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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

L. 62, No. 11.

BATTLE CREEK, MICH., TUESDAY, MARCH 17, 1885.

WHOLE No. 1606.

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"WHAT TIME I AM AFRAID."

BY TORIA A. BUCK.

"What time I am afraid, I will trust in thee." Ps. 56:3.

ONCE more the shadowy past its veil has riven;

Again I see him stand

With right arm raised unto the glowing heaven,

His gleaming sword in hand.

Again I hear his cry, "To Thee I'll sing,

Thy glory I shall see;

What time I am afraid [O happy king],

My soul shall trust in Thee."

Though sin, with death, its deadly warfare wages,

And nations rise and fall,

Thy grand old psalms come sounding down the ages

Like a sweet bugle-call.

Like a sweet bugle-call their notes are ringing,

By God's warm breath are blown;

Thine has been called by far the sweetest singing

The world has ever known.

God's strong right hand still rests upon the lever

That guides this erring world;

His sons still journey toward that grand forever,

Where war's red flags are furled.

Six thousand years shall vanish like the morning,

And high on Zion's hills,

Thy sons shall stand, while peals the angel's warning,

And heavenly music thrills.

There, safe from sin, from death and all pollution,

Thy ransomed ones shall stand

With brave King David and his splendid legion,

In Canaan's promised land.

Randolph, N. Y.

Our Contributors.

they that feared the Lord spake often one to another; and the
arkened, and heard it, and a book of remembrance was written
for them that feared the Lord, and that thought upon his
Mal. 3:16.

THE TEMPLE IN HEAVEN.

INVESTIGATION OF THE THIRD MESSAGE COM-
MENCED; SEVENTH-DAY ADVENTISTS AND
THEIR RELATION TO THE SUBJECT;
WHEN AND HOW THEY AROSE.

BY ELDER W. H. LITTLEJOHN.

BIBLIST.—By agreement I am at this time
er upon the examination of the third angel's
age, as brought to view in Rev. 14:9-11.
we may proceed to our task intelligently, I
all upon Maud to read the verses in which it
bodied.

aud.—Wait a moment, till I turn to them.
they are: "And the third angel followed
saying with a loud voice, If any man wor-
the beast and his image, and receive his mark
forehead or in his hand, the same shall drink
the wine of the wrath of God, which is poured
without mixture into the cup of his indignation;

and he shall be tormented with fire and brimstone
in the presence of the holy angels, and in the pres-
ence of the Lamb; and the smoke of their torment
ascendeth up forever and ever; and they have no
rest day nor night who worship the beast and his
image, and whosoever receiveth the mark of his
name."

Mr. B.—The preliminary work of our investiga-
tion has been already very largely accomplished.
Having decided that the first and second angels
which are found in the series in which the third
is grouped, represent religious movements, it would
be superfluous to demonstrate that the same gen-
eral fact must be true of the third angel. Again,
as it is distinctly stated that the third followed the
first and second angels in the order of their pres-
entation in the view given to John, it needs not
to be proved that they will succeed each other in
the line of their historic fulfillment. Once more;
since it has been proved already that the first and
second messages have been given to the world this
side of 1844, we are shut up to the conclusion that
the third message could not have been due until
we had reached a point this side of that date. As
a rule, the genuine fulfillment of prophecies takes
place before the spurious ones are allowed to trans-
pire. There are two reasons for this: First, were
the spurious fulfillments allowed to precede the
genuine ones, the effect would be to hinder the re-
ception of the latter; secondly, when a genuine
fulfillment of a prophecy has been realized, those
who have rejected the same, as an act of substan-
tial justice are given over to blindness of mind and
hardness of heart. The Devil, seeing that his op-
portunity has come, then steps in, and easily cap-
tures by a bogus work those who have refused to
receive the truth in the love of it. A good illus-
tration of this principle is found in the crop of false
christians which immediately sprang up and deceived
the people after the true Messiah had been put to
death.

I make these remarks with a view to creating a
presumption in favor of Seventh-day Adventists,
who, so far as I know, are the only body of Chris-
tians who can with propriety be said to be giving
the third angel's message. As they are the first
to claim this honor, and as the movement with
which they are identified has been in progress for
nearly forty years, they are at least entitled to a
candid hearing. I will speak first of their rise.

Immediately after the disappointment of 1844,
at which time the first and second angels' messages
had been given, there followed a brief period of
uncertainty in regard to the experience of the past
and their duty for the future. While all who were
connected with the first and second messages were
confident that God's hand had led them in the
work in which they had been engaged, they could
not deny that they had been mistaken at least to
a certain extent respecting the coming of Christ.
For awhile they consoled themselves with the
thought that their disappointment could be attrib-
uted to some little inaccuracy in the dates which
had formed the basis of their calculations. It did
not take long, however, to dispel this theory;
since after repeated efforts it was found to be im-
possible either to answer the logic which they them-
selves had employed in fixing the commencement
and the termination of the twenty-three hundred
years, or to formulate even a plausible argument in
support of any other view that would locate their
beginning and end elsewhere than they had located
them in the outset. In process of time the light
shone out upon the sanctuary question as I have
presented it in these talks. O. R. L. Crosier seems
to have been the first person to whom it occurred

tihat while they had been right in the matter of the
t me it was possible that they had been mistaken
respecting the true nature of the sanctuary which
Daniel declared should be cleansed at the end of
the prophetic period brought to view in Dan 8:
13, 14. Gradually the temple in heaven, in all of
its grandeur and beauty as the antitype of the
temple of Solomon on the earth, was evolved from
the types and shadows of the Mosaic law, as the
outlines of distant mountains, hills, valleys, and
cities are developed out of the mists of the morn-
ing by the rays of the sun. At last everything was
perfectly defined. It was seen beyond all question
that the temple or tabernacle of God in heaven,
and not the earth, constituted the sanctuary that
was to be cleansed in 1844. It was also discovered
that the cleansing of that sanctuary was nothing
more nor less than the work of the Judgment. By
putting this and that together, several important
additional facts were brought out. It was distin-
tly seen that if the heavenly temple were the
antitype of the earthly tabernacle and temple, it
must, like them, contain the ark and law of God.
Not only so, but as the day of atonement, as cele-
brated in connection with the services of the Mo-
saic tabernacle and the temple of Solomon, was a
type of the Judgment, and as in the type the blood
was sprinkled before the ark that contained the law
of the ten commandments,—thus recognizing them
as the standard of judgment,—so that law must nec-
essarily be the standard of judgment in the temple
in heaven. As a consequence, it was at once per-
ceived that exact obedience to the decalogue was a
matter of infinite importance to all, since it was to
be the criterion of judgment in the cases of all.

In the meanwhile a Sabbath-keeping lady, by the
name of Rachel D. Preston, had providentially
been brought in contact with a few Adventists who
lived at Washington, N. H. She laid before them
in a plain and simple manner the argument in fa-
vor of God's ancient seventh-day Sabbath as it is
drawn from the fourth commandment of the deca-
logue. Some of those who belonged to the Wash-
ington church commenced the observance of the
seventh day of the week as the result of her teach-
ings. From them Eld. T. M. Preble received the
light, and in 1845 presented his views through the
press to the whole body of advent believers. The
minds of a few of these were in that peculiar state
of transition where they, being conscious that there
must be a route that would lead them out of their
difficulties, if only they could find it, were particu-
larly receptive of truth. The logic of Eld. Preble
was unanswerable. Beyond all question, some one
had been tampering with the law of God, and had
transferred the Sabbath from the last to the first
day of the week. Turning to the Bible in the sim-
plicity of the faith that it would furnish a key to
the situation, the Adventists opened to the 14th
chapter of Revelation, with which they had thought
they were as familiar as they were with the multi-
plication table. They discovered in it startling
declarations which had never before attracted their
attention. There were the first and second angels'
messages just as they had read them a hundred
times. They could neither add to nor take from
the interpretation that they had always placed
upon them. But how about the third message?
It seemed to read differently from what it ever had
done before. How was it that it had previously
attracted so little of their attention? That twelfth
verse particularly—what did the Revelator or the
angel mean by the words, "Here is the patience
of the saints; here are they that keep the command-
ments of God, and the faith of Jesus"? Why,
evidently the first and the second messages were to

be given to the world, and then a third message was to be proclaimed with great power in all the earth, warning men against the worship of a certain beast and the reception of his mark. Furthermore, it was clearly stated that those who should give this warning message would be distinguished by the characteristic of keeping the commandments of God and also the faith of Jesus. But were not all Christians doing this?—Manifestly not, if they were violating the fourth commandment by substituting as the Sabbath the first day of the week in the place of the seventh, provided that commandment enforces the observance of the latter; since James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The situation was a trying one. Could it be possible that the whole Christian world was actually involved in the observance of a counterfeit Sabbath? At first blush such a thing seemed incredible; but there were the facts, stubborn and inexorable, as facts always are. The only Sabbath law contained in the Bible declared in so many words that the seventh day is the Sabbath. Furthermore, Moses, who received that law from the hands of God and Christ, who was with him in the mount, as well as the people in whose language it was written, united, as proved by their uniform practice, in interpreting that law to require the observance, not of the first but of the last day of the week. What, then, should they do under the circumstances? They could not deny the binding obligation of the ten commandments; for that was too clearly taught in the word of God to admit of question. Should they decide, then, that Moses and Christ had placed a wrong interpretation upon the Sabbath law? So far as Moses was concerned, that was barely possible, though in the highest degree improbable. With Christ, however, the case was different. Admit for a moment that he did not understand the true import of his Father's law, and you would virtually deny his divinity! Concede the point that he understood that the fourth commandment enforced the observance of the seventh day of the week, and that he hallowed its hours by devoting them to rest and worship, and then you would have his example superadded to the letter of the law in favor of seventh-day observance. Whichever way they looked, the result was the same. Everywhere God's ten words confronted them, and they seemed to hear his majestic voice uttering the emphatic declaration, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Was there, then, no way out of the dilemma? Had not Christ the power to change the law of the Father? Did he not do so, and was not that after all the true explanation of the whole matter? Certain it was that if he had done so, the history of the transaction could be found somewhere in the record of his life and teachings.

With patient industry and prayerful anxiety they turned through the New Testament again and again in a fruitless search for the coveted passage that should give the time, the place, and the manner in which Christ had changed the law of his Father on the Sabbath question. It was of no use, however. Neither the gospels, the Acts, the epistles, nor the book of Revelation furnished so much as a hint that the Sabbath had ever been changed. Indeed, the very reverse was true. Wherever the term Sabbath was used, it was uniformly applied to the last day of the week. Perplexed, or rather dumfounded, they asked each other significantly what this could mean. That the Sabbath had been changed was beyond dispute. That the Saviour had changed it, was incredible, since, were it true that he had done so, he certainly would have caused the record of that act to be preserved for the benefit of his people. Who, then, had brought about the change of the Sabbath? If it was not Christ, might it not have been anti-christ? If so, doubtless the Scriptures would furnish some clue to the facts. The book of Daniel was as familiar to them as household words. Speedily their minds reverted to these words found in the 7th chapter and 25th verse of that book: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." These words, as they knew very well, applied to the papacy. In them beyond all question was a prediction that the

pope of Rome would assume that he was able to change the law of God.

Mr. T.—How did they know that the laws in question were the laws of God? The passage does not say so in so many words.

Mr. B.—Very true; but the connection makes that point clear. The antecedent of the word "he," as you will see by referring to verse 24, is a certain king who was to arise in the Roman empire. That king, as is generally admitted by Protestant commentators, was the pope of Rome. Now it would be absurd to reason that the laws under discussion were the laws of the pope's own kingdom; since every king has a right to change the laws of his own dominion. Again, it is said that the king in question should "speak great words against the Most High, and should wear out the saints of the Most High, and think to change times and laws." Inasmuch, therefore, as the words spoken were against the "Most High," and the saints who were to be persecuted were to be the saints of the "Most High," it is but natural to conclude that the laws to be changed were also those of the "Most High." This conclusion receives additional confirmation from the reading of the 26th verse. In verse 25 we are informed that the "saints" and the "laws" were to be delivered into the hands of the king in question "for a time and times and the dividing of time;" i. e., for 1260 years. In verse 26 we are told that at the time of the Judgment the dominion of this priest-king would be taken away. But it is hardly to be supposed that the great God, while in the midst of the solemnities of the Judgment of the world, would concern himself particularly with the dominion of any king unless he were in a special sense irreligious. Any action on his part so trifling as that of changing his own laws or those of other earthly potentates, would never have been mentioned in such a connection.

But to return to my narrative. As I was saying, the Adventists, whose attention had been called to the change of the Sabbath, found in Dan. 7:25 presumptive evidence that the pope of Rome was the one who had been tampering with the fourth commandment; since they learned from this passage that he was to think to change the law of God, and since it was evident that, to say the least, some one besides Christ had changed the practice of the church in the matter of the day to be observed as the Sabbath.

Maud.—It is ten o'clock, father.

Mr. B.—Can it be possible? Well, at our next sitting I will tell you what our Adventist friends, upon investigation, found that the pope himself had to say about the change of the law and the Sabbath.

Mr. T.—You do not mean to intimate that the pope really claims that he has changed the Sabbath?

Mr. B.—Yes, sir; that is exactly what I expect to prove.

Battle Creek, Mich.

OUR HIGH CALLING.

BY ELD. R. F. COTTRELL.

"I, THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." The Christian is called to a high and holy vocation. To walk worthy of it requires consecration to God and to his service such as few know who profess the name of Christ. It is known to those only who daily strive to have that connection with Christ which is fitly represented by the connection of a living branch with the vine. All the members of the body of which Christ is the head, are called to this vocation, and are exhorted to walk in a manner corresponding with its sacred character. All are to be the light of the world; all are to truly represent Christ by their daily walk.

But if there is a difference,—if any have a greater need to heed the exhortation of the apostle, those who are called to devote their time to the gospel work, not only ministers, but all in every position who spend their time in the work of spreading the truth in any capacity, should feel that they are especially called upon to walk in a manner to adorn their profession. All should obey the admonition; but it is especially obligatory upon those who have a close connection with the work of the Lord. It is written, "Be ye

clean that bear the vessels of the Lord." are called to be "ensamples to the flock," and faithful to their trust, when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.

Let us all who are called to take a special part in spreading the truth, realize the sacredness of the work in which we are engaged. If we are that devotion to the cause which God can accept, if we walk worthy of our vocation—the Lord will still give us a part in his work, and finally a place in his everlasting kingdom. Otherwise our names will be dropped, and others will come in and wear our crowns.

THE UNWRITTEN SONG.

BY ELD. L. D. SANTEE.

You ask that my pen should betray me,
And write you the unwritten song
That, down in the depths of the spirit,
My heart carries all the day long.
You ask me to write out my longings,
You wish me to pen you the rhyme
That, down in the heart of the singer,
Chants its wonderful music sublime.

