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N. H. Druillard, D. Fourteenth Street WM. OSTRANDER

TO GOD.

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I. Jod's Pleasure Man's Profi Ways of Honoring God—w hing Rests on Same Four Property; Everything is wish Dispensation.

II. --What the Tithe Is.--Jaco III.

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IV. gs.—Offerings to be Given gg Money for Church Supp Must Be Paid Continuou n Ancient Times.—Suppo jithe.

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"Rich Toward God."—Pars en of this World Wiser the quires Men to Give of The VII. harge Our Obligations With e Heart.— How to Make Dury slian Graces.

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

n. 62, No. 11.

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

Beriev and Herald,

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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 bear 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, Thygrand old psalms come sounding down the ages Like a sweet bugle-call.

By God's warm breath are ringing, By God's warm breath are blown; the has been called by far the sweetest singing The world has ever known.

od'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 rangomed 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 itemed, and heard it, and a book of remembrance was written in for them that feared the Lord, and that thought upon his Mal 3:16.

THE TEMPLE IN HEAVEN.

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

BY ELD. W. H. LITTLEJOHN.

BIBLIST.—By agreement I am at this time for upon the examination of the third angel's ge, 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.

ud.—Wait a moment, till I turn to them. they are: "And the third angel followed saying with a loud voice, If any man worhe beast and his image, and receive his mark forehead or in his hand, the same shall drink a wine of the wrath of God, which is poured ithout 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 presence 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 investigation 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 general 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 presentation 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 reception of the latter; secondly, when a genuine fulfillment of a prophecy has been realized, those who have rejected the same, as an act of substantial justice are given over to blindness of mind and hardness of heart. The Devil, seeing that his opportunity has come, then steps in, and easily captures by a bogus work those who have refused to receive the truth in the love of it. A good illustration of this principle is found in the crop of false christs 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 Christians 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 attributed 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 impossible either to answer the logic which they themselves 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 r^especting 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 morning 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 distinctly 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 celebrated in connection with the services of the Mosaic 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 necessarily be the standard of judgment in the temple in heaven. As a consequence, it was at once perceived 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.

WHOLE NO. 1606.

In the meanwhile a Sabbath-keeping lady, by the 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 favor of God's ancient seventh-day Sabbath as it is drawn from the fourth commandment of the decalogue. Some of those who belonged to the Washington church commenced the observance of the seventh day of the week as the result of her teachings. 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 particularly 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 simplicity 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 multiplication table. They discovered in it startling declarations which had never before attracted their 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 commandments of God, and the faith of Jesus"? Why, evidently the first and the second messages ware to

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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.'

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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 Whichever way they seventh day observance. 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. Per-plexed, 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 antichrist ! 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

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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 em-That king, as is generally admitted by pire. 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," a faithful to their trust, when the chief Sher shall appear, they shall receive a crown of that fadeth not away.

²[Vol. 62, No. 1]

Let us all who are called to take a special in spreading the truth, realize the sacredne the work in which we are engaged. If we that devotion to the cause which God can acc if we walk worthy of our vocation—the Lord still give us a part in his work, and finally a in his everlasting kingdom. Otherwise our n will be dropped, and others will come in and 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 deeps 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 spake 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 chambe 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 forward me from Fairfax Court House, Va., with the quest that I reply to its points in the REVIE HERALD. The subject matter contained in tract was published in the Fairfax *Herald* summer of 1883, while I was there with a and was reviewed in the tent before a large ence. By request we notice the points again because they are new to the readers of the Rebut to give the friends of the cause an op nity to defend the truth as widely as this a against it has been circulated.

The objections urged against the Saba we cannot call them arguments—are those with, more or less, in every community whe truth is preached; viz., the abolition of the las It is very evident, too, that all who use this mon weapon against the Sabbath of the f commandment, either labor under a serious n prehension of the Scriptures, or are pur blind when dealing with this subject. W then, to let the mantle of charity have its place while dealing with our Fairfax frien will say that through his misapprehension Bible terms with which he deals, he fa MAR. 17,

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then, becaus one grand the ten com with the ce dark oblivio roceed to qu Paul, speakir ns of his pow igs into view lows of the la ities to whic cing language of ordinance contrary to nailing it t refore judge pect of an *holy* bath days, wl e; but the if ye died wit world, why, a subject yourse aste, nor tou h the using), a nen ?' Col. 2 otice that our to refer to ty e he finds "sa it must swe But let us ntains. The oh are a sha then, looke body of Chris ish age, and types looking hadow of a m ase, will lead object that cas on would also ase of the mo sides of the xactly the sam les cease that When C ows, appeared lows must cea if the week dow forth the at the cross, was not given ng to that cat the fate of th Ve are now Lly Sabbath wa t an answer t mandment itse ber the Sabb shalt thou l seventh day i . . . For in earth, the sea d the seventh Lord blessed **Ex.** 20 : 8–1 mandment itse in of the we st was coming eation. Ther ow of things s in the past e close of (quently befo I not therefore as not therefore rdinances that tle said, were ut were there were of the n dowy sabbaths death of Christ and there we l h days that oc he week, but o less of the day hese are the fea ations, which y are then er of the first m After spe ie 24 adds : day of the m

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song of my spirit, feelings are stirred! on earth find expression, e touch of a word. for your pleasure, n my writing ere long, the thing you are asking for the unwritten song.

АВВАТН. 🏷

EVIEW.

J. O. CORLISS.

ges has been forwards House, Va., with the points in the REVIEW matter contained in the Fairfax Herald in • I was there with a the tent before a large a otice the points again ; o the readers of the Rev s of the cause an oppo h as widely as this at ulated.

ed against the Sabba arguments—are those

MAR. 17, 1885.]³

THE REVIEW AND HERALD.

htly divide the word of truth." He classes remonial types and the moral law together, hen, because he finds something done away, one grand sweep he abolishes the Sabbath the ten commandments, of which it is a part, with the ceremonial ordinances buries them ark oblivion. Notice how this is done as oceed to quote from the tract :-

aul, speaking of Christ and the blessed operof his power under the gospel dispensation, into view the abrogation of the types and ws of the law by the coming of the spiritual to which they pointed, in the following ng language : 'Blotting out the hand-writf ordinances that was against us, which contrary to us, and took it out of the pailing it to his cross. . . . Let no man fore judge you in meat or in drink, or in t of an holy day or of the new moon, or of ath days, which are a shadow of things to but the body is of Christ. . . . Where-If ye died with Christ from the rudiments of forld, why, as though living in the world, do ubject yourselves to ordinances (handle not, aste, nor touch all which things are to perish the using), after the precepts and doctrines n ?' Col. 2:14-20.—Revised Version.'

otice that our friend acknowledges the above to refer to types and shadows alone. But behe finds "sabbath days" there, he concludes it must sweep the weekly Sabbath entirely But let us carefully examine the statement ntains. The apostle speaks of sabbath days h are a shadow of things to come. Those 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 types looking forward to Christ; the same as hadow of a monument, if followed from point ase, will lead directly to the monument itself, bject that casts the shadow. The law of reion would also cause the shadow to cease at ease of the monument, and not to be seen on sides of the substance casting the shadow. exactly the same way do all the shadowy cereies cease that pointed, or led forward, to . When Christ, the body that cast these lows, appeared, and died on the cross, the ws must cease,---must expire by limitation. if the weekly Sabbath was instituted to how forth the work of Christ, it too must at the cross, as a Jewish ceremonial. But was not given for that purpose, it does not ng to that category, and is therefore exempt n the fate of those shadowy "days."

We are now prepared to inquire why the kly Sabbath was instituted. The quickest way et an answer to the question is to turn to the mandment itself. We therefore read : "Repber the Sabbath day, to keep it holy. Six s shalt thou labor, and do all thy work ; but seventh day is the Sabbath of the Lord thy ... For in six days the Lord made heaven earth, the sea, and all that in them is, and d 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 instion of the weekly Sabbath was not because ist was coming to die, but because of the facts creation. Then the weekly Sabbath is not a dow of things to come, but a memorial of igs in the past. It was, moreover, instituted the close of creation week before man fell, sequently before man needed a Saviour, and id not therefore possibly look forward to Christ. 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 apostledowy sabbaths—whose obligation ceased with death of Christ ? Certainly. Please turn to Lev. arguments—are those death of Christ? Certainly. Please turn to Lev. every community where and there we have enumerated at least seven the abolition of the law, in days that occurred, not on a particular time that all who use this is the week, but on certain days of the month, re-the Sabbath of the for rdless of the days of the week. Verse 4 says : abor under a serious mit these are the feasts of the Lord, even holy con-criptures, or are purportations, which ye shall proclaim in their season." with this subject. Will be are then enumerated : "In the fourteenth of charity have its purport of the *first month* at even is the Lord's pass-ith our Fairfax friend for." After speaking of three of these days, his misapprehension of the set days 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 convocation,—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 certain 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 mentioned, 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 sabbaths 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 desire 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 ferreting 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 warranted 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 denomination "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 improvement." 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 cannot 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 customs, 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 attention to Lev. 19:26: "Ye shall not eat anything with the blood ; neither shall ye use enchantment, nor observe times." But still he adds in verse 30: "Ye shall keep my Sabbaths and reverence 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 theologian 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 chapter 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 before 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 "statute 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 difference 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 perfect, 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 originator. 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 principles 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 labor 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.

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THE REVIEW AND HERALD.

⁴Vol. 62, No. 11

LAR, 17,

E individu borhood is h he may grable to ben ; and the ed enables territory as t every hous y or to plea e to them. ecome bette fit them more re the way field with an word and act sus. Treat

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June last, 1 er, of Kings in view the ooking about room, locati ldential. W yet under s and con ibility, they f publication arge show wi lated to arres ubjects and d of hundr 🕄 and as a r sold, and so tings, held in thus drawn t able force to neficial effect o. H. B. Tue canvassing, I ting a good in n of publication openings have being filled b held on a ves ecided relish red from this ever in the lav ough the readi . Morgan and h-day Adventi mission work a good intere individuals eral are looki the face, who s where, "the] few." A do plenty to do tants; and p the message in larger States. he little comp widence have s, and feel gree mission. Th lity and oppo J. C. Tucker work. It h and his wate reciation. Of th part of the sence, sympath As a partial re burbs, somethin ine" have been livered. Eight Signs, and at *alth.* Someth ns have been s ors of periodics tink the Provid el to thank Goc to have the mis prayer the w Tucker, w ke it a success discouragemen whereunto it March 2.

BY T. R. WILLIAMSON.

THOUGHTS ON THE HOLINESS QUESTION

representative man of the "holiness people: "Do vou 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 neces-sary 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," "tes-timonies." 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 Seventhday 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 high-est 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 of not be found who is or who can be holy above requirements of the law of God. Life in obedie to it is in nearer accordance with the Script test of love, than death in its defense, with a in error as to its requirements. Tennyson sa "Obedience is the courtesy due to kings;" God is our King. Tallmadge, O.

Gur Fract 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,
\$351.70; on periodicals, \$54.10. The Societies at Cu and Rio failed to report. BETTIE C. SAXBY, Sa
NEBRASKA TRACT SOCIETY.
Report for Quarter Ending Dec. 31, 1884 No. of members,
\$45.31; on periodicals, \$61.51; on other funds, \$10. THOS. P. LIPPENCOTT, St
MISSOURI TRACT SOCIETY.
Report for Quarter Ending Dec. 31, 1884,
No of members,

No	f members,	
"	' reports returned,	
"	members added,	į
	" dismissed,	
61	missionary visits,	
"	letters written,	1
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	451.30; on periodicals, \$96.24; on reser	
75 :	on twenty-thousand-dollar fund, \$240; (on of

funds, \$47.50. The societies at Emporia, Warrensburg, and Green failed to report. CLARA E. LOW, Se

MUSKEGON MISSION.

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

FRANK AND JULIA CARR Muskegon, Mich.

No good or lovely thing exists in the world w out its correspondent darkness. The universe sents itself continually to mankind under the st aspect of warning or of choice, the good and evil set on the right and the left.

62, No. 11.

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k and Julia Carr.

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[AR. 17, 1885.]⁵

THE REVIEW AND HERALD.

