

# Advent Review

## AND SABBATH HERALD.

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

VOL. 62, No. 12.

BATTLE CREEK, MICH., TUESDAY, MARCH 24, 1885.

WHOLE No. 1607.

### The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

NO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders  
payable to  
REVIEW AND HERALD, Battle Creek, Mich.

#### LIFE'S EVENING.

BY ELD. L. D. SANTER.

Would you be young again?  
Once more endure life's pain?  
Sigh over hopes all vain?  
So would not I.  
Now with my temples gray,  
Close by the shining way,  
Nearing the gates of day,  
Waiting am I.

Groping through deserts wild,  
By treacherous hopes beguiled,  
Helpless by sin defiled,  
Wretched was I.  
But when the morning broke,  
Wore I the Saviour's yoke,  
Meek bowed beneath the stroke—  
Happy am I.

And now I watch and wait  
To pass the golden gate;  
And though my Lord comes late,  
Patient am I;  
For soon I know he'll come—  
Welcome then, heaven and home,  
Then farewell, death and gloom,  
Happy am I.

### 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.

#### THE TEMPLE IN HEAVEN.

THE ROMAN DECRETALIA ON THE ABILITY OF THE POPE TO CHANGE THE LAW OF GOD; THE SECOND COMMANDMENT EXPUNGED FROM THE DECALOGUE AND THE FOURTH CHANGED BY ROMANISTS; WHAT THEY SAY IN THEIR CATECHISMS.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—Picking up the thread of our discussion just where we laid it down last evening, I shall proceed immediately to prove that the pope of Rome has exactly fulfilled the prediction concerning him found in Dan. 7:25.

MAUD.—What was that prediction, father?

MR. B.—Why, that he should wear out the saints of the Most High, and think himself able to change the law of God. I propose to accomplish my task by an appeal to the actual facts of history in general, and Roman Catholic authorities in particular. So far as the wearing out or persecution of the saints is concerned, I need only remark that it is admitted by the most judicious church historians that the papacy has put to death in one way or another more than fifty millions of the saints of the most high God.

MAUD.—Why father, just think of it! If that be true, the Romish church has actually destroyed

as many Christians as there are inhabitants in the United States.

MR. B.—Yes, my daughter; as startling as such a declaration may appear, you will find it to be correct if you will consult standard authorities on that point. You will find in the library there a very reliable work entitled, "Dowling's History of Romanism." At your leisure you can verify from its pages what I have said. Respecting the claim of the papists to ability to change the law of God, it will only be required that I should allow them to speak for themselves. I have here somewhere a little book entitled "Facts for the Times."

MAUD.—Here it is, father.

MR. B.—Thank you. I will read from page 136 and onward. The author says: "The Roman 'Decretalia' is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with 'the succession,' declares the papal decretals to be true.

"The 'Decretalia' exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament, etc."

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law; and of wrong make right, by CORRECTING and CHANGING LAWS."—*Pope Nicholas, Dist. 96.*

"The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

Language could hardly be more explicit or more blasphemous than this. These assuredly are the utterances of Paul's "man of sin," who was to oppose and exalt himself above all that is called God, or that is worshiped; so that he as God should sit in the temple of God, showing himself that he is God. You will observe that the decretals quoted, assert in so many words that the pope can set aside the decrees of both God and Christ; thus fulfilling precisely the prediction of Daniel that the little horn which was a symbol of the papacy should think to change the laws of God; or as the Douay or Catholic version of the Bible has it, "Shall think himself able to change times and laws."

I wish now to give you a practical illustration or two for the purpose of proving that the pope has not contented himself with theories merely on this subject. You are aware that Romanists bow down to images despite the explicit declarations of the second commandment of the decalogue against such a practice. Were the ten commandments complete, and conspicuously presented before the laity of the church too often, it might lead to disagreeable questionings. The church, therefore, has guarded against such a danger by providing for the use of the common people a revised form of the decalogue, with the second commandment left

out, and one of the remaining ones divided into two, so as to keep the number complete. I read from "Butler's Catechism," a Catholic work:—

"Ques. Say the ten commandments of God.

"Ans. 1. I am the Lord thy God, thou shalt not have strange gods before me, etc. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods." Ex. 20.

Upon reading such a mutilation of the law of God, you are forced to adopt one of two conclusions: either the Romish church has deliberately come to the decision that it will violate one of the commandments of God as found in the decalogue, or else it proceeds upon the supposition that it has the power to alter the law of God, and has acted accordingly. It is difficult to determine which of these offenses would be the most heinous in the sight of the Lord; but it is natural to conclude that the latter is the one that Rome has committed, since that comports best with her profession of faith, all things considered.

I am aware that some apologists for the papacy aver that the alteration of the commandments as given in Butler's and other catechisms does not furnish positive proof of a disposition on the part of that power to change the law of God so long as it allows the decalogue to stand intact in the Douay Bible. Such a defense is not valid. It is well understood that the rank and file of Romanists are as ignorant, so far as personal observation is concerned, of the contents of the book of God as they are of the shasters of the Hindoos. This ignorance on their part has, until quite recently, been encouraged and perpetuated by the highest authorities of the church. The catechism to the common people has been everything, and the Bible nothing. The result, practically speaking, is that they have remained entirely ignorant of even the existence of the second commandment as it was written by the Lord. In the meanwhile the wily priests have with sacrilegious hands taken from the law of God whatever they pleased, and changed the numbering of the commandments at will, under the blasphemous pretense that the vicar of Christ upon the earth has a right to alter or amend the law of God at will. The consequence is that to-day the Romish church is a church of idolaters. I think, Maud, that I have somewhere in my library a volume entitled "Campbell and Purcell's Debate."

MAUD.—Yes, sir, I have my hand upon it now.

MR. B.—This book contains some words uttered by Mr. Alexander Campbell in his discussion with Bishop Purcell, which are in point. I think I shall find them on page 214. Yes, here they are. Please remember that Mr. Campbell is speaking of the same mutilation of the commandments that we have been considering. He says: "It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible; the catechism intended for universal consumption contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words; which not only in the Old Testament,

but in all revelation, are most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use a tautology in the only instrument in the universe that he wrote with his own hand! But why this annulling of the second commandment? Because it is a positive prohibition of the practice of bowing down to images, and doing them homage,—a custom dearer to the Romish church than both the second and the seventh commandment."

It is not a little remarkable that, while Mr. Campbell could see so clearly in the matter of the dropping out of the second commandment from the decalogue an illustration of the tendency in Rome to tamper with the law of God, he should have been utterly oblivious to another example of the same propensity much more striking than the one he has brought forward. I allude to the change of the Sabbath. You will observe that in the commandments as quoted in Butler's catechism, the fourth, or Sabbath, commandment is numbered three instead of four, as it should have been; and that it contains but eight words, whereas (according to Ex. 20:8-11) there are in it ninety-four words. From this it follows that from the fourth commandment alone, the papacy has been guilty of expunging eighty-six words, all of which God spoke with his own voice, and wrote with his own finger on the tables of stone. If they did this because they thought that the words in question were irrelevant, then they charge God with folly. If on the other hand, they did it because the words in question inculcate doctrines that they disliked, then they treat God with contempt. One or the other of these motives must have actuated them in this most singular conduct. Let us see, therefore, if we can determine just what consideration controlled them in their action. I read again from Butler's Catechism, p. 26:—

"Ques. Say the third commandment.

"Ans. Remember that thou keep holy the Sabbath-day.

"Q. What is commanded by the third commandment?

"A. To spend the Sunday in prayer, and other religious duties.

"Q. Which are the chief duties of religion in which we should spend the Sundays?

"A. Hearing mass devoutly: attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"Q. The hearing of mass, then, is not sufficient to sanctify the Sunday?

"A. No; a part of the day should also be given to prayer and good works."

Take note that it is distinctly claimed in what I have just read, that it is duty to sanctify the Sunday. But where is the authority for this? Assuredly not in the words, "Remember that thou keep holy the Sabbath-day;" for these in no way define the day which is the Sabbath. So far as they are concerned, it might as well be urged that it is Tuesday or Thursday, as to insist that it is Sunday. But there must have been some object in curtailing the fourth commandment so that it has been reduced from ninety-four to eight words. Is it possible, then, that this shrinkage was brought about in order to dispose of a portion of the commandment which does define the day of the Sabbath, and which would not be in harmony with Sunday keeping? Let us see. Here is what the "Catholic Catechism of Christian Religion" says on the subject:—

"Ques. What is the third commandment?

"Ans. Remember that thou keep holy the Sabbath day; six days shalt thou labor, and shalt do all thy work; but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, etc. Ex. 20:8.

"Q. Why does God commence this commandment by the words, 'Remember,' etc.?

"A. To remind the Jews that this commandment is only a confirmation of one that had been always observed by his order, since the beginning of the world. Gen. 2:3; Ex. 16:23.

"Q. What does God ordain by this commandment?

"A. He ordains that we sanctify in a special

manner, this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the Church power to make such change?

"A. Certainly; since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the divine assent to, this change; even the bitterest enemies of God's Church admit and adopt it.

"Q. Why did the Church make this change?

"A. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because on this day the Holy Spirit descended on the apostles and on the Church."

Doubtless you have observed that in what I have just read, the author recognizes the fact that the wording of the fourth commandment is such that it enforces the sanctification of the last day of the week. He frankly admits, nevertheless, that the church is observing the first day of the week. He does not, therefore, quote the fourth commandment to prove that it is obligatory now; but rather to show that it cannot be binding, since it is in conflict with the traditions and practice of the church. Here, then, we have a satisfactory reason for the omission from the catechisms of all that commandment that defines which day is the Sabbath. In short, he claims that the church has so far changed the Sabbath commandment as to make it harmonize with the enforcement of the first-day, instead of the seventh-day, Sabbath. These catechisms are issued under the authority of the pope, and by his direct sanction. You see, consequently, how completely the papacy fulfills the prediction of Daniel, that he (the pope) should think to change times and laws.

Mr. T.—But does not the catechism claim that the church was instructed by Jesus Christ, and led by the Holy Spirit in making the change in question?

Mr. B.—Yes, sir; but when did you understand the catechism claims that this instruction was received?

Mr. T.—Why, I suppose that it intended to teach that Christ did it while he was on the earth.

Mr. B.—There you are greatly mistaken. Let me read a sentence or two over again. Here is what I refer to:—

"Ques. Why did the Church make this change?

"Ans. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because on this day the Holy Spirit descended on the apostles and on the Church."

Now remember that one of the reasons assigned for the change of the Sabbath from the seventh to the first day of the week, is that it was on the latter that the "Holy Spirit descended on the apostles and on the Church." The allusion evidently is to the day of Pentecost. But Christ had ascended to the Father finally, ten days before the Pentecost was reached. This being true,—as the falling of the Holy Spirit on the church on the day of Pentecost furnished one of the reasons for the change of the Sabbath,—that change, according to the Catholic church, could not have taken place until after the ascension.

Mr. T.—I see that you are right.

Maud.—The catechism says that the Sunday is kept by the Catholics because Christ was born on that day. How do they know he was born on that day, father?

Mr. B.—They know it in the same way, Maud, that they know that Christ was born on the 25th of December, or our Christmas day; that is, they know nothing about it. But more about this matter hereafter.

Battle Creek, Mich.

—It is impossible for that man to despair who remembers that his Helper is omnipotent.

## WANTING.

BY MRS. L. D. A. STUTTLE.

Wanting in faith! How hard it is, my Lord,  
For me to yield my stubborn will to thine!  
How hard it is to lean upon thy word,  
To grasp thy promises, and call them mine,  
And in thy blessed arms in faith recline!  
Oh for that living faith that knows no fear,  
That walks with God, and feels him ever near!

Wanting in hope, which maketh not ashamed,  
Which is an anchor to the weary soul,—  
That steadfast hope that feels no craven fear,  
Though storms may dash, and surging billows roar  
Between my earthly bark and yonder goal.  
Hope trembles not when loudest breakers roar.  
Oh, give me hope, and let me doubt no more.

Wanting in charity! How quick to see  
The tiny mote within my brother's eyes,  
While mine are, oh! so covered o'er with sin  
I cannot see the beam that in them lies,  
And oft I deem that I am great and wise.  
Oh, give me charity, and let me know  
That tender love that feels another's woe.

Wanting in deeds,—sweet, kindly deeds of love!  
How often, Lord, thou find'st me wanting here.  
Few are the weary spirits I have soothed,  
Few are the hearts to whom I've given cheer,—  
Hearts bowed and sad with many a doubt and fear;  
Few are the sheaves I've garnered for the Lord—  
How can I hope to gain that full reward?

Wanting in patience, though I have not borne  
As yet, my Lord, one heavy cross for thee.  
My heart has ne'er been bleeding, bruised, and torn,  
And tenderly my God has cared for me,  
And blessed me with his love so full and free.  
Others have borne for thee the heaviest load  
And sorest trials all along the road.

Yet, when I'm called to bear these little things,  
How oft the half rebellious tear-drops start,  
And in my selfish grief how slow to learn  
The very lesson that thou wouldst impart  
Unto my foolish, weak, impatient heart.  
Yet, oh, how tenderly thou bear'st with me!  
But I, dear Lord, what have I borne for thee?

Wanting in courage! Oh, how many a time  
Kind words I feign would speak are left unsaid,  
Brave deeds I feign would do are left undone!  
Till like a dream the golden hour has fled,  
And I am left in shame to bow my head.  
And oh! I have not courage to confess  
To him whom I have wronged, my waywardness.

Wanting in gratitude! It is not, Lord,  
That I forget to thank thee every day  
For life and all its joys, for home and friends;  
And for the flowers thou scatterest in my way,  
I thank thee with my lips; but oh! I pray  
That thou wouldst give a thankful heart to me  
That I may prove my gratitude to thee.

Wanting in grace! Grant me thy favor, Lord,  
Though all unworthy e'en to ask for more.  
How can I walk except thou guid'st my feet?  
How can I knock but at an open door?  
Have pity still, I ask thee o'er and o'er,  
Lest, when the harvest is forever past  
I still should be "found wanting," Lord, at last.

## THE SABBATH.

A REVIEW.

BY ELD. J. O. CORLISS.

(Concluded.)

Our Fairfax friend says there was no Sabbath for 2500 years; that Adam, Enoch, Noah, none of these kept the Sabbath. Again we inquire: How does he know? what proof does he offer to make good his assertion? Simply this: That the Sabbath was not mentioned in all that time, therefore was not known. This is no doubt conclusive to his mind; but let us see to what such deductions will lead. There is not a single mention of the Sabbath in the Bible from Moses to David. According to the logic of our anti-Sabbatarian friend, this proves that no Sabbath existed during the entire time,—a period of 500 years. But he has already admitted that the Sabbath law was in force in Moses' time, and existed till the day of Christ. Was it re-enacted in David's time? Let our reviewer answer. Again, there is a single instance of the observance of the day of atonement recorded in the Bible; yet the Jews now observe it. Does that prove it was not observed by the children of Israel? Every one knows, it does not. Neither does the failure of the book of Genesis to mention the actual observance of the Sabbath prove its non-existence during the time that book covers.

But the book of Genesis does speak of the institution of the Sabbath: "And on the seventh day God ended his work which he had made; and rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. But, says our friend, "This is no command, only a statement of what God did." We answer, Partly wrong, and partly right. While it is a statement of what God did, the statement emphatically shows it is also a command. Let us see. It says first, that God *rested* on the seventh day; secondly, he *blessed* the seventh day; and thirdly, he *sanctified* it. To "sanctify" means to make sacred or holy; to set apart to a holy religious use; to consecrate by appropriate rites; to hallow.—*Webster*. Now if God set apart the seventh day to a holy or religious use, it is manifest that man was the one to so use it. To set it apart, was certainly to separate it from the others as a distinctive day. It does not take more than ordinary mental acumen to perceive that there was but one way to do this for man's benefit, and that was by a proclamation to man. Otherwise, God's rest, and his blessing upon the day of his rest, and also its sanctification, would have remained a simple resolution in his own mind. But the proclamation of that resolution to man invested it with the force of an appointment or command. The Sabbath, therefore, was recognized from that time forward. That the Gentiles did not observe the Sabbath in that age proves no more against its existence and the law for its observance, than that many now rob and murder proves there is no law in the land against those crimes.

For more than a month before the law was proclaimed on Sinai the Sabbath was known, being pointed out by the falling manna. More than that, it was regarded as a part of God's law at that time. In Ex. 16: 4, the Lord said he would prove whether his people would walk in his law or not by sending the manna in their midst. In verses 22, 23, we learn that on the sixth day of the week they gathered a double portion of the manna. Some found fault, and complained to Moses. In reply he said: "This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord." It seems from this that the Lord had said before that the seventh day was the Sabbath. Moses here refreshes their minds upon this point, and briefly tells them to prepare for it; for on the morrow they would find none in the fields. But some of the people did go out on the Sabbath to find it. Then the Lord reproved their act in the following words: "How long refuse ye to keep my commandments and my laws." It is plain from this that the Sabbath was a part of God's law and commandments long before they were proclaimed from Sinai. When did it become such? It is evident that since there is no mention of its institution prior to that time only in connection with the creation week, then and there, as recorded in Gen. 2: 2, 3, the Sabbath became obligatory by the command of God to Adam. Let any one who disputes this point, show when it did become one of God's commandments, since we have found it recognized of God as one of his commandments before he proclaimed them on Sinai.

Now with reference to the *morality* of the fourth commandment. No one doubts the morality of the commandment that says, "Thou shalt not steal." That precept does not specify anything, but it is general in its application, and prohibits the appropriation by one of anything and everything that belongs to another. The morality of that particular commandment consists in showing a regard for the right of property. The fourth commandment, however, not only points out the right of property, but specifies the particular kind and amount. In that precept man is prohibited from appropriating the seventh day to his own secular use. Certainly, if a command is moral that recognizes the right of property between man and man, there is no reason why a command recognizing God's right to property, and an injunction prohibiting man's appropriation of it, is not moral also.

Again, take the fourth commandment from its place in the decalogue, and the force of the other commandments is lost. This must be true from the fact that none of the others reveal the Author of the law. It is true the name, "God," occurs in some of them, but it is also true, as the apostle

says, that "there be gods many and lords many." He adds: "But to us there is but one God, the Father, of whom are all things, and we in him." 1 Cor. 8: 5, 6. The commandment that says "Thou shalt have no other gods before me," unless some particular being is specified, is just as applicable to any god of the heathen as to Jehovah. So with all the other precepts that simply refer to the name of God. Not so, however, with the fourth. That is the only one of the ten which tells who is its author. It says: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." In this God proclaims himself the maker of all things, the only one who has authority to command. This precept was therefore given for the express purpose of keeping in mind the only true God, who made all things. This is forcibly expressed by God himself through his prophet: "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

If the Sabbath could point out the true God to the Israelites, it could and would do the same for all who would embrace it. It was highly proper then that the Sabbath should be given to the representative of the human race, and thus secure a knowledge of God in the earth. Surely if any one would keep the Sabbath each week for the reason assigned in the commandment itself, he could never forget the creative power of the true God, and turn to the service of false gods, because the command expressly says that the author of the Sabbath made all things. As often, then, as one keeps the Sabbath, he remembers God as the only true and living God. Without the fourth commandment in the decalogue, we repeat that the remaining precepts have no force. If the fourth one of the ten gives force to all the rest by identifying their Author, it is certainly moral in the highest sense, and the Lord made no mistake when he put it in the bosom of his moral law.