Far out on the sea there are billows
That on the shore never shall break;
And down in the soul of the singer
There are longings no language e'er spoke.
There are passionate depths of emotion
That never find voicing in words;
There are songs of a holy devotion,
And their cadence the spirit has heard.

Deep down in the heart's cloistered chamber
Is an altar, a pure, holy shrine;
And there does the soul of the singer
Bow down with a rapture divine;
There are loves in the heart of the singer,
Each one in its own chosen place,
And he visits this "holy of holies,"
And leaves them with tears on his face.

Then ask not my pen to betray me,
Or the soul's secret longing to trace,
For I have seen visions of angels
That never on earth shall find place.
And I have seen visions of beauty
Too glowing for language to reach;
There are songs in the soul of the singer
That never shall float into speech.

Or how can I tell of the glories
I shall see in the kingdom of God,
Or tell of the rapture when loved ones,
Now sleeping, shall rise from the sod?
Or how shall I tell of the beauties
That Christ to the saints shall impart?
The song is too grand for expression,
But I treasure it deep in my heart.

When I list to the song of my spirit,
Ah me, how my feelings are stirred!
'Tis too bright to on earth find expression,
Too pure for the touch of a word.
I took up my pen for your pleasure,
But I cease from my writing ere long,
For you know not the thing you are asking
When you ask for the unwritten song.

THE SABBATH.

A REVIEW.

BY ELD. J. O. CORLISS.

A TRACT of twelve pages has been forwarded me from Fairfax Court House, Va., with the request that I reply to its points in the REVIEW AND HERALD. The subject matter contained in the tract was published in the Fairfax Herald in the summer of 1883, while I was there with a view to reviewing it. It was reviewed in the tent before a large audience. By request we notice the points again, because they are new to the readers of the REVIEW, and to give the friends of the cause an opportunity to defend the truth as widely as this tract against it has been circulated.

The objections urged against the Sabbath, we cannot call them arguments—are those with, more or less, in every community where the truth is preached; viz., the abolition of the law. It is very evident, too, that all who use this as a common weapon against the Sabbath of the fourth commandment, either labor under a serious misapprehension of the Scriptures, or are purposely blind when dealing with this subject. We then, to let the mantle of charity have its place while dealing with our Fairfax friend, will say that through his misapprehension of Bible terms with which he deals, he fails to

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TEN SONG.

S. SANTEE.

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SABBATH.

REVIEW.

J. O. CORLISS.

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ed against the Sabbath arguments—are those every community where the abolition of the law, that all who use this e the Sabbath of the fo labor under a serious m scriptures, or are purpo with this subject. Will e of charity have its p with our Fairfax friend his misapprehension of hich he deals, he fails

ly divide the word of truth." He classes ceremonial types and the moral law together, then, because he finds *something* done away, one grand sweep he abolishes the Sabbath with the ceremonial ordinances buries them in dark oblivion. Notice how this is done as proceed to quote from the tract:—

Paul, speaking of Christ and the blessed operation of his power under the gospel dispensation, into view the abrogation of the types and laws of the law by the coming of the spiritual to which they pointed, in the following language: 'Blotting out the hand-writing of ordinances that was against us, which contrary to us, and took it out of the nailing it to his cross. . . . Let no man before judge you in meat or in drink, or in set of an *holy day* or of the new moon, or of bath days, which are a shadow of things to ; but the body is of Christ. . . . Where- if ye died with Christ from the rudiments of world, why, as though living in the world, do subject yourselves to ordinances (handle not, taste, nor touch all which things are to perish the using), after the precepts and doctrines en?' Col. 2:14-20.—*Revised Version.*"

Notice that our friend acknowledges the above to refer to types and shadows alone. But be- he finds "sabbath days" there, he concludes it must sweep the weekly Sabbath entirely y. But let us carefully examine the statement tains. The apostle speaks of sabbath days h are a shadow of things to come. Those s, then, looked forward to things to come. body of Christ cast that shadow back into the ish age, and all the ceremonies of that time e types looking forward to Christ; the same as shadow of a monument, if followed from point ase, will lead directly to the monument itself, object that casts the shadow. The law of ection would also cause the shadow to cease at ase of the monument, and not to be seen on sides of the substance casting the shadow. exactly the same way do all the shadowy cere- nies cease that pointed, or led forward, to at. When Christ, the body that cast these hews, appeared, and died on the cross, the hews must cease,—must expire by limitation. ow if the weekly Sabbath was instituted to ow forth the work of Christ, it too must e at the cross, as a Jewish ceremonial. But e was not given for that purpose, it does not ong to that category, and is therefore exempt m the fate of those shadowy "days."

We are now prepared to inquire why the eekly Sabbath was instituted. The quickest way get an answer to the question is to turn to the mandment itself. We therefore read: "Re- mber the Sabbath day, to keep it holy. Six ys shalt thou labor, and do all thy work; but e seventh day is the Sabbath of the Lord thy . . . For in six days the Lord made heaven d earth, the sea, and all that in them is, and ed the seventh day: wherefore [for this reason] Lord blessed the Sabbath day and hallowed Ex. 20:8-11. It is very obvious from the mandment itself, that the reason for the insti- tion of the weekly Sabbath was not because

Christ was coming to die, but because of the facts e creation. Then the weekly Sabbath is not a ow of things to come, but a memorial of gs in the past. It was, moreover, instituted e close of creation week before man fell, esequently before man needed a Saviour, and d not therefore possibly look forward to Christ. e does not therefore belong to that hand-writing ordinances that was blotted out; for those, the stle said, were shadows of things to come.

But were there any days in the old dispensation t were of the nature indicated by the apostle—adowy sabbaths—whose obligation ceased with e death of Christ? Certainly. Please turn to Lev. and there we have enumerated at least seven h days that occurred, not on a particular time e week, but on certain days of the month, re- dless of the days of the week. Verse 4 says: These are the feasts of the Lord, even holy con- vocations, which ye shall proclaim in their season." They are then enumerated: "In the fourteenth ay of the first month at even is the Lord's pass- er." After speaking of three of these days, e 24 adds: "In the seventh month, in the st day of the month shall ye have a sabbath."

In verse 27 another one is mentioned: "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you." This was not only a day of holy con- vocation,—a day of coming together, but it is also called a sabbath: "It shall be unto you a sabbath of rest." Verse 32.

It will be noticed that these sabbaths fell on cer- tain days of the month, regardless of the time of the week. Sometimes they would fall on one day of the week, sometimes on another; but in no two years in succession on the same day of the week. Now in verse 37 the Lord continues his instruction. He says: "These [referring to the days just men- tioned, with others spoken of in the chapter] are the feasts of the Lord which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offering, everything upon his day; beside the Sabbaths of the Lord."

All can easily see by this that the Sabbaths of the Lord are carefully excluded from the list of ceremonial sabbaths. He says these *annual* sab- baths were to be kept besides the Lord's Sabbath, and that on these yearly sabbaths they should offer gifts of meat and drink, which the apostle says belonged to the hand-writing of ordinances, and were blotted out by Christ. We are certain that the scripture under consideration does not in any way allude to the weekly Sabbath. The following scripture next quoted by our friend in support of his position, we will proceed to examine:—

"But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye de- sire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain." Gal. 4:9-11.

It does seem strange that one should quote this text from Paul, and apply it to the Sabbath. What a peculiar tact some people have for ferret- ing out such texts, and yet fail to see others that are fully as prominent in the same blessed Book. By reading the verse previous to those quoted above, it will be noticed that the apostle addresses a class of people who, before they came into the Galatian church, did not know God; yet he says they did service unto them which by nature are no gods. Here were people who served gods that were not so naturally; in other words, they were heathen, and had served gods of their own making. He then asks if they desire to *turn again* to the same condition. Why any one should feel war- ranted in saying that the days in the above text mean the weekly Sabbath days, no more, no less, we have no way of learning; yet no one would think of quoting this and applying it to the first day of the week, the day so many profess to ob- serve. But why not? Their practice certainly obliges them to observe just as many days each year as those do who observe the seventh day. And even the author of the tract now under con- sideration admits that the members of his denomi- nation "concur in setting apart the first day of the week as a day of rest and relaxation, to be de- voted to public worship and religious improve- ment." Paul did not say they considered the days they set apart as holy, only they observed them, it may be by some kind of games. It can- not be found where he ever condemned the proper observance of the Sabbath; for he himself observed that to the day of his death. See Acts 13:14-44; 16:12, 13; 17:2; 18:1-11; 28:17.

To be certain that Paul did refer to heathen cus- toms, and not to the Sabbath of the Lord, when speaking of the days, months, times, and years, which they were desirous of observing, we call at- tention to Lev. 19:26: "Ye shall not eat any- thing with the blood; neither shall ye use enchant- ment, nor observe times." But still he adds in verse 30: "Ye shall keep my Sabbaths and re- verence my sanctuary; I am the Lord." How plain that while God forbade the children of Israel to observe times like the nations around them, yet he required them to observe the Sabbath!

The concluding quotation of our would-be theo- logian upon this point is as follows:—

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord, and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:5, 6.

Whoever will carefully read the fourteenth chap- ter of Romans from the first to the sixth verse, cannot fail to see that the apostle does not treat of the Sabbath-day at all. He is there speaking of days on which certain kinds of food were not to be eaten. In other words, these are the days be- fore referred to in Leviticus, on which certain meats and drinks were used in their festivals. The organization of the church in Rome being largely from Jewish converts (see Rom. 2:17; 4:1, 7:1), these, being conscientious, tried to impose upon others the festival days of the Jews, which they themselves had not yet seen were done away in Christ. Thus Paul tells them, as he does in writing to the Colossians, not to judge others on this point. He conveyed the idea that it made no difference which way they did, evidently believing that the temporary observance of those ceremonies in eating on certain days could not harm those who indulged, as they would doubtless soon be led to see the real design of those things in pointing them to Christ. Knowing full well their typical nature, he would not have the observance of them enforced upon others, and therefore cautioned the church on that point.

Evidently not being satisfied that the texts quoted would sustain his position that the Sabbath was shadowy, our author next takes another turn to bolster up the theory. If assertions would prove him correct he has made out a very fair case. He denies that there is any morality in the fourth commandment; because, he says, it was a "stat- ute law just like the rest of the ceremonial." How does he know this? He determines that it is so by simply saying that lawyers make a differ- ence between "statute laws" and "common laws." Profound reasoning, to be sure! Does our friend mean to determine the force of God's laws by the technical terms of lawyers? It is possible that God's laws antedate all these. "What is moral law?" asks our reviewer. He then answers by saying, "It is one which does not depend for its force upon any special enactment. It is in force whenever and wherever human beings, endowed with reason, exist." Now we are not disposed to grant all this. Had man always continued per- fect, he might perhaps have known better than now the true signification of moral law. But man is fallen, and must needs have even a moral law revealed to his understanding, since the *natural* man does not receive the things of the Spirit of God. 1 Cor. 2:14. This being true, the lower man falls, the more necessary it becomes to make plain in detail even moral law. Otherwise, it could be of no value to any other than its origina- tor. In "Chitty's Blackstone," Vol. 1, p. 31, the author says: "A bare resolution, confined in the breast of the legislator, without manifesting itself by some external sign, can never be properly a law. It is requisite that this resolution be notified to the people who are to obey it." This is very plain. Now as all law must have some source of origin, the moral law must also come through some source. Being given for the express purpose of regulating the morals of mankind, it must have originated with Him who has the good and only the good of the race in view. Who, then, but the Creator of man could fully understand the wants of man and thus provide for his needs? Yet, as we have already seen, though God did originate prin- ciples to regulate the morals of mankind, they could never be properly a law until manifested to those whom they were designed to benefit.

But after the resolutions of a legislator become a law, as they only can by proclamation, it carries no force without a penalty. Upon this point we quote from "Blackstone," p. 37: "It is but lost la- bor to say, 'Do this, or avoid that,' unless we also declare, 'This shall be the consequence of your non-compliance.' We must therefore observe, that the main strength and force of a law consists in the penalty annexed to it." Taking our friend, therefore, on his own ground, it is shown that his idea of the force of moral law has no foundation in fact.

(Concluded next week.)

—O my God! close my eyes, that I may see thee; separate me from the world, that I may enjoy thy company.—*Christian Scriver.*

—To an honest mind, the best perquisites of a place are the advantages it gives a man of doing good.—*Addison.*

THOUGHTS ON THE HOLINESS QUESTION.

BY T. R. WILLIAMSON.

I was lately asked the following question by a representative man of the "holiness people": "Do you not think, in view of the relations existing between the two parties (God and man), that in order to live a holy life, something more is necessary than the mere keeping of the law?" He thought that the law of the ten commandments was a part,—"a very essential part,"—of holiness, but not enough; that in order to be holy, a knowledge of the law was not absolutely necessary; that a man who disobeyed the law unwittingly, so that he was conscientious in his disobedience, had as much right to be considered holy as one who faithfully kept the whole law, having a full knowledge of its requirements; and that if this were not so, then all who perished by torture and at the stake through the long rule of the popes of Rome, were lost, as "without holiness no man can see the Lord." He thought also that those who did thus perish from off the earth, gave the best proof that could be given (that of laying down their lives for their faith) that they loved God in all sincerity and truth.

The position taken really amounts to saying that there is a holiness outside of God's law; that the law does not cover all the grounds, is too low a standard of holiness; and that a man may be holy above and beyond the law. This is about the belief of the votaries of the holiness theory as it is commonly preached and practiced in the orthodox churches; and it would seem as if people must be poor readers of the Bible to give credence to any such ideas. They must be really ignorant of what the law of God is, as well as of what it requires.

In Luke 10: 26, Jesus asks the question of the lawyer, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Now if love to God to the very utmost extent of our ability, and love to our neighbor as ourself, "is written in the law," he should be a holy man indeed who should keep all the law, and yet find possible attainments of holiness of so high and pure a quality that the law could not in its weakness and inadequacy cover them.

As I understand Scripture, every prayer recorded by God's servants upon its hallowed pages was offered up in order that weak human beings might be forgiven the transgression of the pure law of God, or be enabled to keep its requirements. Every threatening given to the "peculiar people," or to any people, every punishment visited upon any one in the world, has been in consequence of the violation of the law, and thus shall it ever be; and every mercy vouchsafed, or promised for the present or for the glorious future, has been and shall be for those who keep God's commandments. Take the long 119th Psalm; read it through carefully from beginning to end, and note how the Psalmist in his pursuit of holiness uses over and over again in terms of highest praise the words "commandment," "law," "precepts," "testimonies." Read John's opinion of those who claim to be holy and yet break the commandments. 1 John, chapters 1, 2, 3. Let some one who has in this present life ascended above that law which is perfect, above that commandment which is holy and just and good, just tell the rest of us weary pilgrims what noble acts, what shining duties, he finds to perform, which are not included in loving God with every power of the soul and body, and our neighbor as ourselves.

