

Adventist Review

AND SABBATH HERALD.

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

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PRAYER FOR PURITY.

WASH me, O Lamb of God,
Wash me from sin;
By thy atoning blood
O make me clean;
Purge me from every stain,
Let me thine image gain,
In love and mercy reign
O'er all within.

Wash me, O Lamb of God,
Wash me from sin;
I long to be like thee,
All pure within;
Now let the crimson tide,
Shed from thy wounded side,
Be to my heart applied,
And make me clean.

Wash me, O Lamb of God,
Wash me from sin;
I will not, cannot rest
Till pure within;
All human skill is vain,
But thou canst cleanse each stain,
Till not a spot remain,
Made wholly clean.

Wash me, O Lamb of God,
Wash me from sin;
By faith thy cleansing blood
Now makes me clean.
So near thou art to me,
So sweet my rest in thee,
O blessed purity,
Saved, saved from sin.

Wash me, O Lamb of God,
Wash me from sin;
Thou, while I trust in thee,
Wilt keep me clean;
Each day to thee I bring
Heart, life, yea, everything;
Saved, while to thee I cling,
Saved from all sin. —H. B. Beegle.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

THE CHRISTIAN'S REFUGE.*

BY MRS. E. G. WHITE.

ON this morning there was a spirit of earnest intercession for the Lord to reveal himself among us in power. My heart was especially drawn out in prayer, and the Lord heard and blessed us. Testimonies were borne by many discouraged ones, who felt that their imperfections were so great that the Lord could not use them in his cause. This was the language of unbelief.

I tried to point these dear souls to Jesus, who

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 9, 1883.

is our refuge, a present help in every time of need. He does not give us up because of our sins. We may make mistakes and grieve his Spirit; but when we repent, and come to him with contrite hearts, he will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives.

No work that can engage our attention is of greater importance than a preparation for the future immortal life. We must watch unto prayer. We must learn in the school of Christ. Nothing but his righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings, but have not received them, because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through his prophet the Lord promises, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire.

Our hearts have grown unfeeling and unimpressible through lack of faith. We look to self, as though we had power to save ourselves; but Jesus died for us because we were helpless to do this. In him is our hope, our justification, our righteousness. We are to look and live. We should not despond, and fear that we have no Saviour, or that he has no thoughts of mercy toward us. At this very time he is carrying on his work in our behalf, inviting us to come to him in our helplessness, and be saved. We dishonor him by our unbelief. It is astonishing how shamefully we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of his great love. My brethren, let us teach faith by precept and example.

What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best calculated to win souls.

Paul thus speaks of the ministry of the new covenant: "Whereof I am made a minister,

according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men.

We may be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting, which the apostle says are not convenient, are to be studiously avoided, there is a sweet rest and peace in Jesus that will be expressed in the countenance. Christians will not be mournful, depressed, and despairing. They will be sober-minded; yet they will show to the world a cheerfulness which only grace can impart.

"The love of Christ constraineth us." We must cherish love; and if those for whom we labor do not appreciate our efforts, we must not allow discontent or wrong feelings to rule in our hearts. Murmuring thoughts, jealousies, and evil surmisings will imbitter the life and mar the labors. Unless firmly and persistently resisted, we must, as laborers in the Lord's vineyard, persevere in our efforts. It is the Lord who has called us to this work, and we should have an eye single to his glory. We must not trust to our own efforts, as though we could do the work of converting souls; for this is impossible. God alone can convict and convert. Jesus invites sinners to come to him with all their burdens and perplexities, and he will give them rest and peace.

Let us never forget that Jesus loves us. He died for us, and now he lives to make intercession in our behalf. And the Father also loves us, and desires our happiness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Brethren, you should set an example of faith, confidence, and love to the churches over which the Lord has made you overseers. Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity to obtain grace and power from on high, that you may render to God the very best and highest service possible? If he has made us his agents to bless and save souls, we must keep in the heavenly current. At an infinite cost, every provision has been made for us, that we might not be bodies of darkness, but all light in the Lord; and we should lead the people to the light, bringing them nearer the standard, until every man is presented perfect in Christ Jesus. To this end let us labor in hope, ever remembering the Source of our strength.

As you make the prayer, "Open thou mine

eyes, that I may behold wondrous things out of thy law," the claims of God will be plain and distinct. The vices and wickedness of society will grieve the soul that views sin from the Bible standpoint. This sense of sin should not be lessened, but the love of souls increased. Light from the word of God is shining upon us and all around us; and we should try by every means in our power to bring this light before others, remembering that the religion of Jesus may be to every one a glorious, divine reality.

If, as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. But do not force your trials upon others; do not groan over them. There is comfort and joy in the service of Christ. The Christian gives the Lord his entire affections, but he takes as well as gives; and his language is not that of a murderer or a constant backslider. He makes no effort to appear righteous, but his life shows that he is led by the Holy Spirit. He can speak with assurance of his hope in Christ; for has he not the promise of God?

We honor God most when we trust him most. Anxiety and worry in his service, talking fears and doubts as to whether we shall be saved, savors of selfishness. True faith is more solicitous to know what can be done to-day. As we take up our duties one by one, each will come in its proper place; and the faithful discharge of these duties, however small, opens a field where all the powers of the mind can be employed in the service of God. His will will be known and obeyed.

Brethren, you have expressed many doubts; but have you followed your Guide? You must dispense with him before you can lose your way; for the Lord has hedged you in on every side. In the darkest hour, Jesus will be our light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is an exalted privilege to be connected with Jesus. In every condition of trial, we may have the consolation of his presence. We may live in the very atmosphere of Heaven. Our enemies will thrust us into prisons, but prison walls cannot cut off the communication between Christ and our souls. One who sees our every weakness, who is acquainted with every trial, is above all earthly powers; and angels can come to us in lonely cells, bringing light and peace from Heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. Bunyan was confined in Bedford jail; and from thence issued a light that has illuminated the pathway to the celestial city.

God is the "Rock of our salvation," a present help in every time of need. Then let us be no longer babes in Christ, but bold and firm soldiers of the cross, rejoicing in suffering the will of God.

—A selfish person can have no joys greater than the value of his own interests. A patriot may have joys as great as the welfare of his country is important. A philanthropist's joys may rise as high as the well-spring of the joys is precious. A benevolent person (and every true Christian is one) may have joys infinitely great; for he can rejoice in the happiness of God, the infinite, and in that of all the inhabitants of earth and heaven. Every one's joys will actually be greater in proportion as he gets away from selfishness, and becomes like God in his benevolence; that is, in his love.

—Let us take care how we speak to those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

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.

WHO ARE CALLED?

BY ELD. F. PEARBODY.

FOR whom should we labor? For only the wealthy and the wise? or for the poor and lowly as well? Not alone for either. God's truth is a mighty leveler. The high must come down; the lowly must come up. One who knew says, "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. Some of earth's noble ones are called, but not many. "God chooses the weak things of the world to confound the wise," "that no flesh should glory in his presence."

The servants of God should faithfully sow the seed, but it is God who giveth the increase. God's faithful minister brings some into the truth, and then his heart is saddened by the question, "Are they the best, the most influential?" How can the minister tell what they will be for the truth? The world may have looked upon them as lowly; and yet, when polished by God's truth, they may be the best. Paul was a persecutor, and God's people feared him. Yet how nobly he worked in the yoke of Christ. Looking from a human standpoint, who would have thought, when they saw that rash young man with those who took the life of Stephen, that he would become Paul the apostle, and give his life in defense of the same truth? Peter, toiling for his daily bread as a poor fisherman on the sea of Galilee, became a strong and mighty defender of God's truth.

God looks upon the heart. Our Saviour failed not to reach to the lowest depths of human degradation to lend a helping hand. Suppose we were to choose those who should fill up the ranks of God's people; are we wise enough to decide who would be the best? What God wants is solid worth, those who will stand firm, though the heathen rage, and the people around them imagine vain things.

Then for whom should we look and labor? Those whom God shall call, whether rich or poor, high or low, bond or free; always rejoicing to see fruit to the honor and glory of God.

IS IT A CALAMITY?

BY HELEN L. MORSE.

As Webster warred not with men, but with principles, so we war, not with sects, but with error. A religious contest that is attended with serious difficulties, that involves peril, hardship, and suffering, is looked upon as a calamity; while a conflict involving only the perishable interests of this life,—country, civil rights, perhaps an earthly home,—is entered into with universal enthusiasm. Those who engage heartily in the one are called extremists and fanatics, if not lunatics and heretics; while those who engage in the other are regarded as mighty heroes. But to those who are trying to discern spiritual things, the contest that arrays the word of God against the powers of darkness is as much higher than that between earthly governments as heaven is higher than the earth; it involves issues of as much greater moment as eternal life is greater than our brief earth-life.

What is the nature of the conflict we anticipate? What is its object? its tendency? and what is to be its result? To prove the people of God whether they will walk in his law, to purge from error, "to purify unto himself a peculiar people." In this land of Bibles and age of gospel privileges, it surely seems heresy

to assert that people are taught for doctrines the commandments of men and they do not know it, and that the commandment of God is made of none effect by tradition and they will not believe it. To demonstrate this is one part of our work. A clue to the ingenuity which the enemy has exercised to blind the eyes of the unsuspecting, is found in a little lesson-sheet published by D. C. Cook, Chicago, with the introduction as follows: "When the Jewish Sabbath was past, very early on Sunday morning, our Sabbath, the women brought spices to the grave that they might anoint the body of Jesus." Prepared by theologians, endorsed by ministers, taught by religious teachers, these instructions come to the people with authority which they do not question. Thus they are made to believe a lie,—they have presented from the press and the pulpit for Scripture what the Lord hath not spoken.

The principle that is active to oppose a candid investigation of a truth that receives all its support from the Bible, is the same as the system of priestcraft that holds in its merciless bondage so many thousands. Left to itself, it would have shut out the light of the Reformation, would have prevented our pilgrim fathers from finding a place to "found a church without a pope, and a State without a king;" would have kept the church in the wilderness, and would bar the way to all progress and growth in grace. And the spirit that is dominant to suppress the restoration of the Sabbath of the Lord, is the same as that manifested by the Jews when they said of Christ, "We know that God spake unto Moses; as for this fellow, we know not from whence he is," and later on, swelled the cry of "Crucify him, crucify him." The same spirit incited the cry against Paul, "Away with such a fellow from the earth; for it is not fit that he should live." The Sabbath of the Lord, which was intended to bring honor upon his name, has for centuries brought reproach; "even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." Holy time instituted by God has been appropriated by man to his own use. "They have put no difference between the holy and profane." That which God designed as a sign between himself and his people has been set aside for allegiance to an opposing power. Does it make error truth to practice it for generations, to become established in it, to gain for it the support of wealth, influence, and numbers? The first-day Sabbath can fortify itself behind all this; ay, more: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

The conflict is to array light against darkness, truth against error, right against wrong. Is it something that we may shrink from, or dread, or seek to avert? Every sentiment of philanthropy, of real self-interest, and of true loyalty to God, answers, No! Is it not rather a cause for rejoicing when such glorious truth, offset against such gross error, culminates in a struggle that will warn the innocent, expose the guilty, and convict honest seekers after truth,—a struggle that will "sweep away the refuge of lies" ere yet the overflowing scourge pass through, and they shall be trodden down by it? Speaking after the manner of men, it is folly for a few obscure people to raise their voice against education, prejudice, public sentiment, and the powers that be; but the order has gone forth, "Bind up the testimony, seal the law among my disciples." God's word is out, "My covenant will I not break, nor alter the thing that is gone out of my lips." Humanly speaking, it was presumption for Gideon to lead his three hundred men against the forces that "lay along in the valley like grasshoppers for multitude; and their camels were without number;" but Urim and Thummim had indicated his duty, the pillar of cloud by day and of fire by night were before him, and he went with confidence to certain victory.

One more contest is before God's faithful few, as unequal in point of numbers, perhaps, as was Gideon's; but guided by the same unerring counsel, sustained by the same unfailing promises, those who engage in it need not tremble or falter. The precedent of God's dealings with those who fight his battles is established. There can be but one outcome to such a conflict. Shall we hesitate to go up into the gaps and make up the hedge "for the house of Israel to stand in the battle in the day of the Lord?" Is a contest that makes an end of sin and brings in everlasting righteousness to be regarded as a calamity? God forbid.

Battle Creek, Mich.

THE ELEVATING CHARACTER OF GOD'S WORKS.

BY S. M. BUTLER.

WHILE standing at my window a few evenings since, shortly after the hour of sunset, I felt deeply impressed with the love and goodness of our Heavenly Father. The evening was calm and serene; the earth was wrapped in its winding-sheet of white—the very picture of purity; the trees were bent beneath their icy burden, and all nature seemed hushed into silence, broken only by an occasional shout from some noisy school-boy, whose flow of spirits seemed to be enlivened by the tranquility of the evening. The west was hung with a picture of dazzling beauty,—a picture painted by the Divine Artist himself,—which seemed to catch some of the glory of heaven and reflect it upon the earth,—that glory in turn being caught and assimilated by the icy vestment of nature, until the whole seemed aglow with the beauty of paradise.

While contemplating this scene, my mind was carried forward into the future, when this earth will be restored to its primeval beauty. And now I can better appreciate those beautiful words of inspiration: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If this earth of ours, that has labored under a burden of sin for nearly six thousand years, can put on such glory now, what will it be, or rather, what will it not be, when the curse is removed, and it stands forth in all its original loveliness and innocence? when the desert shall blossom as the rose, and man shall be as pure and free as when he first came forth from the hand of his Creator? Such scenes are foretastes of that better world, in mercy given to help us on in the Christian way. But how few regard them as such!

Day by day we move among the varied works of God, giving them hardly a passing notice, and then wonder that the world is dark. Strange, indeed, would it be were it otherwise. If we were more sensible to the beauties around us, we should have fewer dark days. Neither would our love for the Creator be lessened, but rather increased; and the greater love we possess, the easier will obedience be. What can be more elevating than to study the character of our Heavenly Father in his works? What will keep us more humble than to sit by in child-like simplicity, and watch while he operates in the forces of nature? Watch our Father work? Yes; watch as he paints the woodland flower, as he spreads the earth with its carpet of variegated hues, as he robes the forest in its mantle of living green, as he clothes the grass of the field with exquisite beauty;—watch him as he marshals the storm-clouds, like mighty giants in the air, watch him in the thundering tornado and the gently swelling breeze. In these and a thousand other ways may we read his character, and become impressed with his power and goodness.

This practice would make us far happier in this present life, and prepare us for the future life, when, with a mind untrammelled by sin,

and the bloom of immortality resting upon each noble brow, we may study the works of God while eternal ages roll their tireless rounds. Dear reader, do you want to be there? I do.

Sumner, Mich.

WHO IS RESPONSIBLE?

BY M. E. STEWARD.

WE are told that God is visiting the earth with his judgments, because we do not keep sacred the first day of the week. Now one party must be in the wrong in this matter. God, sooner or later, always vindicates his servants and his truth. What does the Bible say? Isaiah tells us (Isa. 25:8) that at the end, when in the resurrection "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces [compare with Rev. 21:4], the rebuke of his people shall he take away from off all the earth." To silence all doubters, and make this promise sure, he adds, "For the Lord hath spoken it."

When the Saviour comes (verse 9), his people, looking up, exclaim, "Lo! this is our God, we have waited for him." Then they had been expecting him; so will it not be clearly demonstrated that God's people are those who have been looking for him; that they have held the truth? In this way the rebuke that is now being placed upon them, making them responsible for the cyclones, earthquakes, fearful fires, railroad accidents, etc., will be all removed. Only wait a little,—“rest in the Lord, and wait patiently for him,” and all shall see.

But how does the same prophet put the case? "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance [appointment, law.—*Webster*], broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. 24:5, 6. Very desolate indeed must they feel who are instantaneously stripped of family and property. But what appointment, or law, in all the moral code has been materially changed except the one which appoints the seventh-day Sabbath? Therefore not because some are refusing to keep Sunday "hath the curse devoured the earth."

"Fear and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit," etc. Isa. 24:17, 18. See also Luke 21:26. Men flee from danger in one country only to find it in another form wherever they go. The Spirit of God, now long resisted, is being withdrawn from the earth; evil angels are rushing in to destroy the remnant of good out of the hearts of men thus forever left to themselves. O poor, deluded, trembling sinner, think not to find a place of safety anywhere on earth; flee to "the stronghold" while the day of mercy for a moment lingers. Its sun is setting; hasten, or it will be eternally too late! And what will you do when God's wrath is poured in fiery justice upon you? No spirit of tender sympathy to shield you then. Just now Jesus pleads. The Spirit and the bride say, Come. Oh the unutterable longing of the dear Redeemer to embrace and save you! Even as he wept over Jerusalem, we may well believe he is now weeping over a doomed world. "Why will ye die!"