We come now to notice a few statements with reference to the New Testament. The author of the tract under consideration, after speaking of certain parts of the ceremonial law, says: "Here is a little of the ceremonial law, but no Sabbath." Certainly; why should Paul mention the Sabbath in connection with ceremonials? One was no part of the other. We have shown in this review, and that clearly, that the Sabbath was given before the ceremonial law or any part of it existed; that it is as moral in its nature as any moral precept in the Bible, and is therefore just as binding as any other. But in his zeal to overthrow the Sabbath, our friend has committed the fatal error so common among those of his class. While trying to make a distinction between the Sabbath precept and what he termed moral, he said that moral law needed no special enactment in words, because it is always in existence. (See page 5.) But in order to make out his case at all hazards, he says on page 8, that *all* these things (meaning the ten commandments) are done away, and then quotes 2 Cor. 3: 6-15 to sustain his assertion. How strange that all the moral law in existence was contained in the tables of stone; that it must always exist from its very nature, and yet by some unaccountable method it was all done away at a stroke! We sometimes wonder how that scripture would have been explained if there were no Sabbath in the law to be gotten rid of.

Let us examine that scripture carefully, and see if our friend did not read it wrong. We will first examine verse 6. In that Paul declares he is an able minister of the new testament (covenant), not of the letter, but of the spirit. Paul talks of the new testament altogether in this verse, and says he is not a minister of the letter of the new testament, for the letter killeth. Notice, he did not say the *letter did kill*, and was therefore done away; but he says: "The letter killeth," that is, in the present tense; and he is sent to preach repentance to men that the spirit may give life—to whom? to those who are already alive, and have no fear of death? No; but to give life to those who are *dead* through the letter of the new covenant. He then tells what it was formerly that brought death; namely, the law written on the tables of stone. But mark one thing,—the entire ten commandments—that part with the rest that some concede to be moral and of everlasting obligation—were written on the

tables of stone. The violation of any one of these brought death. They do the same now. Paul says: "The wages of sin is death." Rom. 6: 23. "Sin is the transgression of the law." 1 John 3: 4. The difference between the two dispensations, however, is this: In the former, death was administered to the incorrigible at the time of the transgression. In the present dispensation, the punishment is deferred till the Judgment. Yet that ministration, the apostle says, was glorious; this one excels the old, not by being in contrast with the old, but when compared with it, as being simply *more* glorious. The glory of the former ministration was done away because the ministration itself was superseded by another ministration more glorious. The ten commandments were not done away in the change (though the ministration of death did cease), neither is there the least intimation to that effect in the chapter under consideration.

After cutting off *all* the commandments in order to get rid of one that is offensive, the necessity appears to re-instate somehow the others that are palatable, and so in the next paragraph, our friend has Paul give commandments for Christians to keep. To make this appear, reference is made to Rom. 13: 7-9, where Paul quotes a portion of the law to enforce the duty of loving one another. He then asks in apparent gusto, "Did Paul enjoin upon Christians the duty of keeping the Jewish Sabbath? I think not. Did Christ or any apostle? I think not." To say nothing of the absurdity of making Paul a law-giver, thus elevating him to the place of God (see James 4: 12), when he was only chosen to be an apostle and teacher, we cannot think that our friend, carefully and without prejudice, read what the writer to the Romans said in other parts of that epistle, before penning what he said in reference to chap. 13: 7-9. We cannot believe that Paul would be so inconsistent as to contradict his own statements in the same letter. Yet we find him saying in chapter 3: 19: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Notice the strength and scope of this statement. He says he knows that *what things soever the law saith* (not what it may be construed to mean), it is that *every* mouth may be stopped, and *all the world* may become guilty before God. He is not talking of what the law *said once*, sometime in the past, but in his own day. Moreover, this was written as late as A. D. 60. Paul did not in this text say a word about the old law being done away, and that he would give them another. No, he was writing about the same law he wrote of in the second chapter. In Rom. 2: 18 he tells them that they know God's will by being instructed out of the law. Then he adds in verse 22: "Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" This shows to what law the apostle refers, and proves that, when taken with chapter 3: 19, he considered the *whole* law of ten commandments binding in his day.

It was not necessary to re-enact a Sabbath law in the New Testament. Had Christ attempted such a thing, it would have shown the institution to be just what some now try to make it, a shadowy enactment. All the institutions that were of that character he did replace by memorials that would point back to him and his work. But where these substitutions were made, the Bible plainly says so. The very fact that the Sabbath had no substitute provided to put in its place, but was incidentally mentioned with other parts of the law of which it was a part, shows it to be moral and enduring like all other portions of that law. Christ always observed the Sabbath of the Lord, as is evident from Luke 4: 16. In this he set an example for all to follow. 1 John 2: 6 says: "He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked." It was Paul's custom to keep the Sabbath day. Acts 17: 2; 18: 1-11. In all their dealings with reference to the Sabbath of Jehovah, Christ and his apostles acted as though it was to be observed. And John, when upon the isle of Patmos, said he was in the Spirit on the Lord's day. Rev. 1: 10. In this last book of the Bible, the existence of one day which the Lord claims is fully recognized. What day that is may be learned by reference to the saying of Christ himself when he said, "The



Son of man is Lord also of the Sabbath." Mark 2:28.

This ends the controversy. With what our friend has quoted from men who take a position with him, we have nothing to do. But as the scriptures to which we refer refute his positions, they are equally good against those whom he quotes; and we are willing to rest the matter here, believing that those who are candidly seeking truth on this subject will find in what we have written sufficient evidence to satisfy them that the fourth commandment teaches now just as much as it ever did, that the seventh day is the Sabbath of the Lord; and is still in force.

### THE SOLAR SYSTEM FROM A BIBLE STANDPOINT.

BY E. S. LANE.

THAT "the heavens declare the glory of God and the firmament sheweth his handiwork," although a declaration of the Psalmist when surveying and contemplating the shining vault of planets and constellations, is a great scientific fact, as well as one of the most grand and sublime truths of the volume of inspiration; for by the sciences we are enabled to calculate the exact periods of revolution, as also the immense distances and dimensions, of these distant worlds. Let us consider the sun, that grand center of our system of revolving worlds surrounding it, so astonishingly exact in their periodic time of revolution as to know no change for thousands of years. Our own world will furnish us a familiar example of this perfect regularity of these moving bodies, as has often been proved by actual demonstration. Then again, if we consider the great distances at which they revolve, and the mighty power of gravitation which must be exerted to hold such globes in position while rolling through the trackless void, the human mind will be almost overwhelmed and lost in such sublime and awe-inspiring contemplation. And yet these things are not so wonderfully astonishing when we consider the immense magnitude of our great central luminary, its own diameter being about 890,000 miles and its circumference 2,700,000 miles. The circumference of our earth is only about 25,000 miles, and yet what a distance is this! We may gain some idea of it by considering that, moving at the rate of 1,000 miles in 24 hours (about the distance between Chicago and New York), it would require 25 days for one of our fastest railroad trains to accomplish this journey.

Now let us imagine such a train traveling at such a speed around the surface of our sun; we should find that it would take about eight years to accomplish the journey. And yet this distance may be considered trifling when compared with the immense distance that Neptune (the most distant planet of our system) accomplishes in going its vast orbital round. If we should set our train in motion in this mighty circle around the sun, we should find it would take it more than 6,000 years to complete one revolution. Its own journey is accomplished in 164 years, moving at the rate of 12,400 miles an hour, or more than 200 miles a minute. This will also afford us something of an idea of the immense velocity of these moving globes as they roll forward in their orbits through unlimited space.

To gain some knowledge of their dimensions and extent of surface, we shall have to compare them with one another and with the sun, their grand center and controlling power. Our own globe, 8,000 miles in diameter, and 25,000 in circumference, would be fitly represented by a small pea or globe one-fourth of an inch in diameter, while on the same scale the sun would have to be represented by a ball more than two feet in diameter, and six feet in circumference, and being in bulk 1,300,000 times as large. It revolves about its own axis or center of motion once in 25 days, so its rate of motion at its surface on its equator must be about 37,000 miles an hour. Our own rate of motion is only about 1,000 miles in the same time. Our own earth turns on its axis once in 24 hours from west to east, thus giving us the agreeable succession of day and night for labor and repose. To give us the beautiful succession of the seasons,—spring, summer, autumn, and winter,—the north pole of our earth's axis is inclined to the ecliptic, or raised above the horizon (that great circle where

the sun appears to rise and set) and points toward the north polar star. Thus in our earth's annual circuit the sun shines on our northern hemisphere more in one season of our year than the other, thereby giving summer to us while the southern hemisphere has its winter. Our earth travels in its orbit at the rate of 68,000 miles an hour, or about 1,700 times as fast as our fastest railroad train; and the only reason why we are not swept off into space is because by the attraction of gravitation, a property of all matter, we are held firmly to its surface. This attraction is mutual between the sun and the family of worlds which circle around it, and which are all supposed to be moving forward, through boundless space, at His control in a mightier circle than the human mind can grasp, which will at some time complete the circuit of the great central sun of the universe,—in time perhaps not counted by years, but by the slow-moving centuries of the ages. Here, undoubtedly, resides the great I AM, who has created and peopled with intelligent creatures this and countless other systems of worlds, and who also controls and governs them all.

But to return to our own system, in which we find Mercury, the nearest planet to the sun, revolving about it at the distance of 36,000,000 miles in a period of 88 days. Next comes Venus, which revolves, in a period of 225 days, at the distance of 68,000,000 miles. Next our earth, which completes the circuit, in 365 days, at a distance of 93,000,000 miles, and which also carries our moon with it, 240,000 miles distant, revolving on its own axis once in about 29 days, or in the exact time that is required to accomplish one round of its orbit, thus presenting to us at all times the same face. Next in order comes Mars, accomplishing its journey in 687 days, at the distance of 142,000,000 miles; and next Jupiter, the largest planet of our system, about 1,300 times as large as our earth, requiring a period of over 12 years, its distance being 476,000,000 miles from the sun. It carries with it four moons, which revolve about it in different periods of time, thus giving to its inhabitants almost constant light in the absence of the sun, or during its night-time. Between the orbits of Mars and Jupiter circulate a number of small planets called asteroids, over 100 in number, of which, however, little is known. They are supposed to have been united, at some time, in one large planet, thus occupying that space between their orbits. Next comes Saturn, with its 8 moons and two revolving rings, which are so arranged, by the hand of the all-wise Creator, as to afford its inhabitants a continual source of light. It revolves at the distance of 890,000,000 miles from the sun in a period of nearly 30 years. Next is Uranus, with 6 revolving moons. Its periodic time is 84 years, and its distance from the sun nearly 1,800,000,000 miles. And last, as far as yet discovered, is Neptune, at the astonishing distance of 2,898,000,000 miles from the sun, revolving in a period not less than 164 years. Thus is completed that grand solar system of planetary worlds belonging to our sun. We can say but little, for we know but little, of that irregular system of comets, connected with our solar system, which come plunging toward our sun, in all directions, from the depths of space, and then returning, continue their journey, some never to visit our system again while others return in regular periodic order.

Such, then, is a glimpse of that grand system of created worlds, of which Paul says in Heb. 11:3, "Through faith we understand that the worlds were framed by the word of God." No wonder the Psalmist exclaimed, when contemplating the beautiful dome, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" No wonder that Job should repeat and transcribe those solemn questions propounded to him by the Almighty when listening to his awful voice from out the whirlwind: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together and all the sons of God shouted for joy? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven?" Job 38:4, 7, 31-33.

Who would not be willing to exchange a world of toil and suffering, and even endure persecution

and death, for the blessed hope of enjoying the purity and bliss of heaven among the angels of God until our planet shall be forever redeemed from the curse of sin and its awful consequences? Who would not be willing to wait until this flood of pollution, and curse, and death is rolled back to the head of its originator, until our planet, with its redeemed and glorified inhabitants restored, shall be prepared to take its rightful position among the multitude of happy worlds? Oh happy exchange of what the apostle calls "our light affliction which is but for a moment," for that "more exceeding and eternal weight of glory"! Cor. 4:17. Surely the contemplation of such themes as these, with the certainty of one day enjoying full and complete redemption from sin and death, and the possibility of being permitted to visit this multitude of celestial worlds and the glorified inhabitants, should make us long for the coming again of our blessed Redeemer, and in the language which closes the Apocalyptic vision, will all our hearts exclaim, "Even so, come, Lord Jesus, come quickly." And while awaiting patiently the coming of that glorious day, let the sentiment of the truly devotional heart, so beautifully expressed in the following language of the poet, be ours:—

"But now my soul, unused to stretch her powers  
In flights so daring, drops her weary wing,  
And seeks again her known accustomed spot,  
Dressed up with sun and shade, and lawn and stream.  
Let me here wait Thine own appointed time,  
And ripen for the skies. The time will come  
When all these splendors, bursting on my sight  
Before my wondering gaze, to my great joy  
Will stand unveiled, and to my ravished eyes  
Unlock the glories of the world unknown."

### THE WASHINGTON MONUMENT.

BY HELEN L. MORSE.

THIS great edifice is at last completed, and was dedicated Feb. 21, 1885. It is an object of universal interest, not only as a national tribute to the father of our country, but from the eventful history which has attended its erection, and from its merit as a work of art. It is the result of a resolution passed in Congress on that great year of our Lord which witnessed the treaty of peace and independence, 1783. This resolution was renewed after the death of Washington in 1799. But it was not until the Washington Monument Association was instituted, in 1833, that active measures were taken to put it into effect. The corner-stone was not laid until fifteen years later, on July 1, 1848; and according to the old *National Intelligencer*, no greater day was ever witnessed at the capital of our nation. The interest and enthusiasm manifested elicited large contributions of money and massive blocks of granite, porphyry, marble, etc., from every State in the union, and from many foreign nations, the emperor of Brazil being among the most generous. But financial embarrassment and political strife interrupted the work, and for more than a quarter of a century the shaft which had been carried to a height of about 180 feet stood a reminder of the weakness of human invention and of the failure of earthly expectations.

But during the year of the centennial celebration the work received a new impetus, which carried it forward to completion. The dedicatory oration was delivered, not by John Quincy Adams who was appointed to that work more than forty-eight years ago, but by Hon. Robt. C. Winthrop and was a fitting testimony to the virtues of him whom the nation delights to honor.

The destruction, a few years ago, of the dangerous reef of rocks called Hell Gate, in New York harbor, by Engineer Newton, has been regarded as the greatest triumph of engineering skill on record. But in this monument we have a much greater. In design, it is a simple obelisk of pure white marble 555 ft. high, and in spite of its immense height conforms exactly in proportion to the celebrated obelisks of antiquity. It is the loftiest and most imposing structure ever reared by man.

—I should rejoice to hear any one of my congregation saying, "I forgot who preached, I felt so much the influence of the truths he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again when I consider by whose mercy it was that I was blessed with these feelings."—Rowland Hill

## Special Mention.

### SPIRITUALISM IN ENGLAND.

No doubt the readers of *Present Truth* have been much interested in the articles recently published on Spiritualism. The rise, character, and progress of this doctrine have been plainly set before them. It is now my intention to add a few thoughts relative to the working of this doctrine in our own country [England].

That Spiritualism has made very rapid progress in the last few years none can deny. From table rapping and mysterious rappings, they are able to present before those who visit their *séances* that which they think to be the spirits of their dead friends, who can be seen and conversed with. Thousands who visit these mediums to expose their tricks, go away almost if not quite convinced that it is supernatural. Every exposition of their pretensions only brings hundreds to visit them, who otherwise would take little or no interest in their work. Instead of exposing the trick, their so-called expositions cause many to feel its influence, who finally accept its teachings as the truth. If it were only the illiterate who accepted these doctrines, we would have but little need to fear its results. But when we take into consideration the fact that some of the most learned men and women of the world are Spiritualists, or very favorable to the doctrine, it is high time every Christian should take up his voice against this delusion of the last days. Even some of the crowned heads are now professing to have communications with friends who have gone before. These persons of distinction have a great influence with their subjects. If they acknowledge Spiritualism as from God, it will give the work a great impetus among their subjects.

If we can depend upon the press, we should expect that Spiritualism is paving its way soon to become a strong power in England. Parlor *séances* with members of the royal family and other persons of distinction, have become quite common within the last few months. Some of these performances are not claimed to be Spiritualistic, yet they show that they are of that nature. In July, 1884, a Mr. Cumberland gave an entertainment before His Highness the Prince of Wales, Baron Ferdinand de Rothschild, and other distinguished gentlemen and ladies, on thought-reading. The reader can judge something of the nature and success of the entertainment by the following extract:—“After dinner, at the express desire of his Royal Highness, Mr. Cumberland gave some remarkable demonstrations of thought-reading. With the Prince of Wales he immediately succeeded. The test was to find a medal on the breast of the Earl of Airle, unopened, and hand it to Lady Mandeville. Mr. Cumberland was successful in telling the number of a bank-note with the Italian Ambassador, and various other experiments with Lord Castlereagh, Lady Mandeville, and Mr. Chaplin, M. P. The most remarkable experiment performed was the final test performed with the Prince of Wales, who elected to picture an animal, which he desired Mr. Cumberland to describe. Taking the Prince by the hand, Mr. C., in a few moments, succeeded in tracing out on a piece of paper, a rough outline of an elephant, which it turned out was the animal his Royal Highness had in mind. At the conclusion of the exhibition, in which there had not been a single failure, the Prince said, ‘Many thanks for a delightful *séance*; your experiments are certainly the most remarkable and successful of any I have yet witnessed.’”

The reader can readily see the favorable conditions of his Royal Highness for receiving this doctrine. He expressed himself as well pleased with the entertainment, and pronounced it a success.