I have heard the complaint made that Seventh-day Adventists have no settled or satisfactory theory as to what constitutes holiness; but I think that as long as we hold that God's law is in full force, and is a complete rule of action, and that it is explained and commented upon and exemplified by the remainder of the Bible, binding every man and woman and responsible child upon the whole earth to the utmost possible extent of every effort of the heart, will, and life, and that not even an approach can be made to its fulfillment in human conduct without the continual assistance of divine grace, we have about as good a theory in explanation of the requirements for holy living as can be found upon the earth.

And now about the martyrs,—I would not rob them of a single glory, nor cast upon their names the shadow of an accusation. They sealed their testimony with their blood, and are not amenable to our judgment; but we have the right to say that what agrees with the law of the ten commandments is right, and what violates that law is wrong in any age, whether in their time or ours. They were mistaken in keeping the first day of the week instead of the seventh day, where they did so. They were mistaken in not preserving inviolate the ordinances of feet-washing and baptism in the forms originated by the Lord himself. See also the message of the Spirit to the church of Thyatira, given in Rev. 2: 18 and to the end of the chapter; and as there were sacrifices appointed in ancient Israel for those sins which were unwittingly committed (thus showing that infractions of God's rules are sin always), so, according to the testimony of the Spirit of God, Jesus offers special intercession for those who were truly his, yet who (under a mistake) kept those erroneous practices.

Giving one's life for the gospel is not the highest test of love for the gospel. There were many during our late war who died lingering deaths in the prisons of the South because of their unwillingness to join hands with the confederate government against their country, who yet committed small crimes, and even crimes of some magnitude, such as stealing from their friends, sometimes petty articles, sometimes the very food which kept their comrades alive. Some of them were actually put to death for their robberies and depredations by a court of the prisoners themselves. Many a man in the ranks of the army evinced his willingness to give his life for his country, who yet while he lived failed, as did the prisoners already cited, to keep his country's laws, and thus prove himself the highest kind of friend that a nation can have. A man may give his life for a principle, and yet while living be unwilling to be governed in every action and thought by that principle.

The quality of firmness will, if possessed in large degree, so set a man in a determination to oppose all odds and all enemies and all torture, that nothing can move him from his set purpose, while yet his life may be but indifferently controlled by the motives which give him inflexibility in death. I do not say these things to prove that the martyrs who died so gloriously for the faith were guilty of crimes, or that they did not love God, but to prove that the giving of one's life is not the highest proof of devotion to principle, and can never take the place, as a test of devotion, of the faithful adherence to known duty in every particular through life. A general commanding a body of men would find those the most efficient and useful soldiers who understood and faithfully obeyed all of his orders; and he would love them best too, knowing that in the performance of duty they would not hesitate to give their lives also if that were required. Of course he would love those who under the stress of suffering and terrible temptation refused to desert him, though they constantly misconstrued and misunderstood his plainly written commands; but the first mentioned would in his estimation be worthy of the highest honor. "To obey is better than sacrifice;" "Though I give my body to be burned, and have not love, it profiteth me nothing." This last quoted scripture shows that even the suffering of death by fire is possible without love, and that such a death is entirely without profit.

The only test of love to God or his law given in the Bible is the keeping of the commandments: "He that hath my commandments, and keepeth them, he it is that loveth me." "But whoso keepeth his word, in him verily is the love of God perfected." "For this is the love of God that we keep his commandments." Everything that God requires of us, everything that we can do, the very utmost that an angel can do, aye, the very utmost that the Son of God can do, is contained in those two commands which are "written in the law."

The law is everything; without it God's government would fail. In order to explain it clearly, kings and prophets have lived and written. To reveal its perfect beauty, inspired poets have sung their most ecstatic strains. For its broad and benign liberty, men have freely given their lives. To vindicate its honor and majesty, Jesus lived, and taught, and suffered crucifixion. In heaven, earth, the sea, or in the stars that blaze on for-

ever in the limitless space above, a creature could not be found who is or who can be holy above the requirements of the law of God. Life in obedience to it is in nearer accordance with the Scriptural test of love, than death in its defense, with a man in error as to its requirements. Tennyson says: "Obedience is the courtesy due to kings;" and God is our King.

Tallmadge, O.

Our Tract Societies.

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

KENTUCKY TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of reports returned,.....	27
" " missionary visits,.....	10
" " letters written,.....	10
" " Signs taken in clubs,.....	13
" " new subscriptions obtained,.....	16.02
" " pages tracts and pamphlets distributed,.....	69
" " periodicals distributed,.....	69

Received on membership and donations, \$5.10; on sales, \$351.70; on periodicals, \$54.10. The Societies at C... and Rio failed to report. BETTIE C. SAXBY, Secy.

NEBRASKA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	.....
" " reports returned,.....	.....
" " members added,.....	.....
" " " dismissed,.....	.....
" " missionary visits,.....	.....
" " letters written,.....	.....
" " Signs taken in clubs,.....	.....
" " new subscriptions obtained,.....	57
" " pages tracts and pamphlets distributed,.....	57
" " periodicals distributed,.....	3

Received on membership and donations, \$829.95; on sales, \$45.31; on periodicals, \$61.51; on other funds, \$10. THOS. P. LIPPENCOTT, Secy.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	.....
" " reports returned,.....	.....
" " members added,.....	.....
" " " dismissed,.....	.....
" " missionary visits,.....	.....
" " letters written,.....	.....
" " Signs taken in clubs,.....	.....
" " new subscriptions obtained,.....	44
" " pages tracts and pamphlets distributed,.....	44
" " periodicals distributed,.....	20

Received on membership and donations, \$24; on sales, \$451.30; on periodicals, \$96.24; on reserve fund, \$75; on twenty-thousand-dollar fund, \$240; on other funds, \$47.50. The societies at Emporia, Warrensburg, and Green... failed to report. CLARA E. LOW, Secy.

MUSKEGON MISSION.

THE interest is increasing here. We have the invitations for Bible-readings and visits that we can fill. A good many who have decided in favor of the truth are kept from obeying by present circumstances. We hope, however, to overcome some of them take hold of God's promises, and walk out in faith. There are now twenty names on the covenant. Quite a number of the brethren have moved away, but we still have a good attendance at our Sabbath-school and meetings. Our friends and brethren of this place have rented and furnished a comfortable room for meetings, large enough to accommodate our present attendance, but with God's help it will be more than filled before spring is ended. One man, not in the truth, donated \$5, and others, smaller sums, assisted in fitting up the room. Many who are interested have been kept away on account of bad weather, and we have been hindered from visiting and holding Bible-readings for the same reason. We are of good courage and feel anxious to use our time and whatever talents we may have in the service of the Master.

FRANK AND JULIA CARR.

Muskegon, Mich.

No good or lovely thing exists in the world without its correspondent darkness. The universe presents itself continually to mankind under the aspect of warning or of choice, the good and the evil set on the right and the left.

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BEWARE OF COVETOUSNESS.

Bible Readings.

"Search the Scriptures."—John 6:89.

NATURE OF MAN.

BY ELD. R. F. COTTRELL.

12

1. Of what was man formed ?
"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." Gen. 2 : 7.
2. Having been formed, what was breathed into him ?
3. Through what did the breath of life enter ?
4. Have the lower animals also the breath of life ?
"And all flesh died that moved upon the earth, both of

And can it be that any of those who profess to be looking for and loving the coming of the Lord shall be overcome by this spirit of the world? Yes, there is great danger that such will be the case. If there were no danger, Christ would not have thus addressed a warning to his people. He says: "And take heed to *yourselves* lest at any time *your* hearts be overcharged with surfeiting and drunkenness and cares of this life." And what would be the result, if this were the case? "And so that day come upon *you* unawares, and find *you* unprepared." And no matter how much we may have believed, or how high our profession, to be unprepared is to reap the fate of the finally impenitent and ungodly. To be unprepared is to be lost; and to be lost is to suffer the punishment of the damned in the lake of fire.

Then where will be all the wealth we have accumulated ? for which we have toiled and suffered ; which we have not employed in the service of the Master ; which we have not used to bless others ; which we have only used to please self, and in so doing, have never learned that “ it is more blessed to give than to receive ” ? Our selfishness has increased, and hedged us in with a defense that is utterly impervious to all the wants of the cause. Alas ! it will all perish in the flames of the last day ; and still worse, our *gold will not save us* ; our wealth will not alleviate our distress. On the contrary, the very “ rust of them shall be a witness against us, and shall eat our flesh as it were fire.”

Then what is the proper course for S. D. Adventists to pursue? How shall we wean our affections from the world?—Simply by transferring our property to the bank of heaven. “Sell that ye have and give alms,” is the advice of the Son of God. Now is the time to invest, while the cause of God needs means, and while his providence is going before us and there are openings on every hand for doing good. Now is the accepted time, while missions are being opened in all lands for the spread of the truth, and such glorious opportunities are before us where we may invest our means, and by investing may save souls in the kingdom of God. Now is the time when a hundred or a thousand dollars may do more, may go farther in the work than ten times as much in the near future. Now seed may be sown that will return to the sower a thousand fold in the kingdom of God. Now salvation may be sent to many honest souls who will be gathered when Jesus comes.

The course that Abraham took is a fitting example, and may be commended to all as worthy of emulation. Before his death, while yet the powers of his mind were active and able to decide what was proper and right, he called his sons around him and gave to each a portion and sent them away ; but kept the rest of his property—for his children to quarrel over ? No, not by any means. He put it where it would do the most good. He gave it to the son of promise ; with his own hands, as a faithful steward, he distributed his property. Oh, how much means could be saved to the cause of God if all would act with the same wisdom ! May God help us to be faithful in this world's goods that the true riches may finally be given us, and we be permitted to enter into the joy of our Lord.

H. F. PHELPS.

"Search the Scriptures."—John 5:39.

BY ELD. R. F. COTTRELL.

1. Of what was man formed ?
"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." Gen. 2 : 7.
2. Having been formed, what was breathed into him ?
3. Through what did the breath of life enter ?
4. Have the lower animals also the breath of life ?
"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man ; all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7 : 21, 22. See verses 14, 15.
5. On receiving the breath of life, what did man become ? Gen. 2 : 7.
6. Was a living soul added to him, or did the man of dust *become* a living soul ?
7. Are beasts also living souls ?
"Every beast . . . wherein there is LIFE." [Margin, "Hebrew, *a living soul*."] Gen. 1 : 30. "And every living soul died in the sea." Rev. 16 : 3.
8. Can living souls die ?
"The soul that sinneth, it shall die." Eze. 18 : 4.
9. In case man should disobey God, what was to be the penalty ?
"Thou shalt not eat of it ; for in the day thou eatest thereof thou shalt surely die." Gen. 2 : 17.
10. What did God mean by dying ? what kind of death was man to die ?
"In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return." Gen. 3 : 19.
11. Why was man, when he had sinned, excluded from the tree of life ?
"Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3 : 22.
12. Will those who get the victory over sin, hereafter eat of the tree of life ?
"To him that overcometh will I give to eat of the tree of life." Rev. 2 : 7.
13. How long will they live who eat of that tree ? Gen. 3 : 22.
14. Will those who do not overcome live just as long ? Eze. 18 : 4.
15. How is the death of man described ?
"Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it." Eccl. 12 : 7.
16. The dust returns to earth *as it was* before man was formed. Is it right to infer that the spirit returns to be as it was before ?
17. Was the spirit a conscious being before man was formed ?
18. How is this spirit described ?
"All the while my breath is in me, and the spirit of God is in my nostrils." Job 27 : 3.
19. How do the translators explain the spirit of God in the nostrils, in the margin ?
"That is, *the breath which God gave him*." Gen. 2 : 7.
20. Is the spirit, then, nothing but atmospheric air ?
It is more ; it is "the breath of the spirit of life." Gen. 7 : 22 (margin).
21. Who alone has the power to give life ?
22. Did God give life to man through the breath ? Gen. 2 : 7.
23. When he takes away the breath of living creatures, what is the result ?
"Thou takest away their breath, they die, and return 'o their dust." Ps. 104 : 29.
24. In the creation of all living creatures, what does God do ?
"Thou sendest forth thy spirit, they are created." Verse 30.
25. What would become of man, should God gather to himself his spirit and his breath ?
"If he set his heart upon man, if he gather unto himself his spirit and his breath ; all flesh shall perish together, and man shall turn again unto dust." Job 34 : 14, 15.
26. Have the lower animals "the breath of the spirit of life" in common with man ? Gen. 7 : 22 (margin).

27. At death, then, what takes place with both? Eccl. 3:19; Ps. 104:29.

28. Is death, then, the reverse of the process by which man was made? Gen. 2:7

29. If so, can he be conscious in death? Will he not be as he was before he was created?

Special Attention.

THE OLD TESTAMENT AND THE NEW.

THE plan of the International Sunday-School Lessons having been assailed by sundry religious papers, the *Sunday-School Times* of March 11, 1885, takes occasion to defend the plan against the attacks of its enemies. The language with which the "study of the Old Testament in equal prominence with the New" is urged, is so sound and forcible that the readers of the REVIEW will be glad to see it in print; and it can doubtless be used with good effect by our ministers before the conflict is over. Below is the passage referred to:—

"As to the study of the Old Testament in equal prominence with the New, it was claimed then, as it is even more zealously claimed now, by the intelligent advocates of this system of Bible lessons, that only by such study can the New Testament be fully understood or appreciated, even by children; and that Christ himself is best known to and best loved by those who become familiar with the Book which he loved, which he commended to his loved ones for their study, and which breathes of him in its every page of narrative, of precept, of poetry, and of prophecy. As a matter of fact, the scholars in our Sunday-schools are better informed now of Christ and his salvation than those who preceded them, or than they themselves could have been without their intelligent study of the Old Testament with the New, in the last dozen years or so. Meanwhile, they have been enabled to see more clearly the unity of the Bible as a whole, and they are, in consequence, better prepared to meet the persistent assaults which are making upon the very foundations of our religion, in the current criticisms of our day,—scholarly, sophistical, sneering, or silly,—against the Old Testament writings, all the way along from Abraham Kuenen and Robertson Smith to David Swing and Heber Newton.

