

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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MY SACRIFICE.

Laid on thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake;
I have no jewels to adorn thy shrine,
Not any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine,—a thing that seemeth small,
Yet, when I yield thee this, I yield my all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty it hath none;
Now, from thy footstool where it vanquished lies,
The prayer ascendeth, May thy will be done.

Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
And thou givest back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will, may find it thine.
—Orphan's Friend.

Special Mention.

—The Recorder of the city of Dublin, Ireland, after a whole week spent in trying cases of outrage and violence—which, he said, no Christian judge ought to have to try—declared that every one of them begun in the public house. He said that he hated, and looked with horror upon, the magnificence of the brilliantly lighted public houses which reflected and contrasted with the surrounding misery, where the utter penury and wretchedness of the people, caused by drink, was manifested on every side. During the year 1881, there were reported to the Royal Constabulary, 4,439 cases of outrage, and during 1882, 3,433. This is what the demon of drink is doing for Ireland.

—The great apostle to the Gentiles was trying to teach the world a most useful lesson, when he advised them, if they possessed the comforts of life, therewith to be content. 1 Tim. 6:8. Disregarding this advice, about the way people generally manage is set forth in the following:—

"The first thing a city man does when he becomes rich, is to buy a farm, move into the country, and bankrupt himself trying to raise enough to keep him from starving. A rich countryman, on the other hand, buys a brown-stone front in the city, and becomes interested in stocks, with a like result."

—The people of this age seem to be still earnestly intent on obeying the injunction of the Lord through the prophet Joel, "Prepare war." The times are prolific of inventions to facilitate

warlike attacks or defense. The torpedo bids fair to hold a conspicuous place in future struggles.

The *Christian Advocate* describes a severe test to which the Lay torpedo has been subjected, which would seem to mark it as a very efficient weapon. It says:—

"The Lay torpedo was lately subjected to a severe test, by its inventor, in the Bosphorus. It was discharged over a course a mile long at a target only sixty feet in length. In going to the mark, the torpedo had to pass through three distinct currents and a very lumpy sea, but the trial proved very successful."

IT WILL OUT.

From the beginning of the National Reform agitation in this country, we have taken the ground that the enforcement of Sunday-keeping by law as an act of religion, was the real objective point of the movement. This has been denied by those who either did not really see it in that light, or who had an object in covering it up. But the facts in their true light will occasionally come to the surface. An instance to the point is found in the *Christian Statesman* of March 15, 1883. Speaking of the continuance of the session of Congress to the noon of Sunday, March 4, the *Statesman* says:—

"The scenes of the last day of its recent session were a flagrant national crime, for which a righteous God will one day bring us into judgment. They were a precedent which will be fruitful of similar evils in years to come. There is only one legal and effective safeguard against the repetition of such scenes. It lies in the incorporation of the law of the Sabbath in the Constitution of the United States. . . . That great instrument creates the Congress, clothes it with all its powers, and governs all its action. And that instrument does not provide for the observance of the Sabbath by Congress, or by any other department of the government."

Again, speaking of the rights of the citizens of every State not to be compelled to attend courts, issue writs, act as witnesses, etc., on Sunday, it says:—

"A clause in the national Constitution providing for the Sabbath by the government, would secure these rights; for the national Constitution is part of the Constitution of every State."

This speaks plainly enough in regard to the object which is sought.

THE INDIANA METEOR.

FURTHER particulars concerning the brilliant meteor that passed over central Indiana, Jan. 3, 1883, are given in the March (1883) number of the *Sidereal Messenger*, from the pen of F. E. Hunter, Esq. As it will be a matter of interest to our readers, we herewith present Mr. H.'s statement:—

"At about 6:57 P. M., Jan. 3, 1883, I saw a meteor in the northern sky which was unusually brilliant. It started about 20° east of the North star, and at nearly the same altitude, going in a westerly direction. It was at first about the second magnitude, but increased to the first magnitude before going 10°. It passed about 6° or 8° below the Pole star, being at that point about one-third the size of the full moon. The sky was

misty, with light clouds; but the light was almost that of half-moon, being of a light green hue. At a point under the Pole star, it seemed to be retarded in its progress for an instant, and to lose some of its brilliancy, but I attribute it to a cloud which obstructed the view, although it looked like mist. Just below and a little to the west of the Pole star, a beautiful train about 15° long was visible for half a minute after the meteor disappeared. Only a short train was visible behind it as it moved, the head of the meteor seeming to leave a blaze immediately behind it, with a train probably 6° or 8° long. The head, together with the tail, was cone-shaped. I saw it traverse probably 60° or 70°, when it went behind a building. Judging from the duration of the light, I suppose it exhausted itself about 10° from the horizon, keeping in the direction in which it was moving while I could see it. It was visible about fifteen or twenty seconds, moving apparently very slowly. The North star could be seen plainly, but the sky was not clear. I heard no sound, and as I did not see it disappear, I do not know whether it exploded or not. It was light enough to recognize a person across the street."

THE FLOODS OF 1882.

WHAT is said in the following extract, of the recent floods in Europe, is proportionately true of this country also; and the outlook in either case is not encouraging. Every year's disaster not only opens the way for the recurrence of a similar flood the following year, but leaves the river bed and the contiguous territory in a condition to make the results of that flood more calamitous still. Man, in his necessities or his greed, strips the mountains and highlands of their protecting forests, and thus breaks down the barriers of his own safety. If men are "perplexed" at the violent disturbances and "roaring of the waves" on sea and ocean, they seem but little less so by the floods on land. The quotation is from the *Scottish-American Journal*, which says:—

"The floods on the continent of Europe are annually becoming more alarming, and the people are at their wits' end how best to mitigate the great damage which they cause. Every flood but smooths the way for the next, and renders it more extensive. The mountain slopes are gullied out, the river beds are filled up by the debris, and the rivers overflow their banks, till miles of cultivated fields are turned into one vast lake, and on subsiding leave a deposit of stones and mud in places a foot thick, converting the fields into barren wastes.

"For several months past, various parts of Europe have been thus devastated. Ever since the Alps have been stripped of their protecting forests, the plains of Lombardy have suffered annually from such floods. All the skill of government engineers in building dykes and opening channels is ineffectual to protect the country from the ravages caused by the swelling torrents of the streams which head in the Apennines. The bed of the Po is now so filled up, that even when its waters are comparatively low, it overflows and causes great destruction. Similar disasters were this year also experienced in France and Austria, and more recently in the valley of the Rhine the destruction has been of a most sweeping and unprecedented character.

"The grand question now engaging attention is, How is this to be prevented? If nothing is done, every year will continue to be worse than the preceding one, until ultimately the whole land

in these districts will become waste. The 'everlasting hills' are crumbling down, and forming new plains. To prevent this disintegration, various governments have planted hundreds of square miles of trees. These, it is thought, will in course of time absorb the moisture, and prevent the waters from carrying away the soil. A long time, however, must necessarily elapse before these young trees can thus perform the object in view."

IS IT THE LULL BEFORE THE STORM?

THE governments of Europe are less tolerant of revolutionary agitation than our own country; and so it comes to pass that many of the bright lights of the profession who are not on a visit to America, are languishing in prisons. This may account for the comparative quiet of the present hour. But if any believe that these restless spirits of evil have become converted from the error of their ways, or have abandoned their purpose, such faith will prove a delusion and a snare. Behind prison bars, or in safe and quiet retreats, busy brains are plotting fresh outbursts in the interest of lawlessness and social disorder. Hear the *Christian Weekly* on the situation, and some facts of recent history. Speaking of the enemies of order in Europe, this paper says, in its issue of March 10:—

"They are still plotting and counterplotting, laying their mines in darkness, and waiting the time for their effective explosion. The accidental explosion of a quantity of dynamite by members of an anarchist committee in Belgium last week, led to the discovery of documents revealing dastardly plots against the Czar of Russia, and the governments of several European states. Even quiet Spain has been invaded by these troubles of society, and organizations called 'The Black Hand,' numbering 50,000 members, have been discovered in Andalusia, including persons of high standing, who are banded to destroy the rights of property, and exterminate the land-owners."

E. J. B.

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.

"HE MAKETH THE BLIND TO SEE."

BY ELIZA H. MORTON.

UPON fair Jordan's wide-extending plain,
In olden times a stately city stood
Mid waving palms, while wealth and power rolled through
Its gates, and gentle zephyrs wafted sweet
Perfume afar.

Earth's cup of joy is ne'er
So full that sorrow hath no place, and e'en
In Jericho were marks of woe. Beside
The way one sat for whom the golden sun
No beauty shed, the peaceful moon no rays
Of mellow light. No blade of tender grass,
No hudding tree, no opening flower, no dawn
Of morn had charms to cheer his heart; for he
Was blind, yea, poor and blind and forced to beg
His daily food. Those dull white orbs upturned,
Ne'er saw the glory of the earth and sky.
Poor sightless orbs! But hark! upon the ear
A long, low murmur falls,—the far-off sound
Of human voices and the tramp of feet
Like murmurings of the sea, and then is heard
The thrilling shout, "Lo! Jesus passeth by."
Trembling and pale, his hands the beggar clasps
In fervent prayer, as that blest name he hears,
For long his heart had yearned that he might see
The light of life; and this makes all his soul
Grow wild and faint with struggling hope and fear.
And from the deep recesses of the heart he cries,
"O Jesus, Son of David, mercy show!"
Though checked and censured by the crowd, he cries
The more; for like a slender thread within
His hand, salvation lies, and shall he let
It go? Ah, no! "O Jesus, mercy show!"
He hears! the Saviour hears! and drawing nigh,
Bids that poor man tell all his woe, and then
With lifted hands breathes these most precious words
Upon his ear: "O darkness, flee!" Oh, words
Of power! Oh, words of love! The long, long night
Uplifts its gloomy shadows from the soul,
And lo! the blind one looks upon the face
Of nature, and beholds with beaming eyes
The rich green foliage of the olive groves,
The palm, the sparkling waters, clouds and sky,
The dim, long outlines of his native hills,
And all the varied scenes of this fair world;
But none of these can hold his gaze. With eyes
Suffused with tears he turns to Him who by
His word hath wrought this wondrous change,
And follows in the train of earth's great King,
A willing captive bound by cords of love.

ANOTHER VALUABLE BOOK.

BY ELD. GEO. I. BUTLER.

WE refer to "Blunt's Coincidences and Paley's *Horæ Paulinæ*," a book of over six-hundred pages. We have recently been reading it with deep interest. This work is an excellent antidote for infidelity, as well as a treasury of Biblical knowledge and exegesis. It gives constant evidence of profound investigation, and brings out, oftentimes from obscure hints, in different places in the Scripture narrative, valuable thoughts, and conclusions wholly hidden from the ordinary reader, which give striking evidence of the truthfulness of the Bible. It sheds much light upon patriarchal life,—the wanderings of Israel, the settlement in Canaan, the wars of David, the division into two kingdoms, and many other interesting periods of scriptural history.

There are some passages of absorbing interest which we wish we had space to give in full. In the life of David, who has not wondered at the apparent ease with which Absalom persuaded the people into rebellion, and at the power which Joab, the captain of the host, possessed to almost wholly override the authority of David himself, and how fearful the latter seemed to be to engage in any opposition against him? The author brings out from a comparison of various passages, hardly noticed by the ordinary reader, many points which shed light upon these subjects. He seems to show that Ahithophel, David's counselor, a man whose counsel "was as if a man had inquired at the oracle of God," was a relative of Uriah, whom David caused to be put to death that he might obtain his wife, and because of this he threw the weight of his influence with Absalom, and thus helped the rebellion to triumph. Joab was the agent David used to cause Uriah's death, and this terrible fact he used to hold the king in subjection. The way the author arrays these facts is peculiarly interesting.

The line of argument, by striking coincidences, is continued all through the Bible. No candid person can read this book without a higher respect for the Bible and a deeper insight into its profound wisdom. It is a book especially designed for Bible students and ministers, rather than for superficial readers. We would advise all to purchase it. For sale at the REVIEW Office, Battle Creek, Mich.; Pacific Press, Oakland, Cal. Price, post-paid, by mail, \$1.50; reasonable discount by the quantity.

NO STOPPING-PLACE.

BY ELD. R. F. COTTRELL.

OUR venerable and beloved brother, Eld. Joseph Bates, used to say when he was laboring from place to place, "There is no stopping-place in the third angel's message." The first apostles found no place of resting or retiring from their work while life and ability to labor lasted. Paul was a man of learning and ability. Doubtless he might have made money in some other calling, and escaped the hardships, the dangers, and the persecutions which were his lot in preaching the gospel. But in full view of these things he could say, "And now, behold, I go bound in the spirit into Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The apostle had no thought of going into some other business, where he would have an easier time and make more money. His salary consisted chiefly of stripes and imprisonments, and other sufferings. See a list of them in 2 Cor. 11: 23-27. And do we hear one word of regret that he had accepted this ministry? No; but his ardent desire was to fulfill it at all risks. A dispensation of the gospel had been commit-

ted to him, and a woe was upon him if he preached not the gospel; but he accepted the responsibility cheerfully. He expressed no regrets for what he had to suffer. On the contrary, he esteemed these afflictions light and momentary, compared with the eternal glory that will be given in the end to the faithful. Said he, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Well, after all, the apostle was working for a good salary, and that salary was eternal glory. If he fulfilled his ministry faithfully to the end, he would have it. The loss of all things, even of life itself, could not move him from his purpose. His supreme desire was to "finish his course with joy," by fulfilling the ministry committed to him. And it is a matter of joy and rejoicing to me, as well as to all Christians, that he accomplished the object he had in view. At the end of his earthly course he could say in truth, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Thanks be to God! the heroic apostle is safely through, and the crown awaits him. Not only so, but a crown will be given to each one who follows his example. Who would not give a whole life's labors to the service of God and the salvation of men, in view of the fruition of such a hope? Earthly, transitory good, pleasure and ease, can give us no compensation for the loss of it.

SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.

BY ELD. H. A. ST. JOHN.

1. EARLY Apostasy. a. Grievous wolves in the apostle's days. Acts 20: 29, 30. b. The falling away. 2 Thess. 2: 3-8; 2 Tim. 4: 2-4.
2. "There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise."—*Dowling*, book 2, chap. 1, sec. 1.
3. "Toward the end of the second century, most of the churches assumed a new form."—*Robinson, Eccl. Researches*, chap. 6, p. 51., Ed. 1792.
4. "During the first centuries the chief corruptions of popery were either introduced in principle, or the seeds of them so effectually sown as naturally to produce those baneful fruits which appeared so plentifully at a later period."—*The Modern Sabbath Examined*, pp. 123, 124.
5. "Religious images made their way from domestic life into the churches as early as the end of the third century."—*Rose's Neander*, p. 184.
6. "False and lying traditions are of an early date."—*A. Bower, Hist. Popes*, vol. 1, p. 1, Phil. Ed. 1847.
7. "We should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Dr. A. Clarke, Autobiography*, p. 134.
8. "As to great men and great names, we find them enrolled and arranged on each side of all controversies."—*Dr. A. Clarke, Introduction to Sol. Songs*.
9. "In points of doctrine, their authority is, with me, nothing."—*Dr. A. Clarke, Com. on Prov. 8*.
10. "The grossest errors of theory and practice are to be traced to the first century. . . . The commandments of God were displaced without scruple, by the whims of man."—*Bishop Jeremy Taylor, Anti-Christ Exposed*, pp. 104, 113.
11. "The plea of ancient tradition is the strength of popery, and the weakness of Protest-

antism."—*A. Campbell, Christian Baptism*, book 2, chap. 2, p. 233.

12. "When God's word is by the *Fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack; which must needs spoil the milk and make it black."—*Martin Luther, Table Talk*, p. 228.

RULE OF THE MAN OF GOD.—BIBLE ALONE.

"All scripture is given by inspiration of God and is 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." 2 Tim. 3:16, 17.

RULE OF THE ROMANIST.—BIBLE AND TRADITION.

"If we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it."—*Note of the Douay Bible on 2 Tim. 3:16, 17.*

ORIGIN OF FIRST-DAY OBSERVANCE.

Sunday is a heathen festival, more ancient than the Christian era, and its origin is lost in remote antiquity.

1. "SUNDAY: So called because this day was anciently dedicated to the sun, or to its worship."—*Webster's Dictionary*.

2. "SUNDAY: So named because anciently dedicated to the sun, or to its worship."—*Worcester's Dictionary*.

3. "SUNDAY: The wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409.

4. "The pagans appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday."—*Verstegan's Antiquities*, p. 10, London, 1628.

5. "SUNDAY: The day which the heathen in general devoted to the worship and honor of their chief god, the sun, which, according to our computation was the first day of the week."—*Jennings' Antiquities*, book 3, chap. 3.

6. "Sunday, being the day on which the Gentiles solemnly adored that planet" (the sun).—*Morer's Dialogues on Lord's Day*, pp. 22, 23.

7. "The first instance upon record in which the bishop of Rome attempted to rule the Christian church was by an edict in behalf of Sunday."—*Bower's Hist. Popes*, vol. 1, pp. 18, 19; *Rose's Neander*, pp. 188, 190; *Dowling's Hist. Romanism*, book 1, chap. 2, sect. 9.

a. This edict was to bring Christians to observe the Passover on Sunday, in A. D. 196.

b. The first mention of the observance of Sunday was in the church of Rome, about A. D. 140. So testifies Justin Martyr.—*First Apology*, trans. by Wm. Reeves, p. 127.

