

Adventist Review

AND SABBATH HERALD.

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

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OVER AND OVER AGAIN.

BY ALLIE A. SANTEE.

Over and over again

The pages of life I turn;
But the lesson of faith and trust in God
I am sometimes slow to learn.
I read of a land above
Where is never a sigh of pain;
And I pray to the Father of truth and love
Over and over again.

Over and over again,

When the tolls of the day are past,
I ask myself, Have I lived this day
As though it would be my last?
Perhaps some wrong I have done;
And the memory gives me pain,
And I ask the mercy of God's dear Son
Over and over again.

Over and over again

I seek my Redeemer's face;
And I ask that as my needs shall be,
So shall be his measure of grace.
I ask for light on his word,
And that duty be made plain;
And I seek the face of my covenant Lord
Over and over again.

Over and over again

I study and weep and pray;
For an awful death of fire and pain
Awaits lost souls for aye.
Soon will their doom appall;
But prayer will then be vain.
They will pray for the mountains and rocks to fall,
Over and over again.
Wago, Kansas.

Our Contributors.

When they that feared the Lord spake often one to another; and the Lordarkened, and heard it, and a book of remembrance was written
for them that feared the Lord, and that thought upon his
Mal. 3:16.

PRAISE DUE TO THE CREATOR.

BY MRS. E. G. WHITE.

God is love. He has a care for the creatures he
formed. "Like as a father pitieth his chil-
dren, so the Lord pitieth them that fear him."
He has not designed that his creatures should be
unhappy. Have any of us duly considered how
much we have to be thankful for? Do we remem-
ber that the mercies of the Lord are new every
morning, and that his faithfulness faileth not?
Do we acknowledge our dependence upon him,
and express gratitude for all his favors? On the
contrary, we too often forget that "every good
and every perfect gift is from above, and cometh
down from the Father of lights." Many experience
unnecessary unhappiness. They take their minds from
God, and center them too much upon self. They
magnify small difficulties, and talk discouragements.
They are guilty of the great sin of need-
less repining over God's providences. For all that

we have and are, we are indebted to God. He
has given us powers, that, to a certain extent,
are similar to those which he himself possesses;
and we should labor earnestly to develop these
powers, not to please and exalt self, but to glorify
him.

We should not allow our minds to be swayed
from allegiance to God. Through Christ we may
and should be happy, and should acquire habits of
self-control. Even the thoughts must be brought
into subjection to the will of God, and the feelings
under the control of reason and religion. Our im-
agination was not given us to be allowed to run
riot and have its own way, without any effort at
restraint and discipline. If the thoughts are
wrong, the feelings will be wrong; and the
thoughts and feelings combined make up the
moral character. When we decide that as Chris-
tians we are not required to restrain our thoughts
and feelings, we are brought under the influence
of evil angels, and invite their presence and their
control. If we yield to our impressions and al-
low our thoughts to run in a channel of suspicion,
doubt, and repining, we shall be unhappy, and our
lives will prove a failure.

Man has been placed in a world of sorrow, care,
and perplexity. He is placed here to be tested
and proved as were Adam and Eve, that he may
develop a right character, and bring harmony out
of discord and confusion. There is much for us
to do that is essential to our own happiness and
that of others. And there is much for us to enjoy.
Through Christ we are brought into connection
with God. His mercies place us under continual
obligation; feeling unworthy of his favors, we
should appreciate even the least of them.

This earth is the Lord's. Here it may be seen
that nature, animate and inanimate, obeys his
will. God created man a superior being; he alone
is formed in the image of God, and is capable of
partaking of the divine nature, of co-operating
with his Creator and executing his plans; and he
alone is found at war with God's purposes.

How wonderfully, with what marvelous beauty,
has everything in nature been fashioned. Every-
where we see the perfect works of the great Mas-
ter-artist. The heavens declare his glory; and
the earth, which was formed for the happiness of
man, speaks to us of his matchless love. Its sur-
face is not a monotonous plain; but grand old
mountains rise to diversify the landscape. There
are sparkling streams and fertile valleys, beautiful
lakes, broad rivers, and the boundless ocean. God
sends the dew and the rain to refresh the thirsty
earth. The breezes, that promote health by puri-
fying and cooling the atmosphere, are controlled
by his wisdom. He has placed the sun in the
heavens to mark the periods of day and night, and
by its genial beams to give light and warmth to
the earth, causing vegetation to flourish.

I call your attention to these blessings from the
bounteous hand of God. Let the fresh glories of
each new morning awaken praise in your hearts
for these tokens of his loving care. But while our
kind heavenly Father has given us so many things
to promote our happiness, he has given us also
blessings in disguise. He understands the neces-
sities of fallen man; and while he has given us
advantages on the one hand, on the other there are
inconveniences which are designed to stimulate us
to use the ability he has given us. These develop
patient industry, perseverance, and courage.

There are evils which man may lessen, but can
never remove. He is to overcome obstacles, and
make his surroundings instead of being molded by
them. He has room to exercise his talents in

bringing order and harmony out of confusion. In
this work he may have divine aid if he will claim
it. He is not left to battle with temptations and
trials in his own strength. Help has been laid
upon One who is mighty. Jesus left the royal
courts of heaven, and suffered and died in a
world degraded by sin, that he might teach man
how to pass through the trials of life and over-
come its temptations. Here is a pattern for us.

As the benefits conferred upon his creatures by
our heavenly Father are recounted, do you not
feel reprieved, dear brethren and sisters, for your
ungrateful repining? God hears your murmurings.
If there is a cloud in sight, if affliction comes upon
you, how often you seem to forget that the sun
ever shone. The Lord is merciful, gracious, and
true. Do not shut up your hearts against melody
and joy, dwelling only on the disagreeable fea-
tures of your life. Hold thanksgiving services in
your home, and recount with rejoicing the bless-
ings that have been bestowed upon you.

The power of the truth should be sufficient to
sustain and console in every adversity. It is in en-
abling its possessor to triumph over affliction that
the religion of Christ reveals its true value. It
brings the appetites, the passions, and the emotions
under the control of reason and conscience, and
disciplines the thoughts to flow in a healthful
channel. And then the tongue will not be left to
dishonor God by expressions of sinful repining.

Our Creator justly claims the right to do as he
chooses with the creatures of his hand. He has a
right to govern as he wills and not as man chooses.
But he is not a severe judge, a harsh, exacting cred-
itor. He is the very fountain of love, the giver
of blessings innumerable. It should cause you the
deepest grief that you have disregarded such love,
and have not let gratitude and praise well up in
your hearts for the marvelous goodness of God.
We do not deserve all his benefits; but they are
continued to us, notwithstanding our unworthiness
and cruel ingratitude. Then cease to complain as
though you were bond-servants under a hard task-
master. Jesus is good. Praise him. Praise him
who is the health of your countenance, and your
God.

THE TEMPLE IN HEAVEN.

ADDITIONAL CATHOLIC AUTHORITIES ON THE CHANGE
OF THE SABBATH; THE WHOLE SUBJECT CONSID-
ERED IN THE LIGHT OF GOD'S WORD.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—At the conclusion of our last
talk, if my memory serves me aright, we were de-
bating the question whether the church of Rome
claimed that the Sabbath was changed before or
after the ascension of Christ. This is a very im-
portant point. There is a wide difference between
insisting that Christ had the ability to do a certain
thing, and arguing that the church can do, on their
own motion, all that Christ could do personally.
Again it is a fact which Protestants will not dis-
pute, that when Christ ascended upon high, the
new covenant was complete, all its doctrines hav-
ing been fully defined and established. This is
particularly true of the law of God, or the ten com-
mandments; since the new covenant was made
with reference to its observance. Paul says in
Heb. 9:16, 17: "For where a testament [cove-
nant] is, there must also of necessity be the death
of the testator. For a testament is of force after
men are dead; otherwise it is of no strength at all
while the testator liveth." You might as well un-
dertake to add to the will of a dead man as to al-

ter the conditions of the covenant after it has been made and ratified. Christ sealed the new covenant with his blood as typified by the wine which we drink in connection with the celebration of the eucharist. From the moment that he died upon the cross, the new covenant became unalterable in its requirements and conditions. The only way to add to or take therefrom lies through the annulling of that covenant and the creation of another one based upon other conditions and promises.

Mr. Thoughtful.—Let me see if I get your idea. If I understand you correctly your thought is this: the ten commandments, or law of God, are connected with the new covenant, and as that covenant was perfected by the death of Christ, it would be impossible—so long as that covenant stands—to change those commandments.

Mr. B.—Yes, sir; that is it exactly. The keeping of the ten commandments, or law of God, is one of the conditions of the new covenant. To change those commandments, therefore, would be to change the conditions of that covenant; or, in other words, to destroy that covenant and to make a new one. If the papacy is right, therefore, we are now living under the third instead of the second covenant. Such a thing, however, is too preposterous to require refutation.

Before going farther, I wish to bring additional proof that Romanists insist that the Sabbath has been changed since Christ ascended. I am about to read an extract from a work entitled "Catholic Christian Instructed." Its commencement will be found on page 209 of that book. Before beginning to read, let me remind you that when a Romanist writer speaks of "the church" he always means his own church. Romanists never acknowledge the existence of any true church outside of their own. The latter, as they claim, originated with Christ and the apostles and has continued ever since. Now mark closely what I am about to read; remembering that what I wish to establish is the proposition that the Romanists claim that their own church has changed the Sabbath somewhere this side of the day of pentecost, and therefore this side of the ascension of Christ. Here is the extract in question:—

"Ques. What are the days which the Church commands to be kept holy?

"Ans. 1. The Sundays, or our Lord's day, which we observe by apostolical tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas day; his Circumcision, or New Year's day; the Epiphany, or Twelfth day; Easter day, or the day of our Lord's resurrection, with the Monday following."

Here comes a long list of the Catholic festivals and feast-days, which you can find in almost any almanac, so I will omit the reading of them just now. Dropping down a little way I will begin again:—

"Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

"A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday. As therefore the work of our redemption was a greater work than that of our creation, the primitive Church thought the day in which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day."

You see, Mr. Thoughtful, from what I have just read, that it was the "primitive church"—i. e., the primitive Catholic church—which it is claimed changed the Sabbath. You see also that it is insisted that this change took place after the day of pentecost, since one of the reasons assigned for the change of the Sabbath from the seventh to the first day of the week is the fact that it was on the latter that the Holy Ghost was sent down upon the church; i. e., on the day of pentecost. That indeed is the burden of the whole argument, as you will see hereafter. Romanists, instead of admitting for a moment that Christ in his life time instituted Sunday observance, deny this emphatically, arguing that such observance has no authorization in the Bible, and can only be defended by the traditions of their church, which teach that the transfer of the Sabbath from the seventh to the first day of the week was made after Christ had ascended to the Father. They even taunt Protestants that in keeping Sunday as a holy day they recognize the principle that the church can institute "festivals

of precept;" thus conceding the great point at issue between Romanism and Protestantism. I will now read an extract in point from "Abridgment of Christian Doctrine," another authoritative Catholic production:—

"Ques. How prove you that the church has power to command feasts and holy days?

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

You see, as I have already remarked, that there would be no force in the logic of the Romish writers if it were admitted that the Sabbath was changed by Christ. As it is they claim that the change was brought about by their church independently of any authority of Christ given before his ascension, insisting, therefore, that Protestants by keeping Sunday virtually acknowledge the principle that the church of Rome has power to change the law of God. One more quotation and I must leave this branch of the subject. I hold in my hand a little work which I purchased at a Catholic bookstore on account of the item which I am about to read. The book is entitled, "Plain Talk about Protestantism of To-day." I will commence to read on page 225:—

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

Here I leave the question of the change of the Sabbath. That such a change has been brought about there can be no dispute. Once the people of God were united in the observance of the last day of the week. Now they almost unanimously celebrate the first day of the week. What is most remarkable is the fact that there is not in all the book of God a single word which authorizes such a change. The seventh day is the only one that God ever commanded any man to hallow. It is also the only day that is ever called the Sabbath in the Bible. Neither God nor Christ nor an angel nor an inspired man has ever said that the first day of the week was the Sabbath, or ever commanded any one to observe it as such. These facts can never be reconciled with the idea that God was the author of the change of the Sabbath which has taken place. To reason that God would command all men everywhere to hallow the seventh day of the week as the Sabbath, and then substitute the first day of the week in the place of the seventh without leaving on record a formal declaration to that effect, is simply preposterous. God does not do business in that way. It would be gross injustice to give a commandment requiring the observance of the last day of the week, and then punish men for not keeping the first day of the week, which he has nowhere required them to hallow.

We read of a tyrant who delighted in having his laws posted so high above the point where the people could read them, that they would transgress them through ignorance of what they contained; thus affording him an opportunity to wreak his vengeance upon them for not doing that which they knew not that he had required them to do. Should God change the Sabbath without notifying men of that fact, and then punish them for not keeping the Sabbath law as changed, such a procedure would place him on a level with the historic tyrant to whom I have alluded. Assuredly God cannot be less anxious that his creatures should know precisely what his will is in such matters, than are earthly legislators; and yet who does not know that the law-makers of his own State take infinite pains to give publicity to every change that is made in the statute law. Every amendment and every change in an existing statute

is published far and wide, that no citizen may be entrapped through ignorance into a violation of existing law. Every attribute of God's nature pledges him to a like course. As we look through the Bible, however, we find no intimation of change in question. On the contrary, we are distinctly notified that a blasphemous earthly power should arise who would think himself able to change the times and the law of God. The ages roll on, and lo! he lifts himself from the plane of history and we hear him saying that he has done the work which God said that he would do. I have read in your hearing some of his proud utterances. The only question that remains, therefore, for us to decide, is this: Which is the more probable supposition that God would command the observance of the seventh day of the week as the Sabbath and then substitute another day in the place of that one without ever notifying any one to that effect; or that it is true that the pope has really changed the Sabbath as he claims to have done, as the prophet said that he would attempt to do.

Mr. T.—Your words astonish me beyond measure, sir. Do you really mean to be understood saying that the Bible nowhere teaches that Lord Jesus Christ himself changed the Sabbath from the seventh to the first day of the week?

Mr. B.—Most emphatically, sir, do I declare such is the case. There is not one word in all Scriptures which even intimates that Christ did change the Sabbath, or that he did any place any honor or distinction on the first day of the week above other days. To satisfy you that I am right in what I say, perhaps I had better examine all the instances in the Bible in which the first day of the week is mentioned.

Mr. T.—Why, sir, that would take you a while.

Mr. B.—Not so, by any means. Perhaps you will be astonished when I tell you that the day of the week is only mentioned in the Scriptures in particular nine times; once in the Old Testament and eight times in the New Testament. I am now getting late, and I will defer my examination of these texts until our next sitting.

Mr. T.—Thank you, sir. I shall look forward to that interview with great anxiety. I am thoroughly aroused on this Sabbath question. I did not suppose that I should ever take any interest in it whatever; but if you are right in your theory that the pope has changed the Sabbath instead of the Lord Jesus Christ as I have always supposed, I am anxious to be undeceived. I confess that you have made a strong presumptive argument in favor of your view. And if you are able to substantiate what you say about the day of the week, my astonishment will know no bounds. I am impatient to know the whole truth about this matter. Never in all my life was I stirred up about any thing. If the pope has indeed changed the Sabbath, it is all I wish to know. The Bible is my rule of action, and if first sanctity cannot be proved from its pages, then I will throw the Sunday to the winds.

Mr. B.—Well, be calm, and we will decide the whole question by the authority of God's word. The subject is a broad one, and will require all the time for its consideration. We will therefore proceed slowly and cautiously.

—Good temper, like a sunny day, sheds a brightness over every thing. It is the sweetener of life and the soother of disquietude.—*Irving.*

—“Now I see!” but not the glory,
Not the face of Him I love,
Not the full and burning story
Of the mysteries above.
But I see what God hath spoken,
How his well-beloved Son
Kept the laws which man had broken,
Died for sins which man had done;
Dying, rising, throned above!
“Now I see” that God is love.

—*Frances Ridley Havergill*

—The best man is he who most tries to perfect himself, and the happiest man is he who most knows that he is perfecting himself.—*Socrates.*

—If in faithfulness we love and serve Him, it is “the way, the truth, and the life,” what clouds may gather above us, they will finally be away and be cleared. “I am the light of the world,” says Christ; “he that followeth me shall not walk in darkness, but shall have the light of life.”

PURITY.

BY ELIZA H. MORTON.

LIKE a lily white and spotless,
Like the foam upon the sea,
Like a cloud of fleecy beauty,
The pure in heart must be.

Not a thought of sin or folly,
Or resentment for our wrongs,
Not a word or deed of evil,
To the pure in heart belongs.

Oh, the need of a loving Saviour !
For abroad is a wily foe,
And the heart of man is sinful ;
But it may be white as snow.

For the fount of God's great mercy,
Like a heaving, cleansing wave,
Is for those who see their errors,
And who flee to Christ to save.

All the peace that God has promised
To his children here below,
All the light of unseen glory,
The pure in heart will know.

Soon a city, many mansions,
With wide avenues of gold,
And the Prince of Life eternal,
Will the pure in heart behold.

Me.

TURKEY—ITS RISE AND FALL.

BY ELD. D. H. LAMSON.

On the twenty-ninth day of May, 1453, the empire of Eastern Rome ceased to exist. It had experienced sufferance and favor of Amurath II. since the month of July, 1449. At that time Deacozes, brother of John Palæologus,—Constantine I.—ascended the throne after gaining the crown of Amurath II. This may, in some degree, be accounted for on the ground of a former treaty of alliance between John and Amurath, and to some extent, the separate action of each was of interest to the other. Constantine I. and Constantine XIII. were respectively the first and last emperors of Eastern Rome.

When Constantinople fell, in 1453, the empire which had once held the world in subjection was reduced to its walls. Its fall resulted from the unnatural alliance that was ever formed, that between Christian Rome with the Mohammedan power, one in her weakness, the other in her strength; and at this time the territory of Rome, as far north as the Carpathian Mountains, and extending eastward along the 47th parallel of latitude, was under the rule of the Turkish Sultan, Mohammed II. claimed by him when Rome became subject to his authority. For nearly a hundred years, until the succession of Bajazet II., Selim, and Soliman II., the conflict raged, till all of Hungary was yielded to the sway of Mohammed's suc-

cessor. A comparison of the present map of Turkey in Europe, especially, with that of the early part of the sixteenth century, will show most wonderful territorial changes. From the 27th of July, 1449, the Ottoman Empire was to last 391 years and 15 months. Rev. 9: 15. Her supremacy was to cease at the close of that period marked by the prophecy. Her supremacy was obtained, first, by treaty; secondly, by a greatly restricted territory of Rome; thirdly, by an alliance which only proved a source of weakness to Rome; and finally, by the reign of Constantine XIII., only by consent of Amurath II.; and finally, the usurpation of the Empire by Mohammed II.