"The suggestion that Christ is not found in the Old Testament, and that turning away from the study of the New Testament we necessarily turn away from the study of Christ's life and work, is a suggestion that indicates a lack of familiarity with the innermost teachings of both Old Testament and New. 'If I were younger,' says Martin Luther, in his Table Talk, 'I would seek all the words of the New Testament in Moses and the Prophets. By placing expressions and texts of the two together, grand and wonderful expositions of Scripture would be obtained.' How Martin Luther would enjoy the International Lessons, if he were here now to have a part in their weekly expositions! 'He who possesses a genuine love of Scripture,' says Adolph Saphir, pungently, 'can bear the attempt to separate the New from the Old Testament as little as that mother who appeared before King Solomon could endure the thought of her living child being divided by the sword into two. "In no wise slay it!" was her eager exclamation. To divide is to slay. And thus it is with the living child of God's Spirit—the Scripture. It is one. The same God who hath spoken in these last days by the Son, spoke at sundry times and in divers manners by the prophets unto the fathers. The foundation of the temple of revelation is Moses; the superstructure, the prophets, evangelists, and apostles; Jesus Christ himself being the chief corner-stone.' 'Oh that we were wise and read the Scripture, the whole Scripture from Genesis to Malachi, and the inspired commentary from Matthew to the Revelation.'"

—When it once enters a man's head to have an ambition to be thoroughly crafty, all other evils are necessary consequences. To deceive is the immediate endeavor of him who is proud of the capacity of doing so.

THAT TEXT.

BOUND TO HAVE IT IF MONEY WILL BUY IT.

THE following articles were published in the Los Angeles (Cal.) *Sunday Times*, at the dates respectively given, and tell their own story:—

"A RELIGIOUS CHALLENGE."

"To the Editor of the Times—SIR: On last Monday evening, from the pulpit of the Cathedral, an offer was made of a thousand dollars to any one presenting a single text from the Bible calling the first day of the week (Sunday) the Sabbath, or attaching any sacredness whatever to it. I have not heard of any one claiming the prize, and thinking the challenge should have a wider publicity, I ask you to be so good as to give this a place in your columns. The speaker stated that the Bible taught that the seventh day (Saturday) is the Sabbath. He said the Catholic Church changed the Sabbath, and that it is a sign of the power of the Church, even over the law of God. Said he: 'It is a standing miracle, and Protestants, in keeping Sunday, yield obedience to the authority of the Church.' Now who will disprove his statements, and obtain the prize offered. When the text is found, please mention the chapter and verse in your columns, and oblige, A SEEKER FOR TRUTH.

"Los Angeles, Cal., Jan. 15, 1885."

"WHY."

"To the Editor of the Times—SIR: A correspondent in your issue of this morning makes many assertions about the Bible and history sustaining Sunday as the Sabbath, without giving one reference to either. Two thousand dollars has been offered in this city; one thousand last June, at the S. D. A. tent on Sixth Street, and the other lately at the Cathedral, for one text from the Bible calling the first day (Sunday) the Sabbath. Why does he not claim the prize? Then he falls back on the 'Cant-keep-the-same-day' excuse. Now, all astronomical calculations, and scientific, chronological, and legal records regard Sunday as the first and Saturday as the seventh day of the week. Bishop Haven, in a work on the Ten Commandments, says: 'There is no reason to be given why our seventh day of the week is not the original Sabbath day.' God appointed the Sabbath as a memorial of creation and a safeguard against idolatry; and had its observance been continued, mankind would not have gone to worshipping the sun instead of its Creator. The consecration of the first day of the week to sun worship is more ancient than the deliverance of Israel from Egypt. ('Jewish Antiquities,' book 3, chapters 1 and 3.) In Vol. 18, page 409, of the *North British Review*, Sunday is called 'the wild solar holiday of all pagan times.' And on the same page the attempt is made to justify its adoption into the church, on the grounds of 'expediency' and 'patriotism.' But Bible teachings are not so accommodating.

"Sir William Domville says: 'Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath.'—'Examination of the Six Texts,' page 291. Andrews, in his 'History of the Sabbath,' quotes many authorities who testify to the gradual introduction of Sunday into the Church, and that it met with much opposition; also that no writer of the first three centuries ever attributed the origin of Sunday observance to either Christ or his apostles. Andrews gives the proof that Christian churches in almost all the countries of Europe, and in parts of Asia and Africa, did observe the Bible Sabbath all along through the Dark Ages, and since the Reformation down to the present time. The book referred to may be found in our city library. We may learn from history what has been the practice of others, but to know what is our duty we should consult the Bible. In the New Testament the first day is mentioned eight times, but never called the Sabbath. The seventh day is spoken of fifty-nine times, and always designated as the Sabbath. The first day is recorded as occurring immediately after the Sabbath was past. Matt. 28:1; Mark 16:1-2; Luke 23:56; 24:1. Notice that Luke asserts that the day before the first day was the 'Sabbath according to the commandment.'

"Thus he speaks of how the day was observed after the death of Christ. If the seventh day was the Sabbath then—'according to the commandment'—it is now; for no change can lawfully be

made in a testament, after it has been confirmed by the death of the testator. Heb. 9:16, 17. Matt. 26:28. Paul uses the words testament and covenant as meaning the same thing. Heb. 8:9:15. In Gal. 3:15, he says: 'Though it be a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.' That is to say, if such a covenant stands fast, how unalterable are all the conditions and promises of the testament that was sealed with the blood of Christ.

"Surely the good people need an arrested thought on this important subject. TRUTH.

"Feb. 12, 1885."

WHO CAN DOUBT

THAT "the angel of the Lord encampeth round about them that fear him, and delivereth them." A most striking illustration of the fulfillment of the above promise of God was brought forcibly to our notice a few evenings since. The night was bitter cold. We were holding meetings in the Adventist church at Berea, W. Va. Bro. E. B. E. and wife left three small children at home when they came to meeting. The children retired soon were wrapped in sound sleep. A fire left burning in the open fire-place; and by some means (we know not how) the casement surrounding it was ignited. The fire extended nearly to the roof, reaching up the side of the dry ceiling, reaching out in breadth, with dry poplar lumber and other combustible material upon which to prey. One moment more, and the whole room would have been in flames, with three innocent children to perish.

The parents were at church. No human eye could have averted the inevitable fate of the slumbering little ones! But He that doth not slumber was watching that scene. Imagine the feelings of those parents on their return as they entered their home and beheld the ashes, coals, and charred ceiling which told the story of fire! The children were awakened, but knew nothing of its existence or how it was put out. The parents fell upon their knees, and with tears of joy thanked God for the wonderful deliverance of children from home. As I examined the ceiling that had been burned to coals and blackened by flames, I was thoroughly convinced that God sent an angel to extinguish that fire, as were others also who examined the same. Oh that we might ever remember "he that toucheth you toucheth the apple of the eye." Zech. 2:8. R. A. UNDERWOOD.

TELEGRAPHING FROM A MOVING TRAIN.

LUCIUS S. PHELPS, electrician, has been engaged during the past sixty days in constructing a system of the socophone, or railway telegraph system of which he is the inventor, along one track of the Harlem River branch of the New York and New Haven River Railroad, from the Harlem River station to the junction with the main line at Rochelle. It is designed to establish communication between moving trains; also to give instant and constant communication between trains in motion and any fixed station, "way" or "terminus" so that the exact situation of any train on a road can be ascertained at any moment; and, if desired, a passenger while traveling at the rate of forty miles an hour can send a message to the station which he has left behind, or announce his approach to the point of his destination. Mr. Phelps recently promised the directors of the company interested to demonstrate yesterday the practical value of his invention. To test his instruments he made a trip over the line on Tuesday afternoon. Shortly after starting, Mr. Conley, conductor of train No. 15, including baggage car No. 116, maintaining the train apparatus, sent the following message to Mr. Phelps:—

"ON THE ROAD, JAN. 27.—To Lucius S. Phelps Esq.: Accept congratulations from the employees of the New York, New Haven, and Hudson River Railroad Company for your success in your great undertaking. H. A. CONLEY, Conductor."

Before the train had gone more than two or three miles a reply was received on board the train giving Mr. Phelps's thanks. Yesterday the Phelps and directors of the company entered the depot and Conley's train at Harlem River Station at 2 o'clock P. M., to see a formal test of the invention. The President telegraphed: "We are at the Bridge (West Farms) all right." Other telegrams were exchanged.—*New York Tribune*.

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The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN MARCH.

(See Instructor of March 18, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints.

Definitions of Terms.

Promised to the Meek.

Obtained How and When.

The First Dominion.

The Dominion Lost through Sin.

The Dominion Restored.

Since Satan obtained the dominion by conquest, if he should in turn be conquered by another, the dominion would fall to that other. Luke 11:21, 22.

A great conflict between Satan and some other power is foreshadowed in Gen. 3:14, 15.

The destruction of Satan will be accomplished through the death of Christ. Heb. 2:9, 14.

Christ, then, is the "seed" referred to in Gen. 3:15.

When Christ destroys Satan he will of course gain his dominion.

This regaining of the dominion was foretold in Micah 4:8.

The extent of Christ's dominion will be world-wide, as was the first. Ps. 2:7, 8.

CRITICAL NOTES.

Remarks under the numbers following apply to the propositions and texts under the corresponding numbers in the "Analysis."

The comments of Dean Alford upon this are so appropriate and so fully in accord with views of Seventh-day Adventists that they are quoted entire:—

The strong man is the adversary, Satan; he inhabits this present world. John 12:31; 14:30; 16:11. His goods, or tools, or spoils, are the sons of men. 2 Tim. 2:26; 1 John 5:19 (margin). With these is he clothed and armed, and with their evil capacities, which he furthers and brightens for his own use. With this armor of the Devil compare by way of contrast the 'whole armor of God.' Eph. 6:11-20. About these arms and tools he would be powerful; the evil one must have evil men—something alive of evil—to work upon. But these the stronger than he takes from him, and divides his spoils. Isa. 53:12. He divides his spoils—his own use and that of his followers all good which the enemy had corrupted into

The Stronger had already come into the strong man's house—the Saviour, into the world—and robbing him of his captives, and making them his own disciples; e. g., Mary Magdalene and others. But the work was not fully completed yet, till the Lord, by and in his death, came him that had the power of death, i. e., the Devil. And his great victory is still proceeding. He is still taking from him one and another, rescuing the sons of men by the power of His blood, till the end, when He shall (Rev. 20:1 following) bind him in the abyss; and though loosed for the final conflict by his sufferance, cast him overthrown into the lake of fire. Rev. 20:14.—Alford's notes on Luke 11:21.

Thy seed and her seed.—"By the seed of the woman it is to be understood all wicked men, who are called serpents, generation of vipers, children of the father, the Devil; and as the seed of the woman is set in opposition to these, it must necessarily follow, since Eve is the natural mother of good men and bad men, that it denotes a selected portion of the human race, including first and chiefly the Lord Jesus Christ, who in allusion to this promise is called by way of eminence the seed of the woman (Gal. 3:16, 19), who came 'to destroy the works of the Devil' (Heb. 2:14; 1 John 3:8);

and secondly, all the members of Christ, his true people, the sincerely pious in every age and country. . . . The warfare between these contending parties now commenced, which has ever since been kept up, and will continue till a complete victory over the Devil and his angels shall be obtained by Christ and his people. *It shall bruise thy head.*—Hebrew, 'He shall bruise, smite, or crush thee as to thy head,' the masculine *he* denoting that Christ is more especially to be understood by the seed here spoken of. It was to be in consequence of his sufferings and death, and the power with which he was to be invested as Mediator, that the power of Satan was to be broken and a signal victory obtained over him."—Prof. George Bush, vol. 1, p. 84.

3. The argument of which Heb. 2:14 is the climax begins with the fifth verse. If the reader will take his Bible, and carefully study the chapter as the points of the argument are stated, he may see more clearly its force and beauty. Verse 5 declares that the future world, the subject of discourse, is not put in subjection to angels. Verses 6-8 show that this dominion was predicated of man in the Old Testament. If all things were put under him, then there could be nothing which was not put under him. Verse 8. It was, therefore, God's original design that man should have dominion over all things. Nevertheless, in the present state we do not see all things under him. To the future we must look, therefore, for the fulfillment of God's plans in this respect. But we do see Jesus, who was made a little lower than the angels [as man was, ver. 7], because of his death crowned with glory and honor [as man was originally, and would have remained, had he not sinned, ver. 7].

In verses 10, 11, it is shown to be becoming that Christ, who died to bring many sons of God to the glory they had lost, should be perfected through sufferings, seeing that he must share with those whom he is to sanctify, in dependence on a common Father. Verses 12, 13 give Scriptural proof of this common dependence by presenting instances where Christ calls those who are sanctified, brethren, children, etc. Finally, in verse 14 we come to the proof that he who was to be the Leader of the salvation of these many sons by trusting and suffering like them, must himself become man like them, in order for his death to have any efficacy towards his purpose. "The death of Christ brought to naught the agency of the Devil in death, because Christ's death, being not the penalty of his own sin, but the atoning sacrifice for the sin of the world, all those who by faith are united to him can now look on death no longer as the penalty for sin. . . . But for those who are not united to Him, death, retaining its character of a punishment for sin, retains also therewith all its manifold terrors."—Dean Alford. The text also proves that the Devil himself will be destroyed through the death of Christ.

C. C. L.

THE MODEL TEACHER.*

WHAT is a model teacher? and what are his characteristics? and may this point of excellence be reached?

It is more than likely that every teacher has a desire to excel; and although he may not expect to reach the goal of perfection, yet no doubt he would be glad to attain that desirable end. To point out, if possible, some of the means by which we may reach this position, is my object. And if I may be able to increase the desire of any for more thoroughness in this important part of the Sabbath-school work, I shall feel more than paid.

First, then, let me enumerate some of the things that a model teacher will not do. He will not let the whole week go by without study, meditation, and careful preparation, leaving all this for Sabbath morning. He will not come late to the Sabbath-school. He will not come into the class dependent upon the lesson sheet or class-book. He will not notice every little failure with a reproof. He will never speak in a fretful tone or find fault. He will not look for perfection in any one.

He will do quite the opposite of all this. He will realize the worth of time, and will commence early in the week to prepare for the next Sabbath, and that preparation will be so thorough, and the lesson will be so carefully studied in all its points, and looked at from all sides, that he will become

*An essay written for the Eagle Lake, Minn., S. S. Convention.

so fully conversant with the subject as not to need the lesson sheet. He will feel the need of attending the teacher's meetings, and thus lend his influence to encourage his fellow-teachers. When the hour of Sabbath-school arrives, he will invariably be at his post, greeting his class in a pleasant manner. He will be very desirous that all shall be done at the right time, and in the proper manner. His eyes will be open to take in the whole class at once. Thus he will be able to detect the first departure from right, or the first appearance of a lack of interest in any member, and he will always be able to apply the proper remedy at the right time and in the right manner. He will not only labor that his class may understand and appreciate the lesson, but he will seek, by the aid of the Spirit of God, to so impress the lesson truth that it shall find a deep place in the heart of each scholar; and finding deep soil, it will spring up and bear fruit to the glory of God. He will also seek day by day, both in the school and out of it, to have his deportment in accordance with the holy truths he tries to impress upon the hearts of others. He will also feel these truths himself. He will realize that a responsibility of soul rests upon him,—that he must give an account to God for those souls committed to his care; and, feeling this, he will labor that he may render this account with joy and not with grief. He will also see the necessity of seeking God very earnestly for himself.