8. "Justin Martyr appears indeed peculiarly unfitted to lay claim to authority."—*American Tract Society, The Spirit of Popery*, pp. 44, 45.

9. "Let all the judges and town people, and the occupation of all trades rest on the memorable day of the sun."—*Constantine's Edict*, A. D. 321.

SUNDAY LORD'S DAY NOT APOSTOLIC.

The Ante-Nicene Fathers are Christian writers* who flourished before the council of Nice, A. D. 325.

1. Not one of them ever alludes to the idea of a change of the Sabbath.

2. Not one of them ever calls the first day of the week the Christian Sabbath, or Sabbath.

3. Not one of them refers to it as a day on which ordinary labor was sinful.

4. Not one of them represents the observance of Sunday as an act of obedience to the fourth commandment.

5. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian church.

SEVEN REASONS FOR THE SUNDAY FESTIVAL. ALL THAT WERE OFFERED DURING THE FIRST THREE CENTURIES.

1. "Because on the first day of the week our Lord rose from the place of the dead.

2. "On the first day of the week he rose upon the world; i. e., he was born upon a Sunday.

3. "On the first day of the week he ascended up to Heaven.

4. "On the first day of the week he will appear at last with the angels of Heaven."—*Syriac Document*, p. 38.

5. "It is the first day on which God, having wrought a change in the darkness and matter, made the world."—*Justin Martyr's Apology*, chap. 67.

6. The eighth day possesses a certain mysterious import, which the seventh day did not possess on account of circumcision on the eighth day."—*J. Martyr's Dialogue with Trypho*, chap. 24.

7. "The manna fell on the Lord's day and not on the Sabbath."—*Origen's Opera*, Tome 2, p. 158, A. D. 1733.

Labor never set forth as sinful on Sunday.

"No positive Scripture injunction. Tradition will be held forth to you as the originator, custom as the strengthener, and faith as the observer."—*Tertullian De Corona*, sect. 4.

CURE FOR LONELINESS.

BY ELD. A. S. HUTCHINS.

MANY a good thought and many a valuable resolution have been forgotten and lost forever,—lost to the one whose mind framed them, and lost to the world for want of the breath of life, for want of development of action. What a list of broken resolutions and unfulfilled promises will be met by many in the Judgment!

We may be allowed to refer to the following incident to encourage the reducing of good resolutions to works. A gentleman in writing to his companion, who is spending a little season at the Sanitarium, referring to how lonely home was rendered by her absence, spoke of being so lonely one day, that he sought relief by taking *Good Health*, and going out to canvass for it. As a result of trying this cure, he soon obtained four subscribers, who also took the valuable "Household Manual."

Now we can hardly suppress the wish that this gentleman might experience several lonely seasons of this kind if he will apply the same remedy, ere his companion shall return to her home, though she is daily convalescing.

But this is not all for this family. The little son of these parents bethought himself that he would canvass for the *Good Health*, something more than one year since. With the bounding heart, hope, and courage of a boy, he commenced his work, and he has sent in fifteen names as subscribers, nearly all having the "Household Manual" with the journal.

Here are nineteen subscribers obtained by this family in a locality not thickly settled, and where money is no more plenty than in many other sections. Should each family among the twenty thousand S. D. Adventists do as well as this, the publishers of *Good Health* might count on an addition to their list of over thirty thousand, during the year 1883. Reader, don't forget this remedy for loneliness.

CAMPBELL ON THE LAW.

BY ELD. J. G. WOOD.

As I have never seen the following extract in the REVIEW, I forward it, thinking it may be valuable, especially to our ministers. On page 204 of Alexander Campbell's Debate with Bishop Purcell, I find his position on the perpetuity of the law of God defined in the following words:—

"I was sorry to hear the gentleman defending white lies and little sins. When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. There may be great and little sins, as to their temporal

relation and consequences; but when He against whom every sin is committed, and that divine and holy law which is violated in the least offense, is considered, we must say with the apostle James, 'He that offendeth in one point, is guilty of all.' It may be the veriest peccadillo on earth; but in Heaven's account, one sin would ruin a world, as it has done; for he that keeps the whole law and yet offends in one point, is guilty of all. He that said not a jot or tittle of his law shall fall to the ground; He that magnified his law and made it honorable, will suffer no person to subtract from, to change or violate, a single point with impunity."—*Page 193.* "License is given to violate, in some way or other, every precept of the decalogue. The Sabbath as a divine institution is thus set aside."

How far the Disciple Church has departed from the foundation upon which their leaders commenced to build, may be readily seen by comparing their present position on the law of God and the Sabbath, with the position, as set forth above, of Alexander Campbell, who was the leader and founder of that denomination.

THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

"I WILL make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

The subject of the covenants is an important one. It is a subject in which every person should take the deepest interest, from the fact that it relates to our spiritual condition in this world, and to the foundation of all our hope for the world to come. Paul, in writing to the Ephesians, reminded them that at one time they were Gentiles, strangers from the covenants of promise, and consequently without hope and without God in the world. Eph. 2:12.

What was true of them, is now true of every unconverted person. To be a stranger to these covenants of promise, is to be without Christ and without hope. To have a kindred alliance with them, is to secure the blessings and promises they are able to confer. It is therefore a matter of great importance to understand the conditions upon which these infinite benefits are to be secured.

It will then be in place to ask, What is the nature of these two covenants, and in what respect do they differ? To answer these two questions will be the principal line of thought introduced in this article. That the old covenant has been abolished by being superseded by the new, there can be no question, since this is plainly stated by the apostle Paul. But we believe that in the removal of the old covenant, the new abolished nothing but the old.

But what constituted the old, or first covenant, that gave way so readily to the new? The answer to this question depends upon the meaning of the word covenant. In the books of the New Testament, the words *covenant* and *testament* are used as signifying the same thing. They are, indeed, only two different translations of the same Greek word, διαθήκη, *diatheke*. So that when our Lord says, "This cup is the new testament in my blood" (Luke 22:20), it is the same as if he had said, "This cup is the new covenant in my blood." The primary definition of the word, as given by Webster, is, "A mutual agreement of two or more persons or parties, in writing or under seal, to do or to refrain from, some act or thing; a contract; stipulation." Then in looking for the old covenant, we can only be satisfied with some transaction to which this definition will apply.

Going back to the history of Israel as they came out of Egypt, we lay down as a consistent and self-evident principle, that the very first transaction we find taking place between God and the Israelites after they left Egypt, which answers to the definition of the word covenant, must be the first covenant, unless some good reason can be shown why it is not.

Do we find anything of this kind in the experience of that people? anything which constitutes a formal and mutual agreement between God

* These writings constitute twenty-three volumes, and may be found in the library of the S. D. A. Publishing Association, Battle Creek, Mich.

and themselves, based upon mutual promises? We find one, and only one, transaction of that kind. The record of it commences in Ex. 19:3: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

The briefest glance at this language shows it to be a formal proposition on the part of the Lord to the Israelites. Moses was the minister through whom the negotiation was carried on. Go down, said God to Moses, and make to the people this proposition: If you will obey my voice, and keep my covenant, I will secure you in the possession of certain special blessings above all people. With this instruction Moses went down to the people, and God waited for their answer.

Verses 7, 8: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Such was the response of the people. They virtually said, "We agree to the terms; we will enter into the arrangement." We now have the two parties before us, and the mutual, voluntary action on the part of each. This is the first transaction of the kind recorded between God and that people. It answers most strictly to the meaning of the word covenant. Therefore we say that this has the primary claim to be considered the old covenant of which Jeremiah prophesied and Paul discoursed.

But the question may be asked, Are not the ten commandments called the covenant in Deut. 4:12, 13, and some parallel passages? Upon this very point is where some are misled. They are never called "the" covenant, referring to the first, or old covenant. That the ten commandments are called "a" covenant we freely admit; but what kind of a covenant, and in what sense are they so called?

Please read again Ex. 19:5: "Now, therefore, if ye will obey my voice indeed, and keep *my* covenant," etc. Then God had something which he called *his* covenant, which antedated the covenant made with Israel. It was already in existence, before any formal agreement whatever was made with that people. And this explains Deut. 4:13. Those who read that verse should be critical enough to observe that Moses does not call the ten commandments *the* covenant, nor *a* covenant, but *his* [God's] covenant. "And he declared unto you *his* covenant, which he commanded you to perform, even ten commandments." These, then, are what God referred to in Ex. 19:5, in the words, "my covenant;" and these were already in existence when the covenant was made with Israel. It should be noticed, further, that the covenant of Deut. 4:13, is not a covenant *made*, but a covenant *commanded*; and surely any one can see the difference between an arrangement established upon the voluntary and mutual promises of two parties, and that which one party has power to enjoin with authority upon another party. But the covenant here mentioned, God did thus enjoin upon them without regard to any action on their part.

It is now easy to see why the ten commandments are called a covenant, and what kind of a covenant they were. They were simply the basis of that agreement recorded in Ex. 19:3-8. For the very first condition God proposed, was, "If ye will keep my covenant." In this sense, and this only, are the ten commandments ever called a covenant.

And this brings us to the secondary definition of the word covenant, which is, "a writing con-

taining the terms of agreement between parties."

Thus the conditions upon which an agreement, or covenant, rests, are in a secondary sense called also a covenant. This may be illustrated by the relation which all good citizens sustain to their respective States. They are all in covenant relation with the State. The State says, If you will obey the laws of this commonwealth, you shall be protected in your life, liberty, and property. The citizens respond, We will obey. This is the mutual agreement, the covenant, virtually existing everywhere between the citizen and the State. But when we speak of the State alone, *its* covenant would be its laws which it *commands* its citizens to perform. These are the conditions of the agreement, and hence may be called the covenant of the State, because upon obedience to these are suspended all the blessings which it proposes to confer.

Such was the relation established between the Lord and his people. He had a law which the very circumstances of our existence bind us to keep; yet he graciously annexed a promise to the keeping of it. Obey my law, and I will secure you in the possession of certain blessings above all people. The people accepted the offer. The matter then stood thus: The people said, We will keep God's law. God said, Then I will make you a kingdom of priests, a peculiar treasure unto myself. This was the agreement, or covenant, made between them. But so far as God was concerned, his law was his covenant, because it was the basis of the whole arrangement, and upon the keeping of that by the people, all the blessings were suspended which he proposed to confer.

It is sometimes objected that the ark is said to contain only the ten commandments; and yet Solomon (1 Kings 8:21) plainly says that the ark contained the covenant made when their fathers came out of Egypt. Certainly, no one for a moment will pretend to deny that the ten commandments were written on tables of stone, and that these tables were kept in the ark. No, says the objector, that is just what I do believe; on that point we are agreed.

But if that which was written on the tables of stone was the old covenant, it certainly was not necessary to write the same thing in a *book* and place that in the ark also. But if we say that the law written on the tables of stone, and kept in the ark, was the old covenant, we will find ourselves in the dilemma of having two covenants existing at the same time, designed for the same end, and kept in the ark together; for we read in Deut. 31:26, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." That this book of the law is the same as the book of the covenant, see 2 Kings 22:8 and 23:2.

We will, however, show presently that the covenant which Moses dedicated with blood was not written on the tables of stone, but in a book. But before we do this, let us further examine the process by which it was made. We have heretofore learned (Ex. 19:5, 8) that when the people promised to obey the voice of God, they had not yet heard his voice, and did not know what conditions he would enjoin upon them. But on the third day after this, the Lord came down in fearful majesty, and with a voice that shook the solid earth from pole to pole declared the ten commandments. Here for the first time the people heard God's voice which they were to obey. Then the Lord took Moses into a private interview with himself, and gave him some instruction which the people were to follow in civil and religious matters, under this arrangement. This instruction is found in the latter part of Ex. 20, and chapters 21, 22, and 23 entire, and is an epitome of the civil and ceremonial laws given to that people.

In chapter 24 is resumed the narrative of the steps taken in the formation of this covenant. Moses appeared before the people a second time, and rehearsed in their hearing all the words which the Lord had communicated to him. And here the people, after having heard for themselves God's voice, and being told all that he had said to Moses, had an opportunity to answer again

whether they would enter into this arrangement or not. At their first answer, Ex. 19:8, they did not know what would be required of them; now they understood all the conditions; and what will they answer now? Ex. 24:3: "And all the people answered with one voice, and said, All the words which the Lord hath said, will we do."

It would seem that this was all-sufficient. But the Lord moved very carefully in the matter, so that the people might have no opportunity to plead in after years that they did not know what they were doing in entering into this covenant with him. So he caused Moses to write out in a book all the words he had told him, that all points might be again carefully considered, and then to read it all over to the people. Verse 7: "And he took THE BOOK OF THE COVENANT, and read in the audience of the people." Here is yet another opportunity for them to say that they could not abide by their first promise. But what answer did they return? "And they said, All that the Lord hath said will we do, and be obedient." This third and most solemn promise from the people closed the contract on their part. It now only remained to dedicate the covenant with blood, which was done in the most impressive manner. Thus we read in verse 8: "And Moses took the blood, and sprinkled it on the people." Or, as stated by the apostle Paul, he "sprinkled both the book and all the people." Heb. 9:19. After this solemn and impressive act, Moses said to them, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

(To be continued.)

WHAT OF THE SABBATH DAY?

BY E. LANPHEAR.

FROM the position which the "Sabbath" occupies in the decalogue, and the words, "Remember the Sabbath day to keep it holy," perhaps there may be more importance attached to the institution than many are ready to admit. It is a divine institution, placed in the bosom of the moral law, or ten commandments. The first four commandments pertain to man's obligation to the true God. The first three show that man is subservient to God; and now, to establish the character of the true God, and to show that man should not forget his Creator, and bow down and worship the gods of this world, the Sabbath is brought in as a reminder: "Remember the Sabbath day to keep it holy."

The fourth commandment thus becomes a reminder of the true God, the God that created all things. He it was who designated the seventh day as the Sabbath, and rested upon it, sanctifying it as holy time. This would seem sufficient cause for its observance; but God knew the temptations that would present themselves to mankind, and thus this reminder, "remember" to keep it holy. "Hallowed" means consecrated, or set apart to a sacred use, or to the service or worship of the true God.

Christ in the New Testament acknowledges the Sabbath as the law of God, observed it, regulated its observance, and declared that it was "made for man, and not man for the Sabbath." Thus the law of the Sabbath is established in this dispensation, not merely that man should take bodily rest one day in the week to recuperate for the toils of the coming week, but more to keep his divine nature in harmony and in remembrance of the true God, that his law and man's obligations should not be forgotten. Man is created with intelligence and reasoning powers. He is in the "image of God," and thus his accountability to his God.

Man was the last of the animal creation, and was endowed by his Creator with powers to rule over all beneath him, and also himself. Thus the law of God was given to man, that he might rule in righteousness. But here arises the great difficulty. Satan succeeds in deceiving him, causing him to believe that he has become as God. He then neglects or refuses to keep the commandments of God, and to remember the Sabbath day to keep it holy. Man thus

drifts away from his integrity to his Maker, creates laws of his own, and becomes a transgressor of the whole divine code. He adopts heathen gods, bows down to stocks and stones, adopts the heathen sun's day as a holiday or Sabbath to the neglect of God's holy day as set forth in the decalogue.

We now raise the question: Have not religious teachers, by losing sight of the true requirements of God's law and his Sabbath, brought that confusion into the world which we find at the present day, both in the church and out of it? Will you study this question with a view to know the will of God concerning us, and the good that should come to us by loving and remembering to keep the Sabbath day holy unto Him that created it and us? Can we not break away from the traditions of men, and return to God? Have we lost all power of reason by our traditions, and thus lost sight of God's teaching? Do we remember our God as we should be likely to do, did we remember the Sabbath day to keep it holy?

To drop out the Sabbath is to open the door to unbelief, and to lose sight of the true God. Had mankind adhered to the law of God's Sabbath, and meditated upon his law day and night, remembering it, and preparing for it during the toil of the week, so as to be prepared when the Sabbath dawned to worship him in love and obedience, would they be likely to disobey the laws of God toward their fellow-men?

To lose sight of the Sabbath and its identity with the true God, is the open door to the loss of Christianity in the world. Christ instituted the supper, and said, "This do in remembrance of me." Equally essential is the Sabbath established by God our heavenly Father. Thus we should observe it in remembrance of him.

Is not the fourth commandment sufficient for intelligent beings? Can man devise anything any better for his good than to obey this precept? Never. Then let mankind cease to fight against God; let them "keep his commandments;" for this is the "whole duty of man." What a change would appear in the world if men would obey God rather than man; if men would remember the Sabbath day to keep it holy; if all stores, shops, and factories could be closed, all farming tools laid aside, sons, daughters, and servants all in place for rest and devotion to their Creator! What a Heaven on earth would this be! Then men would soon learn the true worth of the Sabbath.

PERILOUS TIMES.

BY WM. PENNIMAN.