6 BEWARE OF COVETOUSNESS.

individual who circulates a good book in a borhood is doing a good work for the people, the may not know it at the time. It is rable to benefit others, and to try to make a y; and the method of canvassing we have need enables the worker to do both. Feel that territory assigned you is your mission field. every house. Go, not so much to get their y or to please yourself, as to bear a message e to them. Love those you visit. Expect come better acquainted with them, and to fit them more and more. Let the first visit the way for the next. Expect to go over ald with another useful book soon. Let evword and act be in harmony with the religion esus. Treat all with kindness and respect, be honest and upright in all you do. Adopt cash on delivery " principle. В. F. M.

TO OUR WORKERS.

PROVIDENCE MISSION

N

June last, Brn. J. C. Tucker and son, H. B er, of Kingston, R. I., came to this city, havview the establishment of mission work. oking about them a place was found, which, room, location, rent, fixtures, etc., appeared dential. With the approval of the Conferyet under somewhat discouraging circums and considerable financial and other rebility, they opened the rooms. A good suppublications was put upon the shelves, and rge show window was well filled with works lated to arrest attention. By frequent change bjects and arrangement, the attention was d of hundreds of the thousands passing ; and as a result, our works have been read, sold, and some are attending our Sabbath ings, held in the mission rooms. The attenthus drawn toward the mission has given conable force to the work in Providence, and has neficial effect upon the canvassing.

o. H. B. Tucker, manager of the mission, in canvassing, Bible-reading, and ship work, is ing a good interest; and through the distribrof publications by Bro. Horace Sweet, sevmenings have been made for readings, which being filled by Bro. Tucker. By Bible-readheld on a vessel, a man and wife have evinced oided relish for present truth; and a vessel red from this port last week with its mate a ver in the law of God, and converted, he said, high the readings. And now, in a few days, Morgan and wife will sail out of port Sevday Adventists. We feel here that already mission work has been profitable. There is a good interest manifested by several families individuals as the result of Bible-readings. eral are looking the Sabbath question boldly he face, who say they "want the truth." As where, "the harvest is great and the laborers few." A dozen, yes, thrice the number, can plenty to do in this city with its 112,000 intants; and probably there is as good material he message in little Rhode Island as in any of larger States.

The little company of Sabbath-keepers here in ryidence have regular Sabbath-school and meets, and feel greatly benefited and encouraged by mission. They are endeavoring to assist as lity and opportunity offer. Mention is due of J. C. Tucker for the interest he has taken in a work. It has cost him sacrifice and self-del, and his watch-care over this mission deserves reciation. Other brethren and sisters in the th part of the State have also aided by their sence, sympathy, and means.

As a partial result of the work in this city and hurbs, something over seventy orders for "Sunno" have been taken, and nearly all have been ivered. Eight or ten are also subscribers for Signs, and about the same number for Good ilth. Something over \$40 worth of publicahs have been sold, and about 2,000 back numis of periodicals have been distributed. We ink the Providence mission is prospering, and I to thank God and take courage. Will those o have the missionary work at heart, remember prayer the work in this city; and especially . Tucker, who is earnestly endeavoring to ke it a success. Like others, this mission has discouragements; yet we believe it will "proswhereunto it is sent." F. A. BUZZELL. March 2.

In this covetous age men are "lovers of their own selves." The love of the world and a desire to get gain have taken possession of the mind. Everywhere there is a mania to get riches. Each one seems to be actuated by a desire to be thought the most wealthy by his associates; and the majority have entirely forgotten that it is God that giveth them power to get wealth. No time is given to a preparation for the future. The god of this world has blinded their eyes that they cannot see, and they have no time, and very few have any disposition, to consider those things which pertain to their eternal welfare. Drunken with the cares of this life, and the deceitfulness of riches, the Judgment will come upon them unawares, and it will find them unprepared,-unprepared before God and eternity; and being in this condition they will reap the fate of the unfaithful steward.

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 H. F. PHELPS. Lord.



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 fiesh 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

"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 i

"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 : 8.

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 i Gen. 2:7.

23. When he takes away the breath of living creatures, what is the result ?

"Thou takes taway 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 (magin).

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

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28. Is death, then, the reverse of the process by which man was made? Gen. 2:7 29. If so, can be be conscious in death ? Will

he not be as he was before he was created ?

Special Mention.

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

"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 Spiritthe 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 Rev-elation.'"

-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 col-The speaker stated that the Bible taught umns. 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, A SEEKER FOR TRUTH. and oblige, "Los Angeles, Cal., Jan. 15, 1885."

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"To the Editor of the Times-SIR: A correpondent 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 Command-ments, 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 worshiping 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 confirm by the death of the testator. Heb. 9:16,1 Matt. 26:28. Paul uses the words testament a covenant as meaning the same thing. Heb. 8: 9:15. In Gal. 3:15, he says: 'Though it be h a man's covenant, yet if it be confirmed, no m disannulleth or addeth thereto.' That is to a if such a covenant stands fast, how unalteral sure are all the conditions and promises of the tament that was sealed with the blood of Christ "Surely the good people need an arrest thought on this important subject. TRUTH,

'' Feb. 12, 1885."

WHO CAN DOUBT

THAT "the angel of the Lord encampeth rou about them that fear him, and *delivereth* them A most striking illustration of the fulfillment the above promise of God was brought forcibly our notice a few evenings since. The night bitter cold. We were holding meetings in the ventist church at Berea, W. Va. Bro. E. B. A and wife left three small children at home w they came to meeting. The children retired soon were wrapped in sound sleep. A fire left burning in the open fire-place; and by s means (we know not how) the casement surro ing it was ignited. The fire extended nearly feet up the side of the dry ceiling, reaching ou breadth, with dry poplar lumber and other of bustible material upon which to prey. One ment more, and the whole room would have in flames, with three innocent children to per The parents were at church. No human eye hand was near to avert the inevitable fate of the slumbering little ones! But He that doth slumber was watching that scene. Imagine feelings of those parents on their return as entered their home and beheld the ashes, coals, charred ceiling which told the story of fire! children were wakened, but knew nothing of its istence or how it was put out. The parents upon their knees, and with tears of joy than God for the wonderful deliverance of children As I examined the ceiling that had home. burned to coals and blackened by flames, I thoroughly convinced that God sent an angel to tinguish that fire, as were others also who exami the same. Oh that we might ever remember "he that toucheth you toucheth the apple of

TELEGRAPHING FROM A MOVING TRAIN.

eye." Zech. 2:8.

R. A. UNDERWOOD

LUCIUS S. PHELPS, electrician, has been enga during the past sixty days in constructing a tion of the socophone, or railway telegraph syst of which he is the inventor, along one track of Harlem River branch of the New York and Haven River Railroad, from the Harlem R station to the junction with the main line at A Rochelle. It is designed to establish commun tion between moving trains; also to give ins and constant communication between trains in tion and any fixed station, "way" or "termin so that the exact situation of any train on an can be ascertained at any moment; and, if sired, a passenger while traveling at the rate forty miles an hour can send a message to the tion which he has left behind, or announce his proach to the point of his destination. Mr. Ph recently promised the directors of the company terested to demonstrate yesterday the pract value of his invention. To test his instrument had the operator at the Harlem River sta make a trip over the line on Tuesday aftern Shortly after starting, Mr. Conley, conductor train No. 15, including baggage car No. 116 taining the train apparatus, sent the following sage to Mr. Phelps:-

"ON THE ROAD, JAN. 27.-To Lucius S. Ph Esq.: Accept congratulations from the emplo Esq.: Accept congratulations from the empty 21. of the New York, New Haven, and Hudson R Thy seed and he Railroad Company for your success in your g ent is to be under undertaking. H. A. CONLEY, Conductor called serpents, ge Before the train had gone more than two neir father, the D three miles a reply was received on board the train is set in oppos giving Mr. Phelps's thanks. Yesterday the P of follow, since dent and directors of the company entered of good men and Conley's train at Harlem River Station at 2 fed mortion of the Conley's train at Harlem River Station at 2 o'clock P. M., to see a formal test of the invent The President telegraphed: "We are at Bridge (West Farms) all right." Other t sages were exchanged.--New York Tribune.

and brightens armor of the the ' whole are out these arms the evil one mi tive of evil-to nger than he oils. Isa, 53 : to his own use good which th he Stronger had house—the Sc

obbing him of h his own discip others. But th yet, till the me him that h evil. And his he is still taking cuing the sons c till the end. ollowing) bind h loosed for the fi cast him overt er. Rev. 20 ; 14

ed portion of the chiefly the Lord is promise is call (Gal. 3:16, 19) of the Devil'

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:d encampeth rout delivereth them of the fulfillment s brought forcibly ice. The night w g meetings in the A 7a. Bro. E. B. H. ildren at home wh children retired a 1 sleep. A fire v e-place; and by son e casement surroun extended nearly fo eiling, reaching out mber and other co ch to prey. One n oom would have be ent children to peri h. No human eye nevitable fate of the ut He that doth t scene. Imagine n their return as the ld the ashes, coals, a the story of fire! knew nothing of its out. The parents tears of joy thank verance of children ceiling that had be kened by flames, I 🕯 God sent an angel to hers also who examin ht ever remember th cheth the apple of H R. A. UNDERWOOD:

A MOVING TRAIN.

ician, has been engag in constructing a s ilway telegraph syste , along one track of t he New York and N om the Harlem Riv h the main line at N o establish communit is ; also to give insta n between trains in m "way" or "termina of any train on a re moment; and, if raveling at the rate nd a message to the s ind, or announce his estination. Mr. Phe tors of the company vesterday the practi test his instruments Harlem River stat e on Tuesday afterno

r. Conley, conductor .ggage car No. 116 🧑 sent the following m .--To Lucius S. Phel ions from the emplo iven, and Hudson Ri

ar success in your gro Conley, Conductor. one more than two eived on board the tr s. Yesterday the Pre e company entered M River Station at 2 al test of the invention ed: "We are at it i right." Other me ew York Tribune. ew York Tribune.

THE REVIEW AND HERALD.



SSON FOR THE FOURTH SABBATH IN MARCH.

(See Instructor of March 18, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints. Definitions of Terms.

romised to the Meek.

AR. 17, 1885.77

Obtained How and When.

The First Dominion.

The Dominion Lost through Sin.

The Dominion Restored.

since Satan obtained the dominion by conuest, if he should in turn be conquered by nother, the dominion would fall to that ther. Luke 11: 21, 22.

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

the destruction of Satan will be accomplished brough 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 ain his dominion.

This regaining of the dominion was foretold n 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 apthe propositions and texts under the correing numbers in the "Analysis."

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

be strong man is the adversary, Satan; alace this present world. John 12:31 10; 16:11. His goods, or tools, or spoils, to sons of men. 2 Tim. 2:26; 1 John 5: nargin). With these is he clothed and armed, er with their evil capacities, which he furand brightens for his own use. With this urmor of the Devil compare by way of conthe 'whole armor of God.' Eph. 6:11-20. out these arms and tools he would be power the evil one must have evil men-something ive of evil-to work upon. But these the ger than he' takes from him, and divides oils. Isa. 53 : 12. He divides his spoilsto his own use and that of his followers all good which the enemy had corrupted into

The Stronger had already come into the strong house-the Saviour, into the world-and obbing him of his captives, and making them his own disciples ; e. g., Mary Magdalene thers. But the work was not fully comyet, till the Lord, by and in his death, me him that had the power of death, i. e., pevil. And his great victory is still proceedhe is still taking from him one and another, equing the sons of men by the power of His el, 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 er. Rev. 20:14."-Alford's notes on Luke

Thy seed and her seed. --- "By the seed of the ent is to be understood all wicked men, who called serpents, generation of vipers, children heir father, the Devil; and as the seed of the an is set in opposition to these, it must neces-ty follow, since Eve is the natural mother of good men and bad men, that it denotes a ted portion of the human race, including first whiefly the Lord Jesus Christ, who in allusion his promise is called by way of eminence the (Gal. 3:16, 19), who came 'to destroy the is 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 " The have any efficacy towards his purpose. 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 hat 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 Sab-bath-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.

