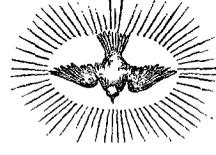


Adventist Review



OUR FIELD
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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A CRY FROM THE DEPTHS.

BY TOMIA A. BUCK.

O THOU most gracious One,
Care for thine own!
Gracious and worshiped One,
Care for thine own!
High art thou over all,
Heeding the sparrow's fall,
Hear thou thy children's call,
Care for thine own!

Out of the depths we cry,
Care for thine own.
Be thou our helper nigh,
Care for thine own.
Lead thou thy pilgrim flock
Safe from the tempest's shock,
Up to thy shining Rock,
Care for thine own!

Oh! we have waited long,
Come to thine own!
Waited with prayer and song,
Come to thine own!
Waiting ones yearn for thee,
Longing eyes turn to thee,
Hearts thrill and burn for thee,
Come to thine own!

East Randolph, N. Y.

Our Contributors.

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

THE TWO DISPENSATIONS.

BY MRS E. G. WHITE.

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by divine appointment. There, above the mercy-seat, overshadowed by the wings of the cherubim, dwelt the shekinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men!

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to

the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a million of people. He who was equal with the Father in the creation of man was commander, lawgiver, and guide to his ancient people.

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His divinity is now hid, not under a cloud, but under the garb of humanity.

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the divine will in the salvation of man.

The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death."

The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom.

Noah, Abraham, Isaac, Jacob, Moses, and all

the patriarchs and prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his divine majesty. Abraham walked and talked with the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend.

From the creation and fall of man to the present time, there has been a continual unfolding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel.

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent.

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ.

While we rejoice to-day that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth stand registered in the pages of Bible history. What is now needed is divine enlightenment, and a more intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy

way, O God, is in the sanctuary: who is so great a God as our God."
Basel, Switzerland.

CAN THE SABBATH BE OBSERVED WITHOUT OFFERING TWO LAMBS?

BY ELDER R. S. OWEN.

It is painfully amusing to an observer standing in a position where he is fortified by the strong bulwarks of truth, to witness the feeble efforts of opponents who try to tear down his fortress. As well may they spend their time in hurling straws at a mighty wall.

Eld. Miles Grant has of late picked up a straw of this kind, and is running about with it, brandishing his weapon, and threatening to bring the Sabbath institution crashing to the ground. He has found that among the many sacrifices offered by the priests at the sanctuary, two lambs were to be offered on the Sabbath (Num. 28:10); therefore he concludes that no one can keep the Sabbath unless he offers two lambs every Sabbath. To use his own words: "When they ceased to sacrifice their two lambs every Sabbath day, then they ceased to keep the day holy." "No one has kept the seventh day Sabbath for eighteen hundred years, neither can it be done without denying Christ."

What profound reasoning! Let us try a similar argument. The same law which commands us to remember the Sabbath day to keep it holy, commands us to work six days. We learn in the same 28th chapter of Numbers that two lambs were to be offered, day by day, for a continual burnt-offering; so that while the people were at their daily work in obedience to the fourth commandment, the priests were to offer sacrifices; therefore when they ceased to offer sacrifices, the people ceased to work, and no one has done a day's work for eighteen hundred years, neither can a day's work be done without denying Christ! This argument has the same basis as that of Eld. Grant, and one is just as absurd as the other.

But I wish to notice another fact which will show the utter fallacy of this argument against the Sabbath. The position taken by Eld. G. is, that if the lambs were not offered, the Sabbath never could be kept, making the offering of lambs a part of the Sabbatic institution. In reply to this, we could show that the Sabbath was instituted at the creation of the world, before man sinned, when the offering of sacrifices would have been as much out of place as they are since the crucifixion of Christ. This fact would show positively that the offering of lambs was no part of the Sabbath institution, and that the Sabbath can be observed when lambs are not offered.

But suppose the Sabbath to have been instituted at Sinai, this objection would lose all its force from the fact that the command to offer the two lambs was not given until forty years after. This was clearly proved in a discussion held with Eld. Grant in Hatley, P. Q., and he utterly failed to show anything to the contrary.

The ceremonial laws given to Moses on Mount Sinai, contain no mention of this special Sabbath offering; yet while the children of Israel wandered in the wilderness, they kept the Sabbath according to the commandment. The 20th chapter of Numbers records the death of Aaron, which occurred thirty-eight years after the children of Israel left Egypt. After this they set forward and pitched in the plains of Moab by Jericho. See Num. 22:1. Here Joshua was ordained to be the leader of the children of Israel. Num. 27:18-23. Here the Lord gave Moses additional commands in reference to sacrifices and burnt-offerings. Num. 28; see also Num. 36:13: "These are the commandments and the judgments, which the Lord commanded, by the hand of Moses, unto the children of Israel, in the plains of Moab by Jordan near Jericho." This was just before the death of Moses, and here for the first time we find the command to offer the two extra lambs on the Sabbath. This proves that the Sabbath has been kept and can be kept without offering the two lambs.

Eld. Grant, having found his objection a complete failure, we should suppose would have thrown it aside as a worthless weapon, unfit for further use. But instead of this, he has attempted to cover the flaw with a false application of Scripture.

In a late issue of the *World's Crisis* we find the following from his pen:—

"No one has kept the seventh day Sabbath for eighteen hundred years, neither can it be done without denying Christ. This can be made apparent in a very few words. In Num. 28:6-10 we read that it was ordained in Mount Sinai, that the children of Israel should offer 'on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering. . . . This is the burnt-offering of every Sabbath.' Could the children of Israel refuse to offer the lambs and the flour and still claim they were keeping the Sabbath according to the law given in Mount Sinai?—Certainly not."

Now Eld. Grant has his weapon fixed up, and again ready for use. What if this was given thirty-nine years after the law of Sinai; does not Moses here say that it "was ordained in Mount Sinai" that they should offer "on the Sabbath day two lambs"? Here I must disclose a fact in regard to Eld. Grant's method of quoting Scripture, which it is difficult to harmonize with honesty. He takes what is said of daily sacrifices and applies it to the Sabbath offerings. Num. 28:3-8 describes the daily sacrifices precisely as commanded in the law given on Mount Sinai. Ex. 29:38-42. In Num. 28:6 we read: "It is a continual burnt-offering, which was ordained in Mount Sinai." Then for the first time directions were given concerning extra offerings on the Sabbath. The tenth verse says: "This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering." What was it that was ordained on Mount Sinai?—"It is a continual burnt-offering which was ordained in Mount Sinai." Verse 6. Is this the same as the Sabbath offering?—"This is the burnt-offering of every Sabbath, beside the continual burnt-offering."

This seems like an inexcusable blunder or a deliberate fraud, resulting from a desperate zeal to get rid of God's command; yet with all the boastful statements Eld. Grant is making, that we cannot keep the seventh-day Sabbath without denying Christ, the fact still remains that after the crucifixion, when Christ caused the sacrifices to cease by his own death, his most devoted followers "rested the Sabbath day according to the commandment." Luke 23:56.

IMPORTANCE OF STUDYING OUR PUBLICATIONS.

BY ELDER M. E. KELLOGG.

So much has been said upon this point that it may be thought superfluous to say anything further upon it; but if the desired effect has not yet been produced, further attention may be profitable. The public instructors of the present day, both from the pulpit and through the press, are teaching many forms of error, and claiming for them the sanction of the Scriptures. Delusions of all kinds are springing up around us. Satan is doing all he can to turn the minds of the people away from the great truths of the last message; and he is not particular what form of error people hold, only that it be error, and that they think it to be sustained by the Bible. And we are told through the testimonies of God's Spirit that those who profess the truth will be swept away by these delusions, unless they have prepared themselves by diligent study of God's word. I know of no better way to become intelligent in Bible truths than to study our various publications. The early laborers in the cause of present truth were greatly blessed of God, and in answer to their prayers God gave them much light upon the truths of his word. They have explored the fields of prophecy and practical duties, and have written of them with great care. We should take these publications, and by comparing them carefully with the Bible, and seeking the aid of the Spirit for guidance, make their great truths our own.

The present truth is a mine of knowledge, and as we search it, new ideas will continually suggest themselves to us, which strengthen and confirm us in the truths of the message; yet the main lines of truth are clearly brought out in our publications, and there is no danger of our becoming too familiar with them. I have been acquainted with the present truth, at least theoretically, from early childhood; and I can truthfully say that from

a child I have "known the Holy Scriptures," and known them in reference to the truths of the last message; yet I always find our publications not only interesting, but greatly beneficial, and I do not know how I could get along without them. It sometimes seems to me that they partake so much of the character of the truth upon which they are based, that, like the Holy Scriptures, every perusal brings to view some new ideas, making the truth seem clearer, and strengthening our confidence in the things "which are most surely believed by us."

This certainly has been my experience, and since laboring publicly to advance the cause of truth, I have had objections presented to me that I could hardly answer satisfactorily to myself, though I may have satisfied others; and afterward, perhaps years afterward, in some of our standard works I have found the same objection clearly explained to my complete satisfaction, and I would be compelled to acknowledge that my own neglect of study had made me inefficient when I should have been strong. No one need be afraid that by studying our works he will dwarf his own originality. I have read of a certain person who in early youth showed a remarkable aptitude and strong taste for painting; but when it was suggested by a great artist that he go to Italy and study the works of the great masters of art, his friends were fearful it might destroy his originality! The artist replied: "If his originality will be hurt by the study of the 'old masters,' he has not much to hurt!" The event fully justified the professor's prediction. The contemplation of the works of the great painters of the past did not retard, but quickened, the genius of the young artist, and he became one of the greatest painters of his time.

We can apply this same principle to the study of the present truth. The especial truths for the last days present a great field for investigation and thought, and there is room for all the genius and originality we possess. We may each have our own way of illustrating and enforcing the truths of the Bible; yet the study of the "old masters," who were raised in the providence of God to lead in the work of the great reform upon "the commandments of God and the faith of Jesus," will always be of the greatest importance. In the early days of the message, those who embraced it made themselves familiar with the Bible testimony upon all the great points of the truth. It used to be said of us, "They all know as much as their ministers do." Why should it not be so now? We are nearer the day of God than we were then, and the delusions of the enemy have been greatly multiplied. If ever we needed to be rooted and grounded in the truth, it is now. We can be, if we will use the means the Lord has placed within our reach. Let us study to show ourselves workmen that need not to be ashamed, rightly dividing the word of truth, and thus be sanctified through the truth, and by escaping the numerous deceptions of the enemy, be prepared for translation when Jesus comes.

THINGS TO BE DESIRED AT A FUNERAL.

BY ELDER D. M. CANRIGHT.

SHOULD it be our lot to die before the Lord returns, and our friends gather round us to pay us their last respects, there are some things very much to be desired at that solemn hour. I do not refer to the richness of the casket, nor to the profusion of flowers, nor to the long list of mourners; but to the character which we have borne during life. The minister is expected to say something about it. It will be the general talk, especially of the near friends, as soon as our eyes are closed in death, and for some time afterward. As soon as we hear of any one's death, the very first impulse is to remark upon his character, what kind of a man he has been, and to speak of all the good things we can think of. We all remember the case of Dorcas—how the widows stood round her dead body, showing the garments she had made for them, and naming over her deeds of charity. The name of Dorcas has been a sweet perfume from that time to this.

I hold in my hand a report given in a daily paper of the death of a prominent man. I did not know the man, nor do I know whether all they said about him is true; but I know it might have

been true of him, and ought to be true of every man. Let us read it, and mark the good qualities he is said to have possessed, and ascertain how many of them belong to us; and see if the same things could be said of us at our funerals. Notice what is said of his love for his fellow-men; his largeness of soul; the little care he had for popularity; how he loved God; what a moral man he was; how he would not compromise with evil; how he cared for the dumb animals; how strong was his faith in God for the future; how firm his trust in divine providence:—

“To those who knew him, always in his heartiness, in his honesty, in his love for all men, in his desire to help every good law of humanity, we can find an inspiration in the knowledge and recollection of him. His largeness of soul toward all men—what a multitude of exemplifications we have of that without any exception! He never asked for the popularity of a cause; it was enough for him to see the need. He did not so much come to meet it as he sprang to meet it. He has lived a minister of the true atonement for man, a servant, a follower, a friend of Christ. He asked no high name. He asked simply to be heir to God, joint-heir with Christ. . . .

