of the missionary work. May God save us from leaving one stone unturned, when by any effort on our part we can aid in preparing the way for the loud cry of the third angel's message. S. N. HASKELL.

### SOME RESULTS OF THE "THOUGHTS" CANVASS.

THE questions have often been asked me, "What is your work accomplishing? Has 'Thoughts on Daniel and the Revelation' fully convinced anyone of the truth?"

In the past I have been unable to answer these questions, as I had not revisited my field of labor. But since our State meeting I have spent some days in this work, and find the result encouraging. A Mr. W. purchased the book, read it carefully, and re-read parts of it two or three times. As a result he has commenced to observe the Sabbath. He thinks it a most valuable work, throwing much light upon the books of Daniel and Revelation. He is now loaning his book, and I hope it will be the means of convincing others of the truth. Mr. W. was a worthy member of the Christian church. On my second visit, I sold him "History of the Sabbath," 320 pages of tracts, "Bible Sanctification," "Sufferings of Christ," etc. I carried a stock of publications with me to supply those who had become interested in the present truth through reading the book, to aid them in further investigation. I sold in all about \$8 worth, and gave away \$2 worth. I also endeavored to sell the smaller publications to some to whom I had failed to sell the book, and was successful in many instances.

I visited another family where I had sold "Thoughts." They had read it, but were not so deeply interested, yet said nothing against the book. One of the neighbor women was present, however, who had borrowed "Thoughts." She told me her husband had read it almost night and day since he had obtained it. He thought it the most reasonable and consistent exposition of those scriptures he had ever seen,—not one link missing. He said it was next to the Bible. He had become skeptical; but the "Thoughts" has fully established his faith in the Bible. This lady invited me to call on them, which I did the following Friday evening, spending the Sabbath with them. They both signed the covenant to keep all of the commandments. The husband left off the use of tobacco, and both signed the tectotal pledge. They are in full harmony with the truth, so far as they understand it, and rejoice in the light they have received.

I visited others who are convinced, but not fully decided to obey. Some are interested and anxious to read further. Others have the book, and lay it on the shelf. Some have given the book to their parents, children, or friends. But the seed is being sown, and I believe the Lord will water it.

I have been much encouraged by the results I have found, and feel that I should have lost much by not visiting my field of labor. May God bless those engaged in the sale of this valuable book, and may many thousands of copies be sold this present year. W. C. WARD.

Lincoln, Neb., March 30.

—Every Christian should be an acquisition of strength to the working forces of the church,—an additional soldier in the army of the Lord. It is one of the sad weaknesses of the church that so many come into it to be taken care of, watched, nourished, strengthened, or possibly kept from going back into the world. The church is an army, not a hospital. The members of the church are the soldiers of the Lord, and not his helpless pensioners. They should be a power for the advancement of the kingdom of Christ in the world, not a dead weight to sink it.—*Sabbath Recorder*.

## Special Mention.

### THE DEADLY DYNAMITE IN WAR.

"Bring on your navies," is the confident challenge which constitutes the heading of an article in the *Chicago Tribune* of March 27, 1884. "A four-inch gun which is calculated to smash the Thunderer at the first fire." *Harper's Weekly* of March 29, 1884, gives a perspective view of the new dynamite gun, mounted for action. It is novel in appearance, being a brass tube four inches in diameter and forty feet long.

The great objection to the use of dynamite in warfare heretofore, has been the fact that the explosion of the powder would cause so great concussion that it would explode the dynamite before it left the gun, and thus work its destruction where it wasn't wanted. The form of the new gun is designed to overcome this difficulty, by using compressed air as the projectile force, the initial velocity of which not being so great as that of gunpowder, will safely start the projectile on its way, and the full force of which is exerted upon it on account of the length of the gun.

The projectile consists of a cartridge of dynamite enclosed in a case of soft metal. Attached to the base is a wooden sabot, the frustum of a cone, designed to act like the feather on an arrow to guide the projectile in its flight. A percussion fuse in the point explodes the cartridge when it strikes. One shot would destroy any ship afloat, and dropped into a battalion of men on the land would act upon them like the explosion of a powder-mill. The gun can be made at any well-equipped machine shop, rapidly and cheaply. It is so light that it can be easily transported by land or sea, and promises to become a most formidable agent in future warfare. "Prepare war, wake up the mighty men," says the prophet. And they are waking up—men mighty to prepare fearful weapons of destruction, as well as mighty to use them.

### A WORLD'S CONVENTION OF SPIRITUALISTS.

J. A. HEINSOHN, of Cleveland, O., writes to the *Religio-Philosophical Journal* an article from which we make the following extract. It is another evidence that the general tendency of the age is to fuse the different bodies of error into one conglomerate mass, inasmuch as this spirit is affecting even spiritualists. He says:—

"The honorary member, F. Guerin, of the Federation Spirite Belgium, has taken initiative steps for a world's convention of delegates of the spiritualistic and spiritualistic societies of all countries, to be held during the present or next year, in a suitable city (for instance, Rome, Italy).

"As the successful carrying through of this project will require some means, the Belgian societies have already furnished five thousand francs, and the *Revue Spirite* has opened a bank account for deposits of such contributions with the Bank of France.

"Dr. B. Cyriax, the editor of a German spiritualistic weekly, thinks that Mr. Guerin's project is a 'very timely one, and really a necessary demand of the present age;' and as the essential interests of the spiritist and spiritualist are identical, delegates of the societies all over the world may convene together. At present it can plainly be seen and observed that the dogmas of the past have more or less lost all their commanding and binding power. The development and results of the study of the natural sciences and the effort of the critical philosophy have fully prepared the way for something of a positive, convincing nature to be used as a fundamental basis for anthropological and psychological studies, and for all kinds of religious societies, congregations, and sects.

"Let us establish and furnish the proof of a self-conscious life in the hereafter, and the morals and general happiness of the people will wonderfully improve.

"The 'eternal' city of Rome would be for several reasons probably the most proper or desirable place for the coming convention. . . .

"It would be a grand event to see the great liberating doctrines of the spiritual philosophy published and disseminated in all languages of the globe from the seat of the pope."

### THE CHURCH YIELDING TO THE DRAMA.

WHEN ministers advocate theater-going, and Sunday-school scholars are rewarded by receiving a ticket to the pit of a play-house, as set forth in the accompanying paragraph, we can imagine what the effect will be on Christianity and vital godliness. The London correspondent of the *Liverpool Mercury* states the following facts:—

"Recently I was present at a discussion on the drama where several clergymen spoke. They all said the same thing. They began life with a prejudice against the drama. They had been obliged to champion it. A clergyman who had worked a great deal among the lowest classes of London as chaplain of the metropolitan asylums, declared that he found the theater implanting the first ideas of a higher life in the hearts of men who never attended church, and one costermonger came to him because he had been convinced by a play that a course of reckless vice led to misery. There is no longer any need for a church and stage guild. In fact, I know a very earnest London parson who rewards the best scholars in his Sunday-school by taking them occasionally to the pit of a theater to see a good play."

### SPIRITUALISTS AND PROFESSED CHRISTIANS.

THE LINES OF DEMARKATION BETWEEN THEM  
FADING OUT.

A CORRESPONDENT of the *Religio-Philosophical Journal*, writing from Saratoga Springs, makes the following very significant statements respecting the change of relation which is rapidly taking place between spiritualists and the popular churches. When the former shall adopt the "form of godliness" maintained by the latter, spiritualism will be on the high road to that universality which the word of prophecy assigns to it just as Christ appears. Spiritualism now claims to be a religion; and that claim, according to this correspondent, is beginning to be recognized by other bodies. She says:—

"The antagonism that formerly existed between spiritualism and the churches is vanishing. I attended recently a full-dress reception given by the first ladies of Saratoga in aid of the Episcopal church, and was pleasantly surprised at meeting so many of our spiritualistic believers present. A number of our most prominent ladies were elected to solicit subscriptions for the relief of the Western sufferers by flood, and I am happy to say that we spiritualistic ladies were elected with the church members and recognized as a religious body, and filled our part as actively as the others. This is as it should be; for are we not all striving for the same end, to develop our higher faculties and live good, beautiful, and true lives, to aid our fellow-men and reach the 'Beautiful Land' at last?"

### OLD-FASHIONED REVIVALS.

A WRITER in a Presbyterian paper, whose words are quoted by the *Interior* of Chicago, contrasts the real work of grace of a generation ago with the modern article called religion in the following forcible manner. It reveals a sad state of things in the Christian world:—

"How is it that men and women enter the Lord's visible kingdom at present with so much seeming ease? It was not so twenty-five years ago. We have seen strong-minded, intelligent men bowed to the dust. We have heard them pray as if they were hanging by a thread over perdition. We have seen hundreds agitated in mind who were not nervous, but fearless and well poised. We have seen soldiers who never flinched when ordered to the charge, and their officers, too, all broken up by the conviction of sin. We do not

see this any more, and it is a cause of perplexity. Are men any more manly or thoughtful now? Are they better men, and therefore cannot feel so deeply the presence of sin? Or are they Christians already converted, who are only now finding their way into the church? Who can explain this dry-eyed dispensation? Do men and women know more? Some say the Sabbath-school instruction has made them too intelligent. We wish we might have the old way again of looking upon Him whom they have pierced, and seeing the effects which Christ, slain for sin and by sin, used to produce. We suppose there are many such cases, but they are so rare that their presence, suddenly manifested, would attract universal attention.

### EVEN THE JEWS BOWING TO SUNDAY.

THE following remarkable statements concerning the attitude which some of the leading Jews of the country are assuming toward Sunday-keeping, are taken from the *National Baptist* of Jan. 17, 1884. When a Jew is willing to exchange the Sabbath for Sunday, what may we look for next? It would, no doubt, as the *Baptist* says, be a great convenience if such views should prevail; but meanwhile, what about truth and the word of God? Are these to be made the foot-ball of "convenience"? It says:—

"There is some excitement among the Hebrews of Philadelphia over the introduction of Sunday lectures in the Synagogue of Keneseth Israel. On Sunday, Nov. 18, Rev. David Stern delivered there the third of a series of lectures to a large audience, his subject being, 'The Sources of Atheism.' Rev. Dr. Samuel Hirsch, the rabbi in charge of that synagogue, disclaims any intention to make a concession to Christianity in these Sunday services; yet he made some very remarkable declarations to a reporter of the *Record*. 'As a matter of fact, however, there is no reason why the Jews should not observe Sunday as a holy day of rest, and observe it as such instead of Saturday. Any day of the week might be selected as holy day, or Sabbath, without doing violence to the conscience. The command was, 'Six days shalt thou labor.' One day of the week was to be a day of rest; and, without affecting the Jewish religion, any other day than Saturday would do as well. The acceptance of Sunday, therefore, if that was what we propose, would not be fatal to our religion. But we only have in view a system of lectures by which the Jews who cannot observe the Sabbath can be instructed on Sundays. I think that this is right. A Jew in a Christian country like this is in a dilemma. If he does not work six days, he commits a sin; for the command is, 'Six days shalt thou labor.' The law does not allow him to labor on Sunday; therefore he must labor on Saturday. One day he must also observe as holy day. He cannot observe Saturday. We propose to give him a chance to observe Sunday. The Jewish wives and children continue to observe Saturday. It is not thought of changing that. We only want to give the Saturday workers a chance. But I do not believe if we should even accept Sunday for the Sabbath, that any great harm would come to Judaism.' This seems to indicate a tendency toward the adoption of the Christian Sabbath. It would certainly be a great convenience to all if such views should prevail, and the particular 'seventh day,' kept holy, be the one that is observed by the great majority."

### IMPURE LITERATURE.

IN reply to the presentment of the Grand Jury at the Philadelphia Criminal Court, Judge Arnold said: "What you say with regard to the exhibition of obscene pictorial papers in shop windows and at stands in the street, comes with particular force and timeliness. It will apply also to the display of obscene posters. These things constitute a crying evil. A society ought to be formed for the suppression of them, just as societies have been formed for the eradication of other evils. I remember the time when such pictures as some theatrical managers and publishers of a certain order of pictorial papers now show with impunity would have had to be clandestinely exhibited, if at all, for fear of an indictment. But these managers and publishers have grown bold

with toleration. They scatter their vile prints broadcast to pollute society. The effect upon the minds of youth, and upon some people who are not young, is demoralizing to the last degree. It is high time that steps were taken to wipe out the evil."—*Sel.*

## The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

### LESSON FOR THE THIRD SABBATH IN APRIL.

(See *Instructor of April 9, 1884.*)

(Acts 21:4-33.)

#### LESSON SURROUNDINGS.

OUR last lesson, closing with Acts 21:3, left Paul at Tyre. Here he found disciples, and remained a week before proceeding on his way to Jerusalem.