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 him-

so fully conversant with the subject as not to need

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 bis 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.

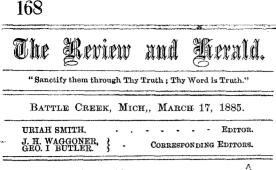
H. F. PHELPS.

-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 pcor 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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THE JUDGMENT OF THE GREAT DAY.

(Continued.)

To the foregoing reasons for considering the scapegoat a type of Satan, another may be added; and that is, that Satan is so brought to view in connection with the cleansing of the heavenly sanctuary, and is assigned to such a condition, as to furnish a most striking antitype of the ceremony of sending away the goat into the wilderness on the typical day of atonement.

Tracing out in the type the various steps by which the removal of sin was effected, the following acts are conspicuous: 1. The sin of the transgressor was imparted to his victim, in the manner already described; 2. In the shed blood of that victim, the sin, inhering therein, was borne into the sanctuary; 3. On the day of atonement, with the blood of the sin-offering for the people, the high priest removed all their sins from the sanctuary, and laid them on the head of the scape-goat; and 4. The goat was then sent away into a land not inhabited.

And each of these movements in the type finds a corresponding movement in the antitype as follows: 1. The great offering for the world was made on Calvary; 2. The sins of all those who avail themselves of the offer of Christ's blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high (Heb. 9:12), and are through that transferred to that sanctuary; 3. After Christ, the minister of the true tabernacle (Heb. 8:2), has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the Devil; and 4. The Devil will then be sent away, loaded with these sins, into a land not inhabited.

In what will this last-named event consist? and do the Scriptures anywhere describe it? If we mistake not, Rev. 20:1-3 brings to view this very scene: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and east him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

On the supposition that Satan is the antitype of the ancient scape-goat, the movement here described is exactly such as we might expect to occur in reference to him. Having become satisfied that he is the antitype of this goat, we carefully scan the prophecies pointing out the events in which he is concerned, to see if we can anywhere find an event which would fitly correspond to the sending away of the goat into the wilderness. To find this event we naturally look to the close of the work of cleansing the heavenly sanctuary. We reach a point of time just subsequent to that work, the time when, in the order of the sanctuary work, the scape-goat in the antitype should be sent away with all the sins of pardoned penitents laid upon him, and lo, an angel comes down from heaven, lays hold upon this very being, Satan, binds him, casts him into the bottomless pit, and shuts him up for a thousand years. And as we look upon this scenc, we are not able to restrain the thought that here is the sending away of the antitypical scapegoat. With this view of the subject the relation of the scene described in Rev. 20:1-3 to other events, can be clearly shown, and a plain reason be given why it should occur at that very time. But without this view, the narrative here given comes in to all appearance, abruptly, arbitrarily, and aimlessly; for who can tell on any other ground, why just this disposition instead of some other is made of the Devil, and why it is made at this particular time.

This scene occurs, as we have seen, at just the right time to fulfill the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but by the hand of another person. So here it is not Christ, our great High Priest, who casts Satan into the bottomless pit, but an angel; this angel corresponding most fittingly to that "fit man," who, in the type, led away the goat. Thirdly, Satan is cast into the right place to fulfill the type. Anciently the goat was sent away into a waste wilderness, a land not inhabited. The Devil is cast into what is here called "the bottomless pit;" and this place answers most accurately to the "wilderness" of the type, as will now be made to appear.

The words "bottomless pit" in our English version, are from the single Greek word $\check{a}\beta v\sigma\sigma\sigma\sigma$, which signifies "an abyss, bottomless, deep, profound." It is used in a way to show that it signifies any place of darkness, desolation, and death. Thus in Rev. 9:1.2. it is applied to the barren wastes of the Arabian desert, and in Rom. 10: 7, to the grave. In Gen. 1: 2, we have the declaration that "darkness was upon the face of the deep;" and for the word here rendered "deep" the Septuagint uses $\delta\beta\nu\sigma\sigma\sigma\sigma$, the same word which is rendered "bottomless pit" in Rev. 20; 3. The Hebrew word הום, from the root הום (to perturb, harass, move, excite, to heave, swell, and be tumultuous), designates a waste, desolate, broken up condition. This is applied to the earth in its original state of chaos, when it was "without form and void." And let it be borne in mind that the earth is to be reduced again to the same condition, when the same word will apply to it. The prophet Jeremiah, describing the scenes of the last days, and the effect of the convulsions then spread through all nature, says : "I beheld the earth, and lo, it was without form, and void; and the heavens and they had no light." Jer. 4: 19-26. When will this be brought about? At the very time when Rev. 20:3, applies; for that immediately follows the coming of Christ as described in Rev. 19: 11-21; and when Christ comes, the earth is transformed into a vast charnel house of desolation and death; for the voice of God has then shaken it to its foundations (Heb. 12: 26; Joel 3: 16; Rev. 16: 17); the islands and mountains have been moved out of their places (Rev. 6: 14; 16: 20); the seven last plagues have left their withering and blasting footprints over all the fair face of nature, and the earthquake and the hail, with which they close, have shaken down, beaten down, and leveled to the earth, the mightiest works of men (Rev. 16); the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation (2 Thess. 2: 8; 1: 7, 8; Jer. 66: 15; Ps. 50: 3); the wicked have been given to the slaughter, and lie unsepulchered from one end of the earth to the other (Jer. 25: 22, 23); and thus the earth is at this time made empty and waste and turned upside down (Isa. 24: 1), and thus is brought back again to its original chaotic condition, as described by Jeremiah. And then what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years than the term $\delta\beta v\sigma\sigma\sigma c$, "abyss," or "bottomless pit," that was used to describe it when in the same condition in the beginning ?

Here is the place to which we therefore believe the arch-deceiver will be consigned at last under the load of the sins of the righteous, which he incited them, while in the flesh, to commit, but from which they have escaped by repentance and pardon through Jesus Christ. This world will then indeed be a desolate "wilderness," or "land not inhabited," well befitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should through all these slow circling thousand years be confined to the world which he has tried to ruin, amid the desolation which his own hands have indirectly wrought, unable to flee from his habitation of woe or to repair in the least degree its hideous wretchedness?

It may be asked, by way of objection to the view here presented, if Paul does not say that Christ "appeared to put away sin by the sacrifice of himself," and if this does not show that sins were all put away upon the cross. Paul indeed uses such an expression; but if we allow him to interpret it as he does in other statements which he elsewhere makes, he means simply that Christ by his crucifixion made provision for the taking away of all sin. But sins could not have been put away, as they are by the atonement, on the cross; for millions of those who will be saved were then unborn, and sins cannot be put away in advance -Christ is not the author of the pernicious system of indulgences. But the provision having been made upon the cross, all sins that are confessed and repented of are taken into the provisions of God's grace, atomed for in the final work of the sancu and laid at last upon the head of the scape-goat, thus put away forever. Under this load of sine goat or Satan himself will ultimately perish.

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Another seeming objection may arise relative to punishment of these atomed-for sins in the perso Satan. If Satan is punished for the sins of righteous, are not those sins, it is asked, punitwice, once in the person of Christ when he suff for sins on the cross, and again in the person of Sa upon whom they are finally laid? The answer coimmediately, that the sins of the righteous are more punished twice than the sins of the wie Christ suffered for all alike—just as much for the of those who will finally be lost, as for the sin those who will be saved. But the lost will at la punished for their own sins in full measure.

The whole trouble arises, we apprehend, from mistaken view of the position and work of Chri our substitute. The idea which the query preposes is that Christ in his own person suffered a punishment, that is, the aggregate amount of p cal pain, which all the saved would have suffered they been lost. But, having suffered for all, as Scriptures assure us he did, did he not, on this suffer the aggregate amount of physical pain w will be endured by all the lost as well? If no have the most ultra Calvinism to swallow; an either case those who believe in the eternal miss the lost have an insurmountable problem with to grapple. Is not this rather the truth. that C appeared before the law as an innocent victin meet in behalf of others the sentence, "The soul sinneth, it shall die." The offering was volunt and therefore involved no injustice ; it was from of so exalted a position that God could accept an equivalent for the injured majesty of his and it was of such infinite worth as to be equiva in value to the life of every member of the hu family from first to last taken all together, so the law could without dishonor to itself rela claims from all those who would accept this prid sacrifice as their substitute, even if all the should do so.

But we have learned from the type that the moval of sin from the penitent by the death of substituted victim, did not cancel the sin itself only transferred it to some other object. The giveness, or removal, of the sin was relative no solute; that is, as related to the sinner, it was given, it no longer stood against his account the sin itself was considered as still in existe transferred to the sanctuary, and to be dispose by other services yet to follow. Christ has done us in fact what the ancient offering of animals for the sinner in figure; that is, he has provid medium in his own blood through which sin wit guilt may be removed from us, and transferre some other party. Thus we can be saved; but sins yet remain to be destroyed in some other veh Let us now consider upon whom the sins of pardoned sinner, after leaving him in the proce their removal, would naturally lodge. Sin did originate with mankind. Human beings in this were not the authors of this evil, nor its foster-fat But they were seduced into sin by the temptation another. And this we apprehend to be the differ between the condition of men and that of evil an With the latter, sin had its origin; and an outbreak unprovoked and causeless could have no forgive It would endanger the peace of the universe to state to favor those with whom such a course originate. But with the former class, with men case was far different; they were seduced into s another party; hence their offense could be cond and provision be made for their restoration.

The practice of sin may therefore be fitly comp to a partnership business. In this business Sat the senior partner; the sinner, the junior. The having been brought into that relationship by de tion and seduction, is granted the privilege, certain conditions, of leaving the company, and tiring from the business with all its assets and its mendous prospective liabilities. Upon whom, will these obligations fall? Upon the only remain member of the firm, the instigator of the whole ness, the senior partner, Satan. If the sinner che to maintain his partnership in that illegitimate ness, he can do so and receive in his own perso last the terrible retribution that every sin must when it is purged out of existence by the fire of And this is what we are taught by the doctrin

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cape-goat. The p ives the sins he has his own head, to which he at last 1 **nd i**t must strike ev this should be the ced into sin, but l d the overt act, the or and instigator of ful deed. And whe rue nature of his c is crimes, and seek be more fitting th the head of him v has fostered the baleful root. In th ed intelligence mus that Satan receives e antitypical scap load of sins from w free, and being co thousand years, is of the end of that at length expires, repared for the De vortex they are pl e with them are co all the sins ever o e persons of wicke Satan the father of Then the scap never is remembran (To be

ADVENT EXI

SHUT-DOOR DOCTR IN THE THIRD

have now reache enemies claim that which we call the those engaged in it for sinners, and th taught the same visions are not reliab ed. These charges l and some souls hav darkness thereby. aving others from t these charges thore e is in them. We sh ain, and expose the e can afford to be fair. careful examination, the quicker those better for them. The ted to know the tr ly gained by conceali helieve it is always be any matter rather th best policy. In say be understood that anything connected ch any one should wi may be thoroughly u examination of this postions which we shi plainest proof; viz. :-That in common wi at the passing of th hs following, those, third message did fe ld was done." They ed, and that the Lord That while the large months after the passi 44 movement as a mi re-arouse the old chur It as a fulfillment o t for light and fou th, in the messages, etc ointment, and their w

That because of the the they now had an "shut door doctrine," s in '44 Christ changed to the most holy plac Judgment, his last and door of the first an door into the most

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rk of the sanctu the scape-goat, t this load of sins ately perish. ay arise relative to sins in the person for the sins of it is asked, punis arist when he suffer in the person of Sal 1? The answer con the righteous are e sins of the wick 1st as much for the lost, as for the sin the lost will at last full measure.