But we wish to give the readers another instance of the favor this power is receiving with the leading persons in this Government. The *Standard* of Nov. 1, 1884, has the following article on this subject, entitled:—

#### “MR. GLADSTONE AND THE SPIRITUALISTS.”

“The *Central News* learns that the Premier was present at a Spiritualistic *séance* on Wednesday evening last, held at a mansion in Grosvenor square. The *séance* was provided as an entertainment after dinner, and, in addition to Mr. Glad-

stone, only four ladies and the medium were present. The test consisted of psychography, (spirit or mind writing), and some very remarkable phenomena are said to have resulted, upon the folding slate, which has now become familiar to all Spiritualists. The right honorable gentleman wrote several questions in the French, Spanish, and English languages. The slate was then locked, and laid upon the table under a powerful gas-light. A scratching noise was speedily noticed, and on the slate being unlocked, replies to the various queries were found to have been written, some answers covering half the slate. The questions related mostly to current events, and not to the past or the future. Further experiments were tried with ordinary school slates, Mr. Gladstone being much impressed by the result. At the conclusion of the *séance*, the right honorable gentleman expressed his belief in the existence of forces of which we, as yet, know little or nothing, and deprecated the attitude of some scientific men in regard to the subject.”

When such men as the Prince of Wales and Mr. Gladstone speak so favorably of these spiritual manifestations, what is to hinder their progress in this country? Such testimonies as the above will cause hundreds to seek an interview with mediums to get a message from what they think to be the other world. Soon Spiritualistic mediums will be entertaining these distinguished persons, with thousands of others, with a view of friends who have gone before.

But why are such men as the ones mentioned in the extracts quoted, led to think so favorably of these manifestations?

Is it not because they have had the seeds of Spiritualism planted in their minds, in the theological teachings they have received from their infancy? The popular teaching of the immortality of the soul is what prepares the mind to accept these spiritual manifestations.

If people would study the sacred word, and there read that “the dead know not anything” (Eccl. 9:5), and “in that very day his thoughts perish” (Ps. 146:4), their faith would be lessened in anything pretending to come from the spirit world.

May the Lord help us all to be able to appeal to “the law and to the testimony” in this age of skepticism. Satan is doing all in his power to deceive, knowing his time is short.—*J. H. Durland, in Present Truth.*

### TEMPERANCE IN THE WHITE HOUSE.

WHILE we quote from the *Union Signal* of March 5 the following paragraph, we cannot help wondering if our new President will give his sanction to temperance in the White House:—

“When the new mistress of the White House, —God bless her and keep her!—steps into a place which she will honor as highly as it honors her, she will scarcely fail to remember that sweet day of last year’s spring when the W. C. T. U. met in national concert of prayer for the conventions so soon to nominate a President of the United States. She will remember that solemn hour to which she herself, all innocently, gave direction and leadership, when the Spirit of God turned all thoughts toward the future mistress of the White House, and prayers were offered that whoever this might be, she might be endowed with heavenly graces and divine strength to stand in the nation’s highest home, its true priestess, its safe ensample. The then leader, Miss Cleveland herself, is now in God’s providence first lady of the land, a Christian worker, a W. C. T. U. sister beloved, a noble woman—

“‘nobly planned  
To warn, to comfort, and command.’”

“We send her in tender sympathy the message sent once before to the White House,—

“‘Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o’er our fears,  
Are all with thee; are all with thee.’”

And the *Christian Cynosure* in commenting thereon, says:—

“As President Cleveland has given the nation a temperance hostess, he may yet give us a Christian administration.”

—Because Christ loves us, he claims us and desires to have us wholly yielded to his will, so that the operations in and for us may find no hindrance.

## Bible Readings.

“Search the Scriptures.”—John 8:39.

### 2.—LIFE AND IMMORTALITY.

BY ELD. R. F. COTTRELL.

1. Is man, or any part of him, said to be immortal in the Scriptures?

2. Is he called mortal as a whole?

“Shall mortal man be more just than God?” Job 4:17.

3. Did the apostle Paul contrast the immortal God with mortal man?

“And changed the glory of the incorruptible God into an image made like to corruptible man.” Rom. 1:23.

4. How do the lexicons define the Greek term here rendered corruptible?

Ans. *Corruptible, destructible, perishable, mortal.*

5. Who only has immortality in himself?

“The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” 1 Tim. 6:15, 16.

6. Has the Father given to the Son to have life in himself?

“For as the Father hath life in himself; so hath he given to the Son to have life in himself.” John 5:26.

7. Has the Son power to give eternal life?

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” John 17:2.

8. Through whom will the gift of eternal life be given?

“The gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23.

9. Had the apostle obtained this gift, or was he in hope of it?

“In hope of eternal life, which God, that cannot lie, promised before the world began.” Tit. 1:2.

10. How many times is the word immortality found in our version of the Scriptures?

Ans. Five times only.

11. Who alone has it to give? 1 Tim. 6:15, 16.

12. Is a future immortality for man brought to light?

“Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10.

13. That dying men may become immortal, what must necessarily be abolished?

14. When will death have been abolished?

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” 1 Cor. 15:54, 55.

15. When shall this victory which shall abolish death be gained?

“In a moment, in the twinkling of an eye, at the last trump.” Verse 52.

16. By what means will it be accomplished?

“For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Verse 52.

17. What great event will take place when the last trump shall sound?

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise.” 1 Thess. 4:16.

18. Will mortals then be made immortal?

“For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15:53.

19. Who shall have a part in this change to immortality?

“Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.” Rom. 2:6, 7.

20. Are you seeking for immortality in that way?

21. Where will eternal life be enjoyed?

“In the world to come life everlasting.” Luke 18:30.

—Out of hearts ploughed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals; and patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender gratitude for earthly and heavenly blessings felt to be free gifts of Divine love.—*Frances Power Cobbe.*

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



## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN APRIL.

(See Instructor of March 25, 1885.)

#### ANALYSIS OF THE LESSON.

##### The Inheritance of the Saints.

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

##### Definitions of Terms.

*Promised to the Meek.*

*Obtained How and When.*

*The First Dominion.*

*The Dominion Lost through Sin.*

*The Dominion Restored.*

*Consequences of Adam's Sin.*

In consequence of Adam's transgression the curse of death was passed upon all mankind. **Rom. 5:12.**

(a) In place of the dominion which man lost by serving Satan, he received the legitimate wages of such service—death **Rom. 6:23; Heb. 2:14.**

(b) Not only does Christ recover to man the lost dominion, but he abolishes death, and brings life and immortality to light through the gospel. **2 Tim. 1:10.**

(c) Christ abolishes death by destroying him that has the power of death, that is, the Devil. **Heb. 2:14.**

(d) Those alone will be freed from the curse of death who believe in Christ. **John 3:36.**

2. In consequence of Adam's transgression the earth was cursed to bring forth thorns and thistles. **Gen. 3:17, 18.**

(a) In order for Christ to redeem man from the curse of death, it was necessary for him to bear man's curse, which he did on the cross. **Gal. 3:13.**

#### CRITICAL NOTES.

ONE of the consequences of Adam's transgression was that death became the lot of all who could live after him. In the REVIEW of Aug. 5, 1884, Eld. Smith says: "We die because he brought himself into a mortal, perishing condition, and entailed the same upon his posterity. We die without respect to our own characters; whether we are righteous or wicked, personally innocent or guilty, we die just the same." Speaking of **Rom. 5:12**, he says further: "We take the ground that the death which removes us from this state of being does not come upon us because we are personally sinners." A little further on, with the remark, "True, every word of it," he quotes this language from the *Herald of Life*: "Adam sinned not only as an individual, but as a representative of the federal head of the race. He and they are accounted one in the transgression. Hence Paul says: 'By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,' or 'in whom' all have sinned (margin). **Rom. 5:12.**" Eld. Smith adds: "In Adam we are to a certain degree counted sinners. How far?—So far as to come all alike under the dominion of death. So in Christ we are to a certain degree counted righteous. How far?—So far as to be made alive from the dead. **Rom. 6:18, 19.** We believe in this kind of universal salvation; for Paul taught it. But it avails the sinner nothing; for while Christ is so far the 'Saviour of all men' (**1 Tim. 4:10**), he 'specially' saves those that believe (last clause of verse) by giving them eternal life, while the wicked go down again in the second death.

(a) How foolish are the ways of sin! Men serve the Devil at infinite pains, and get for their wages that which they least desire, and the only thing Satan can give—death. On the other hand, the Lord of life and glory holds out to them an eternity of happiness, which they im-

piously reject. Oh the blinding influence of the deceptions of Satan! Lord, save thy people from them.

(b) Through the darkness that settles over the mind when considering man's lost and helpless condition there comes a ray of hope in the promise that the dominion shall be restored, that the curse of sin shall be wiped out, that death shall be abolished, and that immortal life shall be given to God's people. Thus it is declared in **2 Tim. 1:10** that "Christ hath abolished death and hath brought life and immortality to light through the gospel." Concerning this passage, the Commentary of Jamieson, Fausset, and Brown has the following: "Abolished death.—Greek, 'taken away the power from death.' The Greek article before 'death' implies that Christ abolished death, not only in some particular instance but in its very essence, being, and idea, as well as in all its aspects and consequences. The carrying out of the abolition of death into full effect is to be at the resurrection. **Rev. 20:14.**" "If Christ were not the life, the dead could never live; if he were not the resurrection, the dead could never rise; had he not the keys of hell and death (**Rev. 1:18**), we could never break through the bars of death or the gates of hell."—*Bishop Pearson.*

(c) **Heb. 2:14: Through death.**—Which he could not have undergone as God, but only by becoming man. As David cut off the head of Goliath with the giant's own sword wherewith the latter was wont to win his victories; so "Jesus, suffering death, overcame; Satan, wielding death, succumbed." **Destroy.**—Literally, "render powerless;" deprive of all power to hurt his people. "Abolished death." **2 Tim. 1:10.** **Power of death.**—Implying that it is a power, which, though originally foreign to human nature, now reigns over it (**Rom. 5:12; 6:9**). Satan wields the power which death has. The author of sin is the author of its consequences. Satan has acquired over man (by God's law. **Gen. 2:17; Rom. 6:23**) the power of death by man's sin, death being the executioner of sin, and man being Satan's *lawful captive*." Jesus, by dying, has made the dying his own (**Rom. 14:9**), and has taken the prey from the mighty.—*Jamieson, Fausset, and Brown.*

(d) **John 3:36: Hath everlasting life.**—The present is used to show the certainty of the thing; "it is laid up for him."—*Bloomfield.* He has it in prospect, by faith, by the certainty of God's promise, by the earnest of the Spirit, already given him. *Believeth not.*—From *apeithōn*, the primary meaning of which is "to disobey," as in **1 Pet. 4:17**. It occurs sixteen times in its various forms in the N. T., being translated "believe not, unbelieving," etc., nine times, and "obey not, disobedient," etc., seven times. *Bloomfield* says it here means to refuse to have faith in Christ, and admits that there may be, as *Doddridge* thinks, an allusion to that principle of unreserved obedience to Christ which can alone make faith available. Both are doubtless right; for obedience and faith are so mutually dependent that neither can exist without the other. *Shall not see life.*—*Bloomfield* says this is a Hebrew phrase denoting, "he shall never possess eternal life."

#### SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 6.

FOLLOWING closely upon the introduction of the new system of organization and reporting recorded in the last article of this series, came an increase of interest in the Sabbath-school work. The system was first introduced into the Battle Creek Sabbath-school, and put to the test of practical use. Observations were taken upon the details of its workings; and improvements were made from time to time until it reached the degree of perfection now seen in our Sabbath-schools. As soon as it had met with success in the Sabbath-school at Battle Creek, it was presented before the other schools by means of a series of articles in the *Instructor* entitled "The Reporting System," written by one who had become familiar with the system by studying it in actual use.—*Sr. E. R. Fairfield*, afterward one of the editors of the *Instructor*. She certainly was thoroughly convinced of the great value of the system; for speaking of the progress of the school she said: "We would not boastingly take any credit or praise to ourselves;

but it is our firm belief that what advancements have been made, have been secured mainly through the blessing of God on our reporting system, which was introduced into the school by our present superintendent, the editor of the *Instructor*."

The system met with some opposition at first from those who did not see the importance of its strict discipline; and much patience and a great deal of hard work were demanded before it was generally adopted; but the wisdom and excellence of the system were soon recognized, and it triumphed over all hindrances. *Sr. Fairfield* wrote as follows concerning its introduction into the Battle Creek Sabbath-school: "It was no easy matter for us to break away from our former customs and habits, and bring ourselves to a certain standard every Sabbath; neither was it an easy thing to have the pupils of the school enter heartily into it; but with encouragement from our superintendent to patiently persevere in the work, at the end of nine months the machinery, as we may term it, was all in motion."

With the first number of 1870 the *Instructor* began to be issued semi-monthly; and going to its readers twice as often as formerly, its Sabbath-school Department could not have failed to have a strong influence in bringing the schools to adopt the new system. The articles before referred to, upon the reporting system, reached eight in number, faithfully describing and illustrating the duties of every officer in carrying out the plan. Also articles upon the duties and qualifications of teachers, hints to aid them in their work, and two series of Sabbath-school lessons, filled this department of the paper, and combined to make it greatly interesting and instructive to Sabbath-school workers. Indeed, we have nowhere at the present time a better collection of reading matter for teachers and officers than may be found in the files of the *Instructor* during the years 1869, '70, and '71.

C. C. L.

#### MATTER AND MIND.

BY ELDER R. F. COTTRELL.

FROM the "Editor's Table" of the *Popular Science Monthly* I take the following:—

"Now, if there is anything in this world we are sure of, it is that mental manifestations are governed by physical conditions. . . . Mind is not an unconditioned entity, as some are inclined to regard it, but a thing strictly conditioned and limited. The world ought by this time to have got over the old metaphysical notion of the absolute independence of mind; but it has not. . . . The mind is as limited a thing as the body. . . . To all of every school who adhere to the old metaphysical views of mind, who hold themselves possessors of an organ of unlimited powers, we would say: 'You are under an error; your mind is tethered to your body. . . . Some things it can do, because they fall within its tether; others it cannot do, because they fall beyond.'"

To those who believe that they have an independent, immortal entity dwelling in the body for a brief period, but which is capable of eternal existence separated from the body, such deductions of science as the above will seem to be rank infidelity. It is infidelity in regard to their theory. But "what does the blessed Bible say?" We shall find its teachings in harmony with all real science. And I think that a Methodist preacher I once heard, on the subject of the resurrection, was in harmony with the Bible. Said he, "People want to save their souls; but if they do, they will save their bodies also."

"The gift of God is eternal life through Jesus Christ our Lord." **Rom. 6:23.** There is no hope of a future life save through the resurrection. "If the dead rise not, . . . they which are fallen asleep in Christ are perished." **1 Cor. 15:16-18.** In that case all hope is limited to the present life. "If in this life only we have hope in Christ, we are of all men most miserable." Verse 19.

—There is but one true, real, and right life for rational beings, only one life worth living in this world, or in any other life, past, present, or to come. And that is the eternal life which was before all the worlds, and will be, after all are passed away; and that is neither more nor less than a good life; a life of good thoughts, good words, good deeds—the life of Christ and of God.

# The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 24, 1885.

URIAH SMITH, . . . . . EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } . . . . . CORRESPONDING EDITORS.

## THE JUDGMENT OF THE GREAT DAY.

(Continued.)

WE have anticipated a little in order to follow sin to its final extinction in the person of Satan, the antitypical scape-goat. Let us now return to the cleansing of the sanctuary, the investigative Judgment—a Judgment which, as we have seen, must precede the coming of Christ—a Judgment which commenced at the end of the 2300 days in 1844, and has now consequently been in progress for over forty years.

The view that such a Judgment as this must precede the coming of Christ, is not confined to S. D. Adventists. The great fact that the resurrection of the righteous is declarative of their acceptance with God, and therefore proof that the investigation and decision of their cases precede their resurrection and the coming of Christ, has been very distinctly seen and stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states his view of the matter:—

"We are inclined to the opinion that the Judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3:19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned."—*Advent Shield*, p. 366, published in 1845.

This writer saw with perfect distinctness the fact that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand how and when the examination of their cases should take place; for the subject of the sanctuary was not then understood.

Eld. Josiah Litch, in the early history of the Advent movement, and then an able writer, states the view even more distinctly than Mr. Bliss. In his "Prophetic Expositions," written in 1842, on pp. 49-54, he says:—

"THE MEANING OF THE TERM 'JUDGE.'"

"1. It is used in the Bible in the sense of a trial according to law and evidence, the idea being drawn from a civil or criminal court.

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into Judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in the 'book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. . . .

"THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner till after his trial; much less will God. He will bring every work into Judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the retribution or execution of judgment; for they that have done good shall come forth to the resurrection of life. 'We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than that they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints

will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general Judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised, no matter how long or how short the period to elapse between the two resurrections; it is all the same, so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

"These two senses of the Judgment are recognized in Rev. 20:12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world before Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story; and we must abide the issue of the trial on that testimony. The dead as dead were judged. Then follows, in the next verse, the penal Judgment, in connection with the resurrection. 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed upon them] every man according to their works.' There is no reference here to a trial, or to the opening of the books; but simply a penal judgment. Judgment will be executed finally on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN

THE TRIAL.

"1. Dan. 7:9, 10, presents the Ancient of days coming on his throne of fiery flame; the Judgment is set and the books are opened. He is distinct from the Son of man, spoken of in verse 13, when he comes to the Ancient of days.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5:27: 'And hath given him authority to execute judgment also, because he is the Son of man.' Also 2 Cor. 5:10. 'For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution in the resurrection of a righteous judgment on all men.

"THE TIME OF THE TRIAL OF THE DEAD.

"It is under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. . . . And under the seventh seal (chap. 8:1) when there is silence in heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of days, and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must however be declared justified at the day of Judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory."

In subsequent remarks on the twenty-fifth chapter of Matthew, Mr. Litch even raises the query if this judgment on the dead did not commence at the end of the 1260 years in 1798, when the dominion of the papacy was taken away. In these extracts the reader must be deeply interested as showing how the minds of men were led in the direction of the solution of some of the great problems connected with the closing up of earthly scenes. They are not quoted because every idea can be endorsed, because it cannot be; but they are presented to show how the light on the subject of the sanctuary which has arisen so clearly since that time, relieves of all mystery great conclusions of which they themselves saw the necessity, and for which, in some degree of darkness and confusion, they were eagerly groping. Thus Eld. L. thought that when Christ descended to this earth,

was the time when he came to the Ancient of days but that, as has been shown in former articles, cannot be. His reasoning, however, relative to the investigation and decision of the cases of the righteous before the resurrection, is weighty and conclusive. It is worthy of notice that he places the judgment of the righteous at the tribunal of the Father as presented in Daniel 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it even might have commenced in 1798. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for this work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation as presented to us in the Saviour's ministration before the ark of God's testament. The temple of God in heaven reveals the very nature of this work, and the great prophetic period of 2300 days marks the time of its commencement. The stirring proclamation of the angel that the hour of his Judgment is come, and his solemn oath to the time gives to mankind the knowledge of this momentous work, and the certainty that the present is the time for the investigative Judgment and its eternal decisions. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement, and that our chief concern should be the affliction of our souls and the confession of our sins.