TIME.—Bible margin, A. D. 60; Townsend, A. D. 58.

PERSONS.—*Paul*; *Philip*, the evangelist. He was one of the seven deacons. Acts 6:5. Upon the persecution by Paul he fled from Jerusalem, and preached in Samaria. Acts 8:5. The same chapter gives an account of the conversion of the eunuch, in which Philip was instrumental; and the narrative leaves him at Caesarea. Then he is lost sight of for about 25 years, until we find Paul's company stopping with him at Caesarea in the present lesson. This is the last glimpse we get of him in the sacred record; *Agabus*, the same as he who predicted a famine in Acts 11:28; *Mnason* (pronounced ná-son, a diligent seeker, a remembrancer), not elsewhere mentioned; *James* (supplanter, underminer), the brother of our Lord, he who presided at the council concerning circumcision. See also Gal. 1:19. *Trophimus*, one of the brethren who accompanied Paul from Asia. Chap. 20:4.

PLACES.—*Ptolemais* (pronounced tol-e-má-is, city of Ptolemy), the most important seaport on the Syrian coast, about 30 miles south of Tyre. It is now called Acca, or more usually by Europeans, St. Jean d'Acree; *Caesarea* (pronounced see-zar-é-a), named after Augustus Caesar. It was the official residence of the Herodian kings, also of Festus and Felix, about 21 miles south of Mount Carmel, and 70 miles northwest of Jerusalem.

#### CRITICAL NOTES.

Verse 4. *Said to Paul through the Spirit.*—There is some difficulty in understanding this. On the one hand, a command seems to have been given through the Holy Spirit that Paul should not go to Jerusalem; on the other, if such a command was given, Paul unhesitatingly disobeyed it. But it cannot be believed that he who was always so obedient to the promptings of the Holy Spirit on other occasions could have been so disobedient on this. Hence, we conclude that Paul, who from his familiarity with all the circumstances was better able to interpret the warning than we, did correctly interpret it to mean that the Holy Spirit had truly given warning through the disciples of the persecutions he should meet at Jerusalem, but that their own personal love for him, and not the Holy Spirit, led them to warn him not to go. In other words, the Holy Spirit warned him of his danger, but left him free to go or not, as he might think best; while they assumed that if his life would be endangered by going to Jerusalem it would not of course be best for him to go, and warned him accordingly. "They knew by the inspiration of the Spirit that afflictions awaited Paul at Jerusalem, but their exhortations to him not to go up to the city were certainly not inspired by the Spirit." This view is held by Lange, Clarke, Hackett, and Barnes, and is thoroughly in harmony with the remarks on page 203 in "Sketches from the Life of Paul."

Verse 10. *Tarried many days.*—Several days; literally, more days; a longer time than he had intended to tarry, or than he had stopped in other places on the way. "These few peaceful, happy days were the last days of perfect freedom which he was for a long time to enjoy. Before he should enter upon the stormy scenes that awaited him at

Jerusalem, the Lord graciously refreshed his spirit with this season of rest and happy communion."—*Mrs. E. G. White.*

Verse 11. In order to make his prediction the more impressive, Agabus took from Paul's waist the girdle with which his loose, flowing robes were bound about him, bound with it his own hands and feet, and in the most solemn manner gave utterance to the prophecy that thus should the owner of the girdle be bound by the Jews at Jerusalem, and delivered into the hands of the Gentiles, that is, the Romans.

Verse 12. *Besought him not to go up.*—They all understood that the prophecy was conditional upon Paul's going to Jerusalem, and that he could turn the scale if he would.

Verse 14. This verse implies that they were now convinced that it was God's will for Paul to go up to Jerusalem, and also that they submitted to that will.

Verse 15. *Carriages.*—Made ready our baggage. —*Rev. Ver.* Carriage was formerly used in the sense of baggage.

Verse 16. It is clear that Mnason lived at Jerusalem, and that the company had by previous arrangement been provided with lodgings at his house. He might have met them at Caesarea, in which case it would be proper to say they brought him with them. But the original may also be translated, "brought them to Mnason," and many understand this to be the true rendering.

Verses 18-23.—The old feeling of distrust against Paul because he preached the gospel to the Gentiles without the restrictions of the ceremonial law still existed despite the decision of the council nine years before. Paul was anxious to remove this, and he longed to be fully united with his Jewish brethren. This was one object of his making the collection for the church at Jerusalem as a present from the Gentile believers. The Spirit of God accompanied the narrative of what the Lord had wrought by Paul among the Gentiles, so that the elders were constrained to glorify God; "but beneath this apparent harmony, prejudice and dissatisfaction were still smouldering." A flood of light is thrown upon this passage by the chapter in "Sketches from the Life of Paul" beginning on page 207. No one who has the book should neglect reading the chapter; and no one who has it not should delay getting it.

Verses 23, 24. *Which have a vow.*—Their vow was that of the Nazarite, as shown by the fact that they were to shave their heads at its close. "This was the most remarkable vow among the Jews. By it a man made a solemn promise to God to abstain from wine and all intoxicating liquors, to let the hair grow, and not to enter any house polluted by having a dead body in it, or to attend any funeral. The vow generally lasted eight days, sometimes a month, sometimes during a definite period fixed by themselves, and sometimes during their whole lives."—*Barnes.* *Purify thyself.*—When the vow expired, the priest made an offering of an he-lamb for a burnt offering, a ewe-lamb for a sin offering, a ram for a peace offering, together with a basket of unleavened bread, cakes of fine flour mingled with oil, and a drink offering. There was also a fee to the priest for shaving the head. See Num. 6:13-15. *Be at charges with them.*—Defray the expenses of providing sacrifices for these four men. Such an act was considered honorable as well as expressive of great religious zeal for the law of Moses. *That they may shave their heads.*—After offering the sacrifices, the head of the Nazarite was shaved, and the hair put upon the fire under the sacrifice of the peace offerings. Num. 6:18. It was not lawful for them to have their heads shaved until these sacrifices had been made. The four men were probably too poor to provide their own sacrifices; and the proposition was for Paul to assist them, and at the same time show his regard for the laws of Moses.

Verse 26. Paul, in his anxiety to promote peace, agreed to their proposition, and at once "signified" to the priests in the temple his purpose to observe this vow with the four men, and to bear the expense of their sacrifices at the close of the seven days of purification.

Verses 27, 28. *Jews of Asia.*—These men were from the province of which Ephesus was the capital, and had been defeated in their controversy with him in the synagogue at that city. See "Sketches," p. 215. As soon as they recognized Paul, their old hate revived, and they resolved to

destroy him. *Polluted this holy place.*—The penalty was death for a Gentile to pass beyond the Gentile porch. Inscriptions to this effect were placed in conspicuous places.

#### PRACTICAL SUGGESTIONS.

It would be a great mistake simply to read over these suggestions, or even to learn them and repeat them to your class. Every point should be dwelt upon with earnest pleading with God until thoughts are given you adapted to the spiritual wants of your pupils, and you have power to impress those thoughts upon their hearts. Think of the lesson with the wants of certain individuals in your mind; see if there is some point just suited to those wants.

1. This last journey of Paul to Jerusalem may be profitably contrasted with his first journey from Jerusalem. Now he is a humble and devoted follower of Christ; then he went out as a blasphemer and persecutor. Now he goes expecting to suffer and die for believing on Christ; then he went to make others suffer for the same reason. Only the grace of God could work such a change in the heart; have we experienced such a change?

2. In imitation of his Master (Luke 9:51), Paul "steadfastly set his face to go up to Jerusalem." The knowledge that cruel persecutions, and perhaps a painful death, awaited him did not for a moment deter him from doing what he believed to be his duty. When we are once sure that we are in the path of duty, nothing should swerve us from it. Principle is worth everything; its value cannot be estimated in silver or gold. What is the value in dollars and cents of the foundation principles of our government,—civil and religious liberty, and equal rights before the law? The question reveals the absurdity of entertaining such a thought. But we shall soon have an opportunity of testing the sacredness with which we hold the principles of present truth. The people of God will be called upon to decide whether they will cling to the truth and die, or renounce it and live; though at the last moment the power of God is interposed to preserve them. "The swords that were raised to kill God's people, broke, and fell as powerless as a straw." See article on the time of trouble in "Early Writings," p. 143.

3. Paul's willingness to die at Jerusalem, if need be, was due to the constraining power of Christ's love; he was willing to suffer anything that he might win Christ.

4. A zealous worker in any good cause will find narrow-minded men to oppose him. Men of broad plans and noble purposes like Paul should push on despite adverse criticism. Verse 21.

5. Paul made a great mistake in yielding to the demands of his judaizing brethren; "he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings." Says Dr. Schaff: "Surely these records of the Acts, with their unflinching truth, speak with a mighty power to us after all these ages. We feel, while we read of the awful fall of one of the twelve (chap. 1:16-20); of the sin and punishment of two of the early believers (5:1-11); of the jealous murmuring of the poor saints (6:1); of the failure in courage of Mark, and the dispute of Paul and Barnabas (15:38-40); and, here, of this doubtful compromise of Paul, that we have before us a real picture of the church of the first days, by one who never shrinks to paint the errors and mistakes of even the most distinguished of the first believers."

6. "In matters unessential we should grant liberty. But in matters and doctrines fundamental no compromise is ever right."—*International Revision Commentary.* C. C. L.

SHAKE HANDS.—Linkie was only five years old, but was very fond of attending church, although he lived three miles away. When asked the reason why, he said, "To shake hands with the preacher."

Moral: Preachers and Sunday-school teachers, shake hands with the little ones. It is cheap; takes no time in preparation; but often is very impressive.—*Christian at Work.*

—Do not forget to pray for your class.

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 1, 1884.

URIAH SMITH, . . . . . EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } . . . . . CORRESPONDING EDITORS.

### THE SABBATH OF THE LORD THY GOD.

A CORRESPONDENT has sent us a little tract, by one John Levington, bearing the title given above, requesting that its positions be noticed in the REVIEW. This is hardly necessary, as the fallacies and sophistries in which he deals have been so often examined and refuted in the paper, and are so fully exposed in many of our publications. A synopsis of his position, which in any thinking mind is its own refutation, may be given in few words.

1. He first presents a mass of talk about the fact that the names Saturday, Sunday, etc., are not found in the Bible. He goes into ecstasies over this as though he had made a very brilliant discovery. But it is all exceedingly silly. What have the names now given to the different days of the hebdomadal period to do with Sabbatic institution? Nothing whatever. The use of these names is simply a conventional arrangement adopted for the sake of convenience. But because the Bible does not use any of these names it does not prove that a particular day to which some one of them is now applied is not the Sabbath. The simple fact is, the events of creation necessarily introduced a division of time consisting of just seven days. Six days were occupied in labor, not "any six," but the *first* six; and the seventh was devoted to rest; not "any seventh," but that *particular* seventh on which God rested; and this is why it is called the Lord's rest day, and the only ground on which it could be so called. No other day of the hebdomadal period can be the Lord's rest day than that upon which he rested. But Mr. L. has the rest-day come after any six of labor, and yet with an inconsistency as marvelous as it is transparent, calls that seventh day which comes anywhere and everywhere, if such a thing could be, "the Sabbath of the Lord thy God." God established the cycle in the beginning; and men had better beware how with impious hands they try to break it up. This brings us to the second division of Mr. L.'s tract, which is—

2. An effort to carry out this slipshod, indefinite, any-day, every-day, and no-day affair. With a knowing wink characteristic of such owls he makes this wonderful display of wisdom: he says the seventh day is the next after the sixth! and the sixth is determined by the point from which you begin to count! To illustrate, he gives this conversation, either real or pretended, with one, who, if it was an actual occurrence, evidently wanted to avoid the claims of the seventh day. He represents that this man, being troubled on the Sabbath question, came to him and said that he was all right except on the Sabbath question. The remainder of the incident we give, following his characteristic method of capitalizing, etc., in his own words:—

"I said, what is the difficulty? He said, I want to know what day I am to keep, meaning Saturday or Sunday, of course. I said, keep the seventh day, of course. After a pause he said, but what day is that? I replied, what day comes after the sixth? He replied, the seventh. I said, right again. But I am aware that gives rise to the question, what day is the sixth. That will depend upon when you begin to count, will it not? He says yes. Well, I said, commence to count when you commence to work, and let us not hear another word about the Sabbath till you work six good honest days' work; then the next day is both

the seventh and the Sabbath day, for thus it is written, 'Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God.' These plain truths, plainly stated, at once swept from his mind the accumulated mists with which false teachers had shrouded it, so that he at once saw and embraced the truth, and was at rest."

