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

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JESUS IS NIGH.

WHAT though the way be rough?
Jesus is nigh;
Dangers surround thy path?
Jesus is nigh.
Fiercely the tempests lower;
Strong is the tempter's power;
Yet in the darkest hour
Jesus is nigh.

Friends have forsaken us—
Jesus is nigh;
Foes have encompassed us—
Jesus is nigh.
Dark is the retrospect,
Cheerless the onward tract;
Fear not, but recollect,
Jesus is nigh.

What though the world despise!
Jesus is nigh.
Unseen by mortal eyes,
Jesus is nigh.
Humble may be our lot,
Yet will we murmur not;
E'en in a peasant's cot,
Jesus is nigh.

Pleasures of earth may cloy—
Jesus is nigh;
Source of ne'er ending joy,
Jesus is nigh;
Youth may not last for aye,
Beauty must fade away;
But through eternal day
Jesus is nigh.

When by deep sorrow crushed—
Jesus is nigh,
Down in the very dust,
Jesus is nigh;
Friend of the friendless one,
Help of the helpless one,
Rest of the weary one,
Jesus is nigh.

—The Freeman.

The Sermon.

Therefore before God, and the Lord Jesus Christ, who
is the quick and the dead at his appearing and his kingdom,
Word.—2 Tim. 4:1, 2

THE NEW HEART.*

BY MRS. E. G. WHITE.

Eze. 36:26: "A new heart also will I give you,
spirit will I put within you."

truth, the precious truth of God's word,
has a sanctifying effect upon the heart and
soul. There is work to be done for ourselves
and our children. The natural heart is full of
sin, and the truth, as it is to Jesus. Unless
we shall make it the first business of their
lives to guide their children's feet into the path of
rightness from their earliest years, the wrong
habits will be chosen before the right.

able especially for mothers, as I see them
and feeling so little the responsibilities

at Los Angeles, Cal., May, 1884.

that devolve upon a mother. They see Satan working in the self-willed child of even but a few months of age. Filled with spiteful passion, Satan seems to be taking full possession. But there may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make that parent believe that it would be cruelty to correct that child; whereas just the opposite is true; and it is the greatest cruelty to let Satan have the possession of that tender, helpless child. Satan must be rebuked. His hold on the child must be broken. If correction is needed, be faithful, be true. The love of God, true pity for the child, will lead to the faithful discharge of duty. The parent is to pray that God will send divine aid to combine with human effort to drive back Satan. The sweet spirit of submission which Jesus alone can bestow, should be employed; but the parent must not leave the Lord to do all the work. The Lord has left something for the parent to do. Let not perversity of spirit or passion control your little ones. Place them by faith in the arms of Jesus. Watch and pray. You will have a battle, parents, to dispossess your child of the Satanic spirit; but you will succeed if you are persevering. Let not Satanic passion abide with your children. Teach them that you are to be obeyed. In doing this you are educating them to obey God. Teach your children to honor you; because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes, and pay no regard to the laws of the household, you are winking at sin; you are permitting the Devil to work as he will, and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is charged in the books of heaven to the neglect of the parents.

What a record will be presented by and by, when the books shall be opened! What neglect on the part of parents in the training of their children, will these books reveal! The great work of instruction, of weeding out worthless and poisonous weeds, is a most important one. For if left to themselves these weeds will grow until they choke out the precious plants of moral principle and truth.

It is the parents' work to give line upon line, precept upon precept, here a little and there a little. Correct wrong tendencies, not in passion, but in love. The children may be saved if fathers and mothers will do their work faithfully. The truth of God, carried by the Spirit's power to the hearts of the children, after the parents have done all on their part, will work a radical change in the hearts and in the spirits of these children. The law of God should be erected in the house as the standard of character. Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household, and will lead to right actions also.

The truth of God is to sanctify the soul. "A new heart will I give you, and a new spirit will I put within you." The sanctifying power of truth is to abide in the soul, and be carried with us to our business, there to apply its continual tests to every transaction of life, especially to our dealings with our fellow-men. It is to abide in our households, having a subduing power upon the life and character of all its inmates. The sweet perfume of kind words, of true Christian courtesy, should

be maintained in the home. No boorish word should be spoken. No impatient spirit should be manifested.

We are teaching lessons to the children which we wish them to copy. If we wish our children to be chaste, pure-minded, and noble, we must be so ourselves. If we are impostors, professing to be children of God, while our impatience, fretfulness, and deception stamp us children of Satan, our children will be no better than we. All efforts of parents should be to go forward to perfection of Christian character. The standard at which we aim must be high. The only means of purifying the life and character is to be like-minded with Jesus. The mind and will of God are found revealed in his word. Shall we study it? Shall we teach it to our children? The word of God! the grand rule of life, the measurement of character! Would I could place it in the hands of every father and mother in our land.

Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed. It is your privilege to sow the first seed. Teach your children about Jesus Christ. In a reverential tone weave his precious name into all your lessons. Teach them to love God, to fear to offend him. You are commanded not only to educate but to train your children. Especially should they be taught to reverence the house of worship, that there may be no whispering, no lightness, no trifling, no careless inattention, no noisy walking out, during service. It is painful to see the little respect children are taught to have for the house of God. God has given directions to his people that great reverence be taught for the religious service. It should be a study with parents to make the social meeting of the highest interest to the children, that they may receive proper impressions as to what constitutes a Christian character. How can we expect children to feel a solemn interest when long prayers are offered so low and indistinct that it is impossible to catch a word only now and then? If these praying ones had a new heart and a new spirit put within them, would they not manifest some earnestness in their prayers? Would they not touch the hearts even of children? Prayers in social meetings should be short and right to the point. Do not feel it your duty to tell long stories to the Lord, or to preach him a long sermon. Come at once to the point. Thank God for his mercies, confess your sins, ask his pardon, and believe that he will hear and answer your petitions.

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend? You plan in regard to your temporal labors. If you learn a trade, you seek to improve year by year in experience, executing plans that shall show progression in your work. Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you.

Often you exhaust all your physical and mental powers in your temporal labors, and you have nothing left for the service of God. You have scarcely entertained a thought of Jesus through the day, and at its close you are too weary to

hardly think of God. Has your heart drank at the fountain of life while you have been working with your hands? Have you been offering to God the gratitude due him for his abundant mercies and blessings? If you withhold it, you are robbing God. Have you yielded your heart to the heavenly honor which through faith you claim? This alone would be sufficient to rule out of your heart everything contrary to the spirit of Christ, and to cleanse the soul-temple from unhallowed thoughts. If you watch and pray each day, you keep the victory through faith; but only so long as you do those duties. If we live for Jesus Christ minute by minute, hour by hour, day by day, then Christ will dwell in us; and when we come to social meeting the love of Christ will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life.

Has the Lord been an honored guest in our prayer meetings? Why do we not, as sensible men and women, consider for ourselves what God requires of us individually in every meeting we attend? Have we devoted many moments to prayer, to close, earnest study concerning the very best course we can pursue as children of God to add such interest and earnestness and life to our meetings that our children shall love to attend them? Do we consider how much we dishonor God by our complaining testimonies, by relating our trials, temptations, backslidings, and our griefs? Do we realize how we carry a dark cloud with us, and shadow the pathway of others by such a course? We are bodies of darkness because our eye is not single. If the eye were single the clouds upon which we gaze, and of which we talk so much, would disappear; we should see a precious, loving, compassionate Redeemer, and catch the light from his countenance. We should be cheerful; heavenly peace would reign in our hearts, not inclosed as perfume in a bottle, but like the offering of Mary to Jesus, filling the house with its sweet fragrance. Peace would be in our homes; for wherever the love of Jesus reigns, there peace abides: and there will be also joy; for there is a holy calm and heavenly trust in God.

The Sabbath—oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath-day many are indifferent, and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath-day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light. It takes line upon line, precept upon precept, here a little and there a little.

The mother must keep her mind refreshed and stored with the promises and blessings of God's word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God. Teach them that the approbation and smiles of Jesus are of greater value than the praise or flattery or approval of the most wealthy, the most exalted, the most learned of the earth. Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work. You cannot afford to give to visiting precious time that belongs to the training and encouragement of your children. Many of you feel interested for them, but not deeply enough to go to work yourselves. Like Eli you neglect your duty to control them; and as a result you see them pursuing an evil course. Your daughters may be growing forward and bold in their manners, and unbecoming in their deportment; your sons rough, learning bad habits, smoking or otherwise using tobacco because it is fashionable. Satan has preoccupied the garden of their hearts. He has sown his seed, to be harvested in sorrow by both parents and children.

Let anything and everything be neglected rather than this important work. How can you ask God to convert your children when you have neglected your duty, and are remiss in doing the work that God has enjoined upon parents to do? Everything connected with the service of God should be made most attractive, but not by mixing self-indulgence and selfish gratification and worldly amusements with religious experience. Understand yourselves the way to the fountain where you may quench your thirst; then you can lead your dear children to the fountain that has refreshed you. Always bear a cheerful countenance. Stop fretting; stop worrying; stop reproving; and be cheerful. Be a living stone in God's building,—a stone emitting light. Then your children will see that Christians are not cold, lifeless, dull, and uninteresting. While they feel, as every child should, the curbing power of truth in the home and in the house of God, they will also feel its sweet peace and radiance upon their souls, affecting the life and character; for Christ is in the soul the hope of glory.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

BRETHREN, HELP YOUR MINISTERS.

BY A MINISTER.

THERE are many ways in which the brethren can help their ministers; but the kind of help I wish to speak of is the assistance you can give a minister when he holds a series of meetings in your vicinity. You often urge some minister to come and labor for your neighbors; that is, come and hold a series of meetings in your church or in a school-house near by. But, brethren, are you willing to help him if he should come to work for your neighbors? Presuming you desire to do so, I will venture to point out some ways in which it may be done.

1. One great and important help to the minister in his work is that your life harmonize with your profession. It is very hard, up-hill work to labor in a neighborhood where the Seventh-day Adventists have not lived up to their profession; where some have taken advantage in business, or have been dishonest or careless in dealings in general. When your horses, cattle, or sheep are in your neighbor's field, and you go after them without going to see your neighbor about it and offering to make matters right, then, you can see, an unfavorable impression will be made, and hard feelings toward you often arise in the heart of your neighbor. Where such things exist, I can assure you, dear brethren, that the minister will find it difficult to accomplish anything. Hence the first thing you must do is to live honest, Christian lives, so that your neighbors may say of you: "I have watched that man a long time, but I never saw anything out of the way with him; and I think he is a real Christian."

2. When a minister comes to labor for your neighbors, and finds that there is trouble among the brethren, hard feelings between them, etc., then the work goes hard. It is as if there were an Achan in the camp. We cannot face the enemy, but must retreat as did Israel from Ai when Achan had sinned. The first thing you ought to do is to settle up these matters, before you ask a minister to work for the unconverted. It makes it very difficult and discouraging to labor for others when the church is all wrong. The minister's burden is heavy enough without adding to it by your difficulties caused by selfishness, covetousness, envy, and pride. We can no more expect the work to prosper in a place where the church is in a jangle, than could Israel prosper when Achan was in the camp. Brethren, "clear the King's highway," and prepare to work for God. Do not hinder his cause by your selfishness and pride. If you wish to see souls converted, get right yourself; then you can help the minister to labor for the salvation of your fellow-men.

3. Then, again, you should seek to prepare the way for the minister by circulating our periodicals and other reading matter. I have found that a

word properly spoken on the Sabbath question on some other subject, has left an impression can never be erased. When your life is in harmony with your profession, your words leave an impression for good that you little realize. I know to be a fact from actual observation, if our brethren could only see how much good could do by being live Christians in every sense of the word, and how great a help they could be to the minister in a series of meetings by such means, then I think they would try harder to do it all times.

4. When your minister sends an appointment to commence a series of meetings, don't wait to come before circulating it; but go to work at once; let all your neighbors know about it, and invite them to attend the meetings. Don't be afraid or ashamed to ask them to come. Brethren, we have the most important truth that has ever been proclaimed, and the world must be warned of it, that we could realize how holy and elevating it is, for I think we would then prize it more, and try to get it before others.

5. There is another thing that is very discouraging to a minister, and that is this: brethren coming at home from meeting because it is a little stormy, and thus the attendance is small. This leaves a very bad impression upon those not present, when they come through the storm. Don't attend meeting and then see few of our people. It is just the time to go to meeting when you are likely to be present. Drive over to your neighbor's house and take him with you; it will do you good, and we show that we are interested in this trying to get our neighbors interested. Don't say you suppose the minister feels when he has to attend, and you say you have heard it all, and know all about it, and the meetings are for the brethren but for "outsiders." Dear brethren, such a revelation only adds another burden to a heavy one, too. First go to meeting yourself; then pray God to bless his servant. He does all in his power to discourage the laity. They need your words of comfort and good counsel. Let us, then, have your prayers and sympathy which we need, and will try to appreciate, and want to labor together for the salvation of our souls, and then we shall rejoice together in the kingdom of God when the work is done.

6. There is still another matter that is very discouraging to a minister. Sometimes a member of the church who has been in the truth but for a time, has a particular hobby to ride. Perhaps he is opposed to spiritual gifts, or thinks the ideas of healthful diet are all wrong; or perhaps he opposes tithing. While the minister preaches in harmony with our faith on all these subjects, the position from professed friends is very peculiar to him. Sometimes these persons, though young in the faith, imagine that they know more about these matters than the minister. The whole body of S. D. Adventists, who have been these subjects carefully for years. Let us remember that this message is God's truth, and that we should have all harmony and union. Do not be too busy teaching things that are not in harmony with the Bible. How perplexing are such things to the minister, how much anxiety, how many sleepless nights cause the minister to suffer. This is not to help the servant of God, but to discourage him, and hinder the work. How much better it would be for all the brethren to speak the same things, and those without can see union and harmony, and will make good impressions upon all.

7. Don't leave it to the minister to burn the fires or sweep the church. Time is precious to him. He wants all the time he can get for meditation, prayer, and for visiting. Lighten his burden by taking charge of these matters yourself.

8. I have sometimes found that unconverted people were very anxious to have our lay brethren come and see them, and talk with them on religious matters. When there is an interest awakened, and the minister extends for miles around, it is very difficult for the minister to visit all and also attend to other things, preaching eight or ten sermons, and holding meetings every week. This labor is severe. I have worked hard on a farm, I never had harder work than to preach, and carry on a series of meetings. Help your minister, brethren, by visiting and praying with those interested in the truth. When this is done in the right spirit, I think help will be appreciated.

9. Be in season. It is very discouraging

Leading brethren come to meeting late. I think ought to be among the first. Does not the agree with me? I have not written the foregoing to scold, but to show our dear brethren can assist the minister in a series of meetings. I appreciate such assistance. May God help you, dear brethren, and help us as ministers to be where he can assist in our labors. We need your prayers and help. Let us labor together for the salvation of the world and remember "there is resting by and by."

ARMAGEDDON.

BY ELD. D. H. LAMSON.

The Vale of Megiddo, known also as the Valley of Jezreel, the plain of Esdraelon, and Armageddon, is almost in the form of a right-angled triangle, having Mt. Carmel on the west on the Mediterranean, Mt. Tabor on the east, and Mt. Gilboa directly south of Mt. Tabor on the south, the hills of Samaria forming the hypotenuse to Mt. Carmel. It is said to be about four hundred miles above the level of the sea, and has been the scene of many important battles from the days of Joshua (Judg. 4) till the days of Napoleon Bonaparte. The river Kishon runs through its whole length, about thirty miles. If the two sides of this triangular plain were each thirty miles long, the space would be sufficient to give standing room to twice as many people as now inhabit the world. This plain is mentioned in Rev. 16:16 as the place where the spirits of devils gather the armies of the earth and the whole world to battle, and the great river Euphrates (the symbol of the Turkish power) is dried up.

The identity of the "king of the North" of Dan 11, and the power symbolized by the "great Euphrates" of Rev. 16, is unquestioned by students of prophecy. A most important consideration to be considered is, that the Turkish power is dried up till the pouring out by the sixth angel of his vial of wrath, which is some time after the tribulation closes; for at that time five of the seven plagues have been already poured out. The manner by which this great result takes place may, probably will, be carried out before probation closes. The Turk may strike his tabernacles in Europe, and hasten to plant them in his more fertile capital in the glorious holy mountain; the act and the fact stir not only all of earth, but all of heaven; for "at that time shall Michael stand up, the great prince which standeth for the children of thy people," and the resurrection of the dead shall take place. Dan. 12:1, 2.

It cannot be long until all these events transpire. The angel will hold the winds a little longer "till the servants of our God are sealed;" the nations are impatient for the strife. A leading secular paper of to-day says: "Events are conspiring that will bring the whole civilized world into conflict." Not only must the way of the kings of the East be prepared, but they must be dried up. "The Lord hath a controversy with the nations," and all must drink to the dregs the bitter cup of the fierceness of his wrath.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for her latter day?"

Bows drawn at a venture hit in a way that surprises ourselves when God puts his own arrows in the string.

The wild mustard in South California is like that spoken of in the New Testament, in the parables of which the birds of the air may rest. It grows up out of the earth so slender a stem that you can find a starting point in an inch, it grows up a slender, straight shoot, five, ten, twenty feet high, with hundreds of fine, feathery branches, interlocking with all the hundreds of other plants, till it is an inextricable network like a spider's web. Then it bursts into yellow bloom still finer, more feathery, and lace-like. At times it looks like a golden dust. With a clear blue sky behind it is often seen, it looks like a golden snowfall. —San Francisco Bulletin.

A LAODICEAN CONFESSION.

BY N. W. VINCENT.

"So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." "As many as I love, I rebuke and chasten: be zealous, therefore, and repent." Rev. 3:16, 19.

LORD, thy rebuke I hear,
Thy chastening I bless;
And humbly I draw near,
My guilt with shame confess.

Through toils by others wrought,
In fancy "rich" I've been—
"Increased with goods," need naught,
Content with self and sin.

Most wretched and undone,
I now behold my loss;
For without Christ, the Son,
All gain I count but dross.

I "miserable," lost,
To Christ for pity fly;
Thy blood my pardon cost.
Oh, help me, or I die!

"Poor," weak in faith and love,
My hope's with gloom o'ercast;
Grant from thy stores above
Thy "gold" and gifts that last.

"Blind," groping in the mists,
I look to thee for light;
Thy Spirit now assists;
"Anoint" my feeble sight.

"Naked," without excuse,
"White raiment," Lord, I crave.
Me, worthless, make of use;
My soul, so lukewarm, save.

Thy power, oh! make me feel,
And share thy love divine;
Oh! quicken me with zeal.
The work, the praise is thine.