“He was a boy like snow in the truthful purity of his heart. Such he has continued to be through life. We never saw in him spot nor stain. He has been the gallant advocate to help the poor, to open every sphere to woman for which she was capable, to hold a protecting shield over the dumb animals. So he has gone onward, never swerving from his aims, never accepting any low compromises of worldly prudence, a knight-errant at all times doing battle with the monster whose hot breath scorches our civilization. I may speak thus strongly because I have known him so long and well; with him in school, in college, in the divinity school in the West, in Boston, I felt his influence throughout my life. Most men live much in the broader land of expediency; they hold to a standard of right, but as to a rule with many exceptions. What a breathing influence, then, of that one who carries with him the atmosphere of a higher world! Such men are like seers and prophets sent from Heaven to make human progress possible; they are the leaders of our time. . . . Religious faith became a part of his nature, and grew with his growth. The materialist speculations of our time never confused his convictions. To him the future life was as certain as the present, and Jesus was dear and dearer up to the last moment. But his religion was not of church and Sabbath alone; he went to seek and to save those who were lost. In New York he sought out the haunts of sin and infamy; in the civil war he preached to the contraband; he went among the hospitals. He labored for temperance and the rights of labor. . . . Our brother did not succeed in the complete intellectual expression of his thought, but he did perfect the greatest work that can be done on earth—he lived a pure, well-rounded life from beginning to end. His faith in God grew more clear, his love more tender. He was faithful to his great idea of duty. He saw in every human brother a child of God. This loving insight into the possibilities of men never deserted him. His life was like a peace to the end. He had the patience of hope, sure that good things would come, and willing to wait God's time. . . . He himself said: ‘The one true way is to be a real, living, devoted Christian.’ During his last months, his life was full of a joyous contemplation of the thoughts and truths that had become a part of his life. . . . The calm, serene joy, the loving sympathy of his faith, were most touchingly beautiful to the end. He never lost faith in the love and wisdom of the heavenly Father, but bore his acute sufferings with the greatest patience.”

There, brethren, that is a noble character, worth more than even broad acres and money in the bank. Let us set this before us, and with the help of God, strive to be worthy of it.

Battle Creek, Mich.

—Sanctification is no less than for a man to be brought into an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of divine love, as a whole burnt-offering to Christ. And how little are many of those who profess Christianity experimentally acquainted with this work in their souls.

—*Archbishop Usher.*

THE KINGDOM OF PEACE.

BY WILLIAM BRICKEY.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” Isa. 11:6.

O COME, let us sing of the land of bright glory!
The kingdom of heaven, set up among men;
My heart leaps with joy when I hear the sweet story;
With rapture I read it again and again.
In the land of my Father are built many mansions,
And Jesus has gone to prepare us a place,
Where Jesuses are full, and have powers of expansion;
And Jesuses will govern with mercy and grace.

The wolf, and the lamb, and the kid, and the leopard,
Shall all dwell together in innocence there,
And be led by a child, with a flock by their shepherd;
The fatling shall dwell with the lion and bear.
The fir-tree, the pine-tree, the box, and the myrtle,
Shall all grow in splendor and grace to thy sight,
Where fountains of fragrant perfume bloom eternal,
And evergreen foliage is radiant with light.

Its ambrosial fruits are abundantly growing,
They scatter their treasures with liberal hand;
Its fountains of nectar, eternally flowing,
Invite us to come to that beautiful land.
The city of God with its broad, pearly portals,
Its dazzling brightness, and streets of pure gold,
Its walls decked with jewels, its saints made immortal,
The King in his beauty, our eyes shall behold.

Gushing out from the throne is a clear, crystal river,
Which glitters and sparkles like gems rich and rare:
Harmonious symphonies wafted forever
On breezes, embalmed by the fragrance they bear.
The great tree of life, whose rich leaves heal the nations,
Stands on either side of this river so fair,
While the glorious effulgence of God floods creation;
For Jesus, the center of light, will be there.

Dassel, Minn.

THE PEOPLE AND WORK OF THE LORD:

FROM EDEN TO EDEN AGAIN.

BY H. WREN.

We begin at the beginning, at creation. The people and work of God—the work of God in behalf of his people—both began in Eden. Yes, in Eden, where on every side were to be seen the “perfect works of the great Master Artist. The heavens declared his glory; and the earth, which was formed for the happiness of man, spoke of his matchless love. Its surface was not a monotonous plain; grand mountains arose to diversify the landscape. There were sparkling streams and fertile valleys, beautiful lakes, broad rivers, and great seas.” There, also, were Adam and Eve, the first people of God on the earth.

There, too, began the work of God for the welfare of his people. God walked and talked with our first parents; talked, not of light and trivial things, to be sure, but of the fundamental principles of all knowledge and science, laying before their minds the wonders of his works and of their own construction and nature, enabling them to clearly perceive the laws governing their being in all its separate and combined functions, and the course necessary to be pursued to avoid any injury to or derangement of the delicate and complicated machinery. They were cautioned that there was at all times danger of their violating some one of the infinite variety of laws relating to themselves, which would entail disastrous results upon the fair works of God; hence they were always to be on their guard. They were specially instructed to guard against a bold and venturesome spirit, who was seeking a realm in which to found an empire hostile to the Creator. They were advised to shun the tree of knowledge of good and evil, as it was about the precincts of that tree that this rueful spirit would be found.

This, doubtless, is about the character of the first work of God in behalf of his people on earth. This is the work that was done for them in Eden; and we get a glimpse of it sufficient to show that God was laying the foundations deep and broad, as if eternal life and felicity were the end in view; and, indeed, they seem to be the great aim in all God's efforts to instruct his children.

Another work, which might be called the second stage of his work for his people, comes after their expulsion from Eden. He now seeks to point their minds forward to a time when Eden shall be restored to them, and informs them what it is necessary for them and their descendants to do, in order to be permitted to enter again that fair place.

In Noah's time, a new emergency arises, and

with it, a work to suit the changed circumstances. This would be the third stage in God's work for his people.

Later comes the call and travels of Abraham, “a pilgrim and stranger in the earth,” “looking for a city that hath foundations, whose builder and maker is God.” The instructions given to Abraham, and his work of carrying them out, may be called the fourth stage.

The work and events clustering around Moses, or perhaps Mt. Sinai, whichever might appear as the central figure, would make the fifth stage in the journey from Eden to Eden again.

The entrance of Israel into the land of Canaan, their conquests over the various nations of its heathen inhabitants, and the parceling of the land to the twelve tribes, etc., would be the sixth stage of the onward work of God.

All that was done through the judges, prophets, and kings, from this time on to the days of John the Baptist, would suitably come under the seventh stage of God's work in leading his people on toward the goal.

Jesus, the Christ, rises in beautiful majesty as the great central figure in the next, or eighth, stage, which includes the events of his life, with his teachings, and also John the Baptist and his mission, and the apostles and their work. This stage was short in point of time, but in it were concentrated all those elements of knowledge that constitute the “light of the world.”

We come now to the period from the age of the ancient apostles to the time of modern apostles, as the next great stage in God's work for his people. The falling away, the church in the wilderness state, being there nourished by light and knowledge from God, and bearing testimony in sackcloth and ashes down to the year 1798, make up the ninth stage in the progress of God's people from the first to the second Eden.

In that year we reach the next stage, which we call the period of modern apostles. To be a little more exact, perhaps we should say that 1798 is about the central point of time in the age of modern apostles, which may be said to have begun with Martin Luther, and to extend to the close of God's work on earth. In this stage are brought to view those illustrious persons whom God has chosen in modern times, and may choose to the end of time, to shed the light of special truths over the world and along the path of his pilgrim people. This is the tenth and final stage in the long way over which God has led his people. At its close, which is yet future, the journey will end, and the angel guarding the gates of Eden with a flaming sword, will be commanded to stand aside, and let the ransomed of the Lord re-enter those thrice more than Elysian scenes, where stands, well laden with ambrosial fruits, life's fair tree, which will welcome their return, and yield to their eager hands its fruit, and leaves for the healing of the nations. All through those realms, which spread away before and around them,—realms of bliss eternal,—is never a mark or sign of want nor woe, neither of pain nor curse nor crying; for the “former things are passed away.” When this point is reached, and God's work for his people on earth is ended, it will be seen that *that work was a glorious success!*

Is there any means of ascertaining how much of God's work for his people is in the past, and how much is yet future? Can we locate ourselves in the progress of the work with any degree of accuracy? Are we near its beginning or ending? or are we midway between the two Edens? The answer comes, full of cheer, that we are very near the close of this many-phased work. The last step in the last stage alone remains to be taken, and that is, all things considered, the most glorious in the whole long and famous journey.

What is that step? Can it be definitely pointed out to those who are eager to keep the right road in finishing this weary, toilsome march?—Yes. Its description may be found in the first part of the eighteenth chapter of Revelation, as follows: “And after these things, I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.” “At even it shall be light.” This glory, which proceeds from the throne of God, is the last burst of celestial light ever to fall upon this world in its present state; and it will reveal to the people of God the beauties and glories of the eternal world, while it will fully expose and lay bare before them the

moral condition of this world ; and then will break forth the sudden, and to this world startling, cry, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This closes the drama, so far as pertains to the work in this world ; for the world-long progress of God's people and work has been but a grand drama, with ever-shifting scenes. And then the long-expected Saviour appears to take his people to himself.

WILLFUL BLINDNESS.

BY WM. COCHRAN.

In a previous number of the REVIEW, Bro. Kellogg exposed what is justly termed an inexcusable fraud, written and published by N. W. Wilder, A. M., of the M. E. church ; and we are happy to know that the exposition has delivered at least one precious soul from the snare of Satan. I have before me the tract referred to by Bro. Kellogg. This budget of frauds and inconsistencies is being zealously distributed, as is everything else calculated to belittle the Sabbath of the Lord. But this, like every other effort to prop the tottering institution of what is justly termed man's Sabbath, is the best of food and confirmation to every well-informed Sabbath-keeper. Such arguments will deceive no one who has carefully investigated the subject in the light of God's word and the present truth. But there are other inexcusable frauds contained in the same publication, that should be exposed for the sake of others into whose hands it may fall.

To further illustrate the extremity to which Sunday advocates are driven, I wish to call attention to a quotation of Eze. 43 : 27, by one Rev. R. H. Howard, in a tract entitled "The Christian Sabbath *versus* the Seventh-day Sabbath." He quotes it thus : "And when those days are expired, it shall be that on the eighth day of the week and so forward, the priest shall make your burnt-offerings, . . . and I will accept you, saith the Lord." In commenting upon this text, the author says that the only supposable accomplishment of this vision is in the condition of the Christian Church ; while the only imaginable fulfillment of the foregoing prediction is the one found in the first day of the week, and in its Christian worship. This reverend deliberately adds the words of the week, in order to stretch the last Jewish weekly cycle long enough to get two Sabbaths in succession in the same week, and then convert that extra eighth day into a future seventh day, or Christian Sabbath. Thus the blind will lead the blind until both fall into the ditch.

Livington, Ill.

A NEW MOVE IN SPIRITUALISM.

BY N. S. TENNEY.

THERE is formed in Titusville, Pa., a new society called "The Investigators." They now number some twelve or fifteen, who are mostly leading and influential members of the different churches of the place. With one of the ladies, an influential member of the Protestant Episcopal church, I recently had in substance the following conversation :—

"The slates were brought," said this lady, "and sealed, and soon I heard a scratching on them. After a time they were opened, and the operator handed them to me, saying, 'There is something for you, Mrs. D.' I opened them, and there were two letters ; one from my father and one from my mother. Now my father never wrote long letters ; he thought it was better to write often and be brief and pointed. Mother was different. She would write long letters, giving every particular of news that she thought would interest me. There was father's brief handwriting, full of pith, and pointed ; and he closed by saying, 'We are very happy here,' giving old, familiar names, and 'Now, daughter, write often, and let us know how you are, and be brief. You know I never liked long letters.' Mother's letter was very different. She went into particulars of the place, described her surroundings, told how beautiful the trees, fruits, and flowers were, and who were there among her old friends. Said they were very happy, and were in heaven."

I give as nearly as may be her own language. She continued : "There were no mediums among us, but there was a presence, or a spirit, so gentle, so perceptible, that all felt it. Afterward a man whom they had lately invited in, confessed himself satisfied, and said he no longer doubted that they had light and truth for him."