The man is to be sincerely pitied who cannot at once see through such folly. On the principle laid down in Prov. 26:5, we might reply, Suppose the man works five days, and then something interrupts him so that he cannot work the sixth day, but spends it in cessation from labor; he must not keep the next day as the Sabbath, for he has not worked six days; and after working another day, he must not then keep a Sabbath; for he has not put in six consecutive good solid days' work. No, he must begin his count again; and before he makes out his next six days something may interrupt him again, and so on till it might be weeks before he could keep the seventh day. This will do to illustrate a little of the nonsense of this position.

But let us look a moment at the principle involved in such a view. The Bible speaks of a day upon which God rested, a day upon which he placed his blessing, a day which he sanctified, that is, set apart by special appointment to religious uses. He did not rest every day, nor bless every day, nor sanctify every day. Yet according to Mr. L., we may begin to labor when we please, work six days, and the next day is the Sabbath we are to keep. That is the day, he would have us believe, which God has blessed and sanctified. So if we begin our labor with the beginning of the first day, as the week is now reckoned, and keep the seventh day, as we are doing, we are right, are we not? Certainly. On his own showing, S. D. Adventists are right in their practice on the Sabbath question. Yet he has taken it upon himself as his special mission to fight them with all the bitterness of which he is capable, denouncing them as deceivers, and tearing down their work as far as possible. Such is his regard for consistency and honesty. But further, another may begin his labor with the second day, and keep the next first day, another with the third, and keep the second, and so on through every day of the septenary cycle. So different ones might be keeping every day of the week, and yet each and all would, according to Mr. L., be entirely right. Then we say it follows that there is no Sabbath; for no one day is any more sacred or entitled to observance than any other. But this makes out the blessed Bible, which declares that God has set his day above all others, to be a deception and a fraud; for on this ground, it is not true. God's blessing and sanctification according to this, have nothing to do with the question of what day shall be observed. It all depends upon the caprice or convenience of man. Thus the Sabbath is degraded from its high position as an institution of God, arrayed in the impenetrable panoply of his law, to be the mere football of human fickleness and passion. Those who dare charge God with such folly, must do it on their own responsibility.

But does Mr. L. design that men shall be thus loose and confused in observing the Sabbath? Not at all. He designs that they shall keep the definite first day of the week, and that this shall be the whole end and result of his teaching. It is only in regard to the seventh day that he tries to throw all this dust and darkness, and that alone which he intends to break down. Next to the plain teaching of the word of God, there is nothing which more clearly shows that the seventh day is the Sabbath than these manifestations of human passion against it. Were we to advocate the observance of any day between the first and seventh as the Sabbath, men would simply be amused at our folly; but when we advocate the keeping

of the seventh day, we are met with a storm of malignity, vituperation, and abuse. Why is this? It is because Satan cannot endure an institution of Jehovah, any more than the demons at the beginning of our gospel age could bear the presence of the Saviour.

Like others who try to raise an objection to the seventh day on account of the difference of time east and west or length of days north and south, Mr. L. here makes a very grotesque exhibition of himself. He says:—

"Moreover if such teachers were where Captain Kain [why didn't he spell it with a C.?] was frozen up, and should there adhere to this rule, they would keep the Sabbath the entire year; for when the sun went down, he remained down about five months, and when he arose he did not again go down till *that same time the next year.*" (Italics ours.)

So it seems even the sun got confused and went bobbing around over the icebergs of the North for a whole year, before he found his position. He must have been trying to follow the labyrinthine wanderings of Mr. L.'s mind; and this would be enough to confuse the whole solar system.

In conclusion he prays that his "little work may, by the blessing of God, lead to the better observance of the Holy Sabbath;" whereas he must know that if his position is at all correct, there can be no such thing as *the* Holy Sabbath.

There is only one class who will be affected by such works as that under notice: it is those who are yet so far under the leadings of the carnal mind, as to be unwilling to yield to the beneficent, beautiful, and just requirements of God regarding his day of rest, and are seeking some excuse to avoid it. Those who have that ingenuous, meek, humble, and obedient spirit, which above all things delights in the will of God,—a spirit honorable in the sight of men and precious in the sight of Heaven,—such will be in nowise affected by it. But it is hardly possible to repress a shudder at the fearful responsibility which false teachers take upon themselves. If that person to whom Mr. L. so jubilantly refers, and any others, shall have been permanently turned by him into the path of disobedience, and so perish at last, the blood of their souls will be found on his skirts; and then it had been good for that man if he had not been born.

### THE GREAT CONTROVERSY, VOLUME FOUR.

It is now expected that the fourth and closing volume of "The Great Controversy between Christ and Satan," by Mrs. E. G. White, will be printed during May and June, and that it will be ready for delivery in July. Most of the chapters are now written, but a few subjects are not yet completed.

The work of writing the latter part of this volume has been accomplished slowly and with great difficulty. The scenes and events to be described were of such solemn importance, and the subjects pressed so constantly on the mind of the author, that she has frequently worked beyond her strength. The fact that the deceptions of Satan are so generally accepted, and that the people are so hard to arouse to a realization of present duty, with a vivid sense of the nearness of the end of the great controversy, has brought upon her a burden of anxiety which drives away sleep, physical strength fails, and the writing is unavoidably delayed. But the manuscript is now so nearly completed that we can speak confidently of the contents of this volume. It begins with the destruction of Jerusalem, and gives brief sketches of the experience of the Christian church to the close of the great controversy between righteousness and sin. Several chapters are especially devoted to an exposure of the great deceptions by which the arch rebel has led the

world captive, and to a vivid portrayal of his subtlety in introducing these heresies one by one into the church.

The following are a few of the subjects treated in this volume :—

Destruction of Jerusalem.—Persecutions in the First Centuries.—The Waldenses.—The Great Reformation.—The Two Witnesses.—The First Angel's Message.—A Tarrying Time.—The Midnight Cry.—The Sanctuary.—An Open and a Shut Door.—The Advent Movement Foretold in Prophecy.—The Seal of God.—The Origin of Evil.—Agency of Evil Spirits.—Spiritualism.—Snares of Satan.—The Loud Cry.—The Time of Trouble.—God's People Delivered.—The Earth Desolated.—The Controversy Ended.

For a wide range of subjects and the presentation of facts of general interest, this work surpasses all her former volumes. There is hardly a class of readers who will not be interested in its contents. It will be of great value to our brethren as a help to the understanding of the Scriptures. Its truths, if heeded, will fortify and prepare them for the inevitable conflict which is soon to come upon us. It will be read with the deepest interest by those who took part in the great Advent movement of 1843 and 1844. The close relation of the three messages, the work of our High Priest in the sanctuary above, and the Lord's design in allowing the people to experience great disappointment, are so clearly set forth that those who were engaged in this great religious movement cannot read without interest and benefit. Earnest Christians of all denominations will find in it encouragement and instruction in the delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion; and they will be led to see that the world and a large part of the church have been led to accept one after another of Satan's devices, till the teaching of the popular pulpit is corrupted with false doctrines and with infidelity.

While reading the manuscript of this volume we have been deeply impressed with the importance of placing it as soon as published, not only in the hands of every Seventh-day Adventist, but also of offering it to earnest Christians everywhere and to the world at large. We believe that all that has been said in the testimonies about the wider circulation of our books, applies with especial force to this volume; therefore after considerable thought and consultation we have decided to employ agents, and sell this with the three preceding volumes on the subscription plan.

We have prepared a prospectus book of 80 pages containing contents and sample pages of Volume 4, and a list of the subjects treated in Volumes 1, 2, and 3. The two styles in which these volumes are bound is also shown in the prospectus.

For several years the first three books have been upon the market; and although highly prized by those who have read them, not one-fourth as many have been sold as ought to have been in this time. We hope by the subscription plan to deliver as many of Volume 4 in the next six months, as has been sold of all the other volumes in the last six years. To accomplish this we want a faithful agent in every S. D. A. church and neighborhood, and in every town, city, and village where the writings of Mrs. White in the *REVIEW* and *Signs*, have been read.

We shall not offer this work to our old and experienced agents, who are now canvassing for other works; for the commission on this work is necessarily small, and because this will be an easy book to work for. We want persons who are not now canvassing, but who desire to gain an experience in the work, to engage in this canvass, and thus gain confidence in the work.

There should be some one in every church and

neighborhood who will be a faithful solicitor for our periodicals, one who will not only canvass for new subscribers, but who will see that all expiring subscriptions to the *REVIEW* and other periodicals are renewed. It is to such that we give the first offer of the agency for this work. We shall offer to each State Tract Society the general agency of this work for the territory canvassed by their Society. Therefore those persons wishing to engage in this work should correspond with their State Secretary for terms and all necessary information. By the time this article reaches its readers the prospectus books will be completed, and samples mailed to each State Tract Depository. Persons in those States where we have no Tract Society organized should address the Pacific Press, Oakland, Cal., for particulars.

Let us work while the day lasts; for the night cometh in which no man can work.

W. C. WHITE.

#### NO COMMON BLESSING.

OUR faith respecting the work of God is altogether too small. When the Saviour said to the disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you," and again, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," he did not mean to present to them an impossibility, neither did he design to leave upon record a testimony which would deceive his people in subsequent ages; nor did he inspire the apostle to record in the 11th of Hebrews the victories gained through faith, simply to show what he has done for his people in the past; but his object was to inspire them with faith in what he has promised to do for them in the future.

There are two phases of faith; one, quiet and passive, resting sweetly in the arms of our Saviour. This is necessary for all Christians. The other, especially applicable when the cloud rises, rouses to action and says, "Go forward." At one time the Lord said to Joshua, "Get thee up; wherefore liest thou thus upon thy face? . . . . Up, sanctify the people, and say, Sanctify yourselves against to-morrow." There is a time for war and a time for peace; a time for action, and a time for rest. The words of Isaiah, "Their strength is to sit still," are not always applicable to the people of God. The Lord was well pleased with Moses, when, after he had secured pardon for the sins of the people, and the assurance that God would go with them to the promised land, he asked that God would reveal his glory to him, although the blessing was one which had never before been conferred on mortal man. We should expect great things, not merely common blessings. The cloud is rising before us. God is opening the way before his people as never before. His blessing will signally rest wherever there is a humble, confiding trust in him. We have looked for marked results to follow the feeble efforts of his servants in the closing work, and we shall not be disappointed. Large cities are being entered. If present plans are carried out, ten of the largest cities in America, with one exception, together with various smaller ones, will have missions established in them before the autumn of 1884. Shall we not expect God to do wonders for those connected with the work in these cities? Most certainly.

We have received a most encouraging letter concerning the work in Chicago. It reads: "Bro. ——— has sold about \$600 worth of our books papers, etc., in a very short time. He sold over fifty dollars' worth one day when I was there. He started in the morning to deliver books for which he had orders, but found such an eagerness on the part of the people to buy that he had to go to selling. During the day he sold to five different

nationalities. He did not hide the fact that he was an S. D. Adventist, and was selling S. D. Adventist works. The people urged him to stop and explain the truth, which he did in some cases for nearly an hour."

This is what we may expect to see when God accompanies our feeble efforts by his Holy Spirit. His blessing will be in proportion to our faith. If we believe that publications can be sold, it will be done. If we believe that God will open the way to reach the hearts of the people, he will do it. It is the quiet, steadfast faith that is active in its operations. God taught Elijah true faith when he said, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" Elijah was a man of faith, but he had begun to feel his self-importance, and the Lord appeared to him in the wilderness and taught him a lesson,—that it is not by might nor by power but by his Spirit that the work is accomplished.

A young brother is laboring in connection with the ship work in Boston, and we have encouraging reports from him. He is making sales for "Thoughts on Daniel and the Revelation," together with other publications. A short time since he found a Norwegian sea captain who, having received some of our publications, had sent to the *REVIEW* Office for "United States in Prophecy," and now has it translated into his own language ready for printing. A brother in India has written us proposing to translate our tracts into two native languages of that country, and circulate them by the thousands among the natives who have embraced Christianity.

God has gone out before us. We shall yet see the salvation of God in behalf of his truth as we have never seen it in the history of this work. We say, Courage, to the desponding and fearful; courage, to those Conferences which have large cities. Do not depend upon any one set of men to accomplish the work, but with a simple, confiding trust in Him who has purchased this cause by giving his own Son to die, believe that he will raise up laborers. Efforts put forth in our own strength are inefficient, and our own wisdom is folly. "God is the hope of his people;" for "in the Lord Jehovah is everlasting strength."

S. N. HASKELL.

#### THE CLEANSING OF THE SANCTUARY.—NO. 5.

THE first covenant has grown old and vanished away. Its sanctuary was left desolate when Jesus departed from the temple for the last time; and in a few years afterward it was utterly destroyed. The blood of the new covenant has been shed (Luke 22: 20); and those services which were "a shadow of things to come" were nailed to the cross. Col. 2: 14-17. Those "carnal ordinances imposed on them until the time of reformation" have ceased; because "Christ being come an high priest of good things to come," has entered the "greater and more perfect tabernacle, not made with hands," not "by the blood of goats and calves, but by his own blood." Heb. 9: 9-12.