MORAL DARKNESS.

BY ELD. R. F. COTTRELL.

JESUS is the light of the world, and he bids us, "Walk while ye have the light, lest darkness come upon you." Not only his bodily presence, and example, but his word, is light. "Thy word is a lamp unto my feet, and a light unto my path." "In him is no darkness at all." But of the wicked it is said, "He walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Moral darkness beclouds the moral sense, so that a person does not perceive the difference between right and wrong. The reasoning powers become so depraved by transgression that, in the language of Scripture, "a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

If God is able to appoint a definite day of rest for mankind, he has done so in the Sabbath commandment. So, at least, it seems to me. If any one can change the wording of the commandment, so as to make it more definite in respect to the particular day of the seven on which he rested, which he blessed and sanctified, and commanded to be kept holy, I would like to see the revised version. See Gen. 2:2, 3; Ex. 20:8-11. Who will try it?

We hear it over and over on every hand, "I do not believe it makes any difference what day we keep, if we only keep one day of the seven." Of this excuse (for no reason is offered), I would say, "Offer it now unto thy governor; will he be pleased with thee?" Supposing the law of the State should require all to cease from secular employment on Sunday, would every one be at liberty to work on that day and rest on some other? Is it objected that Sunday is a definite and well-known day? It is no more so than was the seventh day during the first ages of the world, even down to the time of Christ. No Hebrew ever doubted its identity, before he learned it of the professed disciples of Christ. They well knew the penalty of the violation of the Sabbath; and if the Sabbath was not a definite, well-known day, no penalty could have been justly executed.

No one would think of evading the law of the State by such an excuse as is offered for the purpose of evading the duty of keeping the Lord's Sabbath. He would not trifle thus with the laws of the land. The reason is that the law of the State is supposed to be law; but the law of God is to such persons no law at all. Truly, darkness has blinded their minds. Great is that darkness, and marvelous, too, in the light of sound moral sense.

A PECULIAR PEOPLE.

BY ELD. R. A. UNDERWOOD.

NOT many months since, a person was thrown into company with a party from ———, a town where a few Seventh-day Adventists live. After some talk on other topics this "peculiar people" was introduced. The inquiry was made if they were acquainted with that people.

"Oh, yes; they are the strangest people you ever met."

"Are they not a good people?"

"Well, yes; but they are so peculiar."

"Are they different from other people? and if so, tell me wherein they differ."

"Why, this people are honest, and good citizens, but they keep Saturday for the Sabbath! They do not eat pork, nor use tobacco, and their members do not take part in church festivals, such as are so common among good people of the present day, to aid the gospel; and I heard one of them say a few days since that but few among them drink tea and coffee! They wear no jewelry, and dress plainly."

It hardly needs to be added that a very interesting conversation followed, and some sad reflections, as we called to mind many who bear the name of this peculiar people, and yet fail to wear the royal garments which make them so peculiar.

Dear reader, are you a Christian in name? and do you shrink from obeying the truth in all its parts, which will separate you from the world in its foolish, hurtful lusts and fashions? Christ came into this world for the very purpose of preparing a distinct and "peculiar people": "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. In view of the great gift and sacrifice to accomplish this object, the same apostle, after speaking of the unsearchable wisdom and riches in store for God's peculiar people, adds; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

I once heard of a man who was about to take a trip over a dangerous road. The way was very narrow, and on either side were several slides that for want of proper care had taken many a traveler over the precipice, into death. The gentleman inquired of the numerous guides who were anxious to undertake the perilous journey, how near to danger they could go with safety. One after another stated that he had driven within an almost incredible distance of the precipice, and yet had carried the living freight over with safety. Finally an experienced, sober-minded mountaineer was asked how near the scene of danger he would undertake to go? "I would drive just as far from it as possible, sir," was the answer. The traveler was not long in deciding whom to choose as his guide. Thousands who dream of heaven are like those guides,—anxious to go just as near to perdition as possible and just be saved.

"By their fruits ye shall know them." Those who are so anxious to pattern after the world, seem to forget that they cannot serve the world and Christ at the same time. If the message of truth, that is to prepare a people for translation, takes hold of us, our habits of eating, drinking, thinking, speaking, and all the acts of our life will be changed. Articles of gold, costly apparel, and foolish dressing of the hair to pamper pride, in honor of the goddess, Fashion, will all drop off as fruits of the flesh; while the modest adornment of meekness will take their place. 1 Pet. 3:3-5. Stimulants that have wasted our means and weakened our mental and moral powers, will be laid aside. Articles of food pronounced "unclean" by physiological facts and the Spirit of God (Lev. 11:7, 8; Isa. 65:2-4; 66:15-17), will be changed for those that will give purer blood and better health. The place of festivity and pleasure will be exchanged for that of prayer and praise.

The apostle Peter looks forward through the prophetic eye to the time when the Judge is ready to pass the final sentence upon the quick and the dead. He beholds a class rejoicing in the change the truth has wrought for them; while the ease-loving professor joins the world in casting reproach

upon the little flock. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein *they think it strange* that ye run not with them to the same excess of riot, *speaking evil of you*; who shall give account to him that is ready to judge the quick and the dead." 1 Pet. 4:3-5.

The sad experiences of the first house of Israel in murmuring against God's dealings, and in lusting after forbidden things, are set forth as examples (or types); "and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Their experience is but the mirror in which we see ourselves. God did not remove from them the objects of temptation, but permitted them to remain to test their loyalty to him. "I also will not henceforth drive out any from before them of the nations which Joshua left when he died; *that through them I may prove Israel* whether they will keep the way of the Lord to walk therein, as their fathers did keep it or not." Judges 2:21, 22. Alas! how few stood the test! "He gave them their request; but sent *leanness into their soul*." Ps. 106:15.

How many that are believers in the last solemn message of truth to the world, are barren of the spirit of Christ because of their unwillingness to sever themselves from their pet idols? Behold the strewed carcasses of the children of Israel in the wilderness, and study the reason why they fell. "Let him that thinketh he standeth take heed lest he fall."

CHRISTIANS.

BY FRANK M. WILCOX.

PRIMARILY the term Christian was used to distinguish the followers of Christ in Antioch from the heathen world about them. At the present time this name is given to all who profess a belief in Christ, whether he is exemplified in their lives or not. This is a great perversion of the term; and often the cause of Christ is brought into disrepute by the inconsistent course of some who profess to be his followers. But we cannot judge of Christianity by the lives of these. Jesus himself left us an example; and his life and teachings are to be our guide. If we would be like him, we must do as he did.

Jesus says to his disciples: "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24. Thus we see that it requires more than a simple belief in Christ to make men Christians. There must be work as well—a denying of self, and a following after the great Pattern.

"If any man will come after me." We must first have a hungering for righteousness, a longing desire for the Saviour. We must see ourselves as we are—poor, weak, and sinful; and we must realize that in the blood of Christ there is a power which will save us.

"Let him deny himself." When Christ is accepted, self must sink out of sight. The carnal nature must be restrained and the natural desires of the heart held in check. The "old man" with his deeds must be crucified; for in Christ we are new creatures; and with the new birth must come new desires, new purposes, and new works.

"Take up his cross and follow me." Denying self is not enough. We must be ready to take up our cross and follow whithersoever the Master leads. The cross may be heavy at times, and the disciple of Christ may tremble and falter beneath its load; but there is One to help who has borne a heavier cross, One whose hand is ever ready to guide, and whose ear is ever attentive to the cries of those who call upon him. The path of the Christian is beset with dangers, and pitfalls are on every side. Satan is ever ready by his allurements to entice us from the narrow way. But through all these we have the assurance of Christ's companionship: "Lo, I am with you alway, even unto the end of the world." Follower of Jesus, be not discouraged. Look up, and rejoice in the name of Him through whom you are well able to gain the victory.

—From the grave of a dead hope we may rise to a newness of life. Let us be thankful for the pangs by which God brings us to himself.—*Johnson*.

SATAN STIRRED UP AGAIN.

BY A. L. HOLLENBECK.

THE renewed zeal of God's people at the present time, manifested by their increased activity in the closing work, causes Satan to put forth vigorous efforts to hinder the work. The arch deceiver is striving with all his power to draw the minds of the young away from God, and to bring them directly under his evil influence, by inciting in them a pleasure-loving spirit. He has laid his plans with great care, and many fall into his snare as soon as it is spread before them. One of his latest and most successful devices is the roller-skating rink, toward which the minds of the great mass of pleasure-loving people are turned at the present time. A vast amount of money is squandered for this amusement, which might be used to far better advantage, and from which real and lasting enjoyment might be obtained; and the cry is heard from all parts of our land, "It is a grand success! The minds of the people are so taken up with it that it is getting to be quite a 'craze';" and in every city, and nearly every village and hamlet, there may be found from one to three or four of these pleasure resorts.

Allowing the utmost leniency to the term, this amusement is, at best, a gigantic evil. It is the masterpiece of Satan to lure the young from the path of rectitude. These fashionable resorts are, without a single exception, under the influence and control of Satan, which is evident from the character of those who frequent them. Persons from all grades of society mingle together and participate in this exciting amusement. And even many of those who profess to be looking for the soon coming of the Lord, look upon it as an innocent pastime. They sanction it, both by word and example, thus grieving away the Spirit of God, and placing themselves directly under the influence of Satan. These persons are quick to grasp at anything that will serve as an excuse for their presence at such places, and try to quiet their consciences and the fears of their brethren by saying, "Oh, it is all right there as long as everything goes off in good order. This pleases Satan; for he 'is transformed into an angel of light,' and he rejoices at the result of his efforts to deceive the unwary. Under the guise of perfect order Satan performs some of his most artful deceptions. He will tempt God's people upon this point, by making that which is spurious appear as near as possible like the genuine. If the children of professed Christian parents are allowed to patronize these resorts, the demoralizing influence brought to bear upon them may, eventually, end in their downfall, and thus bring reproach upon the cause of God. Satan is at the head of this work, and he will do all in his power to make it a success to the ruin of souls. Brethren, let us 'abstain from all appearance of evil,' and faithfully 'work the works of God.'" Soon the Lord may say of every one of these lovers of pleasure, "He is joined to idols; let him alone." He that is wise "shall understand these things; . . . for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

Memphis, Mich.

INFINITELY WORSE: WHICH?

BY R. D. HOTTEL.

A SHORT time ago I attended a meeting held by a popular minister who was discoursing upon the resurrection of the dead. He tried to show that a general resurrection is necessary in order that men may receive judgment for any good or bad that after their death may accrue from their course while in the world. Said he: "There are some people in the world who do not believe in the resurrection. The Sadducees did not believe in it," etc. He commented that "it was certainly bad enough to disbelieve so plain a statement found in God's word," and remarked, "What God has put in his word let not mortal man touch." He further said: "I do not know whether or not there are any in this community who do not believe in the resurrection. We have some among us who believe in the destruction of the wicked after they are resurrected, which is *infinitely worse*."

What! infinitely worse to believe so many plain statements as God has put in his word relative to the utter destruction of the wicked! But what

does our friend believe?—that as soon as a man dies, if wicked, he goes to hell, and is there punished for the deeds done up to the time of death; and at the general resurrection he comes and receives a second sentence, and is returned to his tormenter to writhe and cry in pain and agony in flaming fire and brimstone, amid curses and shouts, just in sight and hearing of the heavenly host who have been redeemed and are resting in cure in Abraham's bosom. Perhaps they see some of their friends and relatives basking in the shine of God's favor, drinking of the water of life, and eating of the fruit of the tree of life; and as they see them enjoying the blessedness of heaven, and they themselves shut out, their cries for mercy, mingled with groans and wailings that cannot be uttered, for come up before the redeemed. What a scene to contemplate! No wonder infidelity is so rife.

Yes, we believe in the utter destruction of the wicked after their resurrection, and we believe that God's word teaches it, too. We cite a few texts of Scripture: "The soul that sinneth it shall die." Eze. 18:20. "Whose end is destruction." Phil. 3:19. "The wicked shall perish." Ps. 37:20; Prov. 19:9; Luke 13:3. "Shall be burned up." Heb. 6:8; Matt. 13:42. Mal. 4:1. "Shall be consumed." Isa. 1:11. Ps. 59:13; 104:35. But why multiply? We are taught that they "shall be devoured;" "blotted out;" "rooted out;" "blotted out;" that they shall "pass away," etc. "What God has put in his word, let not mortal man touch."

Is it not reasonable that God should utterly destroy the wicked from out the land, and blot them out of existence? for they have forfeited their right to life by living in disobedience to his law; and the best thing for them and God's glory is that they be blotted out of existence forever. If they are to be punished at all (and punishment is certainly due them), which is the worse picture—for God to prolong their lives in eternal misery or to destroy them from his presence as his word declares? Which?

EARLY CHRISTIAN PRACTICES IN WALES.

BY D. F. EWEN.

NOW that we have a mission in Wales, the readers of the REVIEW may be interested to know in days gone by the commandments of God were observed aright in and near that principality where Christianity was introduced, and practiced many years. Henry Bradshaw, a monk of Ely, England, in writing the life of Werburgh, that about one hundred and forty years after suffering of our Saviour, Jesus Christ, the Christian faith and baptism were promulgated in that region; and that then a church was there built called by the name of St. Peter and St. Paul, which was the mother church, and the burial place of the country for several miles around, and continued to be for the space of three hundred years. He further related that religion flourished in Chester above all the cities and towns in that region. "The commandments of God were served aright. Charity was fervent, increased day and night; and in St. Peter and St. Paul's sacraments were daily administered."

The twentieth legion was stationed at Chester three hundred and twenty years, many of them speaking other languages than the Latin. There were many Roman soldiers as well as civilians who were connected with the legion of ten thousand men. No doubt many were converted to Christian faith in all its primitive purity. Centuries later, when Constantine's error had prevailed, in a Saxon king ordered that the Sabbath be observed on Saturday afternoon, and close at day noon. Since that, the pagan Sunday has reigned triumphant. We hope Eld. John will bring the descendants of those early Christians once more on the right path.

—Reverence for God, for parents, and for the law is the corner-stone of a grand, exalted man.

—A man may conceal his name, his age, his circumstances of his life, but not his character. That is his spiritual atmosphere, and is as fragrant from him as the fragrance of the rose is from the rose itself. In the glance of the eye, the tone of the voice, in mien and gesture, character discloses itself.

Our Tract Societies.

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

IF.

If men cared less for wealth and fame,
And less for battle field and glory;
If writ in human hearts, a name
Seemed better than a song and story;
If men, instead of nursing pride,
Would learn to hate and to abhor it;
If more relied on love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link the world to the supernal;
If men saved up love's oil and wine,
And on bruised human souls would pour it;
If "yours" and "mine" would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheathe its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If talent shone for truth alone,
The world would be the better for it.

If men were wise in little things,
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when wrong beats down the right,
Would strike together and restore it;
If right made might in every fight,
The world would be the better for it.

—Selected.

COLUMBUS MISSION.

I PRESUME many of our brethren and sisters of our city would be pleased to learn about the good work of the third angel's message in this city. Some of our citizens were strangers to the present truth until our camp meeting, at the close of which my brethren thought best for me to stay here and follow up the interest awakened. This did not meet my mind. I felt very much dissatisfied, and thought I could not do any good in this large city. My business kept me on the camp-grounds about four weeks after the meeting had closed. At times my courage would almost leave me, and I thought I could not labor for souls at this place. But as I commenced to review the third angel's message, my hope revived, and I went to work. At this time there were only two sisters of our faith living here, and they were so far apart that they were not acquainted with each other. But we can truly say that the Lord is good, and has worked for souls in this city. Twenty adults are now keeping the Sabbath, and our Sabbath-school numbers from thirty-two to forty. Seven were baptized March 1st. Bro. Gates came and organized the little company into a church. We feel in our hearts that good work is just begun. Bro. Moses Randall, one of the best missionary workers, is busy canvassing for "Sunshine" and the *Signs*. I am trying to follow up the work, selling to those who are interested, pamphlets and bound books, and holding Bible readings. There is more work here than we are able to do. Dear brethren and sisters, pray for the work here in this large city. Our address is No. 90 North Eighteenth St., Columbus, Ohio.
E. J. VAN HORN.

PRESENT DUTY.

JOHN, in vision on the Isle of Patmos, was enabled to describe the workings of the cause of Christ from a number of different standpoints, and bring vividly before our minds the specific work of God's people at particular times in the Christian dispensation. As a people we are specially interested in that part of the book that delineates our present duty. All of us love to talk about the present truth; but I wish to write of "present duty." Just before the close of the seventh seal, John describes a seal of a different nature, carried by an angel that ascends from the east. This angel cries loudly to four angels standing in the four quarters of the earth, who are holding the four winds till God's servants can be sealed with the seal of the living God. Rev. 7 : 1-4. The winds symbolize the political storms that are so terribly to confound and destroy the nations during the troubles of the last days. The time will arrive

before Jesus comes, when God's people will earnestly pray for God to stay this storm. They will be aroused to a sense of their obligations, when it will seem to them that they have been asleep while the storm-cloud was gathering.

We believe that we have a world-wide message. And let us understand at the same time that recent statistics show that there are in this world about 1,500,000,000 people. If this number is divided by the number of ministers, licentiate, and colporters who are at work in our ranks, it will be seen that there are about four millions of persons to be warned, to each one that is working in this cause. How can all this vast number so hear and be taught the truth that we shall be clear of their blood in the Judgment? God may not require us to go among all the heathen nations; yet at present the line of demarkation is not determined. Paul regarded himself a debtor alike to the wise and the unwise, to the Jews, the Greeks, and the barbarians; and in his missionary work he carried out his convictions in a practical way. But he seemed especially burdened for those who claimed to worship the true God. Rom. 10 : 1. Professors were then as they are now: "For I bear them record that they have a zeal of God, but not according to knowledge." Yet Paul testifies that "the same Lord over all is rich unto all that call upon him." But, he asks, how can people call upon him of whom they have not heard? "and how shall they hear without a preacher? and how shall they preach, except they be sent?" Christians had not then printed matter to distribute, as we have now; so the living preacher was sent to all parts of the world where it was reasonable to hope to reach any with the word of truth.

Are we excusable if in the closing of the Christian age we are less earnest than were the apostles and early disciples in its opening? Is present duty fulfilled in the present efforts of many who are acting with an air of indifference to these things? Brethren and sisters in the prime of life, how is it with us? Should we be satisfied with what we are doing? Are we not spending days and weeks,—yes, and even years—practically indifferent to the great responsibilities resting upon us, while call after call for help is unheeded? At the closing services of many of our good meetings, do we not promise before God that we will do better work in his cause? Do we not find ourselves, at the beginning of the next quarterly or annual meeting, almost as much entangled in worldliness as ever? Again, when we choose to labor for enterprises not connected with the cause of God, do we then pay to God what his word teaches we should? Are we doing our duty *now* in all these things? If not, when shall we?