To me Mrs. D. expressed herself as not fully a Spiritualist ! She said she believed the Bible to be the word of God ! expressed great admiration of the character of Christ ; said she loved to read of his wonderful life, which was the most beautiful and wonderful in all history. She desired to investigate further. Said her former pastor had remonstrated, pleaded with, and warned her, but she believed she was following in the path of truth and duty. She offered to read any of our works, and said she was ready to receive light from any source.

I thought to myself, as I came away, Here is a sect better calculated to deceive than any I have ever known. They are all very respectable people, most of them have recently been members of the churches, and they do not affiliate with the Spiritualists, of which there is a separate sect, they having a president and secretary, and holding regular meetings. This lady is educated and refined ; has traveled considerably, and there was no sleight of hand in this case. It was in an open room, and by daylight, as I understood, and there was no chance for deception, no experts being present, nor mediums, as previously stated. I thought, Well might her former pastor plead, remonstrate, and warn, seeing he has preached her into the "natural immortality boat," and started her toward the rapids over which she will plunge into irretrievable ruin unless rescued by divine grace. Her pastor has thrown away the sword of the Spirit, "the word of God." He has preached to her smooth things, by sending her father and mother to heaven at death, contrary to the Scriptures. See 1 Cor. 15 : 51-54 ; 1 Thess. 4 : 16, 17, etc. Truly, the last great deception is rapidly being developed, and the end must be near. See 2 Thess. 2 : 8-10.

"ALL ARE YOURS."

BY ELD. F. PEABODY.

PAUL, Apollos, Cephas, "all are yours." 1 Cor. 3 : 22. What has not God given to help his people to believe and obey him ? Every experience he has caused to be recorded is ours. Noah, Abraham, Daniel, Peter, and John, all are ours. These have all lived and felt the weakness of the flesh as we do. They had to believe and obey God as we are required to do. They overcame as we must overcome. Sometimes in their lives they made mistakes as we make mistakes. God did not compel them to do his will any more than he compels us. They chose to obey, as we must.

God proposed a plan by which Noah could be saved when all the rest of the world perished, because he found him righteous before him in his generation. So he has proposed to save every man in all generations, who is found in like condition. I am glad "Noah did according to all that God commanded him." It shows his firmness of character, a will submissive to God's will, and that God recognized its value. Noah's experience belongs to every one who has since lived. It teaches all that when God speaks the one spoken to is expected to listen. Every one commanded is expected to obey. We know that the ark was three hundred cubits long, fifty cubits wide, and thirty cubits high. God told Noah that was to be the size of it ; and "thus did Noah, according to all [not part] that God commanded him, so did he." I am thankful he did not cut it short a few cubits, or add a few cubits to its length or height, as he might have thought best, or his neighbors might have suggested. If he had done so, his life work would have been a failure. Every Christian ought to be glad that Noah did as the Lord commanded. This example is for us. "All are yours."

Paul considered Noah's example valuable. He looked back over the long intervening years, and cited Noah's life work as an example of faith. God warned Noah of the approaching flood. He saw nothing that indicated this, but he believed God and built the ark, "to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith." We all have an interest in Noah's ark. Its size, the

time it was built, its firmness to stand the tempest's blast, all are matters of interest to us. I am glad one man and his family were objects of Heaven's care in such a fearful time as that. Think not, dear reader, you have no interest in Noah and his work. "All are yours."

"CONVERSION" ONCE MORE.

BY J. M. HOPKINS.

As Eld. Byington has expressed in REVIEW of Jan. 5, '86, I, too, would express my joy that the subject of conversion is coming to the front among our people ; not because we as a people have especially neglected this important work, not because we have believed it of secondary importance, but because we need a closer connection with Heaven. The closing scenes of this world's history are just upon us. We are fast nearing the solemn scenes of the Judgment. We are coming into the trials through which we cannot pass without the special help and blessing of God ; and as a people I fear that our interests are too much occupied with the world. We have not that childlike simplicity and meekness, that gentleness and loving trust, that loyalty and consecration, that the Lord would be pleased to see in his remnant people. Our hearts do not go out after God as they should. Oh that our prayers were more like that of the psalmist : "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God : when shall I come and appear before God ?" Ps. 42 : 1, 2.

Jesus once said : "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3. I see a vast difference between myself and my innocent little daughter. Would that all were as innocent as she ! Would that in our lives were manifest those heavenly graces which marked the life of the Master ; those precious "fruits of the Spirit," against which there is no law. Let us arouse and advance with this message ! We must, or we shall be "sifted out." We have no time nor energy to bestow upon the vain and sinful indulgences of earth. Let us consecrate ourselves to the work of God as never before. The Lord will help all those who earnestly seek his blessing. Chatfield, Minn.

DIRECTIONS ADAPTED TO CERTAIN CASES.

BY S. O. JAMES.

It is an excellent thing to be a Christian soldier. Be on the Lord's side by all means, but don't venture too near the front while the battle is going on ; for you may have a warm time of it, get some cuts and bruises, if not something worse. Keep back and let the rest fight. You may be needed sometime in the future. If you are a private soldier, watch the officers and faithfully report their failures. It may cause them to think and watch more closely,—yes, and pray, too, particularly if they are in earnest. By all means, be instrumental in driving them to head-quarters now and then.

Be very careful not to tax your brain by trying to devise better plans of labor or a more skillful mode of warfare ; for I have heard it hinted that somebody was once understood as saying that "people go crazy just from thinking !" What if a few reckless individuals do make a stir and push out upon new enterprises as it were, with their lives in their hands ? They will only be termed fanatics. Save your reputation and means. Hold back a little while anyhow, long enough to see how they succeed ; then you may venture a little.

If you linger about camp, of course you will be likely to have some disagreeable duty assigned you, but don't be so foolish as to take special care in its performance. You may never get a cent for it ; and besides, remember that the Captain and all who are in authority possess great forbearance. Get through somehow, but manage to keep up appearances ; and when the work is done and the danger all over, who knows but that you may succeed in squeezing through with those who bear the trophies of honor ? And if you should once get upon the inside of that "beautiful city," you will be forever safe among the saints and angels.

—Great efforts should come from great motives.

Choice Selections.

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

THE AUTHORITY FOR HOLY SCRIPTURE.

THE authority of the Bible is founded upon the single fact that it is the word of God. The proof of this fact is that the writers of this sacred book speak as the spokesmen of God, and that everything else in these writings is in harmony with the honesty and validity of this profession.

1. First, the writers of the Bible speak as the spokesmen of God. This is evident on the face of it, and becomes more evident the longer we study the book. One of these writers says of the Old Testament, "All scripture is inspired of God." He says of himself and fellows, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, conveying spiritual things in spiritual terms." And accordingly another testifies, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and out of the things which are written in this book." Many other statements of the same import may be quoted. And the writers always speak in a mode corresponding with this claim. The mode, indeed, varies according to the nature of the subject. Thus, Ecclesiastes writes of the experience of life in this mundane sphere, as it presents itself to a man of practical wisdom. The book of Proverbs is composed as it is natural for a man to write proverbs. The historian pursues his narrative in the style of an ordinary compiler of history. But in these and all other cases, there is displayed the calm assurance of men who know and speak the things of God. They do not think it necessary to be perpetually asserting that they are divinely inspired; but they uniformly speak with authority, as men who are near to God, who have the mind of the Spirit, and are charged with a message from heaven.

2. And, secondly, everything else in this unique volume is in keeping with the plain indication of the writers that they are the spokesmen of God. Let us mark the main characteristics of the book that bear on this point, as they present themselves to the observant reader.

(1.) It embodies a history of mankind which is not only true in itself, but exhibits many peculiarities which are not to be found in any other work of the kind. It goes back to the origin of man, and traces the progress of the race from the first individual till it came to be distributed into the nations of the earth. It declares the original goodness of the father of mankind, and relates the fall of man from a state of holiness into a state of sin. And from the beginning, it rises to the relation of man to his Maker, and to the dealings of God with the human race in all stages of its development. It is in one respect a universal history, treating of the whole progeny of Adam in all the vicissitudes of its course during more than four thousand years. It notes only the heads of things, the moving principles and decisive events that give character and impulse to human conduct, omitting the long and otherwise uninteresting periods of human affairs that are the mere consequence of these, and thus telling the tale of human progress in a marvelously brief space. But in another respect it is a particular history, unfolding in a few simple touches the workings of sin and the counterworkings of grace in the individual and the tribe; and then recording the rise of a chosen family into a people trained by divine institutions for the worship of the true God, the preservation of the knowledge of his grace and truth, and the restoration and establishment of the kingdom of God among all the nations of the earth. In the course of this narrative, it maintains a strict impartiality, finds no immaculate character even among the heroes of the chosen race, and lays bare the blemishes of the best men whom it celebrates. At the same time, it enters into the minutest details of personal life, and gives some of the most exquisite biographical sketches of men who had a conspicuous part in the heavenly enterprise. And it ascends to a climax of

supernatural vision, when it relates the miraculous birth, holy life, atoning death, and rightful resurrection of him whom it calls Immanuel, that is, God with us; and then proceeds to record the scene on the day of Pentecost, when the Holy Spirit came upon the assembled apostles, and to give the labors and letters of some of the chief founders of the Christian Church. It is plain that this is a history which could only be composed by men who were illuminated by the Spirit of God.

(2.) It records facts concerning the Supreme Being which are not open to unassisted reason or observation. It assumes the existence, and constantly affirms the wisdom, holiness, and power, of the Eternal Spirit. It records the primary creation of the universe under the twofold division of the heavens and the earth. It then describes a waste, void, and dark abyss of waters on the surface of the earth, and depicts a subsequent creative process on this chaotic scene. This secondary creation lasts six days, and ends with the creation of man. All this was antecedent to the existence of man, and therefore beyond the range of human experience. It sets forth the providence of God as the foreordination of all events according to his eternal purpose; and it has no hesitation in including miracles, or supernatural acts, among the incidents of the divine government. It announces the mercy of God to repenting sinners, the atonement of the Lord Jesus Christ as the legal condition of forgiveness and its attendant blessings, and the regenerating power of the Holy Spirit by means of these two unspeakable boons. . . . It is obvious that all these facts concerning the nature of God, the origin of things, and the salvation of man are, in their full certainty and significance, beyond the reach of the intuition of reason or the observation of the human understanding. The men who write familiarly and habitually of such deep things of God, must speak by the Holy Ghost.

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(4.) It enunciates the principles of an exalted and perfect morality. Ethics is that branch of metaphysics which relates to duty. The proclamation of the moral law from Mount Sinai is the most clear, simple, concise, and complete code of ethics ever published. It is complete as a whole; for it contains our duty to God and our duty to man. It is complete in the duty to God; for it inculcates the acknowledgment of his unity, his spirituality, his deity and his supremacy. It is complete in the duty we owe to man; for it enjoins the obligation of equity and charity toward inferiors, superiors, and equals, with regard to their life, person, and property, in deed, word, and thought. Its clearness, simplicity, and amazing brevity, nobody can deny. It contains one commandment which expresses, in a special case, the great principle of equity which runs through the whole decalogue; namely, "Thou shalt not steal." And the law of charity glances through, from behind the law of equity, in the beautiful clause, "And showing mercy unto a thousand generations of them that love me and keep my commandments." There is no match for this piece of legislation in the whole range of human literature. Equity and good will are the two axioms of ethics. They are expanded in the briefest possible form in the decalogue. They may be expanded into a moral science of any extent. But there is not a proposition in the whole theory of conscience which may not be traced back to these two spring-heads of ethical truth. And even these two are simply the negative and positive poles of the one great moral principle, whatsoever ye would that others should do to you, do ye even so to them. This is the one uniform and often repeated and exemplified morality of the Bible. All human examples, indeed, are imperfect. But there is one perfect and sublime exemplification of this axiomatic principle of moral science, which we might say it was the chief object of the Bible to set forth. It is touchingly expressed in the following sentence: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This will forever be the wonder of wonders in the grandeur of good will, at least to the family of man. The book that contains the absolute theory of moral obligation, and the only unexceptional example of disinterested benevolence, is in this respect worthy of God, and can only come from men who are the spokesmen of God.—*J. G. Murphy, D. D., LL. D., of General Assembly College, Belfast, Ireland.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

PRAYER.

BY ELD. L. D. SANTEE.

For the sick, the sad, the poor, and lonely,
Let your prayers ascend to God;
For those walking in the shadows only,
Weeping, loved ones 'neath the sod;
For the heathen in their darkened places,
Hungering, thirsting, day by day,—
Oh! their eager eyes and longing faces
Remember when you pray.

