

Adventist Review

AND SABBATH HERALD.

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

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CHRIST'S SUFFERING AND GLORY.

BY N. W. VINCENT.

(TUNE: "O Pure and Free.")

Saviour died, was crucified for Adam's fallen race; guilty foes his prayer arose, with offers of his grace; which he bore, and scourging sore, to spitting gave his face, a crown of thorns his brow adorns—behold Immanuel's grace!

Glory to the Lamb of God, our Prince, our Saviour, be! from sin in thine own blood! Reign to eternity!

and grief, without relief, his life our Saviour gave—mercy given, 'twixt earth and heaven, the world to cleanse and save.

One," he said, and bowed his head; fierce demons round him rave, he died, and pierced his side, Christ sinks into the grave.

Sabbath ends, a light descends, the bands of death are riven!

heaves and quakes, God's Son awakes, all power to him is given; loved he greets, his brethren meets, while fiends are backward driven.

gave commands, then raised his hands, then rose with clouds to heaven.

The Sermon.

Behold therefore before God, and the Lord Jesus Christ, who is the quick and the dead at his appearing and his kingdom, THE WORD.—2 Tim. 4:1, 2

BEHOLD! HE COMETH.

BY ELD. L. D. SANTEE.

"Behold he cometh with clouds, and every eye shall see him." Rev. 1:7.

last sands in the glass of time are wasting

The wonderful era when sin and sinners perish together is just upon us. The tide of

ness that for six thousand years has been onward its black flood is about to be checked

The heralds of that "day of wrath" are to

on every hand. The time hastens when

earth shall reel to and fro like a drunkard" (Isa. 24:20); when the voice that once "shook

earth" shall shake heaven also (Heb. 12:26); when faithful servants of God shall awake or be

to "the power of an endless life;" when they shall be fashioned like unto Christ's glorious

(Phil. 3:21); neither shall they die any more" (Luke 20:36). With these grand events

near future, the words of our text come to us with wonderful power. The coming of the

the resurrection and immortality—such are the events that we to-day have to contemplate.

the time that Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints" (Jude 14),

second advent has been the beacon light

toward which the eyes of the waiting church have been longingly directed. Job from the sackcloth and ashes of affliction found comfort in the Lord's coming, and he breaks forth in the strong language of assurance, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. God, by the mouth of David, made prominent in the Psalms the doctrine of the advent; and as they were used in the temple service, and formed a part of the Jewish worship, this grand coming was ever kept before God's chosen people.

With the ushering in of the new dispensation, the second coming of Christ and the resurrection were quickly introduced; for therein lies the hope of the church (Matt. 16:27): "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Again: "For thou shalt be recompensed at the resurrection of the just." Luke 14:14. The Saviour promised in John 14:3, "I will come again."

The disciples ask, "What shall be the sign of thy coming?" and the larger part of the 24th chapter of Matthew is an answer to the question. The Saviour narrated a series of consecutive landmarks, beginning with the destruction of the temple, and ending in our own generation. What wonder that the disciples spoke often concerning the advent? for so the Master had taught them. What wonder that they loved the event? for it would end their pilgrimage, and bring their reward. What wonder that Christ spoke of his second coming? for then would he enter into his kingdom; then would he "see of the travail of his soul and be satisfied;" then would he enter into that wonderful joy for which he "endured the cross, despising the shame." When he went away, he ascended in a personal, visible manner, and a cloud received him out of the sight of his disciples. Acts 1:9-11. Said the angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Our text says, "Behold, he cometh with clouds." This grand truth, taught by the prophets and later by the Saviour, was placed in front of the Christian church. The gospels emphatically declare it, the epistles are full of it. Paul, in 1 Thess. 4:16, says, "For the Lord himself shall descend from heaven with a shout." Peter declares (2 Pet. 1:16), "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." Jude, in his one chapter, repeats, "Behold, the Lord cometh," and John, the beloved disciple, in the first chapter of Revelation pens the language of our text, and in closing the book prays, "Even so, come, Lord Jesus."

The solemn thought that comes to us is the startling nearness of that event. The long lines of prophecy recorded by Daniel have worked out their fulfillment. From our standpoint to-day, we look at them as being almost entirely in the past, and they locate us beyond doubt as being in the end of the world. In 2 Pet. 3 is given another sign of the last days. We listen to the scoffer, and again we say, Fulfilled. Paul in 2 Tim. 3 gives the condition of the professed church in the last days. We look at the prophecy, and then at the reality, and as we turn away, we ask, "O God, where are thy people?" "Lovers of pleasure more than lovers of God!" Truly "the righteous perisheth, and no man layeth it to heart." Having a form of godliness but denying the power thereof! We look at the

nominal churches with their pride, and sadly we confess, "It is fulfilled! it is fulfilled!" I am reminded of the question, "When the Son of man cometh, shall he find faith on the earth?" Thank the Lord! there will be some faithful souls that will have remained loyal. In Rev. 14:12 they are represented as coming prominently to the front just before the coming of Jesus. They are denominated "saints." Their characteristics are keeping the commandments of God and the faith of Jesus. They have come out from the world, and are separate. They have "washed their robes and made them white in the blood of the Lamb," and God says they shall walk with him in white, for they are worthy. They come up through great tribulation. God's people will be tried, and be overcomers. Of them it can be said, "They loved not their lives unto the death." Rev. 12:11. To die for a purpose is grand. We read with a thrill of the heroism of the Ninety-third Highlanders at Balaklava. As the Russian cavalry charged on their line, Sir Colin Campbell shouts to his men, "Steady, men! Every man must die where he stands!" "Ay, ay, Sir Colin! We'll do that," responded his begrimed warriors; and nobly was their promise kept. But grander, nobler, far, is the resolve of that soul for Christ who can say with singleness of heart—

"I'm a traveler, and I go
Where all is fair;
Farewell, all I've loved below,
I must be there.
Worldly honors, wealth, and gain,—
All I resign;
Welcome sorrow, grief, and pain,
If heaven be mine."

—and who can say unreservedly,—

"Now to be thine, and thine alone, —
O Lamb of God, I come, I come."

Dear friends, are you among that number? If so, give yourself no rest until the conflict is ended. Those that sow in tears shall reap in joy. The joy of our Lord was to save that which was lost. If we would enter into his joy, let us labor and be not weary. Brother pilgrim lost in the darkness, let us send this cry of cheer to each other, "Behold, He cometh!" "Yet a little while, and he that shall come, will come, and will not tarry." The present hour is crowded with sublime and awful events. God is sealing his servants. The investigative Judgment is determining forever human destinies. The voice of Jehovah, as uttered from Sinai, is going to the dwellers on earth.

In the Old World, England, France, Switzerland, and Italy are receiving the light. The Scandinavian highlands are waking from the darkness of ages. "The isles wait for His law." Soldier of the living God, stand at your post of duty. Even as Israel enjoyed the cloud by day and the pillar of fire by night, so the Lord is going before us. The scenes of mortal life are swiftly passing away. If you would be an overcomer, now is the time to gain your victories. If you would see the King in his beauty, now is the time to make preparation. The church cried in the person of the Revelator, "Even so, come, Lord Jesus," and this prayer of two thousand years is about to be answered. The whole creation is groaning for redemption. The earth is waxed old like a garment. Earthquakes, cyclones, fire, and blood multiply their sickening record. "Deep calleth unto deep," and all nature that has suffered under the curse while six millenniums have slowly rolled away, help to swell the mighty chorus of pain. The towns of the living will not compare with the cities of the dead. But "Behold, he cometh!" The reign of the destroyer is almost o'er.

Ithaca will be especially for the house at this place on March 8, at 2:30 p.m. at all points in the nation to seek the way wholly to his work. FARGO. D. VAN HORN.

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T. M. STEWARD.

BE SAVED;

OF THE SAINTS

MADE NEW.

BOROUGH.

ALD, Battle Creek, Mich.

"O storm and earthquake, wind and warning thunder,
Your hour is coming; one wild outburst more,
One other day of war and wreck and plunder,
And then your desolating reign is o'er."

"Behold, he cometh with clouds." "Amen! even so come, Lord Jesus."

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.

THE TEMPLE IN HEAVEN.

DR. CROSBY ON THE CONDITION OF THE CHURCHES :
THE ARGUMENT ON THE SECOND ANGEL'S
MESSAGE CONCLUDED.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—At the close of our last interview I read to you some bold words in regard to the situation of things in the churches, taken from an address delivered before a convention of ministers convened in Philadelphia. Let me re-read several lines in order to refresh your memories in regard to the general character of that address. Here is something which will present in a few words the sum and substance of what the Rev. Mr. Pierson said in reference to the moral condition of the great majority of church members:—

"Four-fifths of the nominal membership of our churches add nothing to their real power; they are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the churches and the world, and break down the distinction between the truly regenerate and the enemies of God and the truth."

This is a startling picture; no more so, however, than is found in the words of another distinguished clergyman, which I will proceed to read to you. If I mistake not, I have the extract somewhere right here. Yes, this is it. It is clipped from a lecture delivered by Dr. Howard Crosby in New York City during 1883. The Doctor says:—

"The great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Sunday newspapers are read, prayer-meetings are ignored, worldly partnerships are formed, social sins are connived at, even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselves avoid it and its doom. We may look to ourselves and to our families, that we go not with the multitude of Christians to do evil, and to perish in the hour when Christ shall come as a thief to their dismay."

The closing words of this extract seem to be almost prophetic. They intimate the Doctor's conviction that the evil is incurable, and that the present condition of things in the churches will continue until the Lord shall come. In this the clerical lecturer was right. The Revelator saw that in the days just preceding the advent, the great body of Christendom would depart so far from God that they could not be healed *en masse*, and that the only remedy would be found in calling out the people of the Lord from this latter-day Babylon, and uniting them under a standard which God should erect for that purpose. What that standard was to be, will appear hereafter. We have already reached the time of the advent, and if we do not find the precise state of things in the popular churches of to-day which the inspired penman predicted, then it is useless to look for them elsewhere. If affiliation with Rome, toleration of Spiritism, general unbelief in the cardinal doctrines of Christianity, rejection almost universally of the Bible record of the creation, the prevalence of worldliness to that extent that, as the Rev. Mr. Pierson puts it, "four-fifths of modern church members only serve to fill up the gulf between the church and the world,"—if all this, I say, does not indicate an order of things such as might be expected to call out just such a message as that found in Rev. 14:8, then I repeat that it is difficult to see what could do so. I will leave the

subject of the fall of the churches right here, therefore, with the remark that the task of their impeachment has been by no means a pleasant one to myself. Protestantism had a noble mission, and for a time did a grand work. It is a sad thought that it could not have continued faithful to the end. Its victory proved its defeat. It was when it was weakest that it was strongest; when it was few in numbers, that it was a mighty host. Within its borders there are still many noble, God-fearing men and women; but they present to the whole a proportion so small that they are powerless to withstand the tide of worldliness and immorality that is sweeping in upon them from every side. If they will but listen, they will hear the voice of God saying, "Come out of her, my people."

Mr. Thoughtful.—I do not exactly understand you, sir.

Mr. B.—I mean this: God sees that the preponderating influences in the popular churches of to-day are so strong and so worldly that it is of but little or no use for those who are really spiritually minded to endeavor to bring into them those converted through their labors; as they would be almost certain to be swept along by the current which is ever moving in the direction of the great maelstrom of pride and dead formalism. In order, therefore, to save the workers themselves, and place them in a position where he can use them to a greater advantage in laboring for the salvation of others, God has caused the trumpet to be sounded outside the camp of modern orthodoxy for the purpose of separating from that mixed multitude all those who have enough faith in the word of God to accept its teachings as correct, and obey its precepts at the sacrifice of worldly prosperity and applause, if need be.

Mr. T.—I think I understand you now. You mean that God has virtually cast off the orthodox churches, and is raising up a new church outside of them, through which he intends to work hereafter.

Mr. B.—Well, yes, that is substantially correct; though as I have stated before, you should remember that God has not cast off a single one of those in the popular denominations who at heart are genuine Christians. He loves them as well as ever; and it is because he loves them that he is endeavoring to separate them from their unfavorable surroundings. The moral atmosphere in which they live is not the only thing that is inimical to spiritual growth. They are constantly imbibing false doctrines also, which produce fatal results in time. To counteract this latter evil, God has seen to it that those who represent the nucleus around which the church of the last days is being formed should have their faith winnowed of at least those grosser errors that have contributed so largely to the fall of Babylon.

Mr. T.—I see, I see. You mean that Seventh-day Adventists constitute the church through which God is especially working at the present time.

Mr. B.—There you are just right. That is precisely the idea that I designed to convey.

Mr. T.—But are they not a very small people?

Mr. B.—Yes, sir; but that is rather in their favor than against them. The world has never yet seen a genuine reform which was popular at the outset; neither has it ever produced a church which has not steadily declined in moral power when it reached that point in the matter of numbers that it could be said to be strong.

Mr. T.—What do Seventh-day Adventists number at the present time?

Mr. B.—All told, probably not more than thirty thousand.

Mr. T.—How do you know but that they will fall in turn?

Mr. B.—It is not at all unlikely that they might, were it not for the extreme brevity of the time that lies between us and the advent, and the great unpopularity of their views.

Maud.—I do not see, father, what the unpopularity of their views has to do with their fall.

Mr. B.—Much in various ways, Maud; first, that unpopularity, as a rule, prevents men from uniting with them who are not deeply in earnest in the service of God. Secondly, it furnishes an almost certain guarantee that those among them who may backslide will separate themselves from the church at an early date. You know that lukewarm Christians would not be very likely to remain in any church a great while at the cost of reputation and pecuniary advantage.

Mr. T.—What do you mean by pecuniary advantage? I do not see why it should cost a man any more to be a Seventh-day Adventist than it would to be a Methodist or Baptist.

Mr. B.—Nevertheless, it is true that it does. This is particularly so of the dependent laboring classes, such as mechanics, hired men, servant girls, clerks, teachers, etc. The last day of the week is the busiest day of the week in most communities. That is the day which Seventh-day Adventists serve as the Sabbath. As a consequence, they are out of joint with the public two days out of seven—Saturday and Sunday,—Saturday, because they cannot conscientiously work on that day for themselves; Sunday, for the reason that it is the day which the majority of the community celebrate the Sabbath, and therefore are not willing that others should work for them on that day. Not having had any experience in that line, you have a little conception of the amount of annoyance which this discrepancy between employers and employees frequently occasions. I have known of scores of our people who have been compelled many times to forego the opportunity of getting desired employment because they were observers of the Sabbath instead of the first day of the week. Many of our young people, for example, are well qualified to act as clerks in stores; but it is very seldom that they can secure such positions, because, as already remarked, Saturday is the best day of the week for business, and their absence from the place of business on that day renders it inconvenient if not unprofitable to employ them. Whenever they are engaged to fill such positions, because their reputation for honesty and industry outweighs all other considerations.

Mr. T.—I begin to feel the force of what you say about mechanics, clerks, and common laborers, but I do not perceive just how seventh-day observance should prevent those engaging in it from getting employment as teachers. I am not aware that any of our schools are kept open on Saturday.

Mr. B.—What you say in regard to that, that schools are generally closed on Saturday, is correct. The obstacles in the way of our employing people as it regards the matter of their obtaining schools, do not originate in any incapacity on their part to meet all the requirements of the situation. It springs rather from the bigotry or narrow prejudice of those first-day observers who have no charity for conscientious young men and women who suffer loss rather than to go against the traditions of duty, than they have for those who are either infidels or who at least make no profession whatever.

Mr. T.—That seems to be almost too hard. Most of us find it hard enough to do right when it is to our pecuniary advantage to do wrong.

Mr. B.—Very true. My heart has been broken to ache again and again as I have seen our men and women rejected on the score of their peculiar faith from opening after opening which would seem that they were doomed to want, although anxious to labor for an honest livelihood.

Mr. T.—Did you ever know any of them to go to the poor-house for want of work?

Mr. B.—No, sir, I never did; but I have known many cases where such a thing would have been inevitable had not the Lord specially provided for the persons in question.

Mr. T.—What is the effect of these difficulties upon your people? Do many of them give up their faith in consequence of them?

Mr. B.—In all my experience I never know of a man who was living as near the Lord as I should. Usually these trials but serve to make them more and more firm in the truth. However, a man becomes backslidden in heart when he is very apt to make the prospect of coming to the Sabbath a pretext for giving up the Sabbath. As a consequence, our people, being strictly temperate and industrious in their habits, are quite thrifty in their affairs. As none of them use liquor or tobacco, and but few of them drink tea or coffee, their living expenses are small, comparatively speaking.

Mr. T.—Did I understand you to say that many of your people use tobacco or liquor in any way?

Mr. B.—Yes, sir. Mr. T.—That is remarkable, indeed. I have often heard your denomination spoken of as being self-sacrifice and their denial of appetite for the sake of principle, makes me desire to know

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Would you have any objection to
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 you an explanation of the third angel's
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 Perhaps I had better not enter upon that
 ight, however, inasmuch as it is already
 tomorrow evening, the Lord willing, I will
 when and where Seventh-day Adventists
 and give you something of an idea of
 of a work which I believe to be one in
 hope of the church is centered more
 in any and all things else besides. If it
 as I have endeavored to show in our
 is far that it is—that we are actually
 in the hour of God's Judgment, and that
 about to come, then it is but reasonable
 that God must have a people some
 the earth who are alive to the awful im
 time, and are earnestly engaged in the
 work of endeavoring to arouse men to the
 situation. That mission, I believe
 my heart, Seventh-day Adventists are
 ing; and I shall hereafter address my
 task of setting forth the Bible argu
 favor of such a position.

THAT FILTHY HABIT.

BY F. J. DYE.

trying to see how much better I feel
 don't smoke; and I feel one hundred—
 hundred—per cent better since I stopped
 So remarked a gentleman to a friend
 way office. And according to his state
 must have been a great sufferer, either
 or physically, while indulging in the
 smoking. We do not wonder at his feel
 it would seem that a system whose very
 are saturated with deadly nicotine could
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 health and mental soundness.
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 experience similar results by making a
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 be brought to realize what an untold
 of pain and suffering they are uselessly
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 polluting and poisoning the very atmosphere
 they move, and sickening with their foul
 every rational person who approaches their
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 Young men and boys of tender age are
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 say that there is more property annually
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 from the burning of tobacco and cigars
 occasioned by the destructive conflagrations,
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 that has devoured the earth, and "defiled
 the inhabitants thereof." We can only
 ward to, and long for, the time not far in
 ure, when this fallen world shall be puri
 every defilement. Every vestige of the
 will then be removed. "Jerusalem shall
 rejoicing, and her people a joy," and "there
 no wise enter into it anything that defil
 Rev. 21: 27.
 neapolis, Minn.