And right here lies the secret of the success of every teacher, and without this we can do nothing. We may do all the work here indicated, and still make a miserable failure because we do not get down to rock bottom. A model teacher will never be satisfied with surface work. He may never reasonably expect the blessing of God upon his work unless he seeks for it. He will seek God for wisdom, and for an understanding heart that he may be able to apply the wisdom that God gives him.

Let me point you to a model teacher, that you may study his example; for the more we study a perfect pattern, the more perfect will our work be. That teacher is Christ. He spake as never man spake. He taught as never man taught. The truths he uttered came from a heart that felt the force of those truths. Thus it should be with us. His sympathies were fully enlisted in his work. Ours must not be divided. He felt and realized the value of a soul. We must feel the same. He labored in an unselfish manner. Should we do less?—Never, if we expect to meet the approbation of the great Teacher. A model teacher should be a co-worker with Christ. If a co-worker, he will make personal efforts to save the members of his class, he will make personal appeals. Christ came to seek and to save the perishing. He came to those that needed his help, and made their sorrows, sufferings, and weaknesses his own. There was no cold formality in his work. He loved the world and loved his work, and gave his life to save those whom he loved. And, truly, greater love hath no man than this, "that a man lay down his life for his friends."

May God help us, one and all, to study more and more the life and example of our model Teacher. May we strive to attain to the standard that is set before us, and never become discouraged in our work till we shall reach the standard of perfection that shall enable us to do good work for the Master, and at last hear the well done.

H. F. PHELPS.

—To drink and thirst again is the disappointment of the world. To drink and never thirst is the portion of the gospel. "My blessed hope," said a dying Christian, "is worth a thousand worlds." This is the grand discovery—the *summum bonum* indeed. God would have us rejoice in our labor—enjoy our earthly blessings, but not rest in them. Let earth be the cistern only, not the fountain. Let its best blessing be loved after him, for him, as the sunbeam of his love. Let nothing of earth be our rest. God never intended so poor a portion for his redeemed ones. Our rest is built upon unchangeable promises. Meanwhile the real joy is when God is the center, and the Saviour (as one of the German Reformers beautifully expresses it) is to us the treasure and the key of all the good things of God.—Bridges.

—Sin may open bright as the morning, but it will end dark as night.

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ark of the sanctuary; the scape-goat, to whom this load of sins is transferred, and who is then slain, and whose blood is sprinkled for the sins of the people. It is asked, punishment is not inflicted upon the sinner when he suffers in the person of the scape-goat? The answer comes, the righteous are not punished for the sins of the wicked, as much for the sins of the lost, as for the sins of the lost will at last be made full measure.

we apprehend, from the work of Christ, which the query presents, a person suffered all the amount of punishment which would have suffered for all, as if he did not, on this view of physical pain, is it as well? If not, then to swallow; and in the eternal misery, the problem with which we are the truth, that Christ, an innocent victim, in sentence, "The soul offering was voluntary; it was from God could accept, red majesty of his worth as to be equivalent member of the human race, all together, so that honor to itself, would accept this price, even if all the world

from the type that the sinner, by the death of Christ, cancel the sin itself, and the other object. The sin was relative not to the sinner, it was against his account, and as still in existence, and to be disposed of. Christ has done, offering of animals, that is, he has provided through which sin with us, and transferred, we can be saved; but, in some other vehicle, on whom the sins of the world are laid, and he is in the process of being laid. Sin did not lodge in human beings in this way, nor its foster-father, to sin by the temptation, to be the difference between men and that of evil angels; and an outbreak, could have no forgiveness of the universe to whom such a course of sin, with men, were seduced into sin, and offense could be conducted, their restoration.

therefore be fitly compared to the junior. The relationship by which the privilege, and the company, and with all its assets and liabilities. Upon whom, the only remaining instigator of the whole, Satan. If the sinner, in that illegitimate, receive in his own person, that every sin must, existence by the fire of, taught by the doctrine

scape-goat. The penitent goes free, while Satan, the sins he has incited him to commit, back to his own head, to answer therefor in the settlement which he at last must meet. It must strike every one as right and consistent, this should be the case. The sinner has been led into sin, but he repents. Yet standing before the overt act, there is one who is the primary instigator of all, the inciting agent in every deed. And when the transgressor awakes to the nature of his course, and sees the enormity of his crimes, and seeks to put away his sins, what is more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from its sinful root. In this the decision of every right intelligence must be that God's throne is clear, that Satan receives no more than his just deserts. The antitypical scape-goat having thus received the load of sins from which the righteous have been freed, and being confined to this desolate earth a thousand years, is reserved to the day of perdition at the end of that period. This long cycle of probation length expires, and then appears the lake of fire prepared for the Devil and his angels. Into this vortex they are plunged, and all the wicked in the world are committed to the same doom. All the sins ever committed are punished, and the persons of wicked human beings, evil angels, and Satan the father of all, they perish wholly and forever. Then the scape-goat has come to his end, never is remembrance made of sin any more.

(To be continued.)

ADVENT EXPERIENCE.—NO. 6.

SHUT-DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

We have now reached a most interesting point. Our enemies claim that from the beginning of this message, which we call the "third angel's message," till the time those engaged in it believed there was no salvation for sinners, and that the visions of Mrs. E. G. White taught the same doctrine. Hence, they say, the visions are not reliable, and the work itself is discredited. These charges have been repeated over and over, and some souls have been deceived and thrown into darkness thereby. For the sake of helping such, and saving others from the same fate, we propose to examine these charges thoroughly, and see what truth there is in them. We shall admit *all* the truth they say, and expose the error. If this is God's truth, we can afford to be fair. If it will not bear the test of careful examination, and a full knowledge of the truth, the quicker those engaged in it learn the truth, the better for them. They, of all others, are most inclined to know the truth. Nothing can ever be gained by concealing any fact or by deception. We believe it is always best to admit *all* the truth there is in any matter rather than to conceal it. Honesty is the best policy. In saying this, however, we wish to be understood that we have no idea that there is anything connected with the rise of this message which any one should wish to conceal. In order that it may be thoroughly understood as we enter upon our examination of this subject, we will briefly state the positions which we shall undertake to maintain by plainest proof; viz.:—

That in common with the great body of Adventists, at the passing of the time in 1844, and a few years following, those who afterward believed in the third message did feel that "their work for the world was done." They thought that probation had closed, and that the Lord would come *very soon*.

That while the larger part of the Adventists by the passing of the time had given up the '44 movement as a mistake, and had gone to work to arouse the old churches, other believers clung to it as a fulfillment of prophecy, and earnestly sought for light and found it in the great sanctuary of the messages, etc. These explained the disappointment, and their work now opened out before them.

That because of their acquaintance with these things, they now had an intelligent understanding of the "shut door doctrine." At the close of the 2300 days in '44 Christ changed his ministration from the old to the most holy place, and commenced the work of judgment, his last and final work. In this change the door of the first apartment was closed, and the door into the most holy was opened. This is

brought to view in Rev. 3:7, 8, and in other scriptures. All the believers in the message recognized this change, and do yet. It was a real change, and led to the discovery of important truths.

4. That they had, therefore, much to say about a "shut door" because they thus recognized the past movement as genuine in distinction from those Adventists who had given it all up. They did also believe that those who had rejected and bitterly opposed the first message were rejected of God; and as late as 1851 they had much to say of the "shut door;" for up to that time their efforts to proselyte were largely confined to those who had believed the advent doctrine in 1844.

5. But that their belief in the "shut door doctrine" was *not* such as to forbid the salvation of those who had not rejected the first message, or those who had come to years of accountability since the passing of the time; for plenty of instances can be found where they labored for the salvation of such persons.

6. That the vision of Mrs. E. G. White so often quoted is in perfect harmony with these positions.

7. And finally that the Scriptures themselves are in perfect harmony with such a kind of shut door as this; and indeed, that various texts really teach the same thing.

We have already considered quite fully the first point, relative to the great body of Adventists after the passing of the time. We have shown that Wm. Miller and other ministers and leading men for a few months fully believed that their work for the world was done. They were looking for the Lord to come *immediately*, and they studied carefully those Scriptures which speak of probation closing previous to Christ's appearing. We will quote from Mr. Miller in the *Advent Herald* of Dec. 11, 1844:—

"We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has shut the door. We can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified in Mal. 3:18, also Dan 12:10; Rev. 22:10-12. In this passage we cannot help but see that a little while before Christ should come there would be a separation between the just and the unjust, between the righteous and the wicked, between those who love his appearing and those who hate it. And never since the days of the apostles has there been such a dividing line drawn as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say they have no confidence in us. We have now need of *patience* after we have done the will of God, that we may receive the promise."

We here see how those texts which do show that probation will close previous to Christ's coming, were appropriated by the disappointed believers at that time. But after a few months this position was given up, and most of them gave up the '44 movement altogether. There they went into the dark. Who can tell what might have happened if all that great body had remained faithful till the light on the third message had fully dawned? If the children of Israel could have gone immediately into Canaan had they been true to God, who can say that if the Advent body had all taken hold of the third message, and sounded the warning throughout the world, the work might not have closed long ago? But they showed their lack of faith, and gave up the truth of the past.

Those of them who did not thus give up their faith, but waited for light, held at the time the same views on the shut door that the others did. But when the sanctuary truth was understood, and the truths of the present message, new light broke into their minds in many directions. Now they had something to labor for. Their first efforts naturally were diverted to the old believers who had known of the work of God in the first message. Father Bates and Eld. and Mrs. White traveled much in hunting up these faithful ones in different parts of the country. Many received the truth with the greatest gladness. It explained their difficulties, and gave them something solid upon which to stand. No one, save those who passed through that experience, can realize their joy as they saw the clear light.

For several years there was no interest among unbelievers in general to hear upon the advent doctrine. The stigma resting upon the movement in the past forbade this. The principal thought was to find those who loved the advent doctrine, and get the present truth before them. Therefore the providence of God seemed to shape their labors wholly in the direction of those already believers, and not toward unbelievers. Again, in all those localities where Advent believers

lived, the doctrine had been known more or less, and the light had shone. Consequently the people had been tested upon it there. Those who had rejected the doctrine were much in the same position as those Jews who rejected the work of John the Baptist. Christ said these had "rejected the counsel of God against themselves."

The believers in the third message felt no burden for this class; and as they saw no interest in the truth among the people generally, they felt, very naturally, for awhile after the time passed, that all around them had rejected the light; and therefore they made no special effort to bring the truth before them. They were earnestly engaged in rescuing their brethren from the time-setting theories of the first-day Adventists, and in trying to hold them to their faith in the work, at the same time keeping their own faith warm and earnest.

G. I. B.

IS THE END NEAR?—NO. 2.

TESTIMONY OF APOSTATE, PERSECUTING POWERS.

In the first article of this series we spoke of the testimony of earthly governments relative to the nearness of the end of the world. Babylon, Media and Persia, Grecia, and Rome, and the ten kingdoms of modern Europe, in whose hands the dominion of the world has been for hundreds of years, testify, by their successive appearance in the time and manner that the prophet of God declared 2500 years ago that they would appear, that we have reached the time of the end.

This same succession of kingdoms is presented again in Dan. 7, under the symbols of various beasts: The first, a lion with an eagle's wings, representing Babylon; the second, a bear with three ribs in its mouth, symbolizing Medo-Persia; the third, a leopard with four heads and four wings, representing Grecia with her four divisions, which appeared after the death of Alexander the Great; the fourth, the dreadful and terrible beast, too ferocious to be properly symbolized by any actual creature that God ever made, with great iron teeth and with ten horns, symbolizing Rome—the most powerful, cruel, and destructive of all kingdoms—and the ten kingdoms which came from that power. These ten kingdoms received their territory, civilization, laws, religion, and language largely from Rome. A large part of the Anglo-Saxon language is derived from the Latin; which is more or less true of the French, Spanish, Italian, and other languages. Hence these ten kingdoms are represented as growing out of this fourth beast, Rome.

Then comes the time when the Ancient of days does sit, and ten thousand times ten thousand holy angels minister before him, when the Judgment is set, and the books are opened. In verse 11, we have an account of the destruction of the papal power in the "burning flames" of the last day. If any doubt the application of these symbols to earthly governments, we quote verses 17, 18: "These great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And verse 23: "The fourth beast shall be the fourth kingdom upon earth." Daniel lived in Babylon. Rome was the fourth in succession. There is no guess-work about this. The great and terrible beast appears in two different characters: First, as a heathen power; secondly as a professedly Christian power, with three of the ten horns plucked up, and a little horn with eyes like the eyes of a man, and a mouth speaking great things, taking their place. Rome certainly appeared in these two characters. Every pope of Rome is represented as wearing a triple crown, three crowns in one, as if to represent its conquest of the three kingdoms. These were the Heruli, the Vandals, and the Ostrogoths, whose religion was Arianism, opposed to Catholicism. This made it necessary that these be put out of the way before the pope could become supreme.