THE St. Louis *Globe Democrat* of Feb. 22, 1883, contains the following:—

"Flood and fire, fire and flood, political upheavals, and frequent rumors of wars—what are we coming to? Floods on the Rhine, the Danube, the Ohio, the Mississippi, and in China also, where, by the bursting of levees, many square miles of territory have been inundated; scores of people burned to death at Milwaukee, and hundreds in a Russian circus; steamships lost with many fatalities, railroad accidents everywhere; Peru overrun by native or Chilian gorillas; France on the edge of a volcano; the Mohammedan false prophet in Africa winning astonishing successes; mines caving in and killing many people; a Democratic Congress next to assemble; the cholera coming from the east; Ireland still in a ferment—truly these are perilous times."

It is no wonder that men begin to cry out, "What are we coming to?" The only answer we can give to this question is that the wicked are coming to swift destruction, and the righteous are coming to speedy deliverance from this sin-cursed earth. Already men's hearts are beginning to fail them "for fear, and for looking after those things which are coming upon the earth."

Since the above quotation was written, many more calamities have happened, and still they come, and they will continue more frequent and more wonderful till the final consummation. We

have not only had the "stormy wind fulfilling his word," the "sea and the waves roaring," in the recent terrible floods, but in addition to this, "earthquakes in divers places." The Republican editor fears the consequences of a Democratic Congress, and the Democratic editor the Republican; but the truth of the matter is, there is corruption in all parties, and party officials are easily bribed; yet the present administration is doing nobly in trying to put down the Star-route knavery. When the editors of secular papers speak of "perilous times," surely it is time for the churches to be awake. Yet the great majority of the churches and of the people will continue to cry "peace and safety" till sudden destruction comes upon them.

May the people of God be awake to the importance of the times,—work, watch, and pray, that they may be "hid in the day of the Lord's anger," and escape the wrath to come.

NOT AS OUR ROCK.

BY G. H. ROGERS.

"THEIR rock is not as our Rock, even our enemies themselves being judges." Deut. 32: 31.

Feb. 26, I returned to Lone Star, Kansas. A Christian minister has lulled the people here into a feeling of security. He has preached the "old fiddle" argument to perfection. For instance, he claims that the commandments were abolished since the cross, and that this can be proven by unanswerable argument. He next concludes himself mistaken; for they were revised by the Saviour, but even then they were a relic of Judaism; hence, the four Gospels are no guide for Christian life. He concludes that Paul has given us the new law by inspiration, so that now love is the doing away of the law by fulfilling it. It would only add to this confusion to tell what the community say in regard to his arguments.

In a review upon the subject of the kingdom, all who were willing to come out to hear, were able to see the darkness which had been cast upon this subject. But the precious truth upon the law of God has been fully vindicated, even in the conflicting statements of its opposer. Five have taken a stand for the truth, for which all who love the truth in this place feel to rejoice. I thank the precious Saviour for a truth that will separate the precious from the vile, and cleanse from the lusts and pride of a giddy world.

All nations are flowing into the popular maelstrom. People will sit and hear the great law of God covered with shame, and rejoice in it. "My people love to have it so;" but what will they do in the end thereof? To maintain such error they will, even while making a profession of great love and devotion, rejoice to hear that the Bible is like an old fiddle, only an instrument upon which the astute can play any tune they may fancy. The darkest errors have been published as the religion of the Bible, and as a consequence people, without any reformation or consecration of life, will flock forward for membership in the church.

Alas, unhappy Zion! The woman Jezebel, who calleth herself a prophetess, teaches in her synagogues, seducing the servants of our God to commit fornication. Like the moth, the church of Christ is fluttering around the candle, which soon, ah! soon, will prove her ruin. She will acknowledge the symmetry of the truth, and stand amazed at the apparent confusion of error; then, in a frenzy of emotion, fly into its scorching, withering embrace. I rejoice that God has not withdrawn his mercy entirely, but that yet "in every nation he that feareth him, and worketh righteousness, is accepted with him." May God go out with his messengers to help the inquiring ones who are raising the Macedonian cry.

It seems to me that there never was a time when missionary labor was so much demanded as now, or when it would be more fruitful for good. Nearly all who commenced to obey the truth where I have labored this season were almost persuaded by reading before they heard

me. Our meetings only afforded them an opportunity to make a start, and perhaps they would have done so without any ministerial labor. Dear brethren of the Kansas T. and M. society, you pray God to send forth laborers into the harvest, and perhaps let his most successful means lie in the dust of your closets, or waste them in your neglect. These precious papers thus placed in your hands are the Lord's messengers. Send them forth. Watch while you pray. Know you not that he who converteth a sinner from the error of his way, will save a soul from death? Will you not use these messengers? God bless us with wisdom.

WILL THERE BE ROOM?

BY J. W. LESAN.

I HAVE frequently been met with the assertion that the New Jerusalem could not contain all the righteous that have lived on the earth, and even that the world could not contain the hosts of the dead if they were all resurrected.

Now "let us reason" and figure "together." In order that "every mouth may be stopped," I will make a very liberal calculation. Our race began with *one pair*, but that none may think us illiberal in our estimate, we will assume that there were as many people in the first generation as now, 1,400,000,000; and further, that there were never less than that number at any time since, ignoring the fact that the flood reduced the number to eight persons.

We will allow thirty-three and one-third years to a generation, while, according to Gen. 15: 13, 16 and chapter 5, a generation was then more than one hundred years. Assuming the world to be six thousand years old, there will be, counting thirty-three and one-third years to a generation, one hundred and eighty generations. This number multiplied by 1,400,000,000, the number of persons comprising each generation, would give 252,000,000,000 as the total number of our race for six thousand years.

The New Jerusalem is three hundred and seventy-five miles square. Rev. 21: 16. See "Thoughts on Daniel and the Revelation," p. 803. This would make 140,625 square miles. There are 27,878,400 square feet in a mile, and, therefore, 3,920,400,000,000 square feet in the New Jerusalem, which would allow over fifteen and one-half square feet to each individual that has lived on the earth. But when the wicked are "burned, and few men left" (Isa. 24: 6), surely there will be no want of room for the people of God.

Washington, Iowa.

BESIDE HIMSELF.

BY J. R. CALKINS.

MARK 3: 21 says: "And when his [Christ's] friends heard of it, they went out to lay hold on him; for they said, He is beside himself." The verse before this says that on account of the multitudes Christ could not so much as eat. Concerning his being beside himself, Dr. Clarke says: "It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by pastoral labors; presently he is distracted, he has not the least caution nor discretion! But let a man forget his soul; let him destroy his health by debaucheries; let him expose his life through ambition; and he may, notwithstanding, pass for a very prudent and sensible man."

This reminds me of a man who commenced to keep the Sabbath last summer as the result of some tent labor. His neighbors became much exercised over it, thought he was wild, and tried to persuade him to give up the idea. "Why, Mack," they said, "you are a poor man;" "Yes," he replied, "but Christ was poorer; he had no place to lay his head while I have a house." He then said, "Friends, how is it that I have lived here so many years, and you knew me to be a rough, swearing man, a commandment breaker,

and yet never said a word to me about my soul; but now after turning to keep God's commandments and striving to become a Christian, you are trying to hinder me and turn me back?"

These people were members of the churches, and I think acted very much like those who said that Christ was beside himself.

Choice Selections.

YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE.

A VOICE from Judea still falls on the ear,
And rings through the depths of the soul;
With trembling we list to its warnings so clear,
As down through the ages they roll.
"Ye will not! Ye will not!" Oh, breathe it with tears!
Ye will not accept of the Lord of the spheres.

How canst thou reject him and turn from the light,
Or flee from this dear hiding-place,—
This Saviour who stands by the heart-home to-night,
And calls in the fullness of grace?
"Ye will not! Ye will not!" Oh, sad the refrain,
Ye will not come to him, e'en life to obtain.

How oft would our Saviour have gathered in love,
'Neath the fold of his own hallowed wings,
The flock which on mountains of sinfulness rove,
Unmindful of life-giving springs!
"Ye will not! Ye will not!" How plaintive the cry;
Ye will not accept when salvation is nigh.

The Lord of the ransomed, the Saviour divine,
E'en now at thy portals doth wait;
Oh, yield to his pleading while mercy is thine,
Ere the angels shall whisper, *Too late!*
"Ye will not! Ye will not!" he tenderly cries,
Ye will not come to me when life is the prize.

—"Above all things in the world," lately wrote the editor of one of our leading American magazines, "character has supreme value. A man can never be more than what his character—intellectual, moral, spiritual—makes him. A man can never do more or better than to deliver, or embody, that which is characteristic of himself. Masquerading and make-believe produce little impression, and in their products and results, die early."

AN INEBRIATE MILLINER.—Rev. Mr. Munro said: "A woman who had a large millinery shop was so infatuated with the love of drink that she sold everything for it. She was taken to an institution for inebriates, in Edinburg, where they gave her Dr. Barnardo's medicine, which cured her. She then left the home, and went into the world relying upon her own strength. As the natural result, she fell. Her friends sent for me. I urged her to abstain until a supply of the medicine which helped her before could be obtained; but she said, 'I can't do it; if there were drink and the bottomless pit on one side and Heaven on the other, I would take the drink and go to hell.' There are many whose real condition is just like this."

AN INCIDENT OF GOV. JEWELL'S LAST HOURS.—On the Friday morning before his death, Marshall Jewell awoke from a sound sleep, and inquired what was the matter at the residence of William E. Dodge, his daughter's father-in-law, the famous New York merchant. Mr. Jewell's family had just received a telegram announcing the sudden and unlooked-for death of Mr. Dodge; but it was not deemed best to let Mr. Jewell know that any such thing had happened, and he was therefore told that all was well in Mr. Dodge's family. He said, No, that could not possibly be; something serious had happened; the family were in great trouble, if not actually in affliction; he knew it in a way which, if not explicable, was nevertheless as clear and certain as if he saw it. Insisting upon this, and refusing to accept his family's denials, he at length induced them to telegraph to New York to see what was the matter. But Mrs. Jewell so worded the telegram as to instruct those who received it to answer that everything was all right. When that answer came, they told it to Mr. Jewell, who refused to believe it, and at last asked them to let him see the message itself. This request being granted,

and having the ocular proof before his eyes, in the shape of an unmistakable Western Union telegraph message, he dubiously remarked: "Well, it does seem to be so; but it is very strange; I know there is something the matter, that something serious has happened in Mr. Dodge's house in New York." And that impression he retained, until, soon afterward, he, too, ended his earthly life. He survived Mr. Dodge only about thirty-eight hours. His feeling that "something serious had happened" was apparently as clear and strong as it would have been had he personally witnessed the death of his relative. How did he know it?—*Hartford Times.*

PERSECUTION.

IN the appendix to his discourse on the studies of the University of Cambridge, the late Rev. Adam Sedgwick says truly:—

"A Brahman crushed with a stone the microscope that first showed him living things among the vegetables of his daily food. The spirit of the Brahman lives in Christendom. The bad principles of our nature are not bounded by caste or climate; and men are still to be found, who, if not restrained by the wise and humane laws of their country, would try to stifle by personal violence, and crush by brute force, every truth not hatched among their own conceits, and confined within the narrow fences of their own ignorance."

THINGS TO REMEMBER.

WHERE there is much light, the shadow is deep.

People who have nothing to do are quickly tired of their own company.

The imagination is of so delicate a texture that even words wound it.

The man who is always going to do something never succeeds in life.

The three best medicines in the world are warmth, abstinence, and repose.

He who has nothing to do is the very one who never has time to do anything.

Frank sincerity, though no invited guest, is free to all, and brings his welcome with him.

TRAINING FOR THE THEATER.

A FEW days ago we heard an ardent Methodist mother describe the way in which she dressed her little boy of seven, who was to take part, with other children, in a public representation of an "Old Folks' Concert," for the benefit of the church. She became quite eloquent as she pictured antiquated garments of various colors, and the way in which she contrived to fashion a wig for her darling's head. She furthermore gave her listeners an animated account of the dress and appearance of all the other little boys and girls, what a charming tableau they formed on the stage, how admirably her little darling conducted the performance, waving his baton like an experienced director, and how the people applauded with delight. The whole performance took place in the church, before a crowded audience.

We could not help asking her how she could explain her denunciation of theater performances, and the strong language used by her pastor and all his people against the same, in the face of such a performance by her own child, dressed by her own hands, and trained for a public exhibition.

Is it not strange that churches, Sunday-schools, and homes should cultivate and applaud the dramatic instincts of children, and afterward look surprised and horrified when some of them take to the stage, while others crowd to see them?—*The Lutheran.*

STRAUSS' MYTHICAL THEORY.

YOUNG men here, or those no older than your present lecturer, remember when the mythical theory of Strauss was passing through its haughty, domineering period, and was supposed to be something with which it was a little dangerous to meddle. I can remember that, when I

entered Yale College, I was seriously advised to read and not to read Strauss' book on the life of our Lord. I took it down and turned it over, obtained possession of the theory, and for many years it lay in my mind without an adequate answer to it. No adequate answer had been given in 1858. Up to that time we were unable to show the masses of the people just how this theory should be confuted, although scholars knew, of course, that it was not tenable. I was not a scholar. I was in a period of unrest. I was passing through that transitional era in which young men can raise more questions than they can answer. Scholars were annoyed by this theory, because it was not easy to state to the people clearly what the answer to it is. A reply presumes considerable knowledge of early recondite matters in Christian history, and I am now venturing much in trying to condense into a few minutes what has been wrought out by the debates of a generation.

Here is, as I suppose, a correct statement in outline of this whole mighty matter. It was supposed, a generation or two since, that the earliest date to which we can trace back the New Testament literature was 180 or thereabouts. The date commonly assigned to the crucifixion and resurrection is 34. Here, then, was a gap between the upper and the lower blade of a pair of chronological shears; and in this opening between 34 and 180 there was time for myths and legends to grow up. It was Strauss' theory, that, between 34 and 180 and 200, exaggerated accounts of what the Founder of Christianity did were woven about his idolized memory by his disciples, and that these exaggerations were mistaken for history. Elaborate illustrations were drawn from the growth of myths and legends in connection with heathen religions. A whole science of myths was originated, and you have it taught occasionally by sufficiently advanced retrograde thinkers in this country and in England to this hour. I presume a rumbling carelessness of liberal thought can be found even in the city of Boston that will, to-day, stand on this system of myths and legends, and haughtily reject the New Testament literature as not containing contemporaneous evidence of the reality of the Christian miracles. But for reasons, some of which I have indicated, we have now shut these shears until the lower blade stands at 60, the upper at 34.

Now we know that Paul wrote his Epistles, at least the four I have named, before Festus succeeded Felix in the government of Judea. When did Festus succeed Felix? In 60. Paul was in prison in Cæsarea two years before Festus succeeded Felix, and he wrote these epistles before he was imprisoned; so we carry the date of the youngest of these epistles up to 58. And for reasons which I will not enter upon in detail, the date of Galatians is now put at 54. Very well; 34, 54—twenty years only between these blades! There is not time in twenty years for myths and legends to grow up and be mistaken for history. Is it asserted that human memory is good for nothing if it stretch over a score of years? What is your memory worth as to things happening twenty years ago? What was happening then? 1882, 1872, 1862—we were in the midst of the civil war. Your testimony before any jury as to matters of any size would be worth something to-day even as to events a score of years gone by. But I open this first chapter of Galatians and read that Paul went down into Arabia and spent three years. Fourteen years after he went up to Jerusalem. Now if, as most commentators do, you add the three to the fourteen, you obtain seventeen years to take away from the twenty between 54 and 34. You shut those blades of the chronological shears until only three years remain between them. St. Paul's testimony as to the origin of Christianity is indisputably contemporaneous evidence, and the sneer of the infidels is overwhelmed. There is not enough left of Strauss' mythical theory between these two blades to make a fig-leaf large enough to cover the shame of historic skepticism. [Loud laughter and applause.]—*Joseph Cook, in 152d Boston Lecture.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 143:12.

SUNSHINE.

BY VIOLA FISH.

On the blessings of the sunshine!
Clouds may gather, and the rain
May come down in seeming torrents,
But the sun soon shines again;
And the bright and sparkling dewdrops,
Glistening in the morning sun,
Like so many brilliant diamonds,
Bring the flowers out, one by one.

Did you ever watch the infant,
As it plays about the floor,
Try to catch the dancing sunbeams,
As they glance within the door?
How it leaves all other playthings,
How it shouts and laughs in glee
While it strives to catch the sunshine,
And it bids you look and see!

There's another kind of sunshine,
And it comes, too, from above,
Bringing joy and peace and quiet;
'Tis the sunshine of God's love.
Oh the radiance, pure and holy,
How it shines within the heart,
Lighting every nook and crevice,
Showing every sinful part!

How it purifies and brightens
Every home wherein it dwells,
Making everybody better,
Reaching even prison cells!
Clouds may gather, and thick darkness
Seem to cover as a pall,
But the sunshine of God's mercy
Brightly glistens through it all.

Even though death may claim us victims,
On the resurrection morn
Flashing sunbeams of God's glory
Will awake us at the dawn,
Shining through the open portals;
We'll arise, no more to see
Clouds that cover up the sunshine,
For the Lamb the light will be.

APPETITE.

SATAN overcame our first parents, and cursed the race through the appetite. Our churches labor on Sunday and prayer-meeting nights, to remove the curse, and other days allow the modern Adams and Eves to be similarly tempted with their sanction.