Think of those who bend 'neath heavy sorrow,
In the hovels of the poor,
Who have no joy to-day, no hope to-morrow,
Begging bread from door to door;
Think of heathen, worshipping their idols,
Of the poor, the tired hearts seeking rest,—
I can but think, whene'er I read the Bible,
God loves the poor the best.

O my brother, seek the Saviour often.
Dear children, do n't forget to pray;
Jesus all the woes of life will soften,
Year by year, and day by day.
Let bright hope illumine your patient faces;
For the glorious advent draweth near.
Let your prayers ascend from secret places,
Where none but God can hear.

Oswego, Kan.

TOMMY TROUT'S GRUMBLE-MEETING.

"I DO N'T see what mother wanted to go off to the praise-meeting for to-night," whined Tommy Trout, rubbing the knees of his pants before the blaze of the little sitting-room fire. "I do n't see what any of us have got to praise God for, anyhow. Here we are just as poor as— I could n't have a sled this winter 'cause we could n't afford it, and mother has to pinch every way now—that— Last year—" Here a great lump stuck in Tommy's throat, and made it ache, and his eyes smarted.

"I know," said grandma, from the other side of the fire, as she laid down her knitting, and took off her glasses to wipe them. "Last year there was a dear, good father to come home at night with comforts that his strong hands had earned, and who never left us in the morning without a kiss and a kind word. Don't you remember that he told his boy, just before he fell asleep, to be sure to serve the Lord, and be a comfort to mother?"

Tommy wiped away the tears, but sat still without replying.

"I'll tell you," said grandma, after a little pause; "let's have a grumble-meeting."

"A what?" said Tommy, looking up with wide-open eyes.

"A grumble-meeting. You do n't see what we've got to praise God for; let's see what we have to grumble about. We've seen trouble this year,— that's sure; we're not the only ones, but then we feel it more than we do other people's troubles. Now, I know a little boy who has n't lost his father by death as you have. Oh no! but one cold day last week, he and his mother and little baby sister were all day without any fire or food, because every cent that the poor, crazy thing that he calls father earns, goes over the bar of the saloon for drink. Once he beat the mother black and blue, and kicked Freddy till they were afraid he would never get over it. The neighbors had him arrested, but he was worse than ever after he got out."

"Oh-h!" said Tommy, drawing a long breath and looking a little foolish.

"Shan't we complain a little because you haven't such a father, instead of one who will welcome you in heaven? No? We don't seem to get started well on this meeting. Let's take something else. We are poor; that's a fact. You can't have fine clothes, nor half the playthings you want. Mother has this little home that father bought, and she has steady work, and I turn in my little income; but what is that. What did you have for supper?"

"Nothing but bread and milk," said Tommy, the whine coming back into his voice.

"Now we've got a good start. If you only had the nice, light meal that I saw two little folks

have, there might be something to be thankful for. They were standing outside an old shanty, and the older one was eating snow, but the younger one was crying bitterly. I stopped and asked what was the matter, and she said, 'I'se so hungry.' The older one said, 'We've had nothing to eat since morning. I eats snow, but she do n't.' Do n't you think you might have something to praise God for if you had been in their place?"

Tommy hung his head.

"Then these two little girls had on some old shoes that grown folks had worn out, and I saw their bare toes through the holes, and the blue skin through the ragged stockings. Now, mother doesn't keep you dressed in anything but good, thick flannels, and stout, warm clothes, though they are a little patched. Shan't we grumble over that?"

"N-no," said Tommy faintly, turning red, for that very morning he had fretted about those very patches.

"Then," grandma went on cheerfully, "there's mother. It's a shame, the way she treats you. If you had some mothers, now, you might have something to be thankful for,—like Billy McGranahan's, for instance, who lets him run the streets, and never sends him to school nor Sabbath-school, nor mends his clothes, nor washes him, nor acts as if she loved him. Why, all the little mother does is to work all day for her little son, as bright and cheerful as though her heart wasn't sore with her sorrow, and tuck him up in a warm bed at night, with a kiss and a prayer, and teach him and train him so that he may grow up to be a good man. Do n't you think we had better have a big grumble over her?"

"O grandma!" and the sorry tears came into the little boy's eyes.

"Then, there's the great, good Father, who has given you all these blessings, who knew what was best when he took father away, who loves us, and cares for us every day, and who is preparing a home up there for us. Shall we grumble, Tommy?"

"No, no!" cried he, jumping up to throw his arms around her neck and kiss her; "do n't. I do n't wonder mother wanted to go to praise-meeting!"

"Bless me! said mother, coming in that moment, her cheeks pink and her veil frosty; "what bright faces! You must have been talking about something pleasant."

"We've been holding a grumble-meeting," said grandma.

"And we turned it into a praise-meeting," said Tommy.—*S. S. Times.*

ON GUARD.

THE great crises and temptations of life come, for the most part, when they are least expected. So also do the great opportunities. A young man fancies that when his great chance comes, he will have time for special preparation, like the athlete who knows the date when his endurance will be put to the test, and subjects himself to a thorough training. But such opportunities are rarely given. The physician generally makes his reputation on some case that comes unexpectedly into his hands; the lawyer's opportunity to gain influence and prominence as an advocate, comes when he least expects it; and this is true in all the departments of life. There is no preparation for exceptional opportunities, except that which a man puts into his daily work; the measure of his hourly diligence and fidelity will be the measure of his preparation for the great moment when it comes. Not less suddenly and without preparation come our greatest temptations; and this is the subtlest danger that lies in wait for us. In one sense there is no such thing as accumulation of character. It is true that the longer one remains pure and honest and true, the more steadfast and certain becomes the impulse of his nature upward; but there is never a day when the whole fabric of character is not put to the test by some new crisis, never an hour when the yes or no, which have been repeated so many times, must not be repeated again to some question of right or wrong. No man can afford to live on his character as he lives on the capital which he has acquired in business, and it is this conception of character which has betrayed many strong men. Paul, who belonged to the order of strenuous workers, and in whose life there was no rest from struggle, seems to have

been constantly haunted by the fear that, after all the good he had done to others, he might himself become a castaway. The same peril lurks in the path of every man, and no past goodness can protect him; character can only be preserved by a continual struggle, a struggle in which there is no such thing as trust, armistice, or treaty of peace. Nothing but absolute conquest, victoriously carried on till the field is cleared by the summons of death, can keep any man secure. The man who falls asleep for a moment at his post, often inflicts as great an injury on the cause he defends as the most unscrupulous traitor. If vigilance is the price of liberty, much more is it also the price of safety and character and righteousness.—*Christian Union.*

TWO LESSONS.

How quiet the house is at midnight! The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago seem to come back into it. Every house has these two classes of tenants. Do we love best those with whom we can laugh and talk and sing, or the dear silent ones who come so noiselessly to our side, and whisper to us in faint, sweet, far-away whispers that have no sound, so that we only hear their very stillness?

I am not tired, but my pen is weary. It falls from my fingers, and I raise my head. I start to leave the table, and my eyes fall upon a book lying on the floor. It is a little "First Reader." He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson,—such an easy lesson!—how I told him it was a waste of my time trying to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes—his mother's patient cheeriness—struggling with his disappointment and pain. I see him lie down on the floor, the little face bent over the troublesome lesson,—such a simple, easy lesson any baby might read it. Then, after a struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for re-enforcements, sighs, and goes away from the lesson that he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah me! I could kneel down and kiss it now, as though it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read one half so precious to me as one cooing word from the prattling lips that quivered when I turned away. I hate the book I read! I will never look at it again! Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, that though all men praise the book, and though an hour ago I thought it excellent,—I say to you that there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know, I want to go to the door of his room and listen; the house is so still; maybe he is not breathing! If between my book and my boy I choose my book, why should not God leave me with my books—my hateful books!

But I was not harsh; I was only a little impatient; because, you see, his lesson was so easy, so simple! Ah me! there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn,—just a line, just a little throb of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short! And I? oh, pity me! I missed every word. I did not read one line aright. See, here is my copy now, all blurred and blistered with tears and heart-ache, all marred and misspelled and blotted. I am ashamed to show it to the Master. And yet I know he will be patient with me; I know how loving and gentle he will be. Why, how patiently and lovingly all these years he has been teaching me this simple lesson I failed upon to-day! But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once?

Ah friend, we do waste time when we plait scourges for ourselves. These hurrying days, these

busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love, and gold for kisses. Some day, then, when our hungry souls seek for bread, our selfish god will give us stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child might read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your book-shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read; a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, you and the world will be better and happier.—*Robert Burdette.*

Our Tract Societies.

"Blessed are ye that sow beside all waters."—*Isa. 61: 20.*

WORK FOR THE MASTER.

BY MARY E. INMAN.

ARE we doing day by day
All our hands can find to do?
Can we say unto the Master,
Lord, I'm working now for you?

ARE there none around us longing
For the precious light of truth?
Some souls near to lead to Jesus
In the tender time of youth?

OH the precious golden moments
That are speeding swiftly by!
We may spend the time for Jesus,
Pointing souls the way on high.

THOUGH we're weak and often falter,
Let us still keep pressing on;
By and by the rest day cometh,
When our work will all be done.

IN that day when Jesus cometh
Shall our hands hold only leaves!
Or shall we with joy and gladness
Carry home the golden sheaves?

Ewart, Mich.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	447
" reports returned.....	270
" members added.....	7
" members dismissed.....	5
" missionary visits.....	1,787
" letters written.....	290
" Signs taken in clubs.....	181
" new subscriptions obtained.....	656
" Bible readings held.....	304
" pp. tracts and pamphlets distributed....	166,724
" periodicals distributed.....	5,302
" annuals distributed.....	10

Cash received on membership and donations, \$85.73; on sales, \$112.02; on periodicals, \$244.19.

L. C. CHADWICK, Sec.

NEW ORLEANS MISSION.

THE work is moving slowly in this city. Though the field is a difficult one, yet by the helping hand of the Lord we can report some progress. Bro. Daniel Thompson, assisted by a Danish brother who recently took his stand for the truth, is pushing the ship and railroad work. The Exposition buildings and railroad depots are furnished with racks, and are kept constantly supplied with our papers. Scarcely a ship or boat leaves the wharf without a supply of our publications, and there are usually twenty-five or thirty leaving per week. The officers seem to appreciate our good publications, as is shown by their words of commendation and frequent purchases. Bro. T. has sold to them within the last few days, about forty copies of "United States in Prophecy." They often speak about seeing our publications in other ports, and some have kindly offered to carry them free of charge to those ports where we have no missionaries.

Times are very hard here, and many can scarcely keep the "wolf from the door;" nevertheless Bro. D. A. Owen is having some success in the canvassing work. Over forty orders have been taken for "Marvel of Nations," and about fifty for *Good Health*; also more than one hundred trial subscriptions have been obtained for the *Good Health*.

A period of hard times has some advantages: it drives large numbers of canvassers from the field, and hence people are not annoyed so much, and are more ready to listen to the truth. My wife and myself occupy the afternoons and evenings in holding Bible readings. Some have decided to obey, and others are deeply interested. One lady remarked that she had been praying for some time for more light and help, and that she believed our coming was in answer to her prayer.

A Scandinavian seaman of real promise sailed for his native land a few days ago, rejoicing that he had found the truth. The captain kindly promised him the privilege of keeping the Sabbath. An English sailor of good talent searched for our rooms several days. After finding us, he was a frequent visitor, and became deeply interested. He sailed a few weeks ago, promising to obey the truth. Two others did the same. There are many things of daily occurrence in connection with our work, which are of real interest, and which we often wish our friends could know.

Papacy with its dark superstitions, and intemperance with its baleful curse, have a firm hold upon the people; nevertheless, God has a people here, and as we are hunting them out one by one, it is soul-inspiring to hear them thank God for sending us to them. There is a great deal of sickness here. Over five hundred die every month; but by our hygienic living, we can each report excellent health. All are of good courage in the work.

T. H. GIBBS.

FROM THE BOSTON SHIP MISSION.

[The following is an extract from a private letter, written by a worker in the Boston mission. It shows the effect the truth is producing in the minds of honest people. We cannot know the extent to which this agitation exists, but such instances as the following ought to convince every S. D. Adventist of the utility of missionary labor, and lead all to engage in it to the extent of their ability.