—Hannah More said, "If I wished to punish an enemy, I should make him hate somebody."

—To punish ourselves for others' faults is superlative folly. The arrow shot from another's bow is particularly harmless until our thought bars it. It is our pride that makes another's deeds offensive; our egotism that is hurt by another's self-assertion. Well may we be offended at faults of our own, but we can hardly afford to be miserable for the faults of others.

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. 144:12.

A LETTER TO JOHN.

BY COUSIN HOPE.

DEAR BROTHER: As it is impossible for Mary to make home happy without your hearty co-operation, it may be a help to you to call your attention to a few points upon which you might assist her. I think you mean to be kind and faithful, but you are thoughtless; you seem to think you have all the burden of caring for the family, and that Mary has a nice easy time. Then when you come home and things are not as you think they ought to be, you are cross and fretful; you find fault with this and that. How sad!

"We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best."

If Mary asks you for a little change, you complain about extravagance, and wonder what she did with that twenty-five cents you gave her last week, just as though she did not earn all she got, and more too. Before you were married you paid \$2.50 per week for board; you hired your washing, mending, and making, and never thought of complaining about paying for it. Now, because this woman has become your wife, is she therefore your slave? She who a few months ago earned good wages, and spent the same at pleasure, must now work for food and raiment. How she must have loved you! Shame, my brother! Why not be a gentleman, and each week allow your prudent wife some stated amount upon which you can agree, that she may retain her individuality? Do not crush her womanly spirit, and make her feel that she is a dependent. There she toils day after day, month after month, year in and year out. She is a prudent, sagacious, economical wife; and why shouldn't she have a little spending money that she can call her own?

Another thing essential to a happy home is order. Every home should have some laws like those of the Medes and Persians. But in your hurry and bustle you forget law and order alike. You leave your best coat here, your boots there, and your vest somewhere else. When you come in to dinner, your hat goes on the table; and if you wash at all, you spatter water all over the stand and floor. I was visiting with Aunt Sophronia and Cousin Ann the other day, and I want to tell you what cousin said on this subject: "I have always thought, Sophronia, in a family like ours, where we do not all meet except in the evening and at meal-time, that a deal of health and family affection depend on our way of taking our meals. These are the times when we must cultivate our acquaintance with each other. I try to have the table, as our meeting-place, very attractive to the eye; I like the food good and well served, and tidy people to eat it. None of our men folks come to the table unwashed or unbrushed, nor with sleeves rolled up and boots just from the barn. In the entry room, near the sink, where the towels are, each one has his own nail with a coat to wear at meals and a pair of slippers. There is a whisk broom for brushing off their clothes; and while it hardly takes five minutes to make the change, it sends them to the table looking neat, and feeling rested and refreshed. I think it is needful to health and comfort to avoid coming to the table over-tired; one can not then look or speak cheerfully, nor digest well. Now after the work and worry of the field, the slippers rest the feet, the washing of the hands and face cools and refreshes, the change of coat and the brushing seem to change one's feelings,

and we all get to the table ready to forget for a little the work that is going on, and talk of anything pleasant that may offer. I try to have some good subject for conversation just as much as I try to have good food. If there is a nice story, a good, kind-tempered joke, some nice anecdote, I have encouraged the family in keeping it for meal-times; a good laugh, and a flow of cheerful talk helps a meal on wonderfully."

This and much more, Cousin Ann said. We can easily see what a happy, cheerful family she would have. Our homes here ought to be like our home beyond this veil of sin and gloom. They can not be so unless they are "filled forever and forever with the shining light of Him who redeemed the world, and sitteth throned between the seraphim."

Ah, my brother, this is the keynote in the strain of happy music that rings through a well ordered household.

DISCOURAGED, YET COMFORTED.

WHEN I was a little child, I remember hearing a friend, who had called to see my mother, say:—

"The other day I felt nearly discouraged, and went into my room for a few moments' rest and retirement. While there, one of the children passed my door singing,—

"O do not be discouraged,
For Jesus is your friend,"

and ere the sweet tones of the childish voice had died away, my burden was lifted, and I was comforted."

Ah! dear friends, what little missionaries our children become sometimes, and how in their innocence they lead us who think we are leading them.

Weary and discouraged mothers! Take heart; be not cast down because your cares and perplexities are heavy, and your efforts do not bring forth the results you would wish. God knows it all, only trust him, and surely he will be your deliverer and friend.

In such moments, what a strength and inspiration, and how doubly precious are the following beautiful words:—

"Fear not, I am with you,
O be not dismayed;
For I am thy Lord,
And will still give thee aid.
I'll strengthen thee, keep thee,
And cause thee to stand,
Upheld by my righteous,
Omnipotent hand."

—*Christian at Work.*

REPRESSION.

How many live a stingy and niggardly life in regard to their richest inward treasures! They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer, and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence each other, live a barren, chilly life, side by side, busy, anxious, pre-occupied, letting their love go by as a matter of course,—a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unawares—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love? The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused. Alas! time flies, and death steals on, and we re-iterate the complaint of one in Scripture, "It came to pass, while thy servant was busy hither and thither, the man was gone."—*Sol.*

COME HOME.

A POOR woman lost her only daughter in the vicious whirlpool depths of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could help to find the lost one.

"Yes, I can," said the doctor. "Have your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

The doctor sent the photographs to the gin-palaces, music-halls, and other places which wretched outcasts are in the habit of frequenting, and had them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms, just as she was. This is God's loving cry to every wanderer, "Come home!" And there is a loving welcome, full of sweetest forgiveness, for all who respond to it.—*Golden Censer.*

UNWHOLESOME READING.

THE tendency in the writing of fiction to mingle the supernatural with the plan and purpose of the story, in other words to tell ghost stories and leave them without explanations, is not wholesome. Mrs. Oliphant does this. We have recently met the same thing in newspaper stories. A short time ago there was a *thrilling* narrative, the burden of which was that one room in the house was under such influence that no one could sleep in it, while to all appearance it was just as sweet and pure and peaceful as any other apartment in the mansion. A stranger guest being put there for the night would inevitably lie awake and never get a "wink of sleep."

The effect of such "literature"—it hardly deserves the name—is evil and only evil on the young. It gives them the "feeling" that there are secret influences pervading the air, and touching their spiritual natures, which they have reason to dread. Impressions thus made are not easily shaken off, and they often last through life. A nurse may be of irreparable injury to children by telling ghost stories in the nursery, or frightening them with threats of the coming monster to carry them off. It is wonderful that so much of this stuff still has its place in the family life, as well as in the books that are in the hands of the young.

It was the idea of the Greeks, in ancient times, that infants should be kept as free from excitement as possible, and therefore the greatest care was taken that all disturbing noises should be avoided until they had become so far matured as to be able to bear them without injury. But there is very little care taken in our day, even in Christian families and communities, to preserve children and youth from excitement. On the contrary, the more they can get of it, the better, in the opinion of parents and themselves. This is not favorable to health of body or of soul. But worse than social excitement, is the effect of unwholesome reading which now floods the country. Papers and magazines are widely read which furnish the most frightful tales, incredible indeed, but being ingeniously constructed with a large amount of the *supernatural* to intensify the mystery, and excite the imagination. The *dime* novel that sends the small boy off to be a pirate or highwayman, is not worse than some of our society novels and sensational periodicals.—*N. Y. Observer.*

—Faith in God enables us to resist every temptation and to overcome every sin.

Educational.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."—Prov. 9:10.

BATTLE CREEK COLLEGE ITEMS.

ATTENDANCE.

THE last term of the College year is now fairly entered upon. This term usually brings a decrease of about one-third in the membership of the school. We had expected a like diminution in our numbers at this time; but we have been happily disappointed, as the students newly arrived are about equal in number to those who have gone away.

CLASSES.

New classes have been formed in the following studies: Civil Government, Vocal Music, Botany, Astronomy, and History.

Besides the above, a class has been formed which is to give special attention to punctuation, analysis, and composition. This class is organized for the especial benefit of those who expect to enter the ministry as soon as possible, and who cannot spend the time necessary to the completion of a full course of study in rhetoric. All of these classes can be entered to good advantage by students coming to the College within a few days. We shall expect fresh arrivals for some weeks to come, as our courses of study are so arranged that students will be able to find classes in most of the branches adapted in point of progress to their capacity.

BOARDING-HOUSE.

After some necessary delay a plan for the new College Boarding-house has been fixed, and the necessary preparations commenced for its erection. It is to be located on the south side of College Avenue. To make room for it, it has been found necessary to move to the east one of the little cottages belonging to the College. The building will be about 36x87 feet in size, and will be three stories high. While it will be plain in the matter of finish, it will be commodious, presentable in appearance, well ventilated, and well adapted to the purpose for which it is designed. The work upon it will be pushed forward rapidly.

Will the brother who sent us specimens of wood taken from the bottom of a well, oblige by sending to me his address and the history of the finding of the wood in question? The original letter has been mislaid. W. H. L.

"THE TRUE EDUCATOR."

WE have received the first number of a neat little eight-page monthly bearing the above name. It is published at South Lancaster, Mass., by the South Lancaster Academy, and is devoted to a discussion of the best methods of education, treating particularly upon the question of combining physical and mental labor.

Among the contributors we notice Eld. S. N. Haskell, Mrs. E. G. White, Prof. G. H. Bell, and Eld D. A. Robinson.

The table of contents for this number is as follows: Our Object.—The Bible in School.—Healdsburg College.—Thoughts on Discipline.—Kindness, True and False.—Training-School for the Indians.—Our Paper.—Labor Connected with Study.—True Education.—The South Lancaster Academy.—Special Course.

In appearance the paper is neat and tasteful; and its mission is one of the noblest in the world; namely, to aid the cause of true education, which aims to develop a perfect manhood.

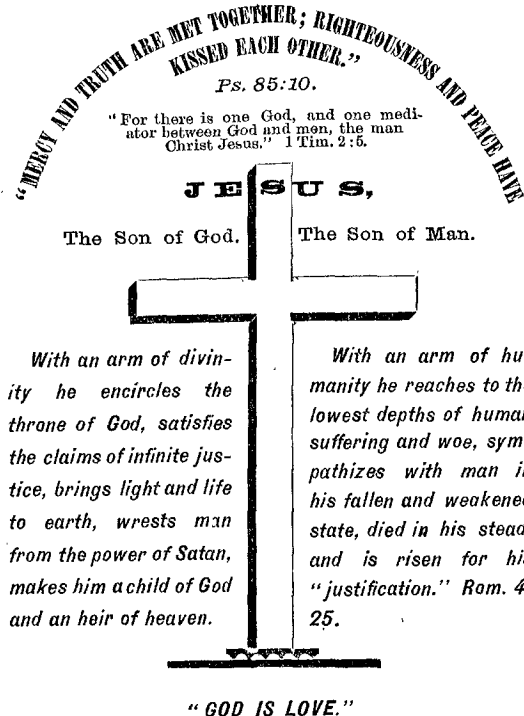
We understand that as soon as possible all the work on the paper, including type-setting, proof-reading, and press work, will be done by the students, thus practically carrying out the plans which it advocates in theory. The price of the paper is only fifty cents per year; and it may be obtained by addressing *The True Educator*, South Lancaster, Mass.

Choice Selections.

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

THE CROSS OF JESUS.

ARRANGED BY J. M. HOPKINS.



"GOD IS LOVE."

"God was in Christ, reconciling the world unto himself."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

"Beneath the cross of Jesus
I fain would take my stand,—
The shadow of a mighty rock
Within a weary land.
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

"O safe and happy shelter,
O refuge tried and sweet,
O trysting-place where Heaven's love
And Heaven's justice meet!
As to the holy patriarch
That wondrous dream was given,
So seems my Saviour's cross to me,—
A ladder up to heaven.

"Upon that cross of Jesus,
Mine eye at times can see
The very dying form of One
Who suffered there for me.
And from my smitten heart with tears
Two wonders I confess,—
The wonders of his glorious love,
And my own worthlessness.

"I take, O Cross, thy shadow
For my abiding-place;
I ask no other sunshine
Than the sunshine of his face.
Content to let the world go by,
To know no gain nor loss,—
My sinful self, my only shame,—
My glory all the cross."

THE TRADITION OF THE MEHDI.

ODDLY enough, Mohammedans are the most stubborn of adventists, looking forward with full assurance of faith to the second coming of Christ. Closely connected with this article of Moslem belief is the doctrine of the Mehdi, who is to prepare the way for the coming of Christ, and is to assist him in conquering an evil world. The universal acceptance of this doctrine by all Moslems is the source of the attention now paid in the Moslem world to the claims of any adventurer who calls himself the Mehdi.

Since the fame of the rebel chief of the Sûdan has extended to the ends of the earth,

it may not be amiss to group together the principal traditions accepted among Moslems as to those last days of the earth of whose approach the coming of the Mehdi is to be a sign.

The Koran forms but a small part of the basis of the Moslem faith. It is explained and extended by a vast array of reputed sayings of the Prophet. These traditional sayings are authenticated by a long chain of evidence, and have among most Moslems equal force with the Koran itself. It is in these traditions that one must look for the full details of the prophecies by which Moslems are taught to forecast the approach of the end of all things. It is true that the traditions are often conflicting, and abound in wonders. A Moslem divine once said to me frankly: "I am ashamed to speak of these things; for when men set about making a religion, they always forget that their work will be criticised." But the traditions are accepted by the masses in Turkey; and he who should openly reject them would be accounted as worse than a blasphemer. The traditions are the main source of the Moslem religion as expounded in Turkey.

Mohammed is reputed to have said that the world was already in its last period when he entered upon his ministry. "Comparing your times with the times of past revelations," he said, "your epoch is the time between mid-afternoon and sunset." The Jews had the morning, the Christians the noon, and to the Moslems was given the perilous period of the decline of light. The duration of the Moslem era is fixed by tradition at more than one thousand, and less than fifteen hundred, years.

These signs of the end are to be of gradual development. There will be an increase of ignorance among the people. The exposition of the holy law will decline and cease. Doctors of the law will become wicked and oppressive. The people will drink wine. Ignorant men will sit in high places and be accounted wise. The fool and son of a fool will become a ruler of the people, and men will give bribes to be delivered from his wickedness. Men will obey their wives and will disobey their parents. It can easily be seen that the time of the end cannot be far off if these are its signs. New Yorkers had best look around them, as they read among other tokens that "very high houses will be built, and love for musical instruments will increase" in the wicked last days!

There will be so great a scarcity of honest men that every trustworthy man will be famous far and wide, and those who are accounted wise and brilliant will not possess the smallest atom of faith in God. The people will hate, and try to destroy, all who speak the truth, and missionaries of Anti-Christ will preach in all the world lies acceptable to men. Finally, most terrible of all, women will become rebellious, and will begin to put various sorts of curious things on their heads, and will begin to wear tightly-fitting dresses. We may, perhaps, agree with the pious old Moslem, who, long years ago, grouped these "signs" together. "My brethren, the most of these evil customs are already in full vigor among you."

But these lesser tokens only lead up to the greater signs, without which the end of the world will not come. Prominent among these greater signs is the appearance of the Mehdi, or "Guide." He will be of the family of the Prophet, and his name will be Mohammed, son of Abdulla. He will be a perfect man, full of holy knowledge, and he will come at a time when there is no longer a Caliph. This provision, by the way, the Sûdan Mehdi avoids by declaring that the Turks are not true Mohammedans, and that, therefore, their Sultan cannot be recognized as Caliph. The Mehdi will become the center about whom all true believers will be grouped. He will himself believe that which is true in the faith of all religious sects, and all true people of God will

be united in him without any sectarian differences. All these people he will lead to Jesus Christ. For about the same time with the coming of the Mehdi, Moslems believed that *Dejjal* (Anti-Christ) will appear. Some seem to regard him as a beast, but the best authorities among the Turks declare that this *Dejjal* will prove to be a one-eyed Jew from Khorasan. On his forehead will be written the word *Kiafir* (blasphemer) in letters which all true believers—and they alone—can read. Seventy thousand Jews will follow after him, and he will go through the whole world, visiting all countries during a space of forty days. It should be remarked, however, that of these forty days the first is to be as long as a year, the second as long as a month, the third as long as a week, and the rest each twenty-four hours long. During the time of this *Dejjal*, Moslems expect that Jesus Christ will descend from heaven for a period of forty years. He will slay *Dejjal* with a javelin, and then the whole earth will be filled with righteousness. Neither man nor beast will any more know hate, but everywhere happiness and equity will reign. So shall begin the last stage of the earth's existence. Then other great signs and wonders will occur. Gog and Magog will overrun the earth, and by their oppression of the people of God will usher in the last day. Then they will be miraculously destroyed, and God's true people will be translated in the twinkling of an eye, so as to escape the horrors of the age of fire.