In verses 25-27, the papacy is thus described: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of time. But the Judgment shall set, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

ND ADVENT. 2
most positive manner and will come something on as it is now. "which He will judge the second will come the second with clouds." Rev. 1. descend from heaven." be raised. "The ho that are in the gray all come forth." "The world will come." "Matt. 13:39. time,—the hour, or day events will come. "no man." Matt. 24. p with those who set a Nor, on the other nose who assert that e end; that it may come for a thousand years, signs, no warning to the e righteous. Is this at? Go back to the flood the coming event. The ig, and were ready for h was warned, and Jo yst advent. Will God's irst than he has alwa ill be signs, and a war

as to what should be did, "There shall be sign on, and in the stars, e these signs for? "A o come to pass, then lo ds; for your redemption. Then there certainly w t event is near. The g ps is not to pass away 35-32. We firmly belie appeared, and that we eration. The coming s. We can only brie

y to last day events,— ment, the resurrection, e The prophet says that y shall run to and fro, e ased." Verse 4. Then is to be a marked incre could be properly descri eling as never before. T t and cars in this centu rophecy. Now people d fro. The prophet ad increased." The most our age is the wonder every possible direct body, by the private e r, and by the daily pr been done in this resp all the previous history s mean? Is it accident of the end. God foretold The last generation is rledge, and a clearer w

us said: "This gospel ched in all the world fo and then shall the e his sign is plain and po and it. Just as soon as the world to every nati Jesus says so. Then it's ally fulfilled within the tract societies, mission brung up in all Christi on earth has the gosp e *Christian Union*: "The sacked and explored; the e where Christianity is t *enological Journal*: "The otted with missions." T three hundred langua scattered all over the ear his sign is fulfilled, the g nations, the end is at h the light of the Bible h of the globe. It began one westward with emig

and civilization till the whole world has been en Why should n't the end come? It has always the traditional faith of the church that the ter on of the 6,000 years would bring us to the end. this time expires just about here all agree. It little less than 2,000 years from the creation to ed; a little over 2,000 years thence to the first and now a little less than 2,000 years till the just when the 6,000 years expire none can tell; cannot be far off.

the last generation, as signs of the end, the sun be darkened, the moon was not to give her and the stars were to fall. We have not space te these prophecies, so the reader is referred to 24:29-33; Mark 13:24-30; Luke 21:25-33. ing could be plainer. These signs are to mark at generation. The sun was supernaturally ed May 19, 1780. It was generally accepted at as a sign of the end. It was referred to by e writers of those times as something fearful ppernatural. The following night, the moon, h full, gave not one ray of light. The darkness total. In 1833 the stars fell. For 'hours the heavens was one blaze of falling stars, tens of and falling in every direction. Nothing like it ver seen before or since. Thus these signs were ed.

ful storms on sea and land, thunders, light- hailstones, earthquakes, and other fearful com- in the elements, were to mark the end near. Luke 21:25; Rev. 11:18, 19. All these have ncreasing at a fearful rate during the past few All are familiar with the fearful destruction of late has been wrought by cyclones, torna waterspouts, freshets, and earthquakes. Coal and natural gas are coming to the surface all over ath. Why just now? To prepare the earth for urning day.

al corruption, like that in the days of the flood, characterize the last days. Matt. 24:37. Now e the rapidly increasing wickedness, dishonesty, me of our times. In the church, formality, on style, and love of pleasure were to abound. this painfully true? Miracles were to be ht everywhere by "the spirits." Rev. 16:14. being literally fulfilled by Spiritualism, which up in 1848. In connection with all these, was to be a warning to all the world that "the of God's Judgment is come." Rev. 14:6, 7. For forty years the Adventists have been giving such nging. Everywhere the cry has been heard, Lord is coming, the end is at hand." Their ers are numbered by hundreds, their converts s of thousands, and their publications by mill- All things show that the end is at hand. Look our list and read further.

D. M. CANRIGHT.

A CHANGE. 22
ELVE years ago, when the tract societies were organized, the letters received in response to written by the missionary workers were few. of an encouraging nature were sometimes car- week after week, until they were completely worn to be read to those who were interested in such ppendence. This was because interesting mis- correspondence was so small. It is not so at the nt time. Wherever we go there are multitudes aters which are more encouraging than many of which were so highly prized at that time. ose letters which now interest us most are from in- als who have embraced the Sabbath, and gone to to disseminate the light of truth, many of whom never seen one of like faith. In some such and there are many of them, where an interest been awakened to read, quite a large number accepted the truth. Some who have em- ed the Sabbath, and have labored conscientiously the first day of the week, though on their own ices, have been imprisoned. It will be a happy ing when scores of such ones come up around great white throne, and join the one hundred and four thousand of the redeemed. Especially will be the case with those who have by correspond- encouraged each other in the truth. The follow- from a man who has never seen a Seventh-day entists, or any one who cares for these things, ex- ing those who had read publications in his imme- neighborhood:—

Dear friend: You have cause to be thankful to Heavenly Father for the spread of the truth in place. There are several ready to embrace it and

obey God in all his requirements. The Rev. ——— and wife have avowed their faith in the truth, and Mr. ——— told me a few days ago that he would keep the seventh day the remainder of his days. He is one of the pillars of the Methodist Church South. The pa- pers you sent him he prizes highly. He told me he was going to subscribe for it. I am sure of getting you several subscribers as soon as the proper time comes. Bro. ——— says that all we need here is for the people to read the papers. If they would once read, one-half of the people would accept the truth as it is in God's word. I am having daily talks in the store to meet their arguments, and I trust through the help of Him who aids his truth by his Spirit some good is be- ing done. All the papers and pamphlets you send me are read from house to house. There are several ready to embrace the truth. Could you not induce one of your missionaries to come into our midst? We would help to bear his expenses and take care of him while here."

We inquire, What shall be done in such cases? Are there not those who have the burden of the work upon them,—individuals of good repute, those whom God loves and will accept,—who for the love of souls will start out, even without purse or scrip, if neces- sary? There are cities in the South where the people show a greater readiness to embrace the truth than they do in the North. How shall these cities be en- tered, is an important question. Individuals are em- bracing the truth and calling for help. What shall be done? Are there men among us who will pay the rent of rooms in such cities, if the proper persons will occupy them and support themselves by selling our publications? When friends are raised up, they can with a little help carry on the work. Some are beginning to feel inclined to aid the cause in this way. A short time ago, one of our brethren held a few Bible-readings in one of the most hopeless fields that we know of. As the result, a brother who was keep- ing the Sabbath, but who had never fully united with us, became revived, and proposed to become respon- sible for five hundred dollars, providing a mission could be opened in an adjoining city. He also began to hold Bible-readings himself. God has chosen serv- ants who will step in and help to carry forward this work, and we invite them now to come to the front. The battle is waxing hotter and hotter, and what we do must be done quickly. May God speed on his truth until it shall echo from city to city, and the whole earth be lighted with its rays.

S. N. HASKELL.

IMPORTANT MATTER FOR THE CHURCH QUARTERLY MEETINGS IN APRIL.
THE church quarterly meetings, April 4, 5, will be very important. For weeks past we have been pre- paring matter which we wish to be read to our people in those meetings. It relates to the interests and prosperity of the cause of God. Our hearts have been burdened with anxiety as to how the wants of the cause should be met. We see evils among our peo- ple, which, if not removed, will hinder the work of God, and bring the frown of God upon us. But if these can be eradicated, great prosperity will result.

This matter which has been prepared has been read before five or six of our leading brethren, and they are all of the opinion that it should be published, and that it would do great good. At first we intended to bring it out in the form of a supplement, and send it to every subscriber of the REVIEW east of the Mount- ains; but after more mature consideration, the Board of Trustees thought it would be better to put it in the form of a pamphlet, and send one to every church. This pamphlet has been prepared. A sufficient num- ber will be sent at once to every State Secretary of the Tract Society for the churches in that Conference. We expect that a person will be selected in each church to read a portion of this pamphlet on Sabbath forenoon, and the remainder on Sunday forenoon, April 4 and 5. We shall send them at once, so that they will be in time, and we ask the Presidents and Secretaries to see that they are sent to their destina- tions in season. We want every church to have these read, and ask that the matter receive careful attention.

We speak of this early, so that our people every- where can be preparing to be present at the church on this occasion. We ask our ministers to use their in- fluence to get out a large congregation. Take especial pains to have those present who are somewhat cold and indifferent. They will need this instruction more than any others. Remember to be present at the church April 4 and 5. The REVIEW Office will sup-

ply these to the churches at its own expense, except- ing the postage or express, hoping they will do great good.

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

INSTRUCTION FOR LABORERS. 2-3
THERE will be a special course of instruction for those who wish to work in the cause of God, con- nected with the closing of the long term of the Col- lege, commencing Wednesday, April 1, and closing Tuesday, April 21. This course was contemplated by the vote of the last General Conference, and prepa- rations have been in progress since that time to make this an important blessing to the cause.

The present course of lectures in the Tabernacle, which are largely attended by the citizens, students, etc., will close just before this course at the College be- gins. It is expected that revival meetings will be held, and efforts made to settle and confirm those who shall embrace the truth. We hope to see thorough conversions also. There are a large number at the College who intend to labor in the ministry or as col- porters, canvassers, or city missionaries. We expect thorough instructions will be given, not only in meth- ods of working, organizing churches, canvassing, holding Bible-readings, working in city missions, etc., but that the underlying principles of successful work in this cause will be thoroughly considered.

We want to know what kind of men and women we must be in order that God may use us. We need to study the principles of humility, sacrifice, and true devotion to the work. We must understand the im- mense importance of the present truth, and how to consecrate ourselves to it, as well as to know the mi- nutiae of methods of labor. We propose to take time to consider these things every day during the course, and shall have special services to fit those who take it for the duties they take upon themselves.

For years in the past we have seen the importance of schools of instruction. They had schools of the prophets anciently, where men of experience and deep devotion taught those who were younger the impor- tant lessons they would need to qualify them for useful- ness. The testimonies of the Spirit have instructed us in the past that courses of instruction should be held where the inexperienced could be benefited. There has been a lamentable lack in the past among many who have gone out to labor. Many of them need to drink deeper draughts at the well of salvation and to understand more fully the duties of the posi- tions they propose to fill. Why should we not every year have such seasons of instruction? We propose to have those present who are qualified to give in- struction, and thus make these three weeks a season of great interest theoretically, practically, and spirit- ually.

We have thought that there might be many young laborers who are not at the College who would be glad to share the benefits of this special course. Why should not young and middle-aged directors, licenti- ates, and some young ministers, and many missionary workers, canvassers, colporters, etc., be present, to learn all they can of the nature of the work? Might we not expect God's blessing on such a meeting? May not these courses of instruction in our schools at the close of the winter term become very important instrumentalities in the preparation of laborers in the future? We believe they will.

Those who come to attend this three weeks' course can obtain board and lodging for \$2 per week. Reduction of railroad fare can be obtained from most points by corresponding with A. R. Henry, Battle Creek, Mich. Will not the Conference officers of States lying within reasonable distance desire to send persons whom they think should attend?

TRUSTEES OF BATTLE CREEK COLLEGE.

AN APPROPRIATE ANSWER. 24
ELD. J. BYINGTON has recently been sending papers and tracts in the missionary work to an old-time acquaintance of his, Myron Breckenridge, of Nor- walk, Ohio. Mr. B. is a Methodist minister, now nearly ninety, hale and inflexible. In the lively cor- respondence that ensued he remarked that he had "supposed that Eld. B. and wife were too thoroughly rooted and grounded in the doctrines of Methodism to be scared by the small artillery of Seventh-day Adventists." In the reply that followed, Father Byington remarked that "it was not the small artillery of Adventists that changed his views, but the heavy artillery of *Mount Sinai* that convinced him that the seventh day was the Sabbath of the Lord."

G. W. A.

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.

319.—THE IMAGE OF GOD.

H. H. S. : If man is necessarily immortal because he was created in the image of God, then he is also necessarily omnipotent, omniscient, and omnipresent; for the three latter attributes belong to God equally with that of immortality.

For a full discussion of the subject, see "Man's Nature and Destiny." This work discusses every passage worthy of mention which bears on the immortality question. It should be in the hands of every Sabbath-keeper. The price is \$1.50 per copy, post-paid. Send to REVIEW AND HERALD Office, Battle Creek, Mich.

320.—ZECHARIAH 13 : 1.

N. H. H. : I do not know that we have anything better on Zechariah than the articles by Eld. J. N. Andrews recently published in the *Signs of the Times*. They will be reproduced in the REVIEW soon.

321.—SON OF MAN.

J. D. C. : The title "Son of man" was assumed by our Lord because of the fact that he was born of the Virgin. He was also called the Son of God because he was begotten of God. In him were united a human and a divine nature. It was therefore fitting that titles should be applied to him which when taken together, should express this fact.

322.—BAPTIZED FOR THE DEAD.

J. D. C. : 1 Cor. 15 : 29 has nothing to do with the baptism of living men for the benefit of dead men. The passage presents no difficulties to those who believe that immersion is the true form of baptism, and that it symbolizes the resurrection from the dead. Paul, in the chapter in question, is dealing with the resurrection, and he substantiates the doctrine by an appeal to the nature of the act of baptism as then administered. The following paraphrase will set forth the drift of his argument : "When we were baptized, we were plunged under the water, and raised up out of the water in the likeness of the burial and resurrection of the dead. Rom. 6 : 5. It must be, therefore, that the dead will rise, else there was no force in the form of baptism to which we submitted."

323.—BEHOLD HE IS IN THE DESERT.

C. D. J. : The expression, "Behold, He is in the desert" (Matt. 24 : 26), is not yet fully realized in Mormonism. It is not impossible that the time is near at hand when something in their history will take place which will exactly fulfill the prophecy in question. They believe that the Lord will make his advent in person at Salt Lake, and it would be a very easy matter for some impostor, under favorable circumstances, to so far deceive them that they would be willing to receive him as the long-looked-for Christ. For the sentiments of this reply, you will please hold me alone responsible.

324.—RENTING TO NON-SABBATH-KEEPERS.

J. E. S. : I see no reason why a Sabbath-keeper could not rent a portion of his house to one who does not observe the Sabbath, provided the latter should not be allowed to do anything on the premises outside of the portion he has rented, which is inconsistent with proper Sabbath observance. The same system of reasoning which would justify, in the case in question, the renting of the whole, would also justify the renting of a part, of a house.

325.—THE CATTLE OF PHARAOH.

J. E. S. : It is true that in Ex. 9 : 6 it is declared that all the cattle of Egypt died. It is also a fact that in the 20th verse of the same chapter it is made clear that there were some of them left which survived the plague of the murrain spoken of in the 8d verse. It is probable that the great majority of the Egyptian cattle died. This being true, it would be admissible according to Bible usage to say that they all died; since the inspired writers frequently use the word in that sense. An example of this use of the word will be found in Matt. 9 : 5, 6, as follows : "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It is very certain from the context that Matthew did not intend to be understood as saying that without exception every person in Judea and Jerusalem was baptized of John; since that would imply the baptism of the Pharisees; whereas the majority of the latter rejected the baptism of John, as we learn from Luke 7 : 28, 30.

326.—THE RICH MAN AND LAZARUS.

U. M. : For my views on the parable of the rich man and Lazarus, I must refer you to a series of articles which I published in the REVIEW during 1878. The question department is too limited to admit of the discussion of such a subject.

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.

"PEACE, BE STILL!"

BY MAGGIE ABDELL.

A FRAGILE ship was on the sea,
The waves rolled mountain high,
And brave, strong men were sore afraid,
Believing they must die.
But there was One who calmly slept,
Nor dreamed of storm or strife,
While those poor men toiled at their oars,
With an earnest prayer for life.

Then to the sleeper they drew near,
And 'woke him with the cry,
"We perish, Lord! dost thou not care,
O Master, that we die?"
The Master rose, rebuked the wind,
And bade the sea "be still!"
Then sank the waves, the winds were hushed,
Calmed by his mighty will.