These various physical causes resulted in the gradual weakening of Rome and the strengthening of the Ottoman power, so the empire of the East will be taken piece by piece, till Constantinople and its environs alone are left; and even that will finally be yielded to the assaults of its ene-

my. Who is the outspoken enemy of Turkey, and what power has designs upon her capital? What power has already not only menaced her authority in Europe, but by force of arms taken largely of her territory both in Europe and Asia? What power is still pressing her with the expressed determination of utterly extinguishing her right to exist on European ground? By what means will this be accomplished? The fixed application of the 11: 45 to the Turkish power in Europe, establishes the act and fact of her final dispossession of European territory. The consensus of the politi-

cal mind of all enlightened peoples of both hemispheres is upon the great and colossal empire of Russia, to accomplish what God has before determined to be done. The "Will of Peter the Great" seems almost an inspiration. His foresight laid the foundation of an empire covering one twenty-fourth part of the globe, more than eight million square miles of territory, one-sixth of all the dry land of the earth; and the attention of the world is even now more than ever arrested by the consecution of events which point unmistakably to the ultimate fulfillment of that Will in the dismemberment of Turkey.

"Take," says the great ruler, "every possible means of gaining Constantinople and the Indies (for he who rules there will be the sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of this sea by degrees, and also of the Baltic, which is a double point necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England. . . . Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

An examination of the map of Europe in the days of Peter the Great (who ascended the throne in 1689), with the map of to-day, will show how faithfully he and his successors have carried out his policy. He took from Sweden, Finland and the Neva, where he built St. Petersburg, his northern capital. He extended his conquests south to Azov, and gained control of the sea by that name in 1696. Then Turkey included all south of the Carpathian Mountains; westward to the eastern Alps, near Vienna; eastward, Moldavia; and all southward including Servia, Bosnia, Wallachia, Roumania, Montenegro, Bulgaria, Roumelia, and Greece. The total area of Turkey in Europe to-day is 56,868 square miles, a little more than the area of the State of Michigan. She lost in the treaty of 1878 alone 81,396 square miles of territory, a large percentage more than half of what she then had.

As Rome had her enemies in the followers of Mohammed, both Saracens and Turks, until she was compelled to an ignominious treaty, and the loss of her territory outside of Constantinople, and a final alliance with a remorseless foe who would not be content but with the last remnant of Roman power, and the seat of the kingdom; so Turkey must sometime, and that soon, yield to the arms of her constant foe, who never has repented and never will repent of what will bring nearer and finally secure the jewel of empire, the key of the Bosphorus, and the control of the destinies of the world. England, a few days ago, was all ablaze with excitement when was wired the news that Turkey had made a secret treaty with Russia, giving to Russia complete control of the Black Sea and the Dardanelles. And why not? Does not history sometimes repeat itself? If Rome, in the days of her peril, when tied hand and foot by her implacable enemy, and ground into the dust, when all Christian Europe could render no aid, did embrace the only opportunity of a few more days of peace by throwing herself into the arms of Amurath II., why shall not Turkey do the same with Russia when in her last extremity?

The reasons for the stability of the Turkish Empire exist no longer; the help she has in late years been able to command, will appear no more; the changes on the map of Europe have entirely obviated the necessity; only England is interested in the continuance of her power, and England with her only ally cannot prevail against the arms or the indifference of the rest of Europe. The Indies are at present the apparent object of Russia's ambition, but Stamboul is the stake for which she is playing. Should Russia gain the strategic points in Afghanistan, Khyber, and the Bolan Pass, England might well tremble for her possessions in India. It would not be a strange thing, in view of such alarming contingencies, if England should trade her interests in European Turkey for peace in India.

The world is stirred over this truly great question. The certainty of the final result is admitted by nearly all who can have an interest in it. The editorials in all the leading journals in this country and on the European continent speak of what must be the result as a foregone conclusion, and, apparently, the situation is accepted by the most of continental Europe with the profoundest apathy. Would to God the nations might know the awful vortex into which they soon must plunge; that this almost final act in this world's tragedy does not mean alone that the Turk be driven out of Europe and that "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain," but that the whole Turkish power shall be "dried up" that the way of the kings of the East shall be prepared, and the nations gathered to the battle of that great day of God Almighty, the battle of Armageddon.

"The cry is up, the strife's begun,
And Armageddon's day rolls on,"

may soon be sung with an awful emphasis by the people of God.

WHO WILL FIND THE EVIDENCE?

BY ELD. R. F. COTTRELL.

In the *Christian Statesman* of Oct. 9, 1884, is an article by Arthur T. Pierson, D. D., from which I quote the following, italicizing according to copy. Speaking of the growing disregard for Sunday he says:—

"Christians apologize for all this on the ground that the Sabbath is a Jewish institution, and is abrogated; making no distinction between the ceremonial and the moral law. Certain features of Sabbath observance belonged to the Mosaic ritual, and have passed away with that whole system; but the law of the Sabbath, which is not so much the consecration of the seventh day but of one day in seven, belongs to the moral law, and if abrogated, so is the whole decalogue! The law of the Sabbath antedates the Mosaic law, Moses, the Hebrew church, Abraham, Melchisedec, Noah; antedates sin, for the Sabbath was consecrated first in sinless Eden! Other disciples do away with the consecrated seventh of time as with the consecrated tenth of money, on the ground that now all time and property are holy unto the Lord, and so the practical effect is they consecrate nothing! All time and all property are alike, indeed, but alike expended upon worldly, selfish principles."

Apply this argument to the day that God rested upon, blessed, and sanctified, and it is worthy of commendation. It is just the argument that observers of the Lord's rest day have used from time immemorial. But when he says the law of the Sabbath "is not so much the consecration of the seventh day but of one day in seven," I would ask, Did you learn that from the fourth commandment? I have read that several times over, but have failed to find the idea there. Let others try it; for I am anxious to find the evidence if it can be found in the Bible. "God hath made man upright; but they have sought out many inventions."

RAILING.

BY S. O. JAMES.

To bring a railing accusation, even against Satan, when sorely pressed, as we sometimes are, is no part of our work. True, he is the embodiment of all that is wicked; his presence is hateful. He does not wait for an invitation to lead us into sin, but inflicts evil upon us whenever permitted to do so. There is no doubt that he will seek to stir up whatever remains in us pertaining to his dominion. Perhaps he feels that in many of our cases his chances are yet good, and he is not willing to relinquish any claims. But it is our privilege to belong wholly to Christ, purged from the "old leaven," and created unto good works. When this is so, we will seek righteousness and meekness, and this spirit will teach us not to accuse even the worst of characters; but to cheerfully resign them into the hand of Him who hath said, "Vengeance is mine, I will repay, saith the Lord." Brethren, let us each take heed to our spirit.

—He knoweth that if my sufferings glorify His name, and encourage others to stand fast for the honor of Christ, my wages then are paid to the full.—S. Rutherford.

A LESSON ON GRATITUDE.

BY G. C. TENNEY.

THERE can be no doubt that God is displeased with that spirit which causes us to murmur and complain at our lot. An appreciation of divine goodness, of which we are all partakers, awakens in the heart a continual offering of praise which glorifies God. A moment's thought will convince almost any one that he has more blessings than he could justly claim, and that there are many others around him whose adversities and sufferings are greater than his own.

A lesson upon this point made a deep impression on my mind. I once formed the acquaintance of an aged lady who had journeyed from England to spend her last years with a brother in Wisconsin. I was at once impressed by the sense of gratitude which was expressed in her looks, in all she said and did, and in apparent love for every object around her. This was so prominent that I allowed myself to suppose it might be put on before company for appearance's sake. After a brief acquaintance, I did not see her again for perhaps two years. Upon visiting that community again, I learned that the lady was suffering great affliction and wished to see me. A scrofulous disease had appeared in her system, attacking her feet and hands. One of the former was consumed, and the other nearly so. She was quite deaf, and had lost the sight of one eye. The nature of her disease was such that she could not associate with the family, and she did not receive that attention which her sufferings demanded. It was with a heavy heart that I went to see her, realizing somewhat the feelings of Job's comforters who sat for seven days speechless when they witnessed the unmitigated distress of their friend, and felt themselves incapable of assuaging his grief or explaining the reason for his affliction.

But upon entering her room, I was gladly surprised to see the happiness of a peaceful heart expressed on her countenance, accompanied by an exclamation of praise and gratitude to God. I then had the privilege of listening, not to a long recital of woes and complaints, but to an experience full of the blessing of God without a word of repining. True, she longed for rest, but with a patient resignation to the will and time of the Lord. She thanked the Lord that he had permitted her to retain the use of one eye, with which she could read the Bible. The book being placed before her, she could spend the weary hours reading its precious pages. It was not long, however, before she found rest in the quiet grave. I learned from friends that throughout all her sufferings she did not utter one word of complaint or impatience.

That interview was a blessing to me. The grace of God had sweetened that nature and life, and the savor was a sacrifice pleasing to God and men. I went out from her presence a humbled and I trust a thankful man, ashamed of my complaints, and thrilled with a sense of that grace which enables the true child of God to "glory in tribulation also."

CLOSE COMMUNION.

BY J. E. SWIFT.

THE majority of professed Christians think that the Lord's table should be free to all who may choose to come to it; and if we dissent from their view, they call it judging, and say that we think ourselves better than others. All this we disclaim, and offer the following in support of our position :—

The whole difficulty we think arises from a misapprehension in regard to the meaning and object of the Lord's supper.

1. On the night of his betrayal, our Lord Jesus himself instituted this ordinance by blessing and giving to his disciples the bread and wine, which were to represent his broken body and spilt blood. 1 Cor. 11: 23-25.

2. The object of the supper is not to gratify appetite. 1 Cor. 11 : 20-22. It is not to show that the participants, and they alone, are forgiven ; for Martha, Mary, and Lazarus were not invited. It is not to show that the participants love each other ; but it is to keep in remembrance the suffering and death of the world's Redeemer until he shall come the second time to complete our redemption. Verse 26. Bear in mind that the

Lord's supper is not to express the intercommunion of believers, but the believer's communion with the Lord. Nevertheless, let it be remembered that no one is accepted of the Lord unless he is at peace with his brethren. Matt. 5 : 23, 24.

3. Those who partook of this supper were not publicans and sinners as those at the house of Levi, nor were they the multitude as on the mountain side in Galilee ; but those who, according to the practice of Jesus, had been baptized. John 4 : 1. They were adventists, or at least they were plainly taught the advent faith upon that occasion. (See the discourse in John 14.) They were commandment-keepers. John 14 : 15, 21. We cannot conscientiously commune with any who are walking disorderly, or violating any of God's commandments. Rom. 16 : 17 ; 2 Thess. 3 : 6.

There are those who have been baptized, but are not keeping the Sabbath ; and others who are keeping the Sabbath, but have not been baptized. Now these persons may be honest-hearted and highly respectable, and yet they are not prepared for the communion, because they have not taken the steps necessary to admittance into the church. Communion is clearly a church ordinance ; and only those who are members can share the privileges of church membership ; otherwise the church organization would be insignificant and valueless : therefore, that which many are pleased to call "close communion" is the regular communion established by Christ himself for his church.

Perhaps a few words should be said for the encouragement of those dear souls who have fulfilled the above conditions, but who, feeling their unworthiness, and fearing that they will fall under the condemnation of 1 Cor. 11 : 27-29, think themselves unfit for communion. This warning applies not to those who are conscientiously striving to walk blameless before the Lord. It was given to check a terrible condition of carelessness into which the Corinthian church had fallen. They had evidently lost sight of the object and sacredness of the communion, inasmuch that they made it a scene of feasting and drunkenness. Proper order was not maintained; and instead of all sitting down together, and having the emblems administered by the proper persons, each of the more wealthy ones would sit down when he chose, and eat his supper which he had brought with him, thus leaving the poor who had brought nothing without any thing. Thus while one was hungry, another was drunken. See 1 Cor. 11 : 20-22.

This communion service is a very important and solemn one; and therefore "let a man examine himself; and so let him eat of that bread, and drink of that cup." "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11 : 28, 26.

THE ARCHANGEL.

BY N. J. BOWERS.

Who is the archangel? Ans.: Michael. Proof :
Jude 9.

Who is Michael ? Ans. : The Lord Jesus Christ.
Proof :—

1. Michael is a prince. Dan. 10 : 13, 21. So is Christ. Dan. 9 : 25 ; Acts 3 : 15 ; 5 : 31.

2. Michael is a great prince. Dan. 12 : 1. So is Christ. Rev. 1 : 5 ; Acts 5 : 31. He is "the prince of the kings of the earth," and an "exalted" prince.

3. Michael is over angels, is their commander. Rev. 12:7. So is Christ. Matt. 13:41. He sends forth his angels. So he commands them. 1 Pet. 3:22. Angels are subject unto him.

4. Michael means *one who is like God*. Christ is like God. Phil. 2 : 6 ; Col. 1 : 15.

5. Michael was an angel, a chief angel—Archangel. So was Christ. Ex. 23 : 20, 21. The an-

angel that went before Israel had God's name in him, and the power to pardon transgressions. *Ib.* Christ has his Father's name (Isa. 9 : 6 ; Heb. 1 : 8), and the power to forgive sins. Mark 2 : 10.

The apostle says (1 Cor. 10 : 9) that some in the wilderness tempted Christ and were destroyed. Was not this the angel with God's name whom the people were warned not to provoke, because he would not pardon their transgressions? Ex. 23 : 21.

6. When Christ comes again, it is with the voice of the Archangel. 1 Thess. 4 : 16. The voice of Christ awakes the dead. John 5 : 28, 29. Therefore the Archangel and the Lord Jesus Christ are the same.

LAY UP YOUR TREASURES IN HEAVEN

BY A. L. HOLLENBECK.

"LAY not up for yourselves treasures of earth, where moth and rust doth corrupt, where thieves break through and steal; but up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." According to the divine plan, the work of conversion is to be performed through the instrumentality of those who are in harmony with the will of God. Those who feel the necessity of giving their hearts wholly to the Lord, who are willing to sacrifice everything of a worldly nature, and always considering how they can best honor and glorify God, will be instruments through which the Lord can work mightily for the salvation of souls. A disposition to covet earthly possessions will never be entertained by those in whom the Spirit of God dwells. Instead of seeking earthly happiness, their aspirations will be toward things of a heavenly nature, and by their willingness to sacrifice all they possess for the building of Christ's kingdom, they declare that they are strangers and pilgrims on earth, seeking a better country, that is, an heavenly.

We are standing upon the very verge of the eternal world. Earthly treasures are heaped around many, and they are nearly buried by the rubbish of this world. Soon they may fall off as cumberers of the ground. Those who are transferring their treasures to the kingdom of heaven will be free from the blood of souls, and when the Son of man shall appear, they will receive the reward of eternal life, and enjoy the society of the saints, which will be regarded by them as a prize of greater value than all the riches which the world can bestow.

Memphis, Mich.

"WELL DONE."

BY GEORGE THOMPSON.

“WELL done” are the most welcome that could greet our ear, if uttered by the God when he comes to gather his people. But none will be blessed with hearing it those who have done well. We all have things to do if we inherit eternal life. All are to a certain extent responsible for their own souls. Those who have great light have great responsibilities. Souls are going down to ruin living in darkness, and it is our duty to let the light shine so that others seeing our good will be constrained to glorify God.

But says one, I have no talent that I can
any good. Perhaps not. But has the Lord
trusted you with any of this world's good
he has you are responsible to him for their
make of it ; for a part is " holy unto the Lord"
(Lev. 27 : 30), and to withhold it is to rob
Mal. 3 : 8. Perhaps some brother has talent
could use to the honor of God and the good of
his fellow-men, but has not the means to
him to do so. You furnish the means, and
talent, and another voice will be raised to
gate unpopular truth. God has promised
those who honor him with their substance
abundance in this life. Prov. 3 : 9, 10 ;
10. If we fail to do so, they will be against
us in the Judgment. James 5 : 3. If our
treasure is, there our heart is also. Have
hoard our money? The time is not far
when those who keep all the commandments
God will not be allowed to either buy or
sell. Rev. 13 : 17. The conflict which is going
vulse Christendom to the center is already
Distant thunder is heard ; the dark border
cloud is far above the horizon. The tempest
soon be upon us ; and only those who have
a covenant with God by sacrifice will stand

The call is being made for means to the message. Now our means may be the glory of God. Soon they will be of but will be a cause of lamentation. James Ere long the fiat will go forth, "He which let him be filthy still; . . . he that is him be holy still." Rev. 22 : 11. Shall suffer for what it is in our power to give why?

A LITTLE HINDRANCE.

BY ELD. A. WEEKS.

Years ago, while passing along a certain track in the beaten track a few rods ahead of me, I saw a little bird that would rise a few inches as it hopped, and then return to the ground again. As it hopped, its efforts were more frequent. I noticed nothing that prevented its flying. Close to me, however, revealed a tiny horse-hair, of which it was firmly imbedded in the dried mud of the road, and in the other end the bird had become entangled. A little thing, surely, but it had prevented the flight of the prisoner. I severed the hair and set the captive free. I thought, This illustrates our condition somewhat. A little thing may impede our progress in this life. What may seem to be a small hindrance may be a sin that grieves the Spirit of God, and effectually hinders our spiritual advancement. One duty, little though it may seem to be, if we refuse or neglect to perform, may be the very thing that cripples us, the cord that holds us down. The imperfection of character that still adheres to the force of habit, impedes our course heavenward.

Our dear Saviour stands ready to sever the cords that bind us, when we fully submit to him. We must learn of him, taking his yoke upon us, and his burden. We must fall upon the Rock and be broken. Then can this wicked heart that is bound so long by sin be free. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:24.

BE PATIENT.

BY J. M. HOPKINS.

It is not profitable for us to fret and chafe under unfavorable circumstances in which we are placed. The secret of true happiness and contentment is to make the best of life as it comes to us every day. Look on the bright side. Almost every difficulty may in some way be turned to our advantage. Make the least of every sorrow. Make the most of every joy and blessing. It may be that our kind heavenly Father who "knoweth our thoughts" who seeth the "end from the beginning," is working all for our good. Perhaps we need to pass through diversities, just the trials and temptations, the unfavorable circumstances and surroundings, which may seem so unpleasant and uncongenial, to develop our weakness and to develop in us character which may shine in the kingdom of heaven. They are calculated to wean us from earth, from its riches, its vain pleasures, its idols; and to lead us to look above and contemplate the worth of the eternal life and joy.

Most beautiful, the truly Christian life, is that which shines brightest when the storms of adversity and affliction are most severe. We should remember that the world is not the Christian's home. It is only a place of discipline, a training-ground to prepare a character for the bliss and joy of heaven. The world is opposed to those higher joys which have their birthplace near the throne of love. Christ left us an example of self-denial, meekness, patience, and sweet submission, which we should strive earnestly to follow. God sends us; angels of light, love, and peace, will surround us. Look up, and trust in God. Make the best possible use of every blessing and grace, and hope for the glory to be revealed at the appearing of our Lord and Saviour.