Thanksgiving dinners come in for their share of unparalleled gluttony. It is thought devotional to have large stomach capacity. A prominent paper, speaking of New Year's feasting, says: "We enter sincere protest against the gastronomic features of the day, when the prevailing practice degenerates into indulgence of which beasts are not guilty, for they never eat after they have appeased hunger."

Lord Shaftesbury, in a speech to the English people, asserted that there were over 100,000 preventable deaths in their country alone, all answerable to outraged law, and that it was ten thousand times more terrible than war.—*Sel.*

WHY HE COULDN'T HAVE EMILY.

ONE of the daughters of Jonathan Edwards, the celebrated theologian and the first president of Princeton College, had some spirit of her own, and also a proposal of marriage. The youth was referred to her father.

"No," said that stern individual, "you can't have my daughter."

"But I love her and she loves me," pleaded the young man.

"Can't have her," said the father.

"I am well-to-do, and can support her," exclaimed the applicant.

"Can't have her," persisted the old man.

"May I ask," meekly inquired the suitor, "if you have heard anything against my character?"

"No," said the obstinate parent, "I have n't heard anything against you; I think you are a promising young man, and that's why you can't have her. She's got a very bad temper, and you would n't be happy with her."

The lover, amazed, said, "Why, Mr. Edwards, I thought Emily was a Christian! She is a Christian, isn't she?"

"Certainly she is," answered the conscientious parent; "but, young man, when you grow older, you'll be able to understand that there's some folks that the grace of God can live with that you can't."

WEEDS AND FLOWERS.

It would seem a strange taste for any lady to go out into a garden filled with sweet damask roses and clover pinks and English violets, and passing them all by, search in the corners and waste spots for a bouquet of nettles, briars, and nightshade, and carry that in to adorn her rooms and dress. But there is more difference between sweet words and sharp, stinging words, than between the most unsavory weeds and the sweetest pansies. And it is all a matter of choice which one we shall employ.

I always think it a great pity for a family to be brought up by a mother who never has a word of praise for any one. No work is ever done sufficiently well or quickly enough; "hurry, hurry," is the order of the day, and the whole domestic machinery moves on with a bustle that is quite remote from orderly dispatch. Often, "the more haste the less speed." Quiet people are the ones who seem to "make time;" and those who start the day with loving, encouraging words, give to every one a happy "send off," which argues well for the day's success.

I know a happy little woman who never gathers nettles for her morning bouquet. No wonder such fragrant beds of hearts ever grow under her cottage window, nor that she so often wears a sprig of them in her bosom. She is one of those whose "children arise up and call her blessed; her husband also, and he praiseth her." She is a woman who will be sadly missed when called away from her happy home circle.

The very tone of her voice when she calls the children in the morning, is cheering, and that is about as hard as anything to make pleasant. She is sure to give some pleasant suggestions as she bids the little girls toss up their beds and throw open the windows before they come down, such as, "You can't guess what I saw in the flower bed this morning, Susie!"

"Is one of my carnations out, mother?" and a little head rises eagerly from the pillow.

"Hurry down and see," said mother, smiling as she turned away.

The day's work may be hard and heavy, but the oil of kind words will make the machinery move with as little friction as possible. But cross words are like a handful of gravel stones sprinkled in among the pulleys and wheels.

The little mother of whom I spoke has a happy way of keeping some little project just ahead. Somelittle plans always maturing, which give a spring to all movements because they make the heart light. "Something to love, something to do, and something to hope for," is said by some one to be the secret of a happy life.—*Tribune and Farmer.*

POCKETS.

L. E. L., who conducts so interestingly the "Home Circle" in the *Journal and Messenger*, gives us some fresh ideas about pockets, as follows:—

All men wonder why women are content with so few pockets. "Pockets," we are told, "are a sign of civilization." Are women, then, less civilized than men? The Arab has no pockets; but his girdle encircling his waist makes of his voluminous robe a pouch, in which he stores his provender for his journey. He has never been known to refuse bucksheesh for want of a pocket to put it in. The Japanese makes his ample sleeves the receptacle of his various belongings. It is reserved for the modern gentleman to revel in a dozen or more pockets; while his wife, poor thing, often has only one! "Pockets are handy for porte-monnaies!" Many a husband is so kind as to relieve his wife of the weight of the purse. He has a custom of mixing her money up with

his, and then, somehow, he often forgets that any of it belongs to her. And it never occurs to him that it can be anything but agreeable to ask for any little sums she may wish to spend, even if she is greeted with the pleasantries: "Do you think I am made of money?" or, "Where is that dollar I gave you last week?" Are not husband and wife one? Why should the dear little woman be so sensitive about so trifling a matter? Perhaps she ought not to be, but she is. Many a woman feels humiliated by being put in the position of a beggar, and envies the cook in her own kitchen, who receives her money and spends it with a freedom from surveillance which her mistress longs to attain unto. Many a woman, after a rebuff in asking for money for articles needed in the household, longs for some way of earning something, so that she may never have to subject herself to like bitterness of spirit again.

There are women who resort to various subterfuges to get from their husbands money which should have been accorded to them as a matter of course. They long to give to various benevolent objects, but they cannot demand the means. A woman's self respect must suffer under such circumstances. Those of us who have read the pathetic story of "Mrs. Purdy's Perquisites," know that her grudging husband has his counterpart among even the rich, and that there are women luxuriously dressed who have less freedom to give than their sisters who work in the factory, or interpret the click of the telegraph wires.

Many of these men who keep the wife's dues in their pockets really love their wives; would make, do make, sacrifices for them; toil all their lives to make them comfortable, and to leave them a competence at their death. They are simply thoughtless. It has never occurred to them that their wives are not perfectly content; or that, having "victuals and drink," there is any reason why they should not be "quiet." We have no scheme to offer. Circumstances are different in different households. We know husbands who adjust these matters in such a way that the wife feels herself a trusted partner in a firm where the interests of the husband and wife are identical. Such an one, we suspect, was he who, when speaking to a friend of a present his wife had given him, replied to the sneer, "Got with your money, I suppose?" with "No! some she earned herself. She keeps house for a man of your acquaintance."

There are husbands who are married to women of so little business capacity that they must, if they would keep themselves from bankruptcy, keep a tight grip on the purse strings. Such men are to be pitied; but we believe there are few women, who, if a frank statement of their husband's financial condition were given them, would not be willing to practice economy. Far better for a man to run the risk of being thought stingy by his wife, than to fail to pay his honest debts; yet we have wondered sometimes that these same men are willing to trust their reputation, the training of their children, and even to feel a certain pride in the mental and moral acquirements of wives whom they fear to trust with the spending of a few paltry dollars. If a man can any wise afford it, it seems to us it would be better, in such a case, to give his Dora-like wife an allowance, and charge it to the loss column, as he does many another business venture, or to the charity fund.

"You would then make the love of the wife for the husband depend upon the amount of money he gives her?" queries some one. By no means! It is not the amount of money, but the manner of its bestowal, that carries the heartache. We believe that the highest estate of a woman is to be a loved and honored wife. But we believe also, that there would be a much greater amount of happiness in the marriage lot, if money matters were adjusted more equably. The love of the husband cannot be quite perfect for the wife whom he regards as a grown-up baby; nor can that of a wife be quite perfect, who accuses her husband in her secret soul of injustice toward her.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 27, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

WHEN HE COMETH.

WHY should any one object to the doctrine of the coming of the Lord? The word of God promises unspeakable good to be accomplished when the Lord appears. Are there any who do not want to see this good established? The trouble is, there is something else which engrosses their attention, and shuts all other things from view. For he comes to reward every man according as his works shall be, and long-delayed judgments against evil works shall then also be faithfully executed. So when his coming is spoken of, they read first of all in their own consciences a sentence of condemnation against themselves, as Belshazzar was conscious of his guilt, when his knees smote together as he saw the handwriting on the wall, though he could not read, and before he had learned, a word of the inscription. May it not, then, fairly be inferred that those who dislike to hear about the coming of the Lord, whether ministers or laymen, owe this feeling to a consciousness that they are not prepared to meet him, while at the same time they are not willing to give up the world sufficiently to prepare for his coming? But to you who love his appearing, let us say, Read the following description of what comes when he comes, and see if you do not feel your heart inspired anew to breathe the prayer in response to Christ's declaration that he cometh quickly, "Even so, come, Lord Jesus"?

"When he cometh, the New Jerusalem cometh; the paradise of God cometh; the river of water of life, saints, angels, the new Heaven, the new earth, all beauty, all splendor, all sanctity, the fruition of all right desires, the realization of all lovely dreams, love; in a word, all that is precious cometh; nor will it ever be possible for me to conceive of a good not found in the region irradiated by his smile."—Rev. George Bowen.

IS IT CHURCH AND STATE?

THE doctrine of a union of Church and State is so repugnant to all intelligent and right-minded people, that they will not knowingly aid or abet any movement in which this is involved. This seems to trouble the leaders of the National Reform movement in this country somewhat. At least we judge so when we see their constant effort to quiet the fears of the people on this point, by trying to show that a union of Church and State is in no way involved in this movement.

The latest effort of this kind which has come to our notice, is from "Rev. W. J. Coleman" in the *Christian Statesman* of March 15, 1883. His argument is designed to show that there is no union of Church and State, unless one loses its independence in the other.

He brings forward as illustrations, first England and Prussia, where the State controls the Church, regulating its affairs, making its appointments, and furnishing its funds. Here the Church has lost its independence in the State.

Secondly he refers to the countries where Romanism is dominant, in which the Church manages the State, making all civil matters subject to the will of the Church. In these cases, the State has lost its independence in the Church.

No such state of things, he argues, is possible in this country, and nothing of the kind is contemplated in the National Reform movement; hence people need have no fears of the result of this movement, and no scruples to give it their hearty support.

Now it is not worth while to split hairs, nor to put too much stress upon a name. While the REVIEW has clearly shown, from time to time, that a union of Church and State of the mediæval form and profession is not necessarily to be looked for in this country, yet there will be sufficient co-operation between the civil and ecclesiastical authorities to lead them to form the image prophesied of in Rev. 13:14. And Mr. C. himself admits "that this movement does intend to bring these two [the Church and the State] closer than they have heretofore been."

What we are warranted to look for, as we understand the prophecy, is the enforcement of theological institutions by civil penalties. And will any one deny that this is what is contemplated in this movement? Is it not designed to enforce the observance of the first day of the week as a religious institution by the law of the land? And is not the observer of the seventh day told that he must comply, although he knows that the first-day Sabbath is only a man-made institution, and that the Bible requires nothing of the kind, and that the whole matter of Sabbath-keeping is nothing which interferes with the rights of his fellow-men, but is only the discharge of a duty which he owes to God?

Call this what we will, the spirit is there which led to the darkest days of past intolerance and proscription. And the work can be carried out now only by some organization which will resemble the beast so closely as to be his unmistakable image.

THE INVITATION OF THE SAVIOUR.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

This is the gracious invitation of our Lord Jesus Christ. Rest is offered to those that labor and are heavy laden. The servitude from which Christ offers deliverance is that in which Satan holds all sinners, and the burdens which he will remove are the burdens of guilt and remorse. Satan is a hard master. How then does he enlist all the world in his service? He promises men abundant happiness, not on condition that they shall deny themselves, but simply that each shall do what pleases himself best. This is the deceitfulness of sin. It promises every kind of happiness, and it brings every kind of sorrow. God has given warning that the way of transgressors is hard. Prov. 13:15.

Christ promises rest to those who are wearied and bowed down with the burdens of sin. He does not make this offer to those like the Pharisee in the parable, who thought himself righteous and despised others. Luke 18:9-14. But the offer is made to those like the publican who deeply deplored his guilt. The Pharisee had need to see his sinfulness of heart in the light of the law of God, before he could ever come to Christ for pardon. It was thus with Saul the Pharisee, at his conversion. Rom. 7:7.

But the offer of rest made by Christ is something very remarkable. He takes care to inform us that our rest will not consist in idleness and inactivity. We are to find rest on condition that we take the yoke of Christ upon us. We are to exchange the service of Satan, which is cruel servitude, for the service of Christ, which is the most precious liberty. The slaves of Satan are held by the power of sin, and almost forced to do that which they know will bring remorse upon them, and end at last in death.

But when we take the yoke of Christ upon us and learn of him, the very first lesson is that of self-denial. We must deny ourselves of ungodli-

ness and worldly lusts. Matt. 16:24; Titus 2:11, 12. Satan bids us gratify all these; Christ bids us renounce them. The happiness which Satan offers in sin quickly changes to sorrow and remorse. It is like the apples of Sodom, pleasant to the eye, but within filled with bitter ashes. The happiness offered by Christ is a pure conscience, and the peace of God which passeth all understanding.

The yoke of Christ, which we are to take upon us, signifies the service of Christ, which we are to enter as our reasonable duty. We commence by the renouncement of our self-will and of our sinful follies, and we are to continue our obedience by taking up the cross of Christ and following him. Satan will tell us that if these things be true, then the yoke of Christ is an intolerable servitude, and his burden one that is grievous to be borne. But those who have made the trial have found it to be the most precious privilege to bear the cross of Christ. It looks like a burden heavy to take up and painful to carry; but it always proves to the Christian such a burden as wings are to a bird. The wings are borne by the bird, but in turn the bird is borne to the skies by the wings.

The yoke of Christ is easy, and his burden is light. This was true in the days of the apostles, and has been true even during the ages of martyrdom. St. Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13. He said also to the Philippians, who like himself were exposed to martyrdom, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29. He counted it one of the great privileges of the Christian to endure afflictions for the cause of Christ, and even to die for his sake. Phil. 2:17. The burden is made light by the power of Christ, and the afflictions are turned into joy by the prospect of everlasting life.

Our unhappiness comes from our selfishness and our vain ambition. We wish to be happy even at the expense of the happiness of others. But no man ever found happiness in this way. We wish to exalt ourselves even by abasing others. But this kind of ambition is Satanic, and brings only wretchedness to us. There is neither rest nor happiness to the proud and selfish heart. "Learn of me," says Christ, "for I am meek and lowly in heart, and ye shall find rest unto your souls." Our Lord sought neither his own glory nor his own happiness. He sought only the glory of Him that sent him, and he sought only the happiness of those around him.

The spirit that was thus manifested in the life of Christ is the true spirit of the Christian religion. We are Christians just so far as we are imbued with this spirit. It is conversion, or the new birth, that can change our selfish natures, and can take out of our hearts the spirit of vain ambition. The work must be progressive, and must be carried forward each day of our lives. The apostles needed a more thorough conversion when they strove among themselves, as to which should be the greatest. The work of conversion needs to be carried forward in ourselves until selfishness has given place to that love which would cause us to lay down our lives for the brethren. John 13:34, 35; 15:13; 1 John 3:16.

Many persons desire no further acquaintance with Christ than what will barely suffice to enable them to gain Heaven. Whether such selfishness will ever be admitted to the presence of God is a matter of doubt. We should desire to know him as perfectly as possible, that we may be made like him in our hearts and lives, and that we may glorify him by imitating his example and by leading others to him. The excellence of the character of Christ is infinite, and we may continue to learn more and more of this each day of our lives, and even through infinite ages in the kingdom of God. May we thus advance in our knowledge of the dear Saviour, and in our likeness to him.

J. N. A.

MATTHEW 24.

(Continued.)

THERE is the most perfect harmony between the teachings of the book of Revelation, and the view we have presented of Matt. 24. We refer especially to the seals of chapters 5 to 8. In the first eleven chapters of Revelation there are three series of sevens, which cover the entire gospel dispensation. Chapters 2 and 3 contain the letters to the churches. These embrace a history of the church of God from the first century to the coming of the Son of man to gather his people into his kingdom. The seven trumpets of chapters 8 to 11 cover about the same period of time, but give a history of the nations of the earth in their conflicts with one another. The seven seals of chapters 5 to 8 are intermediate between the other series, giving a history of neither the church nor the nations separately, but a history of the church in its experiences and conflicts with the wicked nations of earth. All these end together at the Judgment, or introduction of the day of wrath, unless it be that the last trumpet, the third woe, may be considered to prevail upon the earth after the saints are caught up to meet the Lord in the air. That they all reach to the coming day of reward and retribution there can be no reasonable question.

In chapter 6, the signs in the sun, moon, and stars are placed under the sixth seal, which reaches to the end of time, as the seventh seal barely announces a single fact connected with the ushering in of the advent of the Lord. The harmony of this with our location of the signs in Matt. 24, is at once apparent. In Rev. 6, after the darkening of the sun and moon and the falling of the stars, the record says the heavens departed as a scroll when it is rolled together, and the nations of earth vainly endeavor to hide themselves from the wrath of the Lamb, for the day of his wrath then has come. In Matt. 24, exactly the same facts and the same order are given. The sun and moon are darkened, the stars fall, and the powers of heaven are shaken, and then the tribes of the earth mourn, because they see not only the sign of the Son of man in heaven, but they see the Son of man himself coming in the clouds of heaven, with power and great glory. They mourn because, as John says, the great day of his wrath is come.

Paul also says in 2 Thess. 1, that he shall come to take vengeance on them that know not God, and obey not the gospel. But the Lamb does not take vengeance in his hands until his advocacy and intercession for sinners cease. At the time spoken of by these prophecies, his intercession for sinners will have ceased, for "the great day of his wrath" will have come. Not one of them will call for mercy, for they will then be made to realize that their probation is ended, and the time for the offer of mercy to them is past. They then only seek to be hid from his terrible presence. And in Rev. 14, after the warning of the third angel is given, the Son of man appears, and the harvest of the earth is reaped, and the wicked gathered as tares to be burned (Matt. 13), or as the clusters of "the vine of the earth," to be cast into the winepress of the wrath of God. Can any one say this is in the past, and yet profess to maintain respect for the Bible as a revelation?