But though the sanctuary of the first covenant and its services have passed away, we have in its stead the sanctuary and priesthood of the new covenant; and as the two thousand and three hundred days extend down to these last days, this must be the sanctuary to be cleansed at the end of

the days; for the Lord now has no other. Where are the sanctuary and priesthood of the present dispensation? Says the apostle, "We have such a high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. The objection that some are ever ready to raise, that there is nothing in heaven that needs cleansing, shows an entire ignorance or misapprehension of the subject. The cleansing of the earthly sanctuary was not the removal of physical filth, but of the sins that had been transferred to it by the blood of sin offerings. It was cleansed by a final application of the blood that was offered for the sins of the people. And when the high priest had finished the work of atonement in the sanctuary, he bore out the sins of the people, put them on the head of the scape-goat, and sent them away.

We will let the inspired word decide whether or not it is necessary for the heavenly sanctuary to be cleansed. Heb. 9:23, 24; "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." No argument on this text is necessary to those who will consider the force of the language used. We can state it no plainer than this: That as the earthly holy places, the two apartments of the sanctuary, were purified with the blood of the animals which were offered in sacrifice, so the heavenly holy places, of which the earthly were patterns or figures, must be purified with the better sacrifice, the blood of Christ.

According to the type, our High Priest must minister in the first tabernacle from his ascension to Heaven until the appointed time for the sanctuary to be cleansed, and then he must enter the most holy to finish his work of intercession, and remove all the sins of the saved from the presence of God, blotting them from the book of his remembrance, laying them upon the head of the antitypical scape-goat, and sending them away to the land of everlasting separation, the bottomless pit.

Accordingly, John in the Revelation, at the beginning of this dispensation, has a view of our great High Priest walking amid the seven golden candlesticks, which are in the first apartment of the sanctuary. His ministration begins here, as in the type. Rev. 1:13; 2:1; 4:5. This is a necessity; the Scriptures would be broken if Christ in his ministration in the true sanctuary in heaven should not follow the order so clearly prefigured in the worldly sanctuary. His service *must* be in the holy place until the appointed time for entering the most holy place to cleanse the sanctuary; that is, to perform the closing part of his work as priest, the final act of atonement, the removal of the sins of all his people.

When the appointed time arrives, the most holy place is opened. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The ark is in the most holy place. In the type this was not opened till the day appointed for cleansing the sanctuary. In the antitype, when we come to the sounding of the seventh angel, the last of the series, this temple is opened. Rev. 11:15-19. This is an event of surpassing interest to all. The closing work of the gospel is now to be done. It is "in the days of the voice of the seventh angel, when he shall begin to sound," that the mystery of God is to be finished. Rev. 10:7. In a few of the first years of his sounding, the work of the gospel is to be finished by the last work of Christ as priest in heaven, and the preaching of the last message of the gospel on earth. Rev. 14:9-12.

The ark contains the law of God, the ten com-

mandments. It was made for the express purpose of containing this law written on tables of stone. Ex. 25:10-16; 31:18. "Sin is the transgression of the law." Nothing is sin which is not a violation of the holy principles set forth in the ten commandments. It was sin against this law that made an atonement necessary. The ark containing these commandments was placed in the most holy place. It was covered by the mercy-seat to indicate that there was mercy for the repentant sinner. And it was to make atonement for the violation of this law that all the blood of sin offerings was shed. Those offerings were only types; they could not take away one sin. Hence they could do no more than to point forward to the blood of Christ as a real sacrifice, and to the atonement which he was to make before the ark and mercy-seat in heaven. So when the true tabernacle is to be cleansed, the inner apartment is opened, and the ark is seen. The law of God is beneath the mercy-seat in heaven. We all have sinned against that law; but Christ has entered there to make atonement for those who repent and seek pardon. His work will soon be finished, and his people saved.

R. F. COTRELL.

#### NEW ENGLAND COUNCIL.

It will be noticed that in last week's REVIEW there is an appointment for a general meeting in Brownington, Vt., April 18-23. The object of this meeting is a consultation of the leading brethren, not only in Vermont and Canada, but also in the New England Conference and Maine. Would be glad to meet with brethren from New York. We hope by this means to secure a more perfect understanding respecting methods of labor and the general interests of the cause in this section of the country.

As we near the time of trouble the work to be accomplished increases in magnitude and importance. It is therefore necessary that there be a unanimity of action, especially among our leading brethren. "In union there is strength." The Spirit of God seems to be leading in the direction of establishing missions in cities and large places. Our camp-meetings are also meetings of great interest. If there was more of a consultation with reference to our general moves, it would so consolidate our strength that our efforts would be more efficient. The present season will be far more important than any in the past. The work is progressing everywhere, and there is no field more important than the Eastern States. They contain the largest cities in the country, and afford a communication by water with all parts of the world. We trust that God will meet with us, and be in all of our deliberations.

S. N. HASKELL.

#### SPRING CAMP-MEETINGS.

A NOTICE of these meetings appeared in the REVIEW of last week. I have made arrangements to attend, if nothing in the providence of God prevents, the camp-meetings in Kansas, Southern Missouri, and Pennsylvania. Can also attend the Nebraska camp-meeting, providing it is held June 11-17.

It is hoped that Eld. Butler will return from Europe in time to attend the Pennsylvania camp-meeting, if not before. Shall be happy to meet Brn. Olsen and Van Horn at the Kansas meeting.

At the general meeting to be held at Brownington, Vt., April 18-23, a representation of the leading brethren in New York, Canada, Maine, and the New England Conferences is expected. At this time arrangements for the eastern camp-meetings to be held in the fall will be considered.

S. N. HASKELL.

—The doctrines of the gospel are professedly mysterious; only the humble can understand and enjoy them.

## 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.

#### 237.—FALSE CHRISTS.

Does Dr. Clarke speak of false Christs who performed miracles between the time of the crucifixion and the destruction of Jerusalem? R. G. D.

ANS. Adam Clarke makes mention of certain false Christs and false prophets who appeared at the time of which you speak. The existence of such a class of persons is also attested by other authors. They were, of course, bogus characters, and the miracles that they attempted were mere shams. The person who would charge Eld. James White with suppressing testimony on the subject of false Christs in his little work on the twenty-fourth chapter of Matthew because he did not allude to these personages, not only does injustice to Eld. W., but also displays ignorance of the object which the latter had in view. It was the design of Eld. W., in the work in question, to bring out the historic testimony respecting our Lord's prophecy concerning false Christs who were to appear before the second advent. A moment's reflection will make it clear that the Saviour could not have referred to the false Christs who appeared at and before the destruction of Jerusalem, since those against whom he warned his disciples were to "come in his name" (Matt. 24:5); *i. e.*, to represent themselves as being Jesus of Nazareth come a second time; whereas the false Christs who arose among the Jews did not claim to be Jesus, nor did they ever believe in him. They pretended to be the Messiah for whom the Jews looked. In other words, they claimed to fulfill the prophecies concerning the *first*, rather than the second advent. It would therefore have been out of place for Eld. W. to have mentioned them in a list of persons who had claimed to fulfill the prediction of Christ respecting the second advent.

#### 238.—THE SOUND OF A MILLSTONE IN BABYLON.

What is meant in Rev. 18:22 by the expression, "the sound of a millstone shall be heard no more in thee" (Babylon)? I am puzzled to know how this sound can be spoken of in connection with Babylon, or the fallen churches. R. L. B.

ANS. The fallen church is represented in Rev. 18 by an overthrown and desolate city. As in such a city the fact that there is no grinding of grain is an evidence that it is deserted; so when the figure indicating that condition of things is applied to the church, it proves that the church has been deserted of the Lord. You must remember that the language is highly figurative, and will not bear a literal application.

#### 239.—SAVED AS BY FIRE.

How do you explain the following words, found in 1 Cor. 3:15; "But he himself shall be saved; yet so as by fire"? R. L. B.

ANS. Both the new version and Alford's translation read "through fire" instead of "by fire," as in the authorized version. The language seems to be metaphorical. The saving of the individual in question is compared to the saving of an article by passing it through the fire for the purpose of destroying in the flames something which, if not separated from it, would finally destroy the article itself; or, at least, render it valueless. Gold, for example, is put in the crucible, and placed on the fire until the dross can be removed therefrom. Again, a better illustration could be found in some vegetable which is infested with destructive insects. Sometimes meadows or strawberry plants are found in this condition, and are covered with straw or some light, combustible material, which, having been set on fire, burns rapidly, consuming the insects spoken of, but leaving the roots of the plants alive and vigorous enough to put forth new shoots;

thus saving them by or through fire from utter destruction by the insects, and giving them a new lease of life.

Applying the figure to the case in hand, after this explanation, we shall have no difficulty in seeing its force. The man in question, having failed to do his whole duty by thoroughly indoctrinating those whom he had brought to the truth, will lose his reward for his labor, and will, as it were, be saved "so as through fire;" *i. e.*, he will be purified through sufferings and losses which can only be compared to a vegetable the life of which has barely been preserved by the application to it of fire, as in the illustration cited above.

#### 240.—TOBACCO AND THE MINISTRY.

Should an S. D. A. minister who has signed the teetotal pledge dabble with tobacco on the ground that its use is necessary to his health?

ANS. No; by so doing he would be certain to do more harm than good. It would be better not to preach at all than to preach and smoke alternately. The only way he could counteract the bad effects of his example would be by stating at the commencement of each sermon that he smoked for his health because a physician had directed him so to do. The only objection to such a course lies in the fact that it might ruin the reputation of the physician who at this late day would show himself ignorant enough of the laws of health to make such a prescription.

#### 241.—THE UNPARDONABLE SIN AND WILLFUL SIN.

M. C. T.: The unpardonable sin and the ones spoken of in Heb. 10 are not exactly the same, though similar in their results. The unpardonable sin consists in blaspheming the Holy Ghost; while that of Heb. 10 seems to relate to any kind of sin carried to a certain extent by a believer. Both result in utter ruin. The former could be committed by those who had never been Christians; as the Jews, for example; the latter would seem to be confined to disciples of Christ who have, after having received pardon, willfully sinned until they have exhausted the divine clemency.

#### 242.—PETER AND THE ROCK.

Will you please explain Matt. 16:17, 18, especially the statement, "And upon this rock will I build my church?" Some say it means Christ, and some Peter. W. J. M.

ANS. In Matt. 16:17, 18, Christ first asked Peter who he (Christ) was. Peter answered, Thou art the Christ, etc. Christ approves Peter's answer, and proceeds to tell Peter who he (Peter) was. Thou, said he, art Peter (or *Petros*; which means a stone), and on this rock (*Petra*) I will build my church. The contrast is between the stone and the rock. The stone is movable, the rock immovable. Peter was the *stone*; the *truth* which he uttered in regard to the fact that Jesus was the Christ (verse 17) was the *rock*. On that *rock* Christ has built his church; *i. e.*, upon the doctrine that he (Christ) was the divine Son of God. Peter would have proved to be a very poor foundation for the Christian church at the time that he denied his Lord (Mark 14:71); or subsequently when he prevaricated to that degree that Paul felt called upon to reprove him. Gal. 2:11-13. Again, if Peter, as an individual, was made the foundation of the Christian church, then he was superior to any or all of the other apostles, but Paul declared positively that he was not a whit behind the chiefest of the apostles. 2 Cor. 11:5.

—Scatter the members of the Bible-class among the regular classes of the school. They may be too aged to learn the lesson perfectly; but a fair trial will prove them able to do more than they have thought possible. At all events, they will obtain more benefit than from the Bible-class.

—Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree.

—Reading sermons is not preaching the gospel.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

### MEN OF POWER.

THE apostle says that his gospel came not in words only, but in power; and it is this power which makes the simplest words effective and the weakest men mighty through God.

A friend of Mr. Summerfield, who was often with him in his room just prior to entering the pulpit, said to the writer: "For an hour Summerfield would walk the room, reading in an undertone some of Charles Wesley's most rapturous hymns; then, on his knees, he would crave the unction from on high. In that frame of mind he would enter the pulpit, and in a few minutes the crowded assembly would be in tears. The unction that attended his ministry was overpowering. What he said was much like other ministers' of his day, but an unusual power and unction attended it. It was that which made him so popular with the people."