(To be continued.)

## ADVENT EXPERIENCE.—NO. 7.

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

WHEN the light upon the heavenly sanctuary was seen by the believers many things were explained concerning their position and disappointment, and among other things, the "shut door." We do not say that they all fully realized the bearing of the subject at first. It would have been unreasonable to expect much as that. But it afforded the key which gradually unlocked the whole subject. We will try to explain the process step by step.

As they realized that the cleansing of the sanctuary at the end of the 2300 days was not the cleansing of the earth by fire, but that it was the temple of God in heaven,—the antitype of the one built by Moses,—and that its cleansing was the removal or blotting out of sin,—the investigative Judgment,—connected with the last work of our great High Priest just before he comes to earth, great light dawned upon their minds upon many subjects. In the earthly type the ministration, or service, closed in the first apartment of the sanctuary when the high priest commenced his work in the most holy place. This was signified by the closing of the first door and the opening of the second, into the most holy.

The believers were searching their Bibles very carefully, and Rev. 3:7-11 became to them a very forcible scripture. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and he that no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Philadelphia means "brotherly love,"—a fitting description of the warm-hearted, tender interest the believers had for each other in the glorious 44 experience. This language applies to the time just before Jesus comes. "Behold, I come quickly." "He that hath the key of David" must be the Son of David, our Saviour. Before the believers is placed an "open door" and a "shut door." They had "not denied his name." But there was another class who claimed to be God's true people, "Jews," but who were opposed to them, and who would yet be humbled, when the result should prove the believers right and them wrong. "Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they



be ashamed." Isa. 66:5. These believers had to that time of the "saints' patience" which is under the third angel's message: "Here is the patience of the saints." Rev. 14:12. There can be no mistaking their position. They were believers in the soon coming of Christ. Before them was an "open door and a shut door." How beautiful was this explained by the change of ministrations of our great High Priest, on the "tenth day of the seventh month," 1844. Nothing else can explain why we have never known anybody else to attempt any point in this scripture is exemplified in the experience at the passing of the time and on. There it applies.

The scripture sheds special light upon the nature of the shut door. It presents an "open door" of access to all true believers, while it recognizes the change of position and ministration of Christ as he went upon his last work. If this is a real change, certainly it should be recognized by the true God on earth, who by the Spirit are guided in all truth. Those who were following in the light of the sanctuary and the last message, did not leave it; while the great mass of the Adventists, who had given up the work in the past, and the members of popular churches did not. The "open door" and "shut door" are to the present time accepted by intelligent believers in present truth.

These views led to a modification of the believers' position relative to the closing of probation, which ideas had held in common with other Adventists when the first passed, and which they had continued to hold until this new light dawned upon the sanctuary. They still had much to say about a "shut door;" they now coupled with it an "open door." In the example of the typical high priest they held that probation was continued in the type of ministration was entered upon in the most perfect. When he ministered before the Lord and atonement for the people, he carried in with him the breastplate of judgment, which contained names of the twelve tribes of Israel. Those whose hearts were humble and penitent were the ones for whom the atonement was made.

In the antitype: the believers came to understand such as repented of their sins, and recognized the true work of God, would have the benefit of atonement of our great High Priest in his closing work. We do not say that all understood this at the full light developed gradually. There were persons who had come to years of accountability in the passing of the time, or who had not rejected the work, whose minds were aroused to seek God. It is positive that not a single case of this kind was found in which evidence of sincerity was that was ever cast aside by the body of believers at the time after the rise of this message. We never find a case of such a case. If such were found before the full development of the light as we have it at the present time, while holding to what they called the "shut door," their interest was accounted for on the position that their names were "borne in on the breastplate of judgment," or that in some other way God had provided for their cases. No honest person ever rejected.

It must not be forgotten that there were very few of the work, so great was the unpopularity of the advent doctrine. Hence their attention was called to the full meaning of the sanctuary which shows that all who have not rejected the work come if they will, while the judgment work progresses. But they came to this understanding by and by. They do not seem to have realized till 1851 that their future work was to be largely outside of the old Advent believers. Hitherto had been almost wholly confined to them. They had held to this modified "shut door doctrine," and much to say about it, because it was to them of great importance, since it showed the difference between the two classes of Adventists,—those who had given up the great '44 movement, and those who still believed in it. The first were trying to re-arouse the popular churches, setting new and unsettling old dates, and discarding that old work as "fanaticism." The latter claimed it as the given message, foretold in the clearest prophecy, and as a part of the last great warning was to close probation.

The doctrine of the "open" and "shut" doors of the heavenly sanctuary was the very keystone of the arch,—the key that unlocked the whole, and gave light upon their position. Because

if Christ changed his ministration from the holy to the most holy in the fall of 1844, then, indeed, the "hour of his Judgment is come." The first message was a God-given message, and the third message must follow, now that the first and second had been given. The great mass of the Adventists must therefore be like the "foolish virgins," in the dark. Therefore we find the early believers in present truth often referring in their controversies with the leaders of the first-day Adventists to the "shut door" as late even as 1850 or '51. They directed the attention of their opposers to their own utterances after the time passed, and showed them how contradictory were their present positions. They proved to them that they had really given up the true Advent faith.

We have before us at the present writing a large pamphlet with double columns of 48 pages, called the *Advent Review*, published in 1850 by Hiram Edson, David Arnold, Geo. W. Holt, Samuel W. Rhodes, and James White (publishing committee), at Auburn, N. Y. It is almost entirely filled with articles and extracts from the leading ministers of the Adventists,—Wm. Miller, J. V. Himes, S. Bliss, A. Hale, J. Marsh, J. B. Cook, and many others. As stated in the introductory remarks, this was issued to show who had "left the original faith." And it is clearly shown from their own words as compared with their positions then taken, that all these leading men excepting Mr. Miller, who was dead, had left that "original faith," and that the believers in the third message were the only ones who clung to that old faith. We thus see the significance of the "shut door" doctrine among the believers after the sanctuary was understood. Whenever it is referred to by them, it must always be considered in connection with the "open door" in which they also believed.

To show that they believed in a shut door as late as 1850 or '51, we will give in the next article some extracts from their own publications, the *Present Truth*, published from July, 1849, to November, 1850, and the first volume of the *REVIEW AND HERALD*, the first paper published under that name dated, "Paris, Me., November, 1850," the first volume ending June 9 1851. In these extracts we shall present facts not known to many of those who have embraced the truth within the last twenty-five years. These have a bearing on that interesting period of transition from the first and second messages to the third angel's message. Those opposed to us have tried to make it appear that we are afraid to have the facts about the "shut door" come to light. We promise to give those extracts which they consider most objectionable, and to put beside them facts which fully explain those passages.

#### VOLUME IV. AND THE "SIGNS" RE-CANVASS.

WE wish to say a few words concerning "Great Controversy," Vol. IV., in connection with the re-canvass for the *Signs of the Times*. The tract societies have done well in selling "Sunshine at Home," so far as they have gone, but the work is but fairly begun. We have now reached the most important part of the battle. If we draw back now, what we have done will in a great measure be lost. All of those who have subscribed for "Sunshine" should be revisited and urged to re-subscribe for the *Signs*, with Vol. IV. as a premium. Many of those who subscribed for three months would doubtless have subscribed for a longer time, had the proper effort been made by canvassers. But it is in this as in most of the moves made; we can see how it might have been improved. It has been repeatedly demonstrated that the longer the individual reads the paper, the more interest he will have in it. A year's subscription is better than anything less. Six months is better than three; three is better than one, or than sending out the paper for two or three weeks. All of these plans are good, but the best is the most desirable. In no case should a three months' subscriber be left without being revisited and a re-subscription solicited. To leave them where they are, would be much as Syria was left when the Lord had said, "Thou shalt smite the Syrians in Aphek, till thou hast consumed them." But the king of Israel smote only thrice and stayed. "And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." See 2 Kings 13. The most important part of the canvass is yet before us.

It is well known by all of our missionary workers that one of the first articles in the paper in which the

reader becomes interested is the article by Sr. White. Even if they are not in the least interested in the paper, they may become so by having the character of these articles and the works she has published set before them in its true light by the re-canvasser. She is the author of three other books of a similar character, also of "Sketches from the Life of Paul." For this and other reasons it has been thought best to use Vol. IV. in the re-canvass for the *Signs*. There is certainly no work more appropriate, or one that our people would take hold of with more interest than this. There is a power in these writings that is found in no other book published by S. D. Adventists, and they recommend themselves to every person who is religiously inclined. The information they impart on the Scriptures will interest any Bible student. The history of the church from the days of the apostles is brought before the reader, with the trials and varied experiences of God's people through the Dark Ages, and the history of the great Advent movement, forty or fifty years ago, as connected with the present work of the third angel's message. The experience of the people of God is also carried down through the time of trouble. In short, this one volume, No. IV., presents to the reader that information which gives him a comprehensive view of the work of God from the first to the second advent of our Lord and Saviour Jesus Christ. Strictly speaking, it is the book for the times, and one that can be sold quite readily.

These writings must and will be brought before the public generally. The time is coming when a general feeling of hatred will be manifested toward "the woman," especially the "remnant of her seed," because they keep the commandments of God and have the testimony of Jesus Christ. The testimony of Jesus Christ will then have become prominent and publicly known. The time has fully come, when we should not only prepare for the conflict, but hoist the colors, and present a bold front to the enemy of all righteousness. None of our people can fail to feel the deepest interest in getting this book before the public.

The heartless forms of religious service, and the hypocrisy of many who profess Christianity, have led many to inquire if there is anything in what is called the religion of the Bible. They hunger for something to feed the soul. They long to partake of that which contains food for the inner man. There is an increasing demand for something of this kind. In many of our cities and towns hundreds of copies of Vol. IV. are being sold. In the city of Worcester, Mass., during the summer of 1884, about 500 copies were sold by two ladies. At the present time canvassers are meeting with good success in Boston, which is as hard a city to canvass as there is in the country. In Indianapolis, Ind., individuals are at work canvassing for it with marked success. The question is not, How much money can we make; but, How much good can we accomplish? How many souls can be saved in the briefest possible time? The Lord is soon coming, the work will soon close, and what is done to save souls will have to be done soon. Those who engage in this enterprise now are entering a work that God will approve, and one which will bring much fruit into the kingdom of God.

In connection with this re-canvass, efforts should be put forth to have those who are best adapted to hold Bible-readings engage in that work. No means should be left untried to lead men to embrace the truth of God. We are entering upon the closing work of God, and there never was a time when more earnestness was required than now. And if the same zeal is exercised with which the "Sunshine" was taken hold of last fall, during the next six months Vol. IV. of "Great Controversy" could be placed in more than twenty thousand families where it has never been read. We appeal to our brethren everywhere to take hold of this work in earnest.

In urging our friends to make a specialty of the re-canvass on the *Signs* we would, not be understood as discarding the "Sunshine" canvass. There are those who have made that branch of the work a success, and we do not advise them to abandon it; but we would urge upon all the necessity of making greater efforts to secure yearly subscribers for the *Signs*, even with the "Sunshine." The object of this article is to guard our friends from neglecting the most important part of the *Signs* campaign,—that of following up the work so well begun. There should be ten canvassers in the field where there is one at the present time. God has provided us with the proper means with which to accomplish his work in

the earth. May the Lord bless the efforts put forth, is my prayer, so that in 1885 we may witness the greatest spread of the truth that has been witnessed since the days of the apostles.

S. N. HASKELL.

#### THE DEATH OF OUR LITTLE BOY.

THE loss of our little boy seemed to us a very heavy affliction. It took the joy out of our hearts and the light out of our home. Life does not look as pleasant as it did before. "It was only a little child," people say, feeling that we need not mourn much for it. We know they have never lost a child, or they would not feel that way. Apparently strong and healthy, bright and cunning, just beginning to walk and prattle a little,—how we did love him! I left him well and laughing, to return and find him dead and cold and silent. The following lines almost exactly express our own experience and feelings:—

"The cottage was a thatched one, the outside old and mean,  
But all within that little cot was wondrous neat and clean.  
The night was dark and stormy, the wind was howling wild,

As a patient mother sat beside the death-bed of her child;  
A little worn-out creature, his once bright eyes grown dim;  
It was a collier's wife and child, they called him Little Jim.

And oh! to see the briny tears fast hurrying down her cheek,  
As she offered up the prayer, in thought—she was afraid  
To speak,  
Lest she might waken one she loved far better than her life;  
For she had all a mother's heart, had that poor collier's wife.

With hands uplifted, see, she kneels beside the sufferer's bed,  
And prays that He would spare her boy, and take herself instead.

She gets her answer from the child; soft fall the words from him,

"Mother, the angels do so smile, and beckon little Jim.  
I have no pain, dear mother, now, but oh! I am so dry,  
Just moisten poor Jim's lips again—and mother, do n't you cry."

With gentle, trembling haste she held the liquid to his lip;

He smiled to thank her as he took each little tiny sip.

"Tell father, when he comes from work, I said good night to him;

And, mother, now I'll go to sleep." Alas! poor little Jim!  
She knew that he was dying, that the child she loved so dear,

Had uttered the last words she might ever hope to hear.  
The cottage door is opened, the collier's step is heard,  
The father and the mother meet, yet neither speaks a word.

He felt that all was over, he knew his child was dead,  
He took the candle in his hand, and walked toward the bed;  
His quivering lips gave token of the grief he'd fain conceal,

And see! his wife has joined him—the stricken couple kneel.

With hearts bowed down by sadness, they humbly ask of Him

In heaven once more to meet again their own poor little Jim."

As we laid him in the little grave, how precious was to us the hope of the resurrection! He will surely live again, thank God! His eyes will open, his lips will part, his little hands will be stretched out to us once more, we shall have our boy back again. If God will do this for us, shall we not love him and serve him and bear any cross for him? Oh yes! and gladly too.

D. M. CANRIGHT.

#### FACTS ABOUT THE SABBATH.

WHICH day is the true Sabbath, the first or the seventh day? Here are the facts about both days as plainly given in the Bible:—

After working the first six days of the week in creating this earth, God rested on the seventh day. Gen. 2:1-3. This made that day God's rest-day, or Sabbath day. As you cannot change God's rest-day to a day on which he did not rest, therefore the day on which he rested must always remain his rest-day, or Sabbath day. Hence the seventh day is still God's Sabbath day. God blessed the seventh day. Gen. 2:3. Then he sanctified it. Ex. 20:11. Hence the Sabbath was made in Eden, made before the fall, and given to Adam, the head and representative of the whole race, and through him to all the race. Acts 17:26. Jesus says it was made for man (Mark 2:27); hence for Gentiles as well as for Jews. Therefore it was not a Jewish institution. The Bible never calls it the Jewish Sabbath.

It is a memorial of creation. Ex. 20:11. It was a part of God's law before Sinai. Ex. 16:4, 27-29. Then

God placed it in the heart of his moral law. Ex. 20:1-17. The seventh-day Sabbath was commanded by the voice of God from heaven (Deut. 4:12, 13) and written with his own finger upon tables of stone. Ex. 31:18. This law was then placed in the ark in the most holy place. Deut. 10:1-5. God forbade work upon the Sabbath even in the most hurrying times. Ex. 34:21. He destroyed the Israelites in the wilderness because they broke the Sabbath. Eze. 20:12, 13. It is the sign of the true God. Eze. 20:20. Jerusalem would have stood forever had they kept the Sabbath. Jer. 17:24, 25. They were sent into captivity for violating it. Neh. 13:18. God has promised a special blessing upon every Gentile who will keep it (Isa. 56:6, 7), and upon every person who will observe it. Isa. 56:2. God requires us to call it "honorable." Isa. 58:13. All the people of God kept it for four thousand years, and all his holy prophets observed it. When the Son of God came, he kept the seventh day all his life. Luke 4:16. He always preached upon that day. The seventh day is the Lord's day. Rev. 1:10; Ex. 20:10; Isa. 58:13. Jesus was Lord and protector of the Sabbath (Mark 2:28), as the husband is lord and protector of his wife. 1 Pet. 3:6. He vindicated the Sabbath as a merciful institution designed for man's good. Mark 2:23-28. Instead of abolishing the Sabbath, he carefully taught how it should be observed (Matt. 12:1-13), allowing only works of mercy and charity to be done upon it. He gave no permission for servile labor to be done upon that day. He commanded its prayerful observance forty years after his resurrection. Matt. 24:20. The holy women carefully kept the seventh day after his death. Luke 23:5, 6.

Thirty years after the resurrection the Holy Spirit calls it "the Sabbath day." Acts 13:14. Paul, the apostle to the Gentiles, calls it "the Sabbath day" in A. D. 45. Acts 13:27. Luke by inspiration calls it the Sabbath as late as A. D. 62. Acts 13:44. The Gentile converts called it the Sabbath. Acts 13:42. James calls it the Sabbath. Acts 15:21. Prayer meetings were held upon that day. Acts 16:13. Paul publicly read the Scriptures and preached on that day. Acts 17:2, 3. He held at least eighty-four meetings upon that day. See Acts 13:14, 44; 16:13; 17:2; 18:4, 11. Jews and Christians both kept the same day, as is shown by the fact that there was no dispute between them upon that point. Though anxious to condemn Paul, the Jews never accused him of violating the Sabbath. Paul himself expressly declared that he had kept the law. Acts 25:8. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect. Not a word is said anywhere about the Sabbath being changed, abolished, done away, or anything of the kind. God has never given permission to any man to work upon it. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. There is no record that God has ever removed his blessing or sanctification from the seventh day. It will be observed eternally in the new earth. Isa. 66:22, 23. What will you do with all these facts?

#### FACTS CONCERNING THE FIRST DAY.

The very first thing recorded in the Bible is work done on the first day of the week. Gen. 1:5. God commands men to work upon the first day of the week (Ex. 20:8-11); is it wrong to obey God? None of the patriarchs ever kept it; nor any of the holy prophets. By the express command of God, his people used the first day of the week as a common working day for four thousand years, at least. God calls it a "working" day. Eze. 46:1. God did not rest upon it. He never blessed it nor sanctified it. Christ did not rest upon it; but he as a carpenter did many a hard day's work upon Sunday. The apostles worked upon it at the same time, and they never rested upon it. Christ never blessed the first day, nor has it been blessed by any divine authority. No law was ever given to keep it. The New Testament nowhere forbids the doing of work upon it. No penalty is provided for its violation, and no blessing is promised for its observance. No regulation is given as to how it ought to be kept. It is never called the Christian Sabbath, nor the Sabbath, nor the Lord's day, nor even a rest day, nor is any sacred title whatever applied to it. It is simply called "first day of the week."