WM. COVERT.

INDIANAPOLIS MISSION.

THE first fruits of our labor here have appeared in the conversion of two adults to the commandments of God and faith of Jesus. As is always seen in one who embraces the truth from the heart, one sister immediately sent tracts to her relatives, and after a short time received word from her mother in Richmond, Ind., that she had made her first start to keep the Sabbath. Received word that all the ministers in the city held a council for the express purpose of devising ways and means to prevent S. D. A. publications from coming into this city. What plans they have determined upon I do not yet know. One mail carrier has been detected in opposing the circulation of the *Signs* which he was delivering. He is a member of the M. E. church, and complained that so many *Signs* came for him to deliver that it "wore him out." Let such wearing continue. Am looking anxiously forward to the soon coming State meeting to see steps taken to secure one or two good laborers for this mission, for I am alone, with the exception of the faithful labors of my wife.

April 7.

A. W. BARTLETT.

CHICAGO MISSION.

As our numbers here have increased, we have found it impracticable to try to all meet together every Sabbath. Some persons in the west and north sides of the city, living several miles from the mission, found it very difficult and also expensive, where they ride on the street cars, to come so far and bring all their children with them; so we decided to divide our regular Sabbath meet-

ings and Sabbath-school. The result has been that we now have three Sabbath meetings and schools, with an attendance increased from an average of forty or forty-five to over seventy. Having the meetings nearer the homes of those embracing the truth also gives them a better opportunity to work for their neighbors. The first Sabbath that this division was made, one lady, for whom we had been very anxious, began to observe the Sabbath, and several others who had never given a public testimony did so. We have a monthly meeting at the mission, at which these companies are gathered together and a united interest maintained.

We have two persons now assisting us in our work who were unacquainted with the truth only a few months ago. One, a young lady, who was virtually an infidel, is now connected with the mission, lives with us, and devotes her whole time to the work and is all interest in it. The other, a gentleman, who maintains himself, and devotes gratuitously a portion of his time to holding readings, writes me that three persons for whom he has been laboring only a short time have commenced to observe the Sabbath. We feel to rejoice that God is not only bringing people into the truth, but also raising up laborers from among them.
GEO. B. STARR.

April 9.

AN EXPERIENCE.

I WAS born in Jasper Co., Ga., in 1819. In 1821 my father removed to Henry Co., where we remained until I was grown. While we were living at that place, the stars fell; and I remember the excitement caused by that singular occurrence. Some of our neighbors supposed that we would never see another star, for the shower was so abundant they thought that all had fallen.

In 1836 we moved to Randolph Co., Ala., and were there during the '44 movement. There was no Advent preaching in that part of the country, but the papers teemed with all manner of ridiculous absurdities, in regard to ascension robes, said to have been enacted by the so-called Millerites.

Where I lived in Alabama during the '44 movement, it was a pine country, and it so happened that it was the time for the trees to bloom. The air was full of yellow pollen, and the ground was covered with it. Some of our neighbors believed the heavens were raining brimstone with which the world was to be burned. But the day passed, and no burning took place. All manner of stories filled the papers; but these gradually ceased, and I heard no more of Adventists until about five years ago, when I received through the mail a copy of the *Signs of the Times*, sent by some unknown person. About a month later I received a letter from some one in Monroe, Wis., and I became interested in the Sabbath. We corresponded some, and I continued to receive the *Signs*. After reading it for some time, I found a bundle of old papers left at our house by an old lady who had previously stayed at our house for some weeks. In them were tracts on the Sabbath and the state of the dead; and the truths set forth in those papers induced me to write to the sister in Wisconsin to send us a minister.

A short time afterward I received a letter from Bro. Decker, asking me some questions, which I answered as best I could. Several months later, Bro. H. R. Johnson came to our settlement, and after about four months' labor raised up a little company of eleven Sabbath-keepers, who are struggling on through much tribulation, and opposition from the orthodoxy, whom the Spirit has left since the truth has been preached among them and they refused it. May God pity their unbelief.
L. McKEE.

—Benevolence and charity are universal and unvarying duties.

—O Thou who art!

Ecclesiastes named thee the Almighty; Macabees names thee Creator; the Epistle to the Ephesians names thee Liberty; Baruch names thee Immensity; the Psalms name thee Wisdom and Truth; John names thee Light; the book of Kings names thee Lord; Exodus calls thee Providence; Leviticus, Holiness; Esdras, Justice; Creation calls thee God; man calls thee Father; but Solomon calls thee Compassion; and that is the most beautiful of all thy names.—Victor Hugo.

Special Mention.

"SACRED SPORTS."

UNDER this title the Boston *Times* perpetrates the following. What is it? a genuine wail at the prospective loss of Sunday sacredness? a covert call for the Sunday law? a piece of stinging satire on the hypocrisy of church members who label the great pool of worldly pleasure "Sacred," and then plunge in? a sober rebuke to this "sacred" church custom? or what? All will agree, however, that the points are well made.

"O Sabbath-day! O Sabbath-day!
I fear you've lost your charm,
I fear that by another year
You'll surely come to harm.
With sacred concerts Sunday nights
In hall and open air,
We'll soon have sacred horse trots,
A sacred cattle fair.
We shall have sacred prize fights,
Of twice two sacred rounds;
And fought with sacred soft gloves,
The law to keep in bounds.
We'll have a sacred beast show,
With a sacred caravan;
Likewise a sacred dime show,
With a sacred tattooed man.
We'll have a sacred circus,
With sacred mules and clowns;
Then the 'boys' will have a fox hunt,
O'er sacred fields and downs;
We'll have a sacred ball match
By eighteen sacred men;
Then will follow sacred 'germans,'
By the sacred 'upper ten.'
Everything will be sacred
About a twelvemonth hence;
And every average Christian
Will be found upon the fence."

"THREE CURIOUS DISCOVERIES."

In the REVIEW two weeks ago, we gave an interesting article on the subject of geology, showing that man is not older than the records of Genesis make him to be. We present herewith another which should cause geologists to be a little cautious in their deductions. A little *knowledge* will explode any amount of hypotheses, and in the following narrative this knowledge happens to exist. What geologists would surely have concluded had not the facts been known, we now know to be absolutely false. The article first appeared in 1876; but facts are just as good now as then. They never change. From the *Ladies' Repository* of March, 1876, we copy as follows:—

"A note in a late number of the *Scientific American*, gives an interesting account of three discoveries made at the recent examination of the bottom of an old Roman well, located near the hot springs of Bourbones les Bains, in France. After the excavation had been thoroughly drained, and a thick layer of refuse had been penetrated, the first discovery was made in the bringing to light of thousands of small metallic objects of art. These included ornaments, statuettes, and coins,—the last of silver, gold, and copper,—dating back to the time of Nero and Hadrian. Beneath the layer of ornaments, etc., a second layer was found, composed entirely of fragments of sandstone, which together with the metallic objects, were completely covered and held in masses by metallic crystals, evidently deposited by the water above. These crystals were subjected to a careful investigation, and, as a result, they have been pronounced of such a nature that geologists would unhesitatingly ascribe their formation to natural causes, working through ages. That such is not the case is plainly evidenced by the known eras of the coins, above which they have formed. It will be seen that this circumstance, which constitutes the second discovery, may throw serious doubts over a large quantity of important geological deductions as to lapses of time, when the same, as is the fact in many instances, are wholly based on supposed slowness of formation of similar deposits. The third discovery relates to the fragments of sandstone. By comparing these with other pieces already found in similar localities, the investigators have concluded that such fragments were thrown

into the wells, as votive offerings to local divinities, by the ancient inhabitants of the country; and that the same custom, continued through centuries, accounts for the presence of the much more recent Roman money. A chain of proof, mainly circumstantial, has been elaborated, which refers the stone fragments to the neolithic epoch in prehistoric ages, and further shows that the pieces probably represent the earliest money used by man."

THE USE OF THE OLD TESTAMENT IN THE SUNDAY-SCHOOL.—A SYMPOSIUM.

WHY THE OLD TESTAMENT SHOULD ALWAYS HAVE A PROMINENT PLACE IN SUNDAY-SCHOOL INSTRUCTION.

1. WE shall find nothing that can take the place of the biographies of the Old Testament as a means of conveying religious truth attractively and impressively.

2. We shall find nowhere else the best instruction for nations, for social and political organisms. The New Testament addresses the individual, and reaches society as a whole only in that way. It discloses immortality and the kingdom of heaven. The Old Testament is full of instruction and warning for the kingdoms of this world, whose life it would regulate and whose destiny it would shape as ending here.

3. The Psalter is behind us only in time; in spirit, as in expression, it must ever be the Psalm-book of the Church on earth.

4. Our grandest Christian enterprises still run largely in prophetic grooves. The patron saint of missions after all, is not St. John or St. Paul, but the rapt Isaiah. It is his bugle that even now rallies and guides the Christian host.

5. The New Testament can never be fairly understood without the Old. We have a product. To know whence it is, is no small help toward appreciating the force of the promise it has for the future of man and of men. E. C. BISSELL,
Hartford, Conn.

A MISTAKE TO EXCLUDE THE OLD TESTAMENT FROM THE SUNDAY-SCHOOL.

It is my opinion that it would be a serious mistake to exclude the Old Testament from Sabbath-school instruction or to disparage it as a factor in that instruction. Because—

1. It is a part of the inspired word of God, which has not been abolished nor superseded by the New Testament; and as such it is pronounced by the apostle "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Even its typical rites and institutions, which have ceased to be obligatory as outward forms, point as directly as ever to their great Antitype, and in their substantial meaning are of permanent force and value.

2. The New Testament is throughout based upon the Old, and a knowledge of the latter is essential to a correct understanding of the former.

3. The elementary and preliminary character of the Old Testament adapts it in a remarkable degree for the instruction of the young, for whom its narratives have a special attraction, while its facts and institutions serve as object-lessons under proper teaching, and convey the truth more widely even than didactic statements.

4. The prevalent disposition to undervalue the Old Testament, and even to set aside its authority and historical character, will be best counteracted by its more diligent and thorough study. The truth of God and his revelation is one in all ages and under both dispensations; his Church is one; true religion is the same, and the method of salvation is the same. And it is very important that this unity should be perceived, and the whole Bible be recognized as the standard of faith and the rule of duty.

5. Many prevalent errors and misconceptions are traceable to an undue neglect of the Old Testament. False views of the nature of salvation and an inadequate sense of man's absolute need of a divine Saviour and his absolute dependence on divine grace result from a failure to emphasize the fall of man and the consequent corruption of the race as set forth in the Old Testament. The mercy and love of God are set in a false light by him who fails to insist upon the law and justice of God dwelt upon in the Old Testament.

W. HENRY GREEN,
Princeton, N. J.

THE STUDY OF THE OLD TESTAMENT.

It should receive studious attention. It has been a sadly neglected field. The more recent time and thought given to it in connection with Bible study, has been a great gain to the Church and has led to a great enrichment of hearts. Thousands and thousands of these Old Testament stories has been a revelation indeed, and a richly compensating delight and surprise.

But the morning twilight is not like high noon. Prophecy is good, but fulfillment is better. Should the types occupy us as much as the Antitype? Should the symbols claim our thought equal with Him whom they symbolize? The crimson thread runs indeed from Genesis to Revelation, but the heart that dyed it broke on Calvary. And we would better be found oftener with the slain Lamb of God than with the sacrifices that typify the great atonement.

So I think the New Testament should have more attention in the Sabbath-school than the Old. But the dust should not be allowed to gather anywhere along the record of this wonderful book. And if we would best "see Jesus" we must see him in type and symbol and shadow and prophesy as well as in the unveiled face of the New Testament.

HERRICK JOHNSON,
Chicago

THE OLD TESTAMENT A TEXT-BOOK.

The Old Testament is a part of God's word to the world. It is a concrete putting of great principles involved in the divine administration. It makes his revelation to the world God did not directly write a book, but wrought out a history and caused this history with all that pertained to it to be recorded in a book. Here are the lives of great men, here are events, startling, impressive, suggestive, symbolic, prophetic, and weighted with spiritual significance. Here are laws, promises, sacred poems, and vivid pictures, the knowledge which enriches the mind and prepares the heart for appreciation of the spiritual truths which the New Testament.

The Old Testament is fulfilled in the New. The New its meanings are multiplied and its spirit intensified. Much of the vocabulary of the New Testament would be inexplicable but for the history and institutions of the Old. As a child, children are delighted with it. My observations and the testimony which I receive from others, lead me to believe that the Old Testament is quite as popular with childhood as the New. The only way to neutralize the modern infidelity which sneers at Old Testament history and exaggerates its "cruelties and barbarisms," is to make young people thoroughly familiar with it, that they may know for themselves how false the charges which are made against it. I do not distinguish between the Old Testament and the New. Paul said concerning the former that it was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Believing that nothing is higher, more practical or better for man than that he should be a man of God, and that he be thoroughly furnished unto good works, I believe in the Old Testament as a text-book for use in the pulpit, the Sunday-school, the family, and the closet of devotion; because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and because it accomplishes the ends which I deem highest and best in human character and life.

J. H. VINCENT,
New Haven, Conn.

—If ye were not strangers here, the dogs of the world would not bark at you.—*Rutherford*.

—Give every man thy ear, but few thy voice; take each man's censure, but reserve thy judgment.—*Shakspeare*.

—Conscience is a clock, which in one man strikes aloud and gives warning; in another the hands point silently to the figure, but strikes not. Mean time hours pass away, and death hastens; and after death comes the Judgment.—*Taylor*.

—I love to think that we are here for a little while, with precious opportunities of saving souls which may hereafter add to our harvest of joy and glory. I never find lack of work to be done in the Lord's vineyard.—*Adelaide Newton*.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN APRIL.

(See Instructor of April 15, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints.

Leading topics are repeated each week that the student may have constantly before his mind the entire ground passed over. By persevering effort this outline may be filled the whole subject kept fresh in mind.

Definitions of Terms.

Promised to the Meek.

Obtained How and When.

The First Dominion.

The Dominion Lost through Sin.

The Dominion Restored.

Consequences of Adam's Sin.

The Promise to Abraham.

The Promise (continued).

The Promise (continued).

The promise to Abraham made him heir of the world. Rom. 4:13.

Although Abraham had no child when he received the promise (Gen. 15:2), nevertheless he believed the word of God (Gen. 15:6), that his seed should be as the dust of the earth, and as the stars of heaven for number (Gen. 15:5); and the Lord counted it to him for righteousness. Gen. 15:6.

The Lord's next appearance to Abraham. Gen. 17:1-8.

Abram was then ninety-nine years old. Verse 1.

That part of the promise relating to Abraham's descendants' becoming great and numerous is renewed. Verses 2, 6. Abram's name was here changed to Abraham, as a constant reminder of the promise. Verse 5, margin.

The land of Canaan was promised to Abraham and his descendants for an everlasting possession. Verse 8.

This promise was given upon the condition that Abraham should walk perfectly before the Lord. Gen. 17:1.

The promise, then, is equivalent to that given to the meek that they should inherit the earth. Ps. 37:11.

CRITICAL NOTES.

ROMANS 4:13. For notes see REVIEW of week.

GENESIS 15:1-6. *The word of the Lord.*—This is the first instance of the occurrence of the 'word of Lord,' as applied to a divine communication. It is the usual way in which the special revelation to the prophets is afterwards announced."—*Bush*.

old, to me thou hast given no seed.—"Not a son, but no seed; if he had had a daughter from her the promised Messiah might have who was to be the seed of the woman; but neither son nor daughter."—*Matthew*

and God, what wilt thou give me?—"Abraham's thoughts instinctively reverted to the promise, and he here suggests what he considered in the judgment of human reason, an insurmountable obstacle to the fulfillment of this promise. He reverently inquires how it was possible that good word could be accomplished to him, seeing as he was living and apparently likely to die childless state?"—*Bush*. "If we suppose Abraham looked no further than a temporal inheritance, this complaint was culpable. God had, by his providence, given him some good things, more by his promise; and yet Abraham took no account of them because he has not a right to them. It did very ill become the father of the faithful to say, 'What wilt thou give me, seeing I am childless?' immediately after God had said,

'I am thy shield and exceeding great reward.' Note, those do not rightly value the advantage of their covenant relation to God and interest in him, who do not think it sufficient to balance the want of any creature comfort whatever. But if we suppose that Abraham herein had an eye to the Promised Seed, the importunity of his desire was very commendable; all was nothing to him if he had not the earnest of that great blessing, and an assurance of his relation to the Messiah of which God had already encouraged him to maintain the expectation. He has wealth, and victory, and honor; but, while he is kept in the dark about the main matter, it is all nothing to him. Note, till we have some comfortable evidence of our interest in Christ and the new covenant, we should not rest satisfied with anything else.

"This, and the other, I have; but what will this avail me, if I go Christless?" Yet thus far the complaint was culpable, that there was some diffidence of the promise at the bottom of it, and a weariness of waiting God's time. Note, true believers sometimes find it hard to reconcile God's promises and his providences when they seem to disagree."—*Matthew Henry*.

And he believed in the Lord, etc.—"The believing which is here said to be accounted to Abraham for righteousness is not to be understood of the general and habitual faith that governed his life and entitled him to the character of a truly pious man. It was the particular act of believing here spoken of which was so imputed. Nor is it to be supposed that Abraham now first began to believe savingly in God, for the apostle assures us (Heb. 11:8, 9), that it was by faith that he obeyed when called, long before this, to forsake his native country, and sojourn in a strange land; and so far he then had true faith, or such a faith as availed to constitute him a pious man and heir of salvation. In what sense, then, was his faith on this occasion peculiarly counted to him for righteousness? We answer, that it was counted to him, as in its own nature it truly was, as a righteous act, that is, an acceptable, an excellent, a praiseworthy act."—*Bush*.

Bible Readings.

"Search the Scriptures."—John 5:39.

4—FINAL RECOMPENSES.

BY ELD. R. F. COTTRELL.

(Concluded.)

23. Has God in past time given an example of what future punishment will be?

"And turning the cities of Sodom and Gomorrah into ashes, . . . making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. See also Jude 7.

24. Are the angels that sinned also reserved to the judgment of the great day?

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6.

25. For whom is the fire prepared into which the wicked are finally driven?

"Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

26. Sodom and Gomorrah were made an example; how were they punished?

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24.

27. What does the psalmist say shall be the portion of the wicked?

"Upon the wicked he shall rain snares [margin, quick burning coals], fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Ps. 11:6.