"HE SHALL GIVE HIS ANGELS CHARGE OVER THEE"

BY MRS. ELIZA JONES

(TUNE: "Scatter Seeds of Kindness.")

Do we ever catch the shadow of the angels passing by?
 Do we hear their soft wings rustle as they float toward the sky?
 Do we oft in hours of anguish, when our hearts are bowed with care,
 Know the angels stoop to listen to our weary, broken prayer?
 Oh then gather up the sunbeams,
 Gather gladly day by day
 What the angels bring from heaven,
 Scattering all along our way.
 Do we sometimes, in the hurry of our toiling, busy life,
 Stop to listen to the whisper warning us to leave the strife?
 When the spirit powers of darkness gladly goad us on anew,
 Do we feel good angels' fingers guiding us in safety through?
 Oh then gather up the sunbeams,
 Grateful gather every day,
 What our angel drops as leaven
 Just to cheer our lonely way.
 Do we know how oft the tempter has been turned aside
 in rage
 By the touch of angel fingers on our heart's unwritten page—
 How when sorely tried and tempted, widely ope's the prison door,
 And we see the path so clearly, that was closed and dark before?
 Oh! then gather up the sunbeams,
 Cheerful gather day by day,
 What the angels drop from heaven
 Ere they wing their upward way.

No! we ne'er shall know the watchcare God hath
 hedged around our path,
 Till the loud-mouthed trumpet sounding claims our victory
 over death,
 And we see the shining angels leading forth from death
 and gloom,
 On the resurrection morning all the righteous from the tomb.
 Shall we gather up the sunbeams,
 Gladly gather, now 'tis day,
 What the angels bring to cheer us
 Through the dangers of our way?
 Let us live that they may ever come and walk with us at will;
 When the evening shadows gather, they may then be with us still;
 When the night of death shall cover all our hopes in that still sleep,
 They may smile as still they hover, not be turned aside to weep;
 For we gathered up the sunbeams,
 And our treasures safely lie,
 When the angels come at dawning
 We shall find them all on high.

San Francisco, Cal.

THE TREASURE HID IN THE FIELD.

BY ELD. R. F. COTTRELL.

LET us suppose that in this parable relating to the hidden treasure, as in another, "the field is the world," Man had fallen, lost the "dominion" which had been given him, surrendering it into the hand of the usurper, Satan, and was doomed to return into the earth. Still God loved the world. The Son saw that the lost possession might be redeemed (Eph. 1: 14), and that there was a treasure of precious jewels here that might be saved. So "he gave himself," his life, his soul, his all, to purchase the field. Satan offered to give it back to him without his dying to redeem it, if he would only fall down and worship him; but he did not succeed. Jesus purchased the field and the treasure which was hid in it by giving all that he had.
 And now a redeemed and glorious earth is offered to man, provided he will follow Christ. The terms of discipleship demand our all. He that forsaketh not all that he hath, cannot be the disciple of Christ and joint-heir with him. It takes a full sacrifice, all that we have. The sacrifice becomes mutual. If we suffer with him, we shall reign with him. And the time will come when he will say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." By mutual sacrifice the covenant is ratified. The joy will be mutual, and as enduring as eternity.

THE SIMPLICITY OF THE GOSPEL.

BY ELD. R. F. COTTRELL.

"BUT I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The apostle well knew the danger of the church. Fallen human nature is very easily beguiled from the simplicity of true religion as taught in the word of God. This is, and ever has been, the tendency of the human heart. In very ancient times, when men departed from the worship of the true and living God, they still would have a form of religion, but would have something more showy and attractive to the eye and outward senses. They planted their pleasant groves, set up their images, and had their ostentatious ceremonies. Vain show took the place of the simplicity of the humble worship of God as ordained by him, it being more in harmony with the instincts of the carnal mind.
 And thus in the later dispensation the professing Christian church, forsaking the simplicity that is in Christ, adopted the doctrines and ceremonies of the pagans, in order to have an influence and to have something more attractive to the heathen; and thus the church was corrupted from the simplicity that is in Christ, and was filled up with the unconverted. The carnal mind had gained the ascendancy, and this resulted in the persecution of those who still adhered to the simplicity of gospel truth. The same tendency is seen everywhere. Protestants or reformers start out to correct abuses and to vindicate some neglected and unpopular truth, and for awhile are humble and zealous, and as a consequence, they are persecuted by popular errorists; but as they grow in numbers and strength, they gradually decline from the simplicity which characterized them in the beginning, and, as bodies, become lifted up with pride, and fall into the condemnation of the Devil.
 S. D. Adventists are not exempt from this tendency; for they are human. It is only by a constant warfare against worldliness, pride, and vanity, by watching and praying as our Saviour has warned and admonished us, that any will be kept from the delusive and subtle snares of Satan. In Christ is meek simplicity of deportment, of dress, and of personal adornment. How beautiful is this simplicity, in contrast with the vain customs and foolish fashions of the world. It is refreshing to meet with those who, by the simplicity of true godliness rebuke the vain show and unbecoming customs of the world,—it is refreshing as the oasis to the weary and thirsty traveler, over the burning sands of the desert. When one who loves the simplicity that is in Christ is permitted to see genuine samples of it, he may well thank God and take courage.
 There will be overcomers in these last days, when most of those who profess to be the Lord's have departed from Christian simplicity (if they ever knew anything about it). The knowledge of this may keep us from despair. Some will be found true to God. In their mouth will be found no guile. They will be without fault before the throne of God. Oh, to be one of that number, and to behold the whole family of the pure in heart, when they shall be gathered into their everlasting possession, and be forever with their Lord!
 TO-DAY.—Are you well? Enjoy your health and use it to the best advantage. Are you ill? Then to-day is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for a special looking to God, and the rolling off of your burdens at the foot of the cross. Whatever the day brings to you, God comes with all its gifts in the person of his Son and in the office of the Holy Spirit. In the presence of Jesus the darkest day will be sanctified; and using each day well, improving every moment to some good end, how rich we may become as the days go on, and what fruit we may bear to the glory and honor of our heavenly Father, who fills the measure of our days to completeness so that we need not trespass upon to-morrow.—Reynolds.

Choice Selections.

"Here a little, and there a little."—Ira. 28:13.

STOLIDITY IN THE HOUSE OF GOD.

WHEN I was a little child my father gave me a great many orders. Some of them suited me very well, and I used to shout out a hearty assent. Other commands, like "Come up to the study in five minutes and read your Greek chapter," made me feel rather discouraged, and I used to hear in silence. "Did you hear what I said?" "Yes, sir." "Well, give me some sign that you hear! It is not civil to keep silence when you are addressed." How often I think of my dear father's standard of good manners when I see the congregation come into church. It is the Father's house, but the manner of finding seats is just the same as in the theater, only the usher carries the members in his head. No one bows or kneels to greet by reverent attitude the promised presence of the Lord. The choir sings, and the congregation looks on, perhaps hears, though they give no sign. The minister reads the Bible lesson. That exercise he has entirely to himself, and sometimes he makes much of it, but the stolid faces brought there by stern consciences show no interest. The minister prays, and every neck holds its head bolt upright, and every eye has in it at last a little interest. It is watching to see that the preacher keeps his own shut. The prayer is evidently a tedious performance, which the preacher also has entirely to himself, and which the people seem to think he had better have left out, only he has the habit of it.

A glimmer of interest may be found in the congregation when the text is read, but no sign that worship is the purpose. It is there to be entertained. The whole dead mass hangs on the poor preacher's neck, and if he is poor in oratory, he has an awful tug to galvanize it into a semblance of life.

Wouldn't it be civil to give some sign, even if they are not really there to worship? At least there can be a hearty joining in the singing, and a reverent bowing of the head when prayer is offered, and an intelligent, appreciative interest in the face, as the sermon is unfolded. The attitude of the hearers has much to do with the effectiveness of the preaching. If there be a true spirit of worship and praise, it will be easy to show some sign of interest.—M. E. D. G.

WHAT ROUSSEAU WROTE.

ROUSSEAU was one of the leaders of infidelity in France, yet constrained by his convictions to write as follows:—

"I confess that the majesty of the Scriptures astonishes me; the sanctity of the gospel speaks to my heart. See the books of philosophers with all their pomp; how small are they compared with this! Can it be that a book at once so sublime and so simple should be the work of men? Can it be that He whose history it gives should be only a man himself? Is there here the tone of an enthusiast, of an ambitious sectary? What mildness, what purity in his manners! What touching grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind, what finess, and yet what justice in his answers! What empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die, without weakness and without ostentation? When Plato painted his ideal just man, covered with all the opprobrium of crime while worthy of all the rewards of virtue, he drew trait for trait the picture of Jesus Christ: the resemblance is so striking that all the Fathers perceived it, and it is impossible to mistake it. What prej-

udice, what blindness, to dare to compare the son of Sophronisca with the Son of Mary! What a distance from the one to the other! Socrates, dying without pain, without ignominy, sustains easily his character to the end; and if this calm death had not honored his life, one might have doubted whether Socrates with all his genius was more than a sophist. He discovered, they tell us, the principles of morality; but others before him had put them into practice, and he turned their examples into lessons. Aristides had been just before Socrates had set forth the nature of justice; Leonidas had died for his country before Socrates had made it a duty to love one's country. Sparta was sober before Socrates praised sobriety; before he defined virtue, Greece abounded in virtuous men. But where did Jesus find among his people that pure and elevated morality of which he gave at once the lessons and the example? From the bosom of the most furious fanaticism was heard the highest wisdom, and the simplicity of the most heroic virtues honored the vilest of all peoples. The death of Socrates, philosophizing tranquilly with his friends, is the mildest that one could desire; that of Jesus expiring in torments, injured, railed at, cursed by a whole people, is the most horrible that one could dread. Socrates, taking the poisoned cup, thanks him who presents it and who weeps; Jesus, in the midst of frightful sufferings, prays for his enraged murderers. Truly, if the life and the death of Socrates were those of a philosopher, the life and death of Jesus Christ were those of a God."

ART IN MANNERS.

As manners can only be considered from a social point of view, conversation will necessarily occupy a prominent place; and to excel in this art it is essential to be a good listener. People are generally more anxious to speak than listen. They are frequently thinking of what they are going to say rather than of what is being said; and even those who are more polite very often fancy it is sufficient if they seem to be attentive; and yet at the same time their eyes betray an absent mind, and show an impatient desire to continue their own train of thought. When listening, the attention should never be engrossed by any ideas but those of the speaker. Another important element is the art of saying the right word in the right place, a difficulty which seems insuperable to many, and which really is greater than appears at first sight. When listening to the cares and troubles of others, it is scarcely gracious, and certainly not comforting, to give a long list of similar grievances. Nor is it polite, when a friend is shown a painting, sculpture, or other work of art, for him to describe a similar thing, only more valuable, that he has seen elsewhere, or possibly has in his own possession. Several instances might be given of saying the right word in the right place; but one is sufficient. For a host or hostess to introduce subjects with which they know their friends to be familiar is a delicate attention which may pass unnoticed at the time, but will have the good effect of making their guests feel at their ease, and leave a pleasant recollection, as every one likes to talk upon a subject upon which he can talk well. Good humor, or the habit of being easily pleased, is essential to politeness; but as there are often occasions when annoyances will arise, irritation may be concealed by a little attention to "art in manners," and thus prevent the discomfort being felt by others. Cheerfulness, which is another requisite, enables its fortunate possessor to make the best of circumstances. A gloomy or melancholy individual never loses his self-consciousness.

Manners should be to a man what coloring is to a picture: nothing clashing or contrary to good taste, but all beautifully blended in one harmonious whole. Such a result cannot

be obtained by mere outward polish. It lies deeper and springs from the soil of the heart. As our bearing toward others is shaped by the feelings, the cultivation of charity greatly helps to tone down or modify any rough or uncouth manners. Politeness may be a social virtue, but can only be sincere when springing from refinement of mind. Kindness of heart will cause influence to be felt in a gentle bearing to all; and the secret of "art in manners" will be found by acting on the principle of making every one as happy as lies in our power.—Chamber's Journal.

A WAY TO GROW WISE.

AFTER reading a book, or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there are any new or instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first until your mind gets under control, but you learn to obey your will; but the very effort to think it all out will engrave the facts upon the memory,—so deeply that they will not be effaced by the rushing in of a new and different set of ideas: whereas, if the matter given no further consideration at all, the impressions you have received will fade away entirely that within a few weeks you will be totally unable to remember more than the outline of them.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought.

You will soon learn, in this way, to analyze and reason intelligently, to separate and classify different kinds of information; to keep in time the mind, instead of being a lumber-room in which the various contents are thrown together in careless confusion and disorder, to become a storehouse where each special item or item of knowledge, neatly labelled, has its own particular place, and is ready for instant use when there is need of it.—St. Nicholas.

THE PEACE OF GOD.

THERE is no escape from calamity, and death; they are part of the inevitable order of human life, and sooner or later over our heads the tempest breaks. Thank God for the peace above the floods, for the safety beyond the storms, for the silence beyond the howling of the winds, for the calm seas at the head of the typhoon! No human hand can stay the march of the elements; but the stricken can lay hold upon the Arm that moves the winds and clouds. No breakwater of building can keep back the rushing of sorrow; but the wrecked can look up in the face of One who walked upon the sea, through clouds and darkness have visited him who bore the sorrows of the world, and might make his children feel the infinity behind the mystery of suffering. That mighty God cannot explain to us, because of the low range of his purpose sweeps himself under the hard condition of our life, he has touched our sick ones, he has over our griefs, he has called back our sorrows are his sorrows, and that in the presence of affliction his love and power are comparing the dawn of an eternal joy.—Sel.

—Pray for patience. Every day will bring something that will call for its exercise.—Jerome.

Blessed are ye that sow

WORK FOR

BY MRS. P.

No time have we for
This world with bus
The Master's work
The good from evil
And let the oppre

It should be joy to v
Who saves us from
Now in the harvest
With willing heart a
To do his bless

Who would not bear
And work with cons
In bringing in the p
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For courage let us

The curse of sin is ev
No spot on earth like
Dear Eden of the old
An earnest of that bl
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S. J.
N. REDMOND, Sec.

may open bright a
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62, No.

Tract Societies.

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

WORK FOR THE MASTER.

BY MRS. P. ALDERMAN.

No time have we for idle dreams, This world with busy labor teems ; The Master's work so far behind— The good from evil to unbind, And let the oppressed go free.

Dear sister, brother, can we wait, And share the slothful sinner's fate ? Oh stupor, like the Saviour found,— Dismal sleep on the ground, In cold Gethsemane !

Should be joy to work for Him Who saves us from the curse of sin,— In the harvest time to stand With willing heart and ready hand, To do his blessed will.

Who would not bear some noble part, And work with consecrated heart, Springing in the precious grain ? Though tares may wound us while we glean, For courage let us pray.

The curse of sin is everywhere, A spot on earth like Eden fair,— For Eden of the olden time, The fairest of that blissful clime All glorious and rare.

TENNESSEE TRACT SOCIETY.

for Quarter Ending Dec. 31, 1884.

Table with 2 columns: Item and Amount. Includes members, reports returned, members added, missionary visits, tracts written, tracts taken in clubs, and subscriptions obtained.

on membership and donations, \$1.00 ; on sales, periodicals, \$19.12. Mt. Gilead and Ridge societies to report. J. H. DORTCH, Sec.

VERMONT TRACT SOCIETY.

for Quarter Ending Dec. 31, 1884.

Table with 2 columns: Item and Amount. Includes members, reports returned, members added, missionary visits, tracts written, tracts taken in clubs, and subscriptions obtained.

on donations, sales, etc., \$71.88 ; on periodicals, other funds, \$61. Nine church societies failed to report. LIZZIE A. STONE, Sec.

MAINE TRACT SOCIETY.

General quarterly meeting of this Society with the church at Portland, Feb. 1, 1885. Prayer was offered by Eld. Burdett of the last quarterly meeting was approved. The report of labor for the quarter ending Jan. 1, 1885, is as follows :—

Table with 2 columns: Item and Amount. Includes members, reports returned, missionary visits, tracts written, new subscribers obtained, pages reading matter distributed, and periodicals distributed.

Mr. Merrill made some very interesting remarks on the work in other parts of the field. He was encouraged to lay hold of the work as the apostles labored, and place our position where the Lord can work for us. Mr. Merrill stated that he believed the reading matter which has been sent out by missionary societies will bear much fruit. We see much to be done in this State, and if all are faithful we see a great amount of good accomplished. Resolved to call of Chair.

S. J. HERSUM, Vice-Pres.

N. REDMOND, Sec.

may open bright as the morning, but it is dark as night.—Talmage.

BRETHREN AND SISTERS IN OHIO, HELP!

URGENT appeals for help have come from the Soldiers' Home in Dayton. Dying men are asking for the Signs and other reading matter. It is stated by a brother living there, who distributes reading matter among the soldiers, that the papers, pamphlets, and tracts have been used so much that they are almost worn out, and he pleads for more. Our inquiry is, Shall these calls be passed by unnoticed, or shall they be granted? I think all will say the latter.

I have a plan to suggest, which I trust will meet the minds of the friends. There are on hand Signs that are left each week from our club which comes from the Office. If our brethren and sisters will send in their mites, we may be able to furnish the Soldiers' Home with plenty of reading matter, and also help the tract society pay for these Signs. Just as soon as this article is read, I hope that all, children included, will send to my address their offerings, so that this reading matter can be furnished to them next week. Any amount from 5 cents to \$25 and upwards, will be thankfully received and applied according to request. Carefully consider this matter, and remember that you are doing it for the Lord, and that eternity alone will tell the good it will accomplish.

Clyde, O.

MRS. IDA GATES.

TO THE SISTERS IN MAINE.

DEAR SISTERS: God by his Spirit is impressing his people to awake and to work as never before. The Portland mission recently established is having an influence all over the State, because God has been pleased to add his blessing and to gather in precious souls, showing his people that much may be accomplished even though the laborers are few. The sisters in Portland feel a burden for those who have not yet seen the light, and feeling thus, have concluded to organize a vigilant missionary society and to engage zealously, earnestly, and prayerfully, in devoted labors for others.