M. L. R.]

"One year ago last November, I visited an English bark. The most of the crew were natives from Wales. I had some conversation with them on different points of our faith, among which was the Sabbath question; and I intended to hold a Bible reading with them, but did not get the opportunity. They sailed from here to Valparaiso, South America. I gave them a quantity of papers and tracts to take with them and to distribute. The bark returned about two months ago, but it was some time before I knew it was in port. Having learned the fact, I thought I would go on board; but as I went toward the vessel, I found that it would be so difficult to get on board, that I did not then make the effort. A few weeks later, I learned that the vessel was loading for Adelaide, Australia, and I again decided that I would go on board, and see if I was remembered. I first saw the steward, who at once recognized me. He shook my hand as heartily as if I had been an old friend. Said he, 'There has been a great deal of talk about you since we came into port, and we have been very anxious to see you and talk with you, and were afraid that you were not in Boston. We have had a great deal of discussion on the Sabbath question among ourselves [there were five of them deeply interested], and we want to know more about the change of the Sabbath, and to buy the "History of the Sabbath." I afterward called on them, and gave them a quantity of reading matter. I wish you would ask Sr.— to send down some second-hand books or pamphlets for these men. They showed me some tracts they had sewed together in book form, some they took of me one year ago; viz. 'Sufferings of Christ,' 'End of the Wicked,' 'Why not Found out Before?' 'Judgment,' 'Law of God,' 'What the Gospel Abrogates,' 'Coming of the Lord,' etc. If you could have seen how soiled they were, you would believe that they had been well read. The steward told me that he had sometimes read the tracts until he was almost blind, and that he believed every word, Sabbath and all. He called in the mate of the vessel, and several of the sailors, who seemed pleased to meet me, and said that they had several times tried to find our rooms, but had not succeeded. I remained there until quite late in the evening, and then promised that I would come

down again Sunday. They told me that had they known about it sooner, they would have saved some money and bought a quantity of books. If Sr.— can send me a few to give to them, I think it will do a good work; for they are going home from Australia, and would take reading matter with them and circulate it. This is the most interesting case in the ship work that I have met, and it greatly encourages me to labor on. I never saw people who manifested such a desire to read as did these Welshmen.

"Later. I have just been to visit this vessel again. Held two Bible readings and sold 'History of the Sabbath' and 'Thoughts on Daniel.' I had a very interesting talk with the steward and others. He said that as soon as he arrived home he should keep the Sabbath."

WORKING FOR GOD.

[The following is a part of a letter written by a young man who commenced to obey God's commandments one year ago. I did not know but its publication might encourage some one in the missionary work.

A.]

"I believe the sending out of reading matter and missionary correspondence to be an important branch of the missionary work which should receive much attention, especially from those who are unable to connect themselves with the work in any other way. I realize that our time is short in which to bring the truth before others. Many people are not willing to try to do anything in the cause, because they think they are not capable of acting any part in this great closing work of God upon the earth. We should not try to excuse ourselves from laboring in the cause of God; there must be some sphere in which all can work. Some excuse themselves by saying that they have never been called. I would ask, What do such ones consider as a call to engage in this good work? There are various ways in which a person may know whether or not he is called. One indication that we can do something in the cause, is an ardent and steady desire to labor for God; and this desire we must have in order to succeed. The more love we have for religious matters, and the more anxiety we feel for the salvation of our fellow-men, the better it is for us. If we are cold and unfeeling, we are not qualified to work for the Lord.

"We may feel weak and unable to do anything in the cause, but this is no reason why we should not go forward and labor for the up-building of the truth, and for perishing souls around us. Isaiah felt that he was not qualified to bear the word of the Lord to the people, and he said, 'Woe is me! for I am undone; because I am a man of unclean lips;' but when the Lord had laid a coal of fire on his lips, his iniquity was 'taken away, and his sin purged.' Then when the Lord called for some one to proclaim his truth, he was ready to answer: 'Here am I; send me.' In like manner the Lord will purge us and fit us for the work if we but put our trust in him, and seek him in faith. Even Moses, the man by whose hand the Lord performed such mighty miracles, and who stood as mediator between God and man, when he was called of the Lord, said, 'O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.' But the Lord rebuked him, saying, 'Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee that thou shalt say.'

"The Lord is able to use us in his service if we are only humble and teachable, and faithful to discharge the duties incumbent upon us to his divine acceptance, and have faith that he will give us words to speak as we have need. If we are faithful in the discharge of little duties, the Lord will finally say, 'Come up higher;' and we shall be called to fill more responsible places in the cause. We should go to work, and the Lord will show us what to do, and how to do it.

"Another necessary qualification in order to be successful in bringing the truth before the people is, to have implicit faith in God that he will fulfill his promises. Paul says, 'Faith is the substance of things hoped for, the evidence of things not seen.' Heb. 11:1. Faith takes God at his word in everything. Every one who labors in the vineyard of the Lord will, without doubt, encounter trials and tribulations. This is to try our faith; 'The trying of your faith worketh patience.' James 1:3.

'Count it all joy when ye fall into divers temptations.' Verse 2. We should rejoice in the Lord as the prophet said he would (Hab. 3:17-19), even if everything fails us. This is the kind of faith we want; the faith that will enable us to trust in God in the time of greatest adversity, the very time when we need the most faith. If we doubt God's promises, we shall be able to accomplish nothing in his service. The sin of unbelief will exclude souls from heaven. Heb. 3:18, 19. Let us trust in the Lord; for he will help us in every time of need. We must not think the Lord will do everything for us; we must do something for ourselves. We must have stamina, and not drift about without a settled purpose, which is a device of Satan to lead us into vice and death.

"The cause of the Lord is a precious cause. Let us engage in this good work and do all in our power to further it in the earth. The more we do, the greater will be our reward at the end of the race. 'Every man shall receive his own reward according to his own labor.' 1 Cor. 3:8. God has placed everything in the Bible for our encouragement that was possible. We should not labor merely because we hope for a reward, neither should we serve God because we are afraid of being punished if we do not; but we should serve him from the principle of love. The love of God, the love of Christ, and the love of souls are required to make us perfect. The Judgment is just before us, when all will be judged 'according to their works,' and those who are not written in the book of life will be 'cast into the lake of fire.' Rev. 20:12, 15. But a blessing is pronounced upon those who obey the word of the Lord: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14. 'The doers of the law shall be justified.' Rom. 2:13.

"We are living in the last days. Soon 'the Lord shall roar out of Zion, and utter his voice from Jerusalem.' It is high time that we should put away our sins, and seek opportunities for doing good every day of our lives. May the Lord help us to be faithful, to discharge every duty to divine acceptance, that at last, when he is done with us here, we may have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

A WORD FOR THE REVIEW.

HAVING been absent from home seven weeks, I found upon my return, Dec. 22, as many numbers of the REVIEW awaiting me. It was indeed a welcome sight, and I found that, like a true friend, the separation had only made me love it better, and prize it more highly. I might never have expressed my regard for this "good old friend" had I not read Bro. D. M. Canright's article in REVIEW of Nov. 24, entitled, "The REVIEW is too high." It gave me a feeling of sorrow and disappointment to know that any one professing present truth should give such a reason as this for not subscribing; and I feel that I must speak a few words in its behalf.

For the encouragement of any brother or sister who has grown lukewarm, and weary of "waiting for the harvest," I will say, that if a dear sister in Renwick, Humbolt Co., Iowa, had decided to take the *Tribune*, *Republican*, and *Times*, instead of the REVIEW, I to-day might be unenlightened upon the important truths which it proclaims. This sister had the true missionary spirit. She sent me the REVIEW, the *Signs*, and some tracts, following them up with kind letters, inviting me to ask any question I desired. This I gladly accepted; and thus I was led from error to the truth. I have by God's help kept the Sabbath of the fourth commandment since April, 1884. Being miles from any one of like precious faith, is it strange that I can say from my heart, The worth of the REVIEW to me is above rubies? May those who have nearly decided to do without it this coming year, subscribe for it, and follow Sr.—'s example. I am sure that sometime they will say with rejoicing, "The money I paid for the REVIEW was well invested."

ADDIE A. HANDY.

—, Maine.

—A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 2, 1886.

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

THE RESURRECTION OF THE DEAD.

IN the New York *Independent* of Feb. 18, 1886, appears a very edifying article on this subject from the pen of Samuel T. Spear, D. D., of Brooklyn. Although an occasional expression betrays a little tinge of embarrassment in the adjustment of the two antagonistic doctrines,—the continued existence of a disembodied soul, and the future resurrection of the body,—the article on the whole is so direct and so scriptural as to be nothing less than a pleasant surprise. He argues for a literal resurrection of the body; he connects this inseparably with the second literal coming of Christ in power and glory; he gives to the expressions, "We which are alive and remain unto the coming of the Lord," and, "We shall not all sleep, but we shall all be changed," etc., their evident scriptural meaning, and applies them, not as some try to do, to the generation living in the days of the apostle, but to Christians who will be alive on the earth when the second advent of Christ takes place; and he acknowledges that then, and then only, will be brought to pass the saying that is written, "Death is swallowed up in victory," and the song can then be sung, "O death! where is thy sting? O grave! where is thy victory?" Such propositions as these are conceded with too much reluctance in the religious world.

We should be glad if we had space to quote largely from the article. The desire to present a few extracts is embarrassed only by the difficulty of deciding what selections to make. In proving the resurrection of the body by the resurrection of Christ as brought to view in the 15th chapter of 1st Corinthians, Dr. S. says:—

"The resurrection of Christ is here treated, not only as an example of an actual resurrection, and, hence, as a proof of the doctrine, but also as a guaranty of the resurrection of those who are Christ's. There is no question as to whether his was a bodily resurrection, any more than whether his was a bodily death. The fact that his body, though dead, saw no corruption, did not, in Paul's view, make its restoration to life less an instance of resurrection, or less the 'first fruits' of those who sleep. As mortality came through Adam, so all the righteous dead will be made alive through Christ. As he rose from the dead, so will they. Such is the reasoning of Paul; and this settles the question that those who are Christ's are destined to be the subjects of a bodily resurrection. It was to a bodily death and restoration to a bodily life that the apostle referred when speaking of Christ as rising from the dead, and also when he said that 'as in Adam all die, even so in Christ shall all be made alive.'"

On the time of the resurrection he says:—

"This great and wonderful event, designated in the Bible by the term 'resurrection,' is, as to the time of its occurrence, identified with the second coming of Christ. On this point the apostle says: 'But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' . . . This connects the second coming of Christ, the completion of his mediatorial work, the resurrection of the dead, and the termination of the present mundane system, as events associated in time. The resurrection has its place in a group of august events."

Again: "The resurrection with its attendant facts, will, in the conception of this inspired writer, cancel and eternally abrogate the apparent victory of death and the grave. Death will then be swallowed up in victory. The dead will hear the voice of Christ 'at his coming;' and as he rose from the dead, so will they be raised 'incorruptible,' and in their bodies be fitted to dwell in heaven. Christians then living will 'be changed in a moment, in the twinkling of an eye,' and, also, in their bodies, be fitted to the heavenly world. . . . We need not wonder that Paul, who thoroughly believed in his own teaching, should exultingly exclaim, 'O death! where is thy sting? O grave! where is thy victory?' The resurrection as he saw it, and as he presents it, fills the Christian's future with transcendent glory."

Referring to Paul's epistle to the Thessalonians, and the comfort he there offers to the bereaved in view of the coming of Christ and the resurrection of the dead, Mr. S. remarks:—

"Here are essentially the same thoughts that we

find in the 15th chapter of the first epistle to the Corinthians. Paul regarded the words containing them as being adapted to alleviate the sorrows of bereavement, and for this purpose used them. He reminds the Thessalonians of the fact that Christ is coming back to this world personally, in great glory and in mighty power, and that when he comes he will raise the dead. The dead in Christ will rise first, and Christians then living will be caught up together with them in the clouds to meet the Lord in the air, and both classes will ever be with the Lord. Such was the theology of Paul; and this is a good reason why it should be ours. The resurrection of Christ, and that of his people at his second coming, were cardinal points in the preaching of the apostles. They gave to these points a prominence that does not exist in the ministrations of the modern Christian pulpit."

We would that every pulpit in the land might be made to feel the force of these words.

Finally the article closes with the following solemn and eloquent thoughts:—

"This 'day of the Lord' mentioned by Peter, is the period mentioned by Christ himself, when he 'shall come in his glory, and all the holy angels with him,' and when 'all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' The second coming of Christ is no fable. The resurrection of the dead, both of 'the just and the unjust,' . . . is no fable. The judgment of the world by him is no fable. The dissolution of the present earthly system is no fable. All these great events have their date in what Peter calls 'the day of the Lord,' which 'will come as a thief in the night.'"