we apprehend, from and work of Chris hich the query pres person suffered all gate amount of ph would have suffered suffered for all, as lid he not, on this w of physical pain w st as well? If not sm to swallow; and in the eternal miser ble problem with w er the truth, that O an innocent victim sentence, "The soul offering was volunt justice; it was from it God could accept red majesty of his vorth as to be equiva y member of the hu ken all together, so honor to itself relat rould accept this price e, even if all the

rom the type that the itent by the death of cancel the sin itself, e other object. The e sin was relative not to the sinner, it was against his account; ered as still in existe ry, and to be dispose low. Christ has done nt offering of animals hat is, he has provide through which sin with om us, and transferre ve can be saved; but oyed in some other veh on whom the sins of ving him in the proce urally lodge. Sin did Juman beings in this w s evil, nor its foster-fat to sin by the temptatic orehend to be the differ nen and that of evil an origin; and an outbre could have no forgive ce of the universe to whom such a course i ormer class, with men y were seduced into s offense could be conde

their restoration. therefore be fitly comp

In this business Sat ner, the junior. The that relationship by decanted the privilege, us ving the company, and ith all its assets and its lities. Upon whom, in Upon the only remain nstigator of the whole atan. If the sinner cho ip in that illegitimate ceive in his own person a that every sin must existence by the fire of i e taught by the doctrin

hape-goat. The penitent goes free, while Satan

which he at last must meet.

es the sins he has incited him to commit, back

his own head, to answer therefor in the settle-

dit must strike every one as right and consistent

his should be the case. The sinner has been ad into sin, but he repents. Yet standing be-

the overt act, there is one who is the primary

or and instigator of all, the inciting agent in every

deed. And when the transgressor awakes to

rue nature of his course, and sees the enormity

scrimes, and seeks to put away his sins, what

be more fitting than that they should fall back

the head of him who first gave birth to sin, and

has fostered the growth of every branch from

baleful root. In this the decision of every right-

ed intelligence must be that God's throne is clear,

hat Satan receives no more than his just deserts.

antitypical scape-goat having thus received

had of sins from which the righteous have be-

free, and being confined to this desolate earth

housand years, is reserved to the day of perdi-

t the end of that period. This long cycle of at length expires, and then appears the lake of

repared for the Devil and his angels. Into this

fortex they are plunged, and all the wicked in

with them are committed to the same doom. Tall the sins ever committed are punished, and

persons of wicked human beings, evil angels,

fatan the father of all, they perish wholly and

er. Then the scape-goat has come to his end,

SHUT-DOOR DOCTRINE AMONG THE BELIEVERS

have now reached a most interesting point.

nemles claim that from the beginning of this

which we call the "third angel's message," till

those engaged in it believed there was no salva-

for sinners, and that the visions of Mrs. E. G.

a taught the same doctrine. Hence, they say,

sions are not reliable, and the work itself is dis-

These charges have been repeated over and

and some souls have been deceived and thrown

arkness thereby. For the sake of helping such

aving others from the same fate, we propose to

these charges thoroughly, and see what truth

is in them. We shall admit all the truth they

in, and expose the error. If this is God's truth,

an afford to be fair. If it will not bear the test

reful examination, and a full knowledge of the

the quicker those engaged in it learn the truth,

etter for them. They, of all others, are most in-

ted to know the truth. Nothing can ever be

gained by concealing any fact or by deception.

elieve it is always best to admit all the truth there

my matter rather than to conceal it. Honesty

best policy. In saying this, however, we wish

be understood that we have no idea that there

nything connected with the rise of this message

any one should wish to conceal. In order that

ny be thoroughly understood as we enter upon

mination of this subject, we will briefly state

stions which we shall undertake to maintain by

That in common with the great body of Advent-

the passing of the time in 1844, and a few

hs following, those who afterward believed in

hird message did feel that "their work for the

liwas done." They thought that probation had

That while the larger part of the Adventists by

onths after the passing of the time had given up

A movement as a mistake, and had gone to work

re-arouse the old churches," other believers clung

as a fulfillment of prophecy, and earnest

It for light and found it in the great sanctuary

in the messages, etc. These explained the dis-

intment, and their work now opened out before

That because of their acquaintance with these

they now had an intelligent understanding of

abut door doctrine." At the close of the 2300 in 44 Christ changed his ministration from the

to the most holy place, and commenced the work

adgment, his last and final work. In this change

door of the first apartment was closed, and

door into the most holy was opened. This is

d, and that the Lord would come very soon.

lainest proof; viz. :-

never is remembrance made of sin any more.

(To be continued.)

ADVENT EXPERIENCE.-NO. 6.

IN THE THIRD ANGEL'S MESSAGE.

MAR. 17, 1885.]°

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 "

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THE REVIEW AND HERALD.

A wonderful amount of information is condensed into these few words. The papacy was the result of a great apostasy in the church. In the passing of centuries, the purity of apostolic religion was lost. Heathen doctrines were blended with the religion of Jesus. The bishops became proud, and contended for the superiority. After Constantine's nominal conversion, the bishop of Rome, as the bishop of the greatest city of the empire, rapidly assumed power; and his pretensions as head of the church, were generally acknowledged among the Catholics throughout Western Europe. In A. D. 538 Justinian's decree making him head over the church, went into effect; and from that time to this his "great words" have continued to be spoken. He is called "Lord God the Pope," "a God on earth," "the Vicegerent of the Son of God," etc., etc. He has destroyed by his power and influence many millions of God's saints. More have been put to death for religious opinion by this power than by all the rest of the world for six thousand years. He has dared to place his impious hand upon the law of God and his holy Sabbath, --- "the time and the law of the Most High,"--virtually leaving out the command against worshiping images, and claiming directly to have changed the Sabbath from the seventh to the first day of the week, which change is accepted by nearly all Christendom. He was to wield this power for a "time, times, and a half." A "time" is one Jewish year, 360 prophetic days; "times," plural, 720 days; "half a time," 180 days, making in all 1260 years. Commencing in A. D. 538, they would end in 1798, when the French general, Berthier, entered Rome, and carried the pope away prisoner.

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Since then we have been in the "time of the end," when they shall take away his dominion to consume and destroy it. To day we see the Pope without troops, territory, or political power, all these having been taken from him. The king of Italy holds Rome as his capital city, and the pope has to pay taxes like a private citizen. Much of his riches and many of his fine buildings have been confiscated. What is the next step? The kingdom and the dominion under the whole heaven (which must include the whole earth) is to be given to the people of the saints of the Most High. How could a prophecy be more clearly fulfilled ?

Verse 11 speaks of the close of this power: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed, and given to the burning flame." These great words were heard in the last great Council held in Rome, 1868-70, when the church voted that the pope was virtually infallible,---that a weak, mortal man could not err! Were ever greater and more blasphemous words uttered by man? The next step the beast is to be slain, and his body (the subjects) given to the burning flame. How clear that we are just before the burning day. We know that these events have transpired in our time. We know they are so. We know that Babylon, Medo-Persia, Grecia, and pagan Rome are gone long ago. We know that papal Rome has stood its allotted 1260 years, and that its dominion has gone in our own time. Once the pope had power to humble kings. Sovereigns led his horse, and helped him into his saddle like common servants, yea, and kissed his toe. Nations were absolved from their allegiance to their rulers by his dictation. Now how changed! He himself has to pay his taxes, pleads for help, even for a castle in which to exercise his sovereignty! Cannot we see the difference? What does it mean? That we have reached the last days, and that the next event is the setting up of the kingdom of God, the great burning day, the destruction of this great, apostate, so-called Christian power, and the triumph of God's people. We are just before the end. May God prepare us for these solemn scenes. G. I. B.

THE TRUTH IS ONWARD.

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It is evident that God's providence has gone before his work, and that it is preparing hearts in all parts of the wide harvest field for the reception of the solemn truths which relate to this time. The work itself is developing character, and people are brought to take a stand for or against the truth. The prophet, in describing these times in which we live, says that there are "multitudes, multitudes, in the valley of decision." Even among those who are connected with the work, there are those who do not recognize the special providence of God which is over it. The truth of God is reaching the hearts of the honest, and

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one here and another there is being affected by it, and taking his stand.

We are in constant receipt of encouraging letters from our city missions, the South, and in fact from all points where efforts have been put forth for the advancement of the truth. The work is progressing in New Orleans. In a letter received from there, dated Feb. 23, I take the following :---

"I write to let you know that the work is onward in this place. The brethren thought they would try to sell the Signs, and yesterday they sold two dollars and ten cents' worth. The Signs are prized very highly here, and we could use a thousand copies. People come to the exhibit and ask for them. After they take one copy they want more. Eld. preached in the Presbyterian church north of the Exposition grounds last evening, and has an appointment to give the people a Bible-reading on Wednesday next. A Bible-reading has been held in another part of the city, and there are appointments for more. Two families have embraced the Sabbath, and others - is doing well with the are interested. Bro. -Sunshine' and Signs."

Respecting the city mission in Portland, we make the following extract from a letter just received :----

"We need more laborers. There are quite a number of places where Bible-readings might be held every week, but those who do that kind of work have all they can attend to now. Bro. H. is busy all the time; holds Bible-readings afternoons and evenings. Several new ones are becoming interested, and I think some of them will obey. One young lady made a start yesterday, and her husband thought that he ought to, but wished first to give the subject a more thorough investigation. Three of our canvassers took eighty-three orders for 'Sunshine' last week, besides delivering some for which they had taken orders before. We have encouraging reports from different parts of the State. Many books are being sold, and many subscriptions are being taken for the REVIEW and Signs."

Bro. Robinson writes from the Boston mission :-"During the month of February I have held Biblereadings nearly every night, and visited what I could during the day. Wherever I have met people and conversed with them. I have tried to sell them something if nothing more than a few tracts or a copy of the Signs. In this way I have taken \$20 during the month, and have succeeded in getting into many new homes. If we had five or ten who could go out and hold Bible-readings, places could be found for them every night. One person, a lady, kept last Sabbath, and we have just heard of a man who has decided to keep next Sabbath. One man last night subscribed for the Signs a year without our asking him to do so. went out part of three days last week and took twelve good, reliable orders for Vol. IV. of Great Controversy,' several conditional orders, and two subscriptions for the Signs one year."

The New York reading-room reports an increasing interest :---

"The table is filled much of the time during the day with readers, and the Sunday afternoon meetings are also increasing in interest. Quite a number have become interested, and several seem to be on the point of keeping the Sabbath."

Thus the work is progressing in the eastern cities. Cities in the West where we have missions could doubtless report even more favorably than these. Those who had a part in the Advent movement, forty years ago, will remember that just before the loud cry of the first angel's message the truth went to the cities. There seems to be every indication that this experience may soon be repeated in the third angel's message.

Since writing the above we have received the following from New Orleans:--

"The work here is still progressing. I will send you the name of a lady who wishes to engage in the missionary work. She is anxious to send reading matter to friends who do not have church privileges. Those persons of whom I wrote you, observed last Sabbath with us, and there are others who are interested and I think will take hold of the truth. It seems to me that we ought to have a more respectable place in which to hold meetings, but I hardly know what course to take to secure one. Bro. ---- is doing a good work canvassing for "Sunshine"; has taken forty orders, and is giving Bible-readings. He is doing all he can. I sold a man from Tennessee, who never heard of S. D. Adventists before, a prophetic chart, 'Thoughts on Daniel and the Revelation,' 'Man's Nature and Destiny,' and he went home a S. N. HASKELL. happy man."

SIGNS OF THE SECOND ADVENT. -2

¹⁰[Vol. 62, No. 11.

THE Bible declares in the most positive manner many times over, that the end will come someth The world will not always go on as it is now. hath appointed a day in the which He will judge world." Acts. 17:31. Jesus will come the sea time. "Behold he cometh with clouds." Rev. 1 "The Lord himself shall descend from heaven." Thess. 4:16. The dead will be raised. "The h is coming in the which all that are in the gra shall hear his voice, and shall come forth." Jo 5:28, 29. The end of the world will come. "Tharvest is the end of the world." Matt. 13:39.

No one can tell the definite time,-the hour, or or year,-when these awful events will come. that day and hour knoweth no man." Matt. 24 Hence we have no fellowship with those who set time for the Lord to come. Nor, on the other treme, can we agree with those who assert that can know nothing about the end; that it may e to-night or that it may not come for a thousandy yet; that there will be no signs, no warning to world, no preparation of the righteous. Is this way God has done in the past? Go back to the fi God warned the world of the coming event. righteous knew it was coming, and were ready to Sodom was warned, Nineveh was warned, and J came preaching before the first advent. Will Go differently in the last days than he has alw done before ? No, there will be signs, and a w ing, too.