Such is the tradition of the Mehdi and its chronological importance to Moslems. In Turkey, pious souls point out that the demoralization of the people is fully up to the mark that has been foretold. Immorality is rife. Men are crushed for speaking the truth. The one fixed rule of business is fraud. Ignorant men are put in high places. Courts of the Holy Law sell their decrees to the highest bidder. Women are discontented with their state of subjection, and they hate the uncouth envelopes which the law forces upon them in the place of a graceful dress. The year 1300 of the Moslem era has passed. According to the traditions, the world has less than two hundred years to live, and it is high time for the Mehdi to come. With an eagerness that arises from sincere faith in these prophecies, the Moslems of Turkey watch every obscure man who seems inclined to rise up and become a leader of the people. Any such man they are ready to hail as the Mehdi if they can find for their faith the shadow of an excuse.

There is something pitiful in the sight of these multitudes, conscious of hopeless corruption, so enervated that they have hope of renewal only in a direct intervention of God, and yet so convinced that this intervention can only be through some visible agency that they are content mutely to drift along just as they are rather than risk taking steps which might be disapproved by him that is to come. But pitiful as this spectacle is, there is in it much to stir the Christian's heart. The followers of the false prophet are at last arriving at an epoch in their history when they are taught to expect enlightenment through Jesus Christ. Discount, because of their wrong idea of Christ, all we choose from this expectation of the Moslems, allow for their supposition that Christ will come to enforce the Koran upon the nations, remember their firm hope that Christ's first act on earth will be to put to the sword all the Christians of the present day, modify the picture of the faith of these people by all such considerations, and still you have the fact that the waiting millions of Islam believe the time to be drawing near when Jesus shall teach them the truth. To the Christian there is something thrilling in the thought that even now the Moslem nations are anxiously watching for a "guide" to lead them to Christ.—*Rev. H. O. Dwight, in Independent.*

Our Tract Societies.

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

BEING AND DOING.

TRUE worth is in being, not seeming,—
In doing each day that goes by
Some little good ; not in the dreaming
Of great things to do by-and-by.

For good lieth not in pursuing,
Nor gaining of great or of small ;
But just in the doing, and doing
As we would be done by, is all.

THE ST. LOUIS MISSION.

In a former report I spoke of the action taken at the general meeting, held at Sedalia, Mo., Dec. 13-18, 1883, recommending that a mission be started as soon as possible in the city of St. Louis. The action of the Sedalia meeting was ratified by the meetings held at Nevada and Emporia. It seemed to be the mind of all the leading brethren that a mission should be started in St. Louis immediately. In harmony with the action of the meetings above referred to, I visited the city a few days ago in company with Bro. N. W. Allen to procure a suitable place, and make other arrangements for starting the work immediately. We succeeded, after three days' search, in renting a house on Beaumont St., near the crossing of Washington and Jefferson avenues, which we think is well adapted for a select reading-room, affording also living rooms for the family in charge. This house is located in a quiet but beautiful part of the city, and is accessible by street railway from any part of the city.

The International Tract Society has kindly consented to help us in this enterprise by furnishing, free of charge, a stock of books to begin with, also a club of *Signs*, and files of the other periodicals published by our people.

Bro. Allen has rented his farm, sold his stock, machinery, etc., and has moved into the city to take charge of the mission.

Our brethren and sisters have taken quite an interest in the St. Louis mission where it has been laid before them, and have almost unanimously pledged more or less toward starting it. The pledges were taken to be paid quarterly, beginning April 6. The money will be needed as fast as it falls due, and should be sent promptly to the treasurer, Bro. Wm. Evans, Hamilton, Caldwell Co., Mo. Each librarian will be furnished with a list of the names of those belonging to his company who have pledged, and the amount of such pledges. The money may be paid to the librarians, and by them forwarded to the treasurer as above directed.

The librarians will also take other pledges for the support of this important work.

Those who are isolated from churches or companies of Sabbath-keepers can send their contributions directly to Bro. Evans. Perhaps there will be some who have pledged that cannot pay anything the present quarter ; and there are others who can pay all their pledges at once. Such would confer a favor on the mission by doing so. It will require considerable outlay to furnish the reading-room, pay rent, etc. After it is once under headway, the expense per quarter will not be so heavy.

We have moved out in this enterprise believing it to be in harmony with the light God has given, that "the time has come when the large cities should be entered." And we believe our people will support this mission, and keep it going until much good will result from it. There is a large field open before the faithful laborer in St. Louis ; and it is a favorable point from which to send out the truth to all parts of the South and the West.

Let all remember their pledges to the St. Louis mission fund, and send in the money as fast as it is due.

DAN T. JONES.

—A man who desires to benefit his fellows cannot proceed a single step without faith in those whom he would benefit.

—One who is contented with what he has done will never become famous for what he will do. He has lain down to die!—Bovee.

OHIO STATE MEETING.

THE Ohio Tract and Missionary Society held its quarterly meeting at Clyde, April 6, 1884, at 9 : 30 A. M. Meeting was opened with prayer by Eld. G. G. Rupert. The report of the last quarterly meeting (held April 15, 1883) was read, also the summary of labor performed during the quarter ending Jan. 1, 1884. A Committee on Resolutions was appointed. The committee appointed to consider the plan of having a State depository was requested to report. A partial report was made, recommending the establishment of a State depository. This report was unanimously adopted.

Voted, That the Committee on Resolutions should act as a nominating committee, and appoint two to act as a finance committee.

Meeting adjourned to call of Chair.

SECOND MEETING, APRIL 6, AT 2 P. M.—Prayer by Eld. Victor Thompson. Minutes of previous meeting read and approved, also a partial summary of labor done during the quarter just ended. The Committee on Resolutions reported the following :—

Whereas, The cause of God as brought to light under the third angel's message of Rev. 14 : 9-12, demands at this time more active work to prepare for the time of trouble just before us ; and—

Whereas, Our cities in Ohio have never been entered by colporters ; and—

Whereas, The increasing demands require a depository for our publications, in order to save extra postage and be enabled to fill orders promptly ; therefore—

Resolved, That we recommend the establishment of a State depository, where shall be kept a suitable supply of all our publications, so that all orders may be filled without delay.

Resolved, That we recommend that immediate steps be taken to establish missions in leading cities in Ohio.

Whereas, All parts of the country should be visited by colporters and canvassers ; therefore—

Resolved, That we recommend all our brethren and sisters who can, to make arrangements to engage in the work at once.

Resolved, That we recommend that five hundred dollars' worth of our publications be donated to the Kentucky Conference in the following manner : 125 "Thoughts on Daniel and the Revelation," at \$1.00 each, and 500 copies of the *Signs* for one year, at 75 cents a copy, the publications to be furnished on condition that there be legitimate subscriptions obtained for the same by the Kentucky Conference, either by individuals or in clubs, said publications to be furnished only as fast as such subscriptions are obtained.

Whereas, The above enterprise will require more means than now at our command ; therefore—

Resolved, That we recommend that a fund of \$15,000 be raised to carry forward the above-named enterprises.

Whereas, It will be necessary that the means raised should be carefully looked after, and proper use be made of the same ; therefore—

Resolved, That we recommend that V. B. Stevens and J. M. Watts act as finance committee in connection with the President of the Tract Society.

Voted, That these resolutions be accepted by considering each separately.

The first five were adopted after some discussion. Meeting adjourned to call of Chair.

THIRD MEETING, APRIL 6, AT 9 : 10 P. M.—The sixth resolution was taken up, and after listening to interesting remarks by Bro. S. N. Haskell and others, it was adopted. The Committee to consider the subject of a State depository, its location, etc., reported still further, recommending that it be located at Clyde, O., until further arrangements could be made. This report was accepted.

Voted, That \$6,000 of the \$15,000 be used in the State depository. Before the meeting closed the amount of pledges was raised to between eight and nine thousand dollars.

Adjourned to call of Chair.

FOURTH MEETING, APRIL 7, AT 2 : 30 P. M.—Opened with the usual exercises.

Voted, That the sixth resolution be so changed as to read that the finance committee shall consist of three, to act with the President of the Tract Society, instead of two, and that Bro. James Rowe be the third one on that committee.

The subject of canvassing for the *Signs* was freely spoken to, and it was voted that "Sketches of the Life of Paul," "Story of the Bible," the Dictionary, etc., be used in connection with the *Signs* in obtaining subscriptions.

Adjourned *sine die*. E. H. GATES, Pres.
MRS. IDA GATES, Sec.

Special Attention.

WHAT SOME PEOPLE CALL "CLEAN."

A LATE New York paper has the following :—

"The late Congressman Haskell, of Kansas, is credited with having said on his death-bed to the clerk of his committee, his personal friend : 'Ed, it pays to be clean. Next to my God, my wife, and my children, I value my good name. My record is clean, and my children can look back upon it with pride.'"

The same mail brought us a Chicago paper which speaks on the same subject as follows :—

"Kansas is mourning over the death of one of her most valued citizens, Congressman D. C. Haskell. The *Kansas City Times* speaks of the causes of his death as follows :—

"Mr. Haskell died from two causes only. First, overwork ; second, oversmoke. He ought to have lived ; he might have lived, with reasonable husbandry of his resources, until seventy-five or eighty years would have still found him in the harness. He delighted in physical exercise, and had tremendous muscular powers, until within a few years hard work broke him down, and cruelly, wantonly, wasted his energies.

"At the early age of forty-one he dies a victim to the two causes named above. During the long hours of the night that he devoted to the study of industrial questions, he was an inveterate and constant smoker. Even during the sessions of the House he persisted in his "day smoke," and the inevitable chewing of the stump of the cigar."

"Schuyler Colfax would have been in his grave years ago if he had not stopped smoking. He was on the point of breaking down, when he listened to wise counsel, and threw away the cigar. Stephen A. Douglas robbed the world of twenty years of his labor by inattention to the laws of health ; in a word, by intemperate habits. And many a youth of to-day will sink into an early grave after a useless life, by reason of the abominable practice of smoking cigarettes, even as many have gone already.

"But words of warning will do no good to such. Smoke has a terrible power to blunt the sensibilities, as is manifested in the selfishness of smokers, who seem to have no manner of regard for the feelings of others, but remorselessly puff the nauseating fumes into the faces of men, women, and innocent children. We have known husbands and fathers who pretended to have much affection for their families, who would persist in smoking a dirty pipe in the room where a wife or child was suffering with lung disease ! Such conduct is worthy only of barbarians. If their sensibilities could be aroused, we would that some of them could see these words, and be led to consider the crime which they are committing."

That Mr. H. was stainlessly free from that legislative corruption with which so many of our public men are tainted, we are happy to believe. And yet, if he shortened his life by one-half or one-quarter by a habit which is filthiness itself,—a base indulgence of a gross and perverted appetite, a foul servitude unworthy of a man, and one which admits of no palliation or excuse,—he can hardly be held up as a model of "cleanliness," in the true sense of that term, to the young men of this land.

SECRET SOCIETIES THAT ARE A SECRET.

THE able article by Rev. J. C. K. Milligan in the *Cynosure* of March 13 says : "There are in this country to-day over 800,000 Nihilists. They control the most if not all the orders and unions among us. Never seen or heard of, they are everywhere felt, and steadily are carrying on their plans of hellish cruelty. Their hand is against every man's hand, but in their hidden haunts no man's hand can reach them. Even now our beloved land and nation is heaving and groaning from the secret volcanic fires they have kindled, whose outbreak only King Jesus can restrain."

This statement is startling. Have we besides our great network of secret societies others whose very existence is an unrevealed secret ? If so, our danger is indeed imminent, and we are indeed

sleeping on a volcano. There are two reasons for believing this statement to be true:—

First, the prevalence of crimes and the escape of criminals, which can be explained on no other hypothesis; and the other, that the hidden orders of the Old World are known to have their agents in this, and that they are making use of our nation as the base line from which to carry on their plans for destruction of life and property in Great Britain. There is an additional fact,—the occasional confession of the existence of such hidden societies.

Recently, in conversation with a minister of the Society of Friends who has charge of an important department in a popular university, he defended secret societies in general, several of which he had been connected with, denouncing all who had revealed the secrets of Masonry as untrustworthy and grossly criminal, and intimated that he had joined a secret order which by one of its covenants required all of its members to *conceal its existence*. Of course he did not tell us what nor where such a society was, but said he saw no objection to such an order, and had only discontinued his attendance from press of other engagements. I confess that I was immeasurably astonished that a trusted minister, who represents a people testifying against *all secret orders*, and who receives a liberal support from their voluntary contributions (which he would by no means receive if they knew his principles), should declare himself a practical conspirator, and should be using his influence to corrupt the youth committed to his care. It is altogether probable that he does not view the matter in this light; from his standpoint he could not: but where such conduct is practiced and justified by men in *such positions*, it is not strange that the lower strata of society should be honeycombed with wickedness, and that all good men should tremble at the possibilities that are before us.—*H. H. Hinman, in Christian Cynosure.*

YOUTHFUL DEPRAVITY.

ONE morning last week six dirty, raggedurchins, whose ages ranged from nine to twelve years, were arraigned in the Jefferson Market Police Court, New York, on the crime of burglary. On investigation it was proved that these boys were under the care of a leader named Walsh, aged twelve years, and had been stealing for the past year. Their plan was, while the proprietor of a store or his employees were engaged in the back part of the store, to carry off anything they could reach. The special charge with which they were accused was the breaking of a window and the stealing of fourteen cans of tomatoes. These they disposed of to several women in tenement-houses where they lived, one can purchasing a quart of beer. The women who purchased the tomatoes claim that they did not know they were stolen; they paid at the rate of about four cents a can. After being confined in the jail for a time, the boys confessed that they had a place of meeting in an old wood-shed in the rear of 508 West Seventy-fifth Street, and that their object was to accumulate money sufficient to go out West. A visit to the shed revealed the walls covered with illustrations taken from sensational papers. Part of their funds they used in buying illustrated papers and dime novels, which Walsh read to them. The boys had a system of whistles which they recognized, and through which they communicated with each other. Most of the boys had parents, who were in court, and apparently indifferent to the crime committed or the result.—*Christian Union.*

—Twenty-one suicides since January 1 at the great European gambling resort, Monte Carlo, are a forcible commentary on the morals of gaming. Words would be weak as a commentary on the despair and death of the gaming table.

—Horace Greeley never said a more truthful thing than when he declared, that "the darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

—Every man in the world who gives blows must take blows.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN APRIL.

(See *Instructor of April 16, 1884.*)

(Acts 21:33 to 22:22.)

LESSON SURROUNDINGS.

IN the last lesson the Jews, supposing Paul had brought the Gentile Trophimus into the temple, had created an uproar, caught Paul, and were about to kill him; but just then the chief captain arrived with soldiers, and rescued him. At this point, verse 33, the present lesson begins.

TIME.—Bible margin, A. D. 60; other authorities give A. D. 58.

PERSONS.—Paul, the chief captain, and the multitude; *Gamaliel* (Ga-ma'li-el), a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34. He was also the teacher of Paul. Acts 22:3; *Ananias* (An-a-ni'-as), a Jewish disciple at Damascus, of high repute, who was sent by the Spirit to Saul during his blindness which followed his conversion, and announced to him his future commission as a preacher of the gospel. Acts 9:10-17. Tradition makes him to have been afterward bishop of Damascus, and to have died of martyrdom; *Stephen*, chief of the seven deacons appointed to rectify the complaints in the early church of Jerusalem made by the Greek Christians against their Hebrew brethren, and also the first Christian martyr.

PLACES.—*Jerusalem*; *Tarsus*, the chief town of Cilicia, situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain; *Cilicia*, a province bordering on the Great Sea in the southeastern part of Asia Minor; *Damascus*, one of the oldest, if not the oldest, city in the world, 136 miles northeast of Jerusalem. It now has about 150,000 inhabitants.