28. Describe the scene of final punishment.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." See Rev. 20:7-10.

29. Can we see in this scene, when all the saved and the lost are brought in sight of each other, the fulfillment of the prediction of Jesus in Luke 13:28?

"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

30. What did David foretell concerning this scene?

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; WHEN THE WICKED ARE CUT OFF THOU SHALT SEE IT." Ps. 37:34.

31. In the parable of the good seed and the tares, what is represented by each?

"The good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:38.

32. When is the harvest?

"The harvest is the end of the world." Verse 39.

33. What shall be the doom of those represented by the tares?

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:40-42.

34. What, then, is the promise to the righteous?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

35. Where is this kingdom, and what is its extent?

"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." Dan. 7:27.

36. What says David of the destiny of the wicked?

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

37. Will they exist forever?

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Verse 10.

38. Cannot he be found?

"Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Verse 36.

39. Why cannot the wicked be found?

"But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Verse 38.

40. What does David pray by the Spirit?

"Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

41. What did the apostle look for beyond the burning day?

"New heavens and a new earth." 2 Pet. 3:13.

42. Did John see them in his vision?

"And I saw a new heaven and a new earth." Rev. 21:1

43. What city coming from heaven was shown him?

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Verse 2.

44. What is said of its foundations?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Verse 14.

45. Did Abraham look for such a city?

"For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

46. Who shall have a part in it?

"The nations of them which are saved shall walk in the light of it." Rev. 21:24.

47. Who will be excluded?

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Verse 27.

48. What are the conditions of entering it?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

49. Will the time come when all in heaven and earth will ascribe praise to God and the Lamb?

"And every creature which is in heaven, and on the earth, . . . heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

50. In view of the time when sin and sinners shall be no more, what does the psalmist exclaim?

"Bless thou the Lord, O my soul! Praise ye the Lord!" Ps. 104:35.

—Falsehood is in a hurry; it may be at any moment detected and punished; truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity.—*Dr. Joseph Parker*.

—Events happen every hour in the day which furnish us with errands to the throne of grace. We ought, in the secret of our hearts, to be communing with our Father all the day long, either hearing his voice, asking his guidance, or making confession, if in any of these things we fail. Just as we advance in acquaintance with God and ourselves, shall we have more and more the spirit of little children, distrusting our own strength and putting our trust in him.—*Watchman*.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 14, 1885.

URIAH SMITH, EDITOR.
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THE JUDGMENT OF THE GREAT DAY. (1)

(Continued.)

THE saints having passed the final separation, and having been received to the right hand of honor in the presence of Christ, it remains that we trace a little further the happy experience upon which they now enter. Their next destination is the paradise above, the "Father's house," and the presence of God.

When our Lord was about to leave his disciples to go to his Father, he told them that he was going to prepare a place for them, and that, having prepared it, he would return and receive them unto himself that where he was they might be also; that is, that they might be with him in the place which he should prepare. John 14 : 2, 3. This is proved by what he told Peter on this very occasion. He said to him that he could not follow him then, to the place to which he was going, but that he should follow him afterward. John 13 : 36. Did not Christ in this language tell Peter as plainly as words could express it, that when he should have completed the preparation of the place, he would return for him and all the saints, and that then they should have the privilege of following him thither? Our Lord thus becomes the forerunner of his people in all things. When he rose from the dead, it was a sure pledge that all his people would be brought from the dead also; and when he entered into the presence of his Father, it was equally a pledge that his people should likewise enter therein. Heb. 6 : 20.

Of the first part of this proposition 1 Thess. 4 : 14 is proof, as follows:—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many understand this text to teach that Christ at his second advent will bring the souls of his sleeping saints with him from heaven—a supposition disproved by many considerations: 1. According to the text, it is God, not Christ, who "brings" with him those who sleep in Jesus; but, 2. God does not come to this world, but sends Jesus Christ. Acts 3 : 20. Therefore God does not bring any sleeping saints to this earth. 3. Heaven is not a place of soul-sleeping. Those who believe in the unconscious state of the dead, are sometimes called "soul-sleepers;" but they never carry the doctrine to such lengths as to suppose them all asleep in heaven. 4. The saints cannot be brought from heaven; for they are not there when Christ descends for his people. 5. They cannot be brought to this earth; for they are at that very time sleeping in its dust. Isa. 26 : 19; Dan. 12 : 2; John 5 : 28, 29. 6. The saints are to be brought according to a certain example; and that is stated in the text to be the rising again of Jesus Christ from the dead; and in the same line of thought with this passage, we read in Heb. 13 : 20: "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep." Thus God brought Christ from the dead; and those that sleep in Jesus—those that are dead as he was—will God "bring" with him—bring from what place and to what place? Answer: from the grave, from which he brought Christ, and to their own inheritance, which will be paradise, into his own presence.

We cannot therefore avoid the conclusion that this "bringing" which God accomplishes for his saints, is bringing them from the dead into his own presence. And he performs this by sending his Son to gather the elect and bring them to himself, as described in 1 Thess. 4. This chapter thus brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and return for the purpose of taking them to this prepared place. So Christ will present his saints unblamable in holiness before his Father, as he bears them up to the heavenly Jerusalem. See John 14 : 2, 3; 1 Thess. 3 : 13; 4 : 14.

Paradise, which contains the tree of life (Rev. 2 : 7), and is now in the third heaven (2 Cor. 12 : 2-4), was prepared for mankind in their innocence, when the earth itself was founded (Gen. 2 : 8-15; 3 : 1-24),

and is to be given as a part of the overcomers' reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2 : 7; 22 : 2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being situated within the New Jerusalem itself, being that place from which Adam the First was expelled, will be that place to which Adam the Second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of the kingdom, but will not be finished till they take the kingdom under the whole heaven to possess it forever, even forever and ever. Dan. 7 : 18, 27; Rev. 21. The giving of the kingdom to the saints by the Saviour is simply another act in the great work of carrying out the decisions of the Father respecting his people; for our Lord himself declared that it was the Father's good pleasure to give them the kingdom. Luke 12 : 32.

THE REWARD IN HEAVEN.

From the foregoing considerations it is evident that the saints receive a portion of their reward in heaven. A few additional proofs may be given in support of the same proposition.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, is further evident by what is said respecting the marriage supper. The saints are to partake of this royal banquet directly after they are received into Christ's presence. Luke 12 : 36, 37. But the marriage supper must be eaten where the bride is; and the bride, as we have seen, is the New Jerusalem, the heavenly city above, which is expressly called by the angel "the bride, the Lamb's wife." Rev. 21 : 2, 9, 10. The saints do not constitute the bride in this transaction, as is so widely but erroneously supposed; they are simply the children, or the invited guests. Rev. 19 : 9; Isa. 54 : 1, 5, 13; Gal. 4 : 26-28. Christ is called our "Everlasting Father" (Isa. 9 : 6); Jerusalem above is our Mother (see texts above); after Christ takes his bride, and the marriage of the Lamb occurs (that is, after Christ receives his kingdom), the saints, experiencing the fullness of the new birth in the resurrection and translation, are ushered into the new life of the heavenly world. Isa. 65 : 17, 18; 66 : 5-15. Hence Christ says to his people in John 14 : 18: "I will not leave you comfortless: I will come unto you." For "comfortless" the margin reads "orphans"; and the promise refers to the second coming of Christ, when he will take his people to the city above, to be "forever with the Lord," to be no longer orphans here in this world, but to be with Father and Mother forever at home. Those who make the church the bride make the children to be the mother of themselves, and have no guests at all at the marriage supper!

In support of this proposition, that the saints do go to heaven and there spend a joyful season before their location upon the earth, we have such explicit texts as these:—

Rev. 15 : 2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb."

In Rev. 4 : 6, we are informed that this "sea of glass" is before the throne of God; and that throne is in heaven (verse 2); and we have no reason to suppose that either throne or sea of glass had been removed from heaven at the time referred to in Rev. 15 : 2. But John saw the overcomers standing on that sea of glass before the throne in heaven, as they strike the first glad notes of victory over the powers that sought their ruin here upon the earth. Again, in Rev. 19 : 1, we have these words:—

"And after these things I heard a great voice of much people [not angels but the redeemed of the earth] in heaven [not on the earth] saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God."

It is here in the Father's presence near the throne, that the saints partake of the marriage supper of the Lamb. Rev. 19 : 1-9; Luke 12 : 36, 37; 22 : 16-18. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the Judgment upon the wicked remains to be entered upon by Christ and his saints.

As Christ is crowned for the execution of the Judgment (Dan. 7 : 9-14; Ps. 110; 45 : 1-7; 2 : 6-9), so he raises his people up to be sharers with him in this

solemn work. Rev. 3 : 21; 2 : 26, 27. This portion is given them in the morning of the great day. Compare Ps. 49 : 14, 15; 110 : 3; 80 : 5; Isa. 60 : 12; Rom. 13 : 11, 12.

Rev. 20 : 4: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The saints, having been taken from this earth to heaven, return no more till the time comes for the earth to be made new for their everlasting habitation; but this is not till the perdition of ungodly men (2 Pet. 3 : 7-13) after the wicked dead are raised at the end of the 1,000 years. Rev. 20 : 5. The thousand-year reign of the saints is therefore in heaven.

The judicial work performed by the saved in conjunction with Christ, is not the determining of the question who shall be saved or lost; for the Father first decides that question himself in the investment of the Judgment, and the Saviour carries out that decision by immortalizing the saints at his coming, and setting aside all others for the second death. There remains something more to be done in their behalf, for there are degrees in the amount of punishment to be inflicted; and some shall receive greater damage than others. Luke 20 : 47; Rom. 2 : 6, 8, 9; Luke 47, 48.

This punishment must be graded according to the books of record which God keeps (Isa. 65 : 6, 7; Dan. 2 : 22; Dan. 7 : 9, 10; Rev. 20 : 12), and the extent which he puts upon man's actions when he judges them and accurately determines the merits of each. 1 Sam. 2 : 3.

In view of these facts it is not a strange thing that the immortal saints, with Christ at their head, shall be commissioned by the Father to determine the measure of punishment which each wicked man shall receive. 1 Cor. 6 : 2.

(To be continued.)

ADVENT EXPERIENCE.—NO. 10.

THE CLOSE OF PROBATION TO THOSE WHO REJECT LIGHT.

WHILE we have proved that the early believers of the third angel's message did not believe in a door which excluded those who had not received light, we have freely admitted all the way that those who did believe that those who had willfully rejected the truth would not be saved. This may be thought by some to be an uncharitable view, but we propose, therefore, to consider in this article what the Bible teaches relative to the closing of the probation of persons previous to the end of their natural life.

We understand that God vouchsafes to every man a certain measure of light, varying in different countries, according to circumstances. If a man's light is deliberately rejected, God withdraws his Spirit, and that person no longer feels its strength with him. We need not say he could not be saved; he should repent. But under such circumstances he never desires to repent. True repentance is caused by the work of the Spirit of God as a reprover upon the heart. John 16 : 7, 8. We cannot doubt that millions of souls seal their eternal destinies in this manner.

The Antediluvians closed their probation before the flood came. The Lord said: "My Spirit shall not always strive with man." "The end of all things is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood." Gen. 6 : 3, 13, 14. They would not yield to the promptings of the Spirit; therefore God rejected them, and withdrew his Spirit from them. This occurred before the rain began to fall. So it was with Sodom and Gomorrah. They had passed the boundary of God's mercy before the fire from heaven fell upon them.

In many of the experiences of the children of Israel the same principles were illustrated. When they murmured, and found fault, and rebelled against the Lord, they came at last to a point where they had done so once too much. Numbers 13 and 14 contain a forcible illustration. The spies returned with a bad report, and the people believed them, and said, "We will make a captain, and let us return into Egypt." They would not listen to the counsel of Caleb. Joshua. God said to them: "Ye shall bear the consequences of your iniquities even forty years, and ye shall know

of promise." "Ye shall not come into the land of promise, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." The fiat had gone forth, and their moral destiny was fixed. We may hope that some of them repented of their sins and may be saved; but the decision was made that they should never see the land of promise, and they never did enter it. Their wanderings were typical of those of many others who would imitate their conduct in the spiritual life. We and over we are warned by their example, lest we should also fall as they did. So also in the later history of that nation. The ten tribes known as "Ephraim" (because that was the leading tribe) backslid, and the mercy of God was withdrawn. "Israel hath back as a backsliding heifer. . . . Ephraim is set to idols; let him alone." Hosea 4:16, 17. The awful results which followed, proved that God's protecting hand had been withdrawn.

When Judas Iscariot passed the line of his probation at a period before his death. When Christ said of him, "It had been good for that man if he had not been born," his day of grace had passed.

Our Saviour teaches that those who blaspheme against the Holy Spirit have never forgiveness "neither in this world, neither in the world to come."

12:31, 32. And St. Paul tells us of a class who crucify to themselves the Son of God afresh, and bring him to an open shame; and that it is impossible to renew them again unto repentance." Heb. 4:6, 7.

It can doubt but that the Jewish rulers who had witnessed the mighty works of Christ, who had conspired against him and put him to death, and said, "His blood be on us and on our children," had passed the line of mercy? Their judgment lingered for years, but overtook them at last in the terrible calamities which came upon that people. God waited because there were honest souls to be gathered out from among the rejected ones. The whole wicked world was to close their probation previous to Christ's appearance.

When our Saviour closes his ministry as a priest, he announces it in the solemn words: "He that is just, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly," etc. Rev. 19:11, 12. The probation of every person is then closed forever; and this is before Christ appears.

Here we see the general principles upon which God conducts his moral government. He holds out overtures of grace to the perishing. He entreats them to be and be saved. But if these mercies are despised, his tender love scorned, at last he ceases to plead for them. He leaves them to have their own way. He will say: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. There is a class to whom the Lord will say: "Because I have stretched out my hand, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your calamity cometh." "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:24-26, 28. Who can say that there are many such whose probation is irrevocably closed, so far as any hope of reaching them is concerned?

If these things be true upon general principles, it is more clear that those who reject special warnings reject their own salvation. Thus our Saviour, in speaking of the work of John the Baptist (Luke 10:20, 30), declares: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." "The publicans justified God" by accepting the work of Him whose mission had been foretold by prophecy. When he came as the prophet said he would, they received him. They were found in harmony with God's work.

But the Pharisees and lawyers rejected the counsel of God against themselves" by rejecting this same work. It is a serious matter to be found out of harmony with the work of God foretold by prophecy. When we willfully reject such a work, we reject God, the Author of the work, and therefore cause our own rejection. Hear the piteous cry of our Saviour as he beholds the doomed city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37,

38. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. Here the dear Saviour, weeping in anguish, beholds them blindly closing their own probation, and he cannot save them.

How do these plain principles apply to the experience of 1844? Here was one of the most important movements ever foretold in prophecy. It announced to the world that the "hour of God's judgment" was reached, that the greatest prophetic period of the Bible was closed, that Christ would soon appear in glory, and that the great day of God's wrath was about to begin. This warning message went to all parts of the earth. Thousands were engaged in proclaiming it, and tens of thousands embraced it. It went with a power not seen in the church for ages. Multitudes of sinners and skeptics were converted by it. It bore all the marks of a genuine Heaven-sent message.

The proclamation made at that time marked the transition of our great High Priest from the general work of pleading for man before the Father, to the special work of blotting out the sins of all his people from the books of God's remembrance, and closing the period of probation forever. No event in our Saviour's work could be of greater importance than this. Kings and prophets had looked forward to this work of judgment with the deepest interest. Was not this movement as important as that of John the Baptist? His was proclaimed by one man, in a few months' time, over territory less in size than some of our States, to a comparatively small population. This was preached by thousands. It went to the uttermost parts of the earth, and was a fulfillment of many important prophecies. Millions upon millions heard it. Those who rejected John's message rejected the counsel of God against their own souls. How much more evident, then, that the same effect would follow the rejection of this greater light!

This time message, based upon prophecy, was the first of a series of three which constitute the closing warning to the world, and bring us to Christ's coming. Rev. 14:6-16. These are closely linked together, each presenting features of the deepest interest to mankind. The same series is presented in one of our Saviour's parables. Luke 14:16-24:—

"A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."

Here are represented the three calls to the marriage supper of the Lamb. These correspond to the three messages. The servant is sent out at "supper time," which is at the close of the day. In the first call, excuse is made. Some worldly object was more important to them than being a guest at the supper. The compelling message corresponds to the third of the series of Rev. 14. Its truths are very plain, but very unpopular, and contrary to our worldly interests; and none but those whose consciences compel them to do so will heed it. Mark the solemn words: "For I say unto you, that none of those men which were bidden shall taste of my supper." The rejection of that solemn judgment call, is the rejection "of the counsel of God against themselves," just the same as in the time of John the Baptist. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. "That evil servant who shall say in his heart, My Lord delayeth his coming," "shall be beaten with many stripes." That class who cry, "Peace and safety," when the faithful servants are giving the message of the Lord, will not be prepared. "As the days of Noah were, so also shall the coming of the Son of man be." Those who refused the light were rejected of God.

These and many other scriptures clearly demonstrate that terrible consequences follow the rejection of the light concerning the coming of Christ. Is it, then, any wonder that the believers in 1844 attached importance to the light which God had given them? Is it any wonder that they concluded that those who hated and rejected that light brought the frown of God upon themselves? How could they have concluded otherwise? They could not, unless they admitted at the same time that the truth they loved was of no importance. This they could not do without stultifying themselves, and condemning their glorious experience. They saw the same spirit in their opposers which characterized the ancient Jews who rejected John's preaching. Therefore they came to the same conclusion concerning them that Christ taught concerning the opposing Jews, and so believed them to be rejected of God.

In all our extensive acquaintance with this work, traveling from Maine to California, from Minnesota to Texas, and seeing many thousands of believers at our large camp-meetings, we have never yet known one who had bitterly opposed the first message, who ever embraced the third. Therefore the result proves that the position taken by the believers was right. Those who rejected the light of God were rejected by him.

G. I. B.

CHURCH SCHOOLS.