Blessed is he who loveth God, and his friend is he who loveth his neighbor.—St. Augustine.

Find out men's wants and will, and meet them there. All worldly joys go less to the one joy of doing kindnesses.

Christ in us? Be ours the glorious dower, to show the Saviour shining in our face, through our eyes forth-putting his sweet power, to help the weak and wayward with his grace; let not sin in us those windows dim, through which the world might catch some glimpse of him.

Truth and love are like a pair of compasses; the one point, fastens on Christ as the center; the other, like the other, goes the round in all the paths of holiness and righteousness.

Our Tract Societies.

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

INFLUENCE.

If all the blooms in earthly bowers
Should die, and never bloom again,
Would not more sweetness yet remain
Than if there never had been flowers?

How many gentle, lovely lives,
And fragrant deeds that earth has known,
Were never writ in ink or stone;
And yet, their sweetness still survives!
—James Burkhart.

NEW ORLEANS MISSION.

OUR efforts to spread the light of present truth in New Orleans have thus far been a success. Hundreds of persons call at our exhibit stand daily, many of whom become interested before leaving the stand, and so call the second time, to secure reading matter.

One man who is agent of an exhibit from Europe became interested in the Sabbath question by reading an article in the *Signs*, and came back to learn something more about it. He said: "I am seeking for truth. If the seventh day is the Sabbath, I want to know it and keep it." He is now reading "History of the Sabbath." A lady came to the stand and said: "I would like to take some of those tracts; I want to do missionary work with friends who do not have church privileges." A passenger conductor on the M. S. Railroad said: "I would like some of all kinds of your tracts; I want to scatter them all along my line." Many similar circumstances might be mentioned.

I think there could not be a more favorable opportunity to get the truth before the people than is furnished by this exposition. Our place of worship was not such as would recommend the truth, until Bro. _____, of Washington, D. C., came. Seeing the needs of the mission, he secured a good house in a very pleasant part of the city. This he did at no small expense to himself. May the Lord reward him "in that day." We know of eight persons in this city who have embraced the Sabbath, and we know the good work is onward. Our mission house is now No. 1270 St. Charles Street.

H. W. COTTRELL.

DIST. NO. 4, MINNESOTA.

I AM deeply interested to see the cause prosper in this district. This is a large district, comprising several counties; but with one exception there is only one society in each county. There are doubtless many here who have never heard the sound of the third angel's message. And for this reason earnest labor should be performed by the librarians and missionary workers. There is plenty of room for all to work. The first quarter of this year has already closed, and the second quarter is swiftly passing. Shall we not redeem the time which may have been wasted in the past, by doubling our diligence and laboring more earnestly and unselfishly the remainder of this new year? It has been said that this *might* be the most favorable year we would have in which to work. If this be the case, how great the responsibility resting upon us as laborers in the Master's vineyard to improve every opportunity given us to place the truth before our fellow-men!

Our means for disseminating the light of present truth surely are not limited. The *Signs* is furnished at very reasonable club rates; and our publications in the form of books, tracts, and pamphlets, are both numerous and easily obtained. To the librarians and all workers here in the district, I would say that we have a large supply of our denominational publications in the district depository, as well as other interesting works, which it would be well to place before our young people. These will be furnished to all the workers at the same discount at which you can get them at the State office. They are paid for, and the workers should use them instead of getting publications at the State office, thus causing the district to run in debt while these publications which are paid for are lying idle. It does not take as long to make a debt as to pay one.

We are very anxious to see the district in all respects placed on a firm financial basis; and if one and all labor unitedly with this object in view,

we shall soon see this accomplished. Then it is that we shall be able to do much more in the cause than we can now. We hope and expect to see the interest in the missionary work increase all through the district during the coming quarter. There is a responsibility resting upon the librarians, and there is much for them to do in their respective societies to increase the interest and enlarge the work. How important that we improve the present time, for our Saviour says, "The night cometh when no man can work." Never did these words apply more forcibly than they do at the present time to our time and our work. Shall we not heed the divine command? that when Jesus comes we may hear from his lips the welcome applaudit, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." HATTIE E. HARRIS, Sec.

WORKERS FOR THE MASTER.

ARE you a worker for the Master? If so, you have a noble calling. If you are a laborer for God, you ought to feel what a solemn privilege you have,—the privilege of helping to promote a cause in which all the holy beings of heaven are interested,—a cause which the God of the universe is so interested in that he gave his only begotten Son as an offering for those who by faith would look up to him as their Saviour. You have a noble calling. Think what a joy there will be by and by if you have been the means of turning one sinner from the kingdom of Satan to the kingdom of Christ. And if faithful, you may be the means of saving more than one. An entire consecration to God, and a full determination to work when and where opportunity offers, will surely be blessed of God. If you are faithful, you will finally enter the earth made new, with Christ as chief. Should you there find those whom you have been the means of bringing to the light, and see their countenances beaming with heavenly radiance, enjoying eternal life with its endless privileges, will not your own souls be refreshed, and the petty trials of this life sink into insignificance?

Then, weary worker, cheer up. Work while the day lasts, and that with all the energy and might God has given you. It will not last long. Soon the "Captain of our faith" will appear to relieve the weary and foot-sore pilgrim, and to give to him an inheritance among beings that have no sorrow, where weary limbs and aching hearts will never be known. Let us take courage; for we can now see tokens of the dawning of the eternal day.

A. TROGAN.

THE THREEFOLD CORD.

Some one has said, "Knowing, giving, praying, are the three strands of the rope by which the car of missions is drawn." Much is contained in the remark, and, following out the figure, we find that each strand is indispensable to the successful twining of the other two strands of the cable. Without knowing, the giving will be constrained and meager; without knowing and giving, the praying will lack earnestness and definiteness. We cannot take an interest in the subjects of which we are ignorant, and we cannot expect believing prayer where there is lack of interest in the subjects for which prayer is offered. Information must always precede enthusiastic work. Giving will follow when the mind has been informed, the conscience enlightened, and the heart interested; and prayer, earnest prayer, will follow knowing and giving, prayer being the golden strand that will twine into strength and beauty the other cords of the cable, and give them a permanence and power without which they will be useless. All the knowledge we can obtain, all the gifts we can bestow, all the service we may render, will fail in their purpose unless the whole be interwoven with the strand of prayer. It is said that "through every fathom of cordage manufactured for the British government, there runs a scarlet thread, so that every fragment of it, whether found among the icebergs of the North or on the beach of some coral island in the tropics, may speak of the 'Sovereign of the Seas.'" Shall we not give to our work that prayer, that faith, that consecration of self, that shall be the scarlet thread that marks it indeed the King's cordage? And the heathen shall know the sign, and shall say, "These be the King's messengers."—*Rel. Intelligencer*.

Special Mention.

THIS WORLD'S PHILOSOPHY.

UNDER the title of "The Concord Philosophers," the Washington *Hatchet* publishes the following lively bit of poetry. There are men who will go into ecstasy over the clear light that shines, and the great fields of knowledge they can easily explore through the "Not," "When," and "What," the "Ergo," "Think-bees," "Thusness," and "Over-Soul," who claim that they cannot possibly tell what the Lord means when he says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

Across the moorlands of the Not
We chase the gruesome When,
And hunt the Itness of the What
Through forests of the Then.

Into the inner consciousness
We track the crafty Where;
We spear the Ergo tough, and beard
The Ego in his lair.

With lassos of the brain we catch
The Itness of the Was,
And in the copses of the Whence
We hear the Think-bees buzz.

We climb the slippery Which-bark tree
To watch the Thusness roll,
And pause betimes in gnostic rhymes
To woo the Over-Soul.

A SPECIMEN.

BRO. A. SMITH, of Grandville, Mich., sends us the record of a little incident which shows to what condition some of the churches of our land have fallen.

A church not a hundred miles from his place, threw wide open its doors for an entertainment by a sleight of hand performer, magician, mesmerist, ventriloquist, spirit medium, slate writer, etc. The entertainment was to be a roaring scene of fun and frolic for old and young, according to the hand-bill advertising it, a copy of which he has sent us. According to the bill it must have been a mixture of reality and fraud, truth and deception, human cunning and diabolical agency. But viewed from any stand-point, and in any aspect, it must have been an abomination in a place of worship.

This entertainment came off the latter part of last February. But a few months before, Bro. S. had made application for the same church for a funeral service for one of our brethren, and was refused except on condition that nothing should be said derogatory of the doctrine of the immortality of the soul!

Fun, frolic, mesmerism, psychology, spiritualism, may come freely in; but in that house none may be permitted to express, even in the burial service of their friends, the Christian hope that consoles them, if it chances to impinge upon a pet dogma of their theology. These facts tell their own story.

We are happy to know that there are many in the churches who love God and his pure worship, to whom these things are a grief, and who will yet, in due time, feel impelled to bear testimony against wrongs and corruptions which they cannot arrest, by separating themselves therefrom.

—The attention of seamen is being called to an increasing peril in ocean navigation, namely, the abandoned hulks of shipwrecked vessels drifting about in the lines of most frequent transit. We have found a similar peril in the way of religious progress, namely, the influence of men who, once known as Christians, have made shipwreck of their faith. We heard a man once proclaim in a public place that he was a Universalist after having made a trial of orthodoxy. "I was a Baptist," he said, "but I left 'em; could n't swallow their doctrine." An examination of the church records at the place where he had formerly lived, showed that he had been a member of the Baptist church, and also that he had been excluded for opening and maintaining a liquor saloon. So this dismantled hulk was drifting about to the peril of the unwary.

—Righteousness always comes before joy: "Righteousness, peace, and joy in the Holy Ghost."

NEW CESSION OF TURKISH TERRITORY.

SAYS the Detroit *Evening News* of March 30: "Overtures to Turkey for an alliance with Russia are still pending. Diplomatic advices from Athens and Constantinople concur in corroborating the report that secret negotiations have been for some time in progress with Austria, Greece, and Russia, for a new territorial arrangement with Turkey. Under this, Russia is to obtain the annexation of East Roumelia to Bulgaria, with the extension of the principality east to Roumelia and the Aegean Sea; Greece to get a part of Macedonia, with a frontier line to the Gulf of Salonica; Austria to obtain a new frontier from the plains of Kassova to the Aegean Sea, the center of the Austrian territory to be a part of Salonica. Russia also asks the right to occupy forts on the Black Sea at the entrance to the Bosphorus."

Eastern Roumelia is at present a province of the Ottoman empire, lying immediately south of the Balkan Mountains. It is inhabited by Bulgarians and Greeks; and though under the military and political authority of the Sultan, had administrative autonomy given to it by the Berlin Congress of 1878. The Governor-General must be a Christian, and the constitution is settled by a European commission. It has an area of 13,500 square miles, and a population of 817,513.

Roumelia proper includes all the north of Turkey except Eastern Roumelia, extending from the Black Sea to the Pindus Mountains on the west, and southward to the Aegean Sea. All this territory it is proposed shall be absorbed by Russia and Austria, the latter getting the western part of Roumelia and southward to the Gulf of Salonica.

Who can help but call to mind again the wonderful Will of Peter the Great, that said: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed."

Greece is to get a generous slice of Macedonia, probably all east of the Pindus Mountains, with a coast line on the Gulf of Salonica to meet Austria. Should this treaty be brought about, and Russia man some forts on the Bosphorus at Scutari, Turkey will be in about the same condition as was the Eastern Roman Empire from the days of John Paleologus till Mohammed took possession; i. e., from July 27, 1449, till May 29, 1453.

If all of Roumelia were given up to Russia and Austria, it would include Philippopolis and Adrianople, and a further coast line on the Black Sea. Surely the lines are tightening around the "star and crescent," and the word of God is being fulfilled. The peace of Europe may for a little while be preserved by such astute diplomacy on the part of Russia, and at such a cost the wrath of England may be appeased. The Indies for a time may be secure from the embrace of the Russian bear, while the four angels still hold the four winds, till the ascending angel shall reach the zenith of his power and the earth is lightened with the glory of the last message to men. D. H. LAMSON.

A WONDERFUL OUTLOOK.

THE advance of the gospel in Japan is one of the most remarkable facts in the missionary records of modern times. Striking testimony to this is borne by Dr. Hepburn, of the Presbyterian mission, who is translating the Old Testament into Japanese, and who, during the ten years of his residence in that country, has built up a self-supporting native church, which has just elected a pastor of its own, relieving him of the work of preaching. He says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand church members and Sabbath-school scholars. And I have lived to see all this! Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled tomorrow, the work would be carried on by the natives."

—One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—Dean Vaughan.

MORE SWORDS THAN PLOWSHARES.

THE first quarter of the year 1885 has been occupied with events which do not encourage that civilization is outgrowing the militant. The stir of military preparation, or the actual conflict, is to be heard to-day over every area of the inhabited earth. England, Italy, Russia, Turkey, India, Australia, South Africa, Arabia, China, Madagascar, America, Canada, and even to a slight extent the United States, feel the influence of the militant combative tendency. And if the extent to which the warlike spirit is manifested seems to contradict the theories of cloud philosophers as to the pacific effect of modern civilization, an inquiry into the causes of these wars and armors of wars may well provoke a doubt as to the ethical advance of the age. For in most instances weak powers are being preyed upon by strong, and with as cynical a disregard for justice as ever was shown by our piratical ancestors, they issued forth to harry and slay. England the Soudan, France in Madagascar and Tonkin, Russia in Afghanistan, are each proceeding on the principle that "might makes right;" while thirds of the military preparation going on in these countries is caused indirectly by aggressions and invasions.

An abnormally large proportion of the world's capital is being thus invested in destruction, and while certain trades and lines of business will undoubtedly profit by the movement, its general tendency must be to hamper progress. It may indeed be possible that the world is now on the eve of one of those periods of war which have been ordained for the purpose, among others, of settling certain social and economic problems which mankind cannot solve themselves. But if it is necessary that such rough methods of adjustment be applied at intervals, what is to be the result for the mollifying effects of civilization? It is found that in countries where the increase of population presses upon the means of subsistence, as in China and India, when left to the normal forces, native wars keep down the population; when peaceful conditions are established, the rate rises so that in a few years the pressure becomes intolerable, and then famines occur and depopulate whole provinces.

At present the world's chief drawback is rather to excess of capital than of population. But war destroys capital quickly, and in a few days more completely than ever; so that the balance may perhaps be re-adjusted to some extent in this way. The persistence of old principles, State views, and old policies of iniquity, however, deserves to be studied more carefully than has been heretofore. Can the individuals of a State advance in ethical development, if the State itself, which is supposed to be the expression of their aggregated tendencies, yet retaining pagan ways and views? That would seem to be the fact, however it be explained, and certainly is a curious fact. The recent mania for expansion which has seized so many European powers has already led to acts of high usurpation and deliberate injustice such as afford few stronger examples of, and the tendencies are increasing instead of declining. The fact, there seems to be more prospect of a world-war than of a great world-peace, if nations count for any thing; and in the emergency that underlies all this aggressive movement there is little hint of any gain for those elements which we are so apt to vaunt when we speak of nineteenth century civilization.—N. Y. Times.

SPIRITUALISM AND THE PRESS.

WHATEVER is to be the ultimate success of the movement called Spiritualism, it would seem as if it should not in any sense be the result of the use of the powers of the press. There are spiritualistic organs in France, four in Belgium, in Holland, eight in Spain, two in Italy, and one in Germany. In England and the United States the press is extensively used, and in various directions. For good or for evil, it is the product, to a great extent, of the English-speaking people. In them, certainly, it has been most successful. As said that Spiritualism has one organ each in Austria, Russia, Mexico, the Antilles, Chile, Uruguay, the Argentine Republic, Australia, and Cape Colony.—N. Y. World.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN MAY.

(See *Instructor of April 22, 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.

Promised to the Meek.

Obtained How and When.

The First Dominion.

The Dominion Lost through Sin.

The Dominion Restored.

Consequences of Adam's Sin.

I. *The Promise to Abraham.*

II. *The Promise (continued).*

The Promise (continued).

The Promise (continued).

1. After Abraham had shown his willingness to obey God even to the offering up of his own son, the Lord renewed the promises recorded in Gen. 12:3; 13:16; and 15:5. Gen. 22:15-18.

2. In order to make the promise more emphatic the Lord said he had sworn by himself that he would accomplish it. Gen. 22:16. At this time an addition was made to the promise that Abraham's seed should "possess the gate of his enemies." Gen. 22:7.

3. This promise will be seen to be parallel with Gen. 12:3; 13:15; 15:5; and Rom 4:13. As we have before seen (Gen. 18:19), the promise was given to Abraham because of obedience. Gen. 22:19.

4. According to Stephen's testimony this promise was never realized by Abraham. Acts 7:5.

5. But the promises of God are sure (2 Cor. 1:20; 2 Pet. 3:9); therefore we must conclude that in some way this promise will yet be fulfilled, and Abraham and his seed will possess the land.

CRITICAL NOTES.

GENESIS 22:15-18.—Let us consider this passage under four heads:—

1. *The Circumstances.* Abraham had just endured that test of faith in the command of God to offer as a sacrifice his beloved and only begotten son Isaac, "of whom it was said, That in Isaac shall thy seed be called." Heb. 11:18. The faith of the patriarch had triumphed under the most difficult circumstances that could have been brought to bear upon him; for he believed that God could, and if necessary would, raise his son from the dead so that the promise might not fail. The Lord had sent an angel to stay the obedient hand of his servant, and to provide a ram for Abraham to sacrifice instead of his son. The sacrifice thus provided had been offered; and the Lord, well pleased, had again sent his angel to announce the oath which he had made concerning the promise before given to Abraham.

2. *The Oath of Jehovah.* This is said to be the only instance of God's swearing by himself in his intercourse with the patriarchs,—a fact which shows the importance of the matter concerning which the oath was made. This oath made the promises, if possible, more secure, placing them beyond the possibility of a failure. "An oath, with God," says a writer quoted in Lange's commentary, "is a solemn pledging of himself in all the unchangeableness of his faithfulness and truth to the fulfillment of the promise." As Paul says, "Because he could swear by no greater, he swear by himself." Abraham and his descendants were wont to refer to this oath as the most positive evidence of the certainty of the promise. See Gen. 24:7; 26:3; 40:24, etc.

3. *The Promise.* This is but the renewal of that already given. The same promise of God's blessing, the same promise of an innumerable progeny, the same figures to denote the number of his offspring, the same promise that through his seed all nations of the earth should be blessed,—all these points are renewed in the promise to which Jehovah now makes oath; and in addition it is declared that Abraham's seed shall possess the gate of his enemies. To possess the gate of one's enemies is to overcome them, and bring them into subjection. Gen. 24:60. The term "seed" must here denote the literal seed of Abraham, the children of Israel, or the spiritual seed, the people of God universally (Gal. 3:29), or Christ, according to Paul's interpretation in Gal. 3:16. If the former is intended, the promise was fulfilled in the conquest of Canaan by the children of Israel; if either or both of the latter be meant, the fulfillment will be reached when death, the last enemy, shall be destroyed, and Christ with his redeemed people shall stand victorious upon Mount Zion. The last two meanings may not be separated; for if Christ be meant, the promise includes Christ's people; and if Christ's people be intended, the promise also embraces Christ, through whom his people receive the promise. Gal. 3:29. The promise may have had a temporary application and fulfillment at the time of the conquest of Canaan; but its final, principal, and eternal application and fulfillment will be reached in the glorious triumph of Christ and his saints.