CRITICAL NOTES.

VERSE 34. We have here a scene remarkably like that at Ephesus,—the same confused murmur of voices, some shouting one thing, some another, and the same uncertainty on the part of some as to what was the true cause of the tumult. *Castle*.—Literally, encampment, garrison; that part of the fortress Antonio used as barracks for the soldiers.

Verses 35, 36. The crowd surged so fiercely about Paul that the soldiers had to bear him in their arms up the stairs leading from the temple to the tower to prevent his being torn in pieces, the people shouting as they had done concerning the Saviour 30 years before, "Away with him."

Verse 38. *That Egyptian*.—The captain was greatly surprised to hear Paul speak Greek; for he had taken him for a certain Egyptian, spoken of by Josephus. This man was a sorcerer, and also pretended to be a prophet. He told his followers that the walls of Jerusalem would fall before them if they would march with him against the city. They had proceeded as far as the Mount of Olives when Felix, the Roman governor, came upon them with a large body of Roman soldiers, killing many, and easily dispersing the whole company. The Egyptian himself, however, escaped. *Murderers*.—Literally, *sicarii*, from *sica*, a dagger or short sword which they wore beneath their clothing. This could be used in a crowd with fatal effect without being observed.

Chap. 22:2. The fact that Paul addressed them in their mother tongue, disposed them to listen the more favorably.

Verse 3. *At the feet of Gamaliel*.—In Jewish schools the master sat on a high chair, the older pupils on a lower bench, and the youngest on the ground. The custom probably varied at different times, and the pupils sometimes stood; but at all times the teacher was above them, and they were literally "at his feet." The phrase signifies a humble, teachable spirit.

Verse 4. The expression, "unto the death," denotes the intensity of Paul's zeal. He brought against them as severe persecutions as he possibly could.

Verse 6. Compare this account carefully with that of Luke in Chap. 9. Notice that the time of day is here given as "about noon." This was to show that he was not deluded by any meteoric appearance, such appearances usually occurring at night.

Verse 9. *Heard not the voice*.—The account in Chap. 9:7 says, "hearing a voice." Dr. J. A. Alexander well explains this apparent difference: "There is a distinction between hearing a voice speak and hearing what it says, as nothing is more common in our public bodies than the complaint that the speaker is not heard, that is, that his words are not distinguished, though his voice may be audible and even loud. It might be said with equal truth that Paul's companions heard the voice, *i. e.*, knew that it was speaking, and that they did not hear it, *i. e.*, did not know what it said. See John 12:29, where a similar confusion seems to have occurred in the listeners' minds. Here, as there, the divine voice to the bystanders was a voice, but not one uttering articulate words."

Verse 16. *Wash away thy sins*.—Of course no one would suppose that sins are literally washed away by the act of baptism; but that act presupposes repentance, and by it we also show our faith in a crucified and risen Saviour. Through faith in Christ, manifested by baptism, the repentant sinner receives remission of sins. Faith is not the ground of that remission, neither is baptism, but the sacrificial offering of Christ. By faith we appropriate the sacrifice, by baptism we show our faith to the world, and through the sacrifice of Christ we receive remission of sins. Baptism, then, has so close a relation to the ground of remission that it is sometimes used almost identically with that ground. See Acts 2:38. The forgiveness of sin is so closely related to the act of baptism that sins are said to be washed away by that act.

PRACTICAL SUGGESTIONS.

1. THE best way, the most sensible way, the only Christian way, is for a Christian man to keep his temper. Notice the calmness with which Paul, though smarting from the blows he had received, and still harrassed by the insulting shouts of the angry multitude, said to the chief captain, "May I speak unto thee?" Verse 37.

2. Those whom we would do good we should endeavor not to provoke. Though Paul had been so roughly treated by these wicked Jews, yet he addresses them as, "Men, brethren, and fathers." Chap. 22:1.

3. That old lesson so often mentioned, that a man's sincerity does not prove him to be right, here finds another illustration. Paul, while persecuting the innocent Christians, was as sincere as any man ever was; yet no man was ever farther from the right or more in the dark than he. Verses 3-6.

4. Christ may be persecuted or honored in the person of his saints. Jesus said to Paul, "Why persecutest thou me?" It is a precious thought that if we are truly Christ's followers he suffers when we are distressed. It is a fearful thing to cause one of Christ's little ones to stumble; it is a happy service to give even a cup of cold water to such an one. In either case it is done to Christ.

5. How perverted things look to one in the dark! He is sure he is right; he cannot see it in any other way. But when as the result of humility and prayer the Lord lets the light shine upon his course, how differently he sees himself! He is then ready to say, "What shall I do, Lord?" Verse 10.

6. The Lord did not immediately tell Paul what to do. He would test him; he would give him a few days to think over the matter. For the present he was to enter the city and—wait. Verse 10.

7. Afflictions are intended sometimes to do us good. Those three days were seasons of serious thought with Paul. His eyes were dark; and as the world was thus shut out, his thoughts grew sharp. Remorse of conscience filled his breast. His repentance was deep and thorough.

8. Paul evidently thought the Lord was mistaken in saying that they would not receive his testimony; for he immediately began to show how he was especially qualified by his experience to carry the light to his people. So it sometimes seems to us that our friends will not resist our pleadings; and yet they do. God pity them and open their eyes to the light. C. C. L.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 15, 1884.

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THE FIRST DAY OF THE WEEK.

THE old attempt to impress the fourth commandment of the decalogue into the service of Sunday-keeping, by arguing a change of the Sabbath from the seventh to the first day of the week, has been almost universally abandoned by those who have any acquaintance with the Sabbath controversy. Yet it may be well to briefly notice it for the sake of those who find it hard to surrender old ideas, and of those who still have the ground to go over.

The argument may be presented under three heads: I. That the Sabbath changed itself; that is, that the events of that time were of such a nature that the Sabbath, as a natural consequence, without any legislation, changed from the seventh to the first day. II. That Christ changed the day. III. That the apostles changed it.

I. What is meant by events being of such a nature as to change the Sabbath, is this: It is claimed that redemption is greater than creation, and that Christ finished, and rested from, the work of redemption when he arose from the dead on the first day of the week; therefore the seventh day disappears before the first day, as the moon disappears before the rising sun, and the first day is henceforth, from the very nature of the case, the great luminary of the Christian world. It is the easiest matter in the world to show that every proposition in this argument is either a plain contradiction of fact, or a naked assumption; that there is no coherence between the different divisions of the argument; and that not a single conclusion follows from the premises assumed.

1. Contradiction of fact. Redemption was not finished when Christ rose from the dead. Redemption includes the resurrection of the dead, the immortality of all the saints, and a world made new. It will not be finished till the end of probation and of sin.

2. An assumption. No man can tell which is the greater, creation or redemption, inasmuch as both are infinitely beyond his comprehension. It is therefore not merely an assumption, but the most reckless presumption, for him to attempt to decide between them.

3. A series of "non sequiturs." First. "It does not follow," even if redemption was finished on the first day of the week that that day should be observed as a rest day in consequence thereof. Secondly. "It does not follow," even if it should be observed as a rest day, that it should be so observed every week. The proportion suggested would be that between the whole period of Christ's ministry, which was three years and a half, and the day of his resurrection—one day in every three years and a half! Thirdly. "It does not follow," even if we should observe that day as a Sabbath, and do it every week, that the observance of the seventh day should be discontinued. The seventh day rests upon its own independent foundation; and if an additional day is given us as a Sabbath, then we have two days to keep instead of the one day which the world had before.

4. Assumption, No 2. It is assumed that we have redemption through the resurrection of Christ. But the Scriptures do not so declare. They do, however, twice assert (Eph. 1:7; Col. 1:14) that "we have redemption through his blood;" from which the inference naturally follows that if a day is to be observed to commemorate it, it

should be the day on which his blood was shed, not the first day of the week.

5. Unnecessary. Why do we need to observe a day to commemorate the resurrection of Christ, or the work of redemption, so far as it has been carried out? The Scriptures have plainly given us memorials of Christ's death, burial, and resurrection, in the ordinances of the Lord's supper and baptism. 1 Cor. 11:26; Rom. 6:4. And what need we more? Does God ever give two memorials for the same event? Anything more would be redundant, and an unheard-of thing in the whole list of religious institutions.

As the first proposition thus vanishes from sight as soon as we look at it, we pass to the second.

II. Christ, it is claimed, changed the day from the seventh to the first day of the week. An embarrassing fact meets the advocates of this proposition at the outset. Christ never uttered one syllable in reference to the first day of the week. How then could he have changed the Sabbath to that day, or have legislated in regard to it? The claim is absurd on the very face of it. Do you say the record shows that he did do it? Please show us the record. For thirty years we have searched for it, and cannot find it. The New Testament speaks of the first day of the week only eight times. Six of these instances are found in the four Gospels, and all refer to the day of Christ's resurrection; and three of them, namely, Matt. 28:1; Mark 16:1; and Luke 23:56; 24:1, speak of it, not as the Sabbath, but as the day following the Sabbath. One such instance would be enough to show the distinction between the Sabbath and first day of the week; we have three. And in the other instances it is simply mentioned as the chronological part of the narrative, not as in any respect honored, elevated, or made Sabbatical in its character.

But, it is asked, did not the disciples understand the change, and meet together on that first day of the week to celebrate the resurrection of Christ, and inaugurate the Christian Sabbath? and did not Christ meet with them, and sanction what they were doing by saying, Peace be unto you? It would be very nice for this theory if it were so, but unfortunately for it, there is no truth in it. At the close of that day, after the two disciples had returned from Emmaus (and it must have been very nearly if not quite into the beginning of the next day (Luke 24:29, 33) when they reached Jerusalem), they found the eleven gathered together, doubtless at their place of common abode (Acts 1:12, 13); for they were "at meat," that is, partaking of their evening meal (Mark 16:12-14); and the eleven would not believe the report which these two disciples brought, that the Lord was risen and had appeared to them on their way to Emmaus. Then the Lord himself appeared in their midst, and they, so far from believing that he was risen, and waiting to see him, were terrified and affrighted at his presence (Luke 24:37); and then he upbraided them for their unbelief and hardness of heart, because they were so stubborn in their unbelief in regard to his resurrection that they would not believe even the members of their own company who declared that they had seen him. Mark 16:14.

Is not this a promising mass of material out of which to erect a first-day Sabbath? A company of timid disciples, their hope crushed out by the recent crucifixion of their Master, and understanding so little about his resurrection, and being so faithless in regard to it, that they would not believe those who had seen him, had gathered to their common place of abode, and having made fast their doors against a possible intrusion of the Jews, who they feared might next seek their lives, were partaking in sadness of their evening meal. Christ appeared and upbraided them because they did not yet believe that he had risen. And now

this first-day institution steps up, and with a brazen effrontery characteristic of all usurpers, claims that the disciples were met to celebrate the resurrection, and lay the foundation of the Christian Sabbath! Can any theory stand which is based on such preposterous absurdities!

Inasmuch as this first interview proves no support to the first day Sabbath, not much importance could be attached to any subsequent one; yet great stress is laid by some on John 20:26: "And after eight days again his disciples were within," etc. This, it is claimed, is a record that Jesus waited till the next Sunday came around, and then met with the disciples again, to confirm the Sabbatic nature of that day. But,

1. It cannot be shown that "after eight days," means the next Sunday. If it be said that "after three days" (Mark 8:31) means "on the third day" (Matt. 16:21), and hence "after eight days" would mean "on the eighth day," and so be Sunday, we reply that that was not a uniform manner of speaking. If it was, the expression, "after six days" (Matt. 17:1), would mean "on the sixth day;" but it did not mean so; for Luke, speaking of the same event, the transfiguration, says that it was about "eight days" after. Luke 9:28.

2. If it be granted that "the eighth day," or just a week is meant, then it should be considered at what point the reckoning must begin. The meeting which began at the last evening of that first day (John 20:19), must have continued into the second day before the disciples arrived from Emmaus; for "the day was far spent" when Christ made himself known to them there, and after that they returned to Jerusalem, seven miles, on foot. Not till after they had arrived and reported, did Jesus appear. His appearance then must have been on the second day. But further, Thomas was absent on this occasion, and Christ had completed his interview with them, and disappeared before Thomas returned; yet it was not till after his return, and an interview by the disciples with him (verses 24, 25), that the period of the eight days is introduced. All this goes unmistakably to show that the reckoning should begin from the second day, and that the eighth day thereafter, would be the second day of the next week, not the first day.

3. If the intention was to honor the first day, why did not the record say, "On the next first day of the week"? or what would be better still, as the gospel of John was written after the Revelation, and if, as it is claimed, the first day had then come to be generally called "the Lord's day," why did he not say, "on the next Lord's day"? Would he have omitted so appropriate and opportune a time to mention it? Impossible. But it was not the object of the meeting to honor the first day. The intention was simply to mark the time when Thomas was with them.

But Christ met with his disciples on other occasions. Once, the third time, when they were out fishing. John 21:3, 14. Were they celebrating the resurrection then? Was this Sunday? and did the disciples, after Christ had met with them already twice, to honor the first day and establish the "Christian" Sabbath, so far forget themselves as to go off fishing upon that day? Again, a notable meeting with the disciples was on the day of his ascension, which is generally supposed to have been on Thursday. Certainly it was not on Sunday.

Thus all the evidence vanishes which is produced to show that Christ changed the day. An apology is due to the reader from any one who would set up such a claim in face of Christ's express declaration that he came not to change it. Matt. 5:17, 18.

III. But it is still urged by some that the apostles changed the day of the Sabbath from the seventh to the first day of the week. As an insuperable barrier to this view lies the fact that Christ, having himself failed to change it, gave

them no instructions to change it; and what he did not do nor instruct them to do, they had no right to do. Yet some seem to think that events in their experience prove the change.

1. The Pentecost. The outpouring of the Spirit on the day of Pentecost, was not to honor the first day of the week, as the Sunday advocate contends. Had that been the cause of the manifestation, it should, and unquestionably would, have said, When the *first day of the week* was come. But it simply reads, "When the day of Pentecost was fully come," without telling us what day of the week it was. Pentecost, being the fiftieth day from the sixteenth of the first month, came in different years on different days of the week. If in A. D. 31, it chanced to fall on Sunday, that signified nothing for that day. But scholars are not agreed as to the day on which it fell. Prof. H. B. Hackett, D. D., in "Commentary on the Original Text of the Acts," pp. 50, 51, says: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." Christ's crucifixion on the 14th day of the first month was the antitype of the slaying of the paschal lamb; his resurrection on the 16th of the month was the antitype of the waving of the sheaf of first fruits: fifty days from this latter point, the feast of Pentecost must meet its antitype; and this was fulfilled in the outpouring of the Spirit on that day; and hence this manifestation of the Spirit was delayed till that day was "fully come." Ten days had elapsed since the ascension of Christ. One first day had been passed unnoticed and in silence. Why was not the Spirit poured out then? Because it was only the Pentecost which was to be thus marked, on whatever day of the week it might come.

2. Acts 20:7. In this scripture we have the only instance to be found in the New Testament of a religious meeting on the first day of the week. But there is no intimation of any custom, nor any command in reference to it. It was only an incidental meeting. It was an evening meeting; for there were "many lights" in the upper chamber where they were assembled. Verse 8. But according to the Bible method of reckoning time, the dark evening of the day was the first part of it, beginning with the setting of the sun. This meeting was held, therefore, at a time corresponding with our Saturday evening. Paul preached till midnight, healed Eutychus, broke bread, and continued his discourse till break of day, and then departed early Sunday morning on a twenty-mile foot journey, across the base of the peninsula from Troas to Assos. See Conybeare and Howson. We commend this apostolic example to our Sunday-keeping friends. With every step of that long journey through all the light part of that Syrian Sunday, Paul trampled such a thing as a Sunday Sabbath into the dust, where it belongs.

3. 1 Cor. 16:2. A careful reading of this instruction will show that the work enjoined was not to be done in the public congregation, but privately at home; it was not proper Sabbath employment, but the secular business of looking over worldly matters, and setting apart a portion for charity. The text shows that the apostle regarded it as a secular day.

4. Rev. 1:10. The "Lord's day" of this text is not the first day of the week; for the Lord has never set apart that day as his. It is the Sabbath; for he claims that day as his. "The Son of man is Lord of the Sabbath day."

We have now noticed every instance in which the first day is mentioned, and every text supposed to refer to it; and there is not found in the record the first trace of any facts out of which a Sabbath could be constructed—no rest of any divine being upon the day, no law for its observance, and not the slightest regard paid to it by either Christ or the apostles.