It has been the object of the school at South Lancaster not only to prepare laborers to engage in the cause of God as ministers, colporters, canvassers, and Bible-readers, but also to fit teachers to go among our churches, and labor for the youth and children of our brethren who could not have the benefit of the academy at South Lancaster. It was not designed, however, that these teachers would take district schools where they would be under restriction as to methods of teaching or what would be taught; but that their efforts would be more directly turned to instructing in those things that pertain to our faith, and a preparation for the time of trouble which is before us, as well as instruction in the common branches. It was supposed that these teachers would also be a help to the churches in their missionary work. There are in almost every community, especially in the eastern and northern portions of this country, good schools, and able teachers who can teach the sciences well. But the influence of many of these schools is not such as would lead those taught to a knowledge of the truth or of the work in which we are engaged. In fact, were time to continue many years and were no more of an effort put forth to save our children than has been in the past, in many instances the children of our people would be lost to the cause. The influences of their associates in and out of school are not of the right kind. To remedy this, it has been one object of the school at South Lancaster to impart such instruction to individuals that they could go to our churches and hold private church schools in the summer, and inculcate such principles in the youth that, even if they were sent to district schools in the winter, they might be better prepared to withstand the influences they would have to meet. A few church schools have been held in New York, Vermont, and in New Hampshire. Thus far they have been a success. During the special course of three weeks commencing April 23, there will be instructions given to some of those teachers who design to engage in this kind of work this present summer. But what we wish more especially to call the attention of our brethren to in this article is, that those who wish church schools this coming summer should immediately correspond with Miss M. L. Huntley, South Lancaster, Mass. State the number of the scholars and such particulars as will give a general understanding of the character of the school and of the teacher wanted. There will be a limited number who can go out in the Eastern States this coming season. We will do the best we can to help those churches that want teachers.

S. N. HASKELL.

—Learn to say, No; it will be of more use to you than to be able to read Latin.—*Spurgeon.*

—When we are tempted to murmur at the constant repetition of our daily duties, and feel weary of doing the same task day after day, let us call to mind the solemn fact that we have but one opportunity given us to perform any duty faithfully; and it is only through this daily and hourly devotedness and fidelity that we can ever expect to make any progress toward Christian perfection.

SPECIAL COURSE AND GENERAL MEETING AT SOUTH LANCASTER.

THE notice of the special course at the closing of the present term of the school at South Lancaster, Mass., has already been noticed in the REVIEW. But we wish once more to call the attention of our brethren and sisters to it. There are a number of reasons why this present course of instruction will be one of unusual interest. We have reached an important time in the history of this work. For many years we have looked forward to the time when we should see the power of God manifested in the preaching of his word connected with present truth in a more marked manner than in the past. This we have believed from the nature of the truth itself, and from the testimony of the Spirit of God. Judging from present indications, the time has fully come when we can expect that God will go before us and especially bless the labors of his servants. During the past winter we have witnessed some prosperity attending the work. In every place where efforts have been put forth, there have been a few that have taken hold of the truth, while the brethren have been much encouraged and strengthened. Our city missions also have been prospered. Not less than fifty have taken their stand and given their hearts to God since our last camp-meeting. Elds. D. M. Canright, J. B. Goodrich, and E. W. Farnsworth will labor in this Conference this coming season, and will be present at this special course. Therefore those attending will have the benefit of their experience and instruction, in addition to that of those in our own Conference. This will add greatly to the interest of the course of instruction. As the necessities of the cause will be considered, and labor be provided for sections where it is most needed, those who are living in different parts of the field where labor is wanted, should also be present to represent the wants of the cause in their section of the country. This will not only be a time of special instruction in the different branches of the work that will be of benefit to all who have any desire to labor in the cause, but it will be a time of special effort to seek God for the outpouring of his Holy Spirit. All need this, both old and young. We therefore urge those parents who have unconverted children, and those who feel cold and backslidden in heart, to attend the general meeting at the close of the term, if not before. To the general meeting bring your neighbors and unconverted friends. The expense of those who attend the course of instruction during the three weeks will be \$10. Accommodations, as usual, will be free for all that attend the general meeting at the close of the course of instruction. We shall look for the largest attendance of those who wish to engage in the work as ministers, canvassers, colporters, or in giving Bible readings, etc., that we have ever had at such a course of instruction in the N. E. Conference. It should also be remembered that this meeting is not limited to the N. E. Conference, but matters of interest that pertain to the general prosperity of the cause in the East will be considered. Therefore all are invited to come and share in the blessings of God. The instruction will commence April 23. The general meeting will commence May 14, and continue over the following Monday.

S. N. HASKELL.

E. W. FARNSWORTH.

D. M. CANRIGHT.

THE COLLEGE SPECIAL COURSE

HAS now been in progress one week. It has been a very busy time. Quite a number of the Michigan ministers and workers are present, besides the students. From one hundred and fifty to two hundred are present at most of the exercises. The ordinary classes continue in the College, while those attending the special course drop their ordinary instructions and give their whole time to the special instruction. An hour and a half is spent in the forenoon in giving instruction to ministers and those designing to enter the ministry. In the afternoon two or three hours are given to Bible reading, and colporter and canvassing work. At night an hour and a half is devoted to general instruction applicable to all classes of workers. Thus far Eld. Canright has occupied the forenoon, and has given much valuable instruction on the subject of the ministry; but he is now gone, and will soon return to New England. Eld. Starr, who has had much experience in giving Bible readings and in the missionary work in Chicago, takes charge of that department. All have felt much pleased and instructed in the important work of Bible reading.

This subject will be more and more important till the end. At night the writer has spoken to two hundred or more on the general principles underlying successful labor in the cause of God. Such subjects as the following have been considered: the reasons why we should devote ourselves to labor in the cause of God; the fundamental grace which enables one to begin right in laboring for God; earnestness necessary to successful labor; the necessity of having the Holy Spirit to assist us, etc. Those in attendance are questioned thoroughly upon the preceding discourse. We have hoped that a thorough presentation of the principles of sacrifice and devotion and consecration of all to God, would be an important help to those entering the field as laborers. Our special course seems to be a real success thus far. The coming week will be a very busy one.

G. I. B.

THE GOOD WORK IN BATTLE CREEK

STILL goes on. Though the past week has been an exceedingly busy one, because of the College special course, yet two inquiry meetings were held by Eld. Van Horn, and several made a move toward the light. Last Sabbath twelve more were baptized, in addition to those the week before, and others have presented their names. The church committee is trying to act with care in the examination of candidates, so that worthy cases alone will be accepted. God has been exceedingly gracious to us in Battle Creek during the last few weeks.

G. I. B.

THE SANITARIUM.

I HAVE been acquainted with the Sanitarium at Battle Creek, Mich., from the beginning, and have shares in the original stock of \$35,000 which was donated to start the institution. I have believed, and do still believe, that it was in the special providence of God that it came into existence. A three months' sojourn at the Sanitarium, partaking of its benefits, and observing its management and the prevailing spirit of the physicians, business agents, and helpers in every department, has not diminished my confidence in the estimation which I have had of it.

It is an institution unsurpassed by any in the wide world in its appliances and facilities for the hygienic treatment of the sick and infirm; and not only so, but in its attitude in respect to the religion of the Bible it is decidedly unique. The prevailing influence in other health institutions, and also in colleges and institutions of learning to a great extent, is toward skepticism in regard to revealed truth. Science is exalted and brought into competition with revelation; and by it they propose to correct "the mistakes of Moses." The invariableness of the laws of nature is taught, while the power and providence of the Author of those laws are ignored. In contrast with this, Bible religion holds a prominence in the Sanitarium. It was ordained of God to be a power for good, not only in respect to physical but also moral and religious health. It has proved so in the past, and it will in the future, if it continue faithful to its high and holy calling.

Permit me to say to all who have any part in the management and labor of this institution, Be faithful to the duties of your high calling. Maintain the distinguishing characteristic of the institution. Let the Spirit of Christ rule in all that you do. Would you be glad to do good as missionaries? Here is a mission field than which no better can be found in the wide field, the world.

I have been pleased with the kind and courteous spirit which I have seen at the Sanitarium. How often has this brought to my mind the words of inspiration: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Let this spirit of unity prevail with all. And I would say to the helpers who do the more laborious, and what may be esteemed the more menial, part of the service, Though your position and work may be more obscure than that of others, it is no less honorable in the sight of Heaven. If you do your service with an eye single to the good of the institution and the glory of God, you will share equally in the divine approval. Yours is not a low calling. You may feel that you are serving the Most High in all that you do. You are not the servants of men, but of God, if you will have it so. As the apostle says, "As servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not unto men." Again, "And whatsoever ye do, do it heartily,

as to the Lord, and not unto men; knowing that the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

May this institution ever maintain its high and holy character, and so fulfill its divine mission. May it still prove a blessing to humanity in the restoration of thousands to bodily health; and beyond this, may it be the means of leading many souls to a knowledge of the truth which will secure to them immortal life in the kingdom of God. May the Spirit of Christ be here, and angels of God delight to be present to minister to the heirs of salvation.

R. F. COTTRELL.

CAMP-MEETINGS.

THE time is hastening on when camp-meetings will be in order. We are not able as yet to publish a list of the early camp-meetings. They will probably commence in Kansas May 21-27. We hope some of our Western States will desire theirs the following week. Laborers in the cause cannot well spend a week between meetings without much expense. We cannot tell as yet what ministers can go to the meetings. Probably the writer will attend.

G. I. B.

THE NEW TITHING BOOK.

THIS pamphlet, which was read in so many of our churches at the last quarterly meetings, seems to be received with much favor. Several of our ministers of good judgment have most highly commended it in private letters. Quite a number of the Michigan churches have sent in reports stating that the book, when read, interested the brethren and sisters very much. Most of these have ordered from ten to twenty copies each for the private use of the members. Should a little effort be made by the State secretary, doubtless many copies might be placed in the hands of our church members. This would be a blessing to them, and would tend to keep before their minds the importance of this subject and the sin of robbing God. Pains should be taken in each Conference to see that all those who have not seen it should have a copy. Price only ten cents, with the usual discounts by quantity.

G. I. B.

A SCRIPTURAL ANSWER.

SAYS Peter, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." When Satan came unto the Saviour in the wilderness, in the hour of temptation, and sought to overthrow the plan of salvation by leading the hungering, suffering Son of God to yield to his insinuations, Jesus knew just how to meet and repel him with the word of God. At the temptation Satan hears the words, "It is written. Herein Christ honored his Father, and the Father honored him; for 'the Devil leaveth him, and all his angels came and ministered unto him.'"

We are surrounded by snares and temptations. Dexterously are these snares set, and temptations presented by the Devil, that we need to study the word of God much, and to "watch unto prayer" lest we fall under the power of Satan. Probation's hours are long. Victories must still be gained. We must "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." We must "go from strength to strength."

A sister who had long observed the Bible Sabbath on one occasion was attending a meeting with some of her friends, where a number of persons were present who seemed triumphantly happy in shouting, "I am saved! I am saved! I know I am saved!" On turning from the meeting, she was asked why she did not join in the triumphant shouts of the saved. "Why," said she, "I am not saved." "What! go as you are, and not saved!" was the exclamation of surprise. Appropriately quoting the words of Jesus, "He that shall endure unto the end, the same shall be saved," she said, "No, I am not saved; for I have not yet endured unto the end."

Conflicts lie before the remnant church, which will test our faith, hope, and moral courage. Greater temptations lie before us than we have witnessed before. The very elect shall be swallowed up in temptation. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Let us see that our faith is founded on the rock of truth; look well that we have not "believed in vain;" and "keep in memory what we have heard, 'receiving the end of your faith, even the salvation of your souls.'"

A. S. HUTCHINS.

The Commentary.

the meaning of Scripture. One gem from that ocean is the pebbles of earthly streams."—*St. Chrysostom.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

327.—MR. MOODY AND THE ADVENT DOCTRINE.

D. C.: Your late note respecting what I said Mr. Moody in the article entitled "The Temple Given," has been passed into my hands for a reply. Your illustration drawn from those who, while living in the obligation of the Sabbath, continue on the Sunday on the pretext that by so doing they can bring the Sunday-keepers to the observance of the Sabbath, is not a good one. The difference is Mr. Moody is acting up to the best light he has, they deliberately commit sin in order to keep from sinning. By such a course they offend and lose all their power to make Sabbath-keepers; since it is idle to reason with men that ought to do a certain thing which we refuse to do ourselves, though admitting that we are under an obligation to do so as they are.

You will observe that in my remarks in regard to Moody (as quoted by you) I was speaking of the doctrine merely; i. e., the doctrine which relates to the near coming of Christ. The point which I intended to make is this: the orthodox world generally do not believe in the near coming of the Lord. Mr. Moody does, and preaches it everywhere. The result is that thousands have their attention called to what otherwise would not. Now if Mr. Moody were to the first-day or the Seventh-day Adventist called, his popularity would be gone, and he would not have the opportunity of addressing hundreds where he now addresses thousands. The result would be in the same ratio; i. e., his chances for reaching the people would be only as one to ten. So Mr. Moody himself is concerned, of course it will be greatly to his advantage to embrace the truth. No doubt he will yet be tested by it. He will finally accept it (I mean the Sabbath, etc.), and would no doubt be excluded from the confidence of churches; but his example would have a powerful effect on the minds of thousands who have been led from him to believe in the doctrine of the Advent.

328.—"ACCURSED FROM CHRIST."

B. A.: I think that in Rom. 9:3 Paul intended to show that his love for the Hebrew people was so great that he would have been willing to be lost, if he were undergoing such an experience he could be the cause of their salvation. The term "Israelite," in its primary signification, applied to the whole Jewish nation. In a more restricted sense it applies at the present time only to those who are styled Israelites (Rom. 4:6, 8); i. e., those who are the general followers of the Lord Jesus Christ. Rom. 9:3 really suggests a query as to Paul's faith respecting the future state of those who are accursed from Christ. Did Paul mean to be understood that he would be willing to suffer torment in hell fire eternally if the Jews could only be brought to Christ? Or did he mean to declare simply that he would be willing to be blotted out of existence provided that the consequence of such an experience his country could be rescued? To take the view that Paul intended that those who are accursed from Christ will suffer eternal torment, would make it necessary to say that he meant to say that he was willing to go to hell that torment provided that in so doing he would be instrumental in saving the Jewish people. This is an interpretation of the apostle's language which would place him in the attitude of one who either indulged in extravagant statements, or else it would be certain that he did not comprehend the full force of his own utterances; since it is incredible that any man who is honest and intelligent in regard to the subject about which he is talking, could declare that he would be willing to endure the agony of damnation during the eternal ages, even if by so doing he could save his own nation. On the other hand, we admit that Paul believed in the final destruction of the wicked, and it is possible to conceive that he was thoroughly candid in the statement made in Rom. 9:3. In other words, it is not incredible that a man as Paul might have been willing to be blotted out of existence, if, as a consequence of that being done, he could save his brethren in the flesh.

329.—DEACONS AND THE ORDINANCES.

V.: Deacons cannot administer either the ordinance of baptism or that of the Lord's supper. It is their primary, however, for them to assist the church at the celebration of the Lord's supper, by passing the bread and wine.

330.—THAT EGYPTIAN.

J. P.: The subjoined account taken from Clarke's Commentary will furnish the facts that I desire respecting the Egyptian spoken of in Acts

"Art not thou that Egyptian, etc. The history to which Claudius Lysias refers, is taken from Josephus' Ant., lib. xx., chap. 13, sect. 5, and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them, if they would assist him in making an attack on the city. He had address enough to raise a rabble of thirty thousand men, and with these advanced as far as the Mount of Olives; but Felix, the Roman governor, came suddenly upon him with a large body of Roman troops, both infantry and cavalry; the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself with some of his most faithful friends escaped, of whom no account was ever afterwards heard. As Lysias found such an outcry made against Paul, he supposed that he must be some egregious malefactor; and probably that Egyptian who had escaped as related above."

331.—FLESH AND BLOOD.

N. B. E.: 1. The expression "flesh and blood" is one which in the Scriptures is usually applied to this mortal and corruptible body. In the future life we shall have flesh similar to that which we have here; but it is probable that spirit will take the place of blood in the circulating system.

2. We certainly shall be able to identify each other in the next world; else it would not be possible for the Jews to recognize Abraham, Isaac, and Jacob in the kingdom of God, as they will do. See Luke 13:28.

Ministers' Department.

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

PAUL'S PREACHING, AND HOW HE DREW THE PEOPLE.

TRAVELING some time ago in Europe and Asia Minor, I passed several weeks in Athens, and, while there, often visited an old Greek monastery, in which were numbers of old parchments and records of ancient times. Turning them over one day, I came across some files of the *Athenian Ledger*, engrossed on parchment at the time Paul was preaching in that city; and I found from its columns that it was the custom of the philosophers and public teachers of that day to advertise the times and subjects of their lectures and addresses. And for this I was, in a measure, prepared; for I knew the way in which Socrates and Plato were accustomed to announce their teachings.

But, to my surprise, I found from the columns of the *Ledger*, that Paul himself was in the habit of advertising the subjects of his sermons, and the times and places when and where he would preach them; for, like not a few modern preachers, he seems to have been determined to draw crowds to hear him, if need be by the announcement of *outré* sensational topics. For example, he publishes that at such a time he will preach on the "Size of the Golden Calf;" at another, on "Samson's Hair, and why his Strength was in it;" at another, on "The Tail of the Serpent that Tempted Eve;" at another, on "The Great Pyramid as Emblematic of Christ;" at another, on "The Speaking of Balaam's Ass, and the Dialect in which he Spoke;" at another, on "The Spiritual Significance of Clouted Shoes;" at another, on "Courting by Moonlight;" at another, on "The Size of the Whale that Swallowed Jonah;" and at another, on the all-important question, "Whether the Axle-trees of Pharaoh's Chariots were of Wood or Iron."

And so from day to day and week to week the advertisements went on in the columns of the *Ledger*, very much as they do now in the *New York Saturday's Herald*, the subjects for the most part being similar to those already quoted, and evidently intended to arrest attention and draw the crowd to hear him; for the Athenians, he well knew, as well as the strangers there, were always wide awake for telling or hearing some new thing; and he evidently felt that such topics would draw them to hear him; and at the end, he doubtless thought he could top off with some gospel doctrine or duty, and so turn their thoughts to practical truth. He evidently felt, as some modern preachers do, that the first and great duty of the gospel minister, like that of a yoke of oxen, was to draw; and to this great end his ingenuity was directed, and his brain tasked for topics.

Now and then, too, I found in the editorial col-

umns of the *Ledger*, "notices" of the many converts Paul had made, or how large a collection he had taken up, or what an eloquent and masterly discourse he had given, and how the people hung enraptured on his words. And not a few of the "notices" were so worded as to give the impression that Paul had himself written them, or at least had suggested to the editor the terms in which to eulogize both himself and his work. Of course the apostle could not have known anything about "Jo Smith," the great Mormon leader; and yet, with the same shrewd good sense that marked that distinguished Mormon apostle, he doubtless felt, as the latter said, "If you don't blow your own trumpet, nobody else will be likely to blow it for you!"