We believe that the sisters in other churches, not only in Maine, but all over the country, feel an interest in Portland; for God has shown his servant that a great work is yet to be done in this "city by the sea." In this work the sisters can have a part, and we ask you to unite with us in our efforts. You can help in many ways. Write us a few words of cheer, and we will send you addresses of individuals to whom you can write and send reading matter. Donate something to our society to help pay its expenses; the smallest sum of money will be acceptable. We appeal to you in the name of the Master to "come over and help us." Deny self of some pleasure and invest the money thus saved in the Bank of Heaven, and it will yield eternal interest. We ask you especially to remember the weekly meeting of our society held every Wednesday evening at 7 o'clock. Unite with us at that hour in prayer, and as you pray ask God to show you what you can do to assist in the work.

It will soon be too late to sound the solemn notes of warning to a perishing world. The great day of God draweth near. Who among us will perform noble deeds and perfect noble characters? Who will forget self and selfish interests, and throw their whole souls into the work? Who will rescue the perishing, and win stars in crowns of rejoicing? Dear sisters, think of these things now as you will think of them when earthly pleasures and treasures shall fade away. Let the recording angel this day write some self-sacrificing deed in the books above. Remember that lip-service alone will never open the pearly gates. Words will be lost and blotted from the book of remembrance unless the actions correspond. Let us be consistent, and work as well as pray; in doing this our hearts will grow tender, our sympathies will become awakened, and our lives will glow with sunshine and beauty.

The active, working Christian exerts a magnetic influence almost impelling in its power, and that gathering spirit may be ours if we earnestly seek it from Him who is the great source of holiness and love. May God send his messengers to you, dear sisters, and impress your minds with the thought of personal responsibility, and awaken a desire in your hearts to help forward the good work begun in the city of Portland.

ELIZA H. MORTON, Sec. Portland V. M. Society.

WILLING SERVICE.

I AM so glad that God has given us such abundant evidence of his willingness to bless and prosper the cheerful laborer in his vineyard. I think the reason we so often see our efforts to do good prove fruitless, is because we bestow our means and service not willingly, but grudgingly. God loves the cheerful giver. The promise is to the willing and obedient.

We read that when Moses was about to build the tabernacle in the wilderness the people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle. . . . And they came, both men and women, as many as were willing hearted," with their jewels, precious stones, etc., and offered them unto the Lord for the building and fitting up of the tabernacle. All manner of gifts were brought in abundance, and more than were necessary, until Moses told them to cease their offerings, for there was sufficient. The tabernacle was completed; the Lord blessed it with his presence, and the people who had so willingly offered of their means and service were blessed.

When David was collecting the means and materials to build the house of the Lord, we read in 1 Chron. 29: "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly. . . . And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord. And David the king also rejoiced with great joy," that he and his people had been able so to offer of their means to the Lord.

Solomon came to the throne. Willing hands and hearts carried the work forward to a grand completion. Without sound of hammer that notable temple was erected, the grandest and most beautiful structure their eyes had ever beheld. The Lord accepted the offering so willingly made to him, filled the house with his glory, blessed the people, and made them again to rejoice. Other cases might be mentioned showing God's willingness to bless the giver and to accept the cheerful offering. The Bible contains many of them. We know that our Father in heaven stands with outstretched hands, lovingly, patiently waiting to bless those who willingly and cheerfully bring to him their gifts, be they never so small.

A greater work than the building of the tabernacle, a far greater work than the building of Solomon's temple, is going on in the world to-day. Men, women, and means are wanted to push this work forward to a grand consummation. The last message of mercy is being given. Soon its sweet notes will cease. Only a little time remains in which to sow the precious seed. Even at the eleventh hour the Master is saying, "Go labor in my vineyard." Just at the close of the day though it may be, yet if we hasten and work with willing hearts, we have his word that we shall not lose our reward. Thousands of souls are perishing who might be saved by a little kind attention. It is not some great work which we are unable to accomplish that the Master wants us to do; it is the little ministries of life that we are required to perform. Visiting the sick, relieving those in distress; offering an encouraging word to the desponding, a word of warning to the careless, a prayer for this one, a tract to that one, a Bible-reading in this family, a song or a prayer in that one; a straight-forward Christian life before all,—this is what the Master asks of us. My dear brethren, shall we let souls perish for want of these little acts of kindness, these little deeds of love? If we do, we shall surely be lost. Others will step in to do our work and take our crown.

How many are ready to say with willing heart and ready mind, "Here am I, Lord, send me, send me"? Oh that these were the words of all our hearts! But you may say, "Where shall I begin this work?" I know of no better field to commence in than right in our own family circle. Let us make our own homes as near like the better world as possible. Let us learn to govern our own tongues and rule well our own spirits, so that none but loving words will be heard from our lips. Let our lives be such that all who come under our influence will acknowledge that we have been with

Extract from a paper read at the Ridott, Ill. missionary meeting.

Jesus. When we have accomplished this work for ourselves and in our own home circle, then there will be an abundance of work with good results elsewhere. Let none think that we have months and years to make preparation to work for the Master. Now is the accepted time, and we must not delay. If we feel weak, let us cry mightily to God for strength, for he never said, "Seek ye my face in vain." Read the history of the Waldenses in "Great Controversy," Vol. IV., and let the account stir your souls as it never has before. Oh that God would arouse us, and give us a little of the missionary spirit that dwelt in the hearts of those early Christians!

"Shall we stand idle, waiting for reapers more to come, while sheaves lie round ungathered, and waste upon the plain?" or shall we go forth like earnest Christian laborers to seek for the lost and rescue the perishing? In city and hamlet, in lonely dell, on far-off western plain, on the islands of the seas, in the houses of the rich and cots of the poor, are men and women waiting to be taught the truth and to be prepared for that glorious church which without spot or wrinkle must soon be ready for the coming of the Master. Are we ready to go to the work with willing hearts and ready hands, that we may have the rich reward of the willing and obedient? That God may help us to hasten, is my sincere prayer.

J. E. MERRITT.

Special Attention.

—The Railway, Post, and Telegraph minister of Belgium, is using every effort to secure Sunday rest to as many of the employes as possible. 8,000 workmen there are now free from Sunday labor.

MARKED PASSAGES.

GOVERNMENT SUNDAY-KEEPING.

In the *Christian Statesman* of Feb. 19, 1885, we find the following:—

"THE GOVERNMENT OBSERVING THE SABBATH.—It is a fact for which the whole country ought to be profoundly grateful, that although the New Orleans Exposition is open on the Sabbath, the government exhibit is closed. This is due to the influence of Secretary Frelinghuysen, whose representations on the subject prevailed with President Arthur to secure this result. This illustrates the importance of having God-fearing men in such positions. The influence of Secretary Folger, in securing the postponement until Monday of the Presidential trip to Louisville over a year ago, when it had been arranged to start on the Sabbath, will also be remembered. If one sinner destroyeth much good, one good man in high station accomplisheth much good. At the same time, on such a vital question as the Sabbath, the nation ought not to leave the action of government to the discretion of officials. If the President and his Secretary had been of another mind, the government exhibit at New Orleans would have been open on the Sabbath. The attitude of the nation to the Day of Rest should be determined by law, by constitutional law, so that, even if the officials should be personally careless of its obligation, their public action would be governed by the expressed will of the nation."

A NEW "PRESENT TRUTH."

In the same paper, W. J. Coleman, one of the district secretaries of the National Reform Association says:—

"Each time I have the opportunity to speak on the authority of Christ as the Ruler of nations, and of his will as law for moral issues, it seems to me not only that these ideas are true, but that they are present truth. They are the preserving salt of all the political theories of our time."

A SUGGESTION.

Speaking of the lectures of Mr. Coleman before the junior and senior classes of Muskingum College, H. Leiper, another secretary, says:—

"If I may be allowed to make a suggestion to the Executive Committee of the National Reform Association, it will be that Brother Coleman be assigned the duty of visiting the 'Pierian Springs'

of this country and of impregnating them with the principles of true national life. There can be no more effectual nor speedier way of bringing to a successful issue the great cause for which we are laboring."

THE OLD AND NEW COVENANTS.

THE Bible plainly brings to view two covenants and two dispensations. The Old Testament pertains chiefly to the old covenant and dispensation; the New Testament, to the new covenant and dispensation. The old covenant and dispensation passed away with Christ, and we are living under the new. So far all are agreed; but many draw unwarrantable conclusions from these premises, assuming that because the old covenant has passed away, therefore the Old Testament is no longer of value or force, and because the moral law, the ten commandments, are in the Old Testament, they are no longer binding. They thus make the new Testament to be contrary to the Old, and declare the work of Christ to be opposed to the law of God. In so doing, they forget that both the old and the new covenants were made with the same people, the house of Israel, and concerning the same law, the law under the new covenant occupying a more sacred position than under the old, being written upon the hearts of God's people. See Jer. 31:31-34. They also utterly misapprehend the relation existing between the law and the gospel, seeming to regard the law as an unfortunate, arbitrary, and withal very severe ordinance, which had been inflicted by Jehovah through mistake or malignity upon poor mortals, but which, repenting of his mistake in giving it, he now proposes to abolish so far as those repenting sinners are concerned who have fortunately secured his Son to plead their cause. In other words, they seem to regard the gospel as a scheme for getting rid of the law and their duty to obey it. What an insult to Jehovah! and what defiance to his authority and government!

On the other hand, how beautiful and harmonious are the teachings of Scripture upon this subject; namely, that the Old Testament is not contrary to the New, but through them both runs a golden thread of harmony; that the law and the gospel, so far from being opposed to each other, are "binary stars that commingle and combine their beams to dispel the darkness of the moral world;" that Christ came not to destroy the law, but to magnify and make it honorable,—not to relax the claims of the law, and allow men to break it with impunity, but to secure the forgiveness of God for their past transgressions of his holy law, and bring their lives into conformity with its precepts.

It will give the reader pleasure to read, in harmony with the foregoing thoughts, the following extract from an article in the *Old Testament Student* for February. The article was written by James Scott, D. D., LL. D., of Scotland, and is entitled, "The Correlation of the Old and New Covenants." He affirms of the two Testaments that "they are not merely united mechanically, as two halves of one whole, but also organically, like the root, trunk, and branches of a tree, which is pervaded by a common system of tissues and fibers, sap-veins and circulating fluids," and maintains his position by a series of propositions, the third, fourth, and fifth of which are given below:—

"They are identified morally and spiritually.

"The same moral principle of benevolence, truth, and justice prevails throughout the Scriptures. The moral code of both covenants is the same. The Decalogue is the moral law for all men and for all ages. It consists of two grand principles, supreme love to God and sincere love to man, on which hang not only the law and the prophets but also the apostles, like all the branches of a tree on the trunk. The ground of all obedience is the revealed character of God, and especially his love as the Lord our God and Redeemer; and the motive or mainspring in the human soul is felt love. The righteousness of this law the Son of God, as the Son of man, has not only fulfilled but magnified and made honora-

ble. Consequently, obedience under the law enjoined on the same grounds and from the same motives,—love to God for his revelation of himself in the person and work of Christ. The new commandment of the gospel is certainly that we love God supremely or one another with heart fervently, but that we love each other as he hath loved us. It is a new yet an old commandment,—old as Adam in its principle, and new in its formal basis, and new merely in its motive, the gracious work of Christ; which is a new thing in the earth, a new form of the love.

"Besides, all the spiritual or gracious required and exercised under the law and the gospel are the same. The form of worship is different but the spirit is the same. The former, according to the law, is changed, but the latter remains unchangeable. The same faith and the same hope and the same joy, the same holiness, and the same holiness, run like a perennial stream throughout both economies. The principles of subjective religion are the same throughout. A complete moral and spiritual life prevails.

"They are doctrinally identified.

"Their doctrinal oneness is as complete as the harmony of the solar system, as the unity of the earth itself, or the unbroken unity of heaven. Not only is the grand method of revelation doctrinally the same, there is also a constant agreement in the minor details of development of doctrine, expressed in different guises and in different forms of phraseology. The great Teacher and the authors of the New Testament constantly quote and expound the facts and principles of the Old Testament, as teaching the same which they merely developed and declared in the New. Indeed, their text-book and book of reference are the same. They regard the doctrine of the law as the same as their own, both in its substance and in its application. A grand succession of writers, of different ages and countries, some of whom were even ignorant of each other's writings at the time they wrote themselves, have concurred in affirming the very same truths to us, on whom the law and the age are come. The Scriptures, like the rainbow, are of many colors; and like Christ's garment, woven from the top throughout.

"They are related exegetically.

"The two Testaments are mutually interpreted. The New Testament expounds the Old, and the Old illustrates the New. Both are to be explained on substantially the same principles. They are like a double lock with double keys, either of which opens both compartments. Mutually interpreted and singly unintelligible, the one unlocks the other. We read the Old in the clearer light of the New, and the New in the light of the language and the literature of the Old. The philological and exegetical uses of the Old Testament are invaluable. The human race was furnished by the sacred Scriptures with the sensible signs of the law with the high ideal of satisfaction, and salvation, realized in the New. We must now read the dispensations in the light of the one another. The epistle to the Hebrews is a key to the symbolism of the Old Testament. The rich life of Jesus Christ, the end of all law, is the clear light in which we read those sacrifices which threw their shadows forward upon the law and the gospel are not merely the lesser lights that rule respectively by day and by night, but binary stars that commingle and combine their beams to dispel the darkness of the world."

INFIDEL ARGUMENTS.

THERE is never any necessity for Christians to make a point of bringing forward infidel arguments in order to answer them. It is the greatest folly in the world. Infidels, poets, and philosophers, do not know their own arguments, and then they glean their bluntness to shoot them at the shield of truth against the truth. It is folly to bring forward these firebrands, even if we are well prepared to quench them. Let us not let us be propagators of their falsehood. True, there are some men who are short of faith and want them to fill up; but God's own men do not need that; they are taught by the Word and God supplies them with wealth, wisdom, and grace, with pouch.—*Spurgeon*.

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

LESSON FOR THE THIRD SABBATH IN MARCH.

(See Instructor of March 11, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints.

Definitions of Terms.

MEEK: "Mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft, gentle, yielding. Specifically, submissive to the divine will; patient and gentle from moral and religious motives."

HEIR: "One who is entitled, either by birth, adoption, or special promise, to succeed to the possession of any property."

INHERITANCE: "That which is or may be inherited; a permanent or valuable possession or blessing; a possession received by gift, or without purchase."

SAINT: "A person sanctified; a holy or godly person; one eminent for piety and virtue."

DOMINION: "That which is governed; territory over which authority is exercised."

Promised to the meek.

They shall inherit the earth. Matt. 5:5.

Heirs of the kingdom. Jas. 2:5.

Theirs is the kingdom of heaven. Matt. 5:3.

Examples of meekness:—

(a) **CHRIST:** "When he was reviled, he reviled not again; when he suffered, he threatened not." 1 Pet. 2:21-23.

(b) **MOSES:** "The man Moses was very meek." Num. 12:3.

Duty of professed heirs of the kingdom:— They ought to walk as Christ walked. 1 John 2:6.

Obtained how and when.

How: Through much tribulation. Acts 14:22.

When: Relatively, after the wicked are destroyed. "Thou shalt diligently consider his place [that of the wicked], and it shall not be. But the meek shall inherit the earth." Ps. 37:10, 11.

The First Dominion.

The earth is God's by creation. Ps. 24:1.

He has the right to give it to whom he will. Jer. 27:4, 5.

He gave it originally to man. Gen. 1:26-28.

Man's dominion extended over all the earth. "Let them have dominion . . . over all the earth." Gen. 1:26. "Over every living thing." Ver. 27. Over the works of God's hands. Ps. 8:6.

When man received the dominion, he was upright (God made man upright." Eccl. 7:29); and the dominion was perfect. Everything he had made was very good. Gen. 1:31.

When man regains the dominion, he will serve and obey God ("All dominions shall serve and obey him." Dan. 7:27); and his obedience will be perfect. "Thy will be done in earth as it is in heaven." Matt. 6:10.

In order that the restored dominion may be free from sin, the wicked will be destroyed (Ps. 37:9, 10), the chaff will be burned. Matt. 13:40, 42.

The Dominion Lost through Sin.

Since the dominion with which God intrusted man must be free from sin (Dan. 7:27; Matt. 6:10), he could hope to retain it only so long as he refrained from sin.

Sin is disobedience to the commands of God. Man was tested upon the point of obedience. "Of the tree of the knowledge of good and evil thou shalt not eat." Gen. 2:17.

Man disobeyed God (Gen. 3:6), thus forfeiting his right to the dominion, and was driven from the garden of Eden. Gen. 3:24.

It was that old serpent, the Devil (Rev. 20:

2), who deceived man, and caused his fall. Gen. 3:12, 13.

5. Man, being overcome by Satan, became the servant of Satan (2 Pet. 2:19) and of sin. Rom 6:16.

6. Man forfeited his right to the dominion to Satan, his overcomer, who thus became the god of this world (2 Cor. 4:3, 4), the arch-deceiver of the race, the usurper of the dominion given to Adam.

7. Though usurper of the dominion, and god of this world, Satan's power is not absolute, but only permitted for a time. Dan. 4:32; Jer. 27:4, 5.

The foregoing analysis of the three lessons under review may be helpful to some in aiding them to gain and hold the attention of their pupils, by placing the whole subject, so far as it has been discussed, before the mind in such a manner that the logical dependence of each important thought will be seen, and the appropriate niche into which each text fits will appear.

The review lesson ought to be the most interesting of the series; yet that in many cases it is not so, the indifferent air of the scholars and the discouraged look of the teacher do abundantly testify. The expression frequently heard, "It is only a review," betrays the fact that the importance of the review is not fully understood by the speaker, and that he considers it a sort of necessary evil inflicted upon the Sabbath-schools by the lesson committee, which for good manners' sake he will endure with the best grace he can command, and get through with as soon as possible. C. C. L.

SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 5.

As already intimated, the great wants of the Sabbath-schools were organization and graded lessons. About the only attempt made at classification was to divide the school into two parts, composed respectively of the grown people and the children. The latter learned verses from the Bible, and recited them to their teachers at the Sabbath-school. The children of each school usually—though not always—learned the same portion of Scripture, the lesson being assigned by the superintendent each Sabbath for the next. But the various schools made no effort to keep together, at least until the lessons from Sr. Van Horn began to be published in 1863. Then it is probable the children's division in most of the schools united in the study of these lessons. The teachers evidently did not spend much time in preparation for their work, and seemed to think their duty was done when they had listened to the recitation of verses by the children, and had assured themselves that they were correctly repeated. That they did not themselves commit the lesson appears from the argument referred to last week, where the writer says, "The teachers do not commit the lesson; why should the children?"