4. *The Reason.* The reason why God gave to Abraham these glorious promises is stated in verse 18 to be because he had obeyed the voice of God. The same thought appears in Gen. 18:19, only then Abraham had not been tested; but God foresaw that Abraham would not only obey the Lord himself, but that he would also bring his family up to obey the Lord. Those who plead the liberty of the gospel as an excuse for disobedience to the commandments of God, would do well to remember that the very blessings of the gospel which they enjoy were pronounced upon Abraham and his seed as a reward for obedience.

SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 8.

(Concluded.)

THE revival of interest in the Sabbath-school work, spoken of in the last number, seems to have begun upon the Pacific coast. At the Yountville, Cal., camp-meeting of September, 1877, the Sabbath-school interests received more than usual attention; and an address was delivered by Bro. J. E. White, which was published in the *Signs* and reproduced in the *REVIEW*. The result was that in October of the same year the California Sabbath-school Association was formed, being the first State Association organized. From that time associations were rapidly formed in other Conferences, until at the close of 1878 there were about twenty State organizations. In the autumn of that year, at the camp-meeting in Battle Creek, the General Sabbath-School Association was formed to take the general oversight of the Sabbath-school work. At this time also the first camp-meeting Sabbath-school was held.

That which with many fears was tried as an experiment at the Battle Creek camp-meeting in 1878, has now become an established custom in connection with all our camp-meetings. A model Sabbath-school is held Sabbath morning, to engage in which the entire encampment is organized into classes, teachers are appointed and drilled for their work, teachers' meetings held, and every means taken to make the school a model for the instruction of all the Sabbath-school workers who may be assembled. These model schools have proved very successful, and they increase in interest and importance each year.

The publication in 1878 of the "Song Anchor" was a great help to the Sabbath-schools. Before this they used the hymn book or some Sunday-school singing book. The former, not intended for the Sabbath-school use, was not well adapted to its wants; and the latter contained many sentiments regarded by our people as erroneous. The "Song Anchor" removed both these difficulties; and, being furthermore a book of great merit, as acknowledged by good critics, it became at once deservedly popular, and is now used by the most of our schools.

By the commencement of 1879 the interest in

the Sabbath-school work had become so great that it was found necessary to issue the *Instructor* weekly. A Sabbath-school department was again opened, in which two series of lessons were begun from the pen of Bro. Bell. Some idea of the rapid increase of interest which had taken place during the years 1877 to 1879 may be gained from the following comparison: A careful examination of the volume of the *REVIEW* for 1877 shows that the Sabbath-school work was mentioned thirty-three times, while a like examination of the *REVIEW* for 1879 reveals two hundred and thirty-nine such references. These included all the references to Sabbath-school work made by ministers in their reports of labor, which proves that up to the time of this revival, comparatively little interest had been taken by ministers in this branch of the work.

At the present time the Sabbath-school work is, in a comparatively prosperous condition; and it has proved a great blessing to the churches in keeping the young people from the world, and in adding interest to the Sabbath meetings. Wherever a little church is found, there will also be found the Sabbath-school; and its sessions are often the most interesting part of the Sabbath services. The schools are furnished with a graded series of lessons covering the historical portions of the Old Testament and the gospels, for the younger scholars; and in the *Instructor* doctrinal lessons are published weekly for the more advanced portion of the school. While a few years ago lessons were published in the *Instructor* only, we have now in addition a Sabbath-school department in the *REVIEW*, *Signs*, and *Present Truth* (English publications), and also in the German, Swedish, Danish, and French papers; and the present year witnesses the advent of a new journal published by the General Sabbath-School Association, and called the *Sabbath-School Worker*. Its object is to discuss methods and plans of Sabbath-school work, and to note its progress. Most of the schools are supplied with maps, blackboards, dictionaries, and other helps, and the introduction of these necessities into other schools is going on as rapidly as possible.

Early in 1879 the General Association made its first report, to which sixteen State Associations had contributed. This report gave 287 schools, with 9,046 members, and \$359.58 donations. The report for the first quarter of 1880 showed 485 schools, 13,860 members, and \$766.52 donations. The report for the last quarter of 1884 shows 636 schools, a membership of 17,439, and contributions to the amount of \$1,203.86, twenty-five State Associations reporting.

That the blessing of Heaven may attend the Sabbath-school work in the future, making it instrumental in the better instruction of the church concerning the word of God, and in the conversion of many of the dear children, is the prayer of the writer as he closes what has been to him a delightful task.

C. C. L.

ENTHUSIASM.

BY ELIZA H. MORTON.

THE dull, careless, unconcerned teacher casts a cloud of indifference over his pupils, while the live, energetic instructor infuses some of his own stirring, cheerful spirit into the souls of those with whom he comes in contact. This is noticeable in common schools and more apparent in Sabbath-schools.

Enthusiasm does not necessarily consist of noise, loud talk, and bluster. A holy zeal kindled by study, by prayer, by love, and by the Spirit of God, will manifest itself in the face and manner; and though the words be few, they will be strong in their power and find a resting place in hearts. The young cannot fail to feel the interest of an earnest educator, and at times will be touched to tenderness by his influence. Enthusiasm may be engendered by throwing the whole soul into the work and making it a part of the life.

The possibilities that lie before the Sabbath-school teacher are manifold. Who can estimate the force of a kindly word? Who can measure the gathering power of a godly life? Who can tell the value of a human soul? Oh, for an enthusiasm like that which moved the heart of the Redeemer, and through him moved the world!

—"Truth crushed to earth will rise again."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 21, 1885.

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

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE saints having been received into paradise, into the presence of the Father, and having partaken of the marriage supper of the Lamb, as already set forth, they are ready, in conjunction with their Redeemer, to enter upon the Judgment of the wicked world, which is now committed to their hands. The sitting of the saints in Judgment must begin after they have been themselves accepted of the Father through Jesus Christ, but before the sentence, "Depart, ye cursed," is pronounced by the Saviour upon the wicked whose cases are considered in this Judgment. The following texts bring to view this great Judgment work of the saints:—

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; and the time came that the saints possessed the kingdom."

1 Cor. 4:5: "Therefore judge nothing BEFORE THE TIME, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

1 Cor. 6:1-3: "Dare any of you having a matter against another, go to law before the unjust and not before the saints? Do ye not know that THE SAINTS SHALL JUDGE THE WORLD? and if the world SHALL BE JUDGED BY YOU, are ye unworthy to judge the smallest matters? Know ye not that WE SHALL JUDGE ANGELS? how much more things that pertain to this life?"

Rev. 20:4-6: "And I saw thrones, and they sat upon them, and JUDGMENT WAS GIVEN UNTO THEM; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We have presented these texts together that the reader might have before him at one view the testimony of the Scriptures on this important point. Let us examine them briefly in order.

The text first quoted declares plainly that the saints are to have a work of Judgment committed to them. But, as already noticed, this cannot be placed in their hands till they have themselves passed that investigative Judgment which decides all cases, and shows that they are accepted of God. All cases having therefore been decided for life or death, the Judgment work of the saints cannot relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt.

The second text forbids on the part of the church the work of Judgment "before the time." This plainly implies that when the appropriate time does come, then this work is to be done by those who at present are forbidden to do it. And that time will be reached when this prohibition expires; and this is limited by the words, "Until the Lord come." This must refer to the second coming of Christ, and locates the Judgment work of the saints immediately subsequent to that event. That the decisions which they will render will be correct, is guaranteed in the promise that the Lord shall "bring to light the hidden things of darkness, and make manifest the counsels of the heart." This will no doubt be accomplished by placing in the hands of the saints the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes in his note on this text makes this remark:—

"And then shall every man have praise of God." The word here rendered *praise* (*ἐπαινος*) denotes in this place *reward*, or that which is *due* to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the di-

vine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment "before the time, until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the Judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the heart; 2. It is said in this same passage and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned, whose cases are presented in the following texts:—

2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be RESERVED UNTO JUDGMENT."

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness UNTO THE JUDGMENT OF THE GREAT DAY."

These two facts are decisive as to the nature of the Judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their Judgment is to be rendered in the case of wicked men when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men, and fallen angels. It is not a Judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, *i. e.*, to utter despair, and the hopeless bondage of their own sins. And as to wicked men, their lost condition is determined by the investigative Judgment, before Judgment is passed upon them by the saints; and their condition is declared by the resurrection and translation of the just, which separates and sets upon the left hand all others as unworthy of everlasting life. And the fact that the saints thus sit in Judgment to determine the measure of every wicked man's guilt, is the most absolute proof that all the wicked will have a resurrection to consciousness; that they will awake to shame, as declared by the prophet Daniel (12:2), and that God, when he renders to every man according to his deeds, designs, as the apostle Paul declares in Rom. 2:5-9, to inflict "tribulation and anguish" upon every soul of man that doeth evil.

In reference to the text we are now considering (1 Cor. 6:2), and in harmony with the view here presented, Dr. Bloomfield remarks:—

"Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common one*, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the Judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the Judgment of the last day."

On the same text Dr. Barnes presents this comment:—

"Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to him in the Judgment, or join with him in condemning the wicked."

We now come to the fourth and last text (Rev. 20:4) relative to this Judgment by the saints. This is a very remarkable one. It shows that the resurrection of the just precedes the work of Judgment by them. It elevates them to thrones of Judgment, where they live and reign with Christ during the period between their own resurrection and that of "the rest of the dead." It measures the space of time to be occupied in this vast work; namely, a thousand years! And this period is certainly none too long for the examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they will.

In this statement respecting the "thrones," there is evident allusion to Dan. 7:9, which speaks of the "thrones" being "cast down," or more correctly ren-

dered "were placed," or "set up," as many critics affirm. These thrones were "placed" those who were to engage in the work of Judgment when the Ancient of days took his seat as Judge, the second apartment of the heavenly temple, the cleansing of the sanctuary, or the investigative Judgment, began. And when at last "Judgment" committed to the hands of the saints of the Most High, and they are able to enter into the temple, the pouring out of the plagues (Rev. 15:8), it appears that they sit upon these very thrones, and the Saviour at their head, finish the work of Judgment, as indicated in the texts before us. In exalted state they are priests to God and to Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even Christians in their mortal state are a royal priest to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1 Pet. 2:5, 9.

(To be Continued.)

SHOULD CHANGE ITS NAME.

A BROTHER has sent us a clipping from a paper calling itself "Herald of Truth," wherein the editor undertakes to warn his readers against Seventh-day Adventists.

1. He first accuses them of spreading "corrupt and unscriptural doctrines." The verb "corrupt" means, according to Webster, "to change from good to bad; to vitiate; to deprave; to pervert; to base; to defile; to entice; to bribe." If this is true, then the doctrine we teach makes people depraved, debases, and defiles them. But does this? Where can an instance be found? Is not the standard of morality in heart and life, in every respect, that pertains to social and Christian duties, to purity, sobriety, temperance, and all other virtues as high as that of the Bible itself, embracing as it does "the commandments of God and the faith of Jesus." Remember we are speaking only of doctrines. If these are good and the charge above noted false, how can the paper which makes them call a "Herald of Truth?"

2. It charges them, secondly, with "trying to turn men back to the Mosaic dispensation." In the editor of the *Herald* betrays his utter ignorance of what we do teach; for everyone who knows anything of S. D. Adventist doctrine, knows that we draw the very sharpest distinction between the dispensations, showing that the former has passed away, ceasing at the cross, and Christians are under no obligations to it whatever. In this it is certainly not a "Herald of Truth."

3. "Instead of teaching them to observe the Lord's day in commemoration of the resurrection of Christ, as the apostles and the early Christians did." This quotation connects with nothing in this we score three more falsehoods: First, we do not teach people to observe the Lord's day for we do teach them to observe it—not, however, Sunday; for Sunday is not the Lord's day. Secondly, that Sunday is the Lord's day; which it is not. Thirdly, that the apostles and early Christians taught men to observe that day in commemoration of the resurrection of Christ. They taught no such thing, and not a hint of any thing of the kind can be found in the Scriptures nor in any early Christian writings for over two hundred years after the birth of Christ. These assertions have been set afloat in the theological world, and men flip-flap them from lip to lip without thought and without sense. There is no word of truth in any of it. Here again it is nothing but a "Herald of Truth."

4. "Many are led to discard all obligations to the day of rest, and work on both Saturday and Sunday; and as a result we see Sabbath desecration, failure to attend public worship, and many other demoralizing influences being brought to bear upon the community where these people labor."

This is a charge that is often made. It always trenches itself behind general statements, but it presents no proof. It is inconsistent with itself, for it says that the Sabbath is to be built up, and yet it puts something better in its place. Those who are particularly influenced by our teaching are positively influenced; that is, they are turned to the observance of the divine Sabbath in place of the human one. It may be said that men believe our teaching, and are persuaded we have the truth so far as to give up day-keeping, but there suddenly stop short, and our teaching with reference to Sabbath-keeping thereby show that they are not governed by

THE CHURCH.—NO. 1.

THE word "church," in the New Testament, is always from *ekklesia*, which is defined, "an assembly." Heb. 2:12—"In the midst of the church will I sing praise unto thee"—is quoted from Ps. 22:22, where *congregation* is used. The original in the Hebrew is *kah-hal*, which also is defined, "an assembly." But Gesenius says it is used "mostly for religious purposes." That is, *kah-hal* generally refers to an assembly or a congregation of the saints.

And the same is true of *ekklesia* in the New Testament. It is used one hundred and fifteen times, and of these it refers to the assembly of God's people, or the church, one hundred and twelve times, and is so rendered. The three exceptional cases are found in Acts 19:32, 39, 41, where it is rendered *assembly*, and does not refer to the church.

Of the word *ekklesia* Pickering's Lexicon says: "A meeting or regular assembly of the people, distinguished into ranks and orders, in contradistinction from *agora*, a mixed and promiscuous assemblage."

This is truth, which any one can verify by reading the New Testament. The church is a "regular assembly;" not an irregular, occasional, or promiscuous assembly. That it has rank and orders, shows that it is an *organized body*, meeting from time to time by regular appointment. Thus, there was a church in Corinth, in Ephesus, in Galatia, etc. And that they were regular assemblies or organized bodies, is shown in that they were bodies of continuance with permanent officers set apart to certain duties. When Paul and Barnabas went to the work to which the Lord called them, they "ordained elders in every church." Acts 14:23.

The churches also had a *regular membership*; each member being known as such to the officers and to the fellow-members. This is evident—it is necessarily so; for there cannot exist a regular assembly, an organized body, with permanent officers, without a regular membership. It is also shown by the directions given. They were to withdraw themselves from every one that walked disorderly. 2 Thess. 3:6. Of certain ones it was ordered: "Put away from among yourselves that wicked person." 1 Cor. 5:13. "A man that is an heretic [schismatic], after the first and second admonition, reject." Titus 3:10. And this shows that, as an organized body, the church has a certain authority over its own membership; that is, it has the power of *discipline*. Thus, the Saviour himself said, in case of offenses:—

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17.

This is the original of Paul's injunction to withdraw yourselves from, or put away from among you, the disorderly and the wicked. To neglect or refuse to hear the church is a grievous offense, because the church is composed of God's own children, who bear responsibilities, and are granted exalted privileges, from the throne of heaven; it "is the church of the living God, the pillar and ground [stay or support] of the truth." 1 Tim. 3:15.

And all this shows that the church is not only clothed with the *power of discipline*, but upon it is laid the *duty of discipline*. This is a most sacred duty, to be discharged with great care and humility. Discipline is necessary. The word of God is given for reproof and for correction, as well as for doctrine; without correction there will be no real instruction in righteousness. 2 Tim. 3:16. Human nature is refractory and self-willed. And not all are converted who profess the faith. The church is a household (Gal. 6:10; Eph. 2:19); the members need training, instruction, and help, as children. And inasmuch as it has officers, the order is given, "Let the elders that rule well be counted worthy of double honor." 1 Tim. 5:17. And to the ruler it is said: "He that ruleth [let him do it], with diligence." Rom. 12:8.

Although there are officers and rulers in the church, the final decision of cases of discipline is left with the body. "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The officers themselves are selected by the body. Acts 6:3-5. The authority is in the body;

but it must be remembered that the officers are of the body, and if they are qualified for their position their judgment should be respected; indeed, the very idea of their being officers, and even rulers, shows that they should be respected because of their position. Paul admonishes the church "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13.

There are several officers that belong to a local church:—

First, elders, who may also be known by other titles, according to the work which their talents or circumstances will enable them to do. He should "rule well," and he may be a "teacher" or "help," and he may do the work of a "pastor." All these are "set in the church," and to some extent the elder must discharge the duty implied in all these titles, for it must be evident to every reader of the New Testament that the elder is not always spoken of by the same title.

Secondly, deacons, to whom is assigned a specific work as a "help," but mostly in secular or temporal matters. These are ordained officers.

Thirdly, clerks; of these there is no mention made in the Scriptures. But as the deacons were appointed when they became necessary, so these are appointed of necessity. Every church must keep account of its own members, and should keep a record of its doings, and specially of its exercise of discipline. This can best be done by an appointed clerk; indeed, it cannot be done without a clerk. Therefore we must consider that they are a necessity.

There are other officers that do not belong to local churches, such as apostles, prophets, and evangelists. Of these we do not speak at present.

J. H. W.

THE GREAT DELIVERANCE.

It was a great deliverance which God wrought for Israel at the Red Sea. He had shown his wonders in Egypt, sending plague after plague upon the oppressors of his people, until they were willing to let Israel go; nay, urgent to send them out in haste. But after their departure Pharaoh hardened his heart once more, and pursued them with his army. The people of Israel were brought into a strait; the sea was before them, their enemies behind ready to swallow them up, and they saw no way of escape. But in their extremity God opened the sea before them, and they passed on to the other shore; and their enemies pursuing were all drowned in the sea. Then was sung the song of Moses, the song of their deliverance. Safe from their pursuers they could sing: "The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea."

There is yet to be a deliverance of the people of God greater and more glorious than that at the Red Sea, when the song of Moses shall be blended with the song of the Lamb. Rev. 15:2-4. The Israel of God will soon be brought into a position no less perilous than was that at the Red Sea. The decree of death will be issued against them (Rev. 13:15-17); but their deliverance will as certainly follow. They will be translated to Mount Zion and the sea of glass, which is before the throne of God in heaven. Rev. 14:1-5; 15:2.