As I read these various items and notices, I confess I was astonished, and could scarcely believe my own eyes. But there was the *Ledger*, right before me, and there the plain items of its columns. In fact, it was so much like many of the secular and religious papers of the present day, that I began to think there surely must be something in the doctrine of *Apostolical Succession*, and that not a few of our modern ministers and churches are but following the example of the great apostle to the Gentiles, both as to subjects for preaching, and the indirect and roundabout way of self-praise.

Thinking of this, I turned to the monk who had pointed me to the files of the *Ledger*, and asked why he supposed the apostle took such a course as this; for, I said, common as it is nowadays, I had not expected it in those ancient times, and from a man like the apostle Paul.

"Well," he replied, "I suppose Paul, like many in modern times, felt that his first great object and duty was to be noticed and to draw the people, and that if he did not keep announcing subjects, and singular and striking subjects, he would soon be unknown and unnoticed; that this was the only way to keep himself before the people; that 'if he did n't blow his own trumpet, nobody would blow it for him;' and that but for these new and taking topics his audience would soon dwindle away, and he be left to speak to empty air."

I was just replying, "Indeed, I wish Paul himself were here for a few moments, that I might ask him if he really thought this the best course to be taken by all preachers," when just at that moment, a loud noise in the street roused and awakened me, and I found it was all a dream! I had been asleep in my chair. The Bible was open before me, at a chapter in which I had been looking out a text, and, rubbing my eyes and looking again for the passage I was reading when slumber overtook me, the first words that met my notice were:—

"I determined not to know anything among you, save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God!"—*Tryon Edwards, D. D., in the Independent.*

BRETHREN, LEAVE THEM OUT.

THIS article is only and wholly for ministers. Others need not read it; but to the ministers I want to say, Don't, don't. Leave them out. What?—Why, those excuses and apologies before beginning your sermon. You have n't had time to prepare; you didn't select your subject till you were ready to speak; you are not much of a preacher anyhow; and so on for several minutes of such talk. Is this your divine message fresh from heaven, with which you are to arouse and inspire and fire the hearts of your audience? You well know that it isn't. The sole object of the whole thing is to draw sympathy to yourself. Where did the Master ever set you such an example?

And then those apologies and disparaging remarks about your sermon to the brethren after service—what is the object of them? the glory of God? No; but to beg a little praise and flattery for poor self. I have tried both, and know by experience. Now, brethren, let us be honest, and own up, and quit. Deliver God's solemn message the best you know how, invoke Heaven's blessing upon it, and then leave it there.

D. M. CANRIGHT.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

A LITTLE WHILE.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22: 20.

"QUICKLY," beloved, I know thine heart is beating
With deep emotions to behold my face;
But for "a little while" wilt thou not spread the tidings
Of the sweet message of my love and grace?

Fear not, beloved, mine eye is ever watching;
Thy tears are numbered in my deep, deep love;
Thy weary sighs, and all thine heart's deep yearning,
Are registered by me in heaven above.

Trust, trust, beloved, I know the world frowns coldly;
But this should only drive thee nearer me.
Earth's broken links make heaven's affections stronger;
The cross will make the crown more bright for thee.

Look up, beloved; tread firmly on the billows;
Thou canst not sink beneath life's troubled sea.
Look up! then shalt thou learn the needful lesson,
How my own hand hath planned thy path for thee.

Rest, rest, beloved, thy head upon my bosom,
Lean on my arm and tell thy griefs to me;
My heart is thine in all the full perfection
Of sympathy none else could give to thee.

Weep not, beloved, because thou yet must tarry;
Wilt thou not serve me heart and hand meanwhile?
Some hearts around thee pine in lonely sorrow;
Couldst thou not give one kindly look or smile?

Go forth, beloved! Life's ministry is earnest;
Crushed hearts throng round thee in thy path below;
Fond hopes once cherished, now by death are blighted;
Knowest thou not a balm to soothe their woe?

Yes, yes, beloved, I read thine heart's glad answer;
Yes, thou wilt do this work of love for me.

"A little while," and earth's sad scenes of sorrow
Shall change to glory bright, prepared for thee.

Then, then, beloved, heaven's song of joy awaking,
Triumphant "hallelujah" thou shalt raise;
Then shalt thou gaze upon my face, and ever,
"Knowing as known," pour forth thine endless praise.
—*Tisbury.*

ITALY.

I HAVE lately met five opposition discourses on the millennium, restoration of the Jews, and the Sabbath. We have just been cheered by a visit from Eld. Whitney. My brother, who has been laboring in France, came with him, and will remain here while I attend to duties elsewhere. D. T. BOURDEAU.
Torre Pellice, March 4.

WORK AMONG THE VAUDOIS.

In a late number of *Les Signes des Temps*, we find a report of Eld. D. T. Bourdeau's work in Torre Pellice, Italy, which was taken from a secular paper of that place, *L'Avvisatore Alpino*, of which we give a translation:—

"For several weeks we have had at Torre Pellice an Adventist minister, Mr. D. T. Bourdeau. The Adventists are thus named because grounded on the one hand by the declaration of Jesus, 'Behold I come quickly,' and on the other by the prophecy by which they say that we are in the last days, that the Saviour's coming is near, that we must prepare ourselves by keeping 'the commandments of God and the faith of Jesus.' Mr. Bourdeau goes still further. It is his personal opinion that there are now living among us those who in this life will see the Son of God come in the clouds of heaven.

"Among the signs of the end he shows the unbelief, indifference, formalism, and selfishness so marked in our day. He believes that in the last days many of the churches will have the appearance of piety but deny the power; that in the place of searching the Scriptures they will content themselves by glancing over them; that the worldly churches will declare as *mysteries* the most simple things in revelation, and that the disconnected texts which they will choose will but serve them as pretexts for defending their customs, their dogmas, and their theories, which they cherish more than the word of God. Imagine the impression this makes upon the Athenians of Torre Pellice, as they are called.

"This which he has advanced is in part only, but the doctrine will be given soon in print to the public, in order that they may, with Bible in hand, study, compare, instruct themselves, and open their eyes to truth. In this connection we may add that several people of Torre Pellice have testified to having learned more, and having received a better understanding of the Bible during these meetings of Mr. Bourdeau's than during all the rest of their lives. Thus we see that, except a systematic opposition from a certain party, this pastor has met much sympathy from the people; and his work, based on the unshaken truths of the

gospel, will certainly triumph over all obstacles; for the Adventists, by the merit of their cause, make rapid progress in all parts."

SWITZERLAND.

CHAUX-DE-FONDS, BIENNE, ETC.—Since my effort in Italy I have been engaged in securing a house at Geneva for my family and Swiss colporters, in laboring for the Bienne church, and in helping Bro. Albert Vuilleumier at Chaux-de-Fonds, a neat, enterprising, watch-manufacturing city of 25,000 inhabitants. He had faithfully acted the part of a colporteur in this city, visiting and doing missionary work in every house. He had followed up his colporting by giving lectures in a small hall, and had, with the blessing of God, led seven persons to embrace the truth. But he had arrived at a point where a reinforcement was necessary, and I came at his urgent invitation when it seemed almost impossible to respond in view of so much other labor devolving upon me. I have given nine lectures. The Spirit of God has been with us, and the work of conversion is going on. Seven more persons at least kept last Sabbath. I believe, although the company here had nearly lost its existence by the removal of four families, that by consistency and fidelity on the part of those obeying, and by giving another course of lectures in a larger hall in the near future, the church of Chaux-de-Fonds will soon rank among our best churches as to size and influence. Bro. Vuilleumier has been doing similar work in other cities far and near.

Among the victories at Bienne we would mention the conversion of a Roman Catholic, after much patient labor on the part of Mrs. Bourdeau, and after our meeting with an able Catholic priest.

My permanent address is, Chantepoulet 12, Geneva, Switzerland. D. T. BOURDEAU.
March 29.

MICHIGAN.

CAPAC.—Feb. 25 Eld. R. J. Lawrence and myself came to this place, and began a series of meetings. The interest has been fair, and a few have commenced the observance of the Sabbath. The local minister is now giving opposition discourses, the first of which I have reviewed. Shall try to do my whole duty here before leaving. ALBERT WEEKS.

MELLINGER SCHOOL-HOUSE.—Closed our meetings here March 22, having continued nearly seven weeks. We had the two extreme elements to meet,—infidels and Spiritualists on the one hand, who have no faith in the Bible, and the Free Methodists on the other, who are too holy to sin, hence need not the law of God to correct them. Several seemed convicted by the truth, and more were convinced of it as a theory, while but four were induced to try to live it out. Sold about \$10 worth of books, and received donations sufficient to defray expenses. We desire to have more of the Spirit of the Lord with us, that we may have more power to lead souls to Christ. Pray for us. I. H. EVANS.
S. M. BUTLER.

WROTHBURY, OCEANA CO.—Commenced a series of meetings at this place Jan. 21, and closed March 8, which resulted in some good, though a very bitter prejudice existed here on account of the wrong course taken by some who professed our faith. The winter has been very severe in this northern latitude, and we were obliged to close our meetings for nearly two weeks. This time I spent in visiting families and laboring for souls, which resulted in removing much prejudice, and making many warm friends to the cause. Ten signed the covenant, and a leader was chosen. They have a Sabbath-school of seventeen members. Others are interested, who, I hope, will soon take their stand with us. J. L. EDGAR.

IOWA.

BELMOND, APRIL 2.—Closed meetings March 21, the church having been refused us after that date. The "stay away" argument, through the influence of the ministers, was brought to bear against the truth, so that but few, comparatively, know the reasons of our faith. Six have fully decided to obey. They will hold Sabbath meetings, and I trust will so live out the truth as to lead others to a right decision. Sold \$8 worth of books, and obtained seven orders for periodicals. To-day I go to Algona, which is still my permanent address. IRA J. HANKINS.

POLK CITY.—Closed meetings here Sunday night with interest unabated. Have held meetings six weeks, giving forty-six discourses. Two opposition discourses were given on Sunday at the same hour. One had the law of God abolished, and the other maintained the law in full force. The mass of the hearers in each case were dissatisfied. We replied the same evening with good effect. The people here who are willing to listen are poor, but seem desirous to read and investigate. Eighteen adult persons are trying to walk in the light. Some of these have

lately embraced the truth, and all seem to feel they have a new conversion. They freely subscribe for a club of thirteen *Signs*, and of twelve *Index*. Two have decided to take the *REVIEW* and two *Health*. All these subscriptions are for one year, several of them being given by persons who have as yet, obeying the truth. Donations, \$14, six Bibles, and tracts to the amount of \$5, Sabbath-school of thirty members was organized and supplied with books. Many have thrown their idols besides those who have fully obeyed the points of faith are well received. This country has a comfortable house for worship. L. Mc

April 6.

WISCONSIN.

MT. STERLING, CRAWFORD CO.—I began laboring at this place Feb. 5, and held in all forty-four meetings. The attendance was good from the first; and the weather was favorable the house, capable of holding two hundred, would be nearly full. All admit that we have the truth. Even those of other denominations say that the Bible is on our side, few have had the courage to begin to obey, but are almost persuaded, but the things of this world have a firm hold upon them. I have received many invitations to hold meetings in other places, and hope to do so as soon as the roads become good for labor on, trusting that a few sheaves may be gathered in as the result. W. S. HAYES.

April 6.

WEST VIRGINIA.

FREEMONT, WIRT CO.—I have been holding meetings near this place about fifteen days. The interest has been good and the attendance fair from the beginning. I am now in the midst of the Sabbath-school. I think that some will accept the truth, the third angel's message. The majority of the people here are Christians (Campbellites), but they have no organization at present. I shall remain here until my work is fully developed. Times are very hard at present, on account of failure of crops last year. Many families are depending on the county for support. I took dinner yesterday with the heads of the poor, and at noon the heads of five families had been there asking for aid. Surely many more times are coming. Brethren, pray for the West Virginia. W. R. FOSTER.

March 31.

MASSACHUSETTS.

IPSWICH AND MARBLEHEAD.—I went to Ipswich and commenced meetings March 6. I found the church very low spiritually. Sickness, death, and removals had caused them to give up their place of worship, and they were feeling very much discouraged. The Lord helped us in our meetings, and some held with renewed courage; others committed to keep the Sabbath, and a few more are interested. They pledged over \$50 with which to hire a hall for meetings, and arranged for a Sabbath-school. Cold winds and stormy weather have interfered with the interest of our meetings.

March 11-13 I held three meetings at Marblehead. One decided to keep the Sabbath, and one had courageously commenced to do so by reading.

I have been with the church at Danvers on Sabbath and first day, and attended some prayer meetings. The Spirit of the Lord seemed to be with us. It is much regretted that Bro. Canright was suddenly called from his work in this church on account of the sickness and death of his child.

March 31.

J. B. GORMAN.

NEBRASKA.

BEATRICE, WILSONVILLE, COARTLAND, AND PLYMOUTH.—Since my last report I have visited the named places. Bro. Nettleton was with me at Beatrice. Our special burden there was to show God has a special message for these times; that we must not only say "Lord, Lord," but we must have the will of our Father which is in heaven. May we pity, and help this church to arouse that the truth performed there may not all be lost.

At Wilsonville I was greeted with a large attendance, the most of the Richmond church being present; and some not of our faith drove eight miles to attend the meeting. We had from five meetings each day, and the house was crowded at each service. If the good resolutions that were formed are only carried out, the meeting will prove of lasting benefit to those who attended. A young man, recently converted, was baptized.

At Friend the interest was not as great as it was there before; yet there are some noble souls at that place, in whom I feel a great interest. In this connection I would say a few words concerning the evils which I find existing in many of our churches.

First, the spirit of restlessness, wanting to go somewhere. We should remember that Paradise is not to be found on this earth. We would better stay at home, and use our means in the cause of God than to squander our money in roaming around about the country. Our money is all spent in this way, Satan's

but we shall be no better satisfied than we
 indly, a disposition to find fault; a readiness
 imperfections in others, and an unwillingness
 our own failings. This spirit, if cherished, re-
 difficulties, and where it exists God's Spirit
 ot dwell.
 ily, an unlawful desire to make money, thus
 ing the thorns of care and anxiety to grow in
 arts, choking out the love of the truth.
 last, but not least, is the manner in which
 rob God "in tithes and offerings;" and as a
 the curse of God is resting upon us in various
 Some are losing financially, while others are
 ashed with a guilty conscience and are unable
 by the presence of God's Spirit. Oh, how much
 to trust God, and bring all the tithes into the
 house! Then the windows of heaven will be
 and heavenly blessings enjoyed.
 one who may have failed to hear read the
 let on tithing, of which mention has been
 frequently in the REVIEW, can obtain the
 by addressing the Nebraska Tract Society, Fre-
 Neb. Price, 10c. A. J. CUDNEY.

OHIO.

REDSVILLE, WHEELERSBURG, LEESBURG, NEW
 COH, ETC.—I spent one week or more at each
 above churches. Our meetings were a source
 encouragement, and our brethren took advance
 at each place. The outside interest was excel-
 at Reedsville, Wheelersburg, and Leesburg.
 ad to be obliged to leave these points where
 evening of our meetings the house was crowded
 eager listeners who were anxious that I should
 I sold books, and took subscriptions for
 Signs, etc., at each point.
 New Antioch I spent two Sabbaths. I am happy
 port that, although this church has had some
 emagement, the cloud is rising and this dear peo-
 moving forward. April 4, 5 were good days
 this church. Humble confessions were made,
 altars of prayer were erected, and the ordinance
 ility (John 13) was celebrated with this church
 the first time. Eld. Butler's pamphlet on tithing
 ad, as recommended, with good effect. At the
 meeting on Sunday nearly all signed the
 ledge and ordered a copy of the pamphlet
 themselves, and also extra copies to circulate
 those not present. Brethren, here is mission-
 work for every church in Ohio. Who will fol-
 the example of this church in this? The meet-
 ings with the election and ordination of an
 May God greatly bless these churches in show-
 the light to others. I called on some Sabbath-
 at Washington C. H., also on brethren at
 field and Columbus. At each place items of
 emagement greeted us.

R. A. UNDERWOOD.

ONTARIO.

ONTARIO.—Since my last report two more have
 nced to keep the Sabbath, making five who
 embraced this truth since my coming here one
 ago last fall. This is quite encouraging when
 sider that they have had no Bible readings,
 hat no canvassing or visiting has been done
 the people. My time is fully occupied with
 family. The plan I have taken to scatter the
 of truth seems to work well. Many people in-
 stop to examine the books, papers, and tracts,
 I keep displayed in my window. In this way
 many have become interested, and I have no
 that after Eld. T. M. Steward gives a course
 cures many more will obey. The room I use
 dy is 15x25 ft., which I intend to fit up with
 ured chairs, and have everything in readiness
 in meetings as soon as Bro. Steward returns.
 ch cheaper house than the one I occupy would
 for the purpose of study and dwelling; but I
 rather pay the extra amount for the privilege
 ing something in the cause that others may be
 rejoice in the truth. Any of the Ontario
 ren or sisters who would like to engage in the
 would find a good opening here. Let us hear
 some one who would be willing to undertake
 canvassing work, and we will assist him all we
 (There are eight adult Sabbath-keepers in this
 who meet every Sabbath for the study of the
 ures. We feel greatly encouraged to have Bro.
 ard come to labor among us, and will endeavor
 old up the light of truth to others that they may
 nd obey.
 address is 505½ Yonge St., Toronto, Ontario.
 GEORGE BROWN.

TEXAS.

OCKWALL, APRIL 2.—Since my last report I have
 nued to hold meetings in this vicinity with good
 s. I have given sixteen discourses and two
 readings. When I came to this place, there
 four persons keeping the Sabbath. There are
 twenty, and a number of others are almost per-
 ed. Ten of the above number are heads of fam-
 I have obtained six subscriptions for the
 ew, three for "Bible Readings," and a club of

ten *Instructors*. I am now holding meetings with the
 Plano church. J. M. HUGULEY.

AMONG THE CHURCHES.—Since my return from New
 Orleans I have changed my place of residence from
 Peoria to Denton; have attended the council at Dal-
 las, and visited all but one of the churches and com-
 panies of Sabbath-keepers in the State. Organized
 churches at Decatur and Granbury, and tract societies
 at Decatur and Ferris. At Terrell the organization
 was perfected; officers were ordained, and four were
 added to the church. At Peoria another elder and
 two deacons were ordained, three were baptized, and
 five were added to the church. Over \$300 has been
 collected on the tent fund, and two new tents have
 been purchased with the intention of running three
 tents in this State during the coming season. Six
 brethren are now preparing themselves for this work.
 Over \$50 has been raised by donations for the New
 Orleans mission. I am now holding a series of meet-
 ings near Unita, Delta Co. Am having a good hear-
 ing. I intend to return to Denton April 14; and after
 filling my appointments elsewhere I expect to leave
 for Illinois the 3rd or 4th of May.