A gentleman in England had heard so much of the power and excellence of Joseph Benson's preaching that he was induced one Sabbath to hear him. He sat in the end gallery fronting the pulpit; there he saw a man lying flat, with his face to the floor, in prayer. Soon he entered the pulpit and opened service. His first prayer deeply affected the stranger. He seemed to have all the congregation before the bar of God, and was pleading with God to have mercy and bear with them a little longer. The stranger hearer said afterward he never felt so guilty before in all his life. Oh! for more of this power.—*Sel.*

### GOOD SERMONS.

A SERMON is too often like Hodge's horse. It is overdone with brasses and bells, harness and harmony; but there is no real truth in it, no life and vigor. It is fine, but not forcible. Now it strikes everybody that the trappings of a poor, old, half-starved horse look like mockery. You cannot plow fields with ribbons and bells; you want muscle and sinew. And so there is no moving men's hearts with pretty phrases and musical nothings. What is needed is thought, truth, sound doctrine, and the Spirit of God. Young men are apt to think less of what to say than of how to say it; but our advice is to think of both in due proportion. Set the matter before the manner. Get the horse first, and get a good one, and then harness him. Give the people the grand old gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed; the divine truth should be fitly spoken. The mischief is that some appear to think that the harness makes the horse, and that a fine style is the main thing in a sermon. Churches and chapels would not so often be empty if ministers would take heed what they preach as well as how they preach.—*Spurgeon.*

### PASTORAL WORK AND NERVOUSNESS.

THE following question and answer from the *Christian Advocate*, though written more especially for Methodist ministers, will be found to contain thoughts useful to other ministers as well:—

"Q. What shall a Methodist minister do when his nervous system is so far broken down that he feels that to continue under the care and anxiety incidental to the pastorate, besides the mental labor necessary for the pulpit work, endangers his life; and yet is financially unable, after sixteen years of constant and hard work, to take a well-needed rest?

"A. This question requires close analysis. First, it assumes that your nervous system is broken down to a great extent; secondly, that the care and anxiety incidental to the pastorate, and the mental labor necessary for pulpit work, under the circumstances, endanger your life; and thirdly, that notwithstanding you are unable after sixteen years of constant and hard work to take the needed rest. On the surface, this looks like a very bad case.

But you are either now performing the functions of the ministry in an acceptable way, or you are not. If, in view of the state of your system, you cannot perform them in an acceptable way, you must soon break down and be compelled to stop. If you are performing them in an acceptable way, your system is not so far broken down but that by proper attention to the laws of health it may be possible for you to recuperate and remain in the work.

"There are several words in this question that we do not like. 'Care and anxiety incidental to the pastorate.' Now, that the pastorate is a most responsible work, no one knows better than the writer; but that it is an *unhealthful* work, we emphatically deny. It involves much out-door exercise, constant change of society, and a great variety of pleasing subjects of conversation and scenes of observation. In laboring for the salvation of souls, deep earnestness is essential, but 'care and anxiety' are not Christian words. He who preaches the sermon on the mount has no right to contradict it in his practice. If he can't put his trust in the Lord to help him in his pastoral work, and if, *after he has done his best*, he can't leave the results of his efforts in the hands of the Lord without corroding anxiety, there is a defect in his religious life or in his philosophy, or in both. God requires us to do what we can in the best use of our powers to save men; but he has not made us responsible for their salvation or damnation so that their salvation or damnation can be said to be contingent upon our conduct. We must blow the trumpet as watchmen; and if we are not faithful, the blood of those who are taken away by the sword will be required at our hand; but the same passage declares that those who are taken away are taken away on account of their sins.

"Grant, then, that a man is honest and prayerful, willing to work, and desirous to work; he should be as cheerful and happy in the pastoral work as in any other work which the Christian can be called to do. John Wesley never lost a night's sleep, was always cheerful, always happy, and attributed his long life and his working power to these facts. But how could Wesley do this, brought into contact as he was with a corrupt church, and with thousands of souls, some of whom treated all his efforts with scorn, and many with indifference? He did it because he did the best he could in harmony with the laws of his nature, and had a firm and unwavering trust in God. Quite likely it is this 'care and anxiety' which has brought about this diseased state of the nervous system upon you. In any case, the sooner you get rid of it the better, for it intensifies your disease.

"Another phrase, 'mental labor,' as a cause of sickness as applied to preparation for the pulpit, we do not like. Study and reflection are essential to preaching, and they are of the nature of labor; but the way you use this phrase in connection with the other matters you mention leads us to the opinion that you have been destroying your spontaneity. You look on it as a calamity to have to 'get up sermons.' It is a dreadful necessity that is before you. As Job, when he lay down, said, 'When shall I awake?' and when he got up said, 'When will it be night?' so when you say Amen on Sunday night, the awful shadow of the next Sunday comes down upon you. You rack yourself, tear yourself to pieces, and worry yourself to make your sermons. You approach Sunday with apprehension. You go through it with a dreadful strain. You close it exhausted. Your methods are all wrong. Select your text, comprehend its meaning, see how many suitable things you can think of about it, ruminant, examine closely the text, context, and parallel passages, and talk about it to some discreet invalids who can't come to church. Toward the close of the week get out your plan, and write it with more or less fullness, according to your custom. Go into the pulpit trusting in the Lord. Have a good time or a hard one, as the case may be. If you have a good one, be happy; if you have a hard one, be the best pastor the next week that you ever were; and you may discover yet that preaching and pastoral work are rather beneficial to the nervous system than otherwise."

— If evil be said of thee, and it is true, correct it; if it be a lie, laugh at it.

## MY DESIRE.

BY EMMA L. WENTWORTH.

I LONG for the tongue of a poet,  
To tell of a Saviour's love;  
To tell of that peace abiding,  
Which cometh down from above.

To tell of that joy transcending;  
So soothing, and calm, and sweet;  
To tell of the bliss of kneeling  
In faith at the Master's feet.

To tell of that hope unchanging,  
Of a home in eternal bliss;  
To tell of a life unending,  
That is better far than this.

To tell of that rest unequalled  
By any that earth can give;  
O ye who are troubled and weary,  
Go rest at His feet and live.

## 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.

## ARRIVAL IN SWITZERLAND.

A PROSPEROUS JOURNEY.

It was only a short time before I left Canada that I fully decided to come to Central Europe. In my preparations to come it seemed that the leading hand of God attended at every step. While deciding to leave my children in America, I knew that I should miss them much; but I also felt that God would not leave them nor forsake them. During the few days that I spent in Battle Creek, Mich., I could readily see that the Lord had been drawing very near to his servants and his dear people there. Truly we should appreciate his love and care for us, and take courage in the Lord. While our little company were crossing the Atlantic, the elements around were measurably calm; and in our seasons of prayer and worship, we felt to humble ourselves before God, and our hearts were filled with love and tenderness and hopeful trust in God. During our stay at Grimsby, Eng., of about one week, the consultations and measures taken by the brethren about printing a paper, and advancing the work in Great Britain, seemed to be marked with harmony and unanimity of action. The words of Bro. Butler on the Sabbath, spoken with implicit confidence in God and in the work in which we are engaged, and with much tenderness, were greatly appreciated by all present, as evinced by the copious tears which were shed.

I reached Switzerland Friday, March 7. Immediately held two interesting meetings with the church in Bienne. Thirty were in attendance, and the next day, Sabbath, I came to Cermondreche to join my brother in holding meetings here. We are in the midst of the Sabbath question. Some have already embraced the Sabbath. There are many villages and cities in this part of French Switzerland where the present truth should be presented.

My address for the present will be Rue du Canal 135, Bienne, Switzerland. A. C. BOURDEAU.

March 14.

## TENNESSEE.

LAVINIA, CARROLL CO., MARCH 26.—Commenced a series of meetings at this place the 16th. The interest has not been good, owing partially to sickness, and also to the busy season of the year; yet we hope our labor will not be entirely lost. We have presented the evidences of the true Sabbath, which has created a considerable stir among the people. The great enemy of souls is ever on the alert. Brethren, pray that we may boldly speak the truth.

S. FULTON.

W. DORTCH.

## MICHIGAN.

HOYTVILLE, APR. 1.—I have just had the privilege of attending the first quarterly meeting with this newly organized church. The members seem to be getting more firmly established in the truth, and are rejoicing in the good results of giving up tobacco, tea, coffee, etc. Sunday I baptized two who have recently taken hold of the truth. A few hundred dollars have been subscribed toward build-

ing a house of worship, and trustees elected, and we hope a house may yet be erected there. Others are yet interested in investigating the truth there. I am now assisting Eld. Ostrander in a series of meetings at Flushing. F. D. STARR.

## NEW YORK.

CORTLAND, MARCH 30.—We still continue the work here and in Homer, preparatory to a tent effort. The degree of success that attends our feeble efforts is truly encouraging, and clearly shows that God's hand is in the work. Bro. Harry Bristol is now with us to help in the work of canvassing. Our subscription list for the different periodicals has reached an aggregate of over five hundred. Have sold about \$20 worth of tracts and books and the "Way of Life" since our last report. Several who are reading the *Signs*, and the tracts as we arrange and loan them, are about to decide in reference to the Sabbath truth. We desire the prayers of God's people that he will help all such to make right decisions.

E. E. MILES.

W. H. WILD.

## KANSAS.

PALERMO.—We were with the Palermo church from the 6th to the 20th. Preached thirteen times, and gave three Bible-readings. Sickness in nearly every family of the brethren, hindered the meetings considerably. But notwithstanding this and the fact that it rained, and the roads were quite muddy, we had excellent meetings, and the Spirit of God came into our midst, and all those who attended were much encouraged. One of the brightest of their number, a young sister eighteen years old, died a glorious death while we were there. As we closed her eyes in death, we felt it was good to die in the Lord. In the language of Scripture, we felt to say, "Let me die the death of the righteous, and let my last end be like his." Her last words were words of exhortation to her family and the church. We are now again at Osawkee for a few days. M. AND H. ENOCH.

## ARKANSAS.

ARGENTA.—I commenced a series of meetings in Argenta, a village of five hundred inhabitants, just across the river from Little Rock, Sunday evening, March 23. The attendance so far has steadily increased, and the best of attention is given. One sister lives there who embraced the truth through missionary effort nearly a year ago. Our views are entirely new to the people, none of them having ever heard one of our speakers before. If we may judge from our short experience, labor in the cause of present truth will not be in vain among this people. The brethren, so far as we have become acquainted with them, are willing to do all in their power for the advancement of the cause, although they have become nearly discouraged about receiving help in their State. We are finding a home with Bro. Chapman, 205 Pulaski St., Little Rock, where our friends can address us.

March 27.

D. A. WELLMAN.

## PENNSYLVANIA.

CAMERON CO.—At Rich Valley, in the above county, I commenced meetings Jan. 26, 1884. Up to March 30, held seventy-five meetings, preaching seventy-one times. There was only one Sabbath-keeper in the county when I came into it; now there are thirteen. Sabbath-meetings were established, a leader elected, and a temperance club of fifty members organized. Twelve signed the teetotal pledge, twenty-five the whisky and tobacco pledge, and thirteen signed the whisky pledge. Brn. D. A. Ball, A. D. Jobs, and W. R. Wetmore have canvassed Cameron, Elk, and part of Clinton counties for *Signs*, "Thoughts," *Instructor*, *Sentinel*, Bibles, "Sunshine at Home," etc. They have sold several hundred dollars' worth of books, and introduced the *Signs* into nearly five hundred families for short and long terms. These canvassers have shown true devotion to the cause of God. Bro. Ball rendered me much good service at times in my meetings. Brethren, pray for us, that the last message may go with power here in this new field.

J. G. SAUNDERS.

## INDIANA.

ROCHESTER.—For want of interest the Methodists have closed their meetings in the school-house in which I had been preaching. They said they thought it too bad that the people would not come out to hear them. They made a complete failure of every effort they put forth to fight God's truth. The course they took made many friends for the truth. God's Spirit is still striving with the people of this community, and we have all reason to believe that in the near future many more, who are now almost persuaded, will be added to the number who are already keeping the commandments of God. I met with them Sabbath and Sunday, and found them growing in grace. Almost all are discontinuing the use of tobacco, pork, tea, and coffee, and nearly all the sisters have accepted the dress reform; we believe that all will in course of time. All seem to be in earnest. I obtained five subscriptions to the *Review*, and one for the *Signs*, and have sold over \$59 worth of books and tracts this winter. I have also received \$14.25 in donation. To God be all the praise for what has been done. I leave this little company of good courage. May the blessing of God attend these dear souls, and may they live humble before the Lord, that they may at last hear the "well done." I now expect to engage in quarterly meeting work in Howard Co. during the month of April; and as I go forth in the Master's work, I hope to be remembered at a throne of grace.

March 31.

M. G. HUFFMAN.

HARTFORD CITY.—As the result of the good work performed by Brn. J. P. Henderson and O. C. Godsmark at this place, we have erected a meeting-house and have it inclosed. We expect to hold meetings in it by the first of May.

HENRY CLAPPER.