To find the change of the day, and the real institution of the Sunday Sabbath, our friends must go a step further. They must come down into that age when the "mystery of iniquity," working even in Paul's day, had developed full fledged the great apostasy; when men began to heap contempt upon the Sabbath to spite the Jews, and to elevate the Sunday to conciliate their heathen neighbors, and by so doing did despite to the word of God, and introduced those elements of apostasy and corruption which ruined the church, and sent a shout of triumph through all the realms of darkness.

AN UNWITTING CONFESSION.

We find the following remarkable paragraph in the *Christian at Work* of April 3, 1884:—

"The objection is made to Lent that our Lord did not command any such observance by his disciples. Neither did he command the observance of Sunday nor the week-day prayer meeting. When can we get out of the adumbration of supposing that every jot and tittle of Christian worship must have been literally prescribed by Christ before being resorted to? And if this is the one unailing test, why not apply it and take up with feet-washing? See the literal command in John 13:14."

We call this a "remarkable paragraph" and an "unwitting confession." It virtually says, "We keep Lent without a command, because we keep Sunday without a command;" that is to say, because they keep one institution which Christ has not commanded, they can by that practice defend the doing of anything else which he has not commanded. And they keep Sunday without a command, because "Christian worship" need not be conformed to what Christ has "literally prescribed." Such conformity the *Christian at Work* calls an "adumbration," in reference to which it petulantly asks, "When can we get out of" it?

Well, this is just what the devil has all along been trying to induce men to "get out of." Very successfully has he led the papal church to get out of it; and the whole Protestant world has shamefully followed on in the same work of trying to get away from the literal teachings of Christ. And let this frank confession on the part of the *C. at W.* be noted; namely, that if we are to follow what has been "literally prescribed" by Christ, we shall drop Sunday-keeping, and practice feet-washing! Exactly. And this is just what they would do if Christ's words were abiding in them. John 15:1-8. But let them remember that his words will judge them at the last day. Mark 8:38.

INSPIRATION.—NO. 6.

HOW WERE THE POETIC AND HISTORICAL BOOKS OF THE BIBLE WRITTEN?

THIS is a question of some interest. Take, for instance, the Psalms. They contain most sublime and glorious descriptions of the works of God, his character, and attributes, and many prophetic passages in which the future is revealed, the work and character of Christ, and the future glories of his kingdom. They certainly could not have been written by mere human wisdom. David is called a prophet (Acts 2:29, 30; Matt. 27:35); and the Lord says, "If there be a prophet among you, I the Lord will make myself known unto him in a vision." It is therefore most reasonable to conclude that David had visions of the Lord from time to time. This is directly indicated in the history of this remarkable man. In 1 Chronicles 28, David is represented as speaking to Solomon concerning the building of the temple, giving him the pattern of it, the offerings, etc. Verses 12 and 19 read as follows: "And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God," etc.; "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of

this pattern." These texts plainly indicate that the whole form of the temple and its services were revealed to David by the Spirit of the Lord, evidently in a vision. The pattern of the sanctuary was also plainly shown to Moses. Ps. 89:19 contains a reference to visions which may refer to David.

We conclude, therefore, that as he received important revelations from the Lord, it was by this means that he was enabled to write the Psalms, at least the prophetic portions. As the Spirit of God rested upon him, all the faculties of his soul were aroused to unwonted clearness and power, and he poured forth these psalms, which have been a source of light and comfort for all succeeding ages. Unaided human wisdom could never have written such words.

There are questions of much interest relating to the manner of writing the historical books of the Bible, which have given rise to much discussion. Some claim they were written precisely the same as ordinary history in books not inspired: others that the same degree of inspiration is seen in them, which is contained in the prophetic books, and that the writers were inspired in the same manner. We seriously question both of these positions. That they were inspired by the Holy Spirit in a certain sense, so that they are true and reliable, we certainly believe; and this is all that we need of them. The statements they make concerning facts, are correct and in every way worthy of confidence.

We hold that God never performs miracles when there is no necessity for them; nor does he reveal things in vision when they are already fully known and understood. God is a sensible and consistent being. He shows certainly as much wisdom as man, and vastly more. Man would never make a great effort and incur much expense when he knew that far less would accomplish the same object. What necessity can there be for special revelations when the facts are already plainly before the mind? Take, for instance, such a narrative as the gospel of Luke, which commences as follows:—

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

Here a friend, an eye-witness, who is well acquainted with all the important facts in the work of Christ, sets himself to the task of informing those he loves concerning them. What inspiration does he need more than that his memory of the facts shall be clear, and his power of delineating them excellent? If he stated things of which he was not a witness, he would need to have them revealed to him in some way. The book of Genesis, for example, which is a history of creation, and which covers many centuries, Moses could not have written except by revelation. Skeptics claim that he obtained it from tradition. But such conclusions we cannot for a moment accept. We believe Moses obtained light from which to write directly from God. This must be so, or it must be a book of no authority. We regard it as one of the most important books of the Bible. Moses did not live when he could be a witness to these facts. Some of the events, as those of the first week of creation, no human witness could behold. They must have been supernaturally revealed to some person in order to have been known. And most of those events related in Genesis transpired so long before Moses' birth that traditions of them handed down from father to son would have been utterly untrustworthy. Moses must have received them from revelation, which is just as necessary in order

to make known facts which have been lost as to reveal future events.

But it is not so in such a case as that of Luke. In giving a brief preface to his history of Christ's life, which he was writing for his friend Theophilus, he claims no special revelation, and says nothing about its having been revealed to him in a vision; but he does tell his friend that "he had perfect understanding of all things from the very first" concerning that which he was to relate; and because of this, his friend "might know the certainty" of the things he would write. He had been an eye-witness of these things; and being a man in whom Theophilus had confidence, he would of course accept as the truth what Luke said. Other eye-witnesses having written of these things, Luke wishes to add to the credibility of the records the facts which were familiar to him.

Having, then, truthful eye-witnesses of these events to narrate them, where is the need that they should be revealed over again through a vision, or by some great manifestation of divine power? Evidently there is no such need if the witnesses were sure not to forget any of the facts. But human memory unaided is not sure to retain all that it has seen or heard. And after a term of years had passed by, as is evidently the case before most of the gospels were written, the discourses of Christ might be in a measure forgotten, and important facts might be omitted. Here, then, is a weakness of the human mind which needs the aid of the Holy Spirit to perfect it for the important work of giving to succeeding ages the needed light upon the life and acts of Christ. The memory must be strengthened so that we can be sure of the great fundamental facts of the gospel.

Does the Bible tell us of any such form of inspiration? In our Saviour's important discourse given just before his crucifixion, in which he several times repeats the promise of the Holy Spirit, he uses this language: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John 14:25, 26.

The province of the Holy Spirit, then, is not only to teach them new things, but to quicken their memory so that they could retain the great facts of the gospel which they had seen transpire in previous years, and recall the words of wisdom which he had spoken. The use of the memory is necessary in all kinds of inspiration. Moses needed memory to write what God spoke to him when he talked with him as a friend talks with a friend. Christ needed memory to retain what the Father had commissioned him to speak. The prophets needed memory to enable them to write and speak what God showed to them in visions and dreams. Sometimes such things were forgotten; as when Nebuchadnezzar could not recall what he had seen of the great image. But he quickly recognized it when Daniel brought the matter before him. Both of these men had seen the same thing in a night vision. One forgot it, the other did not.

From this it would seem that at times God miraculously controls the memory. The king greatly desired to call the matter up, but could not. It had left a deep impression upon his mind, and because the wise men and astrologers could not help him out of his difficulty, he was about to destroy them all. God evidently controls the memory to carry out his own wise purposes. He did it in this case to make the king acquainted with Daniel and his God, that through him he might accomplish important objects.

Thus we see that in all these various forms of inspiration memory is necessary, and that God's Spirit controls it. Christ promises to do so in the case of those who were acquainted with the great facts of his ministry on earth. He "would bring

all things to their remembrance, whatsoever he had said unto them." This would be all the inspiration in this case which they needed; for the truths concerning which they had personal knowledge by seeing and hearing with their natural eyes and ears, were just as real as though they had been revealed in vision or any other way. The quickening of their memory by the Spirit of God to recall all the necessary facts was all the inspiration they needed. Then they could write out in their own language the facts which should be kept on record.

The same principle applies to all the historical books which were written by those who were witnesses of the events contained in them. We judge from certain statements in the Old Testament that most of the historical books were written by prophets, or at least that they wrote the records of their kings. 2 Chron. 26:22; 1 Chron. 27:29. It is thought by commentators that the historical books of Samuel, Kings, and Chronicles were condensed by Ezra from the records which were written by the various prophets and kept in the nation's archives. It is evident that we do not now have all those which are referred to in those histories. It is most likely that the prophets living under the reign of the kings wrote out from their own knowledge the facts which it was necessary should be preserved. The fact that prophets did this does not necessarily prove there was a special revelation through inspiration of the facts themselves; but that such were trustworthy persons whose testimony was worthy of confidence. We can see no necessity, for instance, for Nathan the prophet to have a revelation of the acts of King David, when he was perfectly well acquainted with them from his own observation. But we can see a good reason why such a man should keep a record of those acts. His high character would give the seal of credibility to what he said. Everybody could accept the record of a prophet of the Lord.

We conclude, therefore, that the historical books of the Bible, when written by those well acquainted with the facts, were inspired in the sense that the Spirit of God brought clearly to remembrance of the writers the facts with which they were before familiar, even as Christ promised to do in the case of his disciples. This form of inspiration,—a spiritual invigoration of the memory,—is all the inspiration necessary to furnish us with the most reliable facts upon which to found our faith.

GEO. I. BUTLER.

THE CLEANSING OF THE SANCTUARY.—NO. 6.

ALL the sacrifices of the ancients from the days of Abel to Christ, and all the services of the priesthood in the sanctuary of the first covenant, could not take away a single sin. Heb. 10:4. Their sacrifices could only point them forward to the sacrifice of Christ, and their sanctuary and services of priests therein could only point them to the services of our great High Priest in the heavenly sanctuary, and the atonement for sin to be made by him. The law of God existed; it was in the ark of the testimony in the sanctuary. They were sinners in fact; but there was no atonement but in figure. Their all depended upon the death and intercessions of Jesus Christ—his death as the Lamb of God that taketh away the sin of the world, and his priestly intercessions in the true tabernacle which the Lord pitched, and not man. Had not the Mediator of the new covenant died "for the redemption of the transgressions that were under the first testament" (Heb. 9:15), not one of them could be saved.

But the typical system was of great service to the ancients as it pointed them forward to the real sacrifice for sins, and the real atonement to be made by Christ in heaven. And it is of no less value to us, since it is the means by which we learn the order of the ministrations of our High Priest out of our sight, in heaven, especially of the closing part

of his work, the cleansing of the sanctuary, the blotting out of all the sins of the saved, which is their acquittal in the Judgment. By the study of the type we learn concerning the antitype.

1. The sins of the sinner were laid on the victim for sacrifice. Then the sinner shed the blood of the sin offering outside of the sanctuary. So Christ was slain on the earth by us, sinners. Our sins being laid upon him, he was slain for us. He bore our sins in his own body on the cross. 1 Pet. 2:24. He died for all; but the atonement is not yet made. This is the work of a priest. It is a necessity that the blood should be offered in the sanctuary, in order to remission. Lev. 4:27-35.

2. In the typical service the priest must bear the sins in the blood of the sacrifice to the sanctuary, presenting them before God with intercession, and leave them there till the day of atonement or cleansing of the sanctuary, when they are to be borne out of the sanctuary. So Christ, having entered the heavenly sanctuary by his own blood which was shed for us, makes intercessions for all those to the uttermost that come unto God by him. Heb. 7:25. The victim was slain on Calvary; but the atonement must be made by the priest; and Christ was not a priest till he ascended to heaven. "For if he were on earth, he should not be a priest." See Heb. 8:1-4. And in his priestly service he must follow the type. His ministrations must be confined to the first apartment of the sanctuary till the time appointed for its cleansing. Lev. 16:2.

3. In the type the appointed time came once in a year. Ex. 30:10. Lev. 16:29; 23:27. The round of service was completed on the tenth day of the seventh month; and it was repeated "year by year continually;" but Christ was offered and performed the round of service but once. Heb. 10:1-18. As there was an appointed time for the atonement in the most holy of the earthly sanctuary, so the time was appointed for this work in the true tabernacle. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. As we have seen, the time expired in A. D. 1844. Consequently the final work of the atonement is now being done.

4. Not only was the day appointed, so that all Israel could know when it came, but when the time arrived a special announcement was made by the blowing of trumpets. Num. 29:1; 10:10. Accordingly as we came to the end of the days in 1844, the trumpet was blown—a message sounded through earth, addressed to every nation, and kindred, and tongue, and people saying, with a loud voice, "Fear God, and give glory to him; for the hour of his Judgment is come." This is a fact of history; and the history is the record of the fulfillment of prophecy. And this proclamation was based on the 2300 days, which ended at that time. It was the trumpet which announced the great and solemn day of atonement. Does the reader object that that message proved false; because the time of the Judgment did not then come? He may change his mind, if he will have patience to investigate till he has learned that the cleansing of the sanctuary, the final work of atonement, the blotting out of the sins of the saved, and that part of the Judgment in which they are accounted worthy of a place in the world to come and in the resurrection to eternal life, are one and the same thing, and that this must take place before the coming of Christ, when they who have been accounted worthy will be raised from the dead, putting on immortality in a moment, in the twinkling of an eye. Luke 20:35, 36; 1 Cor. 15:51, 52. And it is evident from Rev. 14:6-12, that the Judgment-hour message is not the last message of probation; for the warning of the third angel implies mercy to those who heed it, presenting a final choice between the worship of the beast and the commandments of God.

Thus we are brought to the inevitable conclusion

that Jesus, our great High Priest, has entered within the second veil to make the atonement for his people, blotting out their sins, and that he is about to come to those who look for him, without sin unto salvation. See Heb. 9 : 28 ; Acts 3 : 19-21. We learn from the types and other scriptures that when the sinner comes to God and finds pardon and acceptance, that this is not the final disposal of his sins. The final disposal of sin depends upon faithfulness up to the day of reckoning. When the sinner brought his offering and confessed his sins, they were, in a figure, laid on the sin offering, and in its blood conveyed to the sanctuary and left there till the day of atonement, which was a type of the investigative Judgment. Those who were then found faithful, had their sins borne out of the sanctuary and sent away to the land of separation ; but those who were not faithful up to that time had no part in this final offering which was for all the true Israel, and consequently they were cut off. Lev. 16 : 29, 39 ; 23 : 29. Their sins were not atoned for, were not sent away : but reverted upon their own heads.

This is in perfect accordance with other portions of Scripture. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18 : 24. No credit is given for past obedience, if we turn again to sin. This is taught in the parable of the unmerciful servant. He owed his lord ten thousand talents ; but earnestly pleading for patience on the part of his lord, the latter "was moved with compassion, and loosed him, and forgave him the debt." But when he showed himself unworthy of such favors, by his abuse of his fellow-servant, "his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him." The forgiveness granted was revoked, and the whole debt was required to be paid. And Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18 : 23-35.

The apostles did not teach the blotting out of sins immediately on conversion. Said Peter, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you ; whom the heaven must receive until the times of restitution," etc. Acts 3 : 19-21. From this testimony it seems clear that the sins of all his people are to be blotted out just before the second coming of Christ. This is the closing work of his priesthood, the cleansing of the sanctuary. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16 : 30. When all the sins of God's people are blotted out, they are adjudged to eternal life. Professors who have failed to overcome, will have their names blotted from the book of life. Rev. 3 : 5.

R. F. COTTRELL.

OHIO STATE MEETING.

AT this meeting our hopes were realized in seeing steps taken which will mark a new and important era in the cause in Ohio. Eld. S. N. Haskell was unable to reach us till the second day of the meeting, and was obliged to leave before it closed. His labors were attended by the especial Spirit and power of God in our midst. The number in attendance was more than ever before. The same Spirit that is moving this message onward to its final triumph, was present in all our devotional and council meetings, to a degree not witnessed in our midst in the past. It was de-

ecided that we establish immediately a State depository, also open missions in our cities. To accomplish this it was decided that we should raise the sum of \$15,000. Before the meeting closed between eight and nine thousand dollars of this sum were pledged. Brethren V. B. Stevens, J. M. Watts, and James Rowe, were chosen a committee to see that this sum is raised and appropriated as designed.