Jesus never mentioned it in any way. The word "Sunday" never occurs in the Bible at all, but is a heathen name, and a heathen institution. Neither God, Christ, nor inspired men ever said one word in favor of the first day as a holy day. It is mentioned but eight times in the whole New Testament, and six

of these times refer to the same first day. Was a record of only one religious meeting ever held the first day; and that was only an evening meeting. Acts 20:7-11. There is not an intimation that ever held a meeting upon it before or after that was not their custom to meet upon that day. Bible nowhere says that the first day of the week commemorates the resurrection of Christ; in fact is totally silent about any change of the Sabbath whatever.

Here are about one hundred plain, simple, undeniable facts showing conclusively that the seventh day is the Sabbath of the Lord in both the Old and the New Testament. What shall we do with these Bible facts? Please examine our book list, and write further.

D. M. CANRIGHT.

#### RECOLLECTIONS OF THE PAST—NO. 13.

In my last I spoke of the first tent-meeting held by Seventh-day Adventists in the State of New York. This was at Mill Grove, Erie Co., June 3, 4, 5. That season, between June 3 and Sept. 24, the tent was pitched fourteen times, in eight different places, as follows: Mill Grove, Erie Co., June 3, 4, 5; Oswego, June 17, 18; Mansville, Jefferson Co., June 24, 25; and July 1, 2; West Winfield, Herkimer Co., July 15, 16; Roosevelt, Oswego Co., July 29, 30; Aug. 4-6; Van Buren, Onondaga Co., Aug. 12, 13, 14, 15, 16, 17, 18, 19, 20; Olcott, Niagara Co., Sept. 2, 3 and 4; Newstead, Erie Co., Sept. 16, 17 and 23, 24. R. F. Cottrell and myself attended all these meetings, and Bro. and Sr. White were with us at Oswego, Olcott, and Newstead.

There were good results from these tent-meetings, including some accessions to the truth; but not so much success as we have seen since the plan was adopted of continuing the tent meetings for several weeks in one place. Before the summer's campaign closed, Bro. White told that us she had been shown that we would see greater results from our tent-meetings if we visited a less number of places with our tent, and continued our efforts longer in each place.

There was one providence of God connected with our labors that summer which I must not fail to mention. On July 4, while Bro. Cottrell and myself were traveling with the tent from Mansville to West Winfield, we had to cross a stream known as Spring Creek. The bridge had been carried away by a spring freshet, and the stream had to be forded. It had been a heavy rain the night before, which had swollen the waters more than we realized. It was a rapid stream with a rocky bottom, and did not ford deep. Our fording-place was between a foot-bridge and a mill-pond. As we came up to it, we saw teams had passed in before, but did not see any tracks. There was a German family living near by, and we asked them if teams passed there. The woman replied, "Oh, yes." Bro. Cottrell walked over on the foot-bridge, but as I drove the wagon it came up to the bed of the wagon, and to the horse's back. (We were driving "Old Charley," then known among all eastern Seventh-day Adventists.) What had appeared to be a shallow creek now saw was a deep and powerful stream. The current took the horse off his feet, and floated the wagon and horse down toward the mill-pond. I was on the foot-bridge, and I in the wagon, lifted my hearts to God for help. I could not swim, and Providence interposed, there was little hope for horse or myself. As we were passing quite near toward the mill-pond, the wagon wheels struck a large rock which held the wagon until they gained his footing. He turned his head back and gave a pitiful glance toward me. I said, "Charley, must get me out of this." As I pulled the wagon to turn his head up the stream, he gave two or three plunges forward with all his might toward the mill-pond. He soon gained a good foothold and the load safe to the shore amid the congratulations of the people, a score or more of whom had collected on that bank as they saw me drive in from the mill-pond side. We did not go far from that place but we retired to a grove to return thanks to God for deliverance from a watery grave.

We drove on to Camden, and tarried over night at the home of Bro. Curtis. While here I learned a considerable respecting the early days of the Seventh-day Adventist people in Camden, and particularly respecting the first visit of Bro. and Sr. White to that place, which they made in the winter of 1849-50. Our claim that they here taught that there was no mercy for sinners.

## 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.

### SHINE ON MY WAY.

BY MRS. P. ALDERMAN.

O light divine, beam bright for me  
While passing o'er life's troubled sea.  
Then if the surging billows rave,  
They'll bear me safely o'er the wave,  
Thy blessed word my chart to guide,  
Though dangers lie on either side.

What possibilities await  
Each dweller in this mortal state!  
The way seems vast from shore to shore—  
And yet the journey soon is o'er,  
As vapor flies before the sun  
Has half his daily journey run.

The angry sea on which we toss  
Would sink our bark in total loss;  
But voyagers to endless day  
New courage gain with all the way;  
And promised light shines more and more  
To lead them to the "glory shore."

The peaceful haven yonder lies,  
The sea of glass 'neath balmy skies,  
And crowns for those who overcome,  
Eternal life, and rest, and home.  
O light of life, shine on my way,  
And lead me to those realms of day.

### ITALY.

TORRE PELLICE AND ST. JOHN.—I have been laboring in these valleys, enjoying a good measure of the blessing of God, and meeting five opposition discourses on the millennium, return of the Jews, and the Sabbath. A few weeks since, we enjoyed the visit and counsels of Bro. Whitney, which were cheering to all. My brother now takes my place, that I may attend to other urgent duties.

March 4.

D. T. BOURDEAU.

### NEW HAMPSHIRE.

AMHERST.—Since my last report I have visited Goffstown Center, and was made welcome at the home of Mr. Harvey Scribner, a very pleasant place of summer resort. I held one Bible-reading. We closed our meetings at Amherst March 1. One new convert kept last Sabbath, and one was received into the church. Others are still interested. We feel that the Lord has blessed in the effort here, and to him be all the praise.

J. B. GOODRICH.

### IOWA.

POLK CITY.—Have given seventeen discourses in two weeks. The interest and attendance are good. No opposition, as yet, having been offered. Have partially canvassed the Sabbath question. Some ten or twelve are decided, and yet no test has been made. Many others are convinced. Pray that the work may be a success.

L. MC COY.

March 10.

### TEXAS.

ROCKWALL.—I came to the neighborhood of this place March 6, where there were two families keeping the Sabbath. Spoke to them seven times in six different houses, in private houses first, thence to the school-house, and afterward to the Christian church in town. At this place we were somewhat disturbed one night by a disorderly person, but the meeting closed in order. I have since spoken once in a school-house, and will continue meetings for a time. The interest was small at first, but has been increasing. Some have already begun to obey all of the commandments, and a number are almost persuaded. I have taken three subscriptions for the REVIEW, and a club of *Instructors* will be ordered soon for a Sabbath-school. We realize that the Lord is working in the hearts of this people. Our prayer is that a goodly number may be rejoicing in the truth in the near future. Pray for the cause in Texas.

J. M. HUGULEY.

### INDIANA.

DALEVILLE AND FOREST CHAPEL.—The free use of the Christian church was given us at Daleville, Delaware Co., from Feb. 17 to March 2. Considerable interest was awakened, but circumstances were such that we could not continue to use the house to complete the interest. But we left the work in such a shape that our hearers will ask for more preaching of the same nature.

March 6-8 I was at Forest Chapel. The good work is onward there. Two families have lately embraced the truth and six persons are soon to be baptized.

WM. COVERT.

DUGGER.—Although I have not reported for some time, I have not been altogether idle; but owing to the feeble state of my wife's health I have not been able to devote my time exclusively to the work. Christmas day I visited Patricksburg church, and ordained an elder and a deacon. I returned home and was with Brn. Lane and Rees during the meeting held at Farmersburg. There were twelve added to the church, one joining after these brethren left. I then visited the Middletown church. This is a small company, but there are a few who are determined to hold up the standard of truth at this place. I next visited Dugger and vicinity; found a few holding out, but they had stopped holding meetings. Some had given up, and all had had great opposition. We held a few meetings, preaching at school-houses as the way opened, and the interest revived to quite an extent; but opposition meetings were held all around us, so that our work was much hindered. There are others deeply interested, and we hope they will soon decide to come out on the Lord's side. To this end, remember the work here in your prayers.

D. H. OBERHOLTZER.

PLEASANT GROVE, MARCH 16.—Our series of meetings were temporarily closed last night, after more than five weeks' labor. Eleven have signed the covenant, and all but one are heads of families, and are some of the best people in the neighborhood. A score or more of others are keeping the Sabbath. A very deep interest to hear was awakened, and often the evening congregation would commence to come as early as four o'clock. Sometimes the last ones to arrive would have to return home, unable to get inside of the house. A most excellent meeting was held last Sabbath, when several were converted to God. Many of our brethren and sisters in the county were present. Eld. Lane came, preaching two effective sermons, which decided several in favor of the truth. The Spirit of the Lord has been with us abundantly. A very comfortable little church building, vacated by another denomination, is at our service, and we expect to organize our company to convene at that place for meetings and Sabbath-school. This work is the outgrowth of the influence exerted by one excellent family who moved to this neighborhood one year ago. They lived the truth strictly, and during the summer, at the solicitation of their neighbors, they conducted a Sunday-school upon our Sabbath-school principle. The lessons awakened an interest to hear more, and now we have as the result a rich harvest of souls. May the work redound to the glory of God, and his name be abundantly praised.

J. P. HENDERSON.

### VERMONT.

RICHFORD AND BRISTOL.—I was with the church at this place from Jan. 30 to Feb. 15. Elds. Hutchins and Pierce and others were present part of the time. Not all that we desired was accomplished for this church; but we were glad to see some omens of good, and some starting anew for the kingdom of God. At our last meeting two were taken into the church by vote, and one subject to baptism. Several will be baptized at the first opportunity.

Sabbath, Feb. 21, Eld. M. E. Kellogg and myself held encouraging meetings with the friends at Bristol. Two united with the church by vote. Eld. Pierce is now with me at Troy, where a good work is going forward among the church.

March 11.

R. F. BARTON.

JAMAICA AND BRATTLEBORO.—March 6, we went to Jamaica. Held eight preaching services and one missionary meeting, and also organized a canvassing class. In this, one of the strongest churches of the State, is seen unity and a very manifest zeal and desire to promote the good cause. Some thirteen signified their intention to enter the canvassing work.

The morning of the 10th, we came to Brattleboro. We completed preparations for meetings at the west village in a new hall, which we were under the necessity of furnishing entire. Three meetings have now been held, with an increasing interest. All seats are filled, and the strictest attention is given. The reports from those who are reading are especially encouraging.

March 17.

M. E. KELLOGG.  
I. E. KIMBALL.

SINCE my last report I have assisted Elds. Hutchins and Barton in meetings held at Bordoville. As these meetings will be more fully reported by others, I will only say they were seasons of great good to the church, and of encouragement to all.

Feb. 12 I met with those newly in the faith at Colchester. Was glad to find them growing in grace and in the knowledge of the truth. Sabbath and first-day, Feb. 14, 15, held meetings at South Hero, where Bro. Burrill and others labored last autumn. A few are holding fast and trying to let their light shine. Preached three times and held one Bible-reading. Hope all this little company will realize the force of Jesus' words: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Feb. 16 returned to Colchester, and was there joined by Eld. R. F. Barton, who preached in the ev-

will quote from "Life Sketches," pp. 264-268, setting this Camden meeting. Sr. White says:—Previous to going, I was shown the little company who professed the truth there, and among them was a man who professed much piety, but who was a hypocrite, and was deceiving the people of God. Sabbath morning quite a number collected, but the deaconess woman was not present. I inquired of a sister who was all their company. She said it was. This man lived four miles from the place, and the sister did not think of her. Soon she entered, and I immediately recognized her as the woman whose real character the Lord had shown me. In the course of the meeting she talked quite lengthily, and said that she had perfect love, and enjoyed holiness of heart; that she had not had any trials and temptations, but enjoyed perfect peace and submission to the will of God. I inquired concerning this person, and was informed that she appeared to be the most zealous one among them."

Speaking of the meeting held the next day, the author says: "I was again shown the case of the woman. She was represented to me as being in great darkness. Jesus frowned upon her and her husband. . . . I saw that she had acted the hypocrite, professing holiness while her heart was full of deception. . . . The woman put on a calm appearance and said, 'I am glad the Lord knows my heart; he knows that I love him.' Then her husband, in anger, and laying his hand on the Bible said, 'The Bible is all we want, I shall not give up the Bible for visions.' His wife affected to check him, saying, 'Don't, husband dear, don't talk; the Lord will take care of it all.' . . . I believed that the Lord would show his people the truth, and justify the vision. The neighbors said that I had misled the poor woman."

Not long after this, terrible fear seized this woman. A horror rested upon her, and she began to tremble. She went from house to house among her believing neighbors, and confessed that the man who had been living with her for years was not her husband, and that she ran away from England, and left her husband and one child. She also confessed that she had professed to understand medicine, and had taken oaths that the bottles of mixture which she sold cost her one dollar, when they cost her only five cents; and that she had taken thirty dollars from a poor man by taking a false oath. . . . We saw the hand of God in this matter. He gave her no rest day nor night, until she confessed her sin publicly. This fully justified, in the minds of the brethren and those also of their neighbors who sympathized with her for a time, what God had shown of her villainess under the garb of sanctification."

Jan. 8, 1884, I met Bro. Preston at Roosevelt, N. H., who had formerly resided in Camden, and was present when the woman above mentioned was reformed. From his lips I received a statement of this case, which agrees exactly with the account given by the writer above quoted. He further stated to me that the oath which robbed the poor man of thirty dollars was an oath the woman took that a certain bottle of mixture cost her forty dollars, when it cost her only twenty cents. Our enemies quote from a document purporting to be the "Camden Vision," an expression concerning not having our sympathies with the wicked world whom God had rejected. Bro. Preston says that in the vision related at Camden they were grieved for sympathizing with this woman, and they were told that God had rejected her because of her sinful course; but there was no idea given at that time that sinners in general were rejected, and that there was no longer mercy for them. He said this woman professed to have a great burden of soul for sinners, but was told by Sr. W. that she had no true burden of soul for sinners because she had so long rejected truth that her own salvation was passed.

Let all be consistent in the matter, and not undertake to apply to everybody what was applied to this individual case. Let us not lose sight of the fact that the character of this woman was presented to Sr. White before she ever saw her, and that the sequel of the matter, so fully demonstrating what she saw, is a proof that more than human agency is connected with the visions, and that this agency is one that redeems sin. Therefore it is from light and not from darkness.

J. N. LOUGHBOROUGH.

—God is a sun. He is the infinite good. Nothing but living, sensible communion with him can displace heaviness from the heart and shed happiness over the life.—T. Pearson.



ening. Some who had been halting, here came out clear for the truth. Sabbath, Feb. 21, in company with Bro. Barton, was with the church at Bristol. Had a more than usually good meeting. Two were taken into the church.

The 24th I went to Brattleboro, where I stayed two days. Bro. Kimball and Clayton are here, canvassing for the *Signs*, "Spirit of Prophecy, Vol. IV.," "Sketches from the Life of Paul," etc. They are meeting with encouraging success. As there was no opening in that place for public meetings, and as Eld. Hutchins had requested me to visit the church of Andover and Weston, I came here Thursday the 26th. This church numbers only nine members, who are considerably scattered, and have had no preaching for two years. Yet all are holding on to the truth; and meetings are regularly sustained. Nearly all pay tithes, and all have the *REVIEW*. Preached five times, held three Bible-readings, sold \$12.50 worth of books, and celebrated the ordinances.

March 6.

M. E. KELLOGG.

## WISCONSIN.

SPRING LAKE, MARCH 12.—Feb. 18 I began meetings in a school-house about three miles from Spring Lake. After holding four meetings, it was decided, because of lack of interest, to go to Spring Lake union church and open meetings Feb. 22, which we continued till March 2, when we had to close for the time being on account of the United Brethren minister coming; according to appointment, to hold a protracted meeting, which closes March 15. No effort has been made to oppose the truth as yet, and we fear none. Three have begun to obey God's commands.

H. R. JOHNSON.

BURKE, DEAN CO.—I began meetings here Jan. 24. There was one keeping the Sabbath, and others interested from meetings I held here last spring. Four families have now accepted the truth, and they form a very interesting Sabbath-school of over twenty-five members. They are Germans, and mostly from the Evangelical Church, and formed the greater part of the working force of the church. They had done the larger part in obtaining their meeting-house, which is located on the land of one who has embraced the Sabbath; and as their legal society had not been completed, neither had a deed been given, they concluded that it was their moral as well as legal right to hold the controlling interest in the house, especially as the effort was made to deprive them of the use of it.

While laboring among the Germans here, and seeing their interest, and realizing that we had not yet a German laborer in this State, which contains more Germans than any other State, I felt that if it would not consume so much time, I certainly would go to fitting myself for the German work. I have been surprised that any who speak German could be satisfied to labor in English. We expect Bro. Conradi sometime next month to give us a little help.

March 11.

W. W. SHARP.

## NEW YORK.

MANNSVILLE, ETC.—It cannot be denied that some of our old churches in this State have been in a sadly backslidden condition. It has fallen to my lot to labor during the past winter among some of these churches, chiefly at Mannsville. We have had the most marked evidence that the Lord is long-suffering and plenteous in mercy. Some of our meetings were melting seasons. The spirit of confession came in, and wrongs of years' standing were, we believe, fully settled. No effort was made to take hold of particular cases of difficulty, or to try forcibly to rectify existing wrongs. The principles of love, mercy, and forgiveness were set forth, and my own heart was made to rejoice at the results.

Our brethren and sisters in these old churches have yet much to learn in the way of showing mercy with cheerfulness. The time is come when we ought to hear the shout of victory instead of the wail of defeat, when instead of waiting for the minister to come and set things aright, each individual should heed the counsels of the Spirit of God, and do all in his power to take his own wrongs out of the way. This should concern us more than anything else. Then we shall have courage to work for others when God in mercy has granted to us new supplies of grace. Some who have taken advance steps during the past winter, will have to be diligent, or the enemy will ensnare them again.

I was most happily surprised to find a general anxiety to hear the truth presented existing in a community near Mannsville; also a similar interest in the vicinity of the Pulaski church. I can but feel the deepest solicitude for the welfare of souls in these localities, as I have many relatives and personal friends in both these places. The brethren at Mannsville subscribed liberally for the *Signs*, and will use most of them for home missionary work. At our meeting with the Pulaski church \$40 was pledged toward a new tent, and several of those best able to help were not present. I think the brethren at Mannsville will feel an interest in the new tent, and that they will so labor that it will become necessary

to have it used in that vicinity. I hope the providence of God may open the way for me to labor in the promising fields referred to, during the coming season. Meanwhile let the followers of Christ meditate, pray, plan, and labor to prepare the way so that if meetings are held they may be effective.