In answer to the question as to what should be sign of his coming, Jesus said, "There shall be s in the sun, and in the moon, and in the stars, Luke 21:25. What are these signs for? "A when these things begin to come to pass, then l up, and lift up your heads; for your redemp draweth nigh." Verse 28. Then there certainly be signs to show when that event is near. The eration which has these signs is not to pass away the Lord comes. Verses 25-32. We firmly be these signs have already appeared, and that we now living in the last generation. The coming Christ is right at the doors. We can only bu notice a few of these signs.

Daniel 12 relates wholly to last day events, time of trouble, the judgment, the resurrection, the "time of the end." The prophet says the 'the time of the end many shall run to and fro, knowledge shall be increased." Verse 4. The the time of the end there is to be a marked incr in travel, so that people would be properly descri as running to and fro, traveling as never before. invention of the steamboat and cars in this cent has exactly fulfilled this prophecy. Now people constantly running to and fro. The prophet a 'and knowledge shall be increased." The most markable characteristic of our age is the wond increase of knowledge in every possible direct It is so remarked by everybody, by the private zen, by the public speaker, and by the daily p All agree that more has been done in this rea within this century than in all the previous histor the world. What does this mean? Is it accident No, indeed. It is a sign of the end. God foreto and meant it should be so. The last generation have more light and knowledge, and a clearer w ing, than any previous age.

Take another sign. Jesus said : "This gospa the kingdom shall be preached in all the world witness unto all nations; and then shall the come." Matt. 24:14. This sign is plain and tive. A child can understand it. Just as soon a gospel is preached in all the world to every nat then the end will come. Jesus says so. Then it be so. This has been literally fulfilled within the few years. Bible societies, tract societies, mission societies, have rapidly sprung up in all Chris lands, till every nation on earth has the go preached to it. Says the Ohristian Union : whole world has been ransacked and explored; is not a corner on the globe where Christianity is known." Says the Phrenological Journal: whole heathen world is dotted with missions." Bible is translated into about three hundred langua while religious reading is scattered all over the like leaves of autumn. This sign is fulfilled, the pel is now preached to all nations, the end is at h Take another fact. The light of the Bible made the entire circuit of the globe. It bega Asia, and has gradually gone westward with em

LAR. 17, 188

and civilization til Why should n **h**e traditional fa on of the 6,000 y is time expires little less than 2, od; a little over ; and now a litt Just when the 6, cannot be far off e last generatio be darkened, t nd the stars wer e these prophec 4 : 29–33 ; Marl **g**could be plai generation. **ned May 19, 1780** e as a sign of t writers of thos pernatural. Th full, gave not o **tal. In 1833** t heavens was on ds falling in eve

rul storms on s hailstones, earthous in the elements buke 21:25; Rev noreasing at a fer All are familian of late has been waterspouts, fres d natural gas are oth. Why just no training day.

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)L. 62, No. 11.

ND ADVENT. 2

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the coming event. 1g, and were ready for h was warned, and Jo irst advent. Will God ys than he has alwa vill be signs, and a was

as to what should be t id, "There shall be sig on, and in the stars, e these signs for ? "A o come to pass, then lo ds; for your redempti Then there certainly t event is near. The g ins is not to pass away 5-32. We firmly beli ppeared, and that we eration. The coming s. We can only brie

y to last day events,--ient, the resurrection, The prophet says that y shall run to and fro, (ased." Verse 4. Then is to be a marked incre ould be properly describeling as never before. T t and cars in this centu rophecy. Now people fro. The prophet ad increased." The most our age is the wonder every possible direction body, by the private r, and by the daily pr been done in this rest all the previous history s mean ? Is it accident the end. God foretold The last generation i vledge, and a clearer we

sus said : "This gospel ched in all the world fo and then shall the us sign is plain and po and it. Just as soon as the world to every nation lesus says so. Then it w ally fulfilled within the , tract societies, mission orung up in all Christia on earth has the gost e *Christian Union*: "T e Christian Union:

MAR. 17, 1885.]11

THE REVIEW AND HERALD.

nd civilization till the whole world has been en-Why should n't the end come ? It has always te traditional faith of the church that the teron 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 d; 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; annot be far off.

fe last generation, as signs of the end, the sun be darkened, the moon was not to give her nd the stars were to fall. We have not space e these prophecies, so the reader is referred to 4:29-33; Mark 13:24-30; Luke 21:25-33. g could be plainer. These signs are to mark f generation. The sun was supernaturally and May 19, 1780. It was generally accepted at e as a sign of the end. It was referred to by writers of those times as something fearful pernatural. The following night, the moon, full, gave not one ray of light. The darkness tal. In 1833 the stars fell. For hours the heavens was one blaze of falling stars, tens of inds falling in every direction. Nothing like it er seen before or since. Thus these signs were

ful storms on sea and land, thunders, lighthailstones, earthquakes, and other fearful comin the elements, were to mark the end near. uke 21:25; Rev. 11:18, 19. All these have pcreasing at a fearful rate during the past few All are familiar with the fearful destruction of late has been wrought by cyclones, tornavaterspouts, freshets, and earthquakes. Coal natural gas are coming to the surface all over th. Why just now? To prepare the earth for fining day.

l'corruption, like that in the days of the flood, characterize the last days. Matt. 24:37. Now the rapidly increasing wickedness, dishonesty, me of our times. In the church, formality, style, and love of pleasure were to abound. this painfully true? Miracles were to be everywhere by "the spirits." Rev. 16:14. being literally fulfilled by Spiritualism, which up in 1848. In connection with all these, as to be a warning to all the world that "the God's Judgment is come." Rev. 14:6,7. For orty years the Adventists have been giving such ning. 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 ur list and read further.

D. M. CANRIGHT.

22

A CHANGE.

serve 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 careek after week, until they were completely worn be read to those who were interested in such mondence. This was because interesting miscorrespondence was so small. It is not so at the it time. Wherever we go there are multitudes ters which are more encouraging than many of

which were so highly prized at that time. se letters which now interest us most are from inuals 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 ema the Sabbath, and have labored conscientiously the first day of the week, though on their own mises, have been imprisoned. It will be a happy ing when scores of such ones come up around e Christian Union: "The ang when scores of such ones come up around sacked and explored; the rest white throne, and join the one hundred and we where Christianity is in refour thousand of the redeemed. Especially will enological Journal: "The bethe case with those who have by correspond-otted with missions." The encouraged each other in the truth. The follow-ut three hundred language is from a man who has never seen a Seventh-day scattered all over the ear entists, or any one who cares for these things, ex-his sign is fulfilled, the go ing those who had read publications in his imme-nations, the end is at han an eighborhood :----he light of the Bible h Dear friend: You have cause to be thankful to of the globe. It began Heavenly Father for the spread of the truth in one westward with emigre 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 papers 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 being 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 necessary? 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 entered, is an important question. Individuals are embracing 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 responsible 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 servants 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.

MPORTANT MATTER FOR THE CHURCH QUARTERLY MEETINGS IN APRIL

THE church quarterly meetings, April 4, 5, will be verv important. For weeks past we have been preparing 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 people, 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 Mountains; 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 number 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 destinations 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 everywhere can be preparing to be present at the church on this occasion. We ask our ministers to use their influence 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, excepting the postage or express, hoping they will do great good. GEO. I. BUTLER, Pres. Gen. Conf.

23 INSTRUCTION FOR LABORERS.

THERE will be a special course of instruction for those who wish to work in the cause of God. connected with the closing of the long term of the College, commencing Wednesday, April 1, and closing Tuesday, April 21. This course was contemplated by the vote of the last General Conference, and prepartions 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 begins. 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 colporters, canvassers, or city missionaries. We expect thorough instructions will be given, not only in methods 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 immense importance of the present truth, and how to consecrate ourselves to it, as well as to know the minutiæ 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 important lessons they would need to qualify them for usefulness. 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 positions 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 instruction, and thus make these three weeks a season of great interest theoretically, practically, and spiritually.

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, licentiates, 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.

24 AN APPROPRIATE ANSWER.

ELD. J. BYINGTON has recently been sending papers and tracts in the missionary work to an old-time acquaintance of his, Myron Breckenridge, of Norwalk, Ohio. Mr. B. is a Methodist minister, now nearly ninety, hale and inflexible. In the lively correspondence 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.

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with that of immortality.

Battle Creek, Mich.

The Commentary.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

319.---THE IMAGE OF GOD.

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

Nature and Destiny." This work discusses every passage worthy of mention which bears on the im-

mortality 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,

320.—ZECHARIAH 13:1.

better on Zechariah than the articles by Eld. J. N. Andrews recently published in the Signs of the Times.

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 hu-man and a divine nature. It was therefore fitting

that titles should be applied to him which when taken

322 .- BAPTIZED FOR THE DEAD.

baptism of living men for the benefit of dead men.

The passage presents no difficulties to those who be

lieve 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 ad-

ministered. 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 resur-

rection of the dead. Rom. 6:5. It must be, there-fore, 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-locked-for Christ. For the sentiments of this reply, you will

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 incon-

sistent with proper Sabbath observance. The same system of reasoning which would justify, in the case in question, the renting of the whole, would also

325.-THE CATTLE OF PHARAOH.

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 3d

verse. It is probable that the great majority of the

Egyptian cattle died. This being true, it would be

admissable 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

326.-THE RICH MAN AND LAZARUS.

man and Lazarus, I must refer you to a series of ar-ticles which I published in the REVIEW during 1878.

The question department is too limited to admit of the

U. M. : For my views on the parable of the rich

Luke 7 : 28, 30.

discussion of such a subject.

J. E. S.: It is true that in Ex. 9:6 it is declared

justify the renting of a part, of a house.

please hold me alone responsible.

J. D. C.: 1 Cor. 15:29 has nothing to do with the

They will be reproduced in the REVIEW soon.

together, should express this fact.

N. H. H.: I do not know that we have anything

For a full discussion of the subject, see "Man's

H. H. S.: If man is necessarily immortal because

THE REVIEW AND HERALD.

Progress of the Cause.

¹²[Vol. 62, No. 1

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names. The meeting of the workers on the Sabbat excellent. The Spirit of God was present will a score of devoted workers could be in New 0 from now till the close, the truth would surely tended in the South at least.

MINNESOTA.

Goss MILLS, CROW WING Co., MARCH 2.-Our ings at this place continue with unabated in The house is well filled at every service. At o Sabbath meeting and Sabbath-school nearly fift present, and many requested prayers who were ing God. We have ordered twenty copies Instructor, and have supplied the school with and lesson books. We think that among the are now obeying the truth there is the new talent, with the blessing of God, to make this the best Sabbath-schools in our Conference. met with a spirit of bitter and determined opp from the Free Methodists and First-day Adv from the first, more especially from the Fin Adventists, who make it a point to visit all w come interested in the truth, and do all they oppose it. They have sent for two of their mi to come here and oppose us. We would glady a spirit of controversy; still we shall try to h fort. The truth is steadily gaining ground ins fort. The truth is steadily gaining ground in all opposition, for which we praise God. Our at Crow Wing with us are observing to-day, Ma as a day of fasting and prayer for the blessing, upon this work. The Macedonian cry for help to us from many places. We feel to thank G we are permitted to bear some humble part h work, and we pray God that he will raise up la for the destitute fields. We very much dest prayers of God's people. JOHN W. MOLE. A. CURTE

PLEASANT GROVE .- For the past four w

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

Under the headings, "Spiritualism," "The Under the headings, "Spiritualsin," The Deception," and other kindred subjects in " Writings" and in Vol. IV., may be found expressions portraying this "evil work," and ing us against it. We know that the coming Saviour is near at hand, and that Satan is an with his "strong delusion." We thank and the Lord for his morning measure. the Lord for his warning message, that we nall children of light. J. P. HENDER

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

I spent about ten days at Berea, West Va meetings night and day most of the time. happy to find here a good earnest church wh embraced all points of the truth. They now church building, 22x30 feet, inclosed, in which hold their services. Among other important ings we had one for counsel. The brethren a ated the efforts of others to help them, and will harder to extend their work themselves. The forward with much pleasure to the coming o Chaffee to labor in their midst. Six or eign soon unite with this company. The church we take a club of about twenty coming of Signa to take a club of about twenty copies of Signs a views. At one of the closing meetings W. R gin was set apart to the sacred work of the m by ordination. The Spirit of God bore with

I spent two nights and one day at Walker

daily supplied with reading matter, and register

G. G. RUPE

INDIANA.

have been holding meetings five miles north Jonesboro in a country church. An immense has been aroused, and night after night the would not hold the people. The godly examone of our good families living in the neighbour for the past year, opened the way for this The entire community speak of them as "su people." With such an influence we are g unite our efforts; and now they see some of best neighbors keeping the Sabbath. Several embraced it, and we think others will. I exp remain one week longer.