It was voted that Ohio help our sister Conference Kentucky, by giving that Conference a tent ; also that the sum of five hundred dollars be paid to them from the fifteen thousand dollar fund in the following manner : One hundred and twenty-five copies of "Thoughts on Daniel and the Revelation" at one-half their wholesale cost ; five hundred copies of the *Signs* at 75 cts. per copy. These books and papers are to be furnished them on the condition that they obtain legitimate subscribers. We believe that Kentucky will appreciate this. We can assure them that while brethren Rupert and Saxby go to Kentucky assisted by our means as above indicated, they will have our prayers to follow them.

In view of the vacancy in the Conference committee, it was recommended that Eld. O. F. Guilford act with the Conference committee as counselor. More laborers go out to engage in the cause in this State this season than ever before. More calls and openings for labor come in from different parts of the State than ever before. These were considered by a large committee of our brethren, and will be filled to the best of our ability with the force of workers we have.

Bro. Thompson, of Indiana, was present, and begins work in Ohio. Indiana, Ohio, and Kentucky are now more closely bound together than in the past. We trust that the prayers of God's dear people in these three States will follow the laborers that go forth in their midst like sharp sickles in the fields all white for the harvest. A few more general gatherings for counsel, a few more fierce battles to be fought, a few more sacrifices to be made, and the war will be over, and we shall stand on the sea of glass singing the song of victory. Rev. 14 : 9-14 ; 15 : 2, 3. Reader, shall we be there?

R. A. UNDERWOOD.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*3rd Chevye.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

243.—ACHAN AND HIS CHILDREN.

In Deut. 24 : 16 it is declared that the children should not be put to death for their fathers' sins, and yet in Josh. 7 : 24 it is recorded that the children of Achan were slain along with their father ; how do you explain this seeming discrepancy ?

ANS. It is a matter of dispute among scholars whether the original of Josh. 7 : 24 warrants the conclusion that the children of Achan were punished with him. It is argued by some that Achan alone of the family was put to death, his substance being burned with fire, and that his children were taken out to the place of punishment to witness the execution of the judgment rendered. (See the matter fully discussed in Clarke's Com. on Josh. 7 : 24.)

Should it be proved that the children of Achan were actually put to death with their father, then the necessary inference would be that they had made themselves accomplices with their father in his crime by withholding the facts from Joshua after they had been made aware of their father's offense. It is difficult to see how Achan could have secreted his treasures in his tent without the family being made aware of what he had done.

244.—SOLEMNIZATION OF MARRIAGE.

Has a local elder of a church who is not a minister the right to perform the marriage ceremony ?

ANS. Not in any State with the laws of which I am acquainted. The following, taken from "Law for the Clergy," page 63, gives the general rule

upon this subject : "Marriages must be solemnized either (1) by a justice of the peace or mayor of the city wherein the marriage takes place ; (2) by some judge of the supreme, district, or circuit court of this State ; or (3) by some officiating minister of the gospel, ordained or licensed according to the usages of his denomination."

In a matter so important as that of marriage, the greatest pains should be taken to have the ceremony correct in every particular. It would be well for parties about to enter upon that relation to consult the statutes of their own State in regard to the step necessary to be taken, in order to consummate it in a manner which will place its legality beyond all question.

Ministers' Department.

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

SARATOGA'S REMARKABLE TRIBUTE TO EXTEMPORE PREACHING.

THERE were some things said by prominent and elderly Presbyterian ministers in the Union Preachers' Meeting at Saratoga lately, which ought not to be lost. They mark an era in the modern pulpit, and furnish an important contribution to practical theology. The subject under discussion was, "The best method of preaching to the people."

Dr. Herrick Johnson, of Chicago, opened the discussion with a keen, analytical, and comprehensive half-hour address. There was not time for much expansion, but the Doctor took occasion at the close of his address to dwell at some length and with characteristic intensity on the three general methods of delivering a sermon, namely, "The memoriter, the manuscript, and the extempore." He said : "Without any qualification the extemporaneous is the ideal method." He described the memoriter preacher as revealing to the penetrating gaze of a keen listener that "blankness of facial expression which showed the speaker engaged in the most intense introspection lest he should miss his way in his recollected speech." This internal effort broke the preacher's highest power over his audience. For this and other reasons "the memoriter method was the weakest, and should never be used, except occasionally, perhaps, by the few speakers of marvelous memory."

He continued : "To use the manuscript is always a confession of weakness." This he said, at the same time recognizing before his brethren that although he often spoke extempore, his life-time practice had been with the manuscript. (The implication was, of course, that he regretted having failed in early years to master the extempore method.) The most forceful objection urged was that the manuscript crippled the preacher in pressing the truth home upon the hearers most directly and effectively.

Dr. Spear, of the New York *Independent*, then called out Dr. Hall, of Brooklyn, N. Y., who expressed himself as delighted with the address of Dr. Johnson, and especially with his remarks on the best method of delivering the sermon. He then proceeded to narrate the following personal experience : "About two and a half years ago, while spending a few weeks among the mountains, I was invited to preach in a Methodist pulpit for a few Sabbaths. Although I had used the manuscript throughout my entire ministry, I decided [the reader can see why] to preach to those Methodists extemporaneous sermons. Being somewhat pleased at the results, I decided to take these sermons home, and re-preach them to my own people. After a few Sabbaths my elders were so well pleased with the new method that they came to me with the request that I should not go back to the manuscript. But do you know, doctor [turning to Dr. Johnson], I was too cowardly to go on. However [facetiously], old as I am, I am encouraged by your remarks, and believe I shall try it again."

The Rev. Dr. Hoge, of Richmond, Va., who the day before had captivated a Saratoga audience by an extemporaneous sermon preached without a scrap of paper, was soon after called out. He also at once expressed his delight at what he had heard, and especially with the place given the extemporaneous method. He said : "The manuscript is the curse of the American pulpit." (I would not be too positive that he used the word

curse, but it was a strong word, and in that identical sentence. His semi-asperated utterance, dulled the word, which I interpreted as *curse*.) In his early ministry he was so hampered by the manuscript he finally gave it up entirely. Often he had wanted to break away from his manuscript during the progress of the sermon, feeling that in the heat of public address he could express his thought better, and also interject new and stronger thoughts than he had wrought out in the study; but he was anchored to his written sermon. He said he believed the minister who was tied up to a written discourse thereby prevented the fullest and freest operation of the Holy Ghost in the proclamation of the gospel. Somehow or other—he could hardly tell why—the manuscript clipped the spiritual wings and prevented the highest spiritual flights. If his reputation as a preacher were to be staked on a given sermon, he would choose to think it out carefully while pacing the floor, trust to the hour for the language, and let a stenographer take it down while he delivered it.

The tide set so strongly in the direction Dr. Johnson gave it that it seemed for a time none would array themselves in opposition. Dr. Spear, however, ventured to demur, announcing the ideal method to be an interchange between the manuscript and the extempore method.

The statements given above were not put in quotation marks unless the writer was quite sure of the exact language. The thought is as it was expressed—no more, no less. No one, however, will be warranted in understanding these men to have opposed careful writing, directly or indirectly, in preparation for the extempore sermon. They all set a high value on the pen as a factor in the best preaching. Their own practices varied. Some wrote out the full sermon; some wrote a part; some did not write at all in *direct* preparation, but trusted wholly to their gathered resources and the inspiration of the hour for the language.

I will add to this paper one quotation from Dr. Spear, made at the Preacher's Meeting, Aug. 20, on the subject of short sermons. He said: "After preaching thirty-seven years, and then listening fourteen years, if I had my ministry to live over I would preach shorter sermons."—Rev. S. Olin Garrison, in *Christian Advocate*.

THE CHRISTIAN PULPIT.

OTHER religions may display, may sing, may even instruct; and so far all is to their credit. But the pulpit, as a platform from which a preacher, filled with the truth and the unction of his Master, may by the articulate voice pour into his hearers the treasures that overflow in his own soul, is by pre-eminence the instrumentality of the Christian religion. We would say our strongest and most earnest words to improve the sermon,—improve it in the particulars of thought, exhortation and unction, and also in literary construction,—with the inflexible proviso that refinement shall not take out of it the life that is its true power. Yet we repeat, in the simple matter of quantity, Protestant services have enough, more than enough, preaching. The need is by no means a substitute therefor, but that which as supplementary, can give to it a wider sphere and more practical power.—*Christian Leader*.

PULPIT SCOLDING.

THIS ministerial vice seldom, if ever, does any good, as is proved by the fact that people allow themselves to be told the truth never so plainly from the pulpit without making any remonstrance, while if told the same in private they would feel deeply offended. They are like Fielding's Squire Western, who, when the parson attempted to interfere with him outside of the church, warned him, "Art not in the pulpit now. When thou art a got up there, then I never mind what dost say." The fact is, scolding from the pulpit only amuses the people. No one heeds it, because every one applies it to his neighbor. A kind, earnest admonition, in private, and in the spirit of Christian love, never fails to accomplish its end.—*Christian at Work*.

—Act well at the moment, and you have performed a good act for eternity.—*Lavater*.

AT EASE IN ZION.

At ease in Zion! What are souls to him?
He rests on roses, while the world is dying;
Millions are passing on to their long doom,
The nation in profoundest darkness lying,
For love, and help, and healing, vainly to us crying.

At rest in Zion! Can a soul redeemed,
That should, while here, be solemn vigils keeping,
Sit idly on its couch of luxury,
When the world lies in saddest slumber sleeping?
In pleasure's deepest draught, its senses madly steeping?

At ease in Zion! What is then the cross,
The Master's cross, all pain and shame defying?
Where is the true disciple's cross, and cup,
The daily conflict and the daily dying,
The fearless front of faith, the noble self-denying?

At ease in Zion! Shall no sense of shame
Arouse us from our self-indulgent dreaming?
No pity for the world? No love to Him
Who braved life's sorrow and man's disesteeming,
Us to God's light and joy, by his dark death re-deeming?

—Horatio Bonar.

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.

FRENCH SWITZERLAND.

IMMEDIATELY following the rough treatment we received from the mob at the opening of our course of lectures in the college of Corcelles, there appeared in *Le Journal de Genève*, *Le National Suisse*, etc., from an author unknown to us, an article giving fair statements concerning the mob in question, denouncing its shameful actions, and recommending that legal measures be taken to avoid their repetition. This article was followed by one of an opposite character, which could not, however, efface in the minds of the candid the favorable impressions that have been made through these popular papers, and which, despite the hatred and misrepresentations of its authors, has done us good service, in bringing us and our work before the minds of thousands in Switzerland and in France, exciting their curiosity, and spurring us more fully to meet the wants of the French-speaking people everywhere. I gave about twenty discourses in Bro. Vuilleumier's house near by, besides meeting urgent wants of the cause at other points. I was refreshed by the timely arrival and valuable aid of my brother, Eld. A. C. Bourdeau. At least six persons have decided to obey all of God's commandments and the faith of Jesus.

By the arrival of my dear brother and the addition of two new laborers from our Swiss ranks, we are prepared to hold meetings at several important points. We never felt more determined to press the battle to the very gate of the enemy's fortifications in the name and strength of the Mighty One, to whom all praise shall be rendered. Since we commenced laboring in new fields, we have sold and given away about \$10 worth of tracts. Pray for the work here.

March 25.

D. T. BOURDEAU.

WISCONSIN.

NORTH VALLEY, APRIL 1.—Held twenty-six meetings at this place with a good hearing nearly all through. Many acknowledged that we "preached the Bible," but there was too much fear of man, and too little of the fear of God. Nevertheless, there were a few souls who seemed to love God and his truth, and who will try to walk in his ways.

H. R. JOHNSON.

RAYMOND AND RACINE.—According to appointment I met with the friends of the good cause in Raymond, March 22–26. We held in all twelve meetings, which were well attended, considering the circumstances.

From the 28th to the 31st we met with the little church in Racine, and held five meetings with them. Several of our Baptist friends attended our meetings, and were favorably impressed. Three of them subscribed for our papers. One sister was received into the church, and the ordinances of the Lord's house were celebrated.

April 2, I came to Chicago, and held a meeting that evening. On the 5th and 6th we held our

quarterly meeting, at which time the Lord came very near in a special manner. As a fruit of our past winter's effort here, eleven dear souls were baptized, and sixteen in all joined the Scandinavian church, which now has a membership of seventy-six. There were three others who had intended to join with us, but were hindered. I received six more new subscribers for our papers. Together with all the friends, I was greatly blessed on this occasion. May the Lord continue to bless his good cause in Chicago. J. F. HANSON.

PENNSYLVANIA.

CLINTON.—For some time after my return from New York, I could not do much in new fields on account of almost impassable roads; but was able to help our people here, and labor some for the community outside. Bro. Russell held a series of meetings at Bavington under great disadvantages, but with some good results.

March 11, began meetings at Burgettstown, Washington Co., with an excellent interest. At the fifth meeting the subject of the saints' inheritance was presented. At the close, all the pamphlets I had were taken, and some seemed much disappointed that they could not get one. Without special request the audience gave sufficient money to pay the expenses of the hall.

I was then fully decided that we should go to a new field of labor, and was compelled to close our meetings, and return to Clinton to organize the work there. The interest to hear the truth is spreading in this field, and we leave it with much regret.

D. T. FERD.

April 7.

KENTUCKY.

AMONG THE CHURCHES.—I have now visited all the churches here but one. There are certain things I find which it will be a pleasure to report: 1. The majority of the children are members of the church. 2. All the members I have found are health reformers. 3. I have not found any skepticism on the spirit of prophecy. 4. Brotherly love exists.

Besides these things, I find a number capable of entering the work as canvassers, colporters, and two at least, besides Bro. Osborn, will labor as ministers this summer. After looking it all over, I believe Kentucky to be a good missionary field. The numbers and financial strength are few and weak. But if all carry out the willingness to labor they claim to have, I can see no reason why they should not be equal, if not ahead, of any Conference among us, compared to numbers.

I can report favorably, and I am of good courage and hope. I had expected to visit the Custer church before leaving, but receiving word that my wife was very ill, I left for home a week sooner than I expected. She is improving, and next week I expect to send her to the Sanitarium, and return to Kentucky. I have my goods ready to ship, expecting to make that my field of labor for a time at least. My permanent address until further notice will be Nolin, Hardin Co., Ky. We earnestly request to be remembered at a throne of grace.

G. G. RUPERT.

MINNESOTA.

DASSEL.—I have just returned from Dassel where I have held a few meetings with the brethren. Bro. Wm Brickey had been holding meetings in the vicinity for some time previous with a good interest. The brethren, although few in number, determined to build a meeting-house. They went to the woods and cut logs, got them sawed, and in about four weeks put up a house of worship 20x32; and if nothing happens to retard the work, it will soon be ready for use. If many of our small churches would do likewise, it would be well for the cause.

As I come home I find many urgent calls awaiting me. Pray for us.

AMONG THE CHURCHES.—After our good meeting at Hutchinson, I stayed a few days with our brethren near Kingston. I found them all striving for the crown of life. Held meetings and Bible-readings every day, and they received the truth with joy. One of these brethren will try to labor as a colporter.

W. B. HILL.

April 8.

News of the Week.

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

FOR WEEK ENDING APRIL 12.

DOMESTIC.

—From New York, Thursday, \$2,150,000 in specie was shipped to Europe.

—The exports of gold for Europe, Wednesday, amounted to \$2,450,000.

—Platinum wire has been drawn so fine as to be absolutely invisible to the naked eye.

—A snow storm prevailed in Central Virginia, Tuesday night, and very low temperature was prevalent Wednesday.

—In a collision of freight trains near Amherst Station, Mass., Saturday, thirty cars and a locomotive were demolished.

—The number of post offices in the United States, as reported on March 20, was 48,993; an increase of 1,135 in less than nine months.

—The exodus from Quebec and vicinity to the United States is alarming the officials. Two hundred persons left last week never to return.

—Near Duck Hill, Miss., Saturday morning, a passenger train was derailed, several travelers and some of the train men being seriously wounded.

—The heaviest snowstorm of the winter prevailed Wednesday in the Pennsylvania coal region. Railroad travel is retarded and some collieries have suspended. Heavy snow also fell in Maryland.

—A Texas Pacific train was wrecked near Cisco, Texas, Saturday morning, the baggage car and three coaches, tumbling down an embankment. Seven persons were killed and many injured.