## OHIO.

FREEMONT, WOOD CO., MARCH 28.—In company with Bro. O. J. Mason I commenced meetings at this place five weeks ago last evening. Bro. Mason remained with me until one week ago yesterday, when he went home, and Bro. O. F. Guilford came to assist me. The interest has been good from the first. Our Disciple friends sent away to get a minister to represent their side of the Sabbath question. He came, preached four sermons, and left them feeling triumphant that they had overthrown all of our arguments on that question. We closed our meetings, and advised our congregation to go and hear the other side. At the close of their meeting I announced a review, to occupy four evenings. We are now in the midst of the review. The people already see the weakness of the positions taken by their minister, and it is reported that they have sent for two of their leading men to come to their aid. There was one Sabbath-keeper here when we came; but she was very much discouraged, and about on the point of giving up. She has been greatly encouraged, and is now fully established in the truth, and will be baptized. Two others have taken a firm stand on the commandments of God, and quite a number are deeply interested, and have been waiting to see the outcome of the review. We go next week to attend our State meeting, after which we shall return to follow up the interest here. May God add his blessing is my prayer. W. J. STONE.

## VIRGINIA.

ALONZVILLE AND RILEYVILLE.—After the close of our meetings at Laurel Grove, Frederick Co., we commenced labor in a new field near Alonzo-ville, Shenandoah Co., in connection with Eld. H. A. Rife, procuring free a fine new meeting-house in which to preach. Labored with Eld. R. nearly three weeks. The attendance at first was small, and we had some prejudice to meet. The first night but one person would aid us in singing; but as they listened to the preaching and began to get acquainted, they became very friendly and began to turn out, and at last nearly all the singing was done by the congregation. When it did not rain the congregations were large. It rained nearly every day we were there. Several nights it was so muddy and the water so high that we spoke to some forty men, and not a single woman present. We sold some books and distributed the *Signs* quite freely.

At our first Sabbath meeting there were some twenty-five present. Having an appointment in Page Co., we left Eld. Rife to carry on the work. The truth made a good impression, and we expect to see some fruit as the result of the effort, through the blessing of the Lord.

Commenced meetings at Rileyville, March 19, and delivered nine discourses. Spoke part of the time in the village school-house, and part of the time in a school-house upon the Blue Ridge mountains. There is a small church of our people up in the mountains. The Sabbath social meeting was excellent. The brethren and sisters all took part in prayer and testimony. The Sabbath-school was good. All took an interest in the lessons. Celebrated the ordinances for the first time, as the church has been organized but a short time. The school-house was well filled each time I spoke. The house at the village the first night was well filled. Every time after that it was crowded, and the last night it was so full that fully one-half did not find seats, and remained standing. There was not room enough to permit me to make proper gestures. Obtained one subscriber for the REVIEW, and three for the *Sentinel*. There are many honest souls in this great State. S. H. LANE.

#### VERMONT.

AFTER the ups and downs of four or more years, I have reached Vermont; and I desire to say that after we gave our consent to come, I can see the hand of Providence to prepare the way. I hope I have come with the fullness of the blessing of the gospel of Christ; at least, I am of good courage, and faith says, The Lord will help. If the Lord has been the hope and help of his people in the past, why may we not confidently expect his sustaining grace now, as we consecrate ourselves to him and to his work?

March 21-24 I was with Brn. Kellogg, Kimball, and Pierce, near Northfield. They have been laboring and have quite a company; and at what is known as West Hill the interest and prospect are still encouraging. Monday we had a consultation, and it was decided that Brn. Kellogg and Pierce should remain at the Hill to ripen up the interest; that Bro. Kimball take a canvasser's outfit and go to Barre, near Montpelier; and that I should proceed to join Eld. Hutchins. On my way I stopped over night at Montpelier with Bro. and Sr. W. W. Prescott. They are the only Sabbath-keeping family in that city, and have a fine printing-house. This situation gives them an excellent opportunity for missionary work, and who knows but that Providence has placed them there to be light-bearers for these times? They took a club of *Sentinels*, and the willingness manifested to help on the good work greatly refreshed my spirits.

I have now been at Brownington a few days. Have had the pleasure of meeting Bro. Hutchins and the members of this church. Sabbath was a good day for this people. Although the roads were almost impassable, a goodly number were present; and to see these old veterans and hear their testimonies relative to their faith in the final triumph of the third angel's message, gave me new courage. It was the time of the quarterly meeting; and the ordinances were celebrated. Sunday was another good day. As the work and its magnitude was brought before them, this people increased the club of *Sentinels* so that it will be more than two hundred for this church. The reserve fund looked too small for the work, and we all said it must be doubled,—that instead of \$1,500, it must be \$3,000. Over \$300 was pledged on the spot. This, with what had been pledged before, makes \$330, and this amount will be increased.

God's good Spirit came into our midst at this meeting and encouraged us much. Why should there not be missions opened in all the cities in Vermont? The time has come to enter upon this work, and it must be done. Let us get ready for it. God has gone out before us to invite us on. Courage, to the front! A. O. BURRILL.  
March 31.

ORLEANS, CALEDONIA, AND ESSEX COUNTIES.—Since Jan. 1 we have spent a considerable portion of our time in the above-mentioned counties, doing general colporteur and missionary work. We have also held meetings and Bible-readings wherever an interest demanded. Prejudice against our periodicals, etc., has been removed in some instances,

and we trust that several are becoming much interested from reading.

Have spent two Sabbaths in Burke, where a sister has recently begun the observance of the Sabbath through reading. Had quite a good attendance from those not of our faith. Others are now reading and investigating. One family purchased \$6.60 worth of our publications, and we think they will also soon decide to go with us.

Learning that some relatives of the sister at Burke were much interested, we came to this place, some three miles from Miles Pond. We think our coming here was timely, as we found them very much in need of help and encouragement. Three persons here are now fully established in the present truth. We find a good interest about here. We have held three meetings at the school-house near by, at the last of which about sixty were present. Have also held other meetings and Bible-readings with the friends, and have done some colporteur work in the neighborhood.

There are several calls for meetings about here, but the traveling is such now that we can only get around on foot; and it being a busy time of the year for the farmers, we have decided to leave them for a time. No providence preventing, we intend to return here as soon as the traveling will admit. Brethren, pray for us, and for the truth in this vicinity. G. W. PAGE.  
F. S. PORTER.

March 26.

#### MASSACHUSETTS.

SOUTH LANCASTER.—March 14-20 we spent in getting settled. Everybody was ready to assist us and do all they could to make us all feel at home. The command, "Bear ye one another's burdens, and so fulfill the law of Christ," we found indeed refreshing. It draws us toward such. We arrived on Friday, and were soon accommodated in the comfortable home of the students. Elds. Haskell and Robinson spent this Sabbath at home, and in the afternoon we had the pleasure of hearing Eld. Haskell speak. The social meeting was encouraging. The students were present, and showed that their hearts were beating in harmony with this truth.

#### THE SCHOOL.

God's purpose in our school is that our people may have an opportunity to study the sciences, and at the same time have an opportunity to study his word. Here young men and women should be educated in as careful a manner as possible, that they may be prepared to labor for God in every branch of this message. The managers of the school are combining mental and physical education, that the student may be equally developed; and in the practical application these students are what I call a happy family, all attending to their work in a way that convinces the beholder that they enjoy the work; and the willingness and readiness to work which all manifested, assures one that this plan is approved of Heaven.

The teachers understand their work, and adapt themselves to the situation and wants of the pupils. Special advantages are given for a brief yet comprehensive study of the branches of education which are most needed to fit the student for the work. Morality and religion seem to be alive in this school, and God's word fills its proper place. No other study so ennobles the mind, cleansing and purifying it, as the daily study of the Bible. God's revealed will to man is here found, and what he expects of man. No other book can satisfy the cravings of the mind, and answer its many questionings. Nothing so imparts vigor to all the faculties of the mind as a daily study of its sacred pages.

#### PLAINNESS OF DRESS.

I was very much impressed by this. I did not observe a finger ring, gold breastpin, gold chain, or any needless adorning or display in the apparel; but that plainness of which the apostle speaks: "Of these, let the adorning be not what is outward only, of plaiting of the hair, and of putting on round golden chains, nor of putting on clothes; but let the hidden man of the heart be adorned with the incorruptible ornament of a meek and quiet spirit, which is in the sight of God of great value." I Pet. 3: 3, 4. (Macknight's Translation.) Considerable progress has been made in attaining the ornament of a meek and quiet spirit.

In the school-room all were pursuing the work assigned them, and I doubt not that they were

making the necessary progress in study. Already visible fruits from this school have been seen, and the students who go away at the close of this term, if humble, will prove under God a great help to the work in New England. May the next year's work be more successful than that of any year before it. A. O. BURRILL.

#### GENERAL MEETINGS IN KANSAS.

For five weeks past Eld. A. J. Cudney and the writer have been holding general meetings throughout the State. We have in the main been well pleased with the results of our meeting. The brethren have a mind to work and to lift.

We have labored to instruct the people how to work. At each point the interest has been good. Our brethren have turned out well and responded favorably to the calls made. Eld. Cudney's labors have been highly appreciated. We have commenced to raise funds for tract work and to build a depository. The brethren have responded nobly so far. \$3,200 have been pledged. A building has been purchased for depository at Ft. Scott in the business part of the city, very reasonably, indeed we thought providentially. It is a two-story brick building 25x30 feet. We expect to have to make an addition to it this season. Never were our people of better courage to lift and labor in the cause of God.

At our last meeting, March 27-30, we were much pleased to meet Elds. Couradi and Shrock, who have come to look up the interest of the German work in our State. Canvassing for "Thoughts" is springing into activity in different parts of the Conference. Names for the *Sentinel* come crowding in from every direction. Keep the ball rolling; some one may get the prize and premium both. We shall soon start the *Signs* and book canvass. The battle deepens, the conflict sharpens, the reserve forces are coming forward with a firm and steady step, keeping time to the march of the third angel's message. Drilled soldiers and new recruits are filling the rank and file, and swelling the number of available soldiers. Courage is filling our hearts. The notes of victory will be heard at no great distance in the future. How sweet they will sound! Heavenly melody to the weary, battle-worn soldier, who bears the scars of conflict from many well-fought fields! Courage, brethren, all along the line!

J. H. COOK.

THE WINE OF LIFE.—There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the direct opposite, and seem to think nothing better than a little hearty blame. They are mistaken, be conscientious in their blame as they may. There are sore burdens enough in life, bitterness and pain enough, hard work enough and little enough for it, to depress a man and keep him humble,—a keen enough sense of failure, succeed as he may; and a word of hearty commendation, now and then will lighten his load and brighten his heart, and send him on with new hope and energy, and if he have any reasonable amount of brains at all, will do him no harm. Sincere commendation is the wine of life. He who withholds it when he can give it, is a churl. He may be a pious churl, a conscientious churl, a churl from the best of motives, but he is a churl nevertheless.

—The true philosophy of the gospel system is this, to feel that much depends upon ourselves; but, at the same time, entertaining the loftier conviction that *all* depends upon God.

—Gifts are given to trade withal for God. Opportunities are the market-days for that trade. To napkin up the one and let slip the other will end in trouble and disconsolation.

—Let us remember that Jesus, the divine assuager of the thirst of human hearts, imparts the blessing to each who comes to him, that he may go and impart the blessing to others.—*Hanna*.

## News of the Week.

"Tidings of these things came."—Acts 11:22.

FOR WEEK ENDING APRIL 5.

### DOMESTIC.

—Seven lives were lost by a cyclone in Tennessee, Tuesday.

—Many small craft have been wrecked by a gale which swept Chesapeake Bay the past three days.

—A terrible storm visited Pittsburg, Pa., Wednesday, shattering buildings, and killing several residents.

—Governor Begole has designated the 24th day of April to be known as "Arbor Day" throughout Michigan.

—Oakville, Ind., was devastated by a cyclone Tuesday evening. Five persons lost their lives, and several were wounded.

—By an accident on the Louisville and Nashville Road at Belleville, Ill., Thursday evening, twenty-five persons were wounded.

—For seventeen performances at San Francisco by Mapleson's troupe the receipts were \$205,000. Mapleson's net profits are estimated at \$85,000.

—Dun reports 3,296 failures the past three months, with \$40,000,000 liabilities, against 2,806 in the corresponding period of 1883, and liabilities amounting to \$37,000,000.

—The reduction of the public debt for March amounts to \$14,238,324, and the reduction for the nine months of the present fiscal year ending March 31 amounts to \$81,828,398.

—During March \$8,250,000 worth of property was destroyed by fire; and for the first quarter of 1884 the loss was \$27,250,000, \$3,000,000 in excess of the record for the corresponding period of 1883.