March 10.

-----OHIO AND WEST VIRGINIA.

ful of some good.

this was a proper move.

I found some ten or more keeping the Sabba

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."-M Cheyne. "He that goeth forth and weepeth, bearing precious seed, shall doubt-less 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 him with the cry, "We perish, Lord! dost thou not care,
- Then, Saviour, when we turn to thee,

SWEDEN.

STOCKHOLM.-The interest is still good. Thirty four brethren and sisters have united with us on the ceived baptism, but most of them are to be baptized We have now fifty-six members. Several others keep the Sabbath who meet with us, and still others persons attended the meeting. We have commenced enabled to overcome thus far, and to rejoice in the 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 immortal-When I first came the people seemed very uneasy last word was pronounced. In contrast with this it is really pleasing to see them now sit quietly for more We thank God for his great mercy toward us, and take courage. Bro. Johnson is holding meetings in Örebro with

JOHN G. MATTESON. good interest.

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

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,

And faith our bosom fills,

How sweet to hear thy mighty voice Commanding, "Peace, be still!"

last two Sabbaths. Some of them have heretofore resoon. are near the deciding point. Last Sabbath sixty-five 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 with they have been light of the message. Some of them are promising

ity, second coming of Christ, practical religion, etc. 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 than an hour, giving the very best of attention.

Feb. 16.

L. 62, No. 1

atter, and register, rs on the Sabbath

1 was present wit could be in New On uth would surely be

G. G. RUPER

TA.

D., MARCH 2.-Our with unabated inte ery service. At ou 1-school nearly fifty prayers who were d twenty copies of i the school with r < that among those
1 there is the nece</pre> Fod, to make this o ur Conference. We id determined oppo and First-day Adve ially from the Firs point to visit all wh h, and do all they c for two of their min

We would gladly I we shall try to hold gaining ground in sp praise God. Our c bserving to-day, Ma ver for the blessing o donian cry for help ve feel to thank Go some humble part i the will raise up lat We very much desin John W. Moon E. A. CURTIS

ANA.

r the past four week igs five miles northea urch. An immense in ght after night the on le. The godly exami-living in the neighbor d the way for this d the way for this eak of them as "such

influence we are gla ow they see some of he Sabbath. Several k others will. I expe

e read "page 36" of " ge 30." The entire co with this "new departs in her "Early Write evil, others of God. I pidly spreading. Mee puntry churches for panied with its influ effort is sufficient to trance, as they choo med, and will not ve l even cursing and swe

influence. 'Spiritualism," "The kindred subjects in " IV., may be found his "evil work," and now that the coming g and that Satan is amo on." We thank and g message, that we m J. P. Henders

EST VIRGINIA.

I spent four or five d Bible-readings at the Much prejudice still oral courage to walk at our meetings were

at Berea, West Va. most of the time. most of the time. d earnest church who e truth. They now he set, inclosed, in which nong other important usel. The brethren ap to help them, and will out themselves. That ork themselves. They sure to the coming of r midst. Six or eight pany. The church vot hty copies of *Signs* and losing meetings W. R. sacred work of the min it of God bore witness

one day at Walker. re keeping the Sabbath

THE REVIEW AND HERALD.

no meetings, and doing nothing to sustain the The brethren will hold regular Sabbath-school eings hereafter. I was sorry to leave them so for with proper labor I believe a good church graised up there. I hope to see all the scattabbath-keepers in West Virginia aiding the ve a prosperous Conference.

R. A. UNDERWOOD.

DAKOTA.

¹⁸ 17, 1885.]¹³

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 vs; but for the past few months the Lord has essing them, and if they continue faithful and love, I do not see why they should not pros-

bout one week before the general meeting apat Madison, I labored for the benefit of the tecling that some difficulties should be looked d the way prepared for the coming meeting. d to see the brethren determined to get into rand 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.

blook over this season, now in the past, we t it was a profitable one. Much interest was ted in the Sabbath-school work, and the ex-that department of the meeting were very ng. How good it seems in this age of vanity he youth consecrating their powers to God ing the things which are pure and true! The ney meetings were also very good, and we be-in 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 sublargely increased very soon. God is good to ple, and we are glad to report good courage ens of good in this part of the field. By keep-leyes fixed on God and his work, we may the plans of the enemy and gain the victory. in we look at ourselves and our difficulties, ssure to follow. We hope with God's help to orward, and push the work to the end.

A. D. Olsen.

KANSAS.

NG THE CHURCHES .- Feb. 12 we left the com-Arispie for Garrison and Carnahan Creek, re remained until the 19th inst. The time ent 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 by who refused to hear us last winter. May within the good work in their hearts until they need to be a solution of the set of the

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

parted from our dear friends at Spring Side the st. Spent two days with our brethren at On account of sickness, we held but one g with them. With but few exceptions, these 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, in 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 forts with his, and leaning upon the Lord for th, we endeavored to present the truth on the wity of spiritual gifts, temperance, tithing, tract issionary work, and non-conformity to the world way of fashion. The Lord gave force to the ed testimonies borne, and the earnest ones ed testimonies borne, and the tarness and out into the full light of truth. March 3, we ized a small church of seven members. Others hite with this company as soon as they can be red. We could not administer that ordinance there, for want of a suitable place. The Lord very near while we celebrated the ordinances of miliation and death. All who joined the church become members of the tract society when we reof finish the work there; and we expect to or-e a Sabbath-school at that time. We found the and "Sunshine" in every Sabbath-keeping fam-The Lord will lead this little company safely igh 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 meeting 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-W. D. AND F. CURTIS. fore the Lord. 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 blackslidden 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 encouraging 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. 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 distances. 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 The labor was divided between preaching, tract work, Sabbath-school work, and endeavoring to better the spiritual condition 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 testimonies 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 disappointed 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 schoolhouse. 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 becoming 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. YAN HORN.

M. B. MILLER.

IOWA.

BELMONT, WRIGHT Co., MARCH 3.-Began meetings in the Congregational church of this place, Feb. 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 presenting it. To this end I ask the prayers of my breth-IRA J. HANKINS. ren.

CROTON, BONAPARTE, AND AUGUSTA.-We have recently 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-They 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 justifiable 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 members all seemed to be in harmony, and the outside interest 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 C. A. AND JUDSON WASHBURN. use.

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 impress 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.

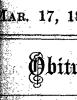
Feb. 6, I came with Elds. Olsen and Tenney to Battle Creek, where I remained one week after they left. The Lord graciously blessed us in these meetings. Three for whom we had hoped took their their stand for the truth, which encourages the church.

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

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¹⁴[Vol. 62, No. 1]



are the dead w

wrow. — Died in Bat fitis, Mrs. Catherina ra, Sister Byington in bearing the sing bury, the third mo She was convert wre quite flattering lipless and lost with fand second. Uni part of the sing part of the sing attention in 1852, v hice walked consists arried to Eld. Bying are had accordingly are. All the crosse is by herself and hu liy accepted for th accepted for th to stand for tes. Even an out too lengthy to be Taking hant one. Taking a that she felt she

is that she felt she rease and made all The last day of h of the blessing she e sufferings, which r in answer to pray propriate promises i feorrowing hearts. tabsent sons, spok m, breathed with rome quickly," ar anion, aged 87, two n A large and last the Tabernacle,

the Died of dropsy in Page, aged 67 ye Windred truths, for this township, an Bhe was a great. Her only fear seen a sufferings; but yo tearmon by Eld. Bu

-Died Feb. 24 coon. -- Died Feb. 24 sed 83 years. She fiends, to mourn th an sister. She emi Eld. Chas. Boyd. femember that "IB moeforth." Prayer rat.

trto.→Died in Alma, Eisey Corbits, ag in In Rensselaer Co only one living du eligion in early life, under the labor interested in the hoad keeping the se stor her life. She asha will receive a comforting disco

s-Died of pneumo fer a painful illne the 7 (th year of 1 in, in 1808, was m 0 Michigan in 184 but afterward un he year 1852. Wh of 1983, she embr n of 1983, she embri Ober of that year, un Infistian, careful of Jim, was happy in H diren are left to mosi were calm and pe festirection mornin d worship for the fu bject was the resur poever liveth and he

Died at Chadron o years, 8 months, a Died at Chadron years, 8 months, a amarking that he w Die weather was ple bree o'clock in the larson could see but anxious for his ret to be when he would e concluded that he us we tested easy ab a commenced seard we've inches deep. Do three days when Truitless, and it yeanth day, his father nears to have been i doyn' and although n to at head a course way. We have hope Funeral services we

bit — Died of cerebro-circia Black. Sarah is and was baptized is 66., Mich., a littl if her parents, her d of some months bei ce as a Christian, ar mind. Through ti ahe was induced to it one she attended; at one she attended by she was taken sid The she was taken sic She was buried on thered at the funera uron and neighborho she died, which we shall to be faithful to th

Aspa. — Died very su reb. 8, 1885, Mrs. Ma religion when abou dist church, and fo than life, never failing d. She embraced to hared the disappoint years ago, she and ime till her death, s mg ib before her ine

a large measure. Oh for more of the quickening power!

On my return to Battle Creek, I received a very urgent request from Mapleton to hold meetings there in the Baptist church. Although much pressed for time I did not dare to neglect the call. I found a few deeply interested as the result of reading our publications furnished them by the Smithland tract society. We held eight meetings Sabbath and first-As a result, ten signed the covenant. We day. organized a Sabbath-school of twenty-five members. Bro. T. W. John, a brother of Eld. A. A. John, was elected superintendent. They take ten copies of the Instructor. I obtained four subscriptions for the RE-VIEW, and sold \$3 worth of books. I shall meet with them once more before going to Marshalltown. I have enjoyed these meetings much because the blessing of God has attended them. When the Lord works for us, the cause moves onward.

A. G. DANIELLS.

THE GERMAN WORK IN KANSAS.

FEB. 4. I visited the little company six miles north of Marion Center, and labored with them a week. They are hard at work here, and are united in broth erly love; and as the result their number is steadily increasing. While here I also spoke twice in English; and one man and his wife began to keep the Sabbath, and subscribed for the REVIEW. A good result, I think, would follow, if English labor could be bestowed here.

Feb. 11 I went to Hillsboro, where we had meeting each evening until Sunday evening at the private house of Bro. C. J. Duerksen. Here I also found several new Sabbath-keepers; but not as many as there might be, were their union and brotherly love a little more prominent. The condition of things at this place is not such as we would be pleased to see,

nevertheless we hope for improvement. On Monday, Feb. 16, we had a special meeting at Lehigh to counsel over some matters which seemed to threaten the welfare of the cause there, and also to correct the faults of some. One brother was put under censure of the church ; but he showed himself so hostile that in a week after we had to withdraw from him the hand of fellowship.

From Feb. 21 to March 1, I held meetings at Lehigh, fourteen in all, in the large new schoolhouse. Although it was extremely muddy, the house was crowded nearly every evening, our congregations averaging about one hundred. It is still somewhat difficult for me to speak in German; but the Lord gave me excellent freedom, and the best of attention was given to the word spoken. As some of our former bitter enemies came with tears and confessed that we had the truth, and would pledge their obedience to it, we could but praise God for the power that is in the "present truth." While here eighteen new members were received into the church, all of them of the better class in the community. Others began to keep the Sabbath that are not quite ready yet to join the church. Oh, how easy it is to labor where the church is united in brotherly love, and show by their fruits that they believe what they profess ! We now have ninety-seven members in the church, and at least fifty more keeping the Sabbath, most of whom will, we believe, join the church in the near future.