As on life's troubled sea we ride,
Tossed by sin's restless wave,
When all our mortal powers we've tried
Our tiny bark to save,
Then, Saviour, when we turn to thee,
And faith our bosom fills,
How sweet to hear thy mighty voice
Commanding, "Peace, be still!"

SWEDEN.

STOCKHOLM.—The interest is still good. Thirty-four brethren and sisters have united with us on the last two Sabbaths. Some of them have heretofore received baptism, but most of them are to be baptized soon. We have now fifty-six members. Several others keep the Sabbath who meet with us, and still others are near the deciding point. Last Sabbath sixty-five persons attended the meeting. We have commenced a Sabbath-school with thirty-two members. The friends who have united with us have all had a good deal of opposition to struggle against, but through faith in Christ and his blessed truth they have been enabled to overcome thus far, and to rejoice in the light of the message. Some of them are promising young men. Three can read and understand English readily, and one brother is also acquainted with other languages.

We have hired a smaller hall in a central place for one year; but we keep the hall we have now till the middle of next month. During the past month we have obtained sixty-five subscribers for our papers, and have received for tracts and subscriptions \$48, and in donations \$23. The outside interest is increasing. I am now slowly giving my second course of lectures on the prophecies, presenting a new subject every Sunday evening. I take up other subjects during the week,—the law, the Sabbath, life and immortality, second coming of Christ, practical religion, etc. When I first came the people seemed very uneasy and afraid, and would come and go all the time. Some would leave before the sermon commenced, and most of them would hurry off as soon as the last word was pronounced. In contrast with this it is really pleasing to see them now sit quietly for more than an hour, giving the very best of attention. We thank God for his great mercy toward us, and take courage.

Bro. Johnson is holding meetings in Örebro with good interest. JOHN G. MATTESON.
Feb. 16.

ILLINOIS.

WEST SALEM, MARCH 4.—I commenced meetings three miles north of this place Feb. 15, and continued two weeks. I preached fourteen times, conducted fifteen Bible-readings, and held one social meeting; and as the result four persons decided to keep the Sabbath. I obtained one subscriber for the REVIEW. These friends became interested through reading matter. I go from here to Allendale. G. F. SHONK.

LOUISIANA.

NEW ORLEANS.—Feb. 19-23 I was at New Orleans. While so many are there seeking pleasure, I was glad to find that God had a few there for the purpose of spreading the light of the last message. While I was there, Bro. Vickery, of Illinois, and Bro. Woodbury, of Wisconsin, came to engage in the good work. The way to accomplish the desired result seems to be opening more favorably than at any time since the work commenced. Several Bible-readings were held during my visit, and Bro. Owen spoke, upon invitation, in a Presbyterian church. Sunday nearly two dollars worth of *Signs* were sold, at five cents a copy. The people at the Exposition inquire about the work, and seem anxious to read. Probably one hundred are

daily supplied with reading matter, and registered names.

The meeting of the workers on the Sabbath excellent. The Spirit of God was present with them. If a score of devoted workers could be in New Orleans from now till the close, the truth would surely be extended in the South at least.

G. G. RUPPEL.

MINNESOTA.

GOSS MILLS, CROW WING CO., MARCH 2.—Our meetings at this place continue with unabated interest. The house is well filled at every service. At our Sabbath meeting and Sabbath-school nearly fifty were present, and many requested prayers who were praising God. We have ordered twenty copies of *Instructor*, and have supplied the school with *Instructor* and lesson books. We think that among those who are now obeying the truth there is the need of talent, with the blessing of God, to make this one of the best Sabbath-schools in our Conference. We met with a spirit of bitter and determined opposition from the Free Methodists and First-day Adventists, from the first, more especially from the First-day Adventists, who make it a point to visit all who come interested in the truth, and do all they can to oppose it. They have sent for two of their ministers to come here and oppose us. We would gladly have a spirit of controversy; still we shall try to have no fight. The truth is steadily gaining ground in all opposition, for which we praise God. Our meetings at Crow Wing with us are observing to-day, March 3, as a day of fasting and prayer for the blessing of God upon this work. The Macedonian cry for help is being heard to us from many places. We feel to thank God that we are permitted to bear some humble part in the work, and we pray God that he will raise up laborers for the destitute fields. We very much desire the prayers of God's people. JOHN W. MOORE.
E. A. CURTIS.

INDIANA.

PLEASANT GROVE.—For the past four weeks we have been holding meetings five miles north of Jonesboro in a country church. An immense interest has been aroused, and night after night the people would not hold the people. The goodly example of one of our good families living in the neighborhood for the past year, opened the way for this. The entire community speak of them as "good people." With such an influence we are enabled to unite our efforts; and now they see some of the best neighbors keeping the Sabbath. Several have embraced it, and we think others will. I expect remain one week longer.

In my last report please read "page 36" of *Writings* instead of "page 30." The entire of around are awe-stricken with this "new departure" of which Sr. White speaks in her "Early Writings." Some think it is of the Devil, others of God. In contagious disease it is rapidly spreading. Meetings in school-houses and country churches for around are now accompanied with its influence. And a very little revival effort is sufficient to bring one or a score off in a *trance*, as they choose to call it. Many are alarmed, and will not near it; others go to scoff and make fun, and are stricken down. It is said even cursing and swearing has been heard under its influence.

Under the headings, "Spiritualism," "The Deception," and other kindred subjects in *Writings* and in Vol. IV., may be found expressions portraying this "evil work," and giving us against it. We know that the coming of the Saviour is near at hand, and that Satan is armed with his "strong delusion." We thank and praise the Lord for his warning message, that we may all children of light. J. P. HENDERSON.
March 10.

OHIO AND WEST VIRGINIA.

AT St. Clairsville, O., I spent four or five days. Held several meetings and Bible-readings at the home of Bro. Dunham Berrey. Much prejudice still there, and few have moral courage to walk in the light of truth. I trust that our meetings were full of some good.

I spent about ten days at Berea, West Va. Meetings night and day most of the time. I was happy to find here a good earnest church who embraced all points of the truth. They now have a church building, 22x30 feet, inclosed, in which to hold their services. Among other important things we had one for counsel. The brethren attended the efforts of others to help them, and will harder to extend their work themselves. They are forward with much pleasure to the coming of Chaffee to labor in their midst. Six or eight soon unite with this company. The church will take a club of about twenty copies of *Signs* and *Views*. At one of the closing meetings W. R. Ginn was set apart to the sacred work of the ministry by ordination. The Spirit of God bore witness that this was a proper move.

I spent two nights and one day at Walker, W. Va. I found some ten or more keeping the Sabbath

no meeting. The brethren here are for with proper raised up to Sabbath-keepers in their State. have a prosper

IX FALLS AND held meeting. I found which was the school. The; but for the blessing them, in love, I do n

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G. G. RUPPE

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JOHN W. MOON
E. A. CURTIS.

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J. P. HENDERS

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one day at Walker.
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no meetings, and doing nothing to sustain the
The brethren will hold regular Sabbath-school
meetings hereafter. I was sorry to leave them so
for with proper labor I believe a good church
raised up there. I hope to see all the scat-
Sabbath-keepers in West Virginia aiding the
in their State. If all do their duty they will
have a prosperous Conference.

R. A. UNDERWOOD.

DAKOTA.

FALLS AND MADISON.—Since my last report
held meetings at the above named places.
Falls I found many things to encourage me,
which was the good interest manifested in their
school. This church has passed through some
days; but for the past few months the Lord has
blessing them, and if they continue faithful and
in love, I do not see why they should not pros-
per.

about one week before the general meeting ap-
at Madison, I labored for the benefit of the
feeling that some difficulties should be looked
and the way prepared for the coming meeting.
to see the brethren determined to get into
and enjoy the favor of God. Humble con-
were made, and there seemed to be a desire
in the path of obedience marked out in God's
We hope they will see better days in the fu-
The attendance at the meeting was good.
look over this season, now in the past, we
it was a profitable one. Much interest was
in the Sabbath-school work, and the ex-
in that department of the meeting were very
ing. How good it seems in this age of vanity
the youth consecrating their powers to God,
the things which are pure and true! The
many meetings were also very good, and we be-
brethren will take hold in this department
work with renewed energy. Measures were
to place our good Review in every family of
keepers, and we hope to see the list of sub-
largely increased very soon. God is good to
ple, and we are glad to report good courage
mens of good in this part of the field. By keep-
eyes fixed on God and his work, we may
the plans of the enemy and gain the victory.
then we look at ourselves and our difficulties,
sure to follow. We hope with God's help to
forward, and push the work to the end.

A. D. OLSEN.

KANSAS.

ONE THE CHURCHES.—Feb. 12 we left the com-
at Arispie for Garrison and Carnahan Creek,
we remained until the 19th inst. The time
spent in teaching "publicly, and from house to
The Lord gave force to our feeble efforts,
brethren seemed to take new courage. Prej-
rapidly being removed from the minds of the
in this vicinity. Some attended our meetings
ly who refused to hear us last winter. May
continue the good work in their hearts until they
have been "born again."

on this place we went to Spring Side, where we
joined by Bro. Wilberforce Jones, formerly
Missouri, who was accompanied by three brethren
Manley. We were at Spring Side Feb. 21,
The Lord helped in bearing the straight testi-
The general tenor of the preaching was cal-
to inspire confidence in the message, and to
a more thorough work of self-examination.
the Lord is an ever present help.

parted from our dear friends at Spring Side the
Spent two days with our brethren at
leaf. On account of sickness, we held but one
ing with them. With but few exceptions, these
men and sisters seem to be seeking a nearness to
ord that will enable them to stand unmoved
the perils of the last days. Our Saviour says,
him that overcometh will I grant to sit with me
throne, even as I also overcame, and am set
with my Father in his throne." Rev. 3: 21.

26 we went to Manley, Marshall Co., where
and a company who had been brought out
the labors of Bro. W. Jones. We here united
efforts with his, and leaning upon the Lord for
th, we endeavored to present the truth on the
guity of spiritual gifts, temperance, tithing, tract
missionary work, and non-conformity to the world
way of fashion. The Lord gave force to the
ed testimonies borne, and the earnest ones
ed out into the full light of truth. March 3, we
ized a small church of seven members. Others
nite with this company as soon as they can be
ed. We could not administer that ordinance
there, for want of a suitable place. The Lord
very near while we celebrated the ordinances of
humiliation and death. All who joined the church
become members of the tract society when we re-
to finish the work there; and we expect to or-
a Sabbath-school at that time. We found the
and "Sunshine" in every Sabbath-keeping fam-
The Lord will lead this little company safely
th the trials of this life if they will only submit
guidance at all times.

We now go to join Eld. J. H. Cook in a general meet-
ing to be held at Spring Side. It is indeed pleasant
to work for the dear Saviour. Pray for us, brethren,
that we may always be enabled to walk humbly be-
fore the Lord.

W. D. AND F. CURTIS.

March 5.

MICHIGAN.

HAZLETON, MARCH 9.—From the general meeting
at St. Charles I came to this place and began a series
of meetings on Thursday evening, Feb. 26. For two
years this church has been passing through serious
trials, and the effect has been in a great measure to
grieve the Spirit of God, thus leaving the members in
a cold and backslidden state. Our object in coming
here was to assist the church in an effort to get out of
this condition.

Up to date we have given ten discourses, and held
seven prayer-meetings, with encouraging results.
After the discourse Sabbath morning, Feb. 28, an
invitation was given for those to come forward who
had been wandering in the dark, but desired to break
away and come into the light again. About twenty-
five came out. Among them was a lady who had
once belonged to the M. E. church, but had been in a
backslidden state for years. So the good work began.

On Tuesday evening, March 3, though it was a very
stormy night, about sixty came out to prayer-meeting,
and we felt the movings of the Spirit with us. Two
more arose for prayers. At our next prayer-meeting,
Friday evening, March 6, another invitation was
given, and eight responded. Among these were four
who had made no profession. Sabbath, the 7th, was
another good day for us, for others made an effort to
get into the light again.

We have visited what we could, and have held four
afternoon prayer-meetings at private houses with en-
couraging results. A large proportion of the church
are seeking by prayer and confession for a closer con-
nection with Heaven. We pray that the work may
go on till all, young and old, have the evidence of
acceptance with God. The outside attendance is
good, and by many a deep interest is manifested.
Many are troubled over their condition, and we hope
to see others yielding to the claims of the truth. We
are fortunate in having the valuable services of Sr.
Hattie Enoch in preaching and visiting. Brethren,
pray for the work at Hazleton. Shall remain as long
as the interest may demand.

GEO. H. RANDALL.

COLFAX.—The general meeting at this place was
designed for the benefit of the cause in Northern
Michigan. The weather at the time of the meeting
was mild, and the roads good, considering the depth of
snow that was on the ground. Many showed their in-
terest in the cause by attending, some coming long dis-
tances. Undoubtedly many more ought to have been
there. However, as it was, the district was quite well
represented. The time was well occupied from the
beginning to the close of the meeting. The labor was
about the same as is usual on such occasions. It was
divided between preaching, tract work, Sabbath-school
work, and endeavoring to better the spiritual condi-
tion of the people. The interest was good from first
to last; but here as elsewhere, the perils and pressure
of the last days are felt, and we are sorry to say that
upon some these things are making their impressions.
At first quite a gloom hung over the meeting; but be-
fore it closed there was a rift in the cloud, and the
sunlight of truth was accompanied by the tender,
melting Spirit of the Lord. More than thirty came
forward for prayers. Some were seeking the Lord
for the first time. Confessions were made and testi-
monies borne with tears.

There is a great demand here for laborers. Minis-
ters are wanted to enter fields already white for the
harvest. More missionaries are needed to sow the
precious seeds of truth on soil now ready and waiting.
And none the less are fathers and mothers in Israel
wanted to labor for those already under conviction
of sin. No help could even be promised; and the
only hope is that the Lord will raise up of themselves
laborers to fill this demand. We never saw the call
for laborers in Michigan so urgent, and apparently so
few to respond. The Colfax church gladly cared for
those who attended the meeting, and were disap-
pointed that they did not have more to entertain. The
greatest need was a good place to hold the meetings.
On this occasion they were held in a large school-
house. Many extra seats were put in and filled. The
church here, though not blest with abundance of this
world's goods, have a meeting house in contemplation.
A vote that they should build one was carried during
this gathering. The interests of the cause most cer-
tainly demand the house.

The friends left Colfax feeling that they had en-
joyed a profitable season while together. We pray
that the good work begun there may spread through
the district. We were glad to meet Dr. Lay and wife.
He is engaged in the missionary work, and is laboring
to increase the interest in this branch of the cause
throughout the district.

These general meetings, where we have to come
face to face with God's searching truth, and where
we meet and see the interests and demands of the
cause as we cannot see them at our homes, are becom-
ing more and more important as we near the end.