The older people's division was called the Bible-class. They studied the lessons for advanced classes published in the *Instructor* and *REVIEW*, or selected some book from the Bible, and proceeded verse by verse with free interchange of views until it was completed. Writers of these times almost invariably speak of the "Sabbath-school and Bible-class," as though the latter were something separate and distinct from the former.

Let us now, as we approach the close of the first period of our Sabbath-school history, review briefly the wants of the Sabbath-schools, that we may be better prepared to appreciate the work that was accomplished during the second period.

1. The schools had no plan for keeping records or making reports, and of course required no secretaries. Hence arises the difficulty of obtaining accurate statistics of the work in this period.

2. There were no teachers' meetings; and the teachers greatly needed arousing to the sacredness of their work and the importance of better preparation for its performance.

3. The schools had few helps, such as maps, blackboards, books of reference, etc.

4. They needed a uniform system of graded lessons, adapted to the wants of all classes, from the "little ones" to the parents.

5. They needed a better plan of organization and classification.

While the needs of the schools were thus numerous and important, it does not follow that the Sabbath-school workers of those times were lack-

ing in zeal, or ability, or love for their work. On the contrary we have abundant proof that they possessed all these qualities in large measure. They ever showed themselves willing learners; and they performed a noble work, the influence of which is indelibly stamped for good upon the cause of present truth. Nor should the fact be overlooked that, while great advancement has been made during the last fifteen years, there is yet seemingly as much room for improvement as ever, and at least some of the wants above enumerated are still unsupplied.

THE SECOND PERIOD.—1869 TO 1877.

The wants of the Sabbath-schools at the beginning of this period would seem to demand of any one who should attempt to supply them the following qualifications: (1) He must be a person having a thorough knowledge of the Bible in general and of the present truth in particular, and must be acquainted with the power of average children of different ages to comprehend religious truth, in order that he might prepare a series of lessons upon Bible history and the present truth that would meet the wants of all classes, from little children to men and women of mature age. (2) He must be a disciplinarian and an organizer, and one who from actual experience in organizing and classifying schools would be able to see the wants of the Sabbath-schools in this direction and to form plans for their relief. (3) He must be able to inspire his co-laborers with enthusiasm in their work, with a sense of its sacredness and of the importance of having the special help of God in its performance. Such a person the Lord was preparing.

In 1866 Prof. G. H. Bell came to the "Institute" for treatment, and the next spring through reading embraced the truth. Having spent the greater part of his life in the school-room, and having had much experience in Sunday-school work, it was natural that he should take a deep interest in the Sabbath-school work among the people of his new faith. He soon started a private school in Battle Creek, shortly afterward was elected superintendent of the Sabbath-school, and in 1869 was chosen editor of the *Instructor*. Immediately upon his commencing the duties of this office a Sabbath-school department appeared in the *Instructor*, in which two series of lessons were begun,—the first commencing with the creation, designed for children; and the second, upon the prophecies of Daniel, designed for youth. The following plan of organization and system of reporting were also proposed, which will be seen to be virtually the same as those in use among our Sabbath-schools at the present time:—

"The following Regulations have been adopted by the Seventh-day Adventist Sabbath-school at Battle Creek, Mich.:—

"1. The Sabbath school Year shall be divided into four equal portions, known as the First, Second, Third, and Fourth Quarters, the First Quarter commencing on the first Sabbath in June in each year.

"2. The Officers of the Sabbath-school shall be a Superintendent, an Assistant Superintendent, a Secretary, an Assistant Secretary, a Librarian, an Assistant Librarian, and a Treasurer. These Officers shall be elected quarterly, at a special meeting called for that purpose.

"3. The teachers shall be appointed by the Superintendent, and the duties of both officers and teachers shall be assigned by him. He shall also call all special meetings of the teachers or the school.

"The following reporting system has also been adopted:—

"1. At the opening of each school the Secretary shall report the total attendance of teachers and pupils at the last school, and any other items which may be of interest to the school.

"2. Each teacher shall make a quarterly report to the Secretary, showing the attendance, scholarship, and deportment of each pupil in his class. An abstract of these reports shall be included in the quarterly report of the Secretary.

3. "The Superintendent, Secretary, Librarian, and Treasurer, shall at the end of each quarter, make a report of such facts as the interests of the school seem to demand; and at the end of each year a summary of these quarterly reports shall be made out."

C. C. L.

—God's word is the shield of the Christian.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 10, 1884.

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

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

We have now traced the work of the Judgment, with its concomitant events, down to the close of the ministry of our High Priest in the most holy of the true tabernacle on high, when the cleansing of the sanctuary is finished, the atonement is made, and the sins of all God's people are blotted out. This constitutes the first division of the Judgment, that part during which the Father sits as Judge, and before whom Christ, as advocate, opens the books of remembrance written for his people, confessing to him the names of all those who are found worthy from an examination of the records therein contained.

Much light, as we have seen, is thus far thrown upon the subject by the tabernacle service of the former dispensation. There was the sanctuary with its two apartments, and the ministry of the priests connected therewith. There sinners brought their offerings to the first apartment, through all the year till the day of atonement, when the ministry was transferred to the most holy place. The atonement was made, sins were put away, and thus the sanctuary was cleansed. All this, Paul says, was after the example and shadow of heavenly things. Heb. 8:5. Hence we have in this dispensation a long ministry by Christ in the first apartment of the sanctuary above, till the great antitypical work of atonement is reached, and the ministry is transferred to the most holy place, where Christ forever concludes his services as mediator, and the work of mercy for the world is ended.

But there was one peculiar service performed on the day of atonement, which cannot escape the notice of the careful student of this interesting subject. When the high priest, in the Mosaic service, made the atonement, when he sprinkled the blood upon the mercy-seat, and thus, in figure, blotted out the sins of the people, this did not finish his work in regard to those sins. He then bore them from the sanctuary, laid them upon the head of the scape-goat, and sent away the goat by the hand of a fit man, to perish in the wilderness. And these sins were not considered as finally disposed of, till the goat, bearing the execrable load, had ceased to exist.

Tracing out the substance by this shadow, we must conclude that when sins are finally blotted out in the sanctuary above, that is not the end of them. And the query then arises, when this portion of the Judgment is finished, what is done with the sins thus blotted out? There must be an antitypical scape-goat who is to receive them, be sent away and perish beneath the load.

Who is this scape-goat? now becomes an interesting inquiry. Let us see what light the Jewish type will shed upon this point. On the day of atonement two goats were presented before the Lord (see Leviticus 16), at the door of the tabernacle. Lots were then cast upon these goats to determine the use which was to be made of them respectively. One lot designated the goat receiving it to be a sacrifice to the Lord; the other set apart the goat upon which it fell to be the scape-goat. The goat upon which the Lord's lot fell was then slain, and his blood was borne into the most holy place by the priest and sprinkled upon the mercy-seat to cancel the sins of the people and make atonement for them. This being done, the priest bore the sins from the sanctuary, and laying his hands upon the head of the scape-goat, confessed over him all those sins, and thus transferred them to the goat himself. He then committed this goat to the charge of some suitable person appointed for the purpose, by whom the goat, thus loaded with sin, was taken away into the wilderness, or land not inhabited, and there let go, or, as is generally supposed, was caused to perish.

The offices which these goats were to perform are thus clearly defined. The Lord's goat was the atoning sacrifice; and the shedding of his blood preceded the ministry of the priest in his atoning work. But the scape-goat was not called into requisition at all till the work of atonement was done, so far as it pertained to the releasing of the people from their sins, and the cleansing of the sanctuary was finished.

The expression, "to make an atonement with him," found in Lev. 16:10, must refer simply to this part he has to perform in the final extirpation of sin.

As applied to this dispensation, and the antitypical work of our Lord, there would seem to be no occasion for any confusion here. Remember that as antitype our Saviour acts in two capacities: First, he is antitype of the offerings; and, secondly, he is antitype of the priests. But he does not act in both capacities at the same time. His first work in connection with his ministry in the sanctuary was to offer himself as a sacrifice, by dying on the cross. This he did once for all. In this act he was the antitype of all offerings for sin, both the individual offerings through the year, and the great offering on the day of atonement. While suffering as a sacrifice, Christ was not acting as priest. But having by his crucifixion provided the effectual offering for all mankind, he was raised from the dead, and now ever liveth to intercede for men, and forgive the sins of all those who will seek such forgiveness through the merits of his blood. The virtue of his sacrifice continues, but he acts ever after his resurrection as priest, and not in any office typified by any animal.

Governed by this fact, it is impossible to understand the scape-goat as a type of Christ, as so many do. For, as we have seen, the scape-goat is not brought into action till the atonement in the most holy place is completed, which finishes the round of the sanctuary service, and then he is brought *alive* before the priest, and from his hands is forced to receive the load of the sins of the people, under which load, in charge of a fit man, he is sent away by the priest and away from both the priest and people to perish in the wilderness. But when Christ makes the atonement, he is finishing his mediation for the world; he is acting as priest; he cannot therefore be at the same time the scape-goat to be forcibly encumbered with the sins of the people transferred by himself from himself to himself, and then to be sent away by himself from himself and from his people to perish forever!

That any one should attribute to Christ a position involving such movements, betrays a remarkably confused conception of his position and work. Because it is said of the scape-goat that he "shall bear upon him all their iniquities unto a land not inhabited" (Lev. 16:22), and John said of Jesus, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), and Peter, speaking also of Jesus, adds, "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24), many, certainly without due thought, adopt the conclusion that Christ is the scape-goat.

One simple inquiry respecting the *time* when the declarations above quoted apply would have completely barred the way to such a conclusion. Thus, to what time did John refer when he spoke of Christ as the Lamb which taketh away (Gr. *alwa*, bears) the sin of the world? To that time certainly when he was acting in the capacity of the antitype of the sacrificial lamb. And Peter states expressly that he bore our sins in his own body "on the tree," or on the cross. This is the only time when Christ did bear, or was to bear, the sins of all the world; for as priest he acts only in behalf of those who seek his help. But on the cross he bore the sins of the world as victim, as sacrifice, not as priest. This was *before* his ministry as priest in the sanctuary above had even commenced. But when does the scape-goat act his part in bearing away the iniquities of the people? Not till Christ's ministry as priest in the sanctuary above is entirely *finished*; and then the scape-goat bears not the sins of all the world, but only the sins for which atonement has been made in the sanctuary, sins which then cling to him as an ineradicable curse, till they work the utter extinction of his being. Surely no one should take expressions which refer to Christ before his priesthood *begins*, to prove that he acts in another capacity and under to him impossible circumstances, more than eighteen hundred years later, after his priesthood *ends*. As the scape-goat can by no possibility, according to these considerations, be our Lord Jesus Christ, we must look elsewhere; for some being must, according to the type, be found to act this part in the ultimate disposal of the sins of the world.

The very term itself would seem to indicate the direction in which we are to look. In the common acceptance of the word, the name "scape-goat" is about synonymous with scape-grace, any worthless creature who has forfeited all claim to esteem or confidence; and while it is revolting to all our conceptions of the character and glory of Christ, to apply such a term to him,

our minds instinctively turn to an opposite character whom the Scriptures style the "accuser," "adversary," "Beelzebub," "Belial," "dragon," "enemy," "evil spirit," "prince of devils," "serpent," "temple," "seducer," "the father of lies," and a "murderer from the beginning."

But we are not left merely to infer that the scape-goat was a type of Satan; there is direct and conclusive evidence that such was the case. The Hebrew name as given in the margin of Leviticus 16:8, "Azazel;" and we have testimony that the ancient people of God, both Hebrew and Christian, regard this word as the name of the Devil.

The Comprehensive Commentary speaks of the scape-goat as follows: "Scape-goat. . . Spencer, in the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rosenmuller, whom see: 'The Syriac has Azazel, the angel (strong one) who revolted.'"

Cassell's Illustrated Bible speaks thus of the scape-goat: "We offer the following exposition as much more likely, and much more satisfactory: that Azazel is a personal denomination for the evil one."

Charles Beecher in his work, "Redeemer and Redeemed," pp. 66-70, says:—

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterpairs. Placing these goats before him, the high priest laid both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraved, LA YEHOVAH (for Jehovah); on the other LA AZAZEL (for Azazel). The goat on which the LA Yehovah fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness; the man employed being obliged to wash his clothes and person before returning to the congregation."

After examining two views respecting the meaning of the word "Azazel," which he shows to be incorrect, Mr. Beecher proceeds to state his own view as follows:—

"The third opinion is that Azazel is a proper name of Satan. In support of this the following points are urged. The use of the preposition implies it. The same preposition is used on both lots, La Yehovah and La Azazel; and if one indicates a person, it signifies the natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targumim Onkelos and Jonathan would certainly have translated it, if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it ἀπογορμαῖος, a word applied by the Greeks to a male deity, sometimes appeased by sacrifices.

"Another confirmation is found in the Book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews of that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Samael.' Hence Moses Gerundensis feels called to say that it is not a sacrifice but only done because commanded by God.

"Another step in the evidence is when we find the same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀπογορμαῖος, and in the Hebrew Azazel is no other than the Devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit; and his objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan.

The meaning of the word was stated in the powerful Apostles. Bush is also his work, as a proper name. The great Azazel, a word of Atonement. Some is probably what was appointed but afterwards named to demonstrate dwelling in the in accordance. This name of evil demon. It represents the standard-bearer. Azazel as his right no forthwith in the imperial ensign. The testimonies of the scape-goat was that when the of the he will receive u ment has been h Priest heard will be sent aw consistency shall upon the leave to him the event by w scape-goat demand consid

ADVENT. GRADUAL DEV. THE TH transition fr of the time system of m message," wa it could have long expectati and to the 'w' ends occupied will understand wide proclama of our own na truths. The with a complete ide and concept their work for the time in 44 great activity the 144,000 wa living God, and es, nations, to us; notice the in this great c has, there were adventists with time. As the broadcast about for am gave up the the position tha spirit; and was but a great n began to set n reliable dates. real lack of ab there were m precious exper firmly believe fulfillment of p had been made, that the first and believed that t nce of the saint they stood, ear down, that they earnestly they p will ever know experience. Th

The meaning of the term, viewed as a proper name, was stated in 1677, by Spencer, Dean of Ely, to be "Powerful Apostate, or Mighty Receder." Prof. Bush is also referred to by Mr. Beecher on p. 10 of his work, as another authority for considering Azazel a proper name for Satan. Eusebius, the great Hebrew lexicographer, says:— "Azazel, a word found only in the law respecting the day of Atonement. Lev. 16:8, 10, 26. . . . By this name is probably to be understood originally some ancient demon that was appeased with sacrifices, as Saturn and Mars; but afterward, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with sacrifices, in accordance with this very ancient and Gentile custom. This name Azazel is also used by the Arabs to denote an evil demon."

John Milton represents Azazel as one of the fallen angels, the standard-bearer of Satan:—

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign."—*Paradise Lost*, b. 1.

These testimonies certainly show conclusively that the scape-goat was a type of Satan; from which it follows that when the investigative Judgment in the holy of the heavenly sanctuary shall be finished, and all will receive upon himself all the sins for which atonement has been made in the sanctuary, and which the High Priest bears out from thence, and under that will be sent away into a "land not inhabited." The consistency of supposing that these sins will fall upon the head of Satan, and the guilt of the scape-goat cleave to him like an ineradicable curse, together with the event by which the sending away of this animal scape-goat is plainly brought to view, will demand consideration.

(To be continued.)

ADVENT EXPERIENCE.—NO. 5.

GRADUAL DEVELOPMENT OF THE TRUTHS OF THE THIRD ANGEL'S MESSAGE.

transition from the disappointment after the passing of the time in 1844 to the full light of the system of truth which we find in the "third message," was somewhat slow. We are unable to say it could have been otherwise. The change from the long expectation of the immediate appearing of the "waiting," "watching" position they had occupied, was very great; and greater still was the full understanding of the sanctuary subject, the wide proclamation of the third message, the revelation of our own nation as revealed in prophecy, and the truths. These truths, when fully understood, brought about a complete change in the people as to their views and conceptions of duty. Instead of feeling that their work for the world was done, as they did in the time in '44 was passed, they saw the necessity of great activity and earnestness, as they realized that the 144,000 were to be sealed with the seal of the living God, and that the message was to go to all peoples, nations, tongues, and kings."

Thus notice the gradual development which resulted in this great change. As we have seen in past times there were developed several classes among the Adventists within a few months after the passing of the time. As the months rolled by, and they began to boast about for standing ground, the large body gave up the great movement of the past, and returned to the position that it was false, actuated by a mes- senger of the spirit, and was not really a fulfillment of prophecy, but a great mistake, though honestly made. They began to set new times, and to re-arrange the calendar of the Bible. In so doing, they demonstrated a total lack of abiding faith.

There were many who could not thus ignore their previous experience, and cast aside their faith. They firmly believed that the great '44 movement was a fulfillment of prophecy, and that the "midnight cry" had been made, that the 2300 days were ended, that the first and second messages had been given. They believed that they had reached the time of the coming of the saints,—the waiting, watching time. They stood, earnestly looking for further light from the Bible, that they might understand their duty. They earnestly prayed, and searched their Bibles, but they will ever know but those who passed through this experience. They had no sympathy with the

great mass of Adventists, who gave up the old landmarks. In many places they established separate meetings. They felt that the Spirit of God was grieved by the course of those who gave up their past experience. This was the case in Waterbury, Vt., where my father lived. He had meetings in his house, though the regular Adventist meeting-house was not a hundred rods away. A few believers from other towns would gather there, and they felt that God blessed them with the old advent spirit as they humbly sought him. So it was in many places.

In 1846 O. R. L. Crozier, an Adventist minister, wrote a remarkable article on the sanctuary, which was published in the *Day Star*, an Adventist paper. In this article very many of the points of truth now held by us on that subject were brought out. The whole subject of the sanctuary and atonement was by no means made clear; but there was much truth in it, which led to further investigation. In a short time this great central subject in the scheme of salvation was thoroughly investigated, and its various bearings understood, by some of those who were seeking light from the Lord. It afforded great relief to them; for through the sanctuary subject they received an explanation of the great disappointment. "Unto two thousand, three hundred days, then shall the sanctuary be cleansed," now glowed with celestial light. Through the types of the Old Testament they saw that our Lord and Saviour had entered upon his last and closing work, that the cleansing of the sanctuary was the same as the investigative Judgment, that then was the time for the blotting out of sin from the books of God's remembrance. They could now understand all about their disappointment, and their future work opened out before them.