These good meetings gave all new courage and confidence in the truth, and my own heart was warmed up with new zeal as I saw the earnestness of those who had so lately embraced the truth. One young man decided to give himself wholly to the work of the Master, and intends to go to Battle Creek to school in a week or two. At each of the above-named places the brethren are busily engaged in the missionary work. They send an almost continual stream of reading matter to Russia, their former home. And as they are from different parts of that country, certainly a good work will be accomplished there. We already good work will be accomplished there. hear of some good results. May the blessing of God still attend their faithful efforts.

Next Thursday, if the Lord will, I expect to go to Rush Co., to hold a series of meetings with the few brethren there. Will the friends of the cause remem ber the German work in Kansas, and pray for it. S. S. Shrock.

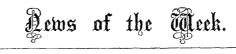
March 8.

-Men do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all but a preference for individual license.—Rev. John Hall.

-Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble. -- Melanc-thon.

-When any calamity has been suffered, the first thing to be remembered is how much has been escaped .--- Johnson.

-Live as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you –Horace Bushnell.



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

DOMESTIC.

FOR WEEK ENDING MARCH 14.

-There were 142 deaths from pneumonia in New York last week.

-The frost in the ground is nearly three feet deep in the vicinity of Boston.

-Counterfeits of 1-cent pieces are being circulated on an extensive scale.

-The woman suffrage bill has passed both houses of the Dakota Legislature.

-W. W. Corcoran has given \$1,000 to the Stonewall Jackson Memorial Association.

-The receipts of the government during the eight months ending Feb. 28, show a falling off of nearly \$20,000,000. -Governor Pierce, of Dakota, has vetoed the capital re-

moval bill, and its passage over the veto is not expected.

-Business failures for the week number 250, against 222 last week, and 186 in the corresponding period in 1884.

-Navin, the fugitive mayor, is en route from New Orleans for Adrian, Mich., in charge of Sheriff Whitemore and a deputy.

-The propeller Michigan[•] has been sighted off Grand Haven, after having been imprisoned in the ice over four weeks.

-A Washington dispatch states that ex-President Arthur is going to Europe in July, to remain abroad several months.

-T. S. Arthur, who died at Philadelphia Friday at the age of 74, was a stalwart apostle of temperance, and his good works live after him.

-The water is three feet deep in the streets of Alexandria, Iowa, and the people have taken refuge in the upper stories of their houses.

- Three iron mills at Pittshurg resumed operations Monday, indicating that trade is improving, and another will start up in a few days.

-Articles manufactured in United States prisons have been seized at London, Ont., being imported contrary to a law which went into effect a week ago.

-An earthquake at Lancaster, Pa., Sunday evening, shook buildings and threw plates from tables. Services were suspended in the churches until the shock subsided.

-President Cleveland has given notice that persons who call upon him in regard to appointments, shall be referred to the heads of the departments, who are to have charge of these matters.

A hody of 250 militia has been sent from St. Louis to Sedalia, Mo., to protect railway property from the strikers, who are said to have assumed a threatening attitude.

-General Grant continues to improve, and on Wednes day worked for an hour on his book. His appetite appears to increase, and in the evening he retired in excellent condition.

-The heavy ice gorge at the mouth of the Des Moines river continues. The water has broken over the levee in several places, causing destruction to property and loss of live stock.

-The coal miners' strike is spreading in the Pittsburg district, 4,000 men having quit work. Some of the opera-tors are paying the advance demanded, but others say they will never yield.

--By a collision of freight trains near Lawrence, Kan., Saturday night, twelve cars loaded with tobacco and merchandise for California were completely demolished, causing a loss of \$75,000.

-The Baltimore Sun is authority for the statement that President Cleveland's lips touched six verses when he kissed the Bible, and these were in the 112th Psalm, from verses 5 to 10, inclusive.

-There is not a saloon open in Topeka, Kan. Seventeen whisky sellers are serving terms in prison for violation of the law, and the fines collected from saloonists in the county for the past year amount to \$11,500.

-What was supposed to be an infernal machine was found Monday in the Union freight depot at Cleveland. When tested it failed to explode, and is alleged to have been placed in position by a discharged employe.

---The Indiana House passed a bill Wednesday making it a felony for bankers to receive money on deposit when they know that their concerns are insolvent. The maximum penalty is \$10,000, five and ten years' imprisonment.

--Six thousand pounds of glycerine in a nitro-glycerine manufactory, near Bradford, Pa., exploded Tuesday, blowing two men to atoms, reducing a factory to fragments, and shaking the town. Trees were torn up from their roots, and great holes were made in the ground.

-The United States is said now to be the third largest silk manufacturing country in the world, and this despite all that has been said and written to discourage the raising of silk in this country. The value of our annual silk pro-duct is now placed at \$35,000,000. About 60,000 pounds of cocoons were raised in 1883.

-The last subject of the great historical frieze runs around the capitol dome has been selected. It sents the ceremony of driving the last spike in the R railroad, which bound the Atlantic and Pacific sea together. The notable persons assembled are placed foreground of the cartoon.

-The people of Sarahsville, Ohio, enraged at the beating inflicted by Thomas Dayton on his two children, erected a post in the public square, lashed ton to it, and then thrashed him with whips. The po been left standing as a warning to bad characters.

FOREIGN.

-- Unusual precautions have heen adopted at the h ment in Quebec, and strangers are only permitted to after severe scrutiny.

-The campaign against the Mahdi has collapsed in present, and no further offensive operations on the will take place before autumn.

-It is proposed to form the Nile country into State, on the plan of the Congo Free State, and call Gordon Free State in honor of General Gordon.

-General Wolseley has issued an address to the s and sailors of the Nile expedition complimenting the behalf of the Queen for their courage and self-de and promising to lead them to Khartoum in the aut

-The East Indian troops were in their first engage with the Arabs in the Soudan March 10, repulsing The Arabs are reported as panic-stricken when the the swarthy Mohammedans from India delivering th with such precision as to make every shot tell.

-It is reported that the British Government has emphatic demand to St. Petersburg that the R withdraw from Afghan territory. The Emperor of many has written to the Czar impressing upon h necessity of reaching an agreement with England, to a reply has been made in the friendliest terms.

- The Governor of the Island of Samos recent covered a tunnel measuring about 5,000 feet long, was used at least nine centuries before the Christia It is completely preserved, and contains water to about ten inches in diameter, each one provided lateral aperture for cleansing purposes.

-A member of the Irish extremist party, gives the mation that a project is on foot to blow up the locks Welland canal, and also destroy the international lever, and suspension bridges. This, it is claimed ruin the Canadian carrying trade on the lakes for two years, as it would take that length of time to rep Welland canal.

-- In Great Britain, according to the New York 990,000,000 gallons of beer are annually brewed; many, 900,000,000; in the United States, 600,000, France, 157,500,000; in Austria and Hungary, 280,00 in Belgium, 210,250,000; in Holland, 34,000,00 Russia, 8,000,000; in Switzerland, 18,500,000; i mark, 28,000,000; in Sweden, 21,000,000; in Italy, 000. Total, 3,246,250,000.

RELIGIOUS INTELLIGENČE.

-In Newfoundland there are about 100,000 Prot and 65,000 Catholics.

-Mr. Moody has put himself on record as oppo roller-skating rinks.

-The Devil was tried hy court-martial at a Sal Army meeting in Salem, Mass., Sunday night.

-The annual conference of the United Men Brethren in Christ, held at Quakertown, Pa., recent eided that no minister or local assistant in the den tion addicted to the use of tobacco should hereafter a share of the Home Mission Fund.

-In a report to the Baptist General Association of sylvania, Dr. Evans states that while Pennsylvania population of ahout 4,500,000, only 500,000 are m of evangelical churches. There are eleven countie a population of 300,000 without a single Baptist and five counties having each only a single church Baptist denomination.

- The application of mortar from the walls Chapel of Knock, in Ireland, restored the sight of McAndrews, of Mingo, Iowa, who had been blind fo time. Other wonderful cases from application mortar are also reported.

-- An Anti-Deist Society has just been formed in the object of which is to combat religious dogmas of description. Members are bound to labor to a the word "God" and all its equivalents in all lang and are pledged never to use it in conversation of spondence.

-"There are," says the St. James Chronicle, I ' in the Church of England more than one thousand men members of the notorious confraternity of the Sacrament. The chief objects of the confraternity of and propagation of the doctrine of the Confraternity a Presence, together with Fasting, Communion, Pray the Dead, the Reserved Sacrament, and the re-union Church of England with the Church of Darce Church of England with the Church of Rome. Fift members of this confraternity have been appoints hishops of the Church of England to incumbencies in dioceses. These incumbents are receiving \$79,50 annum from their livings, and 162,583 souls are under their care." Is it any wonder, in the face of statement, that the Romanizing of the Church of B makes such progress? How long will the people of land suffer such treachery to prevail?—*Christian at* b

L. 62, No. 11.

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ding to the New York, are annually brewed; in Inited States, 600,000,000 ria and Hungary, 280,000, in Holland, 34,000,000, zerland, 13,500,000; in n, 21,000,000; in Italy, 4,

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St. James Chronicle, Low more than one thousand de ous confraternity of the Bie cts of the confraternity are ie of the Mass and the sting, Communion, Prayers rament, and the re-union of e Church of Rome. Fifty: rnity have been appointed rnity have been appointed igland to incumbencies in it its are receiving \$79,500 and 162,553 souls are pl y wonder, in the face of su-zing of the Church of Eng w long will the people of it o prevail?—*Christian at Wo*

Obituary Lotices.

MAR. 17, 1885.]¹⁶

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

neros.-Died in Battle Creek, Mich., Fob. 22, 1885, 50f chronic bills, Mrs. Catherine Byington, wife of Eld. John Byington, aged a. Sister Byington was born in Shoroham, Vt., March 3, 1808, is bearing the singular coincidence of being the third year in intury, the third month in the year, and the third day of the She was converted at about the 'age of '24. Worldly pros-ber's quite flattering before her, but feeling that she was a sin-malifies and lost without a Saviour, she chose Christ and let the stand second. Uniting with the Methodists, she remained in mometion till the views taught by S. D. Adventists were brought attention in 1852, when she joyfully accepted them, and has ince walked consistently with that faith. January 25, 1830, she marded to Eld. Byington, then in the Methodist ministry, with the had accordingly lived, at the time of her death, a little over mars. All the crosses, trials, and sacrifices incident to a change willy accepted for the truth's sake. One of her chief character-inges. Even an outline of her Christian life and character by too lengthy to be given in this place. Her death was atmost man to marked all preparations for it with the greatest com-The has day of her life was perhaps her happiest day, on ac-of the blessing she enjoyed, enabling her, to triumph over great is ultrings, which were several times relieved in a marked rin answer to prayer. She praised the Lord for victory, quot-tropriate promises in a manner to send a thrill of joy even misorrowing hearts. Extensity she prayed for her two surviv-tabsent sons, spoke words of tenderness and love to those and in Arsge and sympathizing congregation_attended the lat the Tabernacle, Feb. 25. U. s.

The Died of dropsy in Leslie, Ingham Co., Mich., Feb. 4, 1885, the Page, aged 67 years. She had kept the Sabbath, and be kindred truths, for about twenty years. She was an old pio-talls township, and many gray-headed friends attended her she was a great sufferer, and lingered many weeks in great Her only fear seemed to be she would not have patience to hat sufferings; but we heard no nurmer. She sleeps in hope. or sermon by Eld. Buck (Baptist). Hollis CLARK.

soor. — Died Feb. 24, 1885, "of measles, Lydia, wife of D. C. Bab-caged 38 years. She leaves a husband and one little girl, with mends, to mourn the loss of a loving wife, a fond mother, and a fin sister. She embraced present truth in 1876, under the la-of Id. Chas. Boyd. "We mourn not as those baving no hope; a remember that "|Blessed are the dead which die in the Lord henceforth." Prayer was offered by Eld. John L. Huffman at trial. J. L. Forsyth.

arr. —Died in Alma, near Wellsville, N. Y., Oct. 16, 1884, my rr. Elsey Corbitt, aged 521 years, 8 months, and 10 days. She on in Rensselaer Co., N. Y., was the youngest of ten children, is only one living during the last 12 years. She made a profes-religion in early life, connecting herself with the Baptist church, 60 under the labors of Elds. Barr and Robbins she became y Interested in the truths of the third message, and soon after anced keeping the Sabbath, which was her delight the remain-arts of her life. She was meek, quiet, and faithful unto death, add she will receive a crown of life. We listened to an instruct-ate onforting discourse from 2 Tim. 4:6-8, by Eld. 'A. Coit 5.