But the Universalists reject the future application of these scriptures, believing, as they profess, that the mercy and love of God forbid the execution of vengeance as here described. And this is virtually indorsed by many others, for they, too, deny the "flaming fire," the coming of the Son of man to take vengeance; these are made to be figurative expressions,—they do not by any means indicate that any such things will ever take place. They do not believe that the wicked will be devoured—burned up, root and branch—in a lake

of fire, and that the earth and the elements will melt with fervent heat.

And yet they do admit of some vengeance in the divine dealings with man, but they have a singular method of applying it. But all the direct threatenings of the judgments of God, in the Bible, they place to the account of the Jews. To the Jews they are or have been literally fulfilled. And yet they are supposed to be so exceedingly benevolent and kind-hearted that they cannot reconcile with the innate kindness of their natures any system but that of universal salvation and universal good-will. But we look upon their benevolence as being very questionable in its nature. While they freely give all the threatenings and judgments of the Bible to the Jews, they take all the promises and mercies to themselves! We do not, however, believe that they are *universally* better than the Jews. We do not find them so blameless in life and character as to justify such an appropriation of the divine awards. True benevolence, the absence of selfishness, would lead them at least to divide with the poor afflicted Jews; to give them some blessings, and take some of the threatenings to themselves. Poor Jerusalem! it is very convenient as a scape-goat to accommodate the selfishness of those who deny that the Lord will ever come to take vengeance on his foes.

The ordinance of the Lord's supper, a commemorative institution of the gospel, is a witness to the doctrine of the future coming of the Lord. In "the great commission," Jesus told his disciples that he would be with them in the preaching of the gospel, and the practice of its ordinances, until the end of the world, or age,—the gospel age. But Paul says that, in the celebration of the Lord's supper, we do show forth the Lord's death *till he come*. When the Lord instituted the supper, he pointed their minds forward to his coming and kingdom, and said he would not thenceforth drink of the fruit of the vine till he drank it new with them in his kingdom. If Christ came at the destruction of Jerusalem, it is remarkable that, of all the apostles and servants of God, no one has yet found out that the ordinances of the gospel have been obsolete since the year A. D. 70! And if that be so, then the commission of the gospel, the authorized preaching of the gospel to every creature, also expired in A. D. 70. And thus by logical sequence we have the blessings as well as the curses, the promises and the threatenings, all confined to *that generation* which lived in the time of the Saviour! Some may be willing to risk this conclusion in order to save their premises, but we shall take no part with them. To us the coming of the Lord is still "that blessed hope;" to meet our friends in the resurrection still comforts our hearts while we sorrow for them that sleep in Jesus. And still we pray, "Come, Lord Jesus." Rev. 22:20.

J. H. W.

(To be continued.)

A SKEPTIC'S QUERIES.

(Continued.)

3. "ABRAHAM cannot be justified for casting off Hagar and her son without providing for them."

REPLY.—Suppose that we were to admit that his course was not justifiable, would that invalidate the Scriptures? It is by no means clear that it should. Abraham is not represented as having been without fault throughout his whole life. Neither do the Scriptures say that he was blameless in the matter of Hagar and her son. Furthermore, it was because he disregarded the counsel of God that he fell into the snare in question. God had given him to understand that he would have a son by Sarah, even in her old age. Like our infidel friends, doubting the ability of God to work contrary to nature, he undertook to assist the Almighty in carrying out his plans, and fell

into the trap of the devil, where they are also in danger of landing because of their unbelief.

But let us examine this matter a little more critically. Was Abraham altogether heartless in sending away Hagar? By no means. The record states that the thing was very grievous in Abraham's sight, and that he would not send her away until God commanded him to do so. Gen. 21:12, 13. Shall we then blame God for commanding Abraham thus? That depends upon two things,—first, whether it would have been better for her to remain in the family of Abraham; and, secondly, whether God provided for Hagar after she left Abraham. The first of these needs not to be discussed. It is evident that Sarah and Hagar could not have lived together without being perpetually in a "family fuss." Again, we learn from Gen. 21:17–21 that God kept his promise to Abraham so fully that he sent an angel from Heaven and rescued her and her son, and guided them by his providence until Ishmael became a mighty nation. Thus it appears that both God and Abraham were justified in the course they pursued in the matter of sending away Hagar, as it resulted in the best good of her and her son.

4. "In the wilderness God caused a man to be stoned to death for picking up sticks on the Sabbath day, while, on account of the hardness of their hearts, he allowed the Hebrews to put away their wives. It would have been more just had this order been reversed."

REPLY.—There cannot be a comparative where there is no positive degree. There was no injustice in either of these acts, as we shall show, therefore one could not have been more just than the other. Take, for example, the stoning for gathering sticks on the Sabbath day. Seldom was a punishment more richly deserved. God had come down in mighty power in the sight of all the people, proclaimed the Sabbath law with his own voice, written it with his own finger on the tables of stone, and clearly set forth the fact that the building of a fire on the Sabbath day would be an infraction of that law. He had also attached to the violation of his command the penalty of death. The offender was acquainted with all these circumstances. He could not plead ignorance. His was an act of high-handed presumption. Had it been allowed to go unpunished, his example would have corrupted the whole camp. The people would have learned speedily that they were at liberty, not only to despise the Sabbath law, but also the authority of the God of the Sabbath. That would have proved their ruin. God knew it, and to save them, he inflicted the penalty in question. His act, therefore, was not only just, but also beneficent.

Again, as regards the injustice of the divorce law of the Hebrews, it may be said that whatever may have been the character of the law itself, there was no injustice on the part of God in the matter of the action which he took respecting the same. He simply tolerated for a time that which he could not correct at the moment. The objector is indebted to the words of Christ for his knowledge of the reason why God instituted the law of divorce. He must, therefore, take the statement of the Saviour as a whole. In that statement the latter declares that "God suffered them to put away their wives because of the hardness of their hearts." That is, they were not sufficiently advanced at that time to accept the reform which the Saviour inaugurated at his advent. It will hardly be disputed that a wise legislator will consider the temper of the public mind, adapting his enactments to the same. In France, for example, it would be ruinous to the nation to grant certain privileges and enforce certain laws which are here enjoyed and enforced to the great advantage of the people.

Frenchmen are not yet prepared for our system as a whole; neither were the Jews in the wilderness prepared for the high-toned morality of the Christian age. God knew this, and therefore he conformed in his marriage legislation to the necessity of the times.

But in concluding upon this point, we suggest that criticisms on the law of divorce come with an ill grace from the infidels of this age. What, we inquire, is the grand bulwark of the marriage institution at the present time? Is it not the Bible? Do not the words of Christ in the very connection of those quoted by the objector contribute a stronger support to the permanence and sacredness of the marital relation than any and all other sources besides? Who are the men who are howling from one end of Christendom to the other about the injustice of compelling a man to live permanently with the wife of his choice? Are they not spiritualists, and atheists, and infidels, who occupy the forefront in this crusade? Most assuredly they are such. Let them, therefore, cease to charge their follies upon the God of the Bible. Having brought the race up to a point where they can bear it, he now declares that divorce shall only be granted on the ground of adultery. To find fault with him because he did not do it sooner, is about as consistent as it would have been for the prodigal son, on his return to his father's house, and after having laid aside his rags and put on the "best robe," "the gold ring," and the shoes, and after having partaken of the fattened calf, to rise deliberately from the table and begin to belabor his aged father because he had not sooner ministered to his wants. W. H. L.

(To be continued.)

The Sabbath-School.

"Feed my lambs."—John 21:15.

—The matter contained in this Sabbath-school department, especially that which pertains to the lesson, is designed simply to supplement what will be found in the *Instructor*, and not to interfere or in any wise clash with it. This department will contain matter for which there is not room in the *Instructor*, and that which is more particularly adapted to advanced scholars; but it will be of real value to every one studying the Sabbath-school lesson. We think it can be made a most profitable portion of the paper, and one in which every Sabbath-school teacher and the older students will feel a special interest.

LESSON FOR THE FIRST SABBATH IN APRIL.

(See *Instructor* for March 28, 1883.)

Acts 1: 11-26 [Old Version]; 2: 1-21 [New Version].

NOTES ON THE TEXT.

CHAP. 1: 13. **Into an upper room.**—Some have supposed, on the basis of Luke 24: 53, that this was an apartment in the temple. But it is not likely that the priests, bitterly hostile as they were to Jesus, would have allowed his followers the use of a room there. It was very probably the same chamber where the last supper had been eaten.—*Schaff*. **Where abode.**—They did not dwell there all the time; but it was their habitual place of resort, their home for prayer and worship.—*Peloubet's Notes*.

Verse 14. **With the women.**—These words are especially worthy of attention. In the Jewish temple, the women were not admitted to worship God with the men, but they had their own court, "the court of the women." Among the silent changes which Christianity has worked in society, none is more striking than the alteration it has brought about in the position held by women. In the Old World they occupied in every relation of life a very subordinate place. The state of equality now enjoyed was brought about only by the teachings of Christ and his disciples.—*Schaff*.

Ver. 20. **His bishoprick let another take.**—"His office let another take," as the new version reads.

Chap. 2: 1. **When the day of Pentecost was now come.**—Pentecost, one of the great annual festivals of the Jews, was the Greek designation of the Feast of Harvest (Ex. 23: 16), or the Feast of Weeks, as it was called from its occurring seven weeks after the Passover. Lev. 23: 15; Deut. 16: 10. It lasted only one day, and was called Pente-

cost, which means "fiftieth," from the fact that it occurred on the fiftieth day after the Passover Sabbath.—*Revision Commentary*. It was the "feast of harvest, the feast of the first-fruits;" and it was therefore meet that it should witness the first great gathering of the fields that were "white unto harvest."—*Plumptre*.

Ver. 5. **Now there were dwelling at Jerusalem, Jews, devout men.** The Greek word for *dwelling* used here, according to classical usage, would convey the idea that the persons alluded to were residents in the city; but the words in verse 9, "dwellers in Mesopotamia," and in verse 10, "sojourners from Rome," imply that they still had their homes in these distant lands. It includes, then, permanent residents, and strangers on a visit to the city. **From every nation under heaven.**—The Jews at this time were scattered over the whole world, and doing business in all the more prosperous cities.—*Revision Commentary*.

Ver. 6. **And when this sound was heard.** Not a rumor, but the sound itself as of the rushing of a mighty wind which filled the house. It was heard, no doubt, over all the neighborhood, probably, as Alford suggests, over all Jerusalem.—*Ibid*.

Ver. 8. **In our own language wherein we were born.** Foreign Jews lost their acquaintance with Hebrew. At Jerusalem at this time there were separate synagogues where various languages were used in the services, to which they resorted (6: 9).—*Revision Commentary*.

Ver. 10. **Proselytes** were converts from heathenism, who had been circumcised, and kept the law.—*Ibid*. They came up as pilgrims to the great feasts at Jerusalem, and joined with varying strictness in the worship of the Jews.—*Smith*.

Ver. 13. **These men are full of new wine,** literally "sweet wine." The Pentecost was in May, the first vintage not until August. From grapes dried in the sun and soaked in old wine, a sweet wine was manufactured, which is said to have been especially intoxicating. Lightfoot suggests that this explanation came from those who, "knowing no other language but their own mother tongue, and not understanding what the apostles said, while they were speaking in foreign languages, thought they said nothing but mere babble and gibberish."—*Abbot*.

Ver. 15. **Seeing it is but the third hour of the day.** The Jews divided the day into twelve hours. The third hour was about 9 A. M., and the first of the three stated hours of prayer. On the Sabbath or feast days like this, it was unusual for the Jews to eat or drink until the hour of morning prayer had expired; and drunkenness was therefore a thing improbable at that hour.—*Revision Commentary*.

Ver. 17. **In the last days.** This expression is probably used to denote the period between the coming of the Messiah and the end of the world,—the so-called gospel dispensation.

PRACTICAL NOTES.

THE book of the Acts, like the book of Joshua in the Old Testament, is fresh with life and hope. It breathes the atmosphere of spring. As Joshua went forth in the strength of divine promises to conquer the land of Canaan, so the apostles went forth in the strength of Christ's promises to win the world. The apostles went forth preaching the gospel, strong in the conviction that the risen and ascended Christ was present with them, and exhilarated with the hope of his coming again "in like manner as they had beheld him going into Heaven." Every Christian breathes the same atmosphere, for while he rests upon the cross, he gazes out into a cleft heaven, and waits till the Saviour "will come again and receive us unto himself." John 14: 3. We cannot look upward to Christ and to our heavenly inheritance too much. But we must remember there is work here for us to do. Religion is not all contemplation. It is an active struggle to put away sin from our own hearts, and to help our fellow-men to do the same. Neither should we depend solely upon the Christ outside of us—crucified, risen, ascended—but also upon the Christ "in us, the hope of glory." Col. 1: 27. Jesus will come again, the same Jesus who rebuked the hypocrite and Pharisee, who gave rich promises to the penitent and pure of heart. He will come in the clouds for judgment, and "every eye shall behold him, and they which pierced him." Rev. 1: 7.—*Schaff*.

In choosing a man to fill the place left vacant by Judas, the necessary condition of apostleship

was the having been personally acquainted with the public career of Jesus until the day of the ascension. The apostles were to be witnesses of the resurrection. This was the central fact in the history of the Lord, the one which if proved would confirm all the other facts in his life, but the one which the Jews denied the most strenuously and would resist the most obstinately. They had before hired men to spread the report that Jesus' body was stolen away from the sepulcher. Matt. 28: 13. An apostle who could speak only of the miracles and the crucifixion, would have had little influence. The early church laid great emphasis upon the reality of the resurrection, and Peter affirms it again and again in his speeches, as does Paul.—*Revision Commentary*.

One reason of the Spirit's being conferred on the day of Pentecost was that the occasion gave to the event great publicity. This was one of the three annual festivals on which all male Jews were expected to present themselves at Jerusalem. The Jews were now a widely-scattered people. Some of the numerous nationalities represented at Jerusalem at the festival are specified in the ninth, tenth, and eleventh verses of our chapter. The Lord's death and resurrection also occurred at a similar time of national congregation at Jerusalem, so that many of those from abroad, whose ears, seven weeks before, had been filled with the story of the Passover and resurrection, would now again be startled by the strange displays of the Spirit and by Peter's stirring discourse, to which those displays were the prelude. In this way God adapts to one another the events of history, and bestows his conferments with that timeliness which procures them largest and broadest results.—*Rev. C. H. Parkhurst*.

THE WONDERFUL BOOK.

THE Book never grows old. One always finds "something else" in it. In certain lights even the most familiar truths flash out new meanings. There is always something further on and deeper down that we had not before discovered—so rich, resourceful, and exhaustless is the book of God.

The Book grows new to us as years are added to our lives. Every year changes the "point of view." We look from a different angle. We are higher up, or further on, or lower down, and there are some new lines and tints to delight us which we had not before detected.

The Book grows new to us as to us new experiences come. A larger knowledge of men, a deeper insight into human thoughts and motives, a better understanding of ourselves, give insight. Sorrow also sometimes helps us. God hath many interpreters of his word. Among the best of the human helps in this ministry is the sorrow of the submissive heart. Tears may dim one's eyes as he looks earthward. Tears usually clarify the vision that is turned inward and upward. Sorrow puts the heart at the work of interpretation. Sorrow helps one "to read between the lines." One can always read better with his heart than with the merely intellectual faculties.

The other world grows more real as we lose our hold of this world, and the Book of the other world is more precious as that world becomes more real. Therefore, after all, better than the illuminations of scholarship, of wide research, or of wise exegesis, is the inward experience of the submissive saint—as an interpreter of the divine testimonies. Better such commentary than the massive libraries of those who are merely learned in the letter of revelation.

We do, then, a wise thing when we bring together the rich testimonies of many Christian scholars who, in all climes, and through all centuries, have studied the word of God out of aching, longing hearts. Their eyes were wet with tears; their pens were dipped in blood. And yet were their souls full of joy, and their words are freighted with spiritual meaning. What a college of interpretation do we have in their inner lives as recorded in letter, essay, sermon, conversation, and commentary!

Let us not, however, through the personal experiences of men, be diverted from the word itself, for it is still the word of God, and the best human contributions to its unfolding are dependent upon the Holy Spirit, who at first inspired the Book their experiences translate. And our success in reading them as they make clear the word, depends upon the same divine Spirit, whose influence let us humbly, devoutly, and believingly invoke.—*J. H. Vincent*.

JESUS.

BY J. M. HOPKINS.

"And thou shalt call his name Jesus." Matt. 1:21.

From pole to pole, from shore to shore,
Wide as the ocean billows roar,
No name inspires such blessed cheer,
No name to mortal man so dear
As Jesus.

First known by Him whose throne is Heaven,
And then to man by angels given;
No name bespeaks such royal birth,
No name of such intrinsic worth
As Jesus.

No earthly name did ever shine
With power and glory so divine;
No name can wake the magic spell,
Or make the heart with rapture swell
Like Jesus.