Of the distress which shall come upon the people of God just before their final deliverance, the prophet says: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. It will also be the time of Elijah's trouble. God determined to translate Elijah, as he is soon to translate the faithful remnant of his church in these last days. Elijah had boldly vindicated the commandments of God against the worship of Baal (1 Kings 18:17, 18), as they are now being vindicated against the worship of the beast—the antitypical Baal, the Roman power which has thought to change the times and laws of God. Dan. 7:25. He had called upon Israel to choose at once whether they would serve God or Baal (1 Kings 18:21), as the last message from heaven is now calling upon all to choose between the worship of the beast and the commandments of God. Rev. 14:9-12. But after he had thus vindicated the Lord of hosts, his life was sought by "that woman Jezebel" who had introduced the worship of Baal in Israel (1 Kings 16:31), and had slain the prophets of the Lord (chap. 18:4), of whom we have a true antitype in this dispensation (Rev. 2:20) in that church which adopted the idolatry of paganism,

MORE SUNDAY MOVEMENT.

The evangelistic department of the W. C. T. U. has one division devoted to the "Suppression of [Sunday] Desecration," Superintendent, Mrs. O. Bateham, Painesville, Ohio. The method of proposed is to set forth "the religious, scientific and other reasons for hallowing the Lord's day, leaflets, press articles, Band of Hope teachings, etc."

One of our sisters in this State writes that the local organization of her town has adopted the line of recommended; and if this shall be done in each of the 10,000 W. C. T. U. organizations in this country means no small agitation of the Sunday question coming year. All ministers are to be required to devote to this object, one sermon, one meeting, and one S. S. session, the present year; and all Christians, the world around, are required to unite in prayer each Saturday evening for the year for the better observance of the Lord's day. The International Sabbath Association of Philadelphia, are advertised to furnish leaflets to ministers, Catholics, etc.

and became drunken with the blood of saints. Rev. 17:5, 6. Elijah, when his life was threatened by the woman, fled into the wilderness, as the remnant of the church will do when their testimony in favor of the commandments of God is finished, and there he resigned the hope of translation and desired to die. 1 Kings 19:1-4. Said he, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." His fathers had died, and he was no more worthy of translation than they. The sentence of death was out against him; and he would rather die in the wilderness at the hand of the Lord, than fall by the hand of his fierce and cruel persecutor.

Brethren, we look forward for translation; but in the time of trouble and fierce persecution the thought will doubtless be, Blessed are the dead who have died in the Lord. But Elijah *was* translated; and so the remnant of the church will be. After they have drank of the cup, they will share in the glory of their Lord. They will share with him in a greater triumph than earth has ever celebrated on the return of her victorious heroes. The "triumphal arch" will be the gate of heaven. The "everlasting doors" will be opened to the "King of glory, the Lord strong and mighty, the Lord mighty in battle;" and he will bring in the redeemed hosts "with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Oh, to be one who shall see that triumphal deliverance!

R. F. COTTRELL.

AN ENGAGEMENT WITH GOD.

If one of us should receive word that on a certain day in each year the President of the United States would be pleased to receive and entertain us and our friends at the White House, we should feel that we had been very highly honored; and no doubt we should be very prompt in accepting such an invitation and entering into an engagement to be present if circumstances would permit.

The Christian has a special engagement with God, not once a year, nor once a month, but every week. God has seen fit to appoint a time in which all his intelligent creatures would be expected to hold special seasons of communion, through the Holy Spirit, with the Creator of the heavens and the earth,—their Father and their God,—in which they would meditate on the works of his hands and the truths contained in his word, and endeavor to render to him the homage due from the creature to the Creator.

It must be clear to every reasonable mind that if God has appointed a special time for sacred rest and worship, it is the time when he is ready to receive special worship, and when all heaven is prepared to minister special blessings to those who have prepared their hearts to receive them. We may seek the Lord at any and all times. We may have prayer-meetings and other services, and the Lord may meet with and bless us, as he often does; but such services do not have the solemn, sacred character of those held on God's holy rest day. The Sabbath services ought to be regarded as most solemn yet joyous occasions. This is the time appointed of God for calling to mind the infinite works of his wisdom; the time to have the heart enlarged by contemplating his boundless mercy and grace to a fallen world; the time for every faculty of our being to be ennobled and purified by having the thoughts drawn away from the perishing things of clay to contemplate the glories of the future immortal kingdom.

He who undertakes to honor God by observing his rest day has a most solemn engagement to keep, and weighty consequences hang upon the manner in which the engagement is kept. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

He who belongs to Christ is a child of Abraham. Gal. 3:29. The text just quoted involves the fulfillment of the promise made to Abraham. As Christ is the seed through whom the promise is to be fulfilled (Gal. 3:16), it plainly follows that if we would share the blessings of the future inheritance we must walk as he walked. 1 John 2:6. While on his earthly mission, he kept this weekly engagement with God. Luke 4:16; John 15:10. If we follow his steps in

this respect it will greatly aid us to see other ways in which we can walk even as he walked. Then every Sabbath-day the people of God will be cheered by our presence at the house of worship. The Psalmist says: "I am a companion of all them that fear thee, and of them that keep thy precepts." And again: "They that fear thee will be glad when they see me; because I have hoped in thy word." Ps. 119:63, 74.

There will be joy and gladness in the companionship of those who keep their engagements with God. The voice of praise and thanksgiving will be heard in their assemblies. They will have words of comfort and good cheer to speak one to another, and the Lord will hearken, and write their testimonies in his book of remembrance. Mal. 3:16. And by and by, when the whole family of earth is brought home, there will be joy and gladness unalloyed in the companionship of those who have loved God and kept his commandments, and the Lord will grant them all the Heavenly privilege of keeping this weekly engagement with God throughout the ceaseless ages of eternity. Isa. 66:22, 23. How the minds of redeemed immortals will then expand, and how their hearts will thrill with emotion as they contemplate with undimmed vision the infinite works of God, none but the redeemed host shall ever know. G. D. BALLOU.

"THE POPE'S TOLERATION TO-DAY."

MANY flatter themselves that Romanism to-day is not what it has been in ages past, that it has surrendered many of its repulsive features to the spirit of freedom and progress of modern times. Let those who think so read the following which the N. Y. *Observer*, under the above heading, prints in its issue of April 9, 1885:—

"We recently published the order from the Vatican expelling a Protestant preacher from Rome in 1866. That was nearly twenty years ago and under a former Pope. Now read this from Pope Leo XIII., addressing his Cardinals last Christmas:—

"It is with deep regret and profound anguish that we behold the impiety with which Protestants propagate freely, and with impunity, their heretical doctrines, attacking the most august and the most sacred dogmas of our very holy religion, even here, at Rome, the center of the faith and the seat of the universal and infallible teacher of the church; here, where the integrity of the faith should be protected, and the honor of the only true religion should be secured by the most efficient means.

"It is with sorrow of heart that I see the temples of heterodoxy multiplying under the protection of the laws, and liberty given in Rome to destroy the most beautiful and the most precious unity of the Italians, their religious unity, by the mad efforts of those who arrogate to themselves the *impious* mission of establishing a new church in Italy, not based on the stone placed by Jesus Christ as the indestructible foundation of his heavenly edifice."

"He declares it is with sorrow of heart that he sees Protestantism establishing churches in Italy 'under the protection of the laws.' Happily he no longer makes the laws, but if he could he would expel every Protestant minister from Rome, from Italy, from Europe, from the world."

ASTONISHING!

THE Chicago *Inter Ocean*, together with quite a number of the papers of eastern Illinois, are authority for the statement that "A Presbyterian elder of Kankakee, Ill., who is quite a domino player, closed the benediction to his discourse not with 'amen' but 'domino.'"

About thirty miles distant from the above place there is a small congregation of United Brethren. One of the number, a class leader, becoming cold and careless about religious matters, was visited by the minister, who desired to pray with him. While they were praying, a son, about thirteen years of age, came in from the field to inquire of his father about a piece of work; and seeing the rest of the family all on their knees, and hearing the minister praying quite loudly, the boy, not being accustomed to such scenes, and mistaking the minister's prayer for cursing, supposed him to be a burglar about to murder all the family, and that they were on their knees with their heads on chairs (a position children often take to cry) crying. Whereupon the boy dashed across the prairie at the top of his speed to the nearest neighbor, half a mile away, and almost breathless with fear and exhaustion related his story. Two men from this house mounted horses and rode as rapidly as possible to what they supposed would be a scene of murder, only to find the family just arisen from a season of prayer.

Are not these facts astounding?—a professor of the gospel so absorbed with gaming even carries it into the pulpit, and in the solemnity of the benediction says "domino" instead of "amen;" also a class leader having thirteen years of age so unacquainted with the work of the assassin. Let those who think about to be converted, meditate on the above.

A. O.

COLLEGE ITEMS.

THE second term of this College year will close on the 21st of April. It has covered two weeks, or more than one half of the College year. This is a long time to devote to close application to books, and our students will welcome thepite from College work, which will be furnished by the solitary week set apart for the vacation term is made thus long because into it are included the missionary work, the special course for the canvassing and colporteur institute, and nearly all the instruction that is designed to prepare young men and women for our special departmental work.

It is with satisfaction that we review the term that is just coming to a close. It is exceptional in its character. Probably there has never been another term in the history of the school has furnished to pupils as good opportunities for qualifying themselves for the work of the future. This has the one which is now coming to an end is particularly true of its closing weeks. A popular lectureship presenting to the public in an attractive and impressive form the fundamental principles of our faith, has been delivered at the college by some of our most experienced ministers. This has given to those students who, through the lectures of Eld. U. Smith, had previously been acquainted with the Scripture argument upon the points of our faith rest, an idea of the best method of presenting the truth before the people in a calculated to both interest and convince. In addition to this, Elds. Butler and Canright have discussed, before special classes in the College, in an able and satisfactory manner, questions which relate to those practical duties, labors, and responsibilities which necessarily devolve upon a minister who enters the field of active service.

These instructions have covered such points as the organization of churches, the pitching of the tent, the selection of fields of labor, the order in which the work should be presented in a course of lectures, the method of testing the people, etc., etc. In the meanwhile Bro. W. C. Sisley, with the aid of Bro. and others, has conducted each day classes of instruction has been imparted in the canvassing and colporteur work, Bible readings, etc., with the object of fitting young men and women for useful service in the work of selling our publications, obtaining subscriptions for our periodicals, and presenting the truth before the people generally.

Last but not least of all, a revival movement has been carried on in the College and the church connection with the other special work, in which scores of persons have given their hearts to God, many of whom have gone forward in the work of baptism.

CURRENT THEOLOGICAL READING.

LIKE as a father pitieth his children, so pitieth them that fear him. For he knoweth their frame; he remembereth that we are immortals for man, his days are as the days of eternity, like the grass or the flower of the field which in an hour and is blown away, so that it can no more be found.

For what is your life? It is unlike a vapor that appears for a little time, and then vanishes. Death is a veritable birth into a higher and more glorious life.

—Nothing less than a thorough change of heart, neither tears nor trouble of mind, neither sires nor intentions, nor yet the relinquishing of some sins, nor the performance of some good will avail any thing, but a new "creature" must be created, that comprehends more in it than words can express; and perhaps after all that can be said, never thoroughly to be understood by what we hear from others, but by what he must feel himself.—Robert South.

Ministers' Department.

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

HOW A MINISTER SHOULD VISIT.

Visiting from house to house is an important part of every minister's work, all admit; but *how* to visit is quite another thing. Merely going to a house, being there, staying there, visiting there, may be of no benefit at all to the family. In fact, it may be a positive injury to them. The way it is done is all that counts for good or for ill. On this point Bishop Doane makes these pertinent remarks:—

There are, however, some ministers to whom past visiting is not of great service. They have been accustomed to mingle with the people; they enjoy social shake hands with every one they meet, and are everywhere. Such men need their books more than they do society. They are loving, earnest, and good preachers, but are seldom profound and solid thinkers. Their congregations love to meet them; they think more of their conversation at the fire than they do of their work in the pulpit. Such ministers may be met at almost every funeral, and at almost every time to go to the cemetery, even if it be three or four miles distant. They attend every festival in the neighborhood, mingle in all gatherings, know everybody, and learn everything except how to honor the Master and his cause in their public sermons. Sometimes young men who aspire to nobler things, behold a radiant glory in gospel truth, and have a burning desire to unfold it, are repelled from visiting by the superficial character of the pulpit exercise of this class of men. Yet they should remember that these men do but little true pastoral work. They call familiarly in various families, and join in the social and laughter, sit down in a circle to smoke cigars, and are ready to join in recreation or amusement, but leave without a word spoken for Jesus, or a prayer offered in behalf of the family. Seldom is there a man found in the cabins of the poor, by the bedside of the sick, or in close, sympathetic conference with the prodigal young man who is breaking the hearts of his father and mother, and is wandering into the depths of sin. Seldom is he found pleading with such a one to reform his life and turn to his God. Seldom is he found in earnest conversation, endeavoring to bring heavenly consolation to the heart of the suffering widow, or to drop a word of affection and comfort to the orphan child. Seldom is he found visiting the man of business who is in embarrassment and distress, and whose heart is breaking with agony under the pressure of difficulties and responsibilities.

As the result of long observation, I am satisfied that those who are the closest students, and are by the way the most timid, become the best pastors, when they conquer themselves and instruct the people from house to house; for they go not to spend the moments in trivial conversation, but they go under the conviction that Christ has sent them as his servants, in his stead, to bear his benediction to the household. Their words are not words of mere compliment, but of light and joy drawn from the Holy Scriptures. They tell of the wonderful love of Christ, the exhaustless store of spiritual riches in reserve for those that love him. Their touch is as the helpful hands of brothers who lift up the lowly, the discouraged, and the sorrowing."—*Lectures on Preaching*, pp. 257-259.

This is the kind of visiting that God will bless, and which we shall not be ashamed to meet in the Judgment.

D. M. CANRIGHT.

PREACH THE WORD.

Thus the apostle Paul charged his son Timothy. It is a charge and exhortation which needs to be much repeated in these days to preachers both young and old. As we have occasion to read and look through many sermons, to say nothing of those we are occasionally privileged to hear, we are struck with the poverty of scriptural thought and quotation. There is a text, indeed, to begin with, and that is from the Bible; and in the text there is a theme, if not evolved, at least suggested; but, for the rest, in many—too many—cases, there is little else than the excogitation of the preacher. We would not venture to say that such sermons are not good sermons of the kind, nor that they do not do good. Certainly they are often very interesting to hear, and evidence of much careful study, and have in them the suggestion of personal earnestness; but there is little or no preaching of the word in them.

It is a question whether the modern seminary training given to young men is any improvement on the old-fashioned way of training up young ministers in the studies and in the parishes of the

more learned and successful ministers, where the chief text book is the Bible itself, studied in close proximity with the people of the parish. Whether the large place given to the study of science and philosophy and the systems of theology current in our day, is not doing much to train the young preachers away from the constant study and practical use of the Bible, is a question that is fairly open to debate. It probably would not be practicable, in this "fast age," to preach such sermons as the fathers of the seventeenth century did; but it is certainly refreshing to turn away from modern sermons, even the best of them, and spend an hour or two with one of John Flavel's masterly productions, saturated and buttressed as they are from beginning to end with the Scriptures; or with one of Richard Sibbs or Henry Smith's or David Clarkson's or John Bunyan's. The young minister who has not read and studied the sermons of Stephen Charnock or Thomas Adams has lost a treat and help which he can ill afford to lose. After being in company with these old masters of the word, the ordinary sermon, or even the very best of modern sermons, which are found in the printed volumes of the day, seem like the veriest skimmed milk, to say nothing of the lack of the flavor and taste of strong meat.

A return to a more scriptural method of preaching, a wider use of the actual word of God, both in the construction and body of our sermons, is, in our judgment, one of the imperative demands of the present necessity. With a revival of scriptural preaching, by which the conscience and heart of our audiences would be brought face to face with the very word of God, we have no doubt there would be a widespread revival of religion among the churches, and a great ingathering of souls from among those who believe not. It is the word of God that is "quick and powerful," and not our thoughts about that word, or our conclusions drawn from it. It is well enough, and of course necessary, that the preacher furnish the sword of the Spirit with a handle by means of which he may wield it; but it is the sword and not the handle that is to do the work of conviction and conversion. The Holy Spirit is not pledged to make our words powerful, but he is pledged to energize and fill with life and power the words of God. We fear that most of us have fallen into the habit of going out to battle with the handle only, or, at least, we have made the handle so largely out of proportion with the heavenly blade that it is of little use in the conflict.

It was the method of our Lord to instruct his disciples, confound his enemies, and comfort, cheer, and bring life and hope to the perishing, by means of the Scriptures. The great sermons of Peter, Stephen, and Paul were all drawn from the word of God. It is true that in all probability, we have but the outline of their discourses given us in the New Testament. But admitting that these records be but the skeleton of their discourses, we have in them the suggestion of the true method of preaching.

Not a few persons are often perplexed to know why it is that some unlearned evangelist, who has had no training in the college or seminary, is more successful in winning souls than are some of the most eminent preachers and learned divines. May the question not be answered and the wonder explained by a reference to the fact that their sermons are hardly more than a collocation of Scriptures, arranged and set forth with a view to move the mind and heart of the hearer. "A mere stringing together of Scripture without any evidence of original thought," said a critical preacher in our hearing once, with something very like a sneer, as he turned away from one of Mr. Moody's Bible readings. And he was rather disgusted, and we fear a little angry, because, at the close of the reading and short, pointed appeal based upon the word preached, some forty or fifty men and women followed the unlearned preacher to the inquiry room, to be instructed in the way of life more fully. He could not see where the homely evangelist's power was. Let our readers, both ministerial and lay, ponder this inspired exhortation, "Preach the word;" and, perhaps, if the former class will adopt it and follow it a little more closely, and the latter class insist that more of the word be given in the sermons they go to hear, we will soon see a different state of things in our churches. Professor Park is said once to have given as a reason why he omitted the reading of

the word during a hot afternoon service, that his sermon was rather long, and he felt that, in order to bring the whole service within the usual hour, he had to leave out something; and so he omitted the scriptural reading. "Humph!" said the old deacon who had noted the omission of the Scripture lesson: "Suppose you leave out some of your own stuff the next time." Perhaps we might do well to take the deacon's advice, too.—*Independent*.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

331.—SABBATH WORK WITHIN THY GATES.