—Reports to the department at Washington say the area sown to winter wheat is 27,600,000 acres, and that the average condition of the crop at present is 95, against 80 in April last year. The condition in Illinois is 92.

—The Senate Monday passed the educational bill. The measure as passed appropriates \$77,000,000 to distribute among the States in proportion to illiteracy on the basis of the census of 1880, payment of the money to be extended over a series of eight years.

—The Pocahontas, Va., mine was entered Friday, and the remains of sixteen victims of the explosion were removed. Some were headless trunks, others had the arms and legs torn away, and all were unrecognizable, save by their wearing apparel or other special marks. Death is believed to have been instantaneous. The other bodies will be taken out as soon as possible.

—From the edition of Messrs. Geo. P. Rowell & Co's "American Newspaper Directory," now in press, it appears that the newspapers and periodicals of all kinds at present issued in the United States and Canada reach a grand total of 13,402. This is a net gain of precisely 1,600 during the last twelve months, and exhibits an increase of 5,618 over the total number published just ten years since. The increase in 1874 over the total in 1873 was 493. During the past year the dailies have increased from 1,138 to 1,254; the weeklies from 9,062 to 10,028; and the monthlies from 1,091 to 1,499. The greatest increase is in the Western States. Illinois, for instance, now shows 1,009 papers in place of last year's total of 904, while Missouri issues 604 instead of the 523 reported in 1883. Other leading Western States also exhibit a great percentage of increase. The total number of papers in New York State is 1,523, against 1,399 in 1883. Canada has shared in the general increase.

FOREIGN.

—Advices from Shanghai report a serious political crisis at Peking.

—Prospects for the wheat crop in England are good, but trade is slow.

—Charles Reade, the English novelist, died at London Friday afternoon.

—The number of persons killed during the Haytien revolution is officially declared to have been 7,000.

—Widows and unmarried women in Nova Scotia have been empowered to vote at municipal elections.

—Two men, charged with having explosive bombs in their possession, were arrested Friday, one at Birkenhead Station and the other at Birmingham.

—A Cairo dispatch states that the British Government has sent positive orders to General Gordon to withdraw from Khartoum with the garrison as soon as possible.

—News has been received from General Gordon up to March 30. The Khartoum market is fully supplied. He estimates the number of rebels about Khartoum at 2,000.

—News has been received at Madrid from Cuba that Agüero's force now numbers 225 men. Another filibustering expedition is said to be fitting out at Turk's Island.

—The tribes between Berber and Shendy are reported to be in a state of insurrection. The rebels are besieging Shendy, and a portion of the Berber garrison has gone to that city's relief.

—The latest advices from Shanghai report a serious political crisis at Peking. The Empress has publicly degraded Prince Kung and four members of the Privy Council. They were stripped of all their honors because of the dilatory manner in which they had dealt with Tonquin affairs.

—The Emperor William, of Germany, it is reported on good authority, has entered into a state of protracted dotage. It is on the programme that he shall go to Darmstadt next Tuesday; that Queen Victoria shall arrive there on the following Thursday, and that a state meeting between the two shall take place on Monday, the 21st inst. There is great anxiety both in London and Germany to have this meeting take place, and there can be little doubt that William will keep his appointment if alive and the doctors dare allow him to go, no matter what may be the consequence to his health.

RELIGIOUS INTELLIGENCE.

—By thoroughness of organization the Mormon Church has a strong hold. Every fourth man is an official.

—John Davenport, the spiritualist, disappointed an audience at Bradford, Pa., Sunday, in an entertainment, and was chased through the streets by a mob.

—The Irish Synod have been notified to convene in Rome next September. The purposes of the gathering being similar to that of the convention of the American bishops.

—The union Park Congregational Church, Chicago, last evening adopted the new creed proposed to the denomination. It is the first church to take this action, and it was done unanimously.

—John B. Woodsides, deacon in a Presbyterian church, was arrested at Louisville Saturday night for receiving stolen goods. It is claimed that his store has long been a receptacle for such property.

—Wednesday evening was begun the greatest of the Hebrew festivals, that of the Passover, which is kept for eight days, to the great consumption of unleavened bread and the edification of youthful Israel in the faith of the fathers.

—Classifying the U. S. Senators according to the churches they attend while at Washington, there are 27 Presbyterians, 16 Episcopalians, 12 Methodists, 7 Congregationalists, 5 Unitarians, 4 Baptists, 4 Roman Catholics, and 1 Jew.

—The case of the Jews who were accused of murdering a Christian girl in Austria to secure her blood for some ceremony, has received the seal of final settlement. The Supreme Tribunal at Pesth has confirmed the acquittal of the Jews indicted for the offense.

—Dr. Newman presented his resignation, as pastor of the New York Madison Avenue Church Tuesday night, but the assemblage unanimously refused to accept it. The Ranney faction entered a protest, claiming that the meeting had not been properly called, and intend to fight Dr. Newman to the bitter end.

—The German government has just paid a salary to a Roman Catholic bishop for the first time since the passage of the Falk laws in 1872 and '73. The restoration of the Romish church has so far proceeded that only the dioceses of Cologne, Guesen-Posen, and Munster remain under disability. Nine out of the twelve dioceses are now in working order.

THE BIBLE AMONG THE ICELANDERS.

The correspondent of the *Western Christian Advocate* writes: "I do not remember to have ever seen any Icelanders in this country until the other day, when at the mouth of Lake Superior, on a Canadian steamer, I saw one hundred and forty. With one exception there were none over five feet five inches in height. They wore moccasins, but otherwise they were clad rather after the German style. The one having charge of the company spoke English perfectly, was intelligent, gentlemanly, and very willingly answered my questions relative to his people. He assured me that all were church members (Lutherans), had their Bibles, and would have their pastors when they arrived at the place of destination, near Lake Winnipeg. I learned that two hundred and fifty had passed through these locks at St. Mary's Falls but two days before, which together made 390, and these were to be followed by others.

"At this rate how long before that cold and

almost barren island will become depopulated? Its population of 70,000 could improve their condition by immigrating to our Northwest, but not their morals. It is said that there is a Bible in every home in Iceland, not for ornament but for use; and that these Bible-reading people have no use for theaters, prisons, sheriffs, artillery, or soldiery."—*Sel.*

Obituary Notices.

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

ROBINSON.—Died of congestion of the lungs, in Battle Creek, Mich., March 29, 1884, Olive, little daughter of J. R. and A. C. Robinson, aged 3 months. We feel her loss deeply, but we hope to meet her at the soon-coming of the Lord. Words of comfort by Eld. Wm. Gage. J. R. AND A. C. ROBINSON.

CARVER.—Died, after ten days' illness, at Peoria, Texas, March 19, 1884, Samuel W. Carver, aged 26 years and 11 months. He was converted, and joined the Adventist ranks about four years ago; but for some reason, unknown to the writer, he died without joining any church. We have the consolation of believing he died in the Lord, and hope to meet him in the resurrection of the just. A. W. JENSEN.

NEWBERRY.—Died, of dropsy, in Millington, Tuscola Co., Mich., March 24, 1884, Jane, wife of Charles Newberry, aged 39 years, 10 months, and 3 days. She embraced the third angel's message some eight years ago under the labors of Elds. S. H. Lane and I. D. Van Horn, in Flushing, Mich., uniting with the Mt. Morris church. She suffered greatly for the last year, and longed to be at rest. It was hard to give her up, but if faithful, we shall all meet in the morning of the resurrection. She loved her Bible, and prayed much in secret. A husband and three children mourn their loss; but we mourn not as those without hope. Words of comfort from Eld. Snell (Baptist), from Isa. 3:10. God bless our good neighbors, who were so kind through her sickness. CHARLES NEWBERRY.

HERRICK.—Died in Fairfield, Vt., March 25, 1884, our dear brother, Jay L. Herrick, in the 41st year of his age. His disease was consumption, from which he had suffered more than five years. About seven years ago, he embraced the Sabbath, and gave himself to the Lord. This greatly rejoiced his faithful companion, who had kept the Sabbath several years, and had prayed much for his conversion. He was earnest and devoted in serving the Lord, though at times he was overcome in a measure by his previous sinful habits, which nearly discouraged him. Two years ago, through the faithful labors of Eld. D. T. Bourdeau, he was led to consecrate himself to God, and take new courage. At that time it seemed that he must very soon die. But he has felt that the Lord in mercy lengthened out his life that he might overcome and be saved. The last months of his life were passed in great feebleness and suffering, but his faith and hope were riveted to the eternal Rock. A wife and three children, with many relatives, and also the church of which he was a member, mourn for him, but not without hope. MRS. H. W. PIERCE.

GIBSON.—Died of dropsy, at Iroquois, Dak., March 16, 1884, Clara M., youngest and only child of Bro. and Sr. Gilbert I. Gibson, aged 17 months. Funeral services by the writer. L. H. ELLS.

OWENS.—Died of pneumonia, at Bonniwell's Mills, Minn., March 20, 1884, Dama, only child of Frank and Jennie Owens, aged 16 months. She was a bright little child, and her parents miss her very much; but they rejoice in the blessed hope. Words of comfort by the writer. W. B. HILL.

DONALDSON.—Died of pleuro-pneumonia, at her residence in Salem, Or., Sabbath evening, March 14, 1884, Sr. H. A. Donaldson, aged 45 years, 7 months, and 4 days.

Appropriate words of comfort were spoken to the sorrowing relatives and friends of the deceased, by Eld. J. O. Corliss, from the first clause of Job. 14:14. The funeral services were held at the M. E. church on the 19th inst., being thus postponed until the arrival of the children from California.

Sr. Donaldson was born in Pike Co., Ill., and with her father's family immigrated to Oregon in 1852. She was converted, and united with the M. E. church about fifteen years ago. In the summer of 1877, Sr. Donaldson listened to a series of discourses delivered by Elds. Waggoner and Van Horn, in the tent at Salem. She believed the message, accepted it, and became one of the eleven original members of the Salem church.

During the past few months Sr. Donaldson's ex-

Sabbath and Sunday, March 15, 16, I was at Litchfield; and although many there have left the truth, there are still some who love it. One Swedish brother from there is attending the school at Battle Creek. He likes it very much, and writes good letters to his brothers and sisters.

From the 19th to the 24th I held meetings near Dassel; the last night I spoke on the three angels' messages. The people listened very attentively, and I hope the seed sown will bear fruit to the glory of God.

Last Sabbath and Sunday I was at Monticello, holding meetings almost continually both days till late at night. Four there joined the Tract Society, and it was decided to take a club of the *Harold* to use in missionary work. \$65 was pledged to our State depository fund, and eleven signed the teetotal pledge. The work is onward.

Since Jan. 1, I have taken subscriptions and sold books to the amount of \$92.43; and when I consider how many strong and clear testimonies these silent witnesses will bear for the truth, I feel encouraged to work harder than ever. I desire the prayers of God's people.

April 3.

DAKOTA.

MADISON AND HOWARD.—Came to Madison in company with Bro. O. A. Olsen, March 28, to look up a site for our camp-ground and attend to some matters connected with the tract society. From the brethren we learned that the interest in the truth through the surrounding country is deepening and extending, and the prospect is that the attendance at the camp-meeting from this source will be very large. In view of this fact, and its probable results, and the importance of having a gathering influence to follow the meeting, it was impressed upon Bro. Olsen's mind that our people should have a house of worship in the town. Accordingly, on Sabbath he suggested the matter to the brethren present. Of these there were comparatively few, as the traveling was so bad that those from a distance could not come. It was however decided to hold a meeting the next day, to take the matter into consideration. At this meeting, after some remarks by Bro. Olsen and others, slips of paper were passed out to the audience, which, when returned, showed subscriptions to the amount of \$870. The next day the citizens of Madison, learning of our enterprise, called for our subscription paper, and \$175 more was added to it, with the promise of a lot, and more assistance when the work should be started.

Sunday P. M. we found a fine piece of prairie, adjoining the town for a camp-ground site, which we can have free of rent, and with no expense but to pay for the hay growing upon it at our own price.

On Tuesday, April 1, came to Howard to look over the ground, with the view to locating the Tract Society depository. Found the people of Howard very anxious that it should be located there. \$100 and two lots have been voluntarily subscribed for the purpose. The town proprietors of villas also offer us our choice of a lot of those remaining in their hands. But as serious objections exist to locating in either place, we felt the best we could do was to leave it an open question for the present, and wait for further developments and consultation. The rooms now occupied by the Society have been rented for six months, which will give time for careful consideration. Our anxious desire is that the Lord may lead in the matter, that it may be so arranged as to please and glorify him.

Stirring times are upon us; toil and sacrifice are before us; but if faithful, a glorious reward awaits us in the kingdom. Let us be faithful till the Master comes.

S. B. WHITNEY.

INTERESTING CORRESPONDENCE.

It is very encouraging to read the good reports of the progress of the cause in our papers. Several weeks ago I received a letter from a doctor in Shubuta, Miss., who was rejoicing in the love of the truth. I am glad to learn of this brother. The following I take from his letter:—

"Brn. Shoemaker and Waite were with me last Sabbath and Sunday. They are from Alabama. They say that they are acquainted with you, and that you are of our (Bible) belief. To-day, while reading the REVIEW AND HERALD of Sept.

—, I came across a report from you. The paper was sent me by some unknown friend. I have also received a few Seventh-day Baptist tracts, and endorse every sentiment therein. I am, and have been for over thirty years, an ordained Baptist minister. Ever since I entertained the views of the Seventh-day Adventists, I have had many trials with my brethren and the church on that account.

"I would be truly glad if you could visit me, and spend some time with me, and help in the cause here. I live four miles north of Shubuta; and should you ever pass near here, be sure to call. I greatly enjoy the company of those of my own faith, and I was much pleased with the visit of Brn. Shoemaker and Waite. I often ride miles to be in the company of those with whom I can agree. Have you any S. D. A. church where you are? There is none here.

"Go on, dear brother, in the good work of teaching Bible truths. If you have any papers or other reading that you think would interest me, I would greatly appreciate them. I shall be pleased to hear from you at any time. I wish you great success."

A friend of mine, an earnest missionary worker in Tennessee, and with whom I have corresponded for some time, is very critical and doubting. He says:—

"I would like you to read 'The End of the World' by Holcombe, a Swedenborgian, and one of the finest logicians of the age. . . . My friend, think less about the future, and come up to the full measure of present obligations and duties. The future is a sealed book. Speculation can never unfold its mysterious pages. 'Do the duty which lies nearest thee, which thou knowest to be duty; the second duty will already have become clearer.' 'Hope softens sorrow, brightens plain surroundings, and eases a hard lot.' Let me hear from you soon," etc.

Whereupon I ordered "Thoughts on Daniel and the Revelation" sent to him, and wrote to him, receiving the following reply:—

"Kind friend: Yours of Jan. 29 received in due time. The book you mentioned came a day or two before Christmas. I felt very grateful to the friend who had so kindly remembered me. I commenced reading it, and very soon became intensely interested. It is not a book, however, to be skimmed over, if it is to be understood; hence I read it very slowly and carefully. When your letter came, I had not advanced very far in its perusal, and have not yet finished. As you requested me to send it to ——— when through with it, I have given more time to its study. It is the clearest and most conclusive interpretation of the Scriptures included I have ever read. The author is a clear thinker and close reasoner. His extensive knowledge of history and language renders him good authority as regards facts which support his interpretation. Whether his views are correct or not,—whether the winding up of earthly things is near or far away,—God will save those who have earnestly and honestly endeavored to know and do his will. Faith in Christ and obedience to his commandments will secure to us eternal life and joy.

"Yes, my friend, I do covet the best gifts, and earnestly desire to be remembered with those who have kept 'the commandments of God, and the faith of Jesus;' and I am endeavoring to so live that when the Master says, 'It is enough,' I shall receive the inheritance promised to the faithful. I am not content short of the employment of all the talents God has given me. The state of my finances will not justify the giving of my whole time and energies to church work, without any remuneration, as I did for several years. Hence my present employment. There is a wide field for usefulness in teaching; but I feel I can do more good in other ways. But God knows me better than I know myself, and what it is best for me to do. I wish you much success in your contemplated labors."

A friend with whom I have corresponded, and to whom I have lent papers and books, in a recent letter says: "I have not purposely been silent so long. We think of you, and talk of you, and read your good papers, and comment upon them. We find much to commend, nothing to condemn. Although I cannot fall in with all I read, or see the 'truth' as the *Signs of the Times* sees it, yet I think your people are doing a good work. I was

reading in it last night about the spiritualist delusion. That disclosure is horrifying and no doubt true.