—At Thompson's Point, N. J., Saturday forenoon, the nitro-glycerine house of the Repauno Chemical works exploded, killing and mangling six persons, among them Lamont Dupont, Vice-President of the company.

—The steamer Daniel Steinman, from Antwerp, carrying a crew of thirty-four men and ninety passengers, was wrecked off Sambro, N. S., Thursday night. The captain and five of the crew are the only survivors—118 persons perishing.

—The steamer Rebecca Everingham burned to the water's edge in the Chattahoochee River at Fitzgerald's Landing, Ga., early Thursday morning. Thirteen persons lost their lives, and of the passengers, who escaped in their night clothes, many were severely burned.

—For three days forest fires have raged in several counties of southern North Carolina, destroying turpentine orchards, vast forests of pine, residences, and turpentine distilleries. The fire swept a section of about 150 square miles, leaving the country a blackened wilderness. No lives are reported lost.

—A most terrible tragedy was enacted at Cincinnati, Ohio, Saturday the 29th ult. A long series of failures on the part of the courts to bring to justice well-known murderers had exasperated the people; and when recently another assassin failed to receive his just deserts, they could endure it no longer. A mob went to the jail intending to seize and lynch the murderers, but the jail was so well guarded that they failed to accomplish their purpose. Failing in this, they broke into the court house, piled up the furniture, and set fire in several places to that magnificent building, which with everything combustible was consumed. The militia was called out, the streets leading to the jail were barricaded, all the available troops in the State were hastened to the scene, and before order could be restored 40 citizens were shot dead by the soldiers and 122 wounded. Order was at last restored, but at a fearful cost. A recent stirring editorial from one of the Cincinnati papers says, "We have lost even our honor; but we have saved our jail full of murderers."

### FOREIGN.

—The Emperor of Germany is alarmingly ill.

—The French will enter China and collect the indemnity from the Canton native customs.

—Reports were current in London Thursday evening that Gen. Gordon had met with another reverse.

—In the House of Commons Thursday night Gladstone said the time had not yet arrived for sending a peremptory order to Gen. Gordon to withdraw from Khartoum.

—The defeat which Gen. Gordon met with a few days ago was caused by the treachery of two black Pashas, who charged into the ranks of their own troops, allowing the enemy to enter the gap made. It is reported they have been court-martialed and shot.

—The British Cabinet Friday decided against formally establishing a protectorate over Egypt. In the House of Lords, Earl of Granville said the government was not prepared to send a military expedition to the relief of Gen. Gordon. The latest advices from him were assuring.

—Mr. Gladstone attended the special cabinet meeting which was held Tuesday in London at his official residence in Downing street. The session lasted three and a half hours, and the Premier remained until it closed. The entire conference was devoted to a discussion of Gen. Gordon's perilous situation at Khartoum, and of means for his rescue. A majority of those present insisted on heroic measures, which Mr. Gladstone tenaciously opposed. The meeting ended in complete dissension, and Mr. Gladstone left in anger. When he emerged he was intensely pale and agitated, and he drove from the building direct to his retreat at Combe Warren.

### RELIGIOUS INTELLIGENCE.

—Within four years the Methodist Episcopal Church has expended \$6,455,000 for religious publications, and the Methodist Book Concern has supplied \$3,500,000 worth of literature.

—Rev. R. C. Wylie in a recent issue of the *Christian Statesman* said of the National Reform Movement, "If the principles of this Reform were accepted and acted upon, we would have the millennium at once; for this movement embraces the millennium."

—It is a strong indication of increasing intelligence among the Scandinavians of the Northwest that they will have nothing more to do with the Mormon missionaries sent among them. Sixteen of the "prophets" sent to gain proselytes in the Scandinavian colonies of Minnesota and Dakota, have had to return baffled.

—Solomon Shapira, well known in connection with the recent attempt to sell in England a forged manuscript of the Book of the Pentateuch, committed suicide by shooting himself in the head with a revolver at a hotel at Rotterdam, Holland, last week. Letters were found proving that he was suffering from mental aberration.

—The new Congregational creed seems destined to stand, even with the opposition of Joseph Cook. The *Independent*, *Congregationalist*, *Christian Union*, and *Advance*, the four leading papers of the denomination, are united in its support and all recommend to the churches that it be adopted. They will probably have more influence than Mr. Cook.

—The late Charles Delmonico, of New York, the celebrated caterer, whose death occurred under sad circumstances, was, it is said, "a spendthrift, a gambler, a profligate, and burned out his own life in dissipation;" but the priest at his funeral eulogized him as one who had "never denied his faith." To have become a Protestant believer and a consistent Christian would have been fatal to him, in the estimation of the priest.—*Religious Intelligence*.

—The Anglican Church seems to be accelerating its speed Romeward. In a church paper recently appeared an advertisement which reads: "The Order of the Sacred Redeemer is prepared to supply pure and fragrant incense at 3s. 6d., 5s., 7s. 6d., 10s., 16s., and 24s., per pound; samples post free for 4d., 6d., 8d., and 1s. Address Rev. Superior, The Priory." A letter also appears from a correspondent proposing the formation of "a Society for Promoting the use of Incense in our Churches." Perhaps the best thing would be the formation of a society to make men keep to their professions so long as they remain taking the emoluments of a Protestant church, or to compel them to act honestly and get out of it if they prefer the silly rites of Popery.

—THE weakness of the pulpit at the present day is largely to be attributed to diffusive preaching. It covers more than is included in the Word. It shows a want of appreciation of the work and earnestness in it. No man is diffusive who realizes the magnitude and responsibility of his mission. There is no diffusiveness in earnestness. Dives was not diffusive. Abraham was not diffusive in his replies. They understood each other, and felt the weight of each other's communication. There is much preaching that sprawls all about at the close. The sun-glass is needed here for concentration and heat. Another kind of preaching is all introduction, while the close, as we heard a farmer describe it, "is the switch end of the tree." It not only fails in force and fervor, but not enough falls in any one spot to do any good. It suggests to us a modern contrivance to water lawns by spray—it dampens everything, but soaks nothing; and the gardener has to go about with his water-pot and pour water down at the roots and open the soil as well, or his choice growths will wither under the spray, even when continued for hours.—*The Presbyterian*.

## Obituary Notices.

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

### AMONG THE DEAD.

My soul is sad to-day, I know not why;  
Against my will, the brown leaves swirling round  
Carry my eyes down with them to the ground;  
I cannot see the blue, unclouded sky.

Against my will, before my vision waxes  
The hazy drapery of the golden air,  
In semblance of such veils as mourners wear  
Going with measured pace about new graves.

Sad cadences in mighty billows surge  
Around me like the billows of a sea  
Of melody; but still the melody  
Taket the solemn beauty of a dirge.

I call on Memory, and would fain go back  
With her to the glad season of my youth;  
But stumbling progress do we make, in sooth,  
Because of graves that lie across the track.

Well, it is well if sometimes we be led  
To sit in spirit by some grassy mound,  
Or strew some tender thoughts, for flowers, around  
The quiet resting-places of our dead.

If I, in truth, might lay my tired head  
Down softly on the grave I love the best,  
As if it were upon my mother's breast,  
I know my sad soul would be comforted.

STILES.—Died of diphtheria, in Olin, Ia., March 17, 1884, our little daughter, Alice Maud, aged 2 years, 6 months, and 11 days. Alice was the bright little star of our home, and her prattle and innocent ways won the love of all. Our mourning hearts miss our darling, but we are comforted by the hope of soon meeting her in the resurrection morn. A few kind friends gathered at the house, a few words of Scripture were read, and a prayer was offered, and we laid her away to sleep till Jesus comes.

R. A. AND M. L. STILES.

TRIBIT.—Died of consumption, at Dallas, Texas, March 24, 1884, Willoughby F. Tribit, adopted son of Bro. and Sr. Strode, aged 27 years, 1 month, and 20 days. Bro. Tribit was a great sufferer, but endured his sufferings patiently and with Christian fortitude. He was baptized by Eld. E. W. Farnsworth, and united with the church at Nevada, Mo., where he retained his membership till death closed his earthly career. Remarks by the writer, from 1 Cor. 15:26.

R. M. KILGORE.

LEUKER.—Died March 17, of amenorrhœa and inflammation of the kidneys, at the residence of her father, near Palermo, Kan., Ida Leuker, aged 18 years, and 23 days. Her death was a glorious one. It was truly good to be at her bedside while she was exhorting her father, brothers, and sisters. "O father," she said, "don't weep for me; 'I'm the child of a King' Do not let the things of this life take up your attention. Devote your all to the cause of God. Buy nothing unnecessary for the farm or family, but help the cause all you can with your means. Oh!" she said, "I would not be a queen; I would rather be here on my bed of affliction." She wanted to live to honor the cause, but God knew whether she could honor him more by her death than by her life. Her sufferings at times were very great. That which most alleviated them was prayer, and at her request we would talk to her of Jesus. When we told her but a few hours remained for her on earth, she sent for the elder of the church to come and unite with us in prayer that she might have no fears as she was entering the dark valley of death; but when he came, she told us not to pray for her, as it was all light and no fears of death were about her; but she wished us to pray for the young people of the church. Her face all this time was lighted up with the glory of God. It seemed as if the glory from the face of Jesus reflected on hers. As we laid her away in the tomb, we felt we were laying away a precious jewel till Jesus comes. A large congregation assembled at the church, where we addressed them from Ps. 23:4, and Num. 23:10.

M. ENOCH.

SMITH.—Died of lingering consumption at his residence in the town of Grandville, Mich., March 27, Thomas A. Smith, aged 61 years. He leaves to mourn his loss, a wife and two children, with other near relatives. Bro. Smith, as long as he was able to do so, discharged faithfully the office of elder of the Byron Center church, and was dearly beloved by all his brethren and sisters. He sleeps to-day undisturbed. No hectic flush is on his cheek, premonitor of another change, but in its stead, the golden hue of a ripened sheaf. Poor in this world, rich in faith, he built upon the rock. A kind husband, a good father, a faithful elder, a generous neighbor, and a devoted Christian, is the character given him by those who knew him best. Words were spoken from the text he chose, Job 14:15.

E. P. DANIELS.

Appointments.

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

Dist. No. 10 will meet at Nevada for district quarterly meeting, March 12, 13. Eld. Pegg will attend. S. M. HOLLY, Director.

PROVIDENCE permitting we will hold the quarterly meeting of Dist. No. 3, Pa. Tract Society, at Shingle House, Potter Co., April 12, 13, in connection with our church quarterly meeting. We hope to see our district well represented, and all who are interested are invited to attend. L. G. GREEN, Director.

NOTHING preventing, I will attend the district quarterly meeting at Newfane, N. Y., April 12, 13; and at Buck's Bridge, N. Y., April 19, 20. Hope to see a general attendance of all the workers in these districts. B. W. WHITNEY.

THE T. and M. quarterly meeting for Dist. No. 7, Mich., will be held at Cedar Lake, April 19, 20. A general attendance from all parts of the district is desired, and we hope all T. and M. workers will not fail to attend. FRANKLIN SQUIRE, Director.

QUARTERLY meeting of Dist. 4, Mich., at Otsego, April 19, 20. Let all attend, so we may lay plans for our summer's work. ROBERT REID, Director. M. B. MILLER.

THE T. and M. quarterly meeting for Dist. No. 3, Mich., will be held at Burlington, April 19, 20. We hope all will feel the importance of these meetings, and make earnest efforts to attend. Let each feel that God has a work for us to do. Eld. H. M. Kenyon and Bro. W. C. Sisley are expected to attend. F. L. MEAD, Director.

Publishers' Department.

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

The address of Eld. M. C. Wilcox, Eld. A. A. John, and Miss Jennie Thayer has been changed from Southampton to 72 Heneage St., Great Grimsby, Eng., which is also the address of the English Mission Depository. The address of Eld. J. H. Durland is 239 Shirley Road, Southampton, Eng.

BUSINESS NOTICES.

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

TEACHER WANTED.—A good wide-awake teacher can find a situation at good wages by corresponding with I. G. Colcord, Grand Junction, Ia.

WANTED.—A blacksmith to take charge of a shop at Swan Lake, the county seat of Turner Co., Dak. There is all the work the year round one man can do. There is a house near by. The largest S. D. A. church in Dakota is 2 1/2 miles from the shop. A Sabbath-keeper preferred. Address, with references, J. S. & C. L. B. Childs, Swan Lake, Dak.

POCKET MAP OF PAUL'S TRAVELS.

THIS is a pretty little folding map of seven and a half inches by five and a half, published by George M. Powell, Philadelphia. It is called the "Radical Key Map;" and by concentric circles it shows the distances from Jerusalem of the places mentioned in the Acts. On the back of the cover is a map of Egypt. It is printed on bond paper, and put up in postal-card covers, making it convenient for carrying in the pocket, also for class use by teachers or scholars. Its price is ten cents a copy by mail. Address REVIEW AND HERALD, Battle Creek, Mich.