R. M. KILGORE.

NEW YORK.

CORTLAND, AUBURN, ETC.—Since my last report I
 have spent two weeks laboring with the company at
 Cortland, that was raised up last season by the labors
 of Brn. Miles, Place, and Robinson. I found this lit-
 tle band in need of help, although they were doing
 as well as could be expected, considering the fact that
 they have been favored with but very little ministe-
 rial help since the tent was taken down. My wife and
 I held twelve Bible readings with them as we visited
 from house to house. I spoke six times on subjects
 best calculated to help them. Took two orders for
 the REVIEW. We enjoyed laboring for these breth-
 ren and sisters, and left them much encouraged. Some
 not of our faith, who came in, seemed deeply im-
 pressed. We hope to meet these dear souls in the
 kingdom of God.

We spent two days at McGrawville, five miles
 from Cortland, visiting those who became interested
 while the tent was there last fall. One lady there
 will give her life to the work.

The work here in Auburn has been hindered some-
 what by the apostasy of some. May God help these
 dear souls to see their mistake and return to him
 again. All the others are firm, and new ones are be-
 coming interested. May God continually add to the
 church such as shall be saved. Bro. and Sr. Willson
 and Bro. Ghering will remain here to labor for a time
 yet. My wife and I expect to labor principally in
 Syracuse until the tent season. Our address will be,
 until further notice, 52 Crouse Building, Syracuse,
 N. Y. Brethren, pray for us. J. E. SWIFT.

March 23.

MINNESOTA.

HUTCHINSON, MEDFORD, DODGE CENTER, ETC.—
 Returning to Minnesota from Iowa, our first meeting
 was the general meeting at Hutchinson, held Feb. 28
 to March 3. Several of the ministers of the Confer-
 ence were present, and the commodious house of
 worship was quite well filled. A good interest was
 also manifested by the community around. There
 has been a marked improvement in the condition of
 things here during the last year; especially in the de-
 sire to hear the truth, which is manifested by those
 not of our faith. The meetings on this occasion were
 of a nature to admonish us of the time in which
 we live and of our work. The meetings were con-
 tinued, by Bro. W. B. White, over another first day
 with excellent interest, and we learn that some re-
 ceived the truth.

Bro. Olsen met with the church at Medford, March
 7, 8, and they enjoyed a profitable season. Bro.
 Grant was present, and conducted a portion of the
 meetings.

Our next meetings were with the church at Dodge
 Center, where the preaching was close and practical,
 and was well received and appreciated by those present.
 Advance steps were taken, and some difficulties
 were in a measure removed.

We next went to Pleasant Grove, where there were
 matters demanding attention; but found that the
 time allotted to the meetings was not sufficient to ac-
 complish all that was desired.

A two days' meeting was held at Byron in the midst
 of the week. Circumstances prevented some from
 attending, and our congregations there were small.
 It was a pleasure to witness the union of this com-
 pany, and we enjoyed some good seasons together.

Our next meetings were with the church in Otranto.
 This company is small; but unity prevails, and a
 good feeling was manifested by the community in at-
 tending our meetings.

Our appointments brought us to Minneapolis March
 28. We are glad to report a great improvement in
 this church. At our Sabbath services over one hun-
 dred and fifty were present. Bro. Rosqvist has been
 holding meetings for the Swedes, and some are em-
 bracing the faith. There are two organizations there,
 —Scandinavian and American. The Sabbath meet-
 ings were profitable, being blessed by the presence of
 the Spirit of God, both in the preaching and in the

celebration of the ordinances. We attended the bur-
 ial of Bro. Rosqvist's wife's mother, who died after a
 comparatively brief illness.

Brn. Grant and Tenney returned to Pleasant
 Grove to labor April 4, 5. As we sought God's bless-
 ing we felt that he graciously answered our prayers.
 We urged upon the church the yielding, forgiving
 spirit of meekness and love, and the Lord blessed us
 in a measure. The church may enjoy the blessing of
 God if they will seek for it. O. A. OLSEN.
 G. C. TENNEY.

MAINE.

BLAINE, ETC.—I have been laboring among the
 churches in Aroostook county for a few weeks. At
 East Washburn the brethren and sisters are much en-
 couraged. They will make two church tents to use
 at the camp-meeting. We obtained five subscriptions
 for *Good Health*.

In Blaine there is a company of Sabbath-keepers,
 but they are not yet in a condition for church organ-
 ization. All but one have promised to abandon the
 use of tobacco. God's truth seems to be taking a
 deeper hold, and these souls begin to feel the impor-
 tance of preparing for the appearing of Christ. May
 God help them to overcome. They have concluded
 to hold regular Sabbath meetings. We have organ-
 ized a Sabbath-school, and they have subscribed for
 eleven *Instructors*. We organized a tract society of
 fifteen members, and took five yearly subscriptions
 for the REVIEW and one for the *Signs*. They also
 pledged to pay tithes.

The preaching in these places has been mostly of a
 practical nature. Much interest was manifested in
 the subject of spiritual gifts. The congregation were
 invited to ask questions, and make all the objections
 that occurred to them, which in return were an-
 swered. Sold in Blaine six copies of Vol. IV., and
 one of "Early Writings." There are good, honest be-
 lievers here, and we think the time is near when they
 can be organized into a church. Bro. Osborne came
 to this place March 16, and Bro. Burrill came the
 next Friday. I arrived on the following Monday.
 We held three meetings each day from Sabbath
 morning till Tuesday evening. The brethren made
 an effort to be present. The proprietor of the Blaine
 House kept us through the meetings free of charge,
 for which he has our sincere thanks. We enjoyed
 his hospitality very much. R. S. WEBBER.

March 25.

MONTICELLO.—We have been at this place four
 days. Have held nine meetings, organized a tract so-
 ciety, and established the tithing system. A treas-
 urer was appointed, and all agreed to pay the tithe.
 They also planned to procure a church tent to use at
 the camp-meeting at Houlton. A brother from
 Blaine who has recently abandoned the use of to-
 bacco, attended this meeting, and bought Volume IV.
 of "Great Controversy." The Lord is giving a great
 victory here. Our people are beginning to feel the
 importance of living out the health reform by wholly
 discarding the use of tobacco, tea, coffee, pork, etc.,
 and are trying to come up to the high standard of
 God's truth. Our meetings were of a nature to help
 them to see that unless a deeper work was wrought
 in them they would come short of the kingdom of
 God. The REVIEW visits every family in this church;
 and Volume IV. is being read by the different mem-
 bers. There is some outside interest, and we hope to
 see it followed up as soon as possible.

A. O. BURRILL.
 R. S. WEBBER.
 P. B. OSBORNE.

HOULTON AND OAKFIELD.—March 30 Bro. Gurrier
 brought us fourteen miles to Houlton, the county
 seat, and the business center for many miles around.
 It seems as though the providence of God had gone
 out before us, and opened the way for the camp-meet-
 ing. One gentleman, who is not of our people,
 offered us the free use of the lumber and made us
 welcome at his hotel. It is now intended to hold this
 meeting the last ten days before haying. Brn. Geo.
 L. Byron, of Linneus, John Easter, of East Wash-
 burn, and J. W. Kenniston, of Houlton, have been
 appointed camp-meeting committee.

I spent four days with the church at Oakfield.
 Removals, apostasy, and death, have very much re-
 duced the membership, and the brethren seem much
 discouraged. On Friday a foot of snow fell, which
 made the attendance very small. On Sabbath nearly
 every one present came forward, indicating a desire
 to know more of Jesus and less of self. Some were
 making a start for the first time. One united with
 the church. Considering the stormy weather, much
 outside interest was manifested.

This completes my work among the churches in
 this county. In many respects it has been very
 pleasant and profitable to me, and I have become
 much attached to our people in this field. There are
 some here who have the real love of the truth. Bro.
 Webber will remain to follow up the work, and pre-
 pare the way for the camp-meeting. Bro. Osborne
 and myself will continue our work in the central por-
 tion of the State. A. O. BURRILL.

—I find that doing the will of God leaves me no
 time for disputing about his plans.—Geo MacDonall.

Special Notices.

NOTICE.

The meeting appointed for Grinnell, Iowa, will commence with the beginning of the Sabbath, May 1, and hold over Monday. We wish to consider at this meeting the work in the Conference for the coming summer. We invite the ministers of the Conference who may be at no great distance and can consistently be present, to attend. I want to hear from all who are interested to have labor in their communities, especially those wishing tent-meetings; and from ministers not present in regard to future plans and prospects.

In writing for labor in behalf of a place, please answer the following questions: What are the prospects for an interest? What is the present interest? What has been done in getting reading matter before the people and in preparing the way for meetings? My address is Box 1076, Minneapolis, Minn., or Grinnell, Ia. O. A. OLSEN.

TO MAINE AND VERMONT.

Will all our canvassers in these Conferences gather and forward to J. H. Kellogg, Battle Creek, Mich., the names and addresses of all individuals who in case of sickness could visit the Sanitarium, and they will be sent an advertisement of the Sanitarium that will inform them concerning this noble institution and its workings. In this way hundreds will learn of the Sanitarium, and some will visit it and learn of the third angel's message. Our Maine and Vermont secretaries will forward to the canvassers blanks for the work. Why not seize the passing opportunities to bring the light before the people? A. O. BURRILL.

DIST. NO. 10, MICH.

The quarterly meeting for this district will be held at Flint, Mich., Sabbath and Sunday, April 25, 26. The appointment is made for Flint because that is the most central point, and we desire the attendance of all our brethren and sisters, as matters of importance will be considered at this meeting. Brethren, we are doing but little work; not because there is none to do, but for this reason: we have not the burden for souls we should have. We do not realize they are perishing all around us. Our account soon must be rendered to God; how shall we stand? Let much time be spent in seeking the Lord and examining our hearts, that we may come up to the meeting in the best possible condition to obtain a special blessing to strengthen us for the work before us. Let nothing keep you from attending. Our first meeting will be on Friday evening, the 24th. Ample provision will be made for all, so come to remain till Monday. GEO. H. RANDALL, *Director*.

NEBRASKA.

I wish to call the special attention of our brethren in Nebraska to an article in the REVIEW of March 31, written by Eld. Haskell, and entitled "Fatal Mistakes." Please read and re-read, and may God bless and keep us from making mistakes of this kind. A. J. CUDNEY.

KANSAS.

We wish to obtain the addresses of all isolated families of S. D. Adventists in Kansas, especially those in the western part of the State. Also we would be glad to receive answers to the following questions as far as possible:—

Are you permanently located?
How many persons of our faith at your place?
Are you the head of a family?
Do you take any of our periodicals?
Does your place afford good opportunities for meetings?
Do you hold either Sabbath-schools or meetings?
Brethren in other Conferences having the addresses of isolated persons in Kansas will address me at Ottawa, Kan. JOHN GIBBS.

—Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*.

News of the Week.

DOMESTIC.

FOR WEEK ENDING APRIL 11.

- Nebraska reports fruit of every kind in fine condition.
- The decrease in the public debt for the month of March is \$483,000.
- Prospects for an early opening of navigation on the lakes are discouraging.
- Florida boasts that with the aid of California she will drive foreign oranges out of our market.
- Recent rains insure good average crops throughout California, excepting the San Joaquin Valley.
- It is estimated that there are fully 50,000 roller skating rinks in this country. Thus the work of Satan prospers.
- Ten arrests for violation of the liquor law were made Tuesday at Keokuk, and the stocks of four saloons were seized.
- The Washington monument was struck by lightning three times Wednesday afternoon, but not the slightest damage resulted.
- There was no excitement Wednesday at the Joliet quarries. Wenburg & Co. acceded to the demands of their men, and work was resumed.
- The strike of coal miners in the fourth pool at Pittsburgh is said to have nearly collapsed, but along the railroads both sides remain firm.
- A cyclone at Waverly, Mo., last week, destroyed six residences and wrecked the Christian church, causing damage of \$50,000. No person was seriously hurt.
- The silver product of the United States in 1884 was \$40,000,000 and the egg product was \$80,000,000. There's a bigger bonanza in hens than in silver mines.
- General Grant passed a quiet day Friday, and retired at night with no indications of an approaching crisis. Everything was quiet in his residence at an early hour Saturday morning.
- A penguin weighing ten pounds was recently killed near Dublin, Ga. As the bird is unable to fly, and is found only in the South temperate and frigid regions, how it got there is a mystery.
- Mr. Colman, the newly appointed Commissioner of Agriculture, is an enthusiastic believer in sorghum culture, and thinks that plant will soon furnish the entire sugar supply of the United States.
- During March the losses by fire reached \$9,000,000, and for the first three months of 1885 the loss is \$27,500,000. The average fire waste for March in the past ten years has been less than \$7,000,000.
- Lightning exploded the Hazard Powder Company's magazine, containing eight and a half tons of powder, at St. Joseph, Mo., last week. The detonation partially wrecked all the houses in the vicinity.
- There were 3,658 business failures in the United States during the last three months, an increase of 362 as compared with the corresponding quarter of 1884. The liabilities foot up \$46,181,951, an increase of nearly \$6,000,000.
- No one but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train dispatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law is liable to a fine of \$500 for each offense.
- Texas has now by act of its present Legislature, a constitutional amendment submitted to the people, prohibiting the introduction and sale of intoxicating liquors in the State. The popular vote will take place in August next.
- A cave-in of the Cuyler Colliery at Raven Run, Pa., Monday, entombed ten miners in a section 700 feet below the surface. The mine is completely wrecked, and the men, who are all married and have families, cannot be rescued alive.
- Nine whites, including two priests, were killed by Riel's followers at Frog Lake, and a woman was taken prisoner by the Indians. Fort Pitt, forty miles from Frog Lake, is reported to have fallen into the hands of the insurgents.
- All news from the seat of war in the North-west Territory has been cut off by the interruption of telegraphic communication. United States troops are being concentrated at Fort Assinaboine to enforce neutrality and to restrain the Fenians.
- About 40,000 sheep have died in Greene County, Pennsylvania, during the last three months, on account of scarcity of feed and the unusual severity of the winter and spring weather. The farmers say that the wool industry has received a back-set that will take years to recover.
- The railroads in Kansas have issued a joint circular calling attention to extracts from the laws of that State regarding the transportation of intoxicating liquors. This law makes it a crime to carry or deliver liquor to any person or persons not having a permit to dispose of the same.
- Lake Erie has been frozen over this year from shore to shore—a rare event, it is said. A fisherman of Fort Dover, Canada, walked across on the ice from Long Point to Erie—twenty-eight miles. For three or four miles out the ice was rough, but after that, for fifteen miles, it was of glassy smoothness, and was two feet in thickness. Within ten miles of Erie the ice was heaved up to the height of forty feet in some places.

FOREIGN.

- Ismail Pasha, ex-Khedive, has subscribed \$500 Gordon memorial fund.
- Five persons have been arrested at Madrid for conspiracy to assassinate King Alfonso.
- Over 3,000 children recently died in the Fiji Islands of whooping cough. The malady has become epidemic.
- Italy is preparing her fourth expedition to the Red Sea and gives the hint that it will be ready for any emergency.
- De Freycinet, in the French Senate Wednesday, said that the preludes of a peace with China had been concluded.
- M. Floynet was elected President of the French Chamber of Deputies Wednesday in place of M. Brisson, the head of the Cabinet.
- The British steamer Grestor, on her way from Liverpool to Penang, collided with a Chinese steamer and sinking drowning seventy persons.
- Large sums for substitutes to go to the scene of North-western Canada are being paid in Montreal by relatives of members of the Sixty-fifth Battalion.
- A dispatch from Commander Kane of the United States war steamer Galena reports that Aspinwall is in the town was burned by the insurgents to escape capture by government troops.
- Captain Howard, U. S. A., is to instruct Canadian troops in the North-west in the use of gatling guns. The Dominion Government is undecided whether or not to offer a reward for the capture of Riel dead or alive.
- In addition to seventeen vessels now being blockaded by Russia for the Black and Baltic seas, a number of torpedoes and torpedo rams are being fitted out at Nicolaieff. In the event of war with England, the emper of Bokhara has agreed to permit the passage of Russian troops and supplies through his territory.
- A battle was fought on the Murghab river Thursday between the Russians and an advance party of Afghans, resulting in the defeat of the latter with the loss of several hundred men. War measures in both England and Russia are being pushed forward with vigor. It is reported that Russia has ordered the Black Sea fleet to prepare for immediate service.

RELIGIOUS INTELLIGENCE.

- The Chinese American Union at Philadelphia opened a reading-room for the benefit of the Chinese at Walnut Street.
- The *Jewish Messenger* states that a wooden bridge has been built across the river Jordan at Jericho, and that the banquet given at the opening, Moslems, Christians and Jews were present.
- Jenny Lind has given a conditional promise to concert next summer in Norwich, England, in aid of Children's Infirmary there, of which she is the founder. She has not sung in public since 1863.
- An evangelist in England by the name of Wright has a "Gospel Tricycle," as he named it, constructed to supply a supply of penny New Testaments, and has had success in their sale that he is planning to start others.
- Dr. Geikle, author of the *Life of Christ*, writing from Alexandria says the Jewish bankers have more to do with wars and rumors of wars in these days than ambitious and diplomatists, intimating it is in their power to prevent peace or war.
- The "Reformed Hardshell Baptist church" in Elberton, Ga., of the articles provides that no female member shall wear any dress more costly than calico, nor any head-dress except a sun-bonnet.
- It is reported from Japan that the pilgrimage to the shrine of Nishi Hong Wanji, in November last, drew from the country only eight hundred and thirty-seven pilgrims, a place of the usual ten thousand of the preceding year. The assigned cause is partly the failure of Buddhism to hold its adherents, and partly the severity of the time.
- "According to Dr. Nevin," says the *Churchman*, the Roman church has made Italy well nigh an infidel country. Not only has skepticism and materialism eaten deep into the vitals of the Roman church itself, but the large majority of the Italian people have strayed entirely away from Christianity itself, as acknowledged in any dogmatical statement.
- A new schooner is to be built for the Gaboon and West Africa, which is to be paid for and transported by the children in America. The school work these missions must be done largely in the French language, because of the orders from France, but the mission work is almost entirely in the native tongue.
- The Apocrypha will not be ready for publication until the revised Old Testament. The two companies have provided the Apocrypha between them, and the New Testament company have made considerable progress with their part. The settlement of the text of the Apocrypha will present much more difficulty than its translation.
- Some time ago, it will be remembered, the Russian Government suddenly interfered with the great mission work that for about eight years had been carried on in the empire by the Religious Tract Society of London. The tracts that have been confiscated have been returned by the Russian Government, and permission given to resume the work of gratuitous distribution of religious tracts.