Before this time, the Sabbath question had begun to be agitated among them. As early as 1844, a Seventh-day Baptist sister by the name of Preston had embraced the advent doctrine in Washington, N. H., where there was quite a company of believers. By the means of tracts, etc., and laboring with the people, quite a number had begun to keep the Sabbath of the Lord. This was the agency through which the Sabbath was first introduced among the Adventists. From that small beginning the Sabbath truth has spread already to earth's remotest bounds. After the time passed, several began to preach the Sabbath. Eld. T. M. Preble taught it for awhile, and called the attention of the believers to it in a pamphlet on the subject, dated Feb. 13, 1845. But not seeing the Sabbath reform under the message of the third angel, he gave it up, and afterward became a most bitter opposer. The same is true of Eld. J. B. Cook and some other Adventist ministers who afterward abandoned it for the same cause. But the truth on this subject was thus brought before many honest souls, who held it more firmly.

In 1845 Eld. Joseph Bates began to teach the Sabbath of the Bible, and others embraced it as the fruit of his labors. About this time Eld. James White and wife also embraced it. They with Bro. Bates were for a short time alone in publicly teaching it; but from this point the growth of the cause was quite rapid.

As these truths were being spread abroad, light began to shine on the third angel's message. From this time there was a work to do. In connection with these subjects light dawned upon others, such as the sealing work of the 144,000, the work of our own government as revealed in prophecy; and, in short, in the space of a few years from the passing of the time our present theory of truth was quite fully developed. What is remarkable about it is that there were never any doctrines of any importance brought out in this message which we have since been forced to abandon. More light has shone upon various points, and new truth has from time to time been added; but we have not had the mortifying experience of the First-day Adventists to go through. They have been constantly changing from one thing to another, preaching a new time one year and seeing it exploded in another, some accepting one doctrine, other portions of their ranks another, and gradually, in confusion and disorder, breaking up into factions. But in our cause from the first there has been constantly increasing light and union in faith and practice.

This movement was very small and insignificant in its beginning; but it has steadily grown till now it is doing ten times more to spread the truths of the advent doctrine throughout the world than all the other bodies of Advent believers put together. They were 50,000 strong in 1845. This work had then hardly begun. They then ridiculed this "insignificant"

movement, made light of the "visions," and would hardly give us any attention; but now the scale is greatly changed. Those visions which they treated with such contempt have proved to be a wonderful source of light and blessing to this work, and their influence was never greater than to-day. Best of all, God has been with us all the way along. And still he is ready to help us in the dissemination of these truths.

It was perhaps six or seven years from the passing of the time before all the points of present truth were fully developed and understood, and before the believers in the third message realized as we do at the present time, the bearing of their work, and their duty to make it known to the world. It was nearly that length of time before public opinion was in a condition to present any hope of success in proclaiming these doctrines, in such great contempt was the Advent name held because of the great disappointment. From that time on, however, Providence opened the way before those preaching his truth. In our next we will speak of the "shut door" doctrine, and its relation to the work of the third message. G. I. B.

PROPRIETY IN CONNECTION WITH OUR ORGANIZATIONS.

The system of organization adopted by Seventh-day Adventists is very simple. Our General Conference is composed of State Conferences, and the State Conferences of churches; and the same principle holds good in our tract societies, and Sabbath-school and health and temperance organizations. Yet with all the simplicity of this system, it is very efficient if the principles upon which it is established are duly considered and carried out; but if these principles are neglected, the real object of the organization is not accomplished. The general organization, of which the different Conferences, tract societies, Sabbath-schools, etc., form a part, is designed to act as general counselor, to give such advice that all parts of the system may act in harmony with each other, and accomplish the object for which the whole was designed. It is evident that unless there is mutual counsel and understanding between the presidents of Conferences, tract societies, Sabbath-school and temperance associations, and the president of each of these general organizations, there will be confusion, and misunderstanding may arise. This should be avoided if possible; and it may be, if there is mutual counsel between the general and State organizations.

At the annual meetings, where the whole body of our people is represented, officers are elected to manage the various general organizations through the year. Plans are formed to be carried out during the time for which these officers are elected; but oftentimes other matters come up concerning which there has been no general understanding. In such cases before steps are taken to carry out plans in each State, counsel should be exchanged between the State and general officers.

As a simple illustration of the application of these principles, we will notice a matter. We see some of our State societies are proposing to raise funds, by means of the Sabbath-school donations, for helping the Australian mission. The object is certainly a good one, and the General Conference, which has charge of all our missions, would be willing to receive all possible help in this direction; but we question quite seriously the propriety of State Sabbath-school Associations moving in this matter here and there without consultation with the general officers of the Sabbath-school Association. We are embarrassed somewhat at the REVIEW Office by communications coming in from State officers where we fear no consultation had been taken with the general officers. It has placed the REVIEW in a position of perplexity. As it is our church paper we are glad to assist in every good work, and wish to publish matters of interest that will help forward this cause; yet we feel it is not a proper principle to publish notices from the States when there has been no consultation, and no mutual agreement between them and the general officers of the Association. If the officers of that Association shall think it best to turn the funds of the Sabbath-school Association in favor of the Australian mission, we certainly would not complain; but they might by so doing cripple their own interest, for which these funds are supposed to be raised, which would do more injury than their contributions to the mission would do good.

As the S. S. Association has elected general officers who are efficient and reliable, we do not feel at all anxious to volunteer counsel as to what disposition

they shall make of their funds; but we do believe this principle should ever be regarded by all State associations, Conferences, tract societies, etc.,—to have mutual counsel between the State officers and the general officers before any new plans are formed.

G. I. B.

THE AUSTRALIAN MISSION.

A FEW weeks ago an article appeared in the REVIEW with the heading, "Shall the Australian Mission be abandoned?" To this our brethren all along the line will respond, No. One of the last enterprises that our people would be willing to abandon is the establishment of this mission, which will extend the knowledge of present truth into a new, large, and promising field. The fact that when this mission shall be established, the influence of our missions will encircle the earth, adds to its importance. Australia, including the surrounding islands, is the only fully civilized country where our missions are not directly exerting an influence.

But unless this mission is abandoned, some steps for its furtherance should be taken immediately. First, we want men; and secondly, we want means, and that at once. We want men who have had an experience in the things of God, those who have been engaged in his work as canvassers, colporters, preachers, or otherwise; those who have learned to trust God and see the divine Providence opening the way before them; those who will not count their lives dear unto themselves, if they can have the privilege of bearing the message to those who know it not. We want those who can go out as the apostles went, actuated by the love of souls. There is plenty of room for scores of such individuals in the Australian field.

It would be well for those who go, to bear their own traveling expenses as far as possible. Where are the men in present truth like Judson and others, who gave their all, and even their lives, for the establishment of the light of the gospel in heathen lands? But Australia is not a heathen land. This continent, and the islands which surround it, are peopled largely by the enterprising portion of the English and Scotch, and more or less by all the other nationalities. This people have been enlightened as far as an intelligent idea of the gospel is concerned, but are unacquainted with a knowledge of present truth.

We want men of means, men who will give us one thousand, two thousand, and even five thousand dollars, for the establishment of this mission. Already men not of our faith have proposed to help us set up a printing establishment in Australia. It requires at least three months for parties in Australia to exchange correspondence with others in America. To carry forward the work successfully, it will be seen that a paper should be issued sooner or later at that place. Shall we not have fifteen or twenty thousand dollars to do this, and to aid in other respects?

One man, who is not a Seventh-day Adventist, has proposed to aid us in purchasing a press, printing material, etc., to the amount of two thousand dollars. To provide the necessary facilities for printing will require ten thousand dollars, and perhaps more. Is there not some one of our faith who will respond immediately by subscribing two thousand or even five thousand for this enterprise? Is it true that God is moving on the hearts of men of other denominations to step in and take the crowns of some of our brethren?

We are certain that our brethren will respond at once. It is a hard time to sell property, but in a brief period it will be much harder. It may require more of an effort and sacrifice to do this now than heretofore; but is not this object of sufficient importance to justify a special effort and a great sacrifice on our part? Who of our brethren will consecrate an extra "forty" or an "eighty" which they can spare, to the Australian mission? If they cannot sell at once, they can, in one way or another, raise money on their property; and a thousand dollars to-day in the cause of God is worth as much as ten thousand will be a few years from now.

Twenty-eight years ago, when the first power-press was purchased (now preserved as a memento of the sacrifice made by twenty one-hundred-dollar men), it was considered a great victory gained, and so it was; but it is easier to-day for our numerous friends to establish a new printing office at a cost of ten thousand dollars, than it was then for the few who had faith in the work to purchase one two-thousand-dollar press. God regarded the sacrifice made by those men, and some of them were signally blessed.

As it has been in the past, so it will be in the future. The friends of the cause will continue to increase. Persons of means will embrace the truth, and devote their substance to carrying it forward. Those of our brethren who have means will never be able to invest it to better advantage than at the present time. Again we say, We shall expect an immediate response to calls made for the Australian mission; for we know that there are hearts in our ranks that are as true to the cause of God as the needle is to the pole.

We have heard from quite a number who propose to go to Australia at their own expense, to devote their time to the cause of present truth in that distant field. Our other missions also need help. The time has fully come when the truth should go to earth's remotest bound. As the rays of the sun enlighten the earth, so should the light of the third angel's message find its way to every part of the world.

Donations of any sum, large or small, to the Australian mission will be acceptable, and can be sent directly to the REVIEW AND HERALD, Battle Creek, Mich., or Signs of the Times, Oakland, Cal.

S. N. HASKELL.

"IT'S THE BEIN' SO."

AMONG the most interesting chapters in "Uncle Tom's Cabin" is the one detailing the cruel treatment of Tom just before his death. Cassy, another slave, comes to minister to him. She had been raised in wealth and refinement, had been educated and taught religion. But finally she was sold, and her children torn from her. Then for a long number of years she was treated in the most cruel and brutal manner. She lost her purity, her religion, her faith in God, became very hard and wicked. In this condition she became acquainted with Tom. She poured into his ears all her bitterness, her curses, and her unbelief. She argued that he might as well give up at once; for sooner or later he would become as hard and wicked as the rest of them. Tom was frightened at this terrible prospect, and cried to God for help. Cassy told him that those who had made them so wicked would be held responsible for it.

"It can't be that the Lord will lay sin to our account," said the woman; "he won't charge it to us, when we're forced to it; he'll charge it to them that drove us to it."

"Yes," said Tom, "but that won't keep us from growing wicked. If I get to be as hard-hearted as that ar' Sambo, and as wicked, it won't make much odds to me how I come so; it's the bein' so,—that ar's what I'm a dreading."

There is a startling truth in this last statement of Tom's, which many never think of. No matter how we become backslidden, or irreligious, or wicked, no matter who was the cause of it, or what circumstances led to it, "it's the bein' so" that we should be alarmed at. There are many such persons among us, even our church members, who have become hard and sour and backslidden in heart, and who are grumbling and complaining and laying all the blame of their condition on some one else. Granted that all they complain of is so,—that they have been snubbed and slighted and injured and pushed to where they now are; it is their being there that should frighten them. No matter who pushed them there, there they are; and eternal ruin will be their portion if they do not get out of it.

D. M. CANRIGHT.

THE LAW OF GOD ABOLISHED!

THE primary law, the moral code, the ten commandments, gone by the board, superseded, swept out of existence! That law, the transgression of which by men caused the death of the Son of God for their redemption, impiously and blasphemously declared to be nailed to the cross! Such a thought never entered an unsophisticated mind. Men must close the eyes of their understanding, and be blinded by an evil spirit, or the spirit of evil, before they can be led to entertain such a thought. Should a man designedly put out his physical eyes, all would say he was insane. And it must be a moral insanity only that can lead men to charge God with the folly of giving a law with his own voice, and writing it with his own hand, which is a code of moral precepts, as all can see who will look at it, which in after ages would need revision, or to be utterly abolished to make room for a "higher law," which, by the way, has never yet

made its appearance. No man having the eyes of his understanding open could ever take such a position. Hence when we meet with such we may be sure that they are spiritually blind and morally insane.

To every healthy mind it is self-evident that the law of the only living and true God, a God who knows the end from the beginning, is perpetual in its duration, and unchangeable in its requirements. Nothing but blindness of mind, the fruit of "deceitfulness of sin," could ever have called in question a truth so obvious to every candid and unfettered mind. That the law of God should be eternal in its duration and unchangeable in its precepts, must be evident to every mind that has any just idea of the character of the all-wise and everlasting God.

And when we appeal to the Scriptures, the first impressions of the unperverted mind are confirmed by the most clear and explicit declarations. When the words of an apostle are wrested and perverted to prove that the primary law of God was nailed by his Son to the cross, we have only to hear what Jesus himself says on this very point: "Think not that I am come to destroy the law of the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whoso therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, shall in no case enter into the kingdom of heaven."

The Jews knew what Jesus meant by the law. It existed among them written in Hebrew characters. A merely oral law has no jots and tittles. It can refer to no other law before published by the Hebrew but the immortal precepts written by the finger of God. None who would deny that can find a law to which the language can possibly apply; for if applied to that which was nailed to the cross, after three years and a half it would not be true. It is a law that must endure till heaven and earth pass.

The scribes and Pharisees professed a righteousness in harmony with every precept of the law; but the Christian whose righteousness does not exceed theirs,—which does not bring him nearer to this divine standard by which all are to be judged,—"shall in no case enter into the kingdom of heaven." R. F. COTTRELL.

—Recollect every day, the things seen, heard, or read which make an addition to your understanding.—Isaac Watts.

—Hidden in the hollow
Of His blessed hand,
Never foe can follow
Never traitor stand.
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there. —Haverly

—No Christian has a right to be so absorbed in private business or bound by secular work that he cannot respond to the daily call for service in the Master's vineyard, or to special and extraordinary calls.—Independent.

—There is but one true, real, and right life for rational beings, only one life worth living, worth living in this world, or in any other world, past, present, or to come, and that is the eternal life which was before all worlds, and will be after all are passed away; and that is neither more nor less than a good life; a life of good thoughts, good words, good deeds,—the life of Christ as given by God.—Kingsley.

—Temptations are among the means of Christian growth. Every time that a temptation is resisted, and we are able to say, "Get thee behind me, Satan," we add another link to our armor. When trials are courageously surmounted, the plot which is laid for our destruction is frustrated, and we outflank the enemy and bid him to retire in disorder, we feel within us the thrill of victory, and are stronger than before.

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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.

316.—COMMANDING TO ABSTAIN FROM MEATS.

R. I. R.: You certainly need not fear that S. D. Adventists will fulfill 1 Tim. 4:1-4 until there is at least some probability that they will meet the conditions peculiar to those who are described in that passage. Here are some of them: 1. The people in question are to depart from the faith and give heed to seducing spirits; 2. They are to speak lies in hypocrisy; 3. They are to forbid to marry. If you are acquainted with S. D. Adventists, and I presume you are, as you call them brethren, you must be well aware that there is not a denomination to which these characteristics could not apply more fully than they do to them. They hold that Spiritualism and all communications with the dead, so-called, are the works of the devil, offering as a reason for this conviction that the dead are perfectly unconscious. (2) They keep the law of God, which forbids lying, and observe the seventh-day Sabbath, greatly to their pecuniary disadvantage, rather than play the part of hypocrites by keeping a day as the Sabbath which God never commanded, under the pretext that they believed that he would accept such service. (3) There is no denomination in the land who hold the marriage relation as sacred as they do, denying that it can be dissolved for any other cause than adultery. I repeat, therefore, that to apply 1 Tim. 4:1-4 to S. D. Adventists simply because they hold that a vegetarian is preferable to a flesh diet, is absurd so long as they hold the points of faith mentioned above. If you would see an examination of the text with reference to its bearing upon the question of flesh eating, please turn to Review, Vol. 60, p. 666, ques. 194.

317.—THE HOUR OF HIS JUDGMENT.

W. A. J.: 1. The term "hour" which is employed in Rev. 14:6, 7, in the words, "Fear God, and give glory to him, for the hour of his Judgment is come," is translated from the Greek word *hora*. Among the meanings assigned to it by the lexicographers are the following: "Due time, destined period, a point of time, time." You will see from the foregoing that the definitions of the word are such that it would not be safe to build upon it any time theory respecting the termination of the Judgment. As employed in Rev. 14:6, 7, it simply indicates that at a given point of time the commencement of the Judgment period would be reached, and that when reached that fact would be announced to the world by the church. The text throws no light whatever on the matter of the duration of the Judgment.

2. It is idle to try to make out that God has measured off any definite portion of time to answer as a day for himself. The expression found in 2 Pet. 3:8, "One day is with the Lord as a thousand years, and a thousand years as one day," disproves rather than proves such a proposition; for if it states that a thousand years is with the Lord as one day, it also states that one day is with him as a thousand years. Mark this, it does not say that a thousand years with the Lord is a day; but it declares that a thousand years is as one day. Or in other words, that he does not mark the flight of time by days and years. The same logic which would make 2 Pet. 3:8 teach that the Lord's days are a thousand years long, would also make it teach that a thousand years with him is only as long as one of his days, which would be nonsense, as it would make God's days a thousand times longer than his years. The simple fact is that the word day in that passage stands for one of our twenty-four-hour days, and as said above inculcates the grand idea that in God's infinite plans our measurement of time does not enter at all.

3. The Lord has said through the testimonies that no time movement should ever be connected with the third angel's message, and our brethren should show that they believe this to be true by ceasing to endeavor to invent some method by which to determine exactly when the Judgment

will end or Christ will come. Every one who has hitherto attempted this since 1844 has come to grief, and every one who shall undertake it hereafter will share a like experience.

318.—CHURCH FESTIVALS.

E. O. S.: I am not wise enough to tell you when and where the first church festival was held. On that point I think you will have to refer to Leo XIII. or some of his priests, as they are more familiar with that kind of lore than are Protestants.

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.

THE REFORMATION.