M. J. M.: Should a man allow any person to work on the Sabbath-day on land belonging to himself, and in his possession, he would be guilty of violating that portion of the fourth commandment which forbids us to allow the stranger to do work within our gates, on the Sabbath-day. The term gate is applied generally to the opening through which people enter upon any given premises. The owner of a piece of ground, if in full possession of the same, has a right to prevent people from entering thereupon; or in other words from entering his gates. That the term gates as used in the commandment covers all the entrances of the inclosure in which a man's house is placed, needs not to be demonstrated here; since it would make nonsense of the commandment to interpret it simply as prohibiting labor on the Sabbath in the *gateways* of one's premises. The only point about which there is room for difference relates to parcels of ground remote from the homestead. That such pieces of land (as stated above) would come under that portion of the Sabbath law under consideration, must be true; since otherwise no good reason could be assigned for prohibiting work by the stranger on one's homestead on the Sabbath-day. The reason for the latter prohibition obviously is this: God was anxious that every man should throw his example in favor of complete Sabbath rest by enforcing it on all the territory over which he had the right of control. Such right of control over the land owned by him belongs to every person who has a perfect title to the ground which he holds in possession to the fullest extent of that word. As, therefore, remoteness of locality does not destroy a man's right to control his own land, the principle of the commandment would require that he should forbid work to be done upon it on the Sabbath-day, so long as his right to the possession of it remains perfect. In no other way could he show by his own course of action that he insisted that all within his gates (or under his control) should observe the Sabbath law.

Elsewhere I have proved that the leasing of premises takes away the right of possession on the part of the owner so far that he could not rightfully attempt to dictate as to what should be done on them during the Sabbath-day. Such premises have passed out of his control to that extent that they could no longer be said to lie within his gates. This fact is recognized in the law of the State; since it never holds the lessor responsible for any violation of the Sunday statute which may be committed by a lessee.

332.—THE LEAVES OF THE TREE.

A. B.: In Rev. 22:2 read "for the service of the nations," instead of "for the healing of the nations." This reading is admitted by the original. (See "Thoughts on the Revelation" on this passage.) As there is to be no disease in the New Jerusalem, it is difficult to see how the leaves of the tree could heal the nations. On the other hand, it is easy to perceive how they might be of "service" in preventing disease, etc.

333.—THEY HEARD, AND YET THEY DID NOT HEAR.

M. L. T.: Acts 9:7 and Acts 22:9 can be harmonized in this way: the original word translated "hearing" and "heard" respectively in these passages, is sometimes rendered "to hear," and sometimes "to understand." Both of these renderings are admissible, and the connection must determine which is to be employed. If our translators had given to this word one of these meanings in one passage, and the other in the other, the difficulty would be obviated; as it is possible for men to "hear" a voice and not "understand" the words spoken.

334.—GREEK WORDS.

E. M.: None of the Greek words which you submit mean "immortal."

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.

SOON.

BY L. D. SANTEE.

Soon will the strife of battle cease,
And the weary tollers have time for rest,
And the olive branch of an endless peace
Wave o'er the holy and the blest;
And the toils and tears of earth-dark years
Will be all in the past, to be feared no more;
While the saved, to the music of the spheres,
Shall pass in gladness to heaven's bright shore.

'Tis a long, long race that the saints have run,
Six thousand sad and weary years;
But the strife of ages will soon be done,
And rapture will take the place of tears;
And glory bright, 'neath heaven's dome,
Shall bathe the brows that are worn with care;
While the river of life from 'neath the throne
Shall bless with its waters, "over there."

Oh! the vales of Eden are pure and sweet,
And the harps of the blessed make music grand;
And rest is long for the pilgrim feet
That stand at last in the dear home land;
And loved ones so widely sundered here
Shall stand united in endless day;
While every heartache and every fear
Shall vanish forever, and pass away.

ITALY.

THE WALDENSIAN VALLEYS.—Many of our friends in America have doubtless read, with interest, works that have been published concerning the Waldenses of the valleys of Piedmont, and the persecutions and sufferings they endured in the Dark Ages, and even more recently, in the latter part of the seventeenth century, on account of their faith. Would that the inhabitants who occupy these valleys now,—being mostly the descendants of those heroes who suffered so much in the past,—might have the firmness, the integrity, and the disposition to fully live out the truth, and to suffer for Christ's sake, that their forefathers had.

During the present century, an effort has been made by the Protestants to gain a foothold here. They now have an educational institution in Torre Pellice, and nearly twenty houses of worship, with perhaps more than that number of preachers, in these valleys and the surrounding mountains. The means for the support of their institution, preachers, etc., come almost entirely from abroad. For some time it has been thought that their officials were too much at ease in Zion, and did not manifest the zeal and activity in the work which they should; hence real piety is at a very low ebb among them, and immorality, drunkenness, imbecility, deformity, degradation, and stern poverty, seem to be nearly as apparent among the professed Protestants as among the Roman Catholics. Still there are honest people in this part of old Italy, as well as in other surrounding countries, who seem to have their eyes opened to these things, and to manifest an interest in the work of the Lord; but they need to have their minds enlightened by the great and glorious truths that belong to our times.

I am happy to be able to confirm the good news which has been published concerning the work that is in progress in Torre Pellice. After I reached these valleys, Feb. 24, my brother and I labored together one week, until his return to Switzerland. He was worn on account of excessive labor, and it seemed necessary that he and Bro. Vuilleumier should return home for a while. Notwithstanding the determined opposition which is made in many ways against us and against the views we advocate, the work here seems to be progressing slowly but surely. We now have a meeting hall which will hold two hundred persons. Thus far I have given nine discourses per week—forty in all—besides visiting families with Bro. Geymet. The new converts feel more established in the truth; and others who had been discouraged on account of difficulties they had encountered, have decided to move onward with God's people. New friends are expressing their desires to keep the commandments of God and the faith of Jesus, that they may be prepared for Christ's coming.

Last Sabbath, March 21, we organized a Sabbath-school, according to the plan adopted by our churches, for children and adults. The lessons employed are the same as those printed for our Sabbath-schools elsewhere. At its commencement our school here had twenty-two members.

Good news comes to us from Roumania, Corsica, and other places, which shows that our new friends are holding on to the truth. May God speed on his work. Laborers in the Master's vineyard, let us buckle on the armor anew, and take courage in the Lord.

A. C. BOURDEAU.

March 26.

SWEDEN.

ÖREBRO.—The last three weeks I have been in Örebro, a city in central Sweden, of about 14,000 inhabitants, helping Bro. Johnson. He had held six meetings in our hired house before I came. I then spoke three times in the same place. We had two rooms where about one hundred and thirty persons could be seated. We then moved the meetings to a larger hall, in a more central place, with room for three hundred persons. The interest has been excellent. Although the leading paper in the place had a reporter at our first meeting, and (as is customary in this country) ridiculed the strange preacher with his elephants and lions and horses, and stated that his prayers were meaningless and disconnected; and the preachers in the other churches warned their followers against us, even threatening to exclude those who continued to hear us; yet the interest increased, and the main part of our congregation consisted of those very church members. There were at least five hundred hearers at both of the meetings last Sunday, at the same hours that the other churches had meetings. A room adjoining the hall was opened, and the people crowded in and filled up all standing places, leaving only a small space about the pulpit. Then they kept coming upon the stairs, but would leave because there was no more room. It was with difficulty that I got through the crowd to the stand. And this interest to hear succeeded sermons on the law and on the Sabbath, as plain and pointed as I knew how to speak. On the preceding Sabbath thirty-five persons were with us. Several have commenced to keep the seventh day. Our expenses for the hall and advertisements were met by donations. One of the friends offered to pay for the hall another month if Bro. Johnson would continue the meetings. To this he agreed. I could stay no longer, as I had arranged to be in Copenhagen by the first of April, to commence a series of meetings there.

There are several points of interest in connection with Örebro. Here is where Bro. Palmblad, of Indiana, was so cruelly tormented and punished for preaching the first angel's message when a mere youth. Here also Bro. Rosqvist was punished as a malefactor for preaching the third angel's message. The priest is very bitter against all dissenters, and would stop our meetings quickly if the other members of the church board would permit; but the citizens of this place are now known for their liberal principles.

Two years ago Bro. Norlin came to this place and sold tracts. At one house where he urged the man to buy, he was very prompt in refusing; yet because Bro. N. continued to urge him, he at last bought "Saints' Inheritance." This man told me recently that he read some in it, but with very little interest, until he found a man who had been acquainted with our people in Chicago, and had attended their meetings. He asked him what kind of a people those Seventh-day Adventists were; and was told that they were a very earnest Christian people, and that although he did not agree with them, yet he thought they were honest in their belief. He then became interested in the book, and is now a believer in the message. He is one of the oldest Baptists in the place, and is much respected. He is deacon in the church and a merchant. His wife has commenced to keep the Sabbath, and he will commence to do so as soon as he can get his affairs arranged for this purpose. Another merchant has come to the same conclusion. He is now calculating to build a hall for meetings, that will seat about five hundred persons, to be used by those who love the message. There is a good prospect for the upbuilding of a strong church in Örebro. May God bless the mission in Northern Europe, and in all parts of the great harvest field.

JOHN G. MATTESON.

March 25.

WASHINGTON TERRITORY.

DAYTON AND PATAHA PRAIRIE.—Since my last report, Bro. Decker and myself have visited and held meetings with these two churches. At Dayton Bro. Decker spoke three times and I twice. In a business meeting of the church, one member was disfellowshipped who had ceased to observe the Sabbath, and one person was received into membership by vote. There seems to be a growing interest at Dayton, and if the members of this church will be faithful in living the truth, there is no reason why they may not soon have others to unite with them.

From March 13 to 15 we were with the church at Pataha Prairie. This church has been organized about six years. Quite a number of its members were formerly German Baptists (Dunkards); and it has taken considerable time for some of them to yield their views in favor of trine immersion, and submit to receive single immersion. We had a very interesting time with this church. Bro. Decker spoke four times and I three times. On first day afternoon he baptized eleven persons. Three of these united with the church. The others were those who had formerly accepted trine immersion, but now esteemed it a privilege to be baptized. This, as some of them expressed it, was "starting anew."

There is very little outside interest at Pataha. Only two or three persons outside the ranks of our own

people attended our meetings, except the last on first day evening. On that evening, after the course, a business meeting was held, in which Moses Hunt was elected and ordained elder of Pataha church. On the morning of the 16th, Decker and I separated, after three weeks of pleasant association together, he to go to Milton some new field down the Columbia, while I continue my tour among the churches and scattered Sabbathkeepers of eastern Washington Territory.

J. N. LOUGHBOROUGH.

OREGON.

CORVALLIS AND EAST PORTLAND.—I have recently held meetings at Corvallis. A small church, a missionary society, and a Sabbath-school were organized. This little band will have an excellent opportunity for labor in the Master's vineyard. May God bless their efforts.

I was with the church at East Portland during recent quarterly meeting. Two were baptized, nine united with the church, four by letters from eastern churches, and the rest on confession of faith. Others are keeping the Sabbath, and still others are interested. I now go to Yam Hill county to Bro. Ward.

CHAS. L. BOYD.

INDIANA.

BENTON, APRIL 14.—I have been here nearly three weeks. Have given sixteen discourses to interested listeners, and taken three orders for "Sunshine Signs." We trust some good has been done as a result of our efforts in the fear of God to sow seed. Bitter prejudice from men of influence has been against us. On account of the rent of our hall and other expenses connected with it, it seemed unable to abandon it for the present. I have received an invitation to speak in a neighboring school when the weather becomes warmer.

A. E. STUTZMAN.

AMONG THE CHURCHES.—I have been laboring in the churches ever since the General Conference. Have been quite successful, by the blessing of the Lord, in bringing new ones to the light of the truth, and in strengthening our older brethren. March 26 to April 2, I was with the new company at Brookston. The meetings were excellent, closed with a prayer and social meeting, at which twenty-six took part in prayer. Will meet with again the first Sabbath and Sunday in May, at which time about thirty will be baptized, and a church organized. The future for this company is bright; they will keep near the Lord. They have a house of worship in process of erection, but money is so scarce in this part of the State that the work moves slowly yet we hope that they will be able to finish it in time. My courage is good in the Lord.

J. M. RAY.

NORTH LIBERTY.—The district quarterly meeting was held at this place, according to appointment April 11, 12. Eld. Lane had expected to attend the meeting, but as he anticipates starting for England sooner than he had intended, he thought it impossible for him to be present. By request of Lane I filled the appointment. I was surprised at so large an attendance of those not of our faith, and attribute it largely to the earnest efforts of our brethren and sisters in scattering reading matter. A very pleasant visit with the M. E. minister. He never met any of our people until he came to this place, but that he found them very devoted and in trying to get others to see what we believe, he thought it showed a good spirit. He and his wife attended our meetings. The ordinances were observed Sabbath afternoon, and as we partook of the emblems of the broken body and shed blood of our dear Saviour, God came very near by his Holy Spirit.

The tract meeting was held Sunday afternoon at the churches in the district except one reported. Members were added to the society. Seven meetings in all were held, closing Sunday night with a house. I believe that if a series of meetings could be held here, much good could be done. I left brethren greatly encouraged. May God help them to be faithful in doing their duty, which is to do all that can be spread the truth.

M. G. HUFFMAN.

April 14.

TENNESSEE.

LEACH.—Held meetings at this place and an adjoining neighborhood from Feb. 28 to March 31. A great interest was manifested all through the meetings. The Spirit of the Lord moved upon hearts, and believe much good was accomplished. During the time thirty meetings were held and sixty visits made. Twelve copies of "Great Controversy," Vol. 1, were sold. Six subscriptions for the REVIEW were taken, and one for the Signs. Eight members were added to the church, which now numbers forty. The majority of the church pledged to pay their tithes into the treasury of the Lord. We have reason to hope that hereafter each member will perform duty in this respect. Eld. Butler's pamphlet on

system is highly appreciated, and we are satisfied will accomplish great good to the cause in this place. We hope the brethren will study it and pray for it. We are now engaged in a series of meetings in the village of Springville, about three miles from the S. D. Adventist church. Some are interested, and we trust good is being done. The presence of the brethren adds greatly to the interest of the meetings. S. FULTON.

MINNESOTA.

ST. UNION, TODD Co.—March 16 we came to this place and commenced meetings in the church. We were favored with excellent weather, and have had good hearing from those not of our faith. The people have been drawn very near to us in these meetings, and we feel like pressing on with renewed courage. The meetings have been a source of encouragement to the church here, some having united with us who have never heard a course of lectures; we also believe many people were benefited, as they were very attentive when the church was organized, and most of them have never had heard the evidences of our faith presented. Sixteen, mostly adults, signed the covenant, and all the commandments of God. Sold about twenty books, and took some new subscriptions to the REVIEW. WM. SCHRAM.
W. B. WHITE.

NEBRASKA.

SILVER CREEK AND OTIS.—Left Blair Monday, March 9, for Silver Creek. Held meeting at Fremont Sunday evening. On the following evening I met at Schuyler. Wednesday evening I met with the brethren at Silver Creek. Thursday I went to a neighborhood about eight miles south-west of Silver Creek, but when I arrived there I found the people very busy, roads bad, and not sufficient interest to commence a series of meetings, hence I returned to Silver Creek, where I spent Sabbath and Sunday with the brethren. On the following Tuesday I started for Hamilton Co., where I remained over two Sabbath days. The brethren there seem to be doing well, although they have some difficulties to surmount. I met two young men, Scandinavians, who expect to prepare to work in the cause. Others there seem interested. Held a few meetings at Silver Creek on my way home. One family expressed a desire to accept of God. O. A. JOHNSON.

MAINE.

PORTLAND, APRIL 12.—We still have an interest in the work of God. We believe the cause in which we are engaged is the Lord's, and that he is in it. The work is steadily progressing in this city. Some new converts are taking hold of the truth. Within the past few weeks four have decided to keep the Sabbath. One has commenced to keep the Sabbath since last camp-meeting, but some have proved to be "way-side" hearers. One united with the church yesterday, and to-day three were baptized. There are others who are interested in the truth. Places are opened up to hold Bible readings every week. This is an effectual way of spreading the truth. When we commence to hold them at a place, we continue one a week until our hearers are either for the truth or against it; and if they are to obey, we continue the readings still, so as to confirm them in the truth. We don't think it wise to be discouraged and cease our efforts too soon, for if we do, we lose all we have gained. Brethren, pray for the work here in Portland. S. J. HERSUM.

ARKANSAS.

SPRINGDALE.—Jan. 23 to Feb. 19 I held meetings, and had a very good interest, near Carter's store, in Washington county, where one family of our people had been. Twelve signed the covenant to keep the Sabbath, and twenty signed the temperance pledge. Sabbath-school was organized and a leader appointed for their meetings. Next visited Hindsville, where I preached four Sabbath days. I found that some had moved away. A few are still keeping the Sabbath, and some are deeply interested, who I trust will yet decide for the commandments of God and the faith of our Lord.

March 6 I went to Benton county, where Bro. and Sister Scoles had been holding meetings for about six weeks. Eighteen had signed the covenant, and taken stand upon God's eternal truth. This included members of two Seventh-day Adventist families who are already living in that vicinity. We have since visited those companies, and encouraged them in the truth.

We have just closed a three weeks' series of meetings at Springdale, in which Bro. Wellman and Sister Scoles rendered efficient help. I reviewed, with telling effect, the work against the Sabbath and Seventh-day Adventism, written by a Disciple preacher who has a reputation as a debater in this country, he being present at the time. The interest in our meetings was good to

the close. Fourteen were added to the church, and the same number baptized. J. G. WOOD.

April 14.

WEST VIRGINIA.

BEREA.—Have closed my meetings for a few days at Flat Woods. I was there nearly three weeks, and had good interest and attendance all the time. At the eighteenth meeting I took an expression of the congregation to learn how many were convinced that we had presented the truth to them, and twenty-three arose. Several have commenced to keep the Sabbath, and others will commence soon. Took seven subscriptions at the last meeting for REVIEW and Signs. People who were holding meetings at the same time about two and a half miles from where I was, reported that I had set the time for the second advent of Christ, and did all they could to keep people away. One man who would not come to hear me at first, was urged by his wife until he came, and the result is both have accepted the truth. The work moves slowly here, but we hope for better times in the near future. To the brethren in West Virginia I would say, Stand at your post, and victory is ours. April 10.

W. R. FOGGIN.

KANSAS.

AMONG THE CHURCHES.—Since my last report I have visited the following churches: Bull's City, Portis, and Lebanon, in Dist. No. 1; and Spring Side, Camahan Creek, and Arispie, in Dist. No. 2; also Topeka, Ft. Scott, Moline, and Emporia.

Most of the members of the Lebanon church have moved away, and one we were obliged to disfellowship; thus leaving the company so small that it is doubtful whether they will be able to keep up their meetings.

The Lord has greatly blessed the recent labors of Bro. C. Flaiz at Portis, and the church there appear full of courage to go forward. Two went out canvassing before we left that district.

The church at Bull's City has now the largest membership of any church in the State. At present there appears to be an interest in the truth throughout the vicinity. The house of worship has become too small for the congregations. Steps were taken for the building of a larger one the present season. Their Sabbath-school would be a credit to any of our churches in the State. Bro. Scott and Bowers have given a good amount of time to canvassing here for "Thoughts" and "Sunshine," with fair success.