My address, until further notice, will be Sanitarium, Battle Creek, Mich. G. D. BAILOU.

## MINNESOTA.

BEAUFORD, MARCH 10.—Our meetings closed at Good Thunder, Feb. 28, after continuing one week. The Spirit of the Lord was present to move and to melt hearts. Eleven precious souls made a good start for the kingdom, which makes thirteen that have started in the good way there this winter. We hope and pray that every one may prove faithful. Bro. Curtis went home to attend the general meeting at Hutchinson. With the help of Bro. Finley I have resumed meetings at the Fry school-house. The roads are so bad that our congregations have been greatly reduced. We believe some honest ones will embrace the truth here. We are now in the midst of the Sabbath question. Have taken four subscriptions for the *REVIEW*. Pray for us.

W. B. HILL.

FAIR HAVEN, STEARNS CO.—Have been holding meetings in this place for about four weeks. All things considered, the interest has been good. Six have signed the covenant; and the Sabbath-school, which formerly numbered but ten, has been nearly doubled. The brethren and sisters of this society feel to praise the Lord for this addition to their number. It is thought that the present condition of the work here demands a church building. Many of the citizens of the place seem pleased with the idea, and promise to help as they are able. So a building will probably be erected during the summer. Bro. M. H. Gregory has been with us part of the time, and helped much in preaching, etc. He was obliged to leave and go to Frazee City to look after the interest of the cause there. I go to West Union to-morrow to help in the work there. Am of good courage.

WM. SCHRAM.

MANKATO.—Immediately after the general meeting at Minneapolis, Dec. 12-17, I came to this place to follow up the interest created by the camp-meeting held here last June. Nearly every day I have visited from two to eight families, occasionally selling a book, or taking a subscription for some of our periodicals. A small company of Sabbath-keepers meet for worship every Sabbath, in the Centenary M. E. church. The most of this little company are poor, but they are trying in the fear of God to secure the imperishable riches. There seems to be quite a missionary spirit among them. At our meeting to consider what could be done in this direction, ten copies of the *Signs* and one of the *REVIEW* were subscribed for.

In the southern part of the town, I commenced a series of Bible-readings on the prophecies. The first evening there were only two present who were not of our faith; but the interest increased until above forty were in attendance. Quite a number have changed their views respecting the state of the dead and other points of doctrine. A few are talking favorably of our position on the Sabbath. It looks quite hopeful that some will obey. E. HILLIARD.

DIST. NO. 6.—Since our State meeting at Minneapolis, I have labored in various places in this district as the cause seemed to demand. This is a new field, and the cause is gaining ground, though there has been much to do in the upbuilding of the work. Less than two years ago, when the district was set off, there were only two organized tract societies; now there are seven, with good prospects of two or three more in a short time. There are twelve Sabbath-schools, and quite a number of scattered Sabbath-keepers. When we take into consideration the newness of the work, and the importance of uniting all of the various elements into working order, it can be readily seen that there has been much to do. I have tried to seek God for help, and have felt that he was especially near to bless. I have held meetings with nearly all of these companies, and have visited most of the families. Have tried to help in all the branches of the work, and to impress on all minds the great lack that exists among us as a people,—not a lack of truth, not a lack of knowledge of the times in which we live; but a lack of entire consecration to God.

The young man mentioned in Matt. 19:16-20 professed to keep the commandments of God, but when brought to the test, he was found lacking. Is not this the condition of many who think they are keeping the commandments in this day? While we profess to keep the commandments, we are destitute of that power that should characterize the people of God. We have not the power to resist sin and to hold up a spotless character before the world that we should and must have before we are prepared for the close of probation. While I have tried to point out this lack, which is felt by many, I have also tried to show the true cause thereof.

"The Lord's hand is not shortened that he cannot save; neither his ear heavy that it cannot hear." Isa. 59:1. But our sins have hid his face from us,—the sins of selfishness, of pride, of covetousness, of

unbelief, of backsliding, and the sin of robbing God. These things are so prevalent at this time that we do not regard them as very sinful. Therefore, we do not see ourselves as God sees us. The greatest blessing we can have is to see our sins and then have the power to seek God until we get rid of them.

I hope the result of labor here will be that the work will be strengthened, and the friends encouraged. In nearly every place there has seemed to be no hindrances. Slander, opposition, and persecution have been met, but God is on the giving hand. Satan with all his hosts cannot hinder the work of God. Times are very hard in this part of the country, and it has been about impossible to raise means at present; but there has been a disposition to make sacrifices for the cause that I believe is acceptable to God. There are many calls from those of our faith for preaching. I desire the prayers of God's people that I may have strength to resist the powers of darkness, and have some place in the work. JOHN I. COLLIER.

## NEBRASKA.

SINCE my last report I have visited the western part of this State, where Bro. Jörge has been laboring among the Germans. Through the blessing of God, fifteen have commenced to keep all the commandments of God. I remained one week with the brethren, preaching nine discourses, through which more good souls decided to obey. Last Sabbath organized a Sabbath-school of thirty-one members, and on Sunday I had the pleasure of burying willing souls with their Lord in baptism. We organized a church of seventeen members, and others soon unite with them. May the blessing of God be with them. H. SHULTZ.

BLAIR.—I commenced meetings near this place Jan. 9, and continued them until about the 30th of March. At the beginning of these meetings snow and cold weather prevented the people from coming out, hence services were suspended at different times. But whenever we had pleasant weather and roads the people turned out well, and listened with interest. We had no opposition to speak of; there seemed to be a spirit of indifference, so it was hard to move the people to decide for the truth and obey it. Yet there were about ten or eleven persons who decided to obey God and be his children. These took part in our prayer and social meetings. Others are trying to keep the Sabbath. Our Sabbath school at this place was greatly increased in number.

There was one thing at these meetings which seemed a great hindrance to their success; and that was, that our brethren who lived near the school house did not attend regularly. This apparent indifference on the part of some of the brethren made an impression on outsiders who attended meetings, and had a tendency, I think, to cause them to feel indifferent, and thus made the work more laborious and difficult. I think that if our brethren could realize how much good their presence would do, they would never stay away, nor would they discourage a minister by opposing him in any point of faith. Brethren, help your ministers; they need your help, your prayers, and words of good cheer.

Bro. W. C. Covey was a great help in these meetings. A few weeks previous to their commencement he had visited every family in the neighborhood, giving or lending our publications to those who would read, and holding Bible-readings with the people in their houses.

This had created an interest to hear the truth, and I think that this is an excellent way of preparing a neighborhood for a series of meetings. Bro. Covey remains a few weeks to help on the work already begun. Bro. Boynton canvassed for our periodicals, and took several orders. I sold about \$100 worth of our publications and Bibles. I hope our brethren will do all they can to help those who have started to serve God. May God bless our dear brethren at Blair, and help them to overcome and thus be saved at last. O. A. JOHNSON.

## KANSAS.

—Bro. E. W. Webster reports that over thirty have commenced the observance of the Bible Sabbath where he is laboring in Kansas in connection with Bro. Rogers.

## DAKOTA.

WENTWORTH.—Sunday, Feb. 1, I began my regular course of lectures, in a new school-house seven miles north of this place. There was a great interest to hear, and the house was crowded every night until the testing truth of the message was presented. We were favored with the much appreciated labors of Eld. A. D. Olsen on two occasions, and of brethren coming from Madison, which served to strengthen the good work in which we are engaged. The "wrath of the dragon" has been greatly stirred, but, notwithstanding, nine adults have fully decided to keep the Sabbath of the Lord, and others are troubled. Have spoken eighteen times, held seven Bible-readings, and sold nearly \$6 worth of books and tracts.

before the general meeting at Bridgewater, I spent six weeks canvassing for "Sunshine" and the work with very good success. Thus far I have sold copies of "Spirit of Prophecy," Vol. IV. Am of courage in the Lord, but feel that I need more grace and blessing to fit me for future duties. Brethren, pray for me and the work here.

M. M. RUTTER.

SUNNYSIDE AND BIG SPRING.—Since my last report I have labored at the above-named places, and we have many solemn and blessed seasons. At Sunnyside the interest was good, both among the brethren and those not of our faith. The church was organized when I was there before, seven years ago. There are about forty members at the present time, all going to forward the cause with their means. Over a hundred dollars was pledged to a tent fund, and the tract society. They also decided to build a church 20x32, and subscribed \$447, nearly \$150 of which was immediately paid. A building committee was chosen, and the brethren all promised to help to the hauling and other work. It seemed good to work with these dear brethren again.

I spoke twice in the Lutheran church in Beresford. The house was filled with interested listeners. At Big Spring we had good meetings, but there the work has been hindered for years by some who profess to believe a part of present truth but work against the points of our faith, especially the spirit of prophecy. Several families, besides those who belong to the church, acknowledged the truth, but seemed to be loath to step out on the platform of the third angel's message. Hope the Lord will bless to his own glory the salvation of souls the seed sown here. I came home yesterday, having been in Dakota six weeks. I feel to praise God for his grace, both to myself and the people for whom I have labored. I found to them with the perfect bond, even the bond of Christ.

L. JOHNSON.

#### OHIO.

GRANGE, LORAIN CO.—We closed our meetings last evening after a continuation of nearly ten days. Have given sixty-eight discourses and eight Bible-readings. Held also a few children's meetings. As a result of this effort, twenty-two are keeping the Sabbath. We leave a company of twenty-five and a Sabbath-school of thirty-seven members. Though money is very close, we sold about \$50 worth of goods. Have received donations enough to meet nearly all our expenses. We feel very grateful to the brethren and sisters here for their kindness in providing for our wants. May the Lord reward abundantly for it. Have had very bitter opposition, privately, but none openly. There was formerly a society of Universalists here, but their organization has gone down, so that they do not keep up meetings. They gave us the free use of their hall, which is for sale, and our brethren are negotiating to buy it. We hope they will be successful in getting it. Bro. Mason will remain here for a couple of weeks to visit, and follow up the work, while I go to Greensburg to hold a few meetings with the comrades raised up there last fall. The Lord has been near and blessed the work at this place, and to him be all the praise.

W. J. STONE.

March 10. O. J. MASON.

VAN WERT, DUNKIRK, AND GILBOA, MARCH 10.—I went to Van Wert. The company there is large, but they work in union and harmony, and the "spirit of truth" seems manifest in their gatherings. They are nearly all sisters, and are earnest in their efforts to advance the cause. Some others are coming interested; and we have strong hopes that the family will soon decide to embrace the truth. I held eight or nine meetings with them. I think all are taking the REVIEW, and they will now take ten copies of the Signs for missionary work.

On the 12 I went to Dunkirk. Was sorry to see a spirit of debate manifested. The Lord cannot bless while we are full of contention. Before our meeting closed a better spirit prevailed, and all were ready to help support the cause with their means, and to be in love with the truth. As a whole, the meeting was a good one. The Lord blessed us, our gatherings were enjoyed. Some not of our faith became interested; and if the church will live in union, others will be added to their number. They have a neat house of worship. Ten copies of the Signs were taken in a club; they also take a club of the REVIEW. May the Lord add to their number such as will be saved.

Took my leave for Gilboa Feb. 23. Held a few meetings near Bluffton. One brother there has been organizing a family Sabbath-school and meetings, as a result most of his family are with him in the church. The church near Gilboa has been greatly reduced by removals and deaths, so that there are but a few left. However, the removals have resulted in some since other churches have been raised up in some places where our brethren have gone. The work seemed to be deep and genuine; and we hope it will be lasting. The Sabbath-school was re-organized, and the tract and missionary work revived. All are to pay tithes; three subscribed for the REVIEW, three for the Instructor. Four new ones united in the church; others will do so soon. They now

number eleven. The Sabbath-school will number eighteen or twenty. The Lord will help if we trust in him. My address is Hamler, Ohio.

VICTOR THOMPSON.

#### MICHIGAN.

MONTROSE, MARCH 12.—Since coming to this place I have spoken nineteen times, and the interest has increased from the first. Last Sabbath a meeting was held at the school-house, at which about sixty were present. An appeal was made for those to rise who desired the prayers of God's people, and who would observe all of the commandments. About twenty responded. After the meeting, fourteen came forward, and signed the covenant to keep the commandments of God and the faith of Jesus. A Sabbath-school was held, and the people felt much encouraged to go forward in the service of God. I have received \$2.47 in donations, and sold a few books.

The people from a neighboring district are very anxious to have meetings in their school-house, but the interest at this place will not admit of leaving at present. I received an invitation to speak on temperance at the next meeting of the Methodist church, two miles from this place, which will be in two weeks. I sincerely desire the prayers of God's people for the work in this place, and for myself that I may be a humble instrument in his hand to lead souls to Christ. My address is Flint, box 324.

EUGENE LELAND.

MAPLE GROVE.—At the close of the General Conference, Nov. 20, 1884, I went to St. Charles. From the 21st to the 23d, in company with Eld. O. F. Guilford, I visited fifteen families, holding five meetings. Eld. Guilford preached four times, in different branches of the church. I then went to Maple Grove, in Saginaw Co., where Brn. Mathewson and Jones had been holding Bible-readings Sunday evenings, until the interest seemed to demand other labor. We held meetings there, preaching evenings and visiting and holding Bible-readings through the day. We were hindered some by storms and bad roads; but we spent the time with the church at St. Charles, visiting Brady, Fremont, and Fergus, and attending other meetings as duty seemed to indicate. We continued our meetings at Maple Grove until the 12th of January, when the interest seemed to demand more labor than I felt able to perform. By request, Eld. F. D. Starr came to help, remaining till the 15th, when he was called to another field for a time. He returned the 8th of February, after which we labored together until the 3d of March, when by exposure, I took a severe cold, and deemed it prudent to return home. Up to that time, nine had taken their stand for the truth, eight subscriptions had been obtained for the REVIEW, and the interest was still increasing. Eld. Starr remained to close up the work, and I learn that up to March 16, fourteen had signed the covenant. They have organized a Sabbath-school, taking a club of ten *Instructors*, and the prospect looks encouraging for more to join them. Especially does this work encourage us, because this has been called a hard place in which to keep up meetings any length of time. I thank God for the Bible and a truth that will reach just such localities. Thus God will bring to himself all the glory. Am now attending the good meetings at the Tabernacle, which privilege I highly prize, feeling assured that the benefit will more than compensate me for the time thus spent.

March 18.

H. S. GUILFORD.

#### FLORIDA.

PALMETTO.—We have just closed our first series of meetings in this State. These meetings were held near Terra Cea Bay, forty miles south of Tampa, and one hundred and fifty miles south of the center of the State. About twenty Sabbath-keepers from Michigan have moved to this point. There are about ten others who have embraced the truth since their arrival, making about thirty in all. After consultation, we decided to organize a church and tract society. Twenty-two united with the church, and all became members of the tract organization. Three were baptized, officers were chosen, and the cause was permanently established there. We truly desire such a life of devotion on the part of these brethren, that God may use them to carry forward his truth in this new field. I think there are favorable omens for the truth in Florida, especially in the missionary work. The State is being settled by Northern people. Book agents are rarely seen here, and the people, as near as we can learn, are anxious for reading matter. We are succeeding in getting some canvassers for "Sunshine" and the Signs. We have some brethren living in various parts of the State, and if we can succeed in getting all to take hold of the work in earnest, Florida will soon be numbered with other States as a Conference of S. D. Adventists.

Let me note a few points in reference to this State, as the Florida excitement is now quite high. My first impression as I came from the cold North was that we surely had made a change for a pleasant land. The climate, as far as I can see, is truly delightful in winter, and I am informed that it is not so oppressive in summer as in the Northern States on a hot day; for there is at all times a pleasant sea breeze. I also learn of many who have regained

their health here, and are now strong and able to do hard work. Catarrh, rheumatism, throat and lung troubles, are benefited very much by this climate. Diphtheria is claimed to be unknown. These are some of the favorable points. Like all other countries, it has its disadvantages. The soil is mostly sand, much of it as light and white as chalk. Fertilizer is one of the standard articles. I am told some use each year as much as \$50 worth per acre in orange groves. Almost everything must be fertilized; but there are some exceptions. The land at Palmetto is hummock land (called timbered in the North). This is better in quality. Hay, corn, flour, oats, etc., are shipped from Northern States. Milk is a scarce article here. Butter is shipped from the North. These are some of the disadvantages.

A few words in regard to occurrences along the way. First, cars, boats, and hotels are crowded with people looking for land, for pleasure, or for a chance to engage in speculation. Hotel prices range from three to five dollars per day, seldom less. The land office man greets the new arrival to see if he wants to buy land. This class of people is very numerous. Their prices are from \$20 to \$200 per acre in fair locations. They inform you that the real value is in the climate, not in the land. The result is, that many having spent their money, secure a piece of land, purchase a few orange sprouts, gather a few relics of Florida, such as canes (some having an arm full), a few shells, fish-bones, leaves, etc., and then take their departure for home with their brains in a whirl of excitement, dreaming over their trip to Florida, and how they can regain the means expended. This is real, every-day life here in the winter.

We conclude that, using the words of Scripture, much, if not all, "is vanity." "Contentment with godliness is great gain." To the invalid who has some disease that can be helped, I would say, "Come." And if any one has a special call to come here to labor, let him come. But to others, I would say, Keep out of the whirlpool of excitement in these last days. Ask God for wisdom, meekness, and contentment.

G. G. RUPERT.

#### LOUISIANA.

NEW ORLEANS, MARCH 2.—Left Battle Creek, Mich., Jan. 27, and spent the remainder of the week in Kalamazoo. The weather was extremely cold and tedious, but we enjoyed good meetings with the church at the house of my brother. Monday, Feb. 2, my brother from Battle Creek joined me, and we spent Tuesday in Chicago. The workers at that mission are doing most of their work by means of Bible-readings, and the plan is proving a success. Spent the most of one day in St. Louis, where we found navigation open, and snow about gone. As we passed through the rich prairie lands of the Mississippi, we saw many farmers plowing for cotton, and some seemed to have commenced planting. Friday morning, Feb. 6, we passed over the bridge of piles, almost twenty-five miles in length, which crosses Lake Pontchartrain and its surrounding marsh, and entered the Crescent City, so called because of its form. We found a kind reception at the mission, in time to enjoy the Sabbath with them. It was some disappointment, however, to find that Bro. Haskell had gone.

After experiencing such blustering, cold winter weather in the North, it was refreshing to see the orange trees with their evergreen foliage, bending with their loads of ripe fruit, and the avenues of live oak, some of them four or five feet in diameter, and their low, spreading branches, hung with a drapery of Spanish moss, and thatched above with their own foliage, two rows of them forming a dense and beautiful shady bower. For two or three days after our arrival in this summer land of song, we could sit in the shade out of doors, or even in the evening, without any coat and be comfortable. But let no one imagine that this part of the South is all sunshine and posies. There is another side. Eld. Haskell has told you something about the mud, to which we also might bear witness, and if it were not for spoiling our story, we might mention the sensations of chilliness that creep in uninvited through the cracks of our shanty during the successive days and nights of rain.