THE REFORMATION IN ENGLAND.—The struggle between the old and new religion lasted longer and raged more fearfully in England and Scotland than on the continent, and continued in successive shocks even down to the end of the 17th century; for Puritanism was a second reformation. But it left in the end a very strong impression upon the character of the nation, and affected deeply its political and social institutions. In theology, English Protestantism was dependent upon the continental reform, especially the ideas and principles of Calvin; but it displayed greater practical energy and power of organization. It was from the start a political as well as a religious movement, and hence it afforded a wider scope to the corrupting influence of selfish ambition and violent passion than the reformation in Germany and Switzerland; but it passed also through severer trials and persecutions. In the English reformation we distinguish five periods.

The first period of this great revolution witnessed the abolition of the authority of the Roman papacy under Henry VIII. This was merely a negative and destructive process, which removed the outward obstruction and prepared the way for the reform. Henry VIII. quarreled with the pope, not on religious or theological, but purely personal and selfish grounds, because the pope properly refused his consent to his divorce from Catharine of Aragon and his marriage to Anne Boleyn. He still remained in doctrine and religious sentiment a Roman Catholic to the end of his life, the only point of radical difference being the royal supremacy. He simply substituted a domestic for a foreign, and a political for an ecclesiastical papacy, and punished with equal severity Protestant as well as Roman Catholic dissenters, who dared to doubt his supreme headship of the Church of England. But while he thus destroyed the power of the pope and monasticism in England, a far deeper and more important movement went on among the people under the influence of the revised productions of Wycliffe and the Lollards, the writings of the continental reformers, and the English version of the Scriptures commenced by Tyndale, carried on by Coverdale and Rogers, and revised by Cranmer.

The second period embraces the reign of Edward VI., and contains the positive introduction of the reformation by the co-operation mainly of the Duke of Somerset, protector and regent during the king's minority, and Cranmer, archbishop of Canterbury. Cranmer was assisted in the work by Ridley and Latimer, and by several Reformed divines from the continent whom he called to England, especially Martin Bucer, of Strasburg. Calvin's advice also was solicited by Somerset. The most important works of this period, and in fact of the whole English reformation next to the English version of the Bible, are the forty-two articles of religion (subsequently reduced to thirty-nine), or a new and moderately Calvinistic confession of faith, and the "Book of Common Prayer," or a new directory of worship in the vernacular tongue, on the basis of the ancient Latin service, but with essential changes. These two standards of public doctrine and public worship have retained a remarkable hold upon the English nation to this day.

The third period is the reign of queen Mary, and presents to us the unsuccessful attempt of that queen and her friend, Cardinal Pole, made archbishop of Canterbury after the deposition of Cranmer, to undo the reformation and to restore the Roman Catholic religion and the authority of the pope. This Catholic interim did more to con-

solidate the reformation in England than Henry, Edward, and Elizabeth. Hundreds of martyrs fertilized the Protestant soil in this short reign, among them the three British reformers, Cranmer, Ridley, and Latimer, who were publicly burned at Oxford in 1556. Many others fled to the continent, where they were hospitably received and brought into closer contact with the Reformed churches of Switzerland and Germany.

The fourth period is the restoration and permanent establishment of the Anglican reformation during the long reign of Elizabeth. The Roman Catholic hierarchy was replaced by a Protestant, and the articles of religion and the common prayer book of the reign of Edward were introduced again after having been submitted to a revision. The ecclesiastical supremacy of the crown was likewise renewed, but under a modified form, the queen refusing the title "supreme head" of the church of England, and choosing in its place the less objectionable title "supreme governor." The convocation and parliament readily sanctioned all these changes; but the Anglican church as established by Elizabeth was semi-Catholic in its form of prelatical government and liturgical worship, a sort of *via media* between Rome and Geneva. It suited the policy of the court and the majority of the English people, but was offensive to the severer school of strict Calvinists who had returned from their continental exile. Hence the agitation in the bosom of the reformed church of England, and the growing conflict between the Episcopalian majority and the Puritanic minority. Elizabeth's reign was equally intolerant against Puritan as against papal dissenters, and passed the severest penal laws against both. But while the Catholic party was almost annihilated in England, the Puritan party grew more powerful under the successors of Elizabeth, and succeeded in overthrowing the dynasty of the Stuarts, and even the Episcopalian establishment, although the latter revived from the shock.

These troubles and agitations constitute the fifth period in the history of English Protestantism, which in some respects is the most important and interesting, but lies beyond the age of the reformation proper.

THE REFORMATION IN SCOTLAND.—The first impulse to the reformation in Scotland proceeded from Germany and Switzerland. Copies of the writings of the continental reformers and of Tyndale's English Testament found their way to the far north. The first preacher and martyr of Protestantism in that country was Patrick Hamilton, a youth of royal blood, and for some time a student at Wittenburg and Marburg, who was condemned to death by Archbishop Beaton and burned at the stake. The movement gradually increased in spite of persecution, especially after the rupture of England with the pope, and was carried to a successful conclusion under the guidance of John Knox, the Luther of Scotland. He was a disciple and admirer of John Calvin, with whom he spent several years during the reign of the Catholic Mary. He returned to his native country after the accession of Elizabeth, resolved to reform the Scotch church after the model of the church of Geneva, which he pronounced to be "the most perfect school of Christ since the days of the apostles." After a short civil war, the parliament introduced the reformation, adopted a Calvinistic confession of faith, and prohibited under severe penalties the exercise of the Roman Catholic worship. The first "Book of Discipline" was soon after issued, which gave the new church a complete Presbyterian organization, culminating in a general assembly of ministers and elders, and the mode of worship was reduced to the greatest simplicity. These reforms, however, were all introduced without the royal sanction, and during the vacancy of the throne. When, therefore, the unfortunate Mary Stuart, of French education, tastes, and manners, and in no sympathy whatever with the public opinion then ruling in Scotland, ascended the throne, she made an attempt to restore the Roman Catholic Religion, to which she was sincerely devoted. But her own imprudences and the determined resistance of the nation frustrated her plans, and after her flight to England Protestantism was again declared the only religion of Scotland, and received formal legal sanction under the regency of Murray, Queen Mary's half brother, during the minority of James I. of England.—*American Cyclopædia.*

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.

"THEY THAT SOW IN TEARS SHALL REAP IN JOY."

CHILD of sorrow, lift thy head !
Bid thy heart rejoice ;
Doubt and darkness soon shall flee—
'Tis thy Saviour's voice !
Blessed are the souls that mourn,
Blessed they that grieve ;
Affliction's children, saith the Lord,
Comfort shall receive.

Child of sorrow, dry thy tears !
Lift thy weeping eyes !
See, the day begins to dawn,
The night of sorrow flies.
Clouds and darkness disappear,
Light beams from on high ;
Banish every doubting fear,—
Jesus draweth nigh !

Child of sorrow, weep no more !
Cheer thy drooping heart !
Though all earthly solace fail,
Let not hope depart !
God shall give thee lasting peace
Earth cannot destroy ;
Though his children "sow in tears,"
They "shall reap in joy."
—*Rural New Yorker.*

CANADA.

PROVINCE OF QUEBEC.—The work is still onward here. Since my last report eight persons have been received into the church at South Stukely. We are having a very prosperous church school at this place, which has been in session about four months, with an average attendance of twenty scholars. All the pupils have taken a deep interest in the religious exercises of the school, and some have taken a new start in the Christian life. I have been engaged in holding meetings and in doing missionary work. Of late I have been trying to encourage some of our young men to engage in canvassing for "Sunshine" with the *Signs*; and to accomplish this I have gone with them. I believe the plan has met the approval of God; and I have become more than ever impressed with the importance of this kind of missionary work. During the last eight days' canvass, I took seventy orders for "Sunshine" with the *Signs* for three months and held one meeting.

This effort in the canvassing work will bring the truth before some two or three hundred readers every week. With success, a person laboring for one year in this way would bring the truth before a large number of people. Who is willing to take hold of it? I believe that perseverance will insure good results to almost every intelligent young man or woman. Some have worked a day or two, and not meeting with much success have given up in discouragement; others have done quite well. Two of our brethren each took nine orders on the first whole day's trial. I worked hard one day and took only four orders; but the next day, in an adjoining town, I obtained twenty-nine. Thus a person's success will not always be the same, and sometimes the work may seem to go very hard; but perseverance will crown our labors with success. If we could have a score of young men canvassing in this country, we could find more work than that number would be able to perform. May we not see many engaging in this work? R. S. OWEN.

MISSOURI.

MACON Co.—Since our last report we have visited the church at New Boston, and the companies at Maple, Ten Mile, and Economy. Our labor at these places was designed to more fully impress upon the minds of the friends the importance of the message, and the necessity of being alive to the work. A faith that will take hold of the promises of God is needed now. Closed our meetings with the company at Economy, March 2.

R. S. DONNELL.
N. W. ALLEE.

INDIANA.

Goss Mill, FEB. 22.—We have a deep and increasing interest at this place. Quite a number are taking hold of the truth. Thirty-three have pledged to sustain Sabbath-school and Sabbath meetings, and the whole community seem willing to listen to the words of truth. We have never before seen so many people in one settlement so deeply interested; and we expect to see a strong church raised up as the result. We are receiving calls for labor from many places; and we feel to pray the Lord of the harvest to raise up more laborers for these destitute fields. We desire the prayers of God's people.

JOHN W. MOORE.
E. A. CURTIS.

ILLINOIS.

PITWOOD, IROQUOIS Co.—Our meetings near this place have been considerably interrupted by stormy weather. The snow has been nearly three feet in depth, the roads being impassable for several days at a time. Thirteen have decided to obey God, and will probably unite with the Pitwood church. We feel our need of a closer connection with our blessed Lord, that our preaching may be with greater power.

E. O. HAMMOND.
W. H. OWEN.

NEW YORK.

BARNES' CORNERS.—We commenced our labors here Feb. 5. Have held fifteen meetings and several Bible-readings. Quite a number acknowledge the Sabbath, and a few have commenced its observance. Our meetings have been broken up several times by bad weather, but we have improved the time in visiting families, conversing and praying with them, and have found that the Lord blesses such labor. Dear brethren, remember us in your prayers.

H. H. WILCOX.
E. M. PLUMB.

Feb. 23.

OREGON.

EAST PORTLAND.—Bro. Decker was with us last Sabbath and Sunday, at which time our church building was formally dedicated to the Lord and to his worship. On Sunday a young man who has been attending the meetings told me that he and his wife had decided to keep the Sabbath and to seek to live Christian lives. Another has lately commenced to keep the Sabbath, and others are interested. The church was organized two and a half years ago, and its membership has already increased to upwards of sixty. We expect more will unite with them soon.

CHAS. L. BOYD.

WISCONSIN.

WATERLOO.—Feb. 8 I commenced a protracted meeting, and continued two weeks, visiting from house to house, and holding twenty-seven meetings. I found that they had not had a missionary meeting for over two years; so we re-organized a society of twenty-seven members. They take ten copies of the *Signs*, and \$10 were raised to buy tracts. Thirty-six members were added to the church, one a Prussian-German who was educated for a Catholic priest, and who seems a very devoted man. All have pledged themselves to faithfully bring in all their tithes.

The old members of the church think it was the best series of meetings ever held here. Many are deeply convicted of sin, and are almost persuaded to come over on the Lord's side. We still hope and pray for them. The Lord willing, I shall return sometime in May and hold more meetings, and will baptize all who then want to follow their Lord in that ordinance.

I. SANBORN.

OHIO.

LA GRANGE, LORAIN Co.—Our meetings here are still in progress. The attendance is good, and we may continue a few weeks longer should the interest demand. Very little open hostility has been manifested by the other churches; we can see, however, that prejudice is rising. Nineteen have signed the covenant; and others are almost persuaded to keep all of the Lord's commandments. We have given fifty-three discourses and thirteen Bible-readings. Last Sabbath we organized a Sabbath-school of thirty-one members, and ordered a club of twenty *Instructors*. May the Lord bless this dear people, and keep them faithful until the Master comes. Our courage is good. The work is onward. May the Lord help us all to keep pace with the message.

Feb. 25.

W. J. STONE.
O. J. MASON.

CORSICA, BELLVILLE, AND WATERFORD, FEB. 27.—Since my last report I have visited the above churches. At Corsica our attendance was small on account of the extremely cold weather, the brethren in the country not being able to attend much. The preaching was nearly all of a practical nature, and calculated to stir up our brethren to engage more earnestly in God's service.

Feb. 12-15 I was at Bellville. I tried to present to the brethren the importance of walking in the light, studying the Scriptures, and working more earnestly to give the precious truth to those in darkness. Bro. Fry of that place will soon enter Mansfield to canvass for "Sunshine" and the *Signs*.

Feb. 16-25 I was with the Waterford church. Though the weather was the coldest of the season, the brethren manifested a commendable zeal in coming a distance of from three to five miles, both day and night. Their Sabbath-school is one of the best in the State. No papers are used in the recitation, as I find in so many schools, but the passages of scripture are learned, and answers are given promptly and correctly. This is as it should be in all schools. We labored to stir up the missionary spirit, and believe it was not in vain. Bro. O. M. Iles will soon enter the canvassing field for "Thoughts," and we hope others

will do the same. On Sunday night the house was crowded to hear on the third angel's message. My appointments at other places would not admit of a longer stay. I hope to see a large measure of prosperity attend these churches.

E. H. GATES.

MICHIGAN.

MONTROSE, GENESEE Co.—After closing my work at West Haven, I attended the general meeting at Bancroft, and then came to this place. Began the meetings with the Sabbath question, laying down the claims of God's law. The interest has been intense, the house being too small to accommodate the congregations. On Thursday evening, the United States in prophecy was presented, followed the next evening by the seal of God. On the Sabbath I was obliged to be away in order to fill an appointment, but on returning in the evening, five heads of families came to me, saying that they had met together and kept the Sabbath. At the Sabbath meeting two young people made a start for the first time to serve the Lord. We were greatly blessed by the Spirit of God. Truly the Lord is working in this place.

I am seeking for grace and strength daily from the Source of all blessing, and I earnestly desire the prayers of God's people that I may be a humble worker in the vineyard of the Lord.

EUGENE LELAND.

March 1.

BLENDON, FEB. 25.—A company of about thirty Sabbath-keepers was raised up at this place during the year 1884, through the labors of E. P. Daniels, Sr. E. S. Lanc, and A. Smith. Though we are not yet fully organized, we are trying to live up to all the requirements of God's holy word. We have been making systematic rules for aiding the cause of God, and nearly all have vowed to pay to the Lord an honest tithe. We have prayer-meeting at a school-house every Tuesday evening, and on Friday evenings at private houses for the benefit of families who have small children and cannot well attend that on Tuesday evening. We have also a very interesting Sabbath-school. There are some who have not yet confessed our faith who often meet with us on the Sabbath. We have organized a tract society and three of our members are canvassing. Some in the surrounding neighborhoods are becoming interested through the labors of the society and the canvassers. We hope our first love for the work will not abate, but that we may through the tender mercy of God continue to be zealous in this truth, and be instrumental in bearing it to others.

GEO. M. WOODRUFF.

NEBRASKA.

CENTER SCHOOL-HOUSE, HAMILTON Co.—Closed our meetings here March 2. Ten commenced to keep all the commandments of God and the faith of Jesus. May the dear Lord keep them faithful, and shield them from the snares of the enemy. I now go to Culbertson, Hitchcock Co., to help Bro. Jørgé among the Russians. Brethren, pray for us that the work of the Lord may prosper in our hands.

H. SHULTZ.

March 3.

GUIDE ROCK.—About seven miles southwest of this place, several of our brethren had held some Bible-readings, both private and public, and three families had already begun the observance of the fourth commandment. I commenced my meetings the 21st of January. For awhile the meetings were well attended, until a minister of the Christian denomination came in to fill a regular appointment. He of course made good use of his time by saying all he could against the truth. He then sent us a challenge to discuss both the Sabbath and the Sunday questions. Eld. Cudney being present at the time, accepted. Since the discussion I have heard several express themselves in favor of the truth. Already one man has decided to keep the Sabbath of the Lord. We yet look for others to take a stand with those that keep the commandments of God and the faith of Jesus.

L. A. HOOPES.

Feb. 26.

SCHUYLER, SHELTON, OXFORD, INDIANOLA, AND RED CLOUD.—During the last four weeks I have labored at these points, and have visited several other places where there are scattered brethren. During this time I have preached forty-one sermons besides holding other meetings. At Shelton a church of sixteen members was organized, and a tract society formed consisting of seventeen members. The truth was presented at this place last summer, by Bro. Hoopes, Langdon, and Gardner.

At Schuyler I had the pleasure of meeting Dr. Barnes, who has spent more than forty years of his life as a Methodist minister, but has recently embraced the truth on every point. Bro. Barnes rendered valuable assistance in the meetings, which I trust were profitable to the church.

At Oxford the outside attendance was good, and much interest was manifested. Certainly our brethren there have much to encourage them in the missionary work.

From Oxford I went to Red Cloud, where an interest was first awakened by our brethren in the country holding Bible-readings. Bro. Hoopes has commenced

series of meetings embracing the truth. I next went to work had been done reading. One of our thirty-four members in order to a business and stormy meetings, but we own people and from this place Campbellite minister. The truth for. Bro. Hoopes these four weeks of travel 1,488 miles privilege of work health and strength more and more, an

ELLOT GROVE, on 9 I met with to days and spent holding on faith meetings had been near the word was Jan. 24 I was a promptly at the first the outside was snely ones.

Feb. 12 I was amidst storms and from reception and I was to find a advent message and to witness the wonderful transform- ing truth of God's use for our meet- our faith, among- pressing this little ministerial help. the end. The each of these church work.

I had the pleasure money at Monroe, cola were also and I trust a very nice. The preaching. The Lord came under Spirit, and brought upon so the voice of God. T his timely and b are elected and of the admonition light.

From Monroe I north of Des Moines house open and a G. S. Chamf ere, and the peop- brethren. Several the truth, wh have given two o- uch we need the o. Chambers is a Feb. 26.

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I went to Eagle- meeting and S. S. c- hold quarterly m- next Sabbath and S- blockade, Bro. Curt- ceeded with much d- was very cold, we- the wants of the cau- ing to do what they- Jan. 30 Bro. Curt- went to Brush Cree- and Sunday. Bro. C- night, with a good- evening we commen- at Wells. After hol- by storms, and the o- ings by the Methodi- was not such as to v- the brethren on two- Bro. Kelsey's, and o- Lord school-house.

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LANOLA, AND RED I have labored at al other places During this time besides holding a of sixteen mem- y formed consist- th was presented Hoopes, Langdon,

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series of meetings which has already resulted in some embracing the truth.