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THE JORDAN AND ITS VALLEY AND THE DEAD SEA.—This is a book of 158 pages with 45 engravings. It gives a simple and lively description of the River Jordan from its sources till it is lost in the Dead Sea. Just the book for Sabbath-school teachers and scholars. Retail price, 80 cts.

MOUNT SINAI, PETRA, AND THE DESERT.—This is another good book for Sabbath-school workers. It contains 165 pages with 23 illustrations. Price, 80 cts.

THE WARS OF THE CROSS.—In this book of 163 pages and 38 engravings the story of the Crusades is finely told. It will be found interesting to the young, and instructive to all. Price, 60 cts.

ROUND THE WORLD.—A story of travel embracing scenes in Brazil, China, India, Persia, Russia, etc. Keep your boys supplied with reading matter like this, and they will not care to read novels. 208 pages, 35 engravings. Price, 80 cts.

PICTURES OF TRAVEL IN CENTRAL AMERICA.—This book is one of a series "designed to render the study of Geography attractive to the young." 256 pages, 37 illustrations. Price, 80 cts.

PICTURES OF TRAVEL IN SOUTH AMERICA.—This is another of the series mentioned above. It gives accounts of the climate, animals, people, and customs of all the countries of South America. 256 pages with 44 illustrations. Price, 80 cts.

DR. KANE, THE ARCTIC HERO.—A narrative of his adventures and explorations in the polar regions. A book for boys. It contains 168 pages, and is profusely illustrated. Price, 80 cts.

In ordering any of the above books, seven cents each must be added for postage. Address, REVIEW AND HERALD, Battle Creek, Mich.

RECEIPTS.

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

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

Books Sent by Express.—Charles Parsons, D H Oberholtzer, W H Bassett, T P D Hanna, H E Hansen, F D Starr, Dwight Stevens, C A L Gibbs, R Conradi.

Books Sent by Freight.—Gideon Brown, Clara E Low, James Sawyer, Neb T and M Society.

Cash Rec'd on Account.—Penn' Conf tithe from W A Graves \$2.50, Mrs M J Bahler 6.00, R J Moffatt 2.00, B C R M Soc 15.00, J D Pegg 9.98, B C V M Soc per M A Edwards 5.75, James Sawyer 1.00, Wis Conf per S Abbott 6.00, Wm Ostrander 60.00, Kansas Conf per A G Miller 50.00, Wis Conf per Elizabeth Wright 1.40, Mrs Lake 60c, B C R M Soc 20.00, James Sawyer per R D S 4.00.

Thank Offerings.—Elizabeth Wright 1.00.

Mich. Conf. Fund.—Fremont per M Carpenter 3.48, Pottville per S W Sedore 47.82, Hoytville per F D Starr 5.97, Sherman City per Amos Tinker 10.00, Sherman City per W B Lyon 3.00, S L Rhodes 4.00, P Markillie 1.00, Jackson per D R Palmer 92.00.

S. D. A. E. Soc.—J N Loughborough (Shares) 200.00, per Elizabeth Lauder (Shares) 10.00, D R Palmer (Shares) 100.00.

Mich. T. & M. Society.—B A Rogers 26c, R B Owen 65c, J E Titus 1.00, G Rosser 1.00, M B Miller 11.30, W C Sisley 2.20, Bennie Welch 1.25, Dist 10 per G O Crownhart 2.00, Mrs Anna Dewey 2.00, W J Hutton 3.00, Mrs S H King 2.00, D A Owen 1.50, M A Clute 82c, M Bronson 3.90, J E Wheeler 1.03, Lewis Cooper 25.25.

Inter. T. & M. Soc.—Nettie White (L M) 10.00, M A Steward 10.00, D R Palmer 15.00.

English Mission.—Mrs H L Gilbert 5.00, J T Alverson 10.00, D R Palmer 15.00.

Scandinavian Mission.—D R Palmer 20.00.

Danish Mission.—Anna D Christensen 1.50.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:38, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

Chicago & Grand Trunk R. R. Time Table, in effect December 30, 1883.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday.

Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Feb. 20, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE.

\*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

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THOUGHTS ON DANIEL AND THE REVELATION.

By ELDER U. SMITH.

A Book which Scientists, Historians, Scripturists, and all Lovers of Good Literature, can read with Pleasure and Profit.

ALL know that the books of Daniel and the Revelation are two of the most wonderful books in the Bible. The author of this work gives us the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done.

In reading this book, our minds are carried through the history of the rise and fall of four great nations of the past, which are represented by the great image of gold, silver, brass, and iron, from the old Assyrian empire down to the division of the Roman Kingdom, and on through the Dark Ages in which Roman power and Mohammedan superstition were felt and seen all over the earth.

Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 815,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all.

TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake.

AGENTS WANTED. Address, REVIEW & HERALD, Battle Creek, Mich.

HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELDER J. N. ANDREWS, LATE MISSIONARY AT BALE, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

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# The Review and Herald.

BATTLE CREEK, MICH., APRIL 1, 1884.

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There is something a little inexplicable about the date of the Pennsylvania camp-meeting. We "follow copy," and leave those whom it may concern to make the needed changes.

We again call attention to the Chicago *Times* containing Eld. Littlejohn's sermon on the Problem of Evil. Many persons can be induced to read matter in such a paper who would not read it in a denominational organ. There are still a few copies remaining which can be obtained by those who order immediately. Five cents a copy, postpaid.

### TAKE NOTICE.

THE English depository, formerly located at Southampton, England, is now removed to 72 Heneage St., Great Grimsby, England, which is also the address of Eld. A. A. John, Eld. M. C. Wilcox, and Miss Jennie Thayer.

### HOW IT IS RECEIVED.

BRO. R. ASBURY, of Wisconsin, sends us the following appreciative words in reference to the REVIEW:—

"We are at a loss for language to express our high regard for the REVIEW and our appreciation of its weekly visits. It bears to us the bread of life; and as our hungry souls feast upon the good things contained in its pages, we feel that we are led up, like one of old, to the top of the mount to obtain, by the eye of faith, a view of the heavenly inheritance spread out before the overcomer. Our hearts leap forward to grasp the prize, and we are constrained to exclaim with the Psalmist, 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' But the realities of this dark world soon bring us back to sublunary things, where we so much need and appreciate the courage which the dear paper inspires in our hearts to lay hold on the promises."

### THE "STIMME DER WAHRHEIT."

WE can give no notice of our German paper better calculated to awaken the interest which we desire to see manifested in its circulation, than the table of contents of the April number which we herewith present:—

#### TABLE OF CONTENTS OF "STIMME" FOR APRIL, 1884.

<b>Poetry.</b> —Jesus Only—The Praying Child.
<b>General Articles.</b> —Luther before the Papal Legate; by Mrs. E. G. White—Bible Conversion; by Eld. D. T. Bourdeau.
<b>Temperance Corner.</b> —Do not Give your Children Intoxicating Drink—What is the Great Temperance Question?—Jer. 35 : 5, 6.
<b>Family Circle.</b> —Sure and Faithful—The Secret of a Happy Household.
<b>Events of the Times.</b> —Forebodings.
<b>Editorial.</b> —"Sunday as a protection of Social Order and Good Government;" a review of Dr. C. B. Galloway.
<b>Special Subjects.</b> —Future Restoration of the Jews; by Eld. J. N. Andrews—Vision of the Ram, He-goat, and Little Horn of Dan. 8; by Eld. Uriah Smith—The Unity of Man; by Eld. R. Conradi.
<b>The Sabbath-School.</b> —Lesson 13, The Similarity between the Papacy and Paganism—Lesson 14, the Corruptions of the Protestant Churches, the Daughters of the Harlot—Lesson 15, Admissions of Eminent Men among Protestants, and Disgraceful Methods of Raising Money.
<b>Reports from the Field.</b> —At Home—Abroad.
<b>Publisher's Page.</b> —Our Premium, How to Obtain it without Money—Letter to Foreign Subscribers—Correspondence—"Herold der Wahrheit"—Departures—The Message Goes with Power—Eternal Duration of the Law of God.
<b>News.</b> —Religious—Secular.
<b>Literary Notices.</b>
<b>List of Sabbath Publications.</b>

### WISCONSIN CAMP-MEETING.

THE Wisconsin camp-meeting will be held at Baraboo, Wis. Further particulars soon.

H. W. DECKER.

### NOTICE.

DIST. No. 12, Ill. T. and M. Society: I hereby appoint Wm. T. Hibben to act as Director in the place of Bro. Gustavus Bernard, who has removed to Iowa. R. F. ANDREWS, Pres.

### MICHIGAN STATE MEETING.

REMEMBER that the Michigan State T. and M. meeting is to be held at Lyons, Ionia Co., April, 11-14. Those coming over the Detroit, Grand Haven, and Milwaukee R. R. will get off at Muir. The brethren will meet them with teams.

J. FARGO.  
W. C. SISLEY.

### NOTICE.

WILL all those who intend to attend the general meeting to be held at Brownington, Vt., April 19-23, please write to me, as soon as convenient, as to how they expect to come, and when, that we may know what arrangements to make to meet trains, and how many to prepare for.

GEO. W. PAGE, for Committee.

### NEBRASKA CANVASSING CLASS.

THERE will be a general meeting of the canvassers for "Thoughts on Daniel and the Revelation" at Lincoln, Neb., commencing Wednesday evening, April 30, and continuing over Sunday. Plans will be laid for the summer's work, and general instruction in canvassing given. We hope to see every person at this meeting who is intending to give any time to the sale of this book. Eld. Cudney, Eld. Gibbs of Kansas, and experienced canvassers are expected to be present. Come to O. W. Bent's, Cor. of 19th and E Sts., southeast of the capitol building, Lincoln, Neb.

GEO. B. STARR, State Agent.

### PENNSYLVANIA CONFERENCE.

IT has been decided to hold our camp-meeting June 11, 12. The place will be named soon. Bro. Haskell has consented to attend our meeting if held at this date, and we take this early opportunity of making the announcement, that all may begin to plan to attend the meeting. There are many reasons why our meeting this year will be the most important one we have ever held.

D. B. OVIATT.

### TO THE BRETHREN IN KANSAS.

WE wish to say to our Kansas brethren who have pledged to the tent fund, that we would be pleased if the money could be forwarded to Clara Gibbs, at Lawrence, Kan., by May 1, if possible, as it will be wanted to pay for tents in season to have them at our camp-meeting, May 22. Please send it without delay. Active preparations are being made for preparing for the running of four tents, and the towns are to be thoroughly canvassed before pitching tents. We expect to advance all along the line. Don't forget to send your pledges to Clara Gibbs, Lawrence, Kan.

J. H. COOK.

### NOTICE.

THOSE coming up the Passumpsic River R. R. to attend the general meeting to be held at Brownington, Vt., April 19-23, will, if they come on the Montreal Express, reach the station at Barton Landing, 1½ miles from Brownington village (not Center village), at 4 o'clock P. M.; if on the Boston mail train, they will arrive at the Landing about 6:30 P. M. There is a night express which reaches this station at 4 A. M. Trains from Newport arrive at 7:40 A. M. and 1:30 P. M. Carriages will be at the depot on the 18th to meet all trains except night trains. The chairman of committee of arrangements is H. W. Barrows, Barton Landing, Vt.

A. S. HUTCHINS.

### IMPORTANT MEETING FOR IOWA.

THE next quarterly meeting of the Iowa State Tract Society will be held at Sigourney, Iowa, May 1-5. This meeting will be a very important one. And we are desirous of seeing as many of our brethren and sisters as can reasonably come.

Our camp-meeting will not be held until fall this year, and this will be the only important meeting held before that time. We want to plan for our summer's work, both for our ministers and our tract workers. We desire to discuss the advisability of establishing reading-rooms in the large cities of our State. Some action should be taken to secure a permanent location for our State depository. There has been some talk about moving it to Des Moines. If it goes there, we must either buy or build or rent. This, with many other questions of importance, must be acted upon at this meeting. Hence we wish to see as many of our ministers and directors present, and as many of our leading brethren and sisters from different parts of the State, as can possibly come. We shall have a good assortment of our publications at the meeting.

Let the brethren and sisters come prepared as far as possible to care for themselves. The Sigourney church has been greatly reduced in numbers in the last few years, so that there are only a few left to bear the burdens of such a meeting. We suggest that each one bring bedding and provision. If there could be family tents pitched for lodging, it would be a good plan. Let all come praying the blessing of God to rest upon our meeting. If any of our ministers need half-fare permits to attend this meeting, we can procure them over most of the leading railroads if they apply at once.

E. W. FARNSWORTH.