Sweet name, breathed forth in infant lays,
Blest name, prolonged in heavenly praise,
From lips of earth, from choir of Heaven,
Be honor, praise, and glory given
To Jesus.

Sometimes when pressed by sin and care,
And almost ready to despair,
No name can faith and hope inspire,
And thus revive a weak desire
Like Jesus.

And when our pilgrimage shall cease,
We find in him a sweet release;
In notes of glad, triumphant song,
We'll praise him to whom praise belongs,
Our Jesus.

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.

HOW TO PREACH.

THE following is such good advice to ministers, that we let it preface their reports of progress this week, in order that all may read it:—

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup.

Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon; do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cold hammer to beat a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot; thunder isn't lightning; lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people; do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "As I said before." If you said something before, say something else after.

Leave out words you cannot define. Stop your declamation, and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire yourself out and every one else. Do not preach till the middle of your sermon buries the beginning, and is buried by the end.

Look people in the face, and live so that you are not afraid of them. Take long breaths; fill your lungs and keep them full. Stop to breathe before the air is exhausted, then you will not finish off each sentence-ah with a terrible gasp-ah, as if you were dying for fresh air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for

the Philistines-ah! Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark; hit it; stop and see where the shot struck, and then fire another broadside. Pack your sermons; make your words like bullets. A board hurts a man worse if it strikes him edgewise.

NEBRASKA.

GARDNER SCHOOL-HOUSE, MARCH 16.—Closed meetings here last evening. Two were added to the church at this place by baptism. The Lord was gracious to us, and came near by his Spirit. To him be all the praise. H. SHULTZ.

ILLINOIS.

BROWN'S, MARCH 19.—I commenced meetings at this place the 13th; have spoken eight times. The congregations have increased from fifty to two hundred. I desire to walk in the counsel of the Lord, so that his Spirit may continually lead me. G. F. SHONK.

TENNESSEE.

SPRINGVILLE, MARCH 15.—We have been holding meetings in a neighborhood in Carroll Co., twenty-five miles south of this place. Gave eight discourses, visited extensively, and sold nearly \$5 00 worth of tracts and pamphlets, awakening some interest. I expect to return next week, and continue the meetings. Pray for the success of the cause in this new field. J. Q. FINCH.
W. D. DORTCH.

MICHIGAN.

BYRON CENTER, KENT CO., MARCH 18.—I closed my meetings, held four miles west of this place, to-day, the interest, which had at no time been more than fair, taking a decided turn for the worse upon the presentation of the Sabbath question. I leave, after being assured by several that they are convinced of the binding obligation of the seventh-day Sabbath, but they plead the usual excuses of inconvenience or impossibility to keep it. I trust the Lord will accept this first effort to warn men by means of preaching, even though it did not result in the immediate conversion of souls. Sister E. B. Lane, who had come to speak to the church at Byron Center, came over twice and spoke to the people here, which brought out some that otherwise would not have come.

As far as I can see now, duty seems to call me north, where Bro. Marcus L. Carpenter and myself expect to begin a series of meetings at Hesperia, fourteen miles northwest of Fremont Center.

We earnestly ask the prayers of our dear brethren and sisters that the Lord may bless us, and prosper us in the good work of sowing the seed of truth, that souls may be saved through our humble instrumentality. A. KUNZ.

MINNESOTA.

HOLDING'S FORD, MARCH 18.—I have been at this place about seven weeks. As a result of my labor, twelve have signed the covenant, and others, I am confident, will obey the truth soon. Those who have commenced to keep the Sabbath, except two or three, have never professed religion before. They are very much in earnest, and want to be baptized as soon as an opportunity is offered. March 18. M. GREGORY.

KINGSTON.—Sabbath, March 10, I met with the brethren at Fair Haven, and went the next day to Kingston. Three or four miles from this place, I found four Swedish brethren who keep the Sabbath, but were much discouraged, as their faith is "everywhere spoken against." They also needed more light. A minister who had labored there this winter opposed me much, and appointed a meeting to be held on the same evening that I was to have a meeting, but none attended.

I have never seen so great an interest awakened in so short a time. Our meetings are held in private houses, and commence about 7 p. m., but sometimes the people begin to come several hours before the time. There are quite a number who love the Lord, and they are glad to hear the truth.

Last night about one hundred and twenty-five persons listened with much interest to the truth. Last Sabbath was a blessed day. Some have decided by the grace of God to walk in all his commandments. Holy joy lights up their countenances, and they have great peace. The Lord has also blessed my own soul and laid a great burden upon me for this people. Dear brethren, pray for the prosperity of the cause in this place, that the true light may shine, and that many be purified by obeying the truth. The cause of God is a blessed cause in which to be engaged. When the love, peace, and blessing of the Lord fill the heart, the things of this world become dim and of little account, and the name of the Lord dear and great. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." L. JOHNSON.

KANSAS.

SNOW HILL, MARCH 19.—It is a pleasure for me to report progress in this part of the field. Twenty-six have commenced keeping the Sabbath, and we confidently expect that others will do so soon. The house was crowded last Sabbath. Our Sabbath-school has forty-five members. They are now taking twelve copies of the *Instructor*. We have organized weekly meetings, and appointed a leader. The people take hold of the reforms willingly, and pay s. b. Three persons were baptized last Sabbath, and at our next visit others will be ready for this ordinance. May God bless them in obedience. L. D. SANTEE.

JAY EU.—I began meetings here Jan. 22, and closed last night. A good work has been done. Ten have embraced the faith, twelve were added to the church, and five were baptized. Several of these were just starting in the Christian life.

The T. and M. work received due attention, several becoming members of the society, and a club of *Signs* was ordered. Thirteen new names were attached to the teetotal pledge, and five to the anti-whisky and tobacco pledge. A H. and T. society was also organized. Yesterday we celebrated the ordinances of the Lord's house. All felt that it was good to be there. At our closing meeting a deacon was elected and ordained. This church now numbers forty-three members.

Two sisters have been canvassing for our books with good success. Calls for labor come in from all directions, but how few are the workers! Let us carefully take heed to the command of God in Mal. 3:10, and to the words of our Saviour in Matt. 9:37, 38. R. F. BARTON.

OHIO.

BEACH VALE, MARCH 8.—I came to this place on a visit to my old home, bringing charts with me. Have given nine lectures, the last three on the Sabbath question, with apparent good effect. Will continue meetings a few more evenings. The people are kind, and listen with astonishment. There is power in present truth. A. E. STUTZMAN.

NEW ANTIOCH.—Began meetings at New Antioch Friday evening, March 2, and continued to the 12th. These meetings seemed to be highly appreciated by the church. Nearly every one, young and old, will try to contribute to the Lord's treasury this quarter. Two more were baptized, and united with the church. There are others that will be received ere long. May they grow in favor with God as they grow in numbers. H. A. ST. JOHN.

BLOOM CENTER, WOOD CO., MARCH 8.—Have been here seven weeks. About the time that the interest was the best, the floods came, followed by the muddy roads, which caused a break of two weeks in the meetings. Bro. Gates then came and took the burden of the meetings for one week. Either Bro. Gates or myself will return as soon as the roads become settled. Several are interested and are investigating. Sold \$20 worth of books, and tracts. Eight families subscribed for the *Signs*. The Lord has blessed. W. H. SAXBY.

BOWLING GREEN, BLOOM CENTER, HAMLER.—Since my last report I have held meetings at these places. At Bowling Green, had a fair attendance, though the weather was stormy. On the Sabbath we enjoyed an excellent social meeting. Received \$18.50 on the tent fund, and took pledges for nearly as much more.

Spent one week at Bloom Center, where Bro. Saxby has been holding meetings. Some are interested there, and he has hopes that they will embrace the truth.

At Hamler, had a good attendance from the outside. The brethren are of good courage, and some are trying to take advance steps in the Christian life.

I now return to Williams County. Pray that I may have success.
E. H. GATES.

TO THE BRETHREN IN MISSOURI.

At our last annual Conference, the propriety of raising a fund for the purpose of buying several new tents, to be used in our Conference during the coming tent season, was freely discussed among the leading brethren, and Bro. Butler strongly advised that such a fund be raised. The interests of the cause in our State seem to require it. Quite a number of our ministers and licentiates are ready and anxious to work; but the difficulties which stand in the way of preaching the third angel's message, and its kindred truths, in churches and school-houses, have had the effect to discourage the ministers, and, in a great measure, to neutralize their labors. Ministers who preach "smooth things" can find a hearty welcome anywhere; but ministers who preach the straight, cutting truths of the Bible, may expect to meet bitter opposition from the self-righteous Pharisees of to-day.

Our ministers should all have tents in which to labor, so that they may present the truth as they find it revealed in the Bible, without fear of hindrance or interruption. Observation has shown that much more good can be accomplished with tents than in any other way. After consulting together, the Conference Committee concluded that a fund of \$500 ought to be raised for the purpose of buying tents, and defraying camp-meeting expenses.

For the past three months, we have been presenting this matter to the churches and scattered brethren with whom it has been our privilege to meet, and have taken pledges to be paid on or before the first of April. Others are also assisting in this work in different parts of the Conference. We have been glad, indeed, to see the willingness manifested by our people to assist, with their means, in this good work. As far as our own experience extends, almost every one has esteemed it a privilege, as well as a duty, to assist some; and nearly all have been as liberal as their circumstances would permit. Pledges have been made ranging from \$50 down to \$1, and even less than that in some instances. All are interested in the progress of the third angel's message, and the more we sacrifice to advance it, the more we will appreciate the blessings which it brings. But there are some churches which we cannot visit at present, and many scattered brethren throughout the Conference whom we cannot see personally. We would call the attention of all such to the importance of this matter, asking their assistance in raising this fund.

We have ordered two tents. They will be finished and ready for shipment by the middle of April. We were anxious to have them on hand early, so that just as soon as the weather will permit they can be pitched, and thus no valuable time be lost. As soon as these tents are received, we will need the money to pay for them. If sufficient funds can be raised to pay for the third tent, we will order it, provided we can find the force to run it. These, with the one we have, would make four tents in the field, and our large, 50x70-foot tent could be kept for camp-meetings. Our ministers are willing and anxious to work, and calls, yea, even entreaties for labor are coming in from different parts of the State.

All money for the tent and camp-meeting fund should be sent to Wm. Evans, Hamilton, Caldwell Co., Mo. Where there are organized churches, the money may be handed to the church clerk, and forwarded by him to Bro. Evans. In sending this with other funds, the clerks should be careful to state the exact amount belonging to the tent fund, so that the treasurer may know where to place it, and thus avoid getting the different funds mixed.

All please remember the time, and let the pledges come in promptly, that there may be no delay in getting the tents ready at the very beginning of the tent season.

D. T. JONES, Pres. Mo. Conf.

WATCH.

THIS is the order of the day. We came to Pineville, Mo., in the summer of 1876; and how natural it was for the good people to watch the new-comers. As we were Sabbath-keepers, it did not take them long to conclude that we would not do.

How well I remember the words of an aged Baptist minister in conversation with my father on Christian duties, as he remarked in his usual bluff way, "You are a bad man, sir." Such was the verdict given the new-comers, but I feel thankful to the Giver of every good gift that the above verdict is largely revoked, since at least one-half of the community now readily admit that we observe the Bible Sabbath. We appreciate highly the kindness of our many friends here. Last Sunday myself and wife drove up to a neighbor's; and one can hardly realize how rejoiced we were as Mr. P. remarked, "I am done with Sunday; we kept our first Sabbath yesterday."

While we may be closely watched, we trust we may not be lulled to sleep by the enemy, but ever be watchful over our own acts in order that we may induce some of our acquaintances to travel with us the narrow way, ever having for our banner the commandments of God, the patience of the saints, and the faith of Jesus. Can some S. D. A. minister come this way? Trusting in God, we still feel willing to be watched.

JAS. M. JONES.

ORGANIZATION OF THE VIRGINIA STATE CONFERENCE.

A GENERAL meeting was held at Quicksburg, Va., March 4, 1883. It was called to order at 9 A. M. by Eld. J. O. Corliss, prayer being offered by A. C. Neff. H. A. Rife was chosen Secretary *pro tem*. The matter of a State Conference organization was then introduced, and discussed by the brethren. It was moved by A. C. Neff, and supported by H. A. Rife, that we proceed to organize a State Conference of S. D. Adventists. Carried unanimously. The Constitution generally adopted by other S. D. Adventist Conferences, was duly considered, and adopted.

The following committees were appointed by the Chair: On Nominations, M. G. Huffman, G. A. Stillwell, and C. J. Copenhaver; on Resolutions, W. W. Stebbins, H. A. Rife, and A. C. Neff; on Credentials and Licenses, Walton Craig, R. T. Fultz, and Peter Painter.

The meeting then adjourned to the call of the Chair.

A second meeting was held at 1 P. M., prayer being offered by M. G. Huffman. Reading of minutes of last meeting was waived. The Committee on Resolutions presented the following, which were discussed separately and adopted:—

Resolved, That in view of the magnitude and solemn character of the work of the third angel's message, we deplore our backwardness and lack of wisdom, and will seek a deeper consecration to God.

Resolved, That we express entire confidence in every part and branch of this work; and that we especially recognize the voice of God in the Testimonies to the church as the means of uniting his people, and solemnly exhort all our brethren to carefully read and obey them.

Resolved, That we recognize the hand of God in sending us help in this our time of need, and render thanks to God and the General Conference for their good thoughts toward us.

Resolved, That we recommend and earnestly advise all our ministers, whenever they open a new field of labor, to thoroughly canvass and develop the work before leaving that field.

Resolved, That in our judgment our ministers, as far as practicable, should go out "two and two" to labor.

The Committee on Nominations reported the following names for officers of the Virginia Conference the ensuing year: President, A. C. Neff, Quicksburg, Va.; Secretary, L. D. Woods, Quicksburg; Treasurer, John P. Zirkle, New Market; Executive Committee, A. C. Neff, Walton Craig of Mt. Jackson, and W. W. Stebbins of Marksville, Page Co., Va. These were duly elected to their respective offices.

The Committee on Credentials and Licenses reported, recommending that credentials be granted to H. A. Rife, and that A. C. Neff be ordained and receive credentials. They also recommended that M. G. Huffman and G. A. Stillwell receive license to preach. The recommendations of the committee were adopted.

The question as to whether a camp-meeting should be held in the State the coming summer or not, was freely discussed, after which it was voted

to have one about the first of next August. A camp-meeting committee was then appointed, R. T. Fultz, Peter Painter, and M. G. Huffman, being that committee.

The Conference then adjourned.

J. O. CORLISS, *Chairman pro tem*.

H. A. RIFE, *Sec. pro tem*.

Our Tract Societies.

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

GOD GIVETH THE INCREASE.

BY MRS. A. J. NICHOLS.

"So then neither is he that planteth, anything, neither he that watereth; but God, that giveth the increase." 1 Cor. 3:7.

We may not reap the harvest from the seed that we have sown; Our lot may be to walk the narrow path to Heaven alone. We may not cull the flowers that we watched through sun and rain;

It may be just our lot to gather thorns and suffer pain. But though we walk the path alone, bereft of all we love, This be my prayer, that safe at last, we reach our home above.

We may not sing with lightsome glee for heart-ache that's within,

We may be burdened down with grief over some secret sin; We may not have the courage to speak of things on high; But we must pray to God for strength to tell it ere we die. "Go work ye in my vineyard," is our blessed Lord's command; First the sowing, then the reaping. Why do ye idly stand?

There is work within the vineyard, that the frailest hands can do,—

There is work for men and women, and little children, too; Then why stand idly dreaming when there's plenty to be done? Little sins that we must conquer, each and every one. Satan waits to lure us onward,—on to greater sin; Jesus trod the path before us, Jesus conquered him.

Why do we seek in revelry a joy we cannot find?

Why are our hearts filled up with pride, so worldly-wise, but blind?

Why do we cull the flowers that bloom, so soon to fade and die?

Why do we fill our lives with cares, and pass God's blessings by? Oh! can we not in kindly deeds find better, sweeter joy, And call true pleasure here below,—delights that never cloy?

An everlasting name I'll give to all who overcome—

Oh! is not this a promise sweet, poor, weary, waiting one? A name, a crown, a robe, a palm, a mansion up in Heaven— All this my Lord, my King has said, shall to the just be given. This is enough to nerve us on o'er life's tempestuous sea,— The thought of what we there shall have, of what we there shall be.

WHAT MAY BE DONE.

It is encouraging to those engaged in missionary work, when they do not see immediate fruits of their labors, to note what has been accomplished by others at different times, in different parts of the world, even under a more discouraging outlook. To this end we present the following sketches, which will be read with interest. The first is entitled—

"WHAT THE COUNTRY OWES TO MISSIONS.

"Rev. Mr. Eels says of the Indian Missions on the Pacific coast: 'Indian missions brought the first white woman overland to Oregon; opened the first emigrant road to the Columbia River; furnished Oregon with the first United States officer, a sub-Indian agent; gave the first governor to the Territory; established the first permanent American settlement here; aided essentially in the establishment of the Provisional Government five years before the United States formed a Territorial Government, and extended her protection over the country, so that without this aid the Provisional Government would, without doubt, never have been organized; brought the first American cattle to the Willamette Valley, and saved the country, or at least an important portion of it, to the United States.'"