Next went to Redwillow Co., where missionary work had been done, and some had embraced the truth by reading. One sister drove fifty-six miles, and another thirty-four miles, through the cold and the drifted snow in order to attend this meeting. On account of illness and storm we were permitted to have only two meetings, but we trust they were profitable both to our own people and to others.

From this place I returned to Red Cloud to meet a Campbellite minister in a debate on the Sabbath following. The truth looked good as compared with Bro. Hoopes' meetings still continue. During four weeks of labor I have found it necessary to travel 1,488 miles. I feel thankful to God for the privilege of working in his vineyard, and for the strength and health that I enjoy. I love the work more and more, and am willing to wear out in it.

A. J. CUDNEY.

IOWA.

PLOT GROVE, KEOTA, SALINA, AND MONROE.— I met with the church at Pilot Grove, spending two days and speaking five times. These brethren holding on faithfully, and although no notice of meetings had been given, a good outside interest to the word was manifested.

On 24 I was at Keota. Found the faithful few promptly at the first meeting. The attendance from outside was small. May God bless these faithful ones.

Feb. 12 I was with the little company at Salina. In midst storms and immense snow-drifts, we met a good reception and enjoyed a good meeting. How glad I was to find all those who had recently accepted the advent message still deeply interested in the work, and to witness their progress in the divine life, in the wonderful transformation wrought by the plain, sanctifying truth of God. Although confined to a private house for our meetings, there were present those not only our faith, among them the M. E. minister. God is blessing this little band, and yet they have but little ministerial help. May the Lord keep them faithful to the end. There is a good interest manifested in each of these churches to carry forward the canvassing work.

Had the pleasure of meeting with Brn. Olsen and Wiley at Monroe, Feb. 20-24. Brn. Farnsworth and Gola were also present. This was an interesting and I trust a very profitable meeting to all in attendance. The preaching was very practical and searching. The Lord came into our meeting by his melting, tender Spirit, and backsliders and sinners were brought upon; some ten willing souls entered the service of God. This church was sadly in need of a timely and blessed meeting. Church officers were elected and ordained. May these dear brethren heed the admonitions given and walk in the advancing light.

From Monroe I went to Polk City, eighteen miles north of Des Moines, where I found a neat church-house open and a good audience waiting to hear. Bro. G. S. Chambers has worked up an interest here, and the people are as friendly and kind as old brethren. Several are already convinced, and confess the truth, who are intelligent, godly people. Have given two discourses to a full house. How much we need the help of God in this mighty work. Bro. Chambers is an efficient worker. Pray for us.

Feb. 26. L. Mc Coy.

MINNESOTA.

KASOTA, EAGLE LAKE, WELLS, ETC.—Jan. 7 I went to Kasota, and commenced meetings that evening. Bro. D. P. Curtis joined me on the 9th, and we held a quarterly meeting with the church on Sabbath and Sunday. We tried to set before the brethren the truth for the present time. They appeared to be encouraged and strengthened. The weather was intensely cold, and few from outside came in.

I went to Eagle Lake, and attended the general meeting and S. S. convention Jan. 17-19. Arranged to hold quarterly meeting with the Alden church the next Sabbath and Sunday. On account of the snow blockade, Bro. Curtis failed to get through. I succeeded with much difficulty, and although the weather was very cold, we had good meetings. I presented the wants of the cause, and the brethren seemed willing to do what they could.

Jan. 30 Bro. Curtis joined me at Wells, and we went to Brush Creek and held meetings on Sabbath and Sunday. Bro. C. continued them till Wednesday night, with a good outside attendance. Thursday evening we commenced meetings in the M. E. church at Wells. After holding a few meetings, interrupted by storms, and the occupancy of the church two evenings by the Methodists, we concluded that the interest was not such as to warrant our stay. We met with the brethren on two Sabbaths, at a school-house near Bro. Kelsey's, and on Sundays held meetings at the school-house.

We came to Beauford Feb. 18, and began meetings the next evening at a school-house about eight miles east of Good Thunder. Held three meetings with increasing interest, when we had to give way for the appointment of a German minister, of which we did

not know when we commenced. Feb. 21 we came to Good Thunder, and have been holding meetings every evening since, with an increasing interest. Several have already signified their determination to obey God, and still others are deeply interested. Next Sunday evening, God willing, we expect to resume meetings at the school-house above mentioned.

W. B. HILL.

DIST. No. 3.—Commencing Jan. 20, I spent three weeks visiting the companies at Silver Creek, Oak Springs, Cambridge, and Sauk Rapids, accompanied by Bro. E. J. Gregory, the director. Our first visit was with the Silver Creek brethren. We tried to set before them the solemnity of the present hour, and the importance of engaging with heart and soul in the work of God. The Lord was present by his Spirit, and hearts were touched. Nearly all promised henceforth to pay the tithe, and quite a lively interest was manifested in the missionary work.

Jan. 26 we started for Oak Springs. On the way we canvassed the villages of Monticello and Otsego. Took twelve orders for "Sunshine" with the Signs, two for "Sunshine" and *Stimme*, and two for the Signs for three months. Began meetings with the Oak Springs Society, Sabbath, the 31st. Held five meetings and gave two Bible-readings. The brethren here are scattered, and there is not that love and harmony among them that there should be. As a result, regular Sabbath services had not been held for some time. We tried to help these friends to see their true condition, and believe our efforts were not wholly fruitless. Some manifested a considerable interest in the missionary work. Several pledges were made to the different missions and to the camp-meeting fund; and hereafter nearly all will pay tithes. We hope to visit these friends again soon, and help them to get into better working order. In the meantime, we pray that God's blessing may abundantly rest upon them, and that Jesus' prayer (John 17:20, 21) may have its fulfillment in their midst.

The brethren at Cambridge are all Swedes. But few could understand us, so we preached to them but once. There are many here who keep the Sabbath, but only eight or nine are in harmony with the truth. The rest are "Leetites," S. D. Baptists, believers in the Age-to-Come doctrine, etc. The brethren are of the opinion that if some good Scandinavian laborer could spend two or three months there, a strong company for the truth would be raised up. Our visit seemed to give new life and courage to these dear souls. We hope they may soon be favored with labor in their own language.

At Sauk Rapids we held five meetings. Some interest was shown in the tithing question and the missionary work. Liberal pledges were made to the missions and the camp-meeting fund. Some confessions were made, also promises relative to tithing. Nearly all will try hereafter to be faithful in this matter.

While we were visiting at the above places, some persons at Fair Haven, who had attended a couple of meetings at the house of Bro. Leavitt, set matters on foot for a series of meetings. The use of a hall was secured and offered free of charge. I am now holding meetings there. There seems to be some interest to hear, and we hope good may result. Bro. M. H. Gregory is assisting me in the meetings. Eld. H. Grant has been with us for some time. His counsel and labor among us have been appreciated much. I hope to have an interest in the prayers of God's people.

WM. SCHRAM.

Feb. 20.

KANSAS.

AMONG THE CHURCHES.—Since my return from General Conference I have not been idle, although I have not reported. I have visited extensively among the churches and at interested points. Of some I will speak.

Emporia, a city of about 10,000 souls, is being worked up as a special mission. Bro. Staggs and wife are in charge. Bro. G. H. Rogers is now holding a series of meetings to ascertain the results of the missionary labor. So far, about seventeen have been added to the company, which numbered about fifteen or twenty when the mission began. Quite an interest is created in the city. The Young Men's Christian Association are rallying to the battle, and the ministers are following their example. We hope all will go well. The outlook for the company at Emporia is encouraging.

I was at Ottawa, Feb. 7, 8, with Elds. John Gibbs and S. K. Gibson. The new house of worship was dedicated. The brethren there have built a church that is a model of neatness and economy; and although their numbers are small, the debt unprovided for is less than \$100.

At Topeka, Feb. 14, 15, there was a good turnout from sister churches. We think the meeting was one of profit. Officers were set apart by laying on of hands. The church here appears to be gaining in spiritual strength as well as in numbers. Eld. S. K. Gibson met with me there, and did good service in preaching the word. The brethren seemed much encouraged. Topeka is a good field for missionary labor, there being about 25,000 inhabitants. We hope the present season will witness active missionary labors all through the capital city of our State. Preparations are already being made for that work. I was at

Clay Center, Feb. 18. The tract system of missionary work has been employed in this city of about 4,000 inhabitants, Bro. C. F. Hall and wife leading the work. Eld. G. H. Rogers helped to close it up with a series of meetings which brought in from fifteen to twenty. These, in addition to the nine that were keeping the Sabbath before, make quite a company at Clay Center.

The meetings at Osawkee and Palermo were interesting, some coming to Osawkee forty miles with teams on one of the coldest days of the winter. I think the Lord so rewarded them that they felt that their efforts had not been in vain. Palermo had been neglected most of the year, so far as ministerial labor was concerned; but it was cheering to hear the hearty responses made to the plain truths presented from both the Scriptures and the testimonies for this time. As they drew near to God, it was also pleasant to see their endeavors to give of their substance to help forward the work of God, both by pledges and ready means.

May the Lord bless the Kansas churches. They have suffered from a lack of ministerial labor this winter. During the last year our work has enlarged twofold, all our ministers being kept busy the past summer in tent labor, and in following up the interest created by missionary workers. When cold weather came, and with it a time in which they could labor very profitably in carrying forward the work of the summer, and strengthening the churches that had been left nearly alone during that time, we found about one-fourth of our ministerial forces gone. The churches and new companies are calling for help,—much needed help; but in many cases we are powerless to respond favorably. We scatter our forces in the summer, expecting every man to stand at his post. We suppose each one thinks he is doing his duty; but at the same time all must see it is wrong to leave work in an unfinished state. Now this all may be for the best; but if so, it leaves the Conference Committees in a very perplexing condition to be in constant receipt of calls for help, and powerless to reply favorably because their ministerial forces are laboring in other fields. I hope a favorable breeze may waft ours home as soon as it is pleasing to the Good Shepherd for them to return and care for their sheep.

Feb. 20.

J. H. COOK.

HEALED IN ANSWER TO PRAYER.

I HAVE BEEN thinking for some time that I would like to tell the whole world, if I could, what the Lord has done for me, hoping that some might thus be induced to have more faith in the promises of God. For more than a year I had been afflicted with that dread disease, a cancer; and human aid having failed to give any permanent relief, it seemed that my only hope was in God.

While attending the Maine camp-meeting, we felt to follow the directions of the apostle James, to call for the elders of the church to pray for my recovery. Sept. 13 several of the brethren met with us, and offered prayer in my behalf. They felt that the Lord granted their petitions, and that in his own good time I would recover. From that time I began to improve; all pain and soreness have disappeared, and my health is better than it has been for a long time. I cannot find words to express how thankful I feel for such a blessing to so unworthy a creature as myself. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I have not used any medicine since that time, and yet have worked very hard. I feel it a pleasure to use the strength the Lord has given me in caring for my family, and in doing what I can to spread the light of present truth.

I have a great desire that every one may exercise full faith in the Bible, believe that all of the commandments are binding, and realize that in order to claim the promises of God as ours, we must comply with all of his requirements. The promise is, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I desire an interest in the prayers of all, that I may ever be faithful, and live to the honor and glory of God, so that I may be gathered with the redeemed when Jesus comes.

East Fryeburg, Me.

ALICE B. WILSON.

ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION.

THREE sessions of this Association were held in connection with the State meeting which convened at Ridott, Jan. 21, 1885. We will not attempt to report in full, but for the benefit of those who were not in attendance we present the resolutions as passed, hoping all will read them carefully, and then give us their hearty co-operation in carrying them out.

Resolved, That we hail with joy the revival of the health and temperance work among our people.

Resolved, That we express it as the sense of this meeting that it is the duty of our ministers, wherever they may labor, and especially among our churches, to set forth the importance of the health reform.

Resolved, That we recommend to our brethren in the ministry to carefully examine Bible-reading No. 14, in the "Gazette," and bring the subject matter before the congregations where they may labor.

It was also moved and carried unanimously that we

believe it to be the duty of every family in our State to provide themselves with *Good Health*.

This meeting, as expressed by many, was one of the most interesting of the kind ever held in the State. We believe the Spirit of the Lord was with us, impressing upon our minds the importance of this branch of the message. WM. T. HIBBEN, Pres.

IDA W. BALLENGER, Sec.

AN APPRECIATIVE READER.

ETERNITY alone will reveal the number of lonely hearts that have been encouraged and cheered by the silent ministrations of the REVIEW. Now and then a reader from the fullness of his heart gives utterance to his appreciation of the spiritual blessing brought to him in its columns. The following is from Sr. Julia A. Davis, of Hamilton, Mo.:

"I have been a reader of the REVIEW for more than fifteen years; and as I feel that time is bringing me near to the dark valley, I wish to express through its columns my deep gratitude for the comfort and consolation I have received from its ministrations, and to the brethren and sisters who have helped to make the services of each successive Sabbath, to me, as bread to the hungry, and cold water to the thirsty.

"I am one among the little number who came out here in Hamilton, Mo., under the labors of Brn. Matteson and Lawrence; and I believe that as a church, we have enjoyed that oneness and peace that Christ gave to his disciples.

"I can say that I have not at all times found the way smooth in my pilgrimage. I have had many thorns in my path; but knowing that through much tribulation we are to enter the kingdom of heaven, I thank God who giveth us the victory through our Lord and Saviour, Jesus Christ. I am the only Sabbath-keeper in my family, and I do desire the prayers of my brethren and sisters, that I may live to see all my family striving for eternal life. The few days that are left me I wish to spend at the foot of the cross, hoping by the Spirit of God, the ministration of angels, and my own earnest efforts, to gain the victory over all my sins, and that in the resurrection hour I may shout victory over death and the grave. Then will be brought to pass the saying, Death is swallowed up in victory."

A PLEASANT HOME AT THE SANITARIUM.

At the close of the General Conference it was my privilege to spend six weeks at this institution of God's own planting; in receiving instruction upon the subject of Health and Temperance; and I wish here to express my gratitude for the many kindnesses shown me, and especially for the interest manifested by Dr. Kellogg in granting to us as a class such valuable information. I intend not only to make a practical use of this information, but to impart to others, as far as I shall be able, that instruction which has been so generously granted me. As a people, we shall greatly need its benefits, in order to stand as light-bearers to the world, when decisions must be made quickly by the people, as the truth shall be presented to them in simplicity, yet in the power of God.

How deep-fraught with meaning the words of Frances Willard, president of the W. C. T. U.,—"electric but steady nerves [and how we need them] that can think God's thoughts after him, as they never yet have been thought." She says farther: "This is my recipe, Plain living and high thinking; and this is my warning. With high living you will get exceedingly plain thinking."

If there is a people who need a greater capacity for high thinking, it is this people; not because the Lord has chosen those of low mediocrity, but because he has committed to our trust so important a truth, to return to him with usury at the last day.

Oh, who will be able to stand when the sweet angel of mercy shall fold her snowy wings, and the dark curtain of despair, of judgment, and of death, is drawn over the earth? The prophet Isaiah asks "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Let the Psalmist answer: "He that hath clean hands and a pure heart." Such purity can only be obtained by obedience to physical as well as moral law.

While at the Sanitarium I was much gratified to witness the effect of hallowed influence exerted upon the patients, leading some of these suffering ones to the feet of the dear Saviour, and to rejoice in a saving knowledge of the present truth. One lady from Idaho, who had been brought there on a cot, and had so far recovered that she was able "to take up her bed and walk," expressed her feelings in the following words: "I thank God for the Sanitarium; I thank God for Dr. Kellogg; but above all I thank him for the blessed truth I have found here." Precious soul! May her earnest longings be soon gratified, to carry to her distant home beyond the mountains the truth which she has gathered like so many priceless jewels.

Another invalid, a timid girl from the shores of Lake Superior, embraced the truth, and was only waiting for light on baptism to move forward in that ordinance. She will return to her home, we trust, with two priceless treasures, health and truth. While penning these thoughts there comes to my mind, a

strange yet sad reflection which I wish were but the whispering of the imagination. Other people love this institution, are greatly benefited by it, and when they return home, work for its interest. Why do not we, for whom it was established? Is it because we are living up to the light of health reform so fully that we never get sick, and do not need such an institution in our midst? I wish it were so. Oh, but it costs too much, says one. But you can afford to pay from fifty to one hundred dollars to a physician to give you poisonous drugs, a man, it may be, that does not even have the fear of God before his eyes, and soon you are laid away a poor martyr to rest in the grave; when if you would spend a few weeks at this pleasant home for the sick, you could learn not only how to live yourself, but how to call the attention of others to the light you have received, that they may enjoy its life-giving power with you.

E. S. LANE.

News of the Week.

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

FOR WEEK ENDING MARCH 7.

DOMESTIC.

—There will be an eclipse of the sun March 16.
—The New York Chamber of Commerce Thursday elected ex-President Arthur an honorary member.
—Mrs. Eliza Blaine Walker, only sister of James G. Blaine, died Tuesday morning at Baltimore.
—A New York man has invented a steam sleigh, with which he claims he can reach the north pole.
—The California Supreme Court has decided that Chinese children must be admitted to the public schools.
—During the season ended March 1, 385,435 hogs were packed at Cincinnati, against 365,451 the preceding season.
—During February the fire loss reached \$10,000,000, and since Jan. 1 the property destroyed aggregates in value \$18,500,000.

—The Indiana Legislature passed the bill reorganizing the militia, and appropriating \$10,000 annually for uniforms and equipments.

—President Arthur, Saturday, Feb. 28, signed an executive order throwing open to settlement the greater part of the Winnebago and Crow Reservation in Dakota, embracing some 600,000 acres.

—After eating oysters at a church social in Silver Mills, Ohio, Monday night, fifteen persons were taken violently ill, two of whom died in a few hours. A physician declares it to be a case of arsenical poisoning.

—Major W. H. Wilson, it is stated, left Dallas, Texas, Tuesday evening, to accept service as fortification engineer under the False Prophet in the Sudan. It is believed that Stone Pasha made the arrangement with Major Wilson.

—Six long-term prisoners tunneled out of the penitentiary at Jackson, Mich., Tuesday evening, five of whom escaped to the woods, one being arrested. The tunnel extended fifty feet, the starting point being beneath the workshop.

—The Dakota Council Thursday passed the bill (which had previously passed the House) to remove the capital from Bismarck to Pierre, by a vote of 14 to 10. The people of Bismarck are considerably exercised regarding the action Governor Pierce will take in the matter.