"That 'day' may not come in our life time; but whether it does or not, it is in the plan of God as a part of the history of this world. He has so declared it in his word, and so it will be. We shall be in existence when that 'day' comes, and all share in its events. Happy will it be for us if God in Christ shall then recognize us as 'heirs of God, and joint heirs with Christ.' This will make it to us a day of great joy, glory, and honor. Inconceivably ill will it be with us if our character on earth shall then consign us to the 'perdition of ungodly men.' May God by his all-sufficient grace, cause our names to be 'written in the Lamb's book of life,' and secure to us that 'holy conversation and godliness' referred to by Peter, that will prepare us for 'the day of the Lord,' whether it greets us as the risen dead, or those who are to be 'changed in a moment, in the twinkling of an eye, at the last trump.'"

In view of the importance and the glorious results of this great event to those who are ready for it, is not the question of the nearness of that glorious era, and the evidences which indicate its approach, a very natural and commendable subject of study? The Scriptures make this as prominent as any other feature of the subject. According to Matt. 24:34, the very generation in which the Son of man will appear, is to be known. A few will understand when that generation is reached, and will prepare, while the multitude will oppose, pass on in their unbelief, and perish. The world has at least reached an era when they should beware lest they expose them to such an overthrow as befell the Jews, because, as Christ told them, they knew not the time of their visitation. Luke 19:44.

HUMAN LAWS VS. DIVINE.

A VOICE now and then heard above the hum of incoming public opinion, pretty plainly outlines the position that is to be taken in reference to Sunday as enforced by the law of the land. Joseph Cook in his Boston lecture of Feb. 8, 1886, said:—

"I am told occasionally as I travel from place to place, that by and by measures like those now being employed against the Mormons may be employed against Protestants by Catholics, or against Catholics by Protestants. Whenever a religion teaches that overt acts contrary to the laws of the land, are blameless, that religion is open to reprimand, and, if necessary, to stern legal repression by the civil power. We assail no man's subjective belief; but the actions to which that belief may lead must be judged according to the experience of civilization. If the action is injurious to society at large, our Government has a right to interfere with it."

These words indeed were spoken in regard to polygamy, and as applied to that are correct; for that is not a religion but a crime. It outrages personal and social rights which human governments are ordained of God to protect. But as applied to matters of conscience, purely so, between man and his Maker, it strangely ignores the rule laid down by Peter that we should obey God rather than man.

But, it may be asked, why anticipate the application of these principles to pure matters of conscience? This is not altogether a matter of anticipation. The

foregoing quotation opens the way for an application to anything which under the name of religion requires acts contrary to the law of the land; and in some instances this very method of reasoning has already been applied to those who adhere to the observance of the seventh day as against the first day ordained by the State. With a refinement of injustice, this is laid along-side of Mormonism, and the same reasoning applied to each. But they hold no ground in common. The observer of the seventh day can satisfy his conscience before God only by observing the seventh day and working the other six according to the commandment. His observance of the seventh day infringes upon no man's rights; his legitimate labor on the first day, cheerfully restrained from going beyond bounds which would disturb any other person's rest or worship, presents no just grounds of complaint from any one; no immorality is involved in it; for it is in strict conformity to God's revealed law. Yet it is a foregone conclusion that opponents of the seventh day will not be slow to make the claim that rest on the seventh day and labor on the first by any class "is injurious to society at large," and that Government has therefore a "right to interfere" with such practice and visit upon it the "stern legal repression of the civil power."

"HELPS."

We have reached a time when all who can lift and labor successfully to advance the cause of God, ought to do so. It may be seriously questioned whether we are not neglecting to use an important class of laborers who might greatly assist in carrying forward the work of God in many ways. St. Paul says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, *helps*, governments, diversities of tongues." 1 Cor. 12:28. He is speaking of those whom God has honored by making them useful in some position above private station, various classes of laborers whom God has chosen for his service. An apostle is "one sent with a message," one whom God raises up to act a leading part. Prophets are those through whom he imparts heavenly light for the guidance of the Church. Teachers are those called of God to teach his word. We know that all these are placed in the Church for an important purpose. "After that miracles, then gifts of healings, *helps*," and lastly, "governments, diversities of tongues."

All would regard miracles and gifts of healings in the church as important auxiliaries; so would they special gifts in church government, such as acceptable church elders who manage with discretion the affairs of the churches over which they were placed, ruling well their own house and the church of God. And if we had those in our midst who by the help of the Spirit could speak languages which they had never studied, we should believe that that was an important gift in the church. None of us would question, if such were seen anywhere, that God had placed them there. But it will be noticed that the apostle puts the gifts of "*helps*" in a higher position in the church than he does church elders or diversity of tongues. In this scripture he gives us the relative importance of these gifts.

We inquire with interest, Have we yet developed and used in the modern church under the third angel's message the gift of "*helps*"? and what is its position? The word help, or helper, implies assisting or rendering assistance to some other person occupying a superior position; that is, an assistant. This is the common or natural meaning of the term. The apostle Paul usually had such persons with him in his labors. Thus we read: "Greet Priscilla and Aquila, my *helpers* in Christ Jesus, who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles. . . . Salute Urbane our *helper* in Christ. . . . Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord." Rom. 16:3-12. There are also many others mentioned in this chapter who, it is reasonable to suppose, labored as helpers; but those mentioned in these texts we know are of this class. There is no intimation that they were preachers, or that they acted a leading part; but they rendered valuable assistance in the spread of the truth of our Lord.

It is interesting and very instructive to study the great apostle's methods of labor. Let us notice the call

of Timothy: "Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. *Him would Paul have to go forth with him.*" The apostle saw in this man talent, and above all, piety and the fear of God. He was a man of excellent reputation where he lived, and a diligent student of the Holy Scriptures. Paul would have him go to help him in the spread of the gospel. He soon learned to labor successfully, and became a great comfort to the apostle and a blessing to the Church of God. This ability to discern and select workers who may develop into useful laborers, is most important in connection with the work of God.

When Paul came to Corinth, he "found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. Acts 18:2, 3. Here we see how Paul "ministered" with his own hands unto his necessities and to those who were with him, and showed us that by so laboring we ought to support the weak, and that it is more blessed to give than to receive. Acts 20:34, 35. There were quite a number of helpers evidently with him; and they had to labor somewhat for their own support, as they were not sustained while the church was feeble.

Paul took this godly couple with him in his travels. "And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila." Acts 18:18. For some reason Paul left them in Ephesus to look after things in his absence. Then a certain Jew named Apollos came there, who was a very learned and eloquent man, but only partially instructed in the things of the Lord, reaching to the baptism of John. "When Aquila and Priscilla had heard, they took him unto them, and expounded unto him the word of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Verses 26, 27. We know of no evidence that these who rendered such service were preachers; but their "help" did most excellent service in securing to the cause of God one of the ablest laborers of whom we have a record.

"And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." Acts 20:4. Here were quite a company who went with the great apostle to assist him as "helpers." Excepting Timothy, we do not know that it is intimated anywhere that any of them were preachers; yet Paul took them with him, and others also, and from time to time most gratefully acknowledges their assistance. "I am glad," he says in 1 Cor. 16:17-19, "of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge ye them as such. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord." "All my state shall Tychicus declare unto you, who is a well beloved brother and a faithful minister and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas, . . . and Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers," etc. Col. 4:7-11.

From the foregoing instances of helpers in Paul's labors, we deduce the following conclusions:—

1. That these "helpers," or helpers, were with him in his labors in most, if not all, cases; sometimes one or two, and sometimes quite a number. And if Paul found such labor efficient, Peter, John, and other leading workers certainly did also.

2. The help of such workers in the conversion of souls and the dissemination of truth, greatly increased the usefulness of such leading men. They could

employ these persons to do many things which otherwise they would be obliged to do themselves, leaving them free to do other work which these might not be able to do.

3. Acting as "helpers" was an excellent school for these laborers. They became familiar with the methods, habits, and spirit of the great apostle, learned under him how to meet difficulties, and drank in of his sacrificing, faithful spirit. This fitted them to become more and more useful. In this way Timothy, Titus, Silvanus, and others became efficient laborers. Christ also taught his disciples in this very manner.

4. By the use of such help as would be efficient, much more could be accomplished. If a man, in the space of a few years, should develop here and there scores of useful laborers, instructing them in his methods, far more would be accomplished than for him to labor alone, even if he was ever so talented. The educating gift is a very important quality in a Conference officer.

5. "Helpers," as we have seen, are ranked higher in the scale of usefulness than those who govern or rule acceptably as elders of churches,—higher even than the gift of tongues. Such can do more good. Indeed, successful local elders, even though they may not be specially gifted in teaching or speaking, can advance to be excellent helpers in a more general field. Their experience gained in acting as shepherds over the churches, is a good preparation to enable them to work successfully in a larger field,—to assist ministers in giving courses of lectures, visiting families, distributing reading matter, and working in a variety of ways to save souls.

There are in our ranks a large number of men who might be very useful if they would break away from their homes and go out as helpers. We are sure that here is a large field which needs to be occupied. We believe many a course of lectures has been given where twice as much good might have been accomplished if such assistants could have been upon the ground to visit the people at their homes and become acquainted with them. By acting a friendly part, correcting this and that evil report, showing always the spirit of Christ, they could have rendered valuable assistance. Such workers, who must be persons of piety and devotion, might also dispose of much reading matter, pray with the people at proper times, help in the song service, and if the minister was called away, stay in his place. No minister can do alone all the work of this kind to be done. We do not mean that he himself should not visit and talk with the people; he should. But there is more such work than he can do.

If such labor was important in ancient times, it must be still more so now. Reading matter is a very important help which the apostles did not have; and we ought to introduce it if possible into every household where an interest exists.

We ask our presidents of Conferences to carefully consider these positions, and see if there is not a class of workers that we have neglected, the apostolic order of "helpers." We are sure that in our larger Conferences we ought to have scores of such men ready to go to any spot where duty calls. We ought to lay regular siege to towns in which our tents are pitched, as though our business was of the greatest possible importance. Surely, it is either of immense importance or else a great deception. May God help us to plan wisely for the progress of his work.

G. I. B.

REMARKS UPON ZECHARIAH 9:1-8.

PROPHECY CONCERNING ALEXANDER THE GREAT.

THESE eight verses predict the conquest of the principal cities in the vicinity of Jerusalem by Alexander, and the remarkable deliverance of that city when Alexander had determined to destroy it. The prophecy is directed against Hadrach, Damascus, Hamath, Tyre, Zidon, Ashkelon, Gaza, Ekron, and Ashdod.

The land of Hadrach is supposed by Dr. Adam Clarke to signify the Valley of Damascus. But this name is not found in any ancient record, so that some learned men have thought that this was not the name of any city or country, but rather a word designating by its peculiar significance the whole Persian Empire. Thus Calvin, Hengstenberg, and others, say that it is a compound word, signifying "strong-weak," which exactly expressed the condition of the empire of Persia, and enabled the prophet to predict its overthrow

under Alexander without exposing the Jews to the enmity of the Persians, their masters.

This prophecy was uttered about B. C. 487. If Hadrach represents the Persian Empire, as Calvin asserts, then the fulfillment of the prophecy commenced when Alexander first invaded this "strong-weak" empire, B. C. 334. The Persians were immensely strong in men, and money, and weapons of war, but feeble in everything pertaining to discipline, to courage, and to skill.

At the great battle of Issus, B. C. 333, the Persian army was defeated with a terrible slaughter. Alexander learned that the king of Persia had vast treasures of gold and silver stored at Damascus. This caused him to send a part of his army against that city, and to plunder it of all its treasures. The people had sinned greatly against God. Now they learned that God will in the end punish all sinners, whether Jews or Gentiles. Zech 9:1.