Those who do not attend them suffer a great loss.
We believe that all, whether in this State or elsewhere,
when they see appointments for such meetings should
at once make their calculations to attend. The times
in which we live are perilous for our eternal interests,
beyond what they are usually supposed to be, and we
need every means of grace within our reach that we
may rise above their tendency and gain eternal life.

J. FARGO.

I. D. VAN HORN.

M. B. MILLER.

IOWA.

BELMONT, WRIGHT CO., MARCH 3.—Began meet-
ings in the Congregational church of this place, Feb.
21. The attendance thus far has averaged about one
hundred. People seem interested, so much so that
some are bringing their Bibles, or paper and pencil,
marking every text referred to. Present truth is new
to this people, except to a few who have read papers
and books distributed by a brother living seven miles
in the country. Have given two discourses on the
life and death question, which are agitating the peo-
ple, and creating a desire to hear further. Will intro-
duce the Sabbath question in a few days. I hope and
pray that the minds of the people may be prepared
for the reception of this testing truth, and that I may
have wisdom and the aid of the Spirit of God in pre-
senting it. To this end I ask the prayers of my breth-
ren.

IRA J. HANKINS.

CROTON, BONAPARTE, AND AUGUSTA.—We have re-
cently met with the friends of the cause in Croton and
Bonaparte. We held meetings in the former place
one week, and while there the weather was very cold
and stormy, and the snow quite deep for Southern
Iowa. There are sixteen in and near this place, who
have espoused the precious cause of truth. They
have regular Sabbath meetings. Some of them
showed a commendable zeal in attending the meet-
ings while we were there. One lady, whose husband
does not observe the Sabbath, came two or three
miles on horseback; and we thought if some of our
older members of the different churches would make
a corresponding effort to keep up their Sabbath meet-
ings, it would be pleasing to God, and beneficial to
his cause; but we have observed that in some places
persons stay away from the Sabbath meetings, when
the reasons offered for so doing would not be justifi-
able in the sight of man from a worldly standpoint,
saying nothing of the more important consideration,—
how God regards such a course of conduct in us. See
Heb. 10: 24, 25.

We held meetings two days with the church in
Bonaparte. This church is quite small, but regular
Sabbath meetings are held in a convenient hall which
is rented by the year at reasonable rates. The mem-
bers all seemed to be in harmony, and the outside in-
terest was quite good. At our last meeting the hall
was so well filled, it seemed that an effort should be
made here to build up this church.

We are now holding a series of meetings in Augusta.
This is a new place, four miles from Denmark, where
we had the tent pitched last fall. The Methodist
meeting-house of this place has been offered for our
use.

C. A. AND JUDSON WASHBURN.

DIST. NO. 11.—I returned to this district Jan. 1,
having been absent five months. Attended the church
quarterly meeting at Smithland; and although the
roads were drifted badly, the attendance was good.
I remained there one week, and endeavored to im-
press upon the minds of the brethren the importance
of all the branches of the cause. We felt that the
Lord was with us. Sold \$21.20 worth of books, and
obtained one subscription for the REVIEW, and one
for the INSTRUCTOR. It is a good indication when our
brethren and sisters purchase our publications. Why
would it not be well for all our Sabbath-keeping
families to have a full set of our bound books?

Jan. 10, 11, I was with the church at Battle Creek,
Ida Co. For the first time this newly organized church
celebrated the ordinances. The Lord came near by
his Spirit, and touched the hearts of all present.

From Battle Creek, I went to Odebolt, where I
held a short series of meetings last summer. During
my absence of five months, which I could not possi-
bly avoid, the enemy did not fail to improve the
time and opportunity. Those who were opposed to
us did all they could to prejudice the people against
the cause. A few, however, love the truth, and in-
tend to obey it. Elds. Olsen and Tenney were there
at the last meeting, and spoke in the town hall.
Their earnest admonitions favorably impressed those
who were present.

Feb. 6, I came with Elds. Olsen and Tenney to
Battle Creek, where I remained one week after
they left. The Lord graciously blessed us in these
meetings. Three for whom we had hoped took their
stand for the truth, which encourages the church.

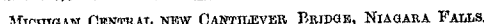
I visited the Storm Lake church Feb. 1, 2. The
brethren there are few and scattered. They love the
truth, and are pleading for more help; and it does
seem that they have been neglected. The meetings
were held in Bro. Moon's house, five miles from
town. On the Sabbath the Lord gave us his Spirit in

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

Church of Rome. If
they have been appointed
to incumbencies
are receiving \$79,
and 162,583 souls are
wonder, in the face of
ing of the Church of
long will the people
prevail?—*Christian at*

THURBER, — Died very suddenly, of disease of the heart, in Corinth, Feb. 8, 1885, Mrs. Mary Thumber, aged 77 years. Mother prominent religion when about twelve years of age and united with the Methodist church, and for sixty-five years has lived a conscientious life, never failing to testify for Jesus whenever opportunity offered. She embraced the advent faith during the '44 movement, and shared the disappointment of the believers at that time. Over twenty years ago, she and father embraced the Sabbath, and from that time till her death, she loved the truth, and did all she could to bring it before her [neighbors and friends. About six years ago

Australian Mission.—W Union Minn S S \$3., M M Buckland 2., Esther W Trumble 2., L T Ayres 4., S I Miller 10., Mrs Maria Mead 5., M R Long 10., J H Jaquith 100., Mrs H L Stone 20.



Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 a.m., Battle Creek 7.33, arrives at Detroit 11.45 a.m. All trains run by Nineteenth Meridian, or Central Standard Time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

Nov. 16, 1894. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

Time Table, in effect November 16, 1884.

GOING WEST.					STATIONS.		GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pass. Exp.	S. Ck. Pass.			Mail.	Lmdt Exp.	Atto Exp.	Sun. Pass.	Pitts. Pass.
	am	am	pm	pm	Dep.	Arr.	pm	am	am	pm	pm
6.35	7.50	8.00	4.10				10.20	1.25	7.50		10.45
8.15	9.10	9.25	6.10		Port Huron		8.37	12.07	6.29		9.10
9.07	9.55	10.05	6.20		Lapeer		7.54	11.55	6.55		8.20
9.45	10.30	10.40	6.30		Flint		6.40	11.05	6.16		7.25
10.35	11.20	11.50	8.25		Durand		5.57	10.12	4.41		6.05
11.40	12.05	12.25	9.07		Dansing		4.08	8.55	2.35		4.38
am	12.40	1.01	1.20	10.05	Charlotte		3.13	8.50	2.30		3.40
5.00	pm	1.25	1.25		A } BATTLE CREEK { D	A	4.03	8.10	1.45		am
5.45	pm	1.20	2.17		Vicksburg		3.14	8.10	1.46		
6.00		2.27	12.25		Schoolcraft		3.02		1.55		
6.47		3.05	3.19		Cassopolis		2.10	7.21	1.51		
7.30		3.50	4.08		South Bend		2.26	6.44	12.11		
8.40		5.21	5.52		Ann Arbor		12.07			pm	
9.45		6.25	6.52		Valparaiso		12.07	5.37	10.10		8.40
11.20		7.45	8.10		Chicago		9.10	8.20	8.30		1.15
am					Arr.	Dep.	am	pm	pm		

Sunday Passenger, Sunday only.
GEO. B. REEVE,
Traffic Manager.

W. J. SPIGER,
General Manager

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

Jan., 1885.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
† 8.45 a m	..Galesburg, Ottawa and Streator Express..	† 7.10 p m
† 10.00 a m	..Freeport, Dubuque & Sioux City Express..	† 2.50 p m
† 4.45 p m	..Amboy, Rock Falls, Sterling Express..	† 12.20 a m
† 12.30 p m	..Kansas City & South Pacific Express..	* 2.15 p m
† 12.30 p m	..Omaha Express..	† 2.15 p m
† 12.30 p m	..St. Joseph, Atchison & Topeka Express..	* 2.15 p m
† 12.30 p m	..Denver Fast Express..	† 2.15 p m
† 12.30 p m	..Montana & Pacific Express..	* 2.15 p m
† 3.20 p m	..Aurora Passenger..	† 7.45 p m
* 4.45 p m	..Mendota & Ottawa Express..	† 10.30 a m
† 8.15 p m	..St. Louis Fast Owl Express..	† 7.55 a m
† 4.45 p m	..Rockford & Forreaston Express..	† 11.30 a m
† 6.20 p m	..Aurora Passenger..	† 8.45 a m
† 9.30 p m	..Freeport & Dubuque Express..	† 6.35 a m
	Des Moines, Omaha, Lincoln, Denver & Cal- ifornia Express..	* 6.55 a m
† 10.00 p m	..Texas Express..	\$ 5.45 a m
† 10.00 p m	..Kansas City and St. Joseph Night Express..	* 5.45 a m
1.20 p m	..Aurora Sunday Passenger..	10.15 a m

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, *Gen. Pass. Agt.*

The Review and Herald.

BATTLE CREEK, MICH., MARCH 10, 1885.

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We regret that we have not been able for a few weeks past to present to our readers the customary article from Sister White. For some reason the articles have not reached us. We hope to resume them soon.

"SABBATON."

J. T. W.: See the little tract entitled "Sabbaton," published at this Office. It fully answers all the claims put forth on the Greek of the New Testament in behalf of Sunday, and exposes the ignorance or dishonesty of all who try to use it for that purpose.

THE REVIEW.

We would call the especial attention of the reader to some articles now appearing in the REVIEW.

The articles on "The Temple in Heaven" from the pen of Eld. Littlejohn, are bringing out a greater array of convincing facts upon the points treated of than have before been presented; and some delicate questions respecting the present state of the religious world, which it is so important that all should see and understand, are handled in so candid and dispassionate and yet so thorough a manner, that the most sensitive can take no exception to it.

Eld. Butler's articles on the past Advent Experience, are not only calling to remembrance the former days, according to the exhortation of the apostle (Heb. 10: 32), but are taking up the features of those days which are of most intense interest, and which persons unfavorably disposed have tried to use to the harm of the cause. This matter will be presented in a manner to be of great profit as well as interest to all who will read them.

The articles on the Judgment of the Great Day, are also important, as setting forth the great movements to transpire in the heaven of heavens, and on the earth, as the plan of this world's redemption is drawing to a close—events the preliminary stages of which are even now transpiring.

We hope none will pass by any of these articles, and others which might be mentioned, because they are somewhat lengthy. If they do, we can assure them they will miss a rare treat and suffer loss.

THE COLLEGE LECTURES.

THE course of Biblical lectures in the College for the present year closed on Friday last, March 13. Seventy-four lectures have been given in all. Over a hundred names were on the class roll at the close, and the interest throughout has more than equaled that of any previous term. The course has been cut short a few weeks for various reasons. First, our own state of health admonished us that we must relax a little the strain of labor we have been under for some months past. Secondly, while the lectures in the Tabernacle are going forward, the students need a reduction of their school labor, to be able to attend them. Thirdly, most of the subjects remaining on the college program will be given in the Tabernacle course, so they will get the benefit of the subjects there. Fourthly, time must be provided for the special course of instruction with which the term will close as set forth in the remarks of Bro. Butler on this point, in this number. For which reasons it has been thought best to bring this course to a close for this year, as stated above. The occasion has been one of prosperity and encouragement throughout.

THE TABERNACLE LECTURES.

SIXTEEN lectures have now (March 15) been given in this course, and the congregations still hold good in numbers, and the interest seems to be in no wise abated. Evidences are beginning to appear on every hand, that strong impressions have already been made in favor of the truth, and we hope for great good as the result of the effort.

Eld. Kenyon has spoken a few times, W. C. Gage, and the writer once each, and the remainder of the preaching has been done by Elds. Butler and Canright who have had freedom of utterance and the evident help of the Lord as they have presented the thrilling themes of present truth to the people.

Bro. Gage presents a full and clear synopsis of each discourse through the Battle Creek Daily Journal of which nearly a thousand extra copies are circulated in this city. So the congregation of readers is larger than the congregation of listeners. We ask the brethren still to pray that God will guide the word to honest hearts, and that such may be added to his people, as shall be saved in the coming day.

SPECIAL NOTICE

THE Clerk of the Battle Creek church, Bro. R. H. Coggeshall, has gone to Bale, Switzerland, to assist in training up workers for the new printing office there. All, therefore, who have any church business to do with the church in Battle Creek will hereafter, till further notice, address W. H. Edwards, Battle Creek, Mich., who takes Bro. Coggeshall's place as Clerk of the church. Please bear this in mind, as otherwise great delay may be caused in the transaction of the business.

NEW MATTER FOR THE "FACTS FOR THE TIMES."

WE again call attention to the notice in last week's REVIEW relative to interesting and important facts bearing on present truth for the new edition of "Facts for the Times," now being revised. If our ministers or others have important matter they wish to have inserted in this valuable book of reference, let them send it to the writer at once. If it is not used it will be returned if desired. GEO. I. BUTLER.

TUNES FOR THE NEW HYMN BOOK.

Soon after the General Conference, an article was published in the REVIEW inviting the members of the large committee, or other brethren interested in the Hymn Book to be brought out hereafter, to send in hymns or tunes for the special committee to consider. We know of only one brother who has responded. We call attention to this matter again. If any have tunes which they think ought to be in this book, they should send them in, so that they can be considered. The making of a Hymn Book is a matter requiring great care, good taste, special knowledge of music, and a wide acquaintance with other books. It will take much time. Hence there should be no delay, if any have favorites they wish considered. Otherwise, if such pieces should not appear in the new book, they should "forever hold their peace."

G. I. B.

IMPORTANT FOR OHIO.

THE State meeting to be held at Bellville, Ohio, the B. & O. R. R., April 10-16, will be a meeting of great importance to the cause in Ohio. All our ministers, directors, colporters, and as many of our church elders and leading brethren as can, should be present. All who expect to labor under the direct of the State Conference should be at this meeting. We need the best counsel in the State. Many important questions are to be considered and acted upon; namely, the distribution of labor the coming season, methods to be employed, our call meeting—when and where shall it be held? the State depository—shall it be moved? tents, etc., etc.

The above questions demand earnest prayer to the angels of God may guide in the work committed to our hands. Those who cannot be present, who know of good openings for meetings with tent or otherwise, should write to us at that meeting stating the amount of missionary work that has been done in the place, the number of Sabbath-keepers, if any, and what assistance can be given to support meeting. Advice concerning any of the above questions from those who may not be able to attend meeting will be gladly received. The church at Bellville will cheerfully care for all who come.

CERTIFICATES

giving the holder round trip tickets at one-third count over the B. & O. R. R. can be secured by sending for them to L. T. Dysert, Clyde, Ohio. See this, brethren, as no discount will be given unless these are secured and round trip tickets bought. Come seeking God for a fitness to engage in delivering last message to the world. R. A. UNDERWOOD

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