—March 4, it was announced in the Senate that the House had passed the Senate bill to place General Grant on the retired list of the army. The most enthusiastic applause greeted the announcement, grave senators, forgetful of the stern rules of the Senate, joining with crowds of visitors in the most remarkable demonstration ever witnessed.

—The condition of Gen. Grant is alarming, and he suffers great pain from the cancer at the root of his tongue. He rests very little and has lost his appetite. Whatever nourishment he takes is in liquid form. Dr. J. H. Douglas, one of his physicians, says that Gen. Grant may live a month, but there is no hope that he will recover.

—General Francis Darr and other Californians have tendered General Grant and family, as a loan, a large bearing vineyard in the State, which would be conducted by a skilled viticulturist, with a residence and necessary outbuildings. All the expenses of the General and his party to the Pacific coast would be paid, the Central Pacific Road guaranteeing to send special cars to New York for their conveyance westward.

—In Wyoming County, West Virginia, Jackson Daniels, member of a respectable family, refused to take care of his aged and crippled mother in his residence, but built her a pen in the yard, where she received no better care than the horses and cattle. During the intense cold weather a few weeks ago she begged admission to the house, but was refused, and was found frozen to death next morning. A mob visited the Daniels place, and in the fight one of the regulators was wounded. Reports received at Fayetteville are meager, but it believed that ere this Daniels has been lynched.

—President Cleveland sent to the Senate Thursday, the names of the gentlemen whom he has selected for his Cabinet. They are: For Secretary of State, Thomas F.

Bayard, of Delaware; Secretary of Treasury, Daniel Manning, of New York; Secretary of War, William C. Endicott, of Massachusetts; Secretary of the Navy, William C. Whitney, of New York; Secretary of the Interior, L. Q. C. Lamar, of Mississippi; Postmaster-General, William F. Vilas, of Wisconsin; Attorney-General, A. H. Garland, of Arkansas.

—Bright skies and a comfortable stage of the thermometer characterized the day that witnessed the installation of Grover Cleveland as president of the United States. Mr. Cleveland being the first Democratic Executive for twenty-four years, it was made the occasion of unusual demonstration by booming of cannon, the waving of countless flags and banners, the music of one hundred and fifty brass bands, and the uproarious cheers of the great multitude that literally packed the principal streets of Washington. The inaugural address was very brief, occupying scarcely more than half an hour; but it was dignified, simple, and forcible, and expressed what he had to say in plain language, unembellished by rhetorical flourishes.

After the impressive administration of the oath by Chief Justice Waite, there was a magnificent parade, and military review, undoubtedly the finest ever seen in Washington. The remaining festivities of the day and night combined to make it one long to be remembered.

FOREIGN.

—The most delicate watch wheels are now made of paper pulp in Germany.

—General Gordon's diary kept during the siege of Khartoum has been sent to London. It comprises six large volumes.

—The Legislature of British Columbia has passed a law imposing a fine of \$50 or imprisonment for six months on Chinamen who attempt to enter the province.

—The chief dignitaries of the Chinese Empire have been summoned to Peking to discuss the advisability of continuing the war with France.

—As a precaution against dynamite, all the entrances save one, to the Parliament buildings at Ottawa, Ont., have been closed. The Government House and department offices are also under strict surveillance.

LONDON, MARCH 2.—The medical inspection of every regiment in the British army, ordered yesterday, is in progress to-day. It is understood in some circles that war with Russia hangs by a thread.

NAPLES, MARCH 1.—A large house at Cosenza, capital of the province of the same name, was wrecked to-day by the fall of a floor. Sixty persons were in the building at the time of the disaster, and all were injured more or less severely. Twenty are not expected to recover.

RELIGIOUS INTELLIGENCE.

—There are over thirty Mormon "churches" in Colorado; in Idaho, over sixty, and in Arizona, about seventy.

—The Broadway Tabernacle's newly organized Chinese Sunday-school has thirty pupils, and a lady teacher is required for each of them.

—In Rochester, Oakland county, Michigan, services were held in only one of the five churches this winter, on account of hard times.

—At the annual meeting of the First Baptist Church, Elizabeth, N. J., the pastor's salary was increased \$400, and a plan of systematic benevolence adopted.

—At a meeting of the Presbyterian ministers at Pittsburgh, Pennsylvania, Feb. 9, resolutions were passed strongly denouncing roller-skating.

—Father Gavazzi, of the Scotch Church, has announced that committees of the Waldensian and Free Italian churches have adopted a scheme for the union of those churches under the name of the Evangelical Church of Italy.

—Rev. Dr. Graves, of Grand Rapids, Mich., has resigned from the Baptist church because of his inability to open the hearts of his congregation sufficiently to pay off the church debt. He had been with them fifteen years.

—Rev. A. N. Alcott, pastor of the Unitarian church, Kalamazoo, Mich., has resigned his pastorate and withdrawn from the Unitarian body, because the last session of the State Conference declined by a majority vote "to recognize either Jesus Christ or Christianity, or even Theism" in the proposed new constitution.

—The Dutch Reformed Church is claimed to be the wealthiest church in the United States in proportion to their membership, yet gives less per member to missions than any other great Protestant body. The Moravians, who are among the poorest, give the most.

—The Rev. Dr. Lowry, well known as the composer of popular hymns, has resigned the pastorate of the Park Avenue Baptist Church, Plainfield, N. J., giving as a reason the lack of interest in church work on the part of his congregation. He announces his intention not again to become the pastor of any church.

—Joseph Cook, in a late lecture, said that "the power of the polygamists in Utah was tremendous. There were 11,000 of them—3,000 males and 8,000 females—and they ruled the 200,000 Mormons scattered about Utah and surrounding states and territories. The priesthood, possessing an annual income of \$1,000,000, controlled all Mormonism. Thus the vote of the territory was under the control of the priesthood." And this is the disloyal power which the United States permits to defy its authority and laugh at its power.

OL. 62, No. 10.

Obituary Notices.

the dead which die in the Lord from henceforth.—Rev.

Died near Corunna, Mich., Feb. 2, 1885, of paralysis, widow of Wm. Dawson, aged nearly 75 years. Sr. Dawson...

Died of pneumonia, Feb. 3, 1885, at Emporia, Mo., my daughter, Orfa, daughter of J. F. and B. Mallory, aged 3 years.

Died of pneumonia near Marksville, Page Co., Va., Feb. 10, 1885, the infant son of Henry and Ruth V. Painter, 4 months and 4 days.

Died in Salisbury, Mo., Jan. 11, 1885, of inflammation of the lungs, Margaret L., wife of Wm. Naylor, aged 64 years. Sr. Naylor was formerly a member of the Christian church...

Died in Tarrant Co., Texas, Feb. 10, 1885, of consumption, Andrew Oliver, aged 67 years, 1 month, and 18 days. He had been a victim of that lingering disease two years...

Died in Canaan, Me., Feb. 16, 1885, Stephen L. Hilton, 71 years. He had been afflicted about seven months, and all his sufferings were very great, they were borne with patience...

Died at Vanderbilt, Mich., Jan. 24, 1885, Frank, eldest son of Mr. and Mrs. Adgate, aged 8 years. Frankie was a member of our school, and we miss him very much...

Died at Battle Creek, Mich., Aug. 27, 1884, Frank Birmingham, aged 30 years. Bro. B. was a member of the Alma church; for some time after the death of his wife he had been away from Alma...

Died very suddenly of congestion of the lungs, at Marksville, Va., Feb. 16, 1885, James Ambrose Purdham, aged 60 years, 1 month, and 13 days. He leaves a loved companion and four children to mourn their loss.

Died near Bolivar, Polk Co., Mo., Feb. 8, 1885, Polly Robinson, in the 80th year of her age. She was born in Kentucky when sixteen years of age commenced to serve the Lord.

MARTIN.—Died in Galesburg, Mich., Oct. 7, 1884, Mary L., wife of Wm. Martin, aged 71 years and 4 months. She embraced present truth in 1857, from hearing a course of lectures by Elds. Waggoner and Bates, at Colon, Mich.

Appointments.

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

Nothing preventing I will meet with the church at West Union, Iowa, March 14. Meetings will begin Friday night. Shall be glad to see all who can possibly attend.

I WILL meet with the church at Herndon, Iowa, March 14, where Bro. Hubbard may appoint, and with the church at Adel on Wednesday evening, the 13th. Hope to see all the friends of the cause, as this will be the last visit I can make at these places for some time, as I have been called to Battle Creek for the present.

No preventing providence, I will commence meetings at Sand Prairie Sabbath, March 14, at 11 o'clock A. M., and in the evening at half past seven. Meetings will be continued as long as the interest may demand.

No preventing providence, we will hold quarterly meeting with the church at Clintonville, March 20-23, and with the New London church, March 27-30. Meetings at each place to begin on Friday evening.

PREACHING and meetings in the interest of the Illinois Tract and Missionary Society will be held as follows: (D. V.)

- Aledo, March 20-22
Princeville, " 27-29
Peoria, April 3-5
Bluford, " 7-9
Keenville, " 10-12
West Salem, " 13-15
Martinsville, " 16-20

Eld. C. H. Bliss and wife will be with us at the Princeville meeting, which will be the quarterly meeting for the church. The Peoria meeting will be the quarterly meeting of the Tract Society of Dist. No. 5.

TRACT and missionary and quarterly meetings will be held as follows: Northfield, March 26-29; Noblesville, April 2-5; Mechanicsburg, " 9-12. Will hold district meeting at Mechanicsburg.

Publishers' Department.

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

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.—J O Mason, A S Mead, Josephine Gibbs, H R Johnson, R A Phelps, Mrs E S Lane, L A Chadwick, L S Campbell, Albert Weeks, Ira J Hankins, F D Starr, Belle M Burchier, Susie Kruse, Henry Ehrlck C W Smouse, Lottie Knowlton, S Wahlberg, J M Gallimore, Wm Tice, Mrs Wm W Chase.

Books Sent by Freight.—B C Saxby, First Nat Bank Helena Montana, W A Young, First Nat Bank Wickes Montana, L A Farnsworth, H W Cottrell.

Cash Rec'd on Account.—Wis T & M Soc per M Thurston \$30.00, Kan T & M Soc per CW Gibbs 10.05, Ohio T & M Soc per Ida Gates 47.35, Mich T & M Soc per H House 128.35, Kan T & M Soc per C W Gibbs 11.55, B C V M Soc per M A Edwards, 74.75, Tex T & M Soc per C Eldridge 70., Nob T & M Soc per Wm Wakeham 10., Minn T & M Soc per O A Olsen 2.

S. D. A. P. A. Geo Matthews. General Conference.—Pacific Press \$1670.38, U C Conf 40.40. Mich. Gen. Fund.—LA Bramhall \$60., Richard Godsmark 59.

Inter. T. & M. S. c.—P A Shepherd \$3., G Smith 2.50, Geo Klopfenstein 10., Mrs Jennie Klopfenstein 10., Minerva Davis 2.50, Carrie Wells 10.

Chicago Mission.—Addie Biglow \$2.80. European Mission.—P A Shepherd \$3., J Mc Cord 5., Ida Gates L., Elizabeth Taylor 3., G Smith 2.50, Minerva Davis 2.50, Clyde Ohio S. S. 4.65, Lucy Kirk 2., Mary Snow 1.

English Mission.—P A Shepherd \$3., G Smith 2.50, Minerva Davis 2.50, Verma Mason 5.

Scandinavian Mission.—P A Shepherd \$3., G Smith 2.50, Minerva Davis 2.50, A E Hassel 9.

Australian Mission.—Mrs S G Fuller \$20., H W Hancock 4.97, St. Mary's Ohio S. S. 2., Edson Dow 10., Geo Matthews 5, C O Taylor 5., Thos Bickle 5., Hannah Smith 5.

WHO CHANGED THE SABBATH?

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MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, GOING WEST, Mail, Day Exp., Night Exp., a.m., p.m., Arr., Dep., p.m., a.m., p.m., a.m., p.m., Mail. Includes stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Day Exp., Night Exp., a.m., p.m., Arr., Dep., p.m., a.m., p.m., a.m., p.m., Mail. Includes stations like Port Huron, Lansing, Durand, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Jan., 1885.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Includes destinations like Galesburg, Ottowa and Streator Express, Freeport, Dubuque & Sioux City Express, Amboy, Rock Falls, Sterling Express, Kansas City & South Pacific Express, Omaha Express, St. Joseph, Atchison & Topoka Express, Denver Fast Express, Montana & Pacific Express, Aurora Passenger, Mendota & Ottowa Express, St. Louis Fast Owl Express, Rockford & Forrester Express, Aurora Passenger, Freeport & Dubuque Express, Des Moines, Omaha, Lincoln, Denver & C. I., ifornia Express, Texas Express, Kansas City and St. Joseph Night Express, Aurora Sunday Passenger.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 10, 1885.

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The lectures at the Tabernacle have continued through the week with increasing interest. The attendance has been good, and the speakers have enjoyed freedom. Eld. Carright has providentially been with us a few days, and has rendered efficient assistance in the work.

The little poetical "gem" which headed our T. and M. Department, in the REVIEW of Feb. 24 we in advertently omitted to say was copied from the Union Signal, that staunch standard-bearer of the W. C. T. U., published in Chicago.

It is expected that a select party will leave Battle Creek by special car for California about March 20 to 30 via Atchison, Topeka, and Santa Fe R. R. Any one expecting to go will do well to correspond with J. Warren Wright, care REVIEW and HERALD, Battle Creek, Mich.

We are pained to see in The Missionary Review, an advertisement for chewing tobacco; and we are also puzzled to know what those who are supposed to read that otherwise excellent journal would care to know about somebody's "climax plug tobacco with red tin tag." Would the Review introduce its patrons to the pernicious habit of tobacco using, or foster its continuance among them? We would fain hope the advertisement is simply an inadvertence which will speedily disappear.

SHALL THE AUSTRALIAN MISSION BE ESTABLISHED?

We call attention to the article of Eld. Haskell in this issue, and ask for it a careful consideration. We have waited a few weeks to see if our people would respond to the calls in behalf of this important movement. We regret that as yet we have seen so little done to carry into effect the vote of the General Conference concerning this mission. Yet we are not at all discouraged. We feel sure it will be carried forward; for there is no going back in God's cause.

If those hold back who might take hold and do for

God, the result will be a sad loss to themselves spiritually and eternally. Others will come forward and do their work and take their crowns. As yet but little has been done toward raising this fund. We know, however, that many minds are troubled as to their duty, and some are anxious to dispose of property to enable them to obtain funds to assist in this mission.

Meanwhile the time is rapidly rushing on, and soon the missionaries will want to start for that distant land. May God help our men of wealth to arouse and see what an excellent opportunity this is to lay up treasure in heaven. Here they can transfer a portion of their treasure to the eternal world, laying it up in bags which wax not old. It cannot be possible that our brethren will be willing to see the cause hindered in its onward course because of their failure to do their duty. We will not believe it unless we are forced to do so. We expect to see the Australian mission established without fail.

THE REVISION OF "FACTS FOR THE TIMES."

This very valuable compilation of facts, extracts from authors, statistics, etc., has been out of print for some time. The writer has been urged by the Board of Trustees of the Association to revise it by adding other important matters to it for a new edition. Things are constantly coming to light in this fertile age. Startling events are transpiring, and statements from prominent persons are being made, which have an important bearing upon the cause of present truth. We greatly desire that the forthcoming edition shall be still more valuable than any which has preceded it. And it may be such, if we can get access to all the important matters in the possession of our ministers and people which they have treasured up.

We are examining the volumes of the REVIEW which have been published since the previous edition was printed, culling out important matter for the book. But there are many things which our ministers and friends have gathered from other papers and books, which would be valuable for this compilation. These may be in scrap-books or otherwise preserved. If these were printed in this book, they would be useful to many.

Now, if any of our brethren having extracts which they think would be valuable, will send them to me at once, I will examine them, and such as are thought suitable will be inserted. If not used, I will return them to the sender, if desired. We ask all interested to consider this. If you send them, do so just as promptly as possible, for we have no time to lose. Send to Geo. I. Butler, Battle Creek, Mich.

CAMP-MEETINGS FOR 1885.

The time of year has again returned when we must begin to consider the camp-meeting question once more. In a little over two months these important convocations will begin to be held again. How the fast-revolving years rush on, and how rapidly we are hurrying on to the great Judgment-day! We can hardly realize that we are so near another camp-meeting season. But here we are, nearing the middle of March. It is time to hear from the presidents of Conferences who wish their meetings held in spring and early summer, what their desires may be.

We think it is better for those interested to correspond with one person concerning the arrangement of the time for the holding of these meetings, than with several, as it is more likely to save confusion. We speak of those living this side of the Rocky Mountains. We suppose of course that those living on the Pacific slope will correspond with Eld. W. C. White, or leading brethren at the Pacific Press, relative to their meetings, as Bro. White is the member of the General Conference Committee living in that section, and their camp-meeting labor will come from that quarter. But east of the Mountains there should be a mutual understanding, and an arrangement so that the various meetings can be supplied with suitable help without interfering with one another. Several Conferences might select the same time, and unless there was a mutual agreement, the proper help could not be furnished. As Eld. Haskell will be absent, probably the proper person to whom all communications concerning the time for holding these meetings should be addressed, is the President of the General Conference. He can counsel with others.

Let all interested, then, write as soon as they can ascertain their first, second, or third choice of time for the holding of their meetings; when able to do so, the

place also. We would also suggest that they express their minds freely as to whom they desire to labor at their meetings. As far as consistent, these desires will be met.

ATTENTION, COLORADO!

THERE will be a State meeting at Boulder April 20. This will be an important meeting for this conference. We desire to counsel with our leading brethren, and lay plans to more successfully carry forward the work of the Lord in this State. Let each Adventist in Colorado see to it that he is free from charge made by the prophet Malachi. Then we will not be hindered by lack of means. Let each tract officer in this State be diligent and faithful. Much depend upon a concert of action, if the cause in Conference shall indeed go forward. We hope to see Bro. E. S. Griggs, of Michigan, at this meeting. His experience and counsel is much needed. Ample provision will be made for all who come. Let none be away. Come praying that the blessing of God rest upon us.

All money should be sent to N. H. Druillard, Denver, Colorado, Euclid Hall, 247 Fourteenth Street. Wm. OSTRANDER

THE HONOR DUE TO GOD.

By Eld. E. J. WAGGONER.

This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It is the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and convincing. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

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