"I have a friend now in Woodland, Cal. He is a Methodist preacher, and preaches in an Adventist church, not having any other. As he preaches Sundays, it does not interfere with the Saturday services."

A Baptist minister, of Lake Como, Miss., with whom I have corresponded over a year, says in his last letter: "Your very kind and welcome letter came to hand last Monday. It cheered me much, though I was sorry to hear of the death of your good old mother. You say you have sent me several *Signs*; I have received but one since you wrote me last. I read the Scriptures a good deal in my leisure moments, and try to study them with the intention of getting more light upon them. I feel that I am bound with all my heart and mind to obey them. I call the Bible my guide, and pray to the Lord for his Spirit to instruct. May God bless you, and prosper your labors."

Eld. —, of Flowers Place, Miss., says: "I must ask you to forgive me for my coolness to you; but my work is large. I like the *Signs of the Times* much. I think it the best paper that I have met with, and will do all I can for it."

A. S. C., of Quitman, Miss., writes: "Your kind letter is much prized; I am glad at any time to hear from a good brother. I received several copies of the *Signs*, and am very well pleased with it, though I cannot subscribe for it at present. Religion is in rather a languid state here. I hope that God will bless you, and prosper every effort for the cause of Christ. I claim that much depends on the efforts of God's people."

I have received many others besides these. I am not discouraged, and I desire to be wholly the Lord's, to be sanctified by the truth, that I may be able to instruct others, and see them rejoicing in the love of the truth and the hope of eternal life, for which I ask the prayers of the faithful.

Moss Point, Miss.

PETER H. CLARK.

EXTRACTS FROM A LETTER FROM WESTERN NEBRASKA.

"THE *Signs* has been a weekly visitor at our house for over a year. I feel as though it was one of the family, and should miss it as such if it were to stay away. Through reading it and searching the Bible to see if these things are so, my husband and myself have been led to keep the Sabbath, and now my greatest desire is to see our children all keeping it.

"We are the only Sabbath-keepers around here. We have many dear neighbors, and would be glad to see them interested in the message. Those who seem easiest to reach and show the most interest, are too poor to take the paper, and we let them read ours. I have not been to all the families yet. Have taken three subscriptions for the paper. May God bless the *Signs*, which is indeed 'an able minister.'

"I cannot tell you how interested I am in this work. May we not hope that some meetings will be held near us? We take the REVIEW and *Instructor*, and like them both."

S. E. WHITEIS.

—Gather them in; there is none so low
But the Lord shall bid him "Rise;"
There is none so sunk in the deeps of woe
But may climb the highest skies!
Oh! go, then, and tell them,
Go and compel them,
And out of the woe and the mire of sin
Gather them in, gather them in!

—This world, with all its band
Of clamorous joys and griefs, shall be to me
A bridge whereon, my pilgrim-staff in hand,
I cross the stream of Time, O Lord, to thee!
—J. F. Eichendorf.

—Men or women who turn to Christ must bear in mind that they are breaking with their old master and enlisting under a new leader. Conversion is a revolutionary process.

—The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

perience has been growing brighter, and she has been ripening up for the harvest. She has always been one of the most liberal supporters of the missionary work of this Society, and our State Secretary has lost a true friend and faithful helper.

She leaves a bereaved husband, son, and daughter, a father, now 84 years of age, with numerous other friends, who, with the Salem church, mourn their loss. CHAS. L. BOYD.

KIVETT.—Died at Battle Creek, Mich., April 5, 1884, Edgar, son of Vestal Kivett, of Gun City, Mo. In company with his father, he came to the Sanitarium for treatment March 20. He seemed to rally for a few days, when his father returned to his home in Missouri, leaving Edgar in the care of those who did all that medical skill and tender hands could devise. His physician at home pronounced his case hopeless, which was confirmed by the physicians at the Sanitarium. Edgar was a good Christian boy, and bore his affliction without a murmur. Although far separated from parents and kindred, yet tender and loving hands kindly administered to his wants in his dying hour, and conveyed him to his last resting place, where we trust he sweetly sleeps in Jesus. It seemed doubly sad as a few of us gathered about his bier and chanted the sad requiem and invoked the divine blessing on the sorrowing parents and kindred far away, that none of his kindred were present to look upon his lovely face. Quietly and tenderly we laid him away, cheered by the hope that he will have a part in the resurrection of the just. L. Mc Coy.

MOREL.—Died of consumption, near Sheridan, Ill., March 14, 1884, Eliza A., wife of Gustavus Morel, aged 28 years. Sr. Morel was a member of the Sheridan church. She had been a sufferer from disease for more than a year, and was conscious of her approaching end. She gave directions concerning her funeral, and seemed resigned to the will of God. She leaves a husband and a little girl of three years, also aged parents and other relatives and friends to mourn her loss. Words of comfort were addressed to a large congregation from 1 Thess. 4: 18. J. F. BALLENGER.

COLEMAN.—Died at the residence of her grandson, J. C. Russell, in Furnas Co., Neb., Mrs. Martha Coleman, aged 89 years. The remains were buried in Arapahoe cemetery, followed to their last resting-place by a large concourse of relatives, friends, and neighbors. At the request of the deceased, no funeral sermon was delivered, no minister of the Seventh-day Adventist faith, in which Mrs. Coleman was a firm believer, being within reach at the time of her death. She had lived with Mr. Russell's family for ten years past, and was the oldest woman, we believe, in Furnas County.

Appointments.

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

CAMP-MEETINGS FOR 1884.

Table listing camp-meetings for 1884 with columns for location (e.g., Kansas, Missouri, Nebraska) and dates (e.g., May 22 to June 3).

THE quarterly meeting for Dist. No. 8, Mich., will be held at Watrousville, April, 19, 20. Will Eld. D. H. Lamson please attend? E. S. GREGG.

THE quarterly meeting of Dist. No. 3, Ind., will be held at Denver, Miami Co., April 19, 20. We hope to see brethren and sisters from all the churches in the district. JESSE WOODS, Director.

THE quarterly meeting of the East Otto church will be held at West Valley, as Bro. Peabody may arrange, on the third Sabbath and Sunday in April. D. T. FERD.

God pleasing, I will be at Dimondale, Eaton Co., on Sabbath, the 26th inst., and at West Windsor school-house, the evening before, the 25th inst. H. VEYSEY.

NOTHING preventing, I will meet with churches in Minnesota as follows: Pleasant Grove, April 19, 20; Dodge Center, Monday evening, April 21; Otranto, Tuesday evening, April 22. O. A. OLSEN.

The next general quarterly T. and M. meeting for Maine, will be held at So. Norridgewock, May 3, 4, 1884. J. B. GOODRICH.

No providence preventing, I will meet with the brethren of Dist. No. 7, in their quarterly meeting at Cedar Lake, Mich., April 19, 20. U. SMITH.

Publishers' Department.

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

My address until further notice will be 318, Hoffman Ave., St. Paul, Minn. JOHN FULTON.

RECEIPTS.

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

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

Books Sent by Express.—Moses Bennett, Ida Gates, Victor Thompson.

Books Sent by Freight.—Mrs D C Phillips, A C Johnson.

Cash Rec'd on Account.—Andrew Mead 2.00, Maine T & M Soc per Mrs R Robbins 25.00, L P Anderson 1.75, Mary R Stem 5.85, H E Hansen, 4.98, James Sawyer 2.55, W A Blakely 99c Iowa T & M Soc 10.00, Geo W Angleberger 6.60, S Thurston 60.21, Missouri Conf (tithe) Mrs M A Newman 2.78, D H Oberholzer 14.50, F T Wales 3.00.

Thank Offerings.—Mrs M A Newman 72c.

Gen. Conf. Fund.—Tithe from Calverton, Maryland 10.00.

Mich. Conf. Fund.—St Charles per M C Halliday 7.92, Clara Halliday 1.13, Stanton per J Philo 1.00, Marshall per C S Glover 7.60, Cedar Lake per S Phippeny 94.74, St Charles per J M Wilkinson 85.00, Gowen per Lars Jorgensen 16.39, Greenville per J Despelder 89.00, Hartwick per Sarah Johnson 5.55, Jackson per L A Braham 28.10, Spring Arbor per Elva Reynolds 41c, St Johns per Elvira A Sevey 19.53, Bancroft per L E Rathbun 26.00, Coldwater per Loessa L Sheldon 2.94, Fremont Centre per Amos McCrea 19.62, Byron Centre per J T Terrell 9.00, Napoleon per L A Moulton 4.00, Brookfield per Mary Lane 8.50, Alajedon per W H Kynett 3.00, Dimonda e per Hannah Jones 9.55, Maple Grove per Wm Harding 13.07, Morley 7.48, Vassar per D Mallin 45.00, Memphis per James Potter 15.00, Ithaca per G K Owen 60.65, Vergennes per Mrs C Mowatt 2.00, Saranac per E Wilkinson 22.07, Fairgrove per Florinda Hall 7.90, Ovid per Frank Birmingham 10.44.

Mich. T. & M. Society.—Pacific Press 6.72, Per J. F. Carman 5.00.

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European Mission.—J F Carman 20.00.

English Mission.—Albert D Hayes 1.00, J F Carman 20.00.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table with columns for GOING WEST and GOING EAST, listing stations and departure/arrival times.

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

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CHICAGO, BURLINGTON & QUINCY R. R.

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

Feb. 20, 1884.

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

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 15, 1884.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

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AN ENCOURAGING ORDER.

THE T. and M. Society of Nebraska have just had filled from this Office an order for books, tracts, and pamphlets, amounting, after all discounts were made, to \$880.01. The largest number of any single tract ordered was 15,000 of "Who changed the Sabbath." Our brethren in that State seem determined that it shall not be their fault if the Nebraskans do not have the gospel preached unto them.

BIBLE-READING GAZETTE.

The Bible-reading Gazette, No. 4, now ready, contains readings on the following subjects:—

The 2300 Days of Daniel 8.—Light.—The Position of Christ.—Matthew 24.—Sin.—The great Image.—Giving to the Poor.—The Final Perfection of the Saints.—Our Conversation.—Duties of Parents and Children.—The Missionary Work.—Dreams.—Baptism.—The Ministration of Good Angels.

GOOD HEALTH FOR APRIL.

THE April number of *Good Health* is on our table with its usual attractive array of General Articles, Temperance and Miscellany, Popular Science, Editorial, Domestic Medicine, Question Box, The Cooking School, Literary Notices, etc. These are the departments, containing together a list of articles too numerous to be indexed here. This number is fully up to the high standard of excellence heretofore attained, and is a good one to use in obtaining new subscribers.

SENTINEL NO. 4.

THE April number of the *Sentinel* is now issued, and busy hands are committing it to the mails. The subscription has run up to fifty-five thousand, and fresh orders are still coming in from every direction. This number contains the following articles:—

Poetry.—"Its Jewish" (revised to date).—Shall we Keep Sunday?—Religion and the State.—Is Protestantism a Mistake?—A Fallacious Subterfuge.—Human or Divine? Which? (Third Paper).—A Short Cut to the Millennium.—Editorial Notes.—To those Receiving the *Sentinel*.—Choke them Down.—A second "Irrepressible Conflict."—Temperance Items. Ought to be Hung.—Whisky and Taxes.—Church-members ineligible in Whisky Trials. Advertisements of Important Publications.

NEBRASKA CAMP-MEETING.

IN order to secure the labors of Eld. Haskell at our spring camp-meeting, we will make the time of the meeting, in harmony with his article in the last REVIEW, June 11-17. More will be said about this important meeting next week.

A. J. CUDNEY.

KANSAS CHURCHES.

As the report for the past quarter is the last we shall receive before our Conference convenes, I am very anxious for a full report. Will our clerks please bear this in mind and act accordingly? My address is Lawrence, Kan.

T. H. GIBBS, *Conf. Sec.*

DIST. NO. 1, TEXAS.

THE office of the district secretary is now at Dallas, Texas. All orders should be addressed to I. C. Cole at this point. We have placed a missionary rack in the Union Depot of the city of Dallas, and we desire the co-operation of all Sabbath-keepers for its support. Subscriptions accompanied with the money should be sent to Daniel Carpenter, Dallas, Texas; those sending periodicals, can send them to A. H. King, Dallas, Texas. He will place them in the Rack.

J. M. HUGULEY, *Director.*

PENNSYLVANIA CONFERENCE.

IT is decided to hold our camp-meeting this year at Emporium, Cameron Co., Pa., June 11-17. There are many reasons we might urge in favor of holding the meeting at this place. Emporium is the county seat of Cameron County, and although not what we call a large place, it is the largest and most thrifty town in that portion of the State. It is the most central location we could select and have our meeting in the State of Pennsylvania, as is greatly desired. For many of our brethren, it will be more easy to reach Emporium than Olean, where our camp-meeting has been held for the past two years, and for others it will only be fifty miles travel directly south from Olean, on the B. N. Y. and P. Railway. We are making efforts to build up the work in both the eastern and western portions of Pennsylvania, and we expect the plan to extend the work down into the central part of the State will be supported by our brethren throughout the Conference.

Considerable interest is already created throughout Cameron County, and we expect to canvass the adjoining counties. This should be the best camp-meeting we have ever held, both for our people, and the outside influence, and it will be if we begin early to seek God for his blessing, and plan to attend.

The time for the meeting is the best we could do, and secure the help we need from the General Conference; and doubtless there is no time during the entire season when our farming brethren can

better leave their work. We shall have but few more such opportunities for seeking God and advancing his cause, and who can afford to lose this opportunity? Our tent work for the season should be all planned, and the efforts commence immediately following the camp-meeting.

D. B. OVIATT, *Pres.*

TO THE CHURCH CLERKS AND TREASURERS OF THE MINNESOTA CONFERENCE.

DEAR BRETHREN: By the time you read this you will doubtless have received your blank reports, which you will please fill out and return to me immediately after your quarterly meeting. It may be that some of you will not receive them. If such is the case it is because I have not your address. A short time ago there appeared a notice in the REVIEW from me requesting the address of each church clerk and treasurer in the Conference. But few responded to that call. I feel anxious to get these reports. The books cannot be kept in proper shape without them. There is a curse pronounced upon those that do the work of the Lord negligently. And again, "He that is faithful in that which is least, is faithful also in much." The Lord is soon coming. Shall we hear from his lips, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord?"

Those who fail to receive blanks, please send me your address at once, and I shall be happy to forward them to you without delay. Address me at Tivoli, Blue Earth Co., Minn.

DAVID ALWAY, *Conf. Sec.*

ATTENTION: KENTUCKY!

How can we be thankful enough to Ohio?—By showing our gratitude in doing the work for which they give us the opportunity. To our surprise, at the Ohio State meeting the brethren of Ohio voted to give Kentucky five hundred dollars and a tent good for two years yet, for the advancement of present truth in Kentucky. The five hundred dollars is given on the following conditions: For every dollar used in the State for the *Signs* during the next year, either in clubs or individual subscriptions, they will give the Kentucky Tract Society one additional dollar. In other words, they furnish \$375 worth of *Signs* at half price if used within the next year. They also do the same on \$125 worth of "Thoughts on Daniel and the Revelation." Now if these are all used within the next year our Tract Society will be worth just \$500 more than it is now, and Ohio pays it, besides giving Kentucky two men and a tent. We confess we have not language to express our gratitude; but we will give God the praise, pray for the cause in Ohio, and take courage and labor in Kentucky.

Now one word to the brethren in Kentucky: If we love the cause as we claim, every person who can get either a short or long term subscription for the *Signs*, or sell "Thoughts," will surely do so. We are going to try hard to use every dollar's worth given to us during the next year. We want the brethren to verify the willingness to labor we have reported of them. We want every person possible to attend the quarterly meeting in May. We also want the brethren to report all favorable openings for tent-meetings. But we do not want the brethren and sisters to wait till that time before beginning to canvass. Commence as soon as possible after reading this article.

We will say further, Ohio will now see who will get the most subscribers in proportion to the number of members. We expect to pitch a tent in no place until the place has been canvassed. The day of God is just before us, and we do not expect to act as we have years ago; but we expect to show by our works the faith we profess.

Bro. Saxby comes to help us, and on account of his experience he will probably take charge of the canvassing work. We expect to have a depository for our publications in some good place where all our publications can be kept on hand, and all orders be filled without delay.

I write this, not waiting to see Bro. Osborn, knowing it will meet his mind. May the hearts of the brethren in Ohio and Kentucky be knit together as the hearts of Jonathan and David.

G. G. RUPERT.