The second sets forth the great change wrought in the Fiji Islands by the preaching of the gospel, and is called—

"THEN AND NOW IN FIJI.

"Gordon Cumming writes of the islands in the South Seas:—

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot,

and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

"Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain to meet the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing, and most fervent worship, rising from each dwelling at the hour of family worship?"

—The new treaty with Madagascar, which has just been ratified by the United States Senate, is decidedly favorable to this country. With the exception of three specified places, it throws the whole island open to American citizens, who may acquire property there, and follow all lawful occupations. Corea, also, has entered into treaty relations with the United States, and that country is now open to Christian missionaries.

REPORT OF VERMONT T. AND M. SOCIETY.

For Quarter Ending Dec. 31, 1882.

No. of members,	217
" " reports returned,	96
" " members added,	1
" " missionary visits,	103
" " letters written,	204
" " Signs taken in clubs,	169
" " pages tracts and pamphlets distributed, ..	44,643
" " periodicals distributed,	2,453
Received on membership and donations, \$18.49; on sales, \$15.30; on periodicals, \$51.42. Subscribers obtained for Signs, 13; Good Health, 12; Instructor, 12; other periodicals, 37. Two societies failed to report.	

LIZZIE A. STONE, Sec.

CANVASSING IN MAINE.

We have had encouraging reports from those who are canvassing for "Thoughts on Daniel and the Revelation." One person has taken thirteen names; another writes that he has worked six days, and has taken fourteen names for "Thoughts on Daniel and the Revelation," and twenty-two for "United States in Prophecy"; another has taken five names.

There are others who are to take hold of the work soon, but there is plenty of room for more laborers. We want canvassers in every county in this State. The book is just the one to be placed in the hands of every person who will read it, and it should be in every family in the State. We wish also to increase the circulation of the Signs, also Good Health. We believe much good may be accomplished by getting these periodicals before the people. Let each one do what he can in this direction. May the Lord help the laborers in this good cause.

We think order should be observed in canvassing. Let those wishing to take hold of this work write to the State secretary, and name the towns they would prefer to canvass, so that a record may be kept of the territory canvassed, thus preventing confusion, and saving the time and expense of others.

Let those wishing to canvass correspond with the secretary of the Maine T. and M. society, Mrs. R. Robbins, South Norridgewock, Somerset Co., Maine. J. B. GOODRICH, Pres.

TO THE BRETHREN AND SISTERS OF DIST. NO. 1, MICH.

CAN we not make the meeting to be held April 14, 15 a very great blessing to this part of the State? It is to be hoped that every church in the district will be well represented, and that isolated brethren in their respective localities will respond to this call. There never was, to us, a more critical time, and we must arouse now. Shall we not with God's help do so? The roads may be bad, the weather may be stormy, our interest in a meeting of this kind may be lagging, and it may

require much effort to come; but I beseech you to come, even though it be at a great sacrifice.

Hillsdale is central; the fare from Jackson is less than one dollar, and our brethren south to the State line can come with teams. The writer of this article has frequently walked seven miles and back, to an ordinary weekly meeting, has often gone with oxen ten miles, and we have read of our brethren going two hundred miles to meeting. Let us, if God will, have a great revival in our own hearts, and in all branches of the work. We need it, especially in this part of the State. The president of the State society will be here, and other help will be secured if possible. Ample provision will be made for all who come; stabling will be found for horses.

Our house of worship here is very small, so we have secured Underwood's Hall, which will seat comfortably all who come. I speak of this meeting thus early so that the attendance may be general. We would like especially to have those present who can engage in canvassing, as we wish to arrange for the work. Our district is large, containing some of the largest cities and towns in the State. Come, and let us lay plans for our broad field of labor. We surely have but little time to work, and abundance of sheaves lie still ungathered.

"He who gleans to-day upon the field,
And toils in tears and sorrow,
Shall find the winnowed grain will yield
A joyous rest to-morrow."

D. H. LAMSON.

TO DISTRICT NO. 9, ILLINOIS.

BY A. O. TAIT.

DEAR BRETHREN: The signs of the times are such as to make the work of our T. and M. societies, if important in the past, very much more important at present. Those who are looking into the sure word of prophecy can see very clearly that the Lord's judgments are ripening very fast, and that we must soon be brought to the test. But, brethren, we do not half believe it. If we did, we would manifest such a spirit of consecration and devotion to the cause of God as would fairly make the earth resound with this message.

Oh, if we could only realize the importance of our mission! If we could hear some of the agonizing cries of the perishing in the day of God's final retribution, as they will curse those of us who have not let the great light which has been given us shine forth upon our fellow-men, it does seem that we would not be so indifferent and negligent of the work assigned us! "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3: 17-19.

The article by Sister White in the REVIEW of March 6, 1883, entitled "Tract and Missionary Societies," is one of great importance to us, and should be read and studied by all. Do we feel indifferent, and try to find excuses for not laboring in the missionary field? If so, we have great reason to be alarmed at our condition, and should seek the Lord earnestly that his Spirit may not wholly be withdrawn from us. What! just upon the very eve of the great testing time, and not fully aroused to the sense of our danger? Let us not allow our great enemy to lull us to sleep when the prize is almost in sight; but rather may we watch and be sober, quitting ourselves like men that are waiting for the glorious appearing of their Lord.

There is much to be done; who is ready to help in doing it? Is not every one in Dist. No. 9 ready to respond to the call? We cannot afford to spend our time and talent in amassing earthly riches to the exclusion of heavenly pursuits; for this earth is going to melt by and by, and the works that are therein shall be burned up. The true child of God will care nothing for the things of this earth, only as he can use them to advance the cause of his Master. He will have his mind so intently fixed upon the priceless treasures of his new earth home, that this present world will not appear in the scene at all.

Brethren, let us study and meditate more upon these things, and try to educate ourselves to be efficient workers in the great harvest of souls, that is already waiting to be garnered. If we keep looking continually into God's word, praying earnestly for the light of his countenance to shine upon us as we study, and keep ourselves posted in regard to the signs of the times, it is altogether impossible for us to grow cold or indifferent in the matter of present truth. But if we do not attend to these things, our doom is certain; "that day" will burst upon us unawares, and we, of course, will not be prepared for it. May the Lord help us to see our true condition, and enable us to work as never before!

GLEANINGS.

BY ELD. S. N. HASKELL.

BOOKS PRESENTED TO LIBRARIES.

It is only about three months since the General Conference was held at Rome, N. Y., and it was at that time that steps were taken to place some of our standard works in public libraries.

Doubtless the Conference tract societies, in corresponding with the libraries within their respective limits, are having an experience similar to ours here in the East. Certainly the prospect for success would be as good in any part of the country as in orthodox New England. The religious element here is of the Puritanic order. The libraries, as elsewhere, are of two classes. One class keep religious reading matter, and will accept of almost anything of the kind; the other cater to the public taste for pecuniary purposes. From one of the latter kind we received the following:—

"This library, with the view of yielding an income to those owning the books, is made up of the light and popular literature of the day, such as is sought for current reading. Out of thirty-five hundred books, there are perhaps twenty-five which are strictly religious, but these are rarely if ever drawn. The 'Life of Dr. Adoniram Judson' has been in the library twenty-five years, and its net earnings for that time is six cents. Were I to place your list on my shelves, I should most certainly expect them to remain there and rust, and no one be benefited." After speaking of the deplorable state of society, he adds: "There is one book in your list which I would place in my library, and which I would be interested to read myself; namely, 'The History of the Sabbath.'"

This is an exceptional response. As far as we have learned, this move is meeting with good success. Our brethren have taken hold of the work with commendable zeal. Nearly two thousand volumes of Sr. White's writings have been used in this way, and paid for out of the ten thousand dollar fund, which was raised for that purpose. The interest to read these works is daily increasing. Librarians themselves have become personally interested in them. The librarian of one of the principal libraries in the city of Worcester, Mass., writes, "I am personally quite desirous of reading Mrs. White's tract, 'Sufferings of Christ' and her essay on 'Bible Sanctification.' Can I get them at the Signs Office?" etc. After sending the bound volumes of her works to the library, he writes, "I am just feasting on Mrs. White's writings."

In some instances quite a demand has arisen for a number of our works, and judging from the correspondence received, and the notices which appear in the public papers concerning the books furnished, quite an interest is being awakened in many places to better understand our views. The following was received as a response to a notice sent to the principal of a young ladies' seminary in Connecticut, where a select library has been provided for the use of the students: "Your kind favor of Jan. 31 is received, and contents noted. I would be pleased to receive the books as offered in the circular, for which please find inclosed the postage," etc.

From a popular library in Boston was received the following: "First, we have two of the books named in your circular; namely, 'History of the Sabbath' and 'Constitutional Amendment.' Second, we would be very glad of the rest, and ask you to send at my expense by express."

From Blackington, Mass.: "We have none of the books you mention in our library, but would be glad to place them there on your kind offer. . .

.. We have a reading-room, and any periodical you may wish to send, if addressed to —, will be thankfully received."

From the Dartmouth College librarian: "We should be pleased to receive the books and periodicals mentioned, to add to our library and reading-room. On our shelves we find 'Thoughts on Daniel' and 'Life of Eld. Bates.'"

It is the practice of the secretary in the New England Conference to inquire if there is a reading-room connected with the library, and if so, whether religious periodicals would be acceptable, sending at the same time a copy of the *Signs*. Soon after, a letter is sent, inquiring if there is an interest to read the paper, and if further copies would be accepted. The following is a sample of what has been received in response to the second letter:—

"In reply to your inquiry, allow me to say, I think the *Signs of the Times* has quite a number of readers. As I go into the reading-room, I find it in use. And while I have not conversed with any about it, I judge it is acceptable, from the fact that it is read. One thing is certain, we have no paper that is so often carried away from the room (without leave always), and I regret to say that it is not always returned. I trust the parties taking it away get good out of it. If they seek good, they can get nothing but good from the paper."

A librarian in New York City writes: "The *Signs of the Times* is all worn out before the time comes round for the new copy. It is constantly in the hands of some one." Two copies have now been sent to this reading-room. Truly God has gone before us in preparing minds to read upon the solemn truths that relate to this time. Shall we slacken our hand in placing the light before the people? God forbid. But may he give us courage and zeal to press the battle to the gate of the enemy, and to lift at the wheel in this final struggle of giving to mankind the solemn warning of the Judgment. This is but one feature of the work of the International Society.

News of the Week.

FOR THE WEEK ENDING MARCH 24.

DOMESTIC.

—The Methodists expect to build 450 churches the present year.

—The produce exported from New York the past week was valued at \$8,419,300.

—Public executions in the State have been abolished by the Tennessee Legislature.

—The floods on the Mississippi are subsiding, and serious danger is reported as over.

—Charles Derby, the leper confined in the Salem, Mass., alms-house, died March 19.

—The murders in the United States last year averaged two a day, the executions two a week.

—There are, says the *Scientific American*, twenty-five thousand flouring mills in this country.

—The New Jersey Fire Insurance Company, which has been in existence fifty years, has retired from business.

—It is reported that the M. E. pastor of Bloomington, Ill., has added to his church 500 in the past ten weeks.

—The white lead works of Washington, Pa., were destroyed by fire the 17th, at a loss between \$50,000 and \$60,000.

—Cornell University is probably the richest college in the country. Its total wealth is estimated to be \$7,721,255.

—At Wilmot, O., sparks from Lucinda Balcom's pipe set her clothing on fire the other day, and she was burned to death.

—The imports at New York between Jan. 1 and March 16, are as follows: specie, \$1,581,916; merchandise, \$107,315,952.

—During 1882 the gross revenues of the Western Union Telegraph Company amounted to \$18,398,968, and the net profits were \$7,624,833.

—Two steamers brought to New York Tuesday last 1,065,000 francs in gold from France, and the Pannonia arrived with \$500,000 in double eagles.

—A sub-committee of the Judiciary Committee of the Pennsylvania House has decided to report against admitting Dukes, the murderer, to a seat.

—Property to the value of \$100,000 was destroyed by fire at Jacksonville, Texas, the 17th. The woolen mills at Mexico, Mo., valued at \$50,000 were burned.

—During the last year the Baltimore Conference of

the M. E. Church South received \$153,000 for missionary work,—the largest contribution since the war.

—The Secretary of the Navy has instructed the Naval Advisory Board to immediately prepare plans for the five new war ships provided for by the late Congress.

—The New York Senate passed the bill compelling New York City and Brooklyn telegraph and telephone companies to bury their wires after March 1, 1885.

—A fire which started in the cellar of a wholesale drug store at Nashville, Tenn., on the 7th, was only subdued after \$250,000 worth of property had been destroyed.

—The Connecticut prohibitory liquor law was repealed in 1872; since that time, the population has increased 15 per cent, and the commitments for crime 67 per cent.

—A woman who sold papers in the streets of New York died the other day, and in the miserable hovel where she lived was found \$5,000 in currency which she had accumulated.

—The building of water-proof and rot-proof houses, wholly covered, inside and out, with paper, is the latest use to which this article, once regarded as unsubstantial, is to be put.

—Eighteen thousand persons participated in the benefit given at Boston the 20th to John L. Sullivan, the pugilist, and thousands could not gain admission. This shows the popular drift.

—In the Baltimore Conference of the M. E. Church South, there are 393 churches, 82 parsonages, and 487 Sunday-schools with 28,400 scholars. The churches are valued at \$763,000.

—Mrs. McMinimy, an alleged "herb doctor," last Friday gave Thomas Greenleaf, of New Durham, N. J., a capsule and five pills for the expulsion of tapeworm, and the man died in great agony Sunday.

—We have not space, nor do we wish, to chronicle the number, or the particulars, of the daily murders and lesser crimes with which the dailies abound. The days are becoming "perilous" in more senses than one.

—The *Alliance* has fully committed itself to Free-thinkism, and takes the name of *The Radical Review*. But "what's in a name?" its real sentiments have not changed. This shows the tendency of modern liberalism.

—An Indian woman, 120 years of age, living in Bullock Co., Ala., was on Gen. Jackson's staff as cook when he cut a road through to Florida. She has some pots and kettles in which she used to cook the General's food.

—Business failures in the United States the past week numbered 196, being a decrease of 37 from the week ended March 16. The record is 78 more than in the corresponding week of 1882, and an excess of 63 over the same period in 1881.

—The British minister at Washington does not apprehend strained relations between America and England because of the violent utterances of certain Irish citizens regarding the London explosion. He says the present feeling is very cordial.

—A gentleman whom the *Christian Weekly* indorses as authority on religious statistics, states that in New York City there are 489 churches, or one for every 2,466 persons; while there are probably 12,000 grog-shops, or one for every 100 persons.

—The remains of John Howard Payne, author of "Home, Sweet Home," were expected to reach New York the 20th, on the steamer which took them at Tunis. They will be sent at once to Washington, and buried with simple ceremonies at Oak Hill Cemetery.

—The *Christian at Work* wants more holidays, one each month, and suggests as two of them Oct. 12, when Columbus discovered America, and Sept. 17, when the Federal Constitution was adopted. We wonder why they are not contented with the weekly holiday, Sunday. That was its original design.

—We wish the legislative bodies of all our States would enact such laws as the following: "The New Jersey Senate passed the bill prohibiting the sale of tobacco in any form to minors, under a penalty of \$20 for each offense." We hope the bill may become a law. A part of a loaf is better than none.

—This is the way they do business on the borders: H. O. McNally's barn, twelve miles from Helena, M. T., was burned Friday, together with a number of horses and cattle. The Vigilance Committee hung two men named Coomes and Smith as the incendiaries, Sunday night, and the next day brought their bodies into Helena.

—We clip the following from the *Inter Ocean*: "The Mormons are praying for Jerry Black, who they believe prevented the passage of the Edmunds bill, which was intended to strengthen the hands of the Utah Commission. Judge Black has been considered past praying for since he was attorney General under Buchanan, but the saints may be able to bring him in."

—Among the bills which were unexpectedly passed by Congress, was one authorizing the post-office department to issue "postal notes" representing sums less than five dollars. These are small certificates, payable to bearer, which postmasters will fill in, charging the applicant three cents for each. No advices, of course, need be sent to the paying office. The law will be of great advantage to the poorer classes. Reductions are also made in the charges for the ordinary postal orders.

—Here is another result of the education by dime-novel literature, blood-and-thunder stories, and the wor-

ship paid to such notable criminals as the James brothers. "Two boys were arrested at Jersey City yesterday, who were bound West to kill Indians. Four pistols, two knives, 1,000 rounds of ammunition, and \$184 in gold were found on them." They said, "Well, the Ford boys are doing first rate, and I guess we could do as well."

—They are getting mixed up on the Sunday question in New Jersey. Several citizens were fined under a city ordinance requiring snow to be removed from the walk within four hours after it ceased falling. One demanded trial, and subpoenaed several clergymen as witnesses to show it was wicked to work on Sunday, and a violation of the State law. One of the clerical witnesses had his own sidewalk cleaned on time, but was fined for neglecting his gutter. What will the end be?