The Died of pneumonia, at Ossoo, Hillsdale Co., Mich., Jan. '29, atter a painful illness of but six days, Frances Swaar Kinsch in the 7/th year of her age. Sr. Reyer was born in Lancaster fan., in 1808, was married to Bro. John P. Reyer in 1889, and 'to Michigan in 1849. She was christened in the Lutheran in, but afterward united with the German Reformed churcb, it be year 1852. When the tent was pitched at Osseo, in the mor of 1883, she embraced the Adventits faith, and was baptized tober of that year, uniting with the church there. She was a Unistian, careful of her words and actions, and although aged aften, was happy in ber faith. A kind husband and four grown-lidren are left to mourn, but not without hope. Her last mod were calm and peaceful, and she fell asleep with thoughts a resurrection morning. The Free Baptists kindly opened their of worship for the funeral service, which was largely attended, ubject was the resurrection of the dead, from John 11: 25, 26, toosever liveth and believeth in me sball never die." ject was the resurrection of the dead, from some in ..., bever liveth and believeth in me shall never die." D. H. LAMSON.

lo

D. H. LAMSON. s.-Died at Chadron, Neb., Dec. 22, 1884, Holly Elmer Rees, 16 years, 3 months, and 20 days. Holly went eut for a short remarking that he was going to bave some venison for Christ-The weather was pleasant in the morning when he started, but three eclock in the atternoon it began to snow and blow, so person could see but a short distance. Night came on, and we be abloud for his return. His father called him, as he had often before, when he would answer; but this time no answer came. we concluded that he had tarried at the house of a neighbor, has we rested easy about blm, until, morning. As he did not re-we concluded that he had tarried at the house of a neighbor, how there days when the snow became'so deep as to make the ph of three days. When the snow became'so deep as to make the ph art to have been coming toward bome, when overcome by advahaustion, he fell face downward in the path. Holly was a boy, and although not a member of the church, we think he stood and believed the truth ; more especially since last winter, he stended a course of lectures delivered by Eld. Davidson. Thereal services were conducted by Eld. Davidson. L ARD M. A. REES.

Co., Mich.

D. AND M. A. REES. ass.—Died of cerebro-spinal meningitis, Dec. 23, 1884, Sarah Al-heresa Black. Sarah was eighteen years old the 13th of Septem-set, and was baptized, with other young people, at Jefferson, the Co., Mich., a little_over,two,vears before. She died at the a of her parents, her death being the first break in the family dr-For some months before her death she had not lived up to her lege as a Christian, and was therefore in a greatly discouraged of mind. Through the efforts of a brother, more recently con-id, she was induced to pay more attention to religious meetings. last one she attended was a Bible-reading at Pittsford. At this she was taken sick, and died after a lingering and painful s. She was buried on Christmas day. A large concourse of peo-shered at the funcal, as it was indeed a day of mourning for shereh and neighborhood. She sung several hymns a little while or she died, which were sung by request at her funeral. The shall to be faitbful to them. Sermon by the writer from Acts 24 : D. H. Lamson.

HERER.—Died very suddenly of disease of the heart, in Corinth, Feb. 8, 1885, Mrs. Mary Thirber, aged 77 years. Mother pro-de tellgion when about twelve years of age and united with the hodist church, and for sixty-five years has lived a conscientous tian life, never failing to testify for Jesus whenever opportunity red. She embraced the advent faith during the '44 movement, shared the disappointment of the believers at that time. Over ity years ago, she and father embraced the Sabbath, and from time till her death, she loved the truth, and did all she could aring it before her [neighbors] and friends. About six years ago

THE REVIEW AND HERALD.

father died, and now we lay her beside him for a little while, to rest through the time of trouble, till the Litegiver comes. Of a family of ten children, five remain to mourn the loss of a kind and loving mother. Funeral services by Rev. C. E. Davis (Baptist) from the words, "Therefore be ye also ready." H. A. THURBER,

CLEMONS.—Died in Chase's Mills, St. Lawrence Co., N. Y., Feb. 12, 1885, Sr. M. Clemons, in the 86th year of her age. She was born in Ireland, and came to America in 1830. Sr. C, was one who loved the word of the Lord. In 1844 she heard and embraced all the points of truth connected with the message of Rev. 14 : 6, 7, and until the time of her death the coming of Jesus was the theme of her rejoiding. In 1870 she heard the third angel's message, and from that time she en-deavored to keep all the commandments of God and the faith of Jesus. A large congregation of friends and neighbors showed their regard by attending the funeral services. The best of attention was given to remarks on the state of the dead and the certainty of the resurrec-tion. C. O. TAYLOR.

C. O. TAYLOR. PERELES.—Died at South Lancaster, Mass., March 6, 1885, Lucy Mary, daughter of Eld. H. Peebles, of Vermont, aged 21 months and 7 days. Sr. Peebles came here last fall to send her older children to the school, also designing to attend the Bible-elass herself. But the child, who was feeble, took cold, which resulted fatally in lung fever. Sr. Peebles became very weak herself, but felt that she would not call her husband from his work in Northern Vermont if it was possible to get along without him. Her lungs apparently became much diseased. This, and watching with her babe, reduced her so low that her strength failed, and she could not speak above a whisper. She still declined to send for her husband, feeling that God would not fail her in this time of her need. He heard prayer in her behalf, and at the time when we expected that she would completely fail, she arcse and declared herself healed. Brief funeral services of the child were held at the meeting-house Sabbath afternoon, at the close of which Sr. P. arcose and testified to the goodness of God. It was a precious season. Remarks were made on the occasion by the writer. S. N. HASKELL,

S. N. HASKELL,

GREGORY.—Died at Blendon Landing, Ottawa Co., Mich., Feb. 26, 1885, Mrs. Catharine L. Gregory, aged 72 years. She had been in poor health for a long time, but her illness was not considered serious until a few days before her death. She embraced the third angel's message in Chicago, Ill., several years ago, and gave evidence to the last of ardently loving the faith of her adoption. Sr. Gregory earn-nestly desired to live till the coming of Christ, but at last became re-signed to the evident will of the Lord that she should fall asleep. She leaves an aged husband to mourn her loss. Discourse by the writer to a very attentive audience of sympathizing neighbors, from Rev. 21:4, A. SMITH.

TAYLOR.—Died at Allendale, Mich., March 6, 1885, Ella M., daugh-ter of Bro. and Sr. Martin Taylor, aged 7 years and 18 days. She was an affectionate and lovely child. They mourn, but not as those that have no hone. E. H. Root. that have no hope. ______

Appointments.

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

The quarterly meeting for Dist. No. 12, Kan. Tract Society, will be held at Snow Hill, Labette Co., April 11, 12. I sincerely desire to see each librarian in the district present with his books. Eld. T. H. Gibbs is expected to attend. Come, brethren and sisters, arouse to work in the vineyard of the Lord. C. MCREYNOLDS, Director.

There will be a quarterly meeting of the Fremont, Wis., cburch at the house of E. W. Fisher, Lind, April 4, 5. We hope to meet all the members that can possibly attend; will others please report by letter to Mrs. E. W. Fisher, Lind, Wis Lind, Wis. JAMES HILTON.

No Providence preventing we will hold meetings as fol-

ws :							
Blaine, Me.	,				March	21,	22
Monticello,					"	27,	28
Linneus					April	4,	5
Oakfield,					- « ¢	11,	12
Hartland,					"	18,	19
Cornville					"	25,	26
Somerset, M	lills,				May	2	, 3
Meetings h	egin	at all	these	places	Friday even	ing	at
- · · ·							

7 P. M.; Sabbath-school at 9 A. M. These meetings will be of great importance; therefore we greatly desire to see all of our people from the surrounding churches. As far as circumstances will admit, Brn. Webber and Osborne will be present at these meetings. A. O. BURRILL.

OHIO State meeting at Belville, O., April 10 16, to continue over two Sabbatbs if deemed necessary. This will be an important meeting for this Conference. We hope to see a full attendance of our bretbren from all parts of the State. See notice elsewhere.

OHIO CONF. COMMITTEE.

DIST. No. 8, Kan., will hold their quarterly meeting with the Sterling church, April 11, 12, 1885. Will Eld. John Gibbs please meet with ns? We hope for a general turnout at this meeting; and will all those who know themselves to be indebted to the district come prepared to settle as far as JAMES V. MACK, Director. possible?

Publishers' Pepartment. "Not slothful in business, "-Rom, 12;11, My P. O. address until June 1, will be Int. T. M. Society, New Orleans, La., Exposition. H. W. COTTRELL.

My address until furtber notice will be D. E. Lindsey, Sanitarium, Battle Creek, Mich.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for $c_{\alpha,h}$ hotice of four lines or under. Over four lines, $2c_{\alpha}$, a line. Forsons anknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.) WANTED.-A Sabbath-keeper (a single man) to work a farm on shares, one year, or longer, and board with the family. Everything furnished. Address immediately, Mrs. S. Althouse, Hastings, Barr Co. Mich.

WANTED. -- Work by the month, or year, on a farm in Wisconsin, by an S. D. Adventist; willing, but not very strong. Wages in proportion. Also housework by a girl. Address A. H. Mellish, Door Creek, Dane Co., Wis.

RECEIPTS.

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

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

Books Sent by Express.--W H Gilmore, A B Cowley, Smith J Herrick, JF Hansen, W A Young, H A Warner, Daniel Litchfield, Geo W Anglebarger, A P Peterson, Sarah A Stem, H Chr Olsen, Dr Wm Hill, O J Mason.

Books Sent by Freight.-Clara Wood Gibbs, Carrie E Mills, R Owen, LS Campbell, R G Gauett.

Cash Rec'd on Account.—Dakota T & M Soc, \$317., Kansas T & M Soc, 10.60, N Y Conference pr Clara E Fairman 1., Wis Conf pr Mrs S Roese 2., Mich T & M Soc 139.31, 111 T & M 66.45, Wis Educational Aid Fund 200.

General Conference,-N Y Conf \$72.77.

S. D. A. E. Soc.-Dr J H Ginley \$5., Sarah A Mc Pherson 4. Inter. T. & M. Soc. - M M Clark \$10., J H Jaquith 100.

Chicago Mission.—Esther W Trumble \$1., Mrs C La Barr 5., Mrs E B Ayres 2., Mrs C E Heatley 1., R G Herrington 1.

European Mission.-- M Buck \$10., Hannah Smlth 1., Miss S Vincent 5.25, Miss C Crumb 25.31, J H Jaquith 100.

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



The Review and Merald.

BATTLE CREEK, MICH., MARCH 10, 1885.

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NOT 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 exhortion 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 GEO. I. BUTLER. it will be returned if desired.

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.

¹⁶ Vol. 62, No 11,

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

The above questions demand earnest prayer the angels of God may guide in the work comm 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 meet stating the amount of missionary work that has done in the place, the number of Sabbath-keen if any, and what assistance can be given to suppo meeting. Advice concerning any of the above g tions from those who may not be able to attend meeting will be gladly received. The church at h ville 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 ing for them to L. T. Dysert, Clyde, Ohio. this, brethren, as no discount will be given un these are secured and round trip tickets bought. C seeking God for a fitness to engage in delivering last message to the world. R. A. UNDERWOOD

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BIBLIST .--- Pic ssion just where all proceed imm of Rome has ex erning him found and.—What was B.-Why, the s of the Most F hange the law of i my task by an a ny in general, a in particular. Se oution of the sai mark that it is church historia eath in one way tions of the saints aud.—Why fathe rue, the Romish cl