Hamath was situated on the river Orontes, and, like Damascus, fell into the hands of Alexander. Zidon made little effort to resist Alexander, but Tyre underwent a long siege and a terrible destruction. The ancient city of Tyre stood on the shore of the Mediterranean Sea, and was a place of vast wealth. Its wealth and greatness are vividly described in Eze. 27. When Nebuchadnezzar besieged Tyre, his army suffered the greatest hardship possible; but when the city was finally taken, the army found nothing therein to recompense this toil. See Eze. 29:18-20. The people of Tyre, when they found their city was about to be taken, put all their wealth on board their ships and sailed for Carthage. This was B. C. 572. But a new city of Tyre was built upon an island which was three or four miles in circumference, and was about one half mile from the shore on which old Tyre had stood. It was defended by walls of great height and of immense strength. Here it heaped up silver as the dust, and fine gold as the mire of the street. Zech. 9:3. This is the Tyre which was besieged by Alexander the Great B. C. 332. To reach the city, it was necessary for Alexander to fill up the space between the shore and the island on which the city stood. To do this, Alexander took all the stones and rubbish of old Tyre and much other material. This was in accordance with the prophecy of Ezekiel 26, which particularly describes the work of Nebuchadnezzar. After a siege of seven months the city was taken by Alexander, and utterly destroyed by fire (Zech. 9:4), and the inhabitants were put to the most cruel death, two thousand being crucified.

The prophet next speaks of the cities of the Philistines, Ashkelon, Gaza, Ekron, and Ashdod. These all had Persian governors, and were obliged to make some resistance to Alexander. When Tyre was taken and destroyed, they knew that their turn must come next. Verses 5, 6. They hoped that Tyre would succeed in resisting Alexander, but their hope was vain. These cities lay in the direct route of Alexander for Egypt, and were each taken and devastated. Gaza, under the Persian Governor, Betis, made a strong defense. Alexander was wounded in the siege, and, to revenge himself, he put cords through the heels of Betis, and fastening the other end of them to a chariot, he dragged him around the city till he was dead. The statement of verse 6 well describes Alexander the conqueror of Ashdod. Though he is commonly called the son of Philip, the king of Macedon, yet Olympia, his mother, who was estranged from her husband, said that Alexander was the son of Jupiter, who entered her chamber in the form of a dragon. Every one is at liberty to believe her story if he can. Verse 7 predicts the great change which took place with the Philistines after their terrible overthrow by Alexander. They renounced the abominations of idolatry, and became incorporated with the Jewish nation, or the worshippers of the true God. They were to be esteemed by God as honorable among his worshippers, and were to be as fully united with Israel as were the ancient Jebusites, of whom we have a remarkable example in the case of Araunah. 2 Sam. 24:16-24.

And now we come to the most remarkable prediction in this series of prophecies. Though Alexander was to pass and re-pass through Palestine, and though he was to destroy all the cities of the Philistines, yet the city of Jerusalem was to escape wholly unharmed. God says in verse 8 that he would encamp about his house and protect it from all danger. When Alexander besieged Tyre, he sent to the Jewish nation for supplies of food. The Jews refused to furnish food to his army because they were subjects of Darius, the king of Persia. But when Tyre had been taken, Alexander set out for Jerusalem with the purpose of

destroying it. The Jews had no defense except in God. Josephus, the historian, tells us that they united in humbling themselves before God, and in seeking his face. Then the high priest at the head of the people advanced to meet Alexander, who was coming at the head of his troops to destroy the city. When Alexander saw him dressed in the robes in which he ministered in the temple, he advanced toward him with the profoundest respect. Every one was astonished; but Alexander said that before he left Macedonia he saw this very man in a dream, and was invited by him to invade Asia, and was promised by him entire success. "It is through his encouragement," said Alexander, "that I am here, and I am ready to worship and adore the God whose service he administers."

J. N. A.

MR. LINCOLN AND THE MINISTERS.

THE following incident in the life of our martyr President, Mr. Lincoln, shows the noble spirit which he had in marked contrast with the mean, truckling spirit which certain time-serving ministers showed at a great crisis in our national history. It is from "Anecdotes of Abraham Lincoln," by J. B. Mc Clure, pp. 79-81:—

"At the time of the Lincoln nomination at Chicago, Mr. Newton Bateman, Superintendent of Public Instruction for the State of Illinois, occupied a room adjoining and opening into the Executive Chamber at Springfield. Frequently this door was opened during Mr. Lincoln's receptions, and throughout the seven months or more of his occupation, he saw him nearly every day. Often when Mr. Lincoln was tired, he closed the door against all intruders, and called Mr. Bateman into his room for a quiet talk. On one of these occasions, Mr. Lincoln took up a book containing a careful canvass of the city of Springfield, in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his hands. This was toward the close of October, and only a few days before election. Calling Mr. Bateman to a seat by his side, having previously locked all the doors, he said: 'Let us look over this book; I wish practically to see how the ministers of Springfield are going to vote.' The leaves were turned, one by one; and as the names were examined Mr. Lincoln frequently asked if this one or that were not a minister, or an elder, or a member of such or such a church, and sadly expressed his surprise on receiving an affirmative answer. In that manner they went through the book, and then he closed it and sat silent for some minutes regarding a memorandum in pencil which lay before him. At length he turned to Mr. Bateman, with a face full of sadness, and said: 'Here are twenty-three ministers, of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, and a very large majority are against me. Mr. Bateman, I am not a Christian,—God knows I would be one; but I have carefully read the Bible, and I do not so understand this book,' and he drew forth a pocket New Testament. 'These men well know,' he continued, 'that I am for freedom in the Territories, freedom everywhere as free as the Constitution and the laws will permit, and that my opponents are for slavery. They know this; and yet, with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me; I do not understand it at all.'

"Here Mr. Lincoln paused—paused for long minutes—his features surcharged with emotion. Then he rose and walked up and down the reception room in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and cheeks wet with tears: 'I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place and work for me, and I think he has, I believe I am ready. I am nothing, but Truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and Christ and reason say the same; and they will find it so.'

"Douglas does n't care whether slavery is voted up or down; but God cares, and humanity cares, and I care; and with God's help I shall not fail. I may not see the end; but it will come, and I shall be vin-

dicated; and these men will find that they have not read their Bible right.'

"Much of this was uttered as if he was speaking to himself, and with a sad, earnest solemnity of manner impossible to describe. After a pause, he resumed: 'Does n't it appear strange that men can ignore the moral aspect of this contest? A revelation could not make it plainer to me that slavery or the government must be destroyed. The future would be something awful, as I look at it, but for this rock on which I stand [alluding to the Testament which he still held in his hand], especially with the knowledge of how these ministers are going to vote. It seems as if God had borne with this thing [slavery] until the very teachers of religion had come to defend it from the Bible, and to claim for it a divine character and sanction; and now the cup of iniquity is full, and the vials of wrath will be poured out.' After this the conversation was continued for a long time. Everything he said was of a peculiarly deep, tender, and religious tone, and all was tinged with a touching melancholy. He repeatedly referred to his conviction that the day of wrath was at hand, and that he was to be an actor in the terrible struggle which would issue in the overthrow of slavery, though he might not live to see the end.'

What a sad truth Mr. Lincoln expressed when he said that God had borne with slavery so long that the ministers had come to defend it from the Bible standpoint, and to claim for it a divine sanction; and yet at that very moment the wrath of God was about to overthrow the accursed thing with a terrible vengeance. That is all the reliance that can be placed on very many popular ministers to interpret the Bible and the will of God. Their position on the Sunday question is some more of the same piece. It has existed so long that now they claim the authority of God for it when there is not a word in the whole Bible in favor of it. Let all beware how they forsake the word of God to follow such guides. Remember about the ditch.

D. M. CANRIGHT.

Ministers' Department.

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

QUALIFICATIONS FOR THE MINISTRY.

WHAT are the most necessary qualifications for a person to possess who engages in public labor in the cause of God as a minister or other worker? We will consider a few:—

1.—GOOD HEALTH.

We name health first as a good foundation for all the rest. It is often supposed that good health is not as necessary in the ministry as in other callings; but this is a great mistake. No man can properly fulfill the duties of a minister without a sound constitution and good health. He may do something, may do much; but he cannot do as he might and would if he were well. The reasons are manifest. He must be out in all kinds of weather, and at all hours, both day and night, often being broken of his rest; must take his meals when he can get them, sometimes early and sometimes late; must eat what he can get, often of a bad quality and poorly prepared; must often change his bed, sometimes finding damp and uncomfortable ones; must speak in both hot and cold rooms. He will have to study much and hard; preach often and earnestly; visit the sick; sympathize with the afflicted; encourage the desponding; bear all kinds of burdens for others, and yet be always pleasant and sociable!

Disease of the body always affects the mind more or less. A man with the dyspepsia, in spite of himself, will be gloomy and desponding. This will color all he does and says, even in the desk and at the fire-side. A man with a weak throat will be constantly crippled in speaking; with weak lungs, in danger at every change he makes; and with feeble strength, there will be much hard work that he cannot do at all. Just so far as a man lacks a sound body and robust health, just so far he comes short of being a full man, able to do the work of a man. "Our first duty, one which we owe to God, to ourselves, and to our fellow-men, is to obey the laws of God, which include the laws of health."—*Spirit of Prophecy*, vol. 3, p. 164.

If, therefore, you think of giving yourself to God's work, look well to it that you have as good health as possible to begin with. Study this subject. Read

up on it. Take our *Good Health*. Buy some books, and learn how to live healthfully. A few dollars spent for this now, will be invaluable to you by and by. And when you have learned to live healthfully, do n't backslide; do n't become careless and slack about it. Lay down your rules and stick to them.

No set of rules can be given which will apply to all and at all times. Watch yourself, and see what agrees with you, and what injures you; then select the one and avoid the other. But some few general rules will always be found good.

1. *Be regular in your habits.* Few things are worse for the health than irregular habits. Observe a little, and see for yourself. Be therefore as regular as possible in diet, sleep, and work.

2. *Avoid late hours.* Of necessity, you will have to hold meetings evenings much of the time, after which you will go home with some friend to be entertained. After you have rested sufficiently, and conversed enough to prove your sociability, request to hold prayers, and then go immediately to your room. Do not sit and talk for hours, and so deprive yourself of needed rest, and discommode the whole family. If you do, you will unfit yourself for the morrow's duties, besides setting a bad example, and forming irregular habits yourself. Go to bed and rise early in the morning. Men who value their time and health will not squander them.

3. *Sleep.* Watch yourself, and see how many hours sleep per day you really require. Persons differ greatly as to the amount. Napoleon slept only five hours; Wesley, six or seven; but most men require about seven or even eight. Sleep enough so that when you wake up you feel wide awake, and awake for all day. But, on the other hand, the most of us need to avoid sleeping too much, idling away precious time in bed. Not being required to arise at a certain time, it is easy and natural to lie abed longer than necessary.

4. *Take proper exercise.* No person can long have good health without daily physical out-door exercise. But for our ministers who are constantly away from home, where they have no work that they must do, and often nothing handy which they can find to do, it is easy to fall into the habit of sitting around most of the day, reading, writing, eating, and visiting. But such a course will soon lead to dullness and stupidity and finally to disease. A resolute will must be formed and maintained, to take a reasonable amount of daily exercise in some way. A walk will answer when nothing else can be done. Cutting wood is the best, or some work in the field. Do not count this lost time. It will give health to your body, vigor to your mind, and energy to your work.

5. *Do not eat too much.* Very few eat too little, while the many eat too much, especially ministers. They are constantly tempted with inviting food and plenty of it. Having little exercise, they cannot use as much as a laboring man. Over-eating makes one dull and oppresses the system. Watch, and see what and how much food is best for you.

6. *Above all things avoid damp beds.* More harm comes to traveling ministers from this cause than from any other one thing. The "spare bed" is always his, and it is often unaired, musty, and damp. Most of my suffering has come from this source. Many a minister is ruined for life by spending one night in such a bed. Dr. Clarke nearly lost his life in this way. He suffered from it for thirty years. Look out, then, for your bed. Don't fear to inquire about it. It is your duty to do so. If you have any suspicion that it is damp, better keep your clothes on or remedy it in some way.

7. *Dress warmly.* This will protect you from sudden changes, which are very hard on the system. Wrap up well on going out into the cold. Carry an extra shawl with you. It is a very comfortable thing to have, and it is good for the damp bed. Avoid changing heavier clothes for lighter ones. It was this that caused the death of Hendricks. Do n't be in a hurry to put off your flannels in spring. In short, if you are to dedicate your body to the service of God, endeavor to give him a sound one, and then try to keep it in the best possible condition for his service. Our people have received so much light on the subject of health, that it is not necessary here to dwell upon it at length. If our ministers and other laborers would obtain the "Testimonies" bound in four volumes, carry them with them, and frequently read some of what is there said to ministers on this point, it would be invaluable to them. The trouble is, we think that we know all about it, and that we do not

need to read it again to learn more; but we are constantly inclined to forget and to backslide.