—The following item very plainly shows that rebellion does not exist in the countries of the Old World alone. The evil is a universal one, waiting only a favorable opportunity to burst like an overwhelming avalanche, burying law and order, rule and government, under its merciless tide. When that time comes, they will not be "too humane." "New York Communists celebrated yesterday the anniversary of the Paris Commune of 1871, decorations of an ensanguined hue being extremely prominent. Herr Most said the Paris brotherhood was too humane, and the Commune of the future should act regardless of humanity." "A large concourse assembled at Cooper Union, New York, last night, to honor the memory of Karl Marx. The resolutions were eulogistic, and the flag of the commune was everywhere visible."

FOREIGN.

—Artificial eyes have been found among Egyptian mummies.

—Earl Spencer has resigned the office of Lord President of the British Council.

—Nineteen nations were represented in the recent trade-mark convention at Paris, France.

—Two dynamite depots were discovered the 16th at St. Petersburg, and forty persons were arrested.

—Near La Paz, Mexico, has been discovered the largest pearl the world has ever known. Its form is oval.

—Jimmie Elliot, says the *Inter Ocean*, had a bigger funeral than Prince Gortschakoff; but whom did Gortschakoff ever thump?

—An additional crater has opened in Mount Aetna, and the lava threatens many villages, from which the people are fleeing for safety.

—A bill prohibiting the importation of pork is pending in the republic of Hamburg. If the legislators are wise, it will become a law.

—One hundred and ten thousand pounds in gold was withdrawn from the Bank of England the 20th inst., for shipment to New York.

—Eruptions from Mount Aetna have begun, accompanied by earthquakes, which have terrified the people and wrecked many dwellings.

—The brigantine Lillian arrived yesterday at St. John, N. F., after having been frozen in the ice for forty days, nine miles off Cape Spear.

—Threats have been made that the Kremlin at Moscow will be blown up during the Czar's coronation, if he refuses to grant a constitution to the people.

—Lord Carlingford has taken his seat as Lord President of the British Council, recently vacated by Earl Spencer. The position includes the Ministry of Agriculture.

—The inhabitants of some Roumelian towns, as a protest against the importation of woollen thread, have pillaged and burned warehouses where it has been stored.

—The *Globe* says that in consequence of the late outrages in London, the police force will be increased by 1,000 men, and the detective night staff will be doubled.

—Ice gorges and freshets have caused unparalleled floods in Nova Scotia. Many bridges have been wrecked and railway tracks washed away. Houses have been rendered uninhabitable, and communication is cut off.

—March 18, an attempt was made by the socialists to seduce the soldiers at Rheims, France, by throwing over the walls of their barracks placards giving directions for blowing up the public buildings. Nine persons were arrested.

—In the Punjab, a province in the northern part of India, an irrigating canal has been opened, which is 500 miles long, with subsidiary channels 2,000 miles in length. It is supposed that 750,000 acres will thus be brought under cultivation.

—The decree prohibiting the importation of American sides, bacon, and sausages, has been published at Berlin. Bismarck recommends the Bundesrath to enact that hog products be only admitted upon attested proof that they are not from America.

—A dispatch from Geneva dated March 22, says: "The emigration from Switzerland to America is alarming. Several districts are fast becoming depopulated. Guttannen is without an inhabitant. The exodus is owing to bad harvests and American competition."

—To evade the law of Germany, which prohibits the importation of American pork, the pork is repacked and reshipped from England as English pork. The wise

thing for Germany to do is to prohibit all pork. The nature of the swine is the same everywhere.

—The following is only one of many items to show that "distress of nations with perplexity" is in process of fulfillment: "Already 1,200 persons have been arrested in Andalusia, Spain, for complicity in the anarchist movement. The charges are murder, outrages, and abettors of the 'Black Hand' Society."

—It is the growing opinion that the Russo-Turkish conflict is imminent. The movements of the Russians in the Caucasus have caused a lull in business at Egeroum. The Armenians are wearied with the indifference Great Britain has shown to their wrongs, and would welcome Russian occupation. The Russian frontier force numbers 100,000.

—A recent statement gives the consumption of tobacco in Russia, France, and England as amounting to one pound annually to each inhabitant; Italy, one and one-half pounds; Austria, two and two-fifths; Belgium, four and four-fifths; Holland, five and one-half; United States, three. Just think, 150,000,000 pounds of tobacco in this country alone!

—Boston gives to Sullivan, the champion pugilist, a benefit, netting \$25,000; while the remains of John Howard Payne, the author of "Home, Sweet Home," can be brought from a foreign country for a final resting place in his native land, only by the private contribution of one individual. Such is the world's discriminating estimate of men, in this afternoon of the 19th century.

Obituary Notices.

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

STOREY.—Died near Columbus, Kansas, Jan. 21, 1883, our dear little babe, Carrie Ethel, aged four months and two days. We miss our darling sadly, but hope to be reunited when the Life-giver comes.

DUDLEY N. AND JULIA B. STOREY.

OWENS.—Died of pneumonia and measles, Jan. 14, 1883, at Edgefield Junction, Tenn., Lulu, daughter of L. C. and Peter Owens, aged sixteen years and four months. She suffered very much, but was conscious to the last. We hope to meet her in the first resurrection. Remarks from Eccl. 8:8 by Eld. S. Fulton.

W. A. RICHARDSON.

HASTINGS.—Died of pleuro pneumonia, Feb. 4, 1883, Lucina, wife of Bro. Walter Hastings, of Wright, Mich., aged seventy-two years, nine months, and five days. Sister Hastings was born in Smithville, Chenango Co., N. Y. She was a sister of Eld. Sanford Rogers, of St. Helena, Cal. She joined the Baptist church at an early age, and accepted the truth under the labors of Eld. J. B. Frisbie twenty-five years ago this spring. She has been a consistent Christian, and a faithful worker in the cause she so dearly loved. A very appropriate discourse was given by Sister G. K. Owen.

J. L. EDGAR.

FREEMAN.—Died of consumption, at Roosevelt, N. Y., Feb. 5, 1883, William E. Freeman, aged twenty-six years, five months, and six days. Bro. Freeman was educated in the observance of the Sabbath of the Lord from a child. He was baptized at the Carthage camp-meeting in September, 1877. During his last sickness he was a great sufferer, but his sufferings were borne with Christian patience. He enjoyed great peace of mind, often rejoicing with joy unspeakable. A widowed mother, two brothers, and one sister mourn their loss. This is the third child Sister Freeman has lost in about three years by that dire disease, consumption. But she is comforted by the hope of a reunion with them all on the immortal shore. The funeral services were held Feb. 7, at the S. D. A. church, and were attended by a large gathering of sympathizing friends, to whom the writer spoke from Num. 23:10.

F. WHEELER.

TAYLOR.—Fell asleep Sabbath morning, March 10, 1883, our beloved sister, Ann Taylor, aged fifty-five years. Sister Taylor was born at Friday-thorpe, Yorkshire, England, April 25, 1828, and came to this country in the year 1856. From early life she had been connected with the Primitive Methodist Church. She embraced the present truth under the labors of Eld. H. A. St. John some eight years ago, and from that time to the present has been a faithful worker in the cause she so dearly loved. She had been connected with the church at Jefferson, Mich., since its organization, and her presence will be greatly missed by the little company there. She had suffered much for several years from asthma, which terminated in dropsy. Without a struggle she fell asleep in joyful hope of the resurrection. Seven children mourn her loss. Our dear Bro. Taylor is thus bereaved of a life-long companion and a dutiful wife; and the children part with a tender and affectionate mother. May God temper this grief to them all, and may father and children prepare to meet her who has gone from them. A large company of sympathizing friends and relatives listened to words of comfort drawn from Ps. 17:15.

D. H. LAMSON.

HULL.—Fell asleep on the morning of March 10, 1883, our dear father, James Hull, after an illness of eleven days. Father was born and raised in Ross Co., Ohio. He joined the Baptists there in his boyhood days, and has ever since been a zealous Christian. At one time he

was troubled with infidelity on account of the doctrine of the eternal punishment of the wicked, but was reclaimed by reading on that and other points as held by the Adventists. He was among those who believed the Lord would come in 1854. In 1856 he received a kick from a horse which fractured his lower jaw, paralyzed his left side, and gave his mind a terrible shock, from which he never entirely recovered; but he always retained his love for Christianity, and what he believed to be present truth. He embraced the Sabbath under the preaching of his son, Moses Hull in 1858, and was a strict observer of it the remainder of his days. He was a firm believer in the soon coming of the Lord, and died in the bright hope that Jesus would ere long bring life and immortality to those who believe and obey his word.

Father had almost reached the age of seventy-five years. He leaves seven children, some of whom at least expect to meet him with joy in the morning of the first resurrection.

S. E. PRI E.

PEGG.—Died of congestive fever, at Marshalltown, Iowa, March 3, 1883, William Pegg, aged sixty-nine years, ten months, and seven days. Father Pegg was born in Leistershire, England, April 26, 1813. He came to America in 1837. For a few years he made his home in the State of Indiana. In 1850 he removed to Iowa, and to Marshall county in 1852, where he resided until his death.

Early in life he made a public profession of faith in Christ, and became connected with the Baptist church, of which he remained a member until seven years ago, when, under the preaching of Eld. R. M. Kilgore, he embraced present truth, and became a member of the S. D. Adventist church at Marshalltown, in which he remained until his death. His faith and trust in God seemed to continue strong until the close of life, and we laid him away with strong hope of meeting him on the resurrection morning among the redeemed.

Funeral sermon by Eld. Wyley, of the Congregational church, from Rev. 14:13. The remains were followed to the grave by about forty carriages containing old acquaintances and neighbors, who thus expressed their sympathy for the family. He leaves a wife, four sons, and sixteen grandchildren to mourn his loss.

J. D. PEGG.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

No providence preventing, I will meet with the church in Marshall, Mich., in quarterly meeting, Sabbath, April 7.

U. SMITH.

THE quarterly meeting of Dist. No. 3, Ohio, will be held at Eld. R. A. Underwood's Mesopotamia, Trumbull Co., April 7, 8. The church quarterly meeting will be held at the same time. We hope for a general attendance at this meeting.

WM. CHINNOCK.

As we were mistaken in the time of holding our quarterly meeting, another meeting of the Smithland, Iowa, church is hereby appointed to be held at the regular time, April 7 and 8. As some members live at a distance and have long delayed reporting, we urge all to send in a report who cannot be present.

B. VAN DORN, Elder.

MATHEWERTON, Mich., March 31 and April 1. Will Eld. Kellogg attend this meeting? Eld. Fargo is expected.

M. B. MILLER.

LEON, Wis., March 31, April 1.

H. W. DECKER.

ELD G. I. BUTLER will hold meetings in Vermont as follows: Jamaica, April 7, 8.

" 14, 15.

Jertcho, April 18, commencing at 10:30, A. M.

Bordoville, Thursday evening, the 19th.

East Richford, April 21, 22.

South Troy, Tuesday, the 24th, commencing at 10:30 A. M.

April 28, 29.

A. S. HUTCHINS.

THE Lord willing, I will meet with the friends in N. Y. as follows:—

Buck's Bridge, April 21-23.

South Pierrepont, " 27, 28.

West Pierrepont, " 29, 30.

Silver Hill, May 1, 2.

Fine, " 3, 4.

Gouverneur, " 5, 6.

De Peyster, " 7-9.

New Conn., " 12, 13.

The meeting at Buck's Bridge will be a general meeting for Dist. No. 4 and Northern N. Y. Eld. B. L. Whitney will be present. Further particulars given next week.

M. C. WILCOX.

NORTHFIELD, Ind., April 6-8.

Greensboro, " 12-15.

Mechanicsburgh, " 20-22.

West Liberty, " 26-30.

Meeting for Dist. No. 4 will be held in connection with the Mechanicsburgh meeting.

WM. COVERT.

I WILL meet with the church at Fontanelle, Iowa, March 31, and April 1, and will hold a few meetings the week following if desired. I hope to see at this meeting all living near this place who love the cause of present truth. Can Bro. R. A. Hart be present?

C. A. WASHBURN.

QUARTERLY meeting for Dist. No. 8, Mich., will be held at Freeland, April 14, 15. Librarians will please report in season

to the district secretary Bro. D. Malin, Vassar, Mich. It is earnestly requested that Eld. Fargo attend this meeting.

E. S. GRIGGS, Director.

GRIDLEY, Ill.,	March 31, April 1.
Bloomington, "	" 7, 8.
Greenup, "	" 14, 15.
Martinsville, "	" 21, 22.
Lovington, "	" 28, 29.
	C. H. BLISS.

MEETING for Dist. No. 1, Mich., at Hillsdale, April 14, 15. Let there be a general attendance, as there will be business of interest before the meeting. Would like to have Eld. Fargo attend this meeting.

E. P. GILES, Director.

QUARTERLY meeting for Dist. No. 2, Neb. T. and M. society will be held with the Blue Valley church, April 14, 15.

E. D. HURLBURT, Director.

PLANO, Texas,	April 7, 8.
Terrell, "	" 14, 15.
Dallas, "	" 21, 22.

If the churches at Terrell and Dallas desire to postpone their regular quarterly meetings till I can be with them, they may do so. I shall expect a general attendance.

R. M. KILGORE.

NOTHING preventing, I will meet with the following churches in quarterly meeting: Idaville, April 6-8; Star City, April 13-15; Bunker Hill, Apr. 19-22. I am also requested to join Bro. Henderson at Jonesborough and Kokomo at the times he has appointed.

VICTOR THOMPSON.

DIST. No. 10, Iowa, at State Center, April 14, 15: Probably one or more of our ministers will be present.

S. M. HOLLY, Director.

QUARTERLY meeting for the church at Adams Center, March 31 and April 1; at Brookfield, April 7, 8. We hope to see a full attendance of the members of these churches, and other friends.

M. H. BROWN.

QUARTERLY meeting of Dist. No. 2, Kansas T. and M. Society will be held April 14, 15, with the Brantford church, twelve miles northwest of Washington.

M. ENOCH, Director.

CLYDE, O., April 12-16. [Eld. E. H. Gates informs us that this is to be a State meeting instead of a district meeting, as given last week.—Ed.]

Publishers' Department.

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

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.

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.

Books Sent by Express.—O F Campbell \$3.95, J H Camp 5.00, H D Banks 100.90, Eld Wm Ostrander 22.14, Geo Foreman 15.89, E E Olive 9.91, A Mead 10.03, R A Phelps 15.00, L Hildreth 22.10, Geo W Angleberger 6.30.

Books Sent by Freight.—N G White \$149.33, F T Belden 54.00, Rufus Low 108.50.

Cash on Account.—L Hildreth \$5.00, D T Fero 10.00, Mrs E B Lane 25.00, B C V M Society per F H Sisley 44.60, Va T & M Society per R T Fultz 23.00, P L Hoen 15.00.

Shares in S. D. A. P. Association.—W E Armstrong \$10.00, Hans Nelson 10.00, B H Preston 1.00, Mark Brown 10.00, John Piepmier 10.00, Sarah R Piepmier 10.00, Thomas Biekle 40.00, E E Walsworth 10.00, Mrs J H Crawford 10.00, John Heald 20.00, P D Larrabee 20.00, Theodore Thompson 10.00, Jacob Shively 50.00.

Mich. Conf. Fund.—Spring Arbor per A L King \$4.50, Mason per W F Near 6.25, Byron Center per John T Terrell 17.00, Allegan, Sophronia Foster 5.00.

Mich. T. and M. Society.—Dist No 3 per W C Sisley \$4.47, Dist No 4 per Jennie Reid 2.00, per Nellie E Sisley 70c.

Chicago Mission.—Hannah Sheapley \$5.00.

English Mission.—Mary A Harvey thank-offering 5.00, Daniel M Judd 4.00.

Swedish Mission.—J P Gelotte \$2.00, P E Ekstrom 2.00.

German Mission.—Elizabeth Spath \$2.00

BUSINESS NOTES.

[Under this head short business notes 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 good Sabbath-keeping farm hand for the season. Address John Hays, Sioux Falls, Dakota.

CHICAGO & GRAND TRUNK RY.

Time Table, in Effect October 29, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Chicago Passenger.		Mail.	Atlantic Express.	Night Express.
7.55 pm	7.55 am	6.10 am	De..Port Huron. Ar	10.20 pm	5.50 am	10.25 am
9.22	9.10	7.42	.....Lapeer.....	8.52	4.18	9.10
10.05	9.55	8.30	.....Flint.....	8.10	3.40	8.35
10.35	10.27	9.03	.....Durand.....	7.35	2.56	7.50
11.36	11.30	10.10	.....Lansing.....	5.53	1.40	6.12
1.10 am	12:06 pm	10.45	.....Charlotte.....	5.05	12:47 pm	5.22
1.15	1.00	11.40	a Battle Creek } d	4.05	11.40	4.30
1.20	1.20	12.00	d Battle Creek } a	4.00	11.35	4.15
2.06	2.07	12.48 pm	.....Vicksburg.....	3.10	10.50	3.20
2.17	2.19	1.00	.....Schoolcraft.....	2.54	10.39	3.07
3.10	3.08	1.55	.....Cassopolis.....	1.55	9.53	2.08
3.58	3.05	2.42	.....South Bend.....	1.10	9.10	1.12
4.46	.....	3.30	.....Stillwell.....	12.23 am	.....	12:18 pm
5.22	.....	4.05	.....Haskells.....	11.47	.....	11.39
5.40	5.25	4.27	.....Valparaiso.....	11.30	7.45	11.20
6.00	7.45	6.50	Ar... Chicago...De	8.50	5.15	9.00

† Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