I expected to proceed to Florida soon after my arrival here; but as there were so few to assist in the work, the brethren urged me to remain and give Bible-readings. Some of the time the weather has been so unfavorable that the work has been hindered; but we have been trying to seek the Lord and counsel together, and there seems to be steady advancement in learning how to get the truth before the people. The Lord seems to be opening the way as we try to draw near to him, and increase our efforts in his cause. Bro. Cottrell is finding encouragement daily, as he hands out the truth to thousands that pass the bookstand in the Exposition buildings. He finds many interested inquirers after truth. Some of the brethren visit ships, some the depots, and others the hotels, while my brother has been the only one engaged in canvassing for the Signs and "Sunshine."

We have been holding Bible-readings in several different parts of the city in private families. The family in which we commenced the work, four in number, have all taken a firm stand to keep the Sab-

bath, and heartily joined with us in our last Sabbath meeting. The father had been for some time in a backslidden state, but now the family altar is again erected, and the father, his daughter, his wife, and his mother rejoice together in the path of obedience. I have spoken twice, and given one Bible-reading in the Presbyterian church, and expect to hold another Bible-reading there next Wednesday evening. I have also given one talk to the children of the Baptist mission, and have an appointment to hold a Bible-reading in the Baptist church next Friday evening. The interest in and demand for Bible-readings are increasing, and some of the other brethren are assisting me by filling appointments. Three or four generally go together to take part in the readings that are held in the evening, after we get acquainted. More laborers are wanted here. Will our brethren pray for and aid the New Orleans mission?

My address is New Orleans, La., care of Fonta's Bloomingdale Nurseries. G. K. OWEN.

### MAINE.

SOMERSET MILLS, DANFORTH, EAST WASHBURN, AND NEW SWEDEN.—Since I went West a church has been raised up at Somerset Mills, my birthplace, which, if they only felt their God-given opportunities, could do much for the Master. On account of a terrible storm and sickness, not so much was accomplished as I had hoped to see; yet we had good meetings with the very few who were able to get there. Spoke to them five times and held two Bible-readings, also supplied several families with the Review and Vol. IV. of "Great Controversy." I was there four days, Feb. 7-10, and hope soon to be able to return. There is talent in this church to help the cause.

The company at Danforth have lately come to the faith. I could spend but one day with them; but visited nearly all the families. They were brought to the knowledge of the message last summer under the labors of Bro. Goodrich, and they gave evidence that they love the truth, and have a mind to work to spread it. Four families supplied themselves with the four volumes of "Great Controversy," and another with "Early Writings." A tract society was formed, and a good selection of tracts was taken. The tithe organization which Bro. Goodrich had commenced was completed. One outfit was taken for "Sunshine." I regret I could not have remained longer with them.

Have spent three Sabbaths with one branch of the church at East Washburn. They have been cursed by men who pretended to be preachers, but who had just enough truth mingled with their error to deceive souls; but I am glad to say the church has seen them develop their character, and become separated. Of course these false teachers had no confidence in the spirit of prophecy. A number who came among us from the *World's Crisis* party have had their minds stirred by some writings in that paper relative to Sr. White's work. We showed them that these men had treated her work in a manner similar to that in which Thomas Paine treated the Bible. They are getting their eyes opened on this point, and have begun earnestly to investigate the spirit of prophecy. We have preached upon these things, have held Bible-readings, and have invited the opposing element to raise objections. After being closely questioned, we found it very easy to answer the objections offered, and did so before the congregation. The more opposition we have on this point, the better. One of the opposing party said to a member of the church, "If you will only let those visions alone, we don't care if you do keep the Sabbath." Our people here are getting their understanding sharpened upon these controverted points, and are becoming strong for the truth. In this branch of the church every family but one has supplied itself with Vol. IV. of "Great Controversy," and many with all of the four volumes. Some of the best individuals in the vicinity have embraced the Sabbath and all the kindred truths since the meetings began.

Friday, Feb. 13, we came to the other branch of this church, and were very glad to meet here Brn. Webber and Osborne, who have come to engage in the work. God especially blessed our meetings here on Sabbath and Sunday, which were of a most encouraging nature. Quite a number of the youth came forward to seek God. The school-house was crowded at each service, and so great is the interest of outsiders that we have concluded to stay at this place through the coming week. Bro. Webber goes to the E. Washburn branch to-day to remain as the interest may demand.

In company with Bro. Peter Haynes I visited the New Sweden church, and had a very interesting meeting. This company love the truth, and a good spirit was manifested. Those from without came in, and it seems to me that if a Swedish laborer could go there, some good might be accomplished. I became much attached to them, and as all are anxious to enjoy the labors of Sr. White, I told them we would do all we could to secure her presence at the Aroostook camp-meeting. We are all of good courage and hope.

A. Q. BURRILL.

—One never knows a man till he has refused him something, and studied the effects of his refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touch-stone of character. The cross compels a choice for or against Christ.

## News of the Week.

FOR WEEK ENDING MARCH 21.

### DOMESTIC.

—The Contocook (N. H.) district was disturbed by an earthquake at noon Wednesday.

—As a precaution against cholera, a house-to-house inspection has been ordered in New York City.

—Cheyenne Indians in the Fort Reno district are becoming uneasy, and are indulging in war-dances.

—Secretary Lamar decided, Monday, to recommend the appointment of C. A. Shaw, of Boston, as Commissioner of Patents.

—President Cleveland, Monday, nominated Joseph S. Miller, of West Virginia, to be Commissioner of Internal Revenue.

—A resolution of sympathy with General Grant in his present suffering was passed Tuesday by the Michigan Legislature.

—R. H. Latmore, a coal-mine superintendent, was waylaid Tuesday night by strikers at West Newton, Pa., and fatally beaten.

—With the thermometer at 7 below zero at Lafayette, Ind., Tuesday, lightning destroyed a strawstack and barn and killed a calf.

—Erie Railway employes are excited over the finding at Hornellsville, N. Y., of the upper part of a human arm in the fire-box of a locomotive.

—A drought prevails in the central counties of California, and crops are in a bad condition. Rain fell for four hours Wednesday in the coast counties.

—The Prohibition Publishing Company of Rockford, Ill., has been organized with a capital of \$20,000. It is stated that a prohibition newspaper will also be started at Rockford.

—The Fish Commissioner of Kansas reports that he has distributed in the streams of the State 20,000 brook trout, 350,000 shad, 700,000 pike, perch, bass, and catfish, and 13,000 carp.

—A bill was introduced in the Illinois House Tuesday imposing a fine of \$100 on street car corporations who shall collect fares from persons who are compelled to stand up in their cars.

—More than one hundred persons have been indicted at St. Mary's, W. Va., for playing dominoes in public. There are several women in the list, two physicians, a minister, and an attorney.

—Destitution appears to be spreading in Gilman and Braxton Counties, W. Va., and as the Legislature adjourned without making an appropriation, the Governor has been appealed to for aid.

—The Kansas Legislature has just passed a bill prohibiting the selling or giving away of tobacco in any form to persons under sixteen years of age. A similar bill has also been passed in Nebraska.

—Dr. Ayers, living at Homer, Licking County, Ohio, found a peculiar looking gravel in the Licking River, which proved to be a diamond in the rough, and he has been offered \$6,000 for it.

—A Key West paper says a colored man went to the fish market the first part of the week, bought a conch, and upon cracking the shell was surprised to find a hidden treasure in the shape of a handsome pearl the size of an ordinary bean, which he subsequently sold for \$90.

—H. F. Brigham was arraigned last Saturday at Cleveland for counterfeiting nickels, but related such a tale of destitution that Commissioner White ruled in his favor. The man's tearful narrative drew attention to him, and has resulted in disclosing the fact that he is a bigamist, and he now languishes behind the bars.

—The loss sustained by Texas cattlemen during the winter is placed at 3 to 5 per cent of the herds. At least 150,000 head wandered southward, and their recovery will require much time and a heavy outlay. The ranges are said to be overstocked, and the throwing of the surplus upon the market will reduce the price of beef.

—General Grant's symptoms remain about the same. The most alarming at present is his inability to sleep. His physicians are anxiously awaiting warmer weather, when his general health may be braced up by exercise in the outdoor air. Dr. Douglass still thinks no sudden termination of the General's illness is to be anticipated.

—The promise of spring in Northern Michigan and some parts of Indiana and Illinois, has given way to a regular wintry blizzard. The thermometer registered 44 degrees below zero at Kalkaska, Mich., the morning of March 18, the coldest weather ever known in that section. A heavy snowstorm prevailed in Virginia and North Carolina Tuesday night.

—The ax of economy is being freely used under the new administration. Secretary Lamar has ordered the sale of the horses and carriages belonging to the Interior Department, and the President has ordered the number of horses in the White House stables decreased. Postmaster-General Vilas has decided upon a considerable reduction in the force of post-office inspectors after April 1, the appropriation for their pay being nearly exhausted.

—The Oklahoma land question is still being agitated. The President is considering the advisability of revoking

the recent order of Ex-President Arthur, throwing open settlement the old Winnebago or Crow Creek Reservation in Dakota. The order of Ex-President Arthur was illegal, inasmuch as the land included in the reservation was held by the Indians under the provisions of the act of 1868, and could not be revoked by executive order. This assertion is substantiated, the settlers who have selected and occupied homesteads will be liable to be ejected.

### FOREIGN.

—The Federal Council of Switzerland has approved United States treaty for the protection of trade-marks.

—Zebehr Pasha has been arrested at Alexandria. Accusations implicating him in El Mahdi's plans for the annihilation of the British were found on him. He will be banished to Cyprus.

—The dispute between England and Russia in regard to the Afghan frontier continues to be the subject of communication between the two governments. In the mean time they are preparing for a crisis. An enormous troop fleet is collecting in the Thames. The British are massing their forces at the mouth of the passes leading from India. The Russians are hurrying their forces to the Afghan frontier.

—General Graham has inaugurated vigorous operations for the defense of Suakim. On his arrival there he found that the engineers had blundered in their choice of positions, and had so arranged them that mutual help would be impossible in the event of a combined night attack by the enemy. Osman Digna is making constant attacks of character. General Graham expects to make a general advance of his troops toward the interior some time next month. He will establish an intrenched summer camp at Suakim. Osman Digna has issued a proclamation saying that he will attack the British at Suakim and capture all the soldiers of the enemy. After occupying Suakim he will advance toward Mahdi. The combined forces will then proceed to attack where the latter will be appointed, and proclaimed successor of Mohammed, after which Constantinople will be occupied and the Sultan dethroned.

### RELIGIOUS INTELLIGENCE.

—Adam is the curious title of a new Catholic paper published in Memphis.

—The first steps have been taken for the formation of a Methodist publishing house in Calcutta, India.

—The colored Baptists of Kentucky have 45,000 communicants and a college with over 200 students.

—It is stated that the Baptist Home Mission Society order to meet its liabilities April 1, will need \$175,000.

—The Rev. Dr. Cunningham Geikie is going to Egypt and Palestine, and will write a series of 20 letters on the manners and customs of those countries.

—Mr. Gladstone, the English Premier, states that his Secretary, in answer to an inquiry, that the clergy of the Church of England are not State paid.

—George Q. Cannon is reported as saying that the Mormons are not very prosperous at present, on account of the Edmunds law. They expect nothing from the new administration.

—Rev. Dr. Storrs, of Brooklyn, has made it a rule for years not to announce from his pulpit public meetings which an admission fee is charged. It is only at extremely rare intervals that he departs from this custom.

—The Anglican Communion now numbers 206 bishops and 29,668 clergy. This gives an average of one bishop every 144 clergy. In England there is only one bishop every 553 clergy; in Ireland, one to 146; Scotland, Colonies, 38; and the United States, 51.

—Chili has discarded the Roman Catholic religion as the religion of the State, and has announced perfect liberty for all forms of Christian faith. The oath of the President on his accession to office, no longer binds him to the support of the Roman Apostolic Catholic religion.

—There are 2,500 Young Men's Christian Association doing religious work throughout the world. The first company of young men under this name convened in a room in London, just forty years ago, and the founder of the organization, George Williams, is yet alive.

—The Moravians recently lost an energetic missionary in the death of Greenland Workman Brodbeck, who was lost with the vessel taking him back to his post. This is the first accident of the kind that has happened in the extensive missionary enterprises of the Moravians in thirty-six years of their existence.

—Rev. Mr. Ross, of North China, after much travel has been successful in discovering the written character as well as the rudiments, of the Korean language. The Gospels have been translated, and six thousand copies distributed through the country. A Chinese New Testament has found its way to the Court.

—At Kioto, Japan, a large Buddhist temple is being erected, the timber and pillars of which are put in place by ropes of human hair. The hair, having been offered by worshippers of the god in whose honor the temple is being erected, and the priests twist it into church ropes. The ropes have in their arduous cut and hauled a great deal of timber, giving their labor as a free-will offering.

—The annual meeting of the American Tract Society was held in Washington, March 15. The Treasurer's report shows receipts for the year of \$357,470; expenditures \$345,083; number of books, tracts, and periodicals translated, 9,250,000 copies; colporters employed, 161; made 155,225 family visits, and circulated 138,480 tracts. Fifty-six million pages of tracts, of the value \$37,150 were distributed.



## Obituary Notices.

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

Died of catarrh and consumption, near Chalklevel, Mo., Benjamin H., son of Philip and Elizabeth Payton, aged 2 months. Bro. Payton united with the S. D. Adventist 1883. Only a short time before his death he remarked to his wife that he felt safe and prepared to go. Those who knew him can testify to the bright hopes of his reward. W. E. DEAN.

Died in Hazelton, Shia. Co., Mich., Feb. 26, 1885, James H. Brown, 2 months, and 7 days. He was born in Queensbury, N. Y., and lived there the greater part of his life; but 18 years ago he came to live with his son, Bro. Simon Sharp, of the Hazelton church. In early life he was connected with the M. E. church, where he remained until 1848, when he united with the Baptists. Though he made an open profession of the truth, he lived an upright Sabbath with his son. Ever since "grandpa" as he has been quite feeble, and being comforted with the thought that he sleeps in Jesus, we could not wish him back. He was a companion, who is rejoicing in the truth and longing for the day when he may rest from his labor to wait the coming of the Lord. A funeral was held at our house of worship on Sunday, March 1, 1885, at 10:30 A. M. Words of comfort by the writer from Isa. 40:1-3. G. H. RANDALL.

all asleep in Jesus, on Tuesday evening, March 3, 1885, at Hazelton, Shia. Co., Mich., Sr. Sarah J. Smith. She was the wife of Bro. John Wager. In 1866, with her husband, she came from the State of New York to the Hazelton county where she died. She enjoyed good health until 1880, when she had an attack of measles, from the effects of which she never fully recovered. She gradually began to fail, and became evident to all that the dread disease, consumption, was settling itself upon her. Every effort was made to arrest it, but to no purpose. During the summer of 1882, with her two sons, she embraced the truth, and her life till death became a preparation for the life to come. To the loss of a faithful companion; to the sons, a kind and affectionate mother; to the church, a devoted member. But our loss is not to be mourned, for she rests from her labors. To her, in death there is no more sorrow, for her hope of immortality was sure. The funeral was held on Wednesday, the 5th, at her father's house, where a large number of friends and neighbors were gathered, at 10:30 A. M. Words of comfort by the writer from Rev. 14:13. GEO. H. RANDALL.

Died in Charleston, Vt., Feb. 27, 1885, Enoch Colby, in the 83rd year of his age. Bro. Colby and his companion were among the early members of the Sabbath in Vermont, over thirty years ago. Others who early visited this State proclaiming the message were made welcome at his home, and the sacredness of their mission was received with gratitude. Bro. C. was afflicted with a cancer, which, though its work was slow, was almost imperceptible, brought him to the grave. The last months of his life, his sufferings were very great, but with much patience and resignation. The funeral services were held on Wednesday, the 27th, at 10:30 A. M. Words of comfort by the writer from Col. 3:3, 4. A. S. HUTCHINS.

Died of old age, in State Center, Ia., Feb. 5, 1885, Mary Ann Berry, aged 72 years. Sr. Berry was born in Canada. She gave her heart to God in early youth, and was a member of the Methodist church. She, with her husband, embraced the truth in 1843, and with them shared the disappointment of 1844. The family moved to Illinois in 1847, where they embraced the Sabbath and the truths of the third angel's message. In Iowa in 1867, she has spent her last days with us. Sr. Berry was a woman of devotion and one that feared God. Her place in the Sabbath-school was seldom vacant, as long as her health permitted her to attend; and she always had a word of comfort for those who needed it. She was conscious to the last and talked freely of death and the resurrection and other truths, exhorting her children to believe and practice all the truths of the Bible. She was the mother of eight children, all of whom survive her. The church and community feel that they have lost a valuable member; but that hope which was her life and dying hours, is still their consolation, now gone. Remarks by the writer from Rm. 5:12. E. W. FARNSWORTH.

## Appointments.

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

Quarterly meeting at Little Prairie, Wis., April 4; at April 18. W. W. SHARP.

Quarterly meeting for Fort Howard, Wis., will be held April 5. We desire to hear from every member of this district by their presence or letter. Meetings commencing Friday evening. C. W. OLDS.

Quarterly meeting for Dist. No. 2, Iowa, will be held at Jones Co., April 11-12. A. J. CUDNEY.

Quarterly meeting for Dist. No. 2, Iowa, will be held at Jones Co., April 11-12. J. T. MITCHELL, Director.

Quarterly meeting for Dist. No. 4, Mich., will be held at April 11, 12. A full attendance is desired. Probably bright will be present. ALEX CARPENTER, Director.

Churches of Maple Grove, Carlton, and Hastings, are invited to meet for quarterly meeting at the S. R. Althouse, three and one-half miles southeast of Hastings, on the first Sabbath and Sunday in April. Come, brethren, and help to make this meeting a success. I expect to be present, and perhaps Eld. E. Van will meet with us. L. G. MOORE.

Quarterly meeting of Dist. No. 3, Neb., will be held at Dunbar church the second Sabbath and Sunday in April. No general meeting has been held in this district 1883, and it is hoped there will be a good turnout and may be especially blessed and our hearts cheered to aid in the good work. Eld. Johnson is expected to be present. O. W. BENT, Director.

QUARTERLY meeting of the Jackson church will be held at Jackson the first Sabbath and Sunday in April. All members are requested to be present, or report by letter. J. TABER, Elder.

The quarterly meeting of Dist. No. 2, Ind., will be held at North Liberty, St. Jo. Co., April 11, 12. The librarians of the district are requested to report in time or be present. We earnestly desire the help of some minister. WM. R. CARPENTER, Director.