The new companies of Sabbath-keepers at Spring Side, Camahan Creek, and Arispie, I had never before visited. They are the result of the labors of Eld. Will D. Curtis. They have not had the privileges of our older churches; but the readiness they manifested to accept the truth on all points as soon as they had heard, was truly commendable. At Arispie the work had not been completed, for want of time. But as Eld. Curtis and myself presented the truth on the subjects of health and the spirit of prophecy, the use of tea, coffee, tobacco, and pork, was abandoned. I shall remember with pleasure my first visit among those dear brethren.

I called at Topeka, and found the brethren preparing for a vigorous campaign in the capital of our State. The workers there are meeting with good success in canvassing for "Sunshine" and Signs.

I remained at Ft. Scott about fifteen days, and held thirteen meetings. One embraced the Sabbath, and several others seemed interested. The brethren were revived and strengthened in listening anew to the evidences of our faith.

I was at Moline at the time of the quarterly meeting. Church officers were elected, the ordinances observed, and the pamphlet on tithing was read. We afterward held a conference meeting, in which the testimonies of many were to the effect that since reading "Honor Due to God" or hearing the reading of Eld. Butler's tract, they saw the matter in a clearer light than ever before. Nearly every one signed the pledge to pay in future an honest tithe. May the Lord help all to remember their solemn pledge.

The work at Emporia is still going forward. Eld. Geo. Smith is now laboring there in connection with two colporters. There have, at this writing, thirty-seven embraced the Sabbath, and the interest appears to be extending, new ones being added each week. The workers have now been there about six months, and there is no indication yet as to when they can leave for another field. We now have nearly sixty Sabbath-keepers there. May the Lord abundantly bless the work in Emporia. April 9.

J. H. COOK.

DIST. No. 9.—After our last report we continued to hold meetings near El Dorado till March 10. There was but little interest manifested in regard to the truth. One promised to try to obey.

March 12 we began meetings with the Harvey county church at Alta, and continued over Sabbath and first day. The good Spirit of the Lord came into our meetings. Several came forward for prayers, and one signed the covenant.

March 19 we commenced meetings with the brethren at Lakin Center; continued over Sabbath and

first day, and visited some during the week. One signed the covenant there.

March 27 we met with the Clarion church for quarterly meeting. As we all tried to draw near to the Lord, his blessing rested upon us, and our hearts were made to rejoice. After this good meeting we returned home to labor in Dist. No. 10 until camp-meeting. OSCAR AND RUIE HILL.

ARISPIE, SPRING SIDE, ETC.—We left the company at Arispie March 31, having been with them about two weeks. Our efforts there in those two weeks had been crowned with success. The Lord came very near to us in our meetings. Two more signed the covenant. Three were baptized Sunday, the 29th, after we had spoken on baptism. My health is failing me so rapidly that I had to speak sitting down. The Sabbath-school and Sabbath meetings are becoming more interesting all the time. May the prospering hand of God ever rest upon this company!

Tuesday morning, March 31, I felt so much better that we drove to Spring Side, a distance of 20 miles, and in the evening I spoke about thirty-five minutes. Our brethren here decided to hold their quarterly meeting Wednesday evening, April 1. The Lord came especially near to us on this occasion. All consecrated themselves anew to the Lord.

Thursday morning, April 2, we set out on our journey to Greenleaf, a distance of thirty miles. We were pleased to find the brethren and sisters here, with very few exceptions, seeking a closer union with the Master. Here we attended the celebration of the ordinances of the Lord's house. We had laid our plans to continue some time longer in the work of visiting churches and companies, as there are several of them that need help and encouragement; but my health is failing so rapidly of late, that it seems impossible for us to carry out our plans. After consulting our brethren, and calling upon the Lord for guidance, it seems duty to leave the work for a time and go to Kansas City for treatment.

It is with great sadness that we leave the work. Now, when about to be separated from it, it seems doubly dear to us. May God grant that we may soon be able to return to the post of duty with more fervor than ever before! WILL D. CURTIS.

OHIO.

GREENSBURG, NORWALK, AND LA GRANGE.—We closed our series of meetings at La Grange March 9, and I started for Greensburg the following day. Stopped on my way at Garrettsville. In company with a friend, I attended a revival meeting conducted by the Presbyterians, and by request of the pastor I spoke to them. A sister there has lately commenced the observance of the seventh day by reading. We believe that to be a good field for labor.

March 11-23 I was at Greensburg. The brethren there are of good courage. All remain faithful who took a decided stand for the truth when we held meetings at that place. We held a Bible reading on tithing, which was well received, and I believe the brethren there will do their duty on this point.

March 27-30 I was at Norwalk, and attended the church quarterly meeting. This church, as far as I could learn, are all in union and harmony. They have a very interesting and prosperous Sabbath-school. In accordance with the request of the President of the General Conference through the REVIEW, the important matter prepared by Bro. Butler, to be read at our church quarterly meetings, was taken up. After the reading of the pamphlet a very lively social meeting followed, which showed that hearts had been touched by the plain, cutting truths contained therein. Many testified, in tears, their intentions to be more faithful to God, and to bring all the tithes into the storehouse. Almost all present signed the pledge to pay an honest tithe. The effort made with this pamphlet throughout the different Conferences will surely accomplish much good; and if our brethren do their duty on this point, it will be a mighty power to help to swell this message into the loud cry. The effort is a timely one, just what our people need to help to wean them from the world, and just what the cause needs to carry it on to completion.

April 3 I returned to La Grange. Found the company prosperous and all of good courage. Four have signed the covenant since we closed our meetings, and still others are interested. Their Sabbath-school now numbers upwards of fifty. Here also we read the pamphlet on tithing; and although these brethren and sisters have nearly all lately embraced the message, they received this testing truth with joy, and all present signed the pledge to pay tithes. If the brethren at La Grange do their duty, as I believe they will, a strong church may be raised up there. W. J. STONE.

—As a king is honored in his image, so God is loved and hated in man. He cannot hate man who loves God; nor can he who hates God love man.—Chrysostom.

—God has given a man two eyes; if he lose one, he hath another. But man hath only one soul; if he lose that, the loss can never be made up again.—Chrysostom.

News of the Week.

FOR WEEK ENDING APRIL 18.
DOMESTIC.

—Massachusetts, New York, and Dakota will each take a census this year.

—The Tennessee Legislature passed a bill making ball playing on Sunday a crime punishable by a fine of \$50.

—It is said that there are more than 40,000 persons in New York City who depend upon gambling for aliving.

—The bill providing for a free park around Niagara Falls was sent to the Governor of New York for his signature.

—Business failures for the week are reported at 196, against 174 last week and 155 in the corresponding period of 1884.

—Apache Indians are reported to be raiding the section about Morenci, Arizona, and two ranchers are said to have been killed.

—Early Monday morning last the steamship Main was in collision with a bark, cutting through the latter craft, and drowning one of her crew.

—The section near Hamlet, N. C., was swept by a cyclone Thursday afternoon, timber, fences, and houses being leveled, but no lives were lost.

—The name "Gazette" has been in use for newspapers since 1570, when it was applied in Italy to a sheet that was sold for a small coin, *Gazetta*.

—The 1,200 policemen in Philadelphia will hereafter be taxed 25 cents each per month to pay for surgeons and lawyers to look after their welfare.

—General Grant slept well Thursday night, and arose feeling stronger. He passed Friday in a quiet manner, at times pacing his room, and suffered no pain in swallowing his food.

—The Fall River manufacturers of print cloths decided Wednesday to stop their mills for four weeks between now and July 1, which is expected to reduce the stock by 800,000 pieces.

—A ten-pound can of gunpowder was exploded Thursday night in the cellar opening of a boarding-house at Baltimore, partially wrecking the lower portion of the structure and causing great alarm.

—The national government is taking precautions to prevent the introduction of cholera, and the sanitary inspectors attached to the foreign consulates have all been re-appointed by the Secretary of State.

—At Salt Lake City Thursday the Grand Jury returned two indictments under the United States statute, supposed to be for polygamy, and include Bishop H. B. Clawson and Mr. Rossiter, of the theater.

—To make shoe pegs enough for American use consumes annually 100,000 cords of timber, and to make lucifer matches 300,000 cubic feet of the best pine are required.—*Philadelphia Press*.

—Unknown persons blew up a Chinese wash-house at Anaconda, M. T., Wednesday, four Chinamen being killed and one fatally injured. The explosion shook the town and caused great excitement.

—Belle Kinney, a twelve-year-old girl of Marysville, Ohio, holds her book upside down when she reads, inverts her copy-book and writes with the left hand, and in both is as skillful as other children with their books in the usual position.

—At Oscoda, Mich., Monday, while seven men were cleaning the brick out of John Graw's mill smoke-stack the bottom tier gave way, and the workmen were buried under 50,000 brick. Four were killed outright and the others seriously injured.

—It is said that the latest surgical luxury—unless we except *cocaine*, of which such wonderful things are told—is an instrument by which incisions may be made with scarcely any pain. This consists of a knife that is so regulated by a clock-work attachment as to move at the regular rate of one inch in six hours. Patients are not prevented from sleeping while the knife is at work.

—Monday afternoon, in New York, while workmen were engaged in bracing up the yielding foundation of eight five-story tenements on the south side of West Sixty-second street, between Tenth and Eleventh avenues, the whole structure fell, not a stick remaining standing in the entire row. Up to midnight fifteen or twenty workmen, carpenters, lathers, plumbers, and others had been extricated from the ruins, many seriously injured, and taken to the hospital or their homes. Threats of lynching were uttered against the contractor who immediately after the collapse fled.

FOREIGN.

—Tawhiao, the Maori King, has recommended his people to embrace Christianity.

—General Wolseley says he has no idea of abandoning his intention to recapture Khartoum in the autumn.

—Three days' quarantine has been ordered at Marseilles, France, on account of the suspected prevalence of cholera at the Spanish port.

—Rumors were flying around Winnipeg Sunday night that the Nineteenth Battalion had a skirmish with Riel, in which eighty men were killed.

—A treaty of peace has been signed between the governments of San Salvador and Honduras, and the latter republic has joined the alliance against Guatemala.

—Reports from Battleford are that the beleaguered people are starving. The Indians in the district are burning and pillaging. Prince Albert is believed to be in a bad condition, and it is feared that Riel's forces have captured Fort Pitt and massacred the people. Middleton is pressing forward, but his ammunition is said to be almost worthless, and the commissary department is in a wretched state.

RELIGIOUS INTELLIGENCE.

—The International Sunday-school Lesson Committee has been in session in Cincinnati this week to make arrangements for Sunday-school lessons for the coming seven years.

—The British and American Anti-Mormon Association is an organization of recent birth. It proposes to send emissaries abroad to stop proselytizing and frustrate Mormon agents from enlisting new converts, and cut off the foreign immigration into Utah. The headquarters of the association are at No. 204 West Madison street, Chicago.

—The *Interior* says: "The Exposition at New Orleans is open on the Sabbath (Sunday). The friends of the Sabbath made an earnest protest against this, but were not successful. The only effectual protest would be one from the exhibitors, who should quietly cover their exhibits, and insist upon their right to retain the Lord's day as a day of rest and worship."

—The Moravian Theological Seminary at Bethlehem, Pa., has received \$5,000 by a bequest of the late Samuel Riegel, of Bethlehem. Some friends of other denominations at Boston, Mass., interested in the work of saving the heathen Esquimaux of Alaska, have quietly sent the sum of \$717 to the Mission Board of the Moravian Church at Bethlehem, Pa., to help establish that church's proposed mission in Northern Alaska. The church in America has itself thus far raised over \$5,000 for this cause, and will send two missionaries with their wives to the Esquimaux early in April.

—It was recently announced in the Roman Catholic Cathedral at Montreal that a number of relics brought from Rome by the bishop of the diocese were spurious, yet they have been working miracles quite as well as if genuine. There is nothing strange about this, for 99 per cent of all the Romish relics are spurious; and their healing virtue does not at all depend upon their genuineness, but upon the faith of those who use them. Of all the humbuggery which has appeared in any age or land, none surpasses this relic business.—*Indiana Baptist*.

—Mr. Guinness reports that when he visited King Leopold he asked him, "What makes you so interested in Africa?" His answer was, "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on." At the present time the king is expending \$400,000 a year in Africa out of his private purse. Having lost his natural heir he has made Africa his heir.

—Mr. A. V. Adrainof, a Russian, who has been traveling in the Altai and Sayan Mountains, found near the Neusel River, a colony of Russian dissenters which dates from the time of the Patriarch Nikon, when the "Raskolnik" strove to seclude themselves from heresy and from authority. They were led by one Ivan Afanasief, who gave himself out to be a Moses leading the people to the land of promise. This land was discovered out toward the Chinese frontier, and the people formed themselves into a kind of commune, and placed the whole of their joint property under the uncontrolled administration of Afanasief. Their occupations are agriculture and hunting.

—Quite a flutter has been caused in Protestant Episcopal church circles in New York, by a sermon delivered recently by Rev. R. Heber Newton, in which the preacher questioned the sanity of Christ, and made other equally bold and radical assertions of a similar character. In his sermon, Mr. Newton, in alluding to Christ as the prince of idealists, said: "The last, worst doubt that could come to me would be the suspicion that this greatest of idealists was carried off his feet by the tide of heavenly life that flooded his soul with divine enthusiasm; that he lost his head in the greatest mission ever trusted to the child of man." Mr. Newton is to be investigated again as to his theological soundness.

—In Egypt, Syria, and throughout the East generally, Christian missionaries have been directing their energies chiefly to the young. Experience has taught them that very little progress is to be made in dealing with the adult population. Teaching, therefore, has to a large extent taken the place of preaching, and the school that of the church. The schools are well attended, and large numbers of Moslem youth have been and are still being indoctrinated with the principles of Christianity. The Mohammedan leaders have at last taken alarm, and in order to prevent Moslem children from attending the mission schools it has been decreed that no Moslem shall be considered his own master until he is twenty years of age. If it be found possible to enforce such a law it will certainly prove obstructive to mission work.

—Bishop Wm. Taylor of the Methodist Episcopal Church has recently organized a singular missionary expedition to the interior of Africa, consisting of some eighty individuals, men, women, and children. Their proposed route is by ship to Loanda, 200 miles south of the Congo, which is the easier part of the journey and will occupy some five weeks. Thence by boat 120 miles up the Cuanza River. And thence, as best they may—probably on foot—1,000 miles into the interior of Africa. He has refused any help from the church, and goes without purse or scrip, taking only some food, clothing, and tents for shelter. He claims, he says, the right to accept the hospitality of the natives, and teach them to sustain the work of Christianity among them. His church predict a failure, and the work will be watched with interest.

Obituary Notices.

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

DARLING.—Died in Morristown, Vt., Feb. 19, 1885, Barak Darling, aged 86 years. Bro. Darling made a profession of religion when young, uniting with the Baptists. Thirty-four years ago he won the faith of the near coming of the Saviour, under the labors of W. S. Ingraham. About two years later he commenced the observance of the Sabbath of the fourth commandment. He leaves a son to mourn his loss. The Morristown paper, published in the place where he died, says of him: "In the death of Mr. Barak Darling of the old land-marks of Morristown has disappeared. Mr. Darling was blessed with an excellent memory, and possessed what in phrase is called a level head, and any one who met him in argument found an opponent not easily vanquished. He had embraced the views held by the Seventh-day Adventists, and his life was consistent with his faith. . . . The funeral services of Mr. Darling were held at the home of his son, on the Sunday following his death, conducted by Eld. Hall." A. S. HUNT.

LEAVITT.—Died at Littleton, Aroostook Co., Maine, March 16, 1885, an illness of less than two weeks, Enos Leavitt, aged 80 years. Bro. Leavitt was the first to embrace the present truth at Smyrna Mills, in 1871, under the labors of Eld. J. B. Goodrich. He shall miss him here, but, if faithful, expect soon to meet him on the immortal shore. P. A. CROFT.

ADAMS.—Died of scarlet fever, near Half Rock, Mo., March 16, 1885, a daughter of Bro. and Sr. Adams, aged 2 months and 10 days. The funeral services were attended by many sympathizing friends. Remarks by the writer from Gen. 2:17. Although young for their loss, the parents feel that their sinless little one is at home, and that if faithful their arms shall clasp her again in the resurrection morning. E. A. WARD.

BLODGETT.—Died of diphtheria, near Silver Creek, Neb., North son of E. A. and Sarah Blodgett, aged 4 years, 10 months, and 11 days. He was sick about a week, but was able to be about most of the time. He was a good little boy and seemed quite patient. Although he left them, they hope to see him again, clad in immortality, when Jesus comes to gather his jewels. A few days after the burial, of comfort were spoken by the writer, from Jer. 31:15, 16. O. A. JOHNSON.

LARKE.—Died at Pandora, Guthrie Co., Iowa, March 20, 1885, dear mother, Mrs. M. Larke, aged 48 years. She had been ailing for four years, yielding finally to that fatal disease, rheumatism of the heart. Mother was a native of Denmark, and a sister of Eld. Matteson. She was a consistent member of the Seventh-day Adventist denomination; and our only anxiety is that we may be permitted to meet her when she appears on the morning of the resurrection. MATHILDA LARKE.

RAYMOND.—Died in Alexandria, Minn., April 8, 1885, wife of W. A. Raymond, aged 53 years and 10 months. She belonged to the Methodist church, but six years ago she embraced the doctrines held by Seventh-day Adventists. Besides two children, she leaves a devoted husband, who sorrows not as those who have no hope; for he believes and loves the same truth that was her portion in her last hours. Funeral services conducted by J. H. LARSON (Methodist).

SHEFFIELD.—Died at Carthage, Dak., March 29, 1885, our dear Helen Sheffield, aged 27 years, 7 months, and 17 days. The third time within four years that the dread disease consumption entered this family circle and left parents and friends to mourn the loss of their dear ones. Sister Helen was sick about one year, was confined to her bed fifteen weeks. Her sufferings were great; but she was sustained by the blessed hope, and her courage and cheerfulness were remarkable. She talked of death in a manner that showed that it had no terror for her. She was a Christian in her early life, and was a consistent member of the land, Wis., church till the time of her death. She leaves a husband and two little girls, parents, brothers, and friends, to mourn her loss, but they feel resigned to the divine will, and have the blessed assurance that she is at home, and will sustain them through the last days till the morning of the resurrection. The funeral services were conducted by Eld. A. D. Olsen, the discourse being on Ps. 23:4. VESTA J. JOHNSON.

VAUGHN.—Died of stomach and kidney disease, at Newport Co., Iowa, J. B. Vaughn. Father was born in the State of Ky. March 17, 1810, and died March 16, 1885; therefore was 75 years lacking one day. When six years old he moved to Indiana, married in 1833; was the father of thirteen children, five of whom are living. He removed with his family to Iowa in 1842, and was one of the pioneers of the State; joined the Disciples in 1834, and was for many years a deacon in that church. He embraced the third angel's message through reading, and with the Seventh-day Adventist church of Mt. Pleasant, Iowa. He remained firm in the faith until the end, dying with the assurance of a part in the first resurrection. Father was a strong man in the titling system, and was very careful to return the full to the Lord; his insurance money went to the same cause, and his last worldly act was to make the Church an heir with him. The funeral services were conducted by Eld. Lewis (Methodist) as his subject "Heaven." JESSE VAUGHN.