Obituary Notices.

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

AT THE BEDSIDE.

MOTHERS whose children are sleeping, Thank God by their pillows to-night, And pray for the mothers now weeping...

For the somber-winged angel is going With pitiless flight o'er the land, And we wake in the morn, never knowing...

There are hearts on whose innermost altar There is nothing but ashes to-night; There are voices whose tones sadly falter...

—The Standard.

Appointments.

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

DECATUR, Neb., April 17-19 Kirkwood, Brown Co., " 23-27

These meetings will be of a general character. Especially do I wish to see at the Kirkwood meeting all the Sabbath-keepers in Holt and Brown Counties.

A. J. CUDNEY.

ROCKWALL, Texas, April 17-20. Hope the friends will make preparation for meetings.

J. M. HUGULEY.

FERRIS, Texas, April 18, 19 Decatur, " 25, 26

R. M. KILGORE.

PROVIDENCE permitting, I will attend a general meeting at Grinnell, Iowa, May 2-4, 1885. An invitation is extended to surrounding churches and brethren to meet with us.

O. A. OLSEN.

THE quarterly meeting for the Bristol, Vt., church, will be held April 25, 26. As this will probably be the last time I shall meet with the friends here, I hope all within reach will make an effort to attend.

R. F. BARTON.

Publishers' Department.

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

My post-office address is now Box 1076, Minneapolis, Minn., instead of Mankato. O. A. OLSEN.

BUSINESS NOTICES.

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

WANTED.—A little girl to adopt, from five to nine years of age, one that is bright, intelligent, and good-looking. She would have a good home with a Sabbath-keeping family. Address N. H. Loomis, Grand Junction, Iowa.

FOR SALE.—Three farms, two of them improved. No. 1, sixty acres well improved, with good buildings of all kinds necessary to a farm, good young orchard, bearing well; in good settlement, on good roads...

No. 2, one hundred and twelve acres, forty cleared, forty in choice hardwood timber, balance in pasture; nice little stream of water running through it; small orchard beginning to bear; one-fourth of a mile from farm No. 1; frame house not finished; small barn; school-house by the corner of farm; on good roads, in good settlement; the choice of land; in good location.

No. 3, one hundred acres, unimproved; four miles up the river from Sanford Station, on the F. & P. M. Ry.; in good settlement, on river, and good road; one-fourth of a mile from post-office. Will make a very nice farm. All the above farms are in Midland Co., Mich., and will be sold cheap if sold this season. Apply to G. B. Goff, Edenville, Midland Co., Mich.

RECEIPTS.

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

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

Cash Rec'd on Account.—Wis T & M Soc per W N Kennedy \$5., Wis T & M Soc per C E Stinson 25c, Missouri Conf per J F Hoppie 34., B C V M Soc per M A Edwards 43.45, Missouri T & M Soc per Bettie Tindall 3.46, Ind Conf per S H Lane 78.07, Penn T & M Soc per Wm Arnold 1.50, Mich T & M Soc per Hattie House 153.43.

Thank Offerings.—O A Gilbert & wife \$2., L L Cushing 5.

Shares in S. D. A. P. Association.—Arzy Keeler \$10.

S. D. A. P. Soc.—S W Hastings (shares) \$10., John Morton (Donation) \$25.

Australian Mission.—J Willis Hare \$5., J L Locke 2., Peter Johnson & wife 50., Mrs Regio 3.65, Wm Arnold 1000., H Clay 10., Stephenson Mich S S per M Eward, 7., Battle Creek S S per Hille Butler 80., "A Sister" 5., Albert & Sarah Cash 50., Phebe Cash 1.

Scandinavian Mission.—John Deedon \$3.25, Stephen Allechin 50.

English Mission.—Sarah Allechin (deceased) \$50., Mrs Annie Mills 2.

THE SIGNS OF THE TIMES.

AN INDEPENDENT RELIGIOUS JOURNAL, PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE International Tract and Missionary Society.

Sixteen pages of choice reading matter, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, Temperance, Missionary Work, the Home Circle, the Sabbath-school, Religious and Secular News and Notes, etc., etc.

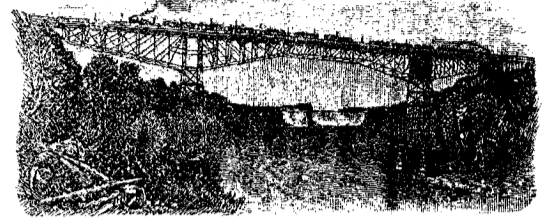
Price per Year, \$2.00 In clubs of five or more copies to one address, for missionary work, 1.50 Address, SIGNS OF THE TIMES, Twelfth and Castro Streets, Oakland, Cal.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, and departure/arrival times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Lansing, Charlotto, Battle Creek, Vicksburg, South Bend, Haskell, Valparaiso, Chicago, and departure/arrival times.

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing various train routes and times.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns TRAINS, LEAVE, and ARRIVE, listing train routes like Javenport Express, Council Bluffs and Peoria Fast Express, Kansas City, Leavenworth, and Atchison Express, etc.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ‡‡Daily except Saturdays. †Sundays only.

COUNTZ.—Died of consumption, near Jonesboro, Ind., March 19, 1885. Sr. Lucy E. Countz, aged 27 years, 8 months, and 19 days. A kind and one little daughter mourn their loss. She had been a sufferer, but with much patience she calmly and meekly in-hered herself to her Saviour. For months before it came she talked of death, confident of having a part in the first resurrection. Her death was "like a river," and her passing away as sweet as the sleep of innocent babe. Two years since, under the labors of Eld. Bartlett himself at Jonesboro, she embraced the truths of the third angel's message, and continued faithful in religious duties until death. A large concourse of people attended the funeral services held in our church. Sermon by the writer, from John 11: 25.

J. P. HENDERSON.

HARRIMAN.—Died of consumption at Spencer Creek, Mich., March 1885, Mary P. Harriman, aged 42 years, 1 month, and 1 day. Mary was born at Long Eaton, Derbyshire, England; was converted to the Methodist church when only fifteen years of age. She married to Timothy Harriman, March, 1864, and came to America in 1867, her husband having preceded her the year before. They resided in Ohio until February, 1869, when they removed to Bushnell, Mich. Co., Mich. During the first year of her residence in that place, she read the heartily embraced the views of S. D. Adventists, and she was her guide and comfort through life, and her hope and strength in death. She leaves a record of always having been faithful in the discharge of all the duties devolving upon her. In November, 1883, she removed to Spencer Creek, hoping that a change of climate would prove beneficial to her health, which had been in a decline for several years. She bore her sickness with patience, not questioning the goodness and mercy of God. Her only anxiety was for her husband, daughter, and three sons who remain; and who with the church sympathizing neighbors mourn their loss, but not as those without hope, being comforted with the cheering thought that in a few years at most they will clasp glad hands on the fair shore of de-ance. Words of comfort were spoken to an attentive and sympathizing audience from Ps. 116: 15.

HOLLIS.—Died in Lyndon, Caledonia Co., Vt., Feb. 11, 1885, Nelson Hollis, aged 78 years, 5 months, and 23 days. Bro. Hollis was converted in youth, and was earnestly engaged in the Advent movement of 1844; and although he suffered from the bitter disappointment, he soon found his chart and compass, thus being among the first to accept the third angel's message of Rev. 14. For a number of years he was as earnest in proclaiming the third message as he was in the first or second. But the enemy of all truth brought him of error into his mind, which, for a time, seemed almost ruinous to him. He still clung to the Sabbath, however, and for the last years he appeared to be gaining ground. For a year previous to death, he knew that his life must soon close; but his faith was firm; and though during the last few weeks of intense suffering from asthma and other chronic difficulties, his mind wandered somewhat, on religious subjects it was clear, and his faith in God firm to the very end. He leaves a wife and several children to mourn his loss; but may this thought comfort them, that "he sleeps in Jesus," and they all so live as to meet again around the throne of God in heaven. Funeral services by Eld. Henderson (Baptist), who spoke words of comfort and encouragement to the friends from Ps. 116: 15.

F. S. PORTER.

MENDELL.—Died of kidney disease, March 19, 1885, at his home in Hamtown, N. Y., Henry Mendell, aged 55 years, 8 months, and 11 days. Mr. Mendell was highly respected by all as a conscientious, honest man, and a good neighbor. He, with his family, attended the meetings held by Elds. M. H. Brown and J. E. Swift in the tent at Hamtown two years ago last summer. He was much interested, and though he did not keep the Sabbath himself, he was in sympathy with others who did embrace the truth, his wife and daughter and wife's mother being among that number. He retained his reason to the last, and employed his last moments in giving good counsel to his sorrowing family. Sr. Mendell and four children are left to mourn their loss. It was his request that one of our ministers should preach his funeral sermon. The services were attended by a large company of sympathizing neighbors and friends. Discourse by the writer from Jas. 4: 14 and Rev. 21: 4.

E. E. MILES.

MOWE.—Died of dropsy and paralysis, at Vermillion, Feb. 20, 1885, dear sister, Ettie S. L. Mowe, in the 49th year of her age. Sr. Ettie embraced the Advent faith at an early age, under adverse circumstances, and has ever been a true lover of practical Christianity. At a number of months of painful illness, she died triumphant in the arms of Jesus, often calling to have the word of God read, with singing and prayer. She experienced no fear in death, and to a question concerning its approach, she replied, "I feel shielded on every side." Her last hours were characterized by the presence of her Saviour and peace. We can but praise God that the sting of death was taken away, and our great loss so sweetly memorialized. May I with the surviving relatives be prepared to meet her in the morn of the resurrection. She leaves a husband and a large circle of relatives and friends to mourn her loss.

MRS. S. L. RHODES.

SMITH.—Died in Marshalltown, Iowa, April 2, 1885, of cerebro spinal meningitis, Minnie, youngest child of Bro. and Sr. Smith. She could have been two years old the 10th day of June. May the dear Saviour, who alone can sympathize with us in sorrow, comfort and sustain the parents and children in their sad bereavement. Funeral services were conducted by Rev. Foskett (Baptist).

A. J. H.

The Review and Herald.

BATTLE CREEK, MICH., APR. 14, 1885.

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We learn from the *Sabbath Recorder* that Eld. Varnum Hull, the well-known Seventh-day Baptist, whose acquaintance many of our own people prized and enjoyed, died in Milton, Wis., March 22, 1885, aged 74 years, 1 month, and 26 days.

A correspondent has sent us a version of the song of Moses and the Lamb, which is to be sung by the victors on the sea of glass. Not quite so fast, brother. No man can learn that song but the 144,000; and it is not yet decided who among the living will be numbered with that company. We can hardly learn the song until we reach the occasion which calls it forth and furnishes its inspiring themes.

We have received from "The Institute of Hebrew" the "Calendar" for 1885. This Institute is doing a noble work in behalf of the important study of the Hebrew language in this country; and we are glad to see that its influence is rapidly increasing, and its field of operations greatly enlarging. Besides the regular work at Morgan Park, Illinois, four summer schools are to be held the coming season, as follows: One at Philadelphia, Pa., commencing June 4; a New England school at Yale, Ct., commencing June 30; one at Morgan Park, Ill., commencing July 21; and another at Chautauqua, N. Y., commencing Aug. 4. These schools will afford a rare opportunity for the study of the Hebrew to any whose circumstances will permit them to attend any one of them. A strong corps of instructors is provided. For further particulars address the principal, Wm. R. Harper, Morgan Park, Ill.

WAR ECHOES FROM THE EAST.

The irrepressible Eastern Question seems to be approaching another crisis in its work of friction and irritation. Evidence becomes each day more and more convincing that it is destined never to subside till the prophecies of God's word concerning it are fulfilled, and earth's probationary drama is brought to a close.

Russia, pursuing the policy outlined in the "Will of Peter the Great," and pressing onward toward India, has raised a dispute with the Afghans in regard to boundaries, and has attacked and driven them from Penjeh, which Russia claims is within the boundaries of Turkestan. Respecting this beginning of hostilities, the *Chicago Inter Ocean* of April 10, says:—

"The news which has come from Afghan Turkestan is serious, and may undoubtedly precipitate hostilities of so formidable a nature that no one can presume to see the end of them. From the nature of the Eastern Question, which really lies at the bottom of this new disturbance of the peace of the world, the struggle now commenced among the ancient Parapoomesan Mountains may very easily spread into Europe, and there cause military complications of a startling description. It would appear that those who believe in the coming of the battle of Armageddon may now find room for arguing that the world is about to collapse amid the clash of arms and the smoke of battle. There are wars and rumors of war everywhere: in Africa, Asia, in Central and in North-western America, while in Europe there are certain nations that seem to be itching for a fight."

The allusion of the *Inter Ocean* to the connection between this outbreak and the fulfillment of prophecy, though not intended probably to be taken seriously, is just as good testimony, nevertheless, to the impression which these movements are making on the minds of men.

PASSING EVENTS.

SUNDAY NOTES.

THE *Christian Intelligencer* is exercised over the fact that the House of Representatives worked on a recent Sunday from 10 A. M. till 7 P. M. "Their Sabbath-breaking," it says, "is in our judgment worse than intemperance or infidelity openly avowed by them would be." And before concluding it raises this cry of alarm: "The forbearance of God will be exhausted, as it has been in the past, and the men who abuse his Sabbaths will be given up to the folly of their own hearts."

Can the *Intelligencer* tell us where God has ever called Sunday "his Sabbath"? or where he has ever given a law that men should keep it? Till this can be found, what sin did these legislators commit by working upon Sunday? Why will men persist in clinging to a false issue? Find us a Sunday law in the Bible, or cease to call Sunday work a sin against God.

The Massachusetts Railroad Commissioners recommend to the Boston and Albany, and all other railroads in the State, plans and efforts to reduce as much as possible Sunday traffic. They urge, very consistently, that it is hard to see why railway traffic should be allowed on Sunday, while factories are required to stop.

THE COMING STORM.

A remarkable article lately appeared in the *Christian Union* respecting the trouble to be apprehended from Socialism in this country in the near future. These are some of its utterances: "The *Christian Union* is not an alarmist. But dangers are not to be avoided by shutting our eyes to them. During the last few weeks Chicago papers have contained reports of military drills in halls by Socialistic organizations; Pennsylvania papers depict a spirit of deepening discontent in and about Pittsburg. These are the men that are ready for ruin to-day." It then quotes from R. T. Ely, with this remark:—

"Prof. Richard T. Ely, of the Johns Hopkins University, is not an alarmist. He has made a careful study of Socialistic tendencies in our own country, and this is what he says of their ominous outlook—we quote from his work on French and German Socialism (p. 1886) his words respecting 'The International':—

"It is possible that it points to growth and formations which in the future shall darken the heavens with black and heavy clouds. It is possible it foreshadows a tragedy of world-wide import, which shall make all the cruelty and terror of the French Revolution sink into utter insignificance. It is possible it portends the destruction of old antiquated institutions . . . in a night of darkness and horror, in which the roll of thunder shall shake the earth's foundations, and the vivid glare of lightning shall reveal a carnival of bloodshed and slaughter."

"The General of the Army," says the *Christian Union*, "in his latest report warns the people of the United States that the army cannot be depended on to settle the troubles between capital and labor which he foresees in the near future."

A paper called *Truth*, the official organ of the Internationals, says:—

"But at any rate, it is impossible for twelve months to pass without breaking the bubble. Within a year we shall have with us the time of strike, riot, and revolt. Within the year will the stern, hoarse cry of blood be raised upon our streets. Within the year will the curtain rise upon the prologue to that terrible tragedy which the world in this century will see and judge. Friends, before twelve months go some part, at least, of the social revolution will be passing before our eyes."

To this the *Christian Union* adds: "That prophecy is true we do not assert; but it may be true."

Thus with undisguised anxiety men are looking a future, now at our very doors, which the student of prophecy recognizes from the word of God to be simply the dark boundary line between this world and the world to come.

ELD. HASKELL'S VISIT.

This earnest laborer in the cause has been with us at Battle Creek over a week. This has been a great pleasure to us. We have had the privilege of taking counsel together in regard to the many important interests of the cause which require attention.

This visit has an added interest because he is his way to Australia to establish an important mission. Two or three years ago he was in Italy, France, and Sweden, and other countries of the World, engaged in the mission work. Soon we expect he will be on the opposite side of the world 12,000 miles away. This shows how the truth is spreading over the whole globe. We trust this trip will prove a great blessing to the cause. We hope also that it will prove a blessing to Bro. Haskell health-wise. We are sorry to see that his constant untiring attention to the work is wearing upon his health. His strength failed in the pulpit a week last Sabbath so that he had to sit down before he proceeded far in his discourse; but after a few days rest and treatment at the Sanitarium he feels much improved. Under the new circumstances connected with this journey we hope some of the cares and perplexities of the present time will be dropped, and that his strength will increase. Last Sabbath we heard from him a good discourse upon the grace of God. Many prayers will follow him as he goes his way.

The post-office address of myself and wife for the next six months will be South Lancaster, Mass.
D. M. CARRIOTT

INDIANA STATE QUARTERLY MEETING.

This meeting, which will be held April 21-23 at Rochester, will be an important one, and we trust will be largely attended. The Wabash R. R. will grant us a reduction of fare. Pay full fare to the meeting, and we can return you at one cent per mile. Let all those who can, come prepared to care for themselves as far as possible. Bring provisions and bedding.

Hope to see all present who expect to labor in the State, as important instruction will be imparted. It will be the last general meeting we shall hold in the State.
S. H. LANE

IMPORTANT NOTICE.

ACCORDING to present arrangements, I shall leave for Australia the ninth day of May. A number of persons have spoken to me in reference to friends whom they have in Australia and New Zealand and in other places near by. If any of our brethren or sisters will write me their addresses and a letter of introduction to them, I shall be pleased to call on them should I go in the vicinity where they live. It might also be a help to the enterprise, as we go there and meet strangers. Any such letter of introduction, therefore, we should be thankful to receive from any of our brethren or sisters or others. We would be thankful also for any particulars that would impart information in reference to them or their addresses that might be a help to a person under the circumstances in which we shall be placed there, where a time, at least, we shall be strangers.

We would also say to those of our mission workers who have had correspondence with parties in those countries, if you have the address of a person, or have any information that would throw any light on the work and give us access to any person, we would be interested in the truth, we would be pleased to have you forward the same to us at Oakland, Cal., in care of Pacific Press.
S. N. HASKELL