The State quarterly meeting of the Michigan Tract Society will be held at Battle Creek, in connection with the closing exercises of the College, April 18, 19. As the directors and many of the missionary workers will be present at the meeting for instructions to ministers and laborers, we recommend that the district quarterly meetings for this State be postponed till April 25, 26. We expect a large representation at this meeting and that much will be accomplished to advance the cause of truth. J. FARGO.

MEETINGS will be held in N. Y. as follows:— Eld. M. H. Brown will be at Newfane March 28, 29; Genoa, April 11, 12; Roosevelt, April 18, 19. Eld. E. W. Whitney will be at Brookfield April 4, 5; Adams Center, April 11, 12; Buck's Bridge, April 18, 19. Eld. J. E. Swift will be at Auburn March 27, 28; Syracuse, April 3, 4. The meetings at Adams Center, Buck's Bridge, and Roosevelt, are district quarterly meetings. N. Y. CONF. COM.

The quarterly meeting of Dist. No. 10, Kan., will be held at Moline, the first Sabbath and Sunday in April. Hope to see a large gathering. Eld. J. H. Cook will be with us, and other laborers are expected. GEO. D. SYMMS, Director.

The quarterly meeting for Dist. No. 3, Iowa, will be held at Sigourney, April 11, 12. We trust there will be a representation from all parts of the district. J. W. ADAMS, Director.

The Lord willing, I will meet with the scattered friends of the cause in Taylor and Ringgold counties, Iowa, April 7-16, at places where Bro. R. C. Porter may appoint. I will be at Davis City, April 17, 18. Expect Bro. Porter to be with me at these meetings. H. NICOLA.

QUARTERLY meeting for North Dakota will be held at my house in Fargo, April 11. We shall be glad to meet with or hear from all the friends of the cause at that time. Those coming by rail will please notify me by mail a few days beforehand. G. C. TENNEY.

QUARTERLY meeting of Dist. No. 4, Iowa, will be held at Bonaparte, April 11, 12; first meeting Friday evening at 7:30. The meetings will be continued through the week if the interest demands. All are cordially invited. Let members of other churches come, and let their wants be known, and plan for the season's work. Eld. C. A. and Judson Washburn will be present. W. W. CONKLIN, Director.

The next quarterly meeting of the church at Howell, Mich., will be held the first Sabbath and Sunday in April; and if consistent with other duties we would be pleased to have one or more of our ministering brethren meet with us, also our district director. M. E. WESTPHAL, Church Clerk.

The Maine State quarterly meeting will be held at Somerset Mills, Sabbath and first day, May 2, 3. Will all librarians and district secretaries be prompt to report so that the State Secretary will be prepared with all the facts that are necessary for this important meeting. We expect a canvassers' class at this time and place. All who desire to engage in this important branch of the work, and who are within reasonable distance, should be present. Those who desire to receive instructions should come prepared to remain over Monday and Tuesday. The times demand that this meeting shall be the most important that has ever been held in the State. A. O. BURRILL.

## Publishers' Department.

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

### 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.—Eugene Leland, A. B. Cowles, E. O. Loett, G. A. Weeks, Chas. Scheips, N. E. Starr, W. D. Stillman, Chas. Scribners Sons, S. M. Jacobs, H. C. Friedt, G. S. Honeywell, Mrs. G. W. Connor, C. W. Gibbs, C. E. Low, Mary Heileson, W. A. Young, S. E. White, May Taylor, L. C. Chaddock, C. E. Mills, Mary Thurston, V. Berg, Mary Heileson, J. M. Willoughby, C. W. Gibbs, Henry Ehrlich, O. J. Mason, Wm. Potter, Mrs. A. N. Hall, G. G. Rupert, May Taylor, Mary Heileson, W. Y. Johnson, Anna Ingals, A. H. Beaumont, Lizzie Campbell, L. H. Farnsworth, I. E. Gates, E. T. Palmer.

Books Sent by Freight.—B. C. Saxby, Mary Heileson, L. H. Farnsworth, A. J. Breed.

Cash Rec'd on Account.—B. C. M. Soc per H. Winslow \$22.43, Kan. T. & M. Soc per C. W. Gibbs \$1.67, Ind. Tent Fund per J. M. Shrock 10, Gen. S. S. Ass'n per W. Loughborough 12.49, Mich. S. S. Ass'n per M. J. Chapman 39.72, Vermont Conf per A. S. Hutchins 6.70, N. E. School per Wm. Hipkins 10, Mich. T. & M. Soc per H. House 121.54, Ohio T. & M. Soc per Ida Gates 150.

General Conference.—Ver Conf \$25. Inter. T. & M. Soc.—Darius Reynolds & wife \$25, Mary Hipkins 10, H. A. Thurber 1, A. B. Götthoe 10.

S. D. A. E. Soc.—Jessie Weldon \$1, Ray Hayes 0.50, Joseph Potter 10.

Australian Mission.—N. Paquette \$1, Mrs. A. Paquette 1, H. W. Grubb 1, Mrs. J. A. Burdoin 20, D. B. Richards 1, A. N. Hale 2, Dora

Caswell 1, Darius Reynolds & wife 25, A. friend 4.75, Jane Griffith 1, K. E. Bohall 2.

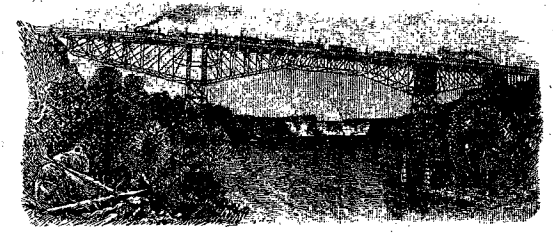
European Mission.—A. B. Gornoe \$40, M. J. Gornoe 30, Mary Thurber 5, H. W. Grubb 1, Darius Reynolds & wife 25, I. N. Williams 3.25.

Scand. Mission.—A. B. Gornoe \$10, Wm. Hipkins 10, L. Clausen 4.

British Mission.—H. A. Thurber \$1, Wm. Hipkins 10, Darius Reynolds & wife 25.

Chicago Mission.—Mrs. M. A. Livingston \$1, Darius Reynolds & wife 30.

## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Gr. R. Exp.	Day Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.
6.05	6.25	11.59	5.55	8.30	Detroit.	9.00	8.00	4.00	9.00
4.52	6.12	10.54	4.35	7.12	Ann Arbor.	10.19	9.20	5.12	10.12
3.05	4.08	9.16	3.25	6.55	Jackson.	11.55	10.56	6.50	11.30
1.50	3.05	9.07	2.09	4.46	Marshall.	1.07	11.38	8.07	12.45
1.05	2.28	8.47	1.42	4.22	Battle Creek.	2.27	12.15	8.47	1.05
12.09	1.45	8.10	1.03	3.35	Kalamazoo.	2.27	1.07	9.40	1.45
10.21	12.13	6.59	11.40	2.7	Niles.	4.05	3.00	.....	9.10
8.58	11.05	6.02	10.42	12.45	Mich. City.	5.19	4.38	.....	4.27
6.45	8.55	4.15	8.40	10.30	Chicago.	7.55	7.30	.....	6.50
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A. M., Battle Creek 7.33, arrives at Detroit 11.45 A. M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. NOV. 16, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

### CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.					GOING EAST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Gr. R. Exp.	Day Exp.
am	am	pm	pm	pm	Ar. Dep.	pm	pm	pm	am
.....	8.35	7.50	8.20	4.10	Port Huron.	10.20	1.26	7.50	10.40
.....	8.15	9.10	9.20	5.40	Lapeer.	8.57	12.07	6.29	9.12
.....	9.07	9.55	10.05	6.20	Flint.	7.40	11.55	5.56	8.25
.....	9.45	10.30	10.45	7.00	Durand.	6.40	11.45	5.46	7.20
.....	11.00	11.32	11.50	8.28	Lansing.	5.37	10.12	4.16	6.09
.....	11.41	12.03	12.25	9.07	Charlotte.	5.02	.....	3.52	5.32
am	12.40	1.07	1.20	10.05	A. BATTLE CREEK	4.08	8.55	2.35	4.35
5.03	pm	1.25	1.25	pm	D.	4.03	8.50	2.30	am
3.48	.....	2.10	2.17	.....	Vicksburg.	3.14	8.10	1.45	.....
6.00	.....	2.27	2.28	.....	Schoolcraft.	3.02	.....	.....	.....
6.47	.....	3.05	3.19	.....	Cassopolis.	2.10	7.21	1.31	.....
7.30	.....	3.50	4.08	.....	South Bend.	1.26	6.44	12.10	.....
8.43	.....	.....	.....	.....	Haskell's.	12.07	.....	.....	.....
9.00	.....	5.27	5.52	.....	Valparaiso.	11.30	5.27	10.44	3.40
11.20	.....	7.45	8.10	.....	Chicago.	9.10	3.20	8.50	1.15
am	pm	am	pm	pm	Arr.	Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIER, General Manager.

### CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

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

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

### CHICAGO, ROCK ISLAND AND PACIFIC.

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

TRAINS.	LEAVE.	ARRIVE.
Davenport Express.	10:10 a.m.	10:45 p.m.
Council Bluffs and Peoria Fast Express.	12:10 p.m.	12:30 p.m.
Kansas City, Leavenworth, and Atchison Express.	12:10 p.m.	12:30 p.m.
Minneapolis and St. Paul Express.	11:00 a.m.	3:00 p.m.
Kansas City, Atchison, and Leavenworth Express.	11:00 a.m.	3:00 p.m.
Peru Accommodation.	11:00 a.m.	10:15 a.m.
Council Bluffs Night Express.	11:15 p.m.	16:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.	11:00 p.m.	16:20 a.m.
Peoria Night Express.	11:00 p.m.	16:20 a.m.
Minneapolis and St. Paul Fast Express.	11:15 p.m.	16:50 a.m.

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

# The Review and Herald.

BATTLE CREEK, MICH, MAR. 24, 1885.

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[All articles, except in the departments of Choice Selections and The Home, which contain the 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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Bro. Geo. A. King leaves Tuesday for Atlanta, Ga., to superintend the introduction of our books in the Southern States; and others will soon follow to assist him in this work.

## THE TABERNACLE LECTURES.

SINCE last week's mention, the subjects of the Messages, the Sabbath, and the Nature of Man, have been presented. The attendance is still good, and a number have already taken their stand to observe all the commandments of God. The lectures will continue till Tuesday, March 31.

## THE QUARTERLY MEETING, APRIL 4, 5.

THE time for this meeting is rapidly drawing on. We trust all our readers noticed particularly the article from Bro. Butler last week in regard to this meeting, and the important matter which it is designed to bring before the people at that time. Let there be a full attendance, that it may be the occasion of all the good designed.

## A GOOD MOVE.

MENTION was made last week, and is given still more fully this week, of a special course of instruction to be given to the students and others who may attend, beginning April 1, and covering the last three weeks of the College term. The instruction will be given by those who are qualified by that best of all teachers, experience, to give it, and will doubtless be most beneficial and timely. We hope many will avail themselves of this rare opportunity.

## THE SABBATH SENTINEL.

SINCE the publication of the *Sentinel* was discontinued in December last, letters have frequently been received at this Office, revealing something of the good that has already been accomplished by that paper. Almost the entire matter of the *Sentinel* would serve its purpose just as well now as during the year of its publication. And we have on hand quite a quantity of the entire numbers for the year; and if more than these should be called for, we have the plates, so that any quantity could easily be produced. We will furnish the twelve numbers put up in strong paper covers, singly by mail for 15 cents a set; by the quantity by express or freight, the purchaser paying his own transportation, at 12 cents a set. Of course all will understand that these figures are so nearly down to cost that no discount from

them can be made. Would not this be still good matter for the T. and M. societies to circulate in all channels where our literature can be properly used?

## REMEMBER! REMEMBER!

SABBATH and Sunday, April 4 and 5, an important document is to be read in all our churches this side of the Rocky mountains. Copies were sent out to all our Tract Society secretaries the first of last week, with instructions to distribute them on time, and to select a person in each church to read the same at the meeting. It is very important that there be a general attendance of all the members of each church. Consider this matter well, and act with reference to it in the fear of God.

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

## THE DUTY OF OUR MINISTERS.

OUR ministers can, if they will, exert a great influence in behalf of the work designated for April 4, 5. They can get the people to feel its importance, and induce them to come out. Most of them will see a notice of this before the last Sabbath in March, and can make special appeals to the people to come out, in the meetings held March 28. They can visit or write to those who may not otherwise come. The elders of churches can do the same. Make every effort to have the brethren and sisters all there at the quarterly meeting, to hear this pamphlet read.

G. I. B.

## DID YOU NOTICE IT?

WE mean the article in last week's REVIEW, entitled, "Important Matter for the Church Quarterly Meetings in April." If not, please look at it now. Read it carefully. Much labor and expense have been given to prepare this pamphlet, hoping it would prove of great benefit to our people. The REVIEW AND HERALD Office has generously furnished a copy free to every church of our people, for the purpose of its being read on this occasion, feeling that the matter is important enough to warrant the outlay. Will our people now care enough about it to come out and hear it read? Let there be a large congregation. Let it be read by some one who can put life into it, and bring out the sense. Let it be well pondered by all in the fear of God. Let the lesson be considered in the light of God's holy word and the testimonies of God's Spirit.

G. I. B.

## THE NECESSITY FOR MORE THOROUGH INSTRUCTION AMONG OUR LABORERS.

THE readers of the REVIEW doubtless noticed the article last week by the "Trustees of the College," concerning "Instruction for Laborers." The brethren will also notice the call of the Michigan Conference Committee, in this issue, for all their ministers and workers to be present at this special course of instruction. It will be seen, then, that this is to be an important occasion. There are nearly one hundred young people of both sexes at the College who are preparing to labor in some sphere in the cause of God. Many of them have already been in the field as ministers, licentiates, colporters, canvassers, or missionary workers. They wish to learn all they can concerning the proper methods of labor, the spirit of the work, the character of the work, and the wants of the cause. An earnest effort will be made to meet their wants so that they may go out as thoroughly equipped as possible. Is it not evident that many others might be benefited by the same instruction?

We have felt for years that our young laborers who went out to work in the cause, had not had a fair chance. Many go out as tent masters, and have little other instruction than what they receive attending a course of lectures. Perhaps the ministers they are with have not had a much better chance themselves. Many hear the lectures on the theory of the truth at the College, and get a good idea of the doctrines of our people. These are very necessary to their efficiency. But there are also many practical questions, which they need to learn. They need to be instructed in the work of sacrifice, the devotional spirit, humility, earnestness, and in the methods and true spirit of labor. Above all, they need a baptism of the Holy Spirit. Why should we not have a time for counsel, a real revival effort, a time for consecration, etc. We made some efforts last spring to have such meetings at South Lancaster and at Battle Creek; and they were thought to be very profitable occasions. Why should we not make them still more extensive and important? Every year, as the cause advances we believe such meetings should be held. We believe they will become more and more important, and that they will meet a long felt want.

We need greater thoroughness in our methods of labor. Therefore, we must have more thorough instruction concerning church organization, church management, tithes, health reform, the testimonies, and various subjects which cannot be neglected without great loss. We trust there will be a general attendance of laborers from Michigan in response to the call of the Committee. Other States also, within

reasonable distance, might profitably send interested laborers. This course will commence April 1 and continue till April 21. Board and lodging be obtained for \$2 per week. Reduced fare secured in most cases by correspondence with Henry, Battle Creek, Mich. Let all who come report to the College boarding house, and they will be provided for.

G. I.

## THE RIGHT SPIRIT.

A BROTHER in the Republican Valley, Neb., days ago, pledged \$2,000 to apply on our twenty thousand-dollar fund which we commenced last year. He was also anxious that the interest that valley should be followed up by tent-meetings this season; and for that purpose purchased the Conference a tent, with complete fixtures, cost of \$225. There is room for others to do wise. Some others are trying hard to pay pledges with fair prospects of paying soon.

God will help those who help themselves.

A. J. CUDDE

## TO THE MINISTERS AND LABORERS OF THE MICHIGAN CONFERENCE.

IN the last REVIEW attention was called to the trustee of the College to a special course of instruction which is to be given at the close of the College term, April 1-21. It was intimated that it would be for the interest of Conferences within reasonable distance to encourage those who propose work in the cause during the coming year to be present, and share the blessings of these meetings. We feel that it is important for the laborers of Michigan to attend this course of instruction. We thought to be made a season of counsel as to the coming tent season; and all, this course is important for the work of preparation for labor. We feel that all who have been in the past need more thorough instruction, spiritual fitting up for the work which they have heretofore received. We therefore request all ministers and laborers of the Michigan Conference as well as those who intend to labor in the near future to be present at this season. The time of year is that very little can be accomplished by labor in the field. The roads are then bad, farmers are busy, and it is almost impossible to get up an interest. We want all our workers to attend, and we want them to be out in the field laboring while the series of meetings is going on. Therefore we call all the laborers of the Michigan Conference here from the beginning till the close.

MICH. CONF. CO.

## SOUTH LANCASTER ACADEMY.—SPECIAL COURSE.

It has been thought advisable to have a special drill near the close of this term, similar to what had one year ago. Special instruction will be given in language, missionary work, canvassing, giving, Bible-readings, and in laboring in the cause in any capacity. A class will be formed of those who contemplate teaching during the coming summer, in which the best methods of instruction will be considered. Also the important question of school government. Eld. D. M. Canright is expected to be present and assist in the work; and other efficient help will be given. The expense of board, tuition, and for the three weeks will be \$10 for those who are present for that time. We hope to see quite a number avail themselves of this opportunity. The course will commence Thursday, April 23, continuing Tuesday, May 12. During the last three days mentioned there will be a general meeting, notice of which will be given in the future. We would like to hear from those who contemplate attending the special course. At the general meeting referred to, it will be arranged for our work the coming summer.

D. A. ROBINSON

## ATTENTION, NORTH CAROLINA!

I now expect to reach North Carolina about April 20. And in order that our meetings in that State be a success, the prayers and co-operation of brethren there are necessary. I shall probably first the brethren near Raleigh; shall then try to have a general meeting at some point in the State where all can attend. All should begin now to lay plans to attend this meeting. All that wish to become laborers in the cause in any branch of the work should be prepared to remain and receive such instruction they will need. Probably a tent meeting will be held at some point, and the help of these laborers will be needed.

I learn that there are about one hundred and twenty Sabbath-keepers in the State. If those who are would secure for their use small tents, they might care for themselves at that meeting. Let us unite our efforts, prayers, and means, for the advancement of the cause in North Carolina this year. All who have any suggestions to offer in reference to the place, meeting or when it shall be held, may address me at Reynolds, Ga.

G. G. RUFEN