BALL.—Died of consumption, in Washington, N. H., March 17, 1885, my dear mother, Lydia A. Ball, aged 54 years and 6 months. She was a faithful member of the S. D. A. church of Washington, greatly beloved by all who knew her. She has been a great comfort to the prayers of God's people. Her suffering was intense, yet she bore it all with great patience, trusting fully in a loving Father. She has always been a faithful and good mother. We comfort ourselves in this hour of sorrow, that we shall surely meet her again. ELIDA J. FARRIS.

HILL.—Died of pneumonia, at the home of his daughter in N. Y., after an illness of about one week, Moses Hill, aged 81 years. He, with his companion, embraced the third angel's message one year ago, under the labors of Elds. S. B. Whitney and Lawrence. He leaves a wife and three daughters to mourn his loss, yet they have good reason to believe he sleeps in Jesus, and will be raised when Christ the Lifegiver shall come. H. H. HILL.

COOK.—Died at Jefferson, Mich., of consumption, April 10, 1885, Esther J. Cook, wife of Bro. Andrew J. Cook, aged 36 years and 10 months. Sr. Cook embraced the truth about ten years ago, under the labors of Eld. H. A. St. John, and ever after looked for her Lord with faith that she might be among his jewels. She was an exemplary Christian in that most precious virtue, patience, and had the privilege of manifesting during her lingering illness, nineteen years. Her husband, son, and daughter are in the land, and mourn not without hope of meeting the sleeping wife on the resurrection morn. Remarks from Rev. 22:14. I. H. HILL.

GAMBLE.—Died in Belvidere, Ill., April 1, 1885, Anna, child of Luther R. and the late Frances Lawrence Gamble, aged 3 years and 3 months. We mourn the loss of this little one, who was snatched away by the cruel hand of death. The blow is keen to the sorrowing grandmother and the stricken father, to whom Anna had been doubly precious since the death of her mother. We shall see the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and thou shalt come again from the land of the enemy." Jer. 31:16. MRS. A. B. LAW.

Appointments.

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

Michigan, quarterly meeting, April 25, 26
May 2
(funeral sermon), " 3
Hills, " 6, 7
" 9, 10
" 16, 17
I. D. VAN HORN.

HILL, Ill., April 24, 25
" 26
May 1-4
Brethren at each place may make such arrangements
as they best can. A. O. TAIT.

Wood, Brown Co., Neb., April, 23-27
Meeting will be of a general character. Espe-
cially wish to see all the Sabbath-keepers in Holt
and counties. This will be the only meeting
in vicinity for some time.

A. J. CUDNEY.

Texas, April 25, 26. R. M. KILGORE.

Permitting, I will attend a general meeting
at Iowa, May 2-4, 1885. An invitation is ex-
tending to churches and brethren to meet with
O. A. OLSEN.

Quarterly meeting for the Bristol, Vt., church, will
be held at Spring Arbor, April 25, 26. Shall
meet with the friends here, I hope all within
reach will make an effort to attend. R. F. BARTON.

Net and missionary quarterly meeting for Dist. No.
will be held at Spring Arbor, April 25, 26. Shall
have general attendance. A minister will be present.
Friday evening at 7 o'clock.
H. W. MILLER, Director.

Seventh annual session of the Kansas Conference of
Ministers will convene at Bismark Grove, near the
conference, May 20, at 6 o'clock P. M. Hope all the
Ministers will be there to attend the first meeting, and that
each will be fully represented.

J. H. COOK, Pres.

DIST. NO. 8, MICH.

Quarterly meeting for this district will be held at
Sabbath and Sunday, May 2, 3. Edenville is
the side of the district than the other, yet we hope
good turnout. Especially do we desire to see all
expect to take part in any branch of our work
this season. Let all expecting to come by rail drop
beforehand to Wm. Carty, Edenville, Mich., stating
they will come on; and there will be teams to
meet at Averill Station. Ministerial help is expected,
and will be opportunity for baptism. Let no trivial
keep any from attending; but let all come, praying
this blessing may be there, that this may be the
quarterly meeting ever held in our district. The first
will be on Friday evening, May 1. Let all who
do so, reach Averill Station on morning trains;
they cannot get to Edenville until after the com-
mencement of the Sabbath.

E. S. GRIGGS, Director.

APPOINTMENT FOR PENNSYLVANIA.

State quarterly meeting of the Pennsylvania tract
will be held at Wellsville, N. Y., May 9, 10. We
call our directors to attend, as there is important
for the board. Plans will be made at this time for
labor; and any who have special requests with
to tent labor in any locality, will do well to be
at the meeting, or write me in time so that the
can be considered.

D. B. OVIATT, Pres. Penn. T. and M. Soc.

KENTUCKY T. AND M. QUARTERLY MEETING.

Meeting will be held at the home of D. W. Barr,
Elizabethtown, Ky., May 14-18. Let all reports be
made and sent in. We also wish settlement of all
due the society at this meeting. The Lord has
our labors in the past, and we look for greater
in the near future. Come and help us plan for
labor. G. G. RUPERT, Pres.

KENTUCKY STATE QUARTERLY MEETING.

State quarterly meeting of the Kentucky Conference
Adventists will be held at the home of D. W. Barr,
Elizabethtown, to commence Thursday, May 14, and
May 18. We truly desire this to be a time when all
possibly do so will attend. Let all come and en-
joy the blessing of the Lord. Matters pertaining to the
of the cause will be attended to at this meeting.
KY. CONF. COM.

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

RECEIPTS.

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do not in due time appear, and if books ordered by mail are not re-
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tucky T & M Soc per B C Saxby 30., Iowa T & M Soc per R A Hart 13.,
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per May Taylor 500., Ills T & M Soc per L S C 100., Mich T & M Soc
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Hengley 50c, "An old brother" 2.

Australian Mission.—Z Nicola \$22., John B Webster 10., Maria
Sylvester 2., Spencer Creek 'S S 3.25, Lovina La'Dow 25., Chas S
Countryman 100., R M Griggs 10., L M Griggs 10.

European Mission.—L H Hengley \$2.50, Rochie Hengley 50c.

Scandinavian Mission.—L H Hengley \$2.50.

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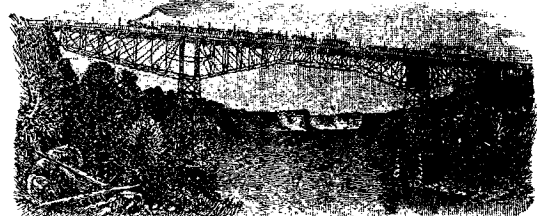
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GOING EAST.					GOING WEST.				
Mail.	Day	N. Y.	Atlantic	Night	STATIONS.	Pacific	Evening	Or	Day
Exp.	Exp.	Exp.	Exp.	Exp.	Ar.	Dep.	Exp.	Exp.	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Detroit,	p.m.	p.m.	p.m.	a.m.
6.05	6.25	11.59	6.55	8.30	Ann Arbor,	9.00	8.00	4.00	9.00
4.32	5.12	10.54	4.35	7.12	Jackson,	10.15	9.20	5.12	10.12
3.50	4.08	10.00	3.25	6.35	Marshall,	11.55	10.35	6.50	11.30
3.50	3.05	9.07	2.08	4.45	Battle Creek,	1.07	11.48	8.07	12.45
1.05	2.23	8.17	1.42	4.22	Kalamazoo,	1.42	12.15	8.47	1.05
12.03	1.45	8.10	1.00	3.35	Niles,	2.27	1.07	9.40	1.45
10.21	12.13	6.59	11.40	2.7	Chicago,	4.05	3.00	.....	3.10
8.58	11.06	6.02	10.42	12.45	.....	6.18	4.38	.....	4.27
6.45	8.55	4.15	8.40	10.30	.....	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. Bat-
tle Creek 7.35, arrives at Detroit 11.45 A.M. All trains run by Nineteenth
Meridian, or Central Standard Time.

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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.				
Chgo	Mail.	Day	Pacific	E. Ck	STATIONS.	Mail.	Limited	Atto	Bus.
Pass.	Exp.	Exp.	Exp.	Pass.	Dep.	Exp.	Exp.	Exp.	Pass.
.....	a.m.	a.m.	p.m.	p.m.	Port Huron	p.m.	a.m.	a.m.	a.m.
.....	6.35	7.50	8.00	4.10	Lapeer	10.20	1.25	7.50	10.40
.....	8.15	9.12	9.28	5.40	Flint	8.37	12.07	6.23	9.12
.....	9.07	9.55	10.06	6.30	Durand	7.50	11.35	5.55	8.25
.....	9.45	10.30	10.45	7.00	Lansing	6.40	11.06	5.16	7.20
.....	11.00	11.32	11.50	8.25	Charlotte	5.37	10.12	4.10	6.78
.....	11.43	12.05	12.25	9.07	Battle Creek	5.02	.....	3.52	5.52
.....	12.40	1.03	1.20	10.05	.....	4.08	8.55	2.50	4.45
.....	5.00 p.m.	1.23	1.25	p.m.	Vicksburg	4.03	8.50	2.30	4.45
.....	5.48	2.30	2.17	.....	Schoolcraft	3.14	8.10	1.46	.....
.....	6.00	2.23	12.25	.....	Cassopolis	3.02	.....	1.35	.....
.....	6.47	3.05	2.19	.....	South Bend	2.10	7.21	12.51	.....
.....	7.30	3.50	4.08	.....	Haskell's	1.20	6.44	12.10	.....
.....	8.43	.....	.....	.....	Valparaiso	11.30	5.27	10.41	8.45
.....	9.00	5.21	5.52	.....	Chicago	9.10	8.30	8.30	1.15
.....	11.20	7.45	8.10	.....	.....	.....	.....	.....	.....
.....	a.m.	p.m.	a.m.	a.m.	Dep.	Ar.	a.m.	p.m.	p.m.

*Stops only on signal. Where no time is given, train does not stop.
Trains run by Central Standard Time.
The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Hu-
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Sunday Passenger, Sunday only.
GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

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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.	+ 12.20 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.
+ 6.30 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- ifornia Express.	+ 6.55 a.m.
+ 10.00 p.m.	Texas Express.	+ 5.45 a.m.
+ 10.00 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.
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Javenport Express.	+ 9:10 a.m.	+ 5:45 p.m.
Council Bluffs and Peoria Fast Express.	+ 12:10 p.m.	+ 2:30 p.m.
Kansas City, Leavenworth, and Atchison Express.	+ 12:10 p.m.	+ 2:30 p.m.
Minneapolis and St. Paul Express.	+ 11:00 a.m.	+ 3:00 p.m.
Kansas City, Atchison, and Leavenworth Express.	5:11:00 a.m.	5:30 p.m.
Perit Accommodation.	+ 4:45 p.m.	+ 10:15 a.m.
Council Bluffs Night Express.	+ 9:15 p.m.	+ 6:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.	+ 10:00 p.m.	+ 6:20 a.m.
Peoria Night Express.	+ 10:00 p.m.	+ 6:20 a.m.
Minneapolis and St. Paul Fast Express.	+ 9:15 p.m.	+ 6:50 a.m.

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

The Review and Herald.

BATTLE CREEK, MICH., APR 21, 1885.

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We are under obligations to Hon. O. D. Conger, of the U. S. Senate, for valuable public documents.

In the article of "The Temple in Heaven," resumed this week, Mr. Thoughtful gets wrought up to an intense degree of excitement. The reader will watch with interest the enlightening of this man's mind, and his consequent change of views on the Sabbath question.

CHURCH ORDER.—A correspondent inquires if it is right for a person who has been turned out of a church, still to claim church fellowship with that church; that is, can he properly attend the meetings and bear his ordinary testimony just as if no change had taken place in the relations between them?

The answer to this question must be in the negative, viewed in any light whatever. It is to be presumed that the church is right in disfellowshipping the individual; and if so, that action should be respected; and a person with any sense of propriety would respect it, and the first thing he has to do further in connection with that church is to cancel his offense by suitable confession. And if the church has any sense of propriety it cannot suffer its action to be ignored and trampled under foot.

On the other hand, if the church has made a mistake, and the person has been disfellowshipped without just cause, he has the right of appeal to higher authorities for an investigation; and if he is vindicated, the church should withdraw its charges, cancel its action, and re-instate the individual in its fellowship again.

"THOUGHTS" IN GERMAN.

Our presses are already beginning to run on "Thoughts on Daniel and the Revelation" in German. Books will be ready for delivery by June.

ENCOURAGING.

SUBSCRIPTIONS to the various periodicals issued at this Office have been coming in at quite a rapid rate of late. During the past three months 1,406 names have been added to the REVIEW list. The gain on our periodicals in other languages during the year has been, for the *Harolden*, 76 per cent; *Tidende*, 50 per cent; and *Stimme*, 22 per cent. They now have each a list of over 2,000. The *Youth's Instructor* list has reached the very encouraging figure of 12,586.

"DETERMINED" IN DAN. 9.

D. W. RANDALL: The word rendered "determined" in Dan. 9:26, 27, is not the same word that is rendered "determined" in verse 24. In the latter case the word is *ḥathak* (*hathak*), in the former, *ḥaratz* (*haratz*).

The first of these words is defined by Gesenius, "Properly, to cut off. Trop. to divide, and so to determine to decree." The second is rendered by the same author, "1. pr. to cut, to cut in. 2. To cut to a point, to make pointed, to sharpen. 3. Trop. to decide, to determine." The former seems to be the more decisive word, giving the idea of complete separation.

WHICH WORLD?

A LADY was once urging upon a mother some fashionable mode of education for her daughter, and to enforce her appeal made this plea: "Without this your daughter will never succeed in this world." The mother quietly and wisely replied, "I am not training my daughter for this world." What a fitting rebuke to the low standard of the other! How few there are who maintain this purpose and are willing openly to avow it in the face of worldly influences! Let us take as the standard for ourselves and our children, not "worldliness," but what the *Christian Weekly* very aptly styles "other-worldliness."

THE INDIANS.

JOSEPH COOK asserts that General Crook has so far succeeded in reforming the Apaches, that instead of being as they once were, the fiercest and most irclaimable of savages, they are now peaceful, and have for two years been industrious to the point of self-support, not only raising sufficient food for themselves, but having a surplus to sell in the markets of the military posts. Gen. Crook maintains that any tribe can be reclaimed as easily as this one. The transformation that has been wrought contains a wonderful lesson. It presents in a vivid light the fearful responsibility which this nation has incurred in its treatment of the Indian tribes.

S. D. ADVENTISTS.

THE reports of the Tabernacle lectures, given in the Battle Creek *Journal*, close with a sketch of the history and work of this people, which is just the matter to be put into the hands of those who are not yet acquainted with us. These papers can be furnished for 1 cent each; or, if persons prefer to send in names, the papers will be mailed from here, post-paid, for 2 cents a copy. One dollar will send a copy of this paper to fifty persons. We have provided four thousand copies to be used in this way. Address, Hattie House, R. and H. Office, Battle Creek, Mich.

ADDITIONS TO THE CHURCH IN BATTLE CREEK.

As the result of the recent course of lectures and the revival effort, additions to the church still continue. Eight more candidates were buried in the watery grave by Eld. Van Horn last Sabbath, and "still there are more to follow." G. I. B.

THE SPECIAL COLLEGE COURSE.

THE special course has continued through another week with increasing interest. The attendance has been excellent, and many have expressed themselves as greatly benefited by the privilege they have enjoyed. We expect a large number of workers will go out from it to engage in spreading abroad the truths of the message. Two days more will bring it to its close. G. I. B.

—Godliness is the greatest wisdom, and impiety the greatest of follies.

THE EARLY CAMP-MEETINGS.

We are not able to give positively the order of early camp-meetings. We think, however, that it is little question but that they will stand as follows:—

Kansas, Bismark, near Lawrence,.....	May
Pennsylvania, Jamestown,.....	June
Minnesota, Mankato,.....	"
Canada,.....	"
Dakota, Sioux Falls,.....	"
Northern Maine,.....	June 25 to July

There is little doubt but that these meetings be held as here appointed. Wisconsin will come one week earlier or one week later than the Pennsylvania meeting. We hope to be able positively by another week. These will probably all the camp-meetings this side of the Rocky Mountains held by General Conference laborers in the summer the present season.

GEO. I. BUTLER, *Pres. Gen.*

THE KANSAS CAMP-MEETING.

At the request of the president of the Kansas conference we appoint this meeting May 20-27, mark Grove, near Lawrence. Remember the meeting is to continue till Wednesday evening, the 27th. It is expected that Elds. U. Smith, O. A. Olson, and Conradi, and the writer, will attend, as will the ministers of the Kansas Conference. The meeting is a very popular resort, and we expect for a large outside attendance. We trust our brethren and sisters in Kansas will make a strong showing. GEO. I. BUTLER, *Pres. Gen.*

THE CANVASS FOR "THOUGHTS"—SHALL IT BE RESUMED?

We confess we have a feeling of sadness to realize how little has been done during the few months to circulate that most important "Thoughts on Daniel and the Revelation." The matter has been brought up forcibly to our minds by the special College course of the last few weeks. Every hour every day has been devoted to the canvassing. We have felt much interested to see if our young people should labor in this department of the cause to circulate our reading matter where. We have urged upon their attention the great importance of this as forcibly as we know, and we hope with some effect. As the question has arisen, "For what shall we canvass?" we have been unable to think of any one thing more important than this most valuable book. We can easily while this book is almost wholly dropped, we shall certainly enter our most solemn protest against its being longer neglected. We know it came about, and we wish to cast no censures ever upon any one concerning it. As the winter, and as a plan had been formed for the last General Conference to make a rousing canvass upon the *Signs* and "Sunshine" canvass, it was somewhat easier to make money canvassing "Sunshine" than for "Thoughts," nearly everywhere for the latter dropped that work to work for *Signs* and "Sunshine." Month after month passed away and still the circulation of "Thoughts" is not resumed. There is scarcely a person in the tract societies who is now canvassing "Thoughts."

We believe the time has come to call a halt to our tract and missionary society presidents and secretaries ought to use their influence to induce every one of those who have made a canvass in canvassing for this most valuable book, to do it at once.

Spring has come, and money is more plentiful. The people are more hopeful than they were in winter, and our hopes should increase that important work can be sold. Nearly 10,000 copies a year have been sold for two or three years. It would be a sad failure to see this canvass dropped. We ought to do much more the present year than ever before. But thus far in 1885 it is almost at a standstill. We propose to spend the subject through the REVIEW, in the camps, and anywhere and everywhere, and thus induce our people to circulate this valuable book. Thousands of these books are already here, and we have no book more important for general circulation among the people than this. It is a thing for intelligent people everywhere to read. Our canvassers resume this work, and push it more than ever.