D. M. CANRIGHT.

THE MINISTER AND THE SABBATH-SCHOOL.

THE question as to what relation the minister sustains to the Sabbath-school, needs, in some localities at least, to be better understood. Certainly their interests are mutual, and if the Sabbath-school is the nursery of the church, then the minister should nourish it; and he should be qualified to do so. Speaking of our own ministry, it becomes necessary to say that many of us are not qualified, either because the lessons are not studied, or from a want of experience in that branch of work; both of which must be attributed to a lack of interest and a failure to appreciate an important means for doing the work of the Lord. When the minister visits a church for the purpose of instructing and building it up, the Sabbath-school should by no means be neglected. During the exercises he should not remain an idle spectator or spend the time studying his discourse; but should actively engage in them, either by taking charge of them, or assisting in any way to add interest to the occasion. Under many circumstances it is better that the minister should conduct the school, because an ocular demonstration of right methods is better than any amount of moralizing. Let the superintendent assist by arranging the school, and give information in reference to any peculiarities in the program, and then let the school be carried on with an earnestness and animation that would be a glad surprise to many schools that have fallen into prosy habits and prosier hands, and give them a forcible example of what a school might be. Long lectures are not generally salutary, and criticisms should be placed before a meeting of officers and teachers rather than before the school.

But the object of this article is more especially to speak upon another point, that of arranging the time of the Sabbath-school to accommodate other meetings. In many places our schools are held at eleven o'clock in the forenoon, as the time best suited to the convenience of those who attend. A few years ago it was quite customary to set the school aside when extra meetings were to be held, but this practice was very justly discountenanced; and yet it may be seriously doubted whether it is any better to adopt the practice of setting aside the preaching for the Sabbath-school, which is very nearly done in some places.

The minister makes a long journey to meet with a church, and perhaps finds that the best opportunity he can have is occupied by the Sabbath-school, without any disposition on the part of the members to yield in favor of the meeting; and if he suggests an earlier hour, he is met with the suggestion to put his meeting at 9:30 if he wants to. This course is open to serious objections, because it is uncivil and unwise, and still it is sometimes pursued with tenacity. The early hour is unseasonable for preaching, and it is necessary to the success of the meetings that it should be well attended. Should the preaching be postponed until after the late Sabbath-school, then there is an opportunity for but one meeting upon the Sabbath day. Thus the minister is unable to do what he desires to accomplish. It is not well to put the Sabbath-school between the Sabbath forenoon and afternoon services, as it is likely to break up the impressions it may be very important to preserve. Besides, to place the most important discourse at an unseasonable hour, would deprive those who most need it of its benefits, and would show but a very meager appreciation of the labors of God's servants. Common politeness alone should prevent any such occurrence, and a sincere desire to see the greatest good accomplished would prompt our superintendents to have their schools at an early hour so as to be out of the way of other meetings,—not so early that the people could not be there; but let the people stir themselves a little, and have an interest in securing the greatest amount of good. It is by no means unreasonable to suggest that the Sabbath-school upon special occasions be held in winter at ten and in summer at half past nine o'clock in the forenoon. Then let minister and people assemble, and the Sabbath-school may become a fitting and profitable introduction to a day's worship upon which the blessing of God may rest. As for those meetings in which I am interested, I sincerely hope these suggestions may be considered; and as they appear to be of general in-

terest, they are submitted in this form for the REVIEW.

G. C. TENNEY.

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 G. W. MORSE.

393.—CEREMONIAL SABBATHS.

Please explain Col. 2:16 and Rom. 14:5.

M. J. C.

See Andrews' "History of the Sabbath," pp. 87, 188, 159, 183.

394.—CHRIST'S BLOOD.

Do the Scriptures teach that Christ had any blood when he entered into the heavenly sanctuary? If not, how do you explain Heb. 9:12?

H. W. S.

1. They do not.

2. Heb. 9:12 says that Christ entered into the heavenly sanctuary "by his own blood." The revised version reads, "through his own blood," which undoubtedly gives a more readily understood statement of the case. Christ entered the heavenly sanctuary through the agency of his spilt blood, and because of its merits.

395.—CHRISTIAN GREETING—COVERING FOR WOMAN'S HEAD.

Please explain 1 Cor. 16:20, and the other four references to the subject—Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14; also, what is the covering spoken of by Paul in 1 Cor. 11:5, 6?

J. J. E.

The five texts first named teach the method of greeting that is admissible and commendable among Christians. The last text, with its connections, teaches the propriety of the wearing of long hair by women, and the impropriety of the same practice by men. The "covering" spoken of, is the hair on a woman's head, as is evident from the 15th verse of the same chapter.

396.—HOW ARE THE 144,000 JUDGED?

E. W. W. inquires by what test or in what manner final judgment will be passed upon those who will be translated.

There will come a time in the progress of the investigative Judgment, when the cases of the dead will be completed and the cases of the living entered upon. As the number of the living is but a handful as compared with the dead, the time necessary for judgment to be passed upon them will be correspondingly short. Each will be judged according to his entire life up to the completion of the work, and then will go forth the proclamation of Rev. 22:11. From the issuance of this proclamation until Christ comes to receive his saints, they will live without sin, according to the terms of the final verdict.

397.—BAPTIZED FOR THE DEAD.

MRS. E. L. R.: The subject of discourse in 1 Cor. 15, is the resurrection, which Paul endeavors to substantiate beyond the possibility of doubt. In receiving baptism, the candidate proclaims to the world his faith in the resurrection from the dead; and this, or a change equivalent thereto, constitutes the Christian's hope. Thus it can be said that one is baptized for the dead; that is, with reference to his condition when he shall have died. The most important question for the living to settle, with death in view, is a resurrection from the dead to a life of immortal glory, and that question must be settled during this life. In the gospel plan of salvation, baptism is one of the steps to be taken in order to insure that greatly to be desired consideration—a resurrection from the dead; but this, Paul would teach is wholly unnecessary if the dead rise not at all. The idea is this: If the dead rise not at all, there is no occasion to be baptized or to perform any other acts with reference to one's condition when dead; such steps are wholly unnecessary and superfluous. The doctrine that some endeavor to teach from this and kindred texts, that the living can perform any acts that will in the least degree affect the welfare of those who are already dead, is erroneous in the extreme, and has no foundation whatever in the Bible.

Let it not be thought, however, that baptism has no further signification than has been referred to; it is one of the most beautiful and expressive of all gospel ordinances. The only feature considered in this mention is being "baptized for the dead," which it is hoped has been made sufficiently clear.

398.—EVERY CREATURE GOOD.

Please explain 1 Tim. 4:4, 5.

J. E. S.

Commencing with the second clause of the third verse the reading is this: "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

In this language, Paul is speaking of what some shall do in the "later times," who "shall depart from

the faith, giving heed to seducing spirits, and doctrines of devils." Among other things he says they will command "to abstain from meats," etc. It should be remembered that the term "meats" as used in the Scriptures, means food, and not flesh meat, as at the present time. The kind of "meats," or food, under consideration is designated in the clause, "which God hath created to be received with thanksgiving," and verse 5 is limited by this statement. The 5th verse indicates the manner in which such food as is admissible by the terms of the 3rd verse, may be "sanctified," viz., "by the word of God and prayer."

399.—DID ENOCH AND ELIJAH GO TO HEAVEN?

How do you harmonize John 3:13 with the translation into heaven of Enoch and Elijah? Some think there is a direct conflict.

A. A.

The text reads thus: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Christ has been telling Nicodemus about the new birth, but fails to make him understand it. He does not have sufficient faith to believe what Christ tells him, although he says in the 11th verse that he speaks from what he has seen and known. He further emphasizes his ability to testify of heavenly things by the words of the text in dispute, the signification of which is that no man is competent to testify of these things unless he has been to heaven and seen for himself, and then descended to earth to give his testimony. Christ had visited the earth before he came as a babe in the manger, and had both ascended and descended; and now being here to converse with man, he was competent to testify of these things to an extent possessed by no other person who had ever lived. Christ was the only person who had been from earth to heaven and back again to earth to mingle and converse with mankind.

400.—IS THE LAW ABOLISHED.

I heard a no-law Adventist rejoicing over 2 Cor. 3. Please give an exposition of the chapter.

M. E. B.

The tract entitled "The Two Laws," or the one entitled "Two Covenants," to be had at any of our Tract Societies or at this Office, gives a very complete exposition of that chapter, which see.

401.—ISAIAH 65:20.

Please explain Isa. 65:20.

J. W. S.

By reading the connection, it is evident that the prophet is speaking of a time after the close of human probation and the second advent of Christ. In the 20th verse he says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being a hundred years old shall be accursed."

The real meaning of this peculiar passage seems quite obscure, but the following may be given as being in harmony, at least, with other Scripture teaching:—

The words "there shall be no more thence an infant of days" may signify that from and after Christ's second advent to gather his children, there shall be none among them whose existence can be numbered by "days"—they will live forever. The words "nor an old man that hath not filled his days" may signify that no instances of untimely death will occur; for none shall die. The remainder of the passage may be considered as referring to the wicked, and indicating the relative punishments given to a sinner of antediluvian days and one of the last days. In antediluvian times, people lived to a much greater age than in the last ages, and when one died even at the age of one hundred years, he was comparatively a child. In those times the people had not been given as much light from heaven as in the later years of the world's history, and hence their sin was correspondingly less; for the more light one sins against, the greater his condemnation. When the antediluvian sinner of one hundred years is resurrected, and stands beside the sinner of one hundred years who lived in the last age of the world's history, the former may be said to be a "child;" and the statement is that his punishment will simply be death, while the latter will be accursed.

402.—SPIRITUAL GIFTS.

I would like an explanation of 1 Cor. 12th chapter, concerning spiritual gifts.

MRS. M. C. S.

The references made in this chapter to spiritual gifts, are to indicate what those gifts consist of that God placed in the Christian Church; that they all come from the same source, and should be coveted, or desired. In the first verse of the chapter the apostle states that the information he is about to give, is in order that the members of the Church may avoid being ignorant concerning these gifts. He describes the operation of each, the harmony that should exist in the exercise of all, and that all are for the general up-building of the Church. In the tenth verse of the 13th chapter he states how long those gifts should continue in the Church: "But when that which is perfect is come, then that which is in part shall be done away." This proves that the exercise of these gifts in the Church will continue as long as this imperfect condition of the Church continues, and that when it reaches its perfect state in heaven, the exercise of the gifts will be correspondingly perfected.

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.

"HE CARETH."

WHAT can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights die down from the path I take,
When strength is feeble, and friends forsake;
When love and music that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong;
He stills the sigh, and awakes the song;
The sorrow that bowed me down He bears,
And loves and pardons because He cares!

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is nigh,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—London Christian World.

DENMARK.

COPENHAGEN.—Our meetings in this place still continue, and the interest is not decreasing. We have given nine lectures on the life and death question, and the interest to hear has been better than at any previous time. About thirty persons are keeping the Sabbath, and still others are interested. Yet the number of hearers does not exceed seventy. Two of our young brethren have gone to Jutland to canvass for our papers, sell books, and hold Bible readings. Bro. Brorsen has been laboring in the northern part of Jutland since New Years. He has now returned, as I am soon to labor for some time in Sweden and Norway. Where Bro. Brorsen has been, there is a good interest to hear, and quite a number have embraced the truth. Bro. Norlin writes from Stockholm, that there is an excellent interest to hear, and still new ones are embracing the truth.

Feb. 4.

J. G. MATTESON.

NORTH PACIFIC CONFERENCE.

ST. JOHNS, OR.—A series of meetings closed here last evening. I commenced them in the M. E. church, but was soon informed by the minister that "no man who preaches the seventh day of the week—no Seventh-day Adventist—can preach in this house." A gentleman in the congregation where this announcement was made, kindly offered the use of a room nearly as large as the church, in a new house near by. Bro. Potter commenced these meetings. A few have embraced the truth, and steps are now being taken to erect a house of worship, work on which will commence this week.

Feb. 8.

CHAS. L. BOYD.

MISSOURI.

CARTHAGE.—We have just closed our meetings at the Sims school-house. The interest continued good until the close, and five signed the covenant to keep all the commandments of God. They will meet with the brethren at Freedom school-house. Obtained one subscription for the REVIEW. I would have remained longer at this place had it not been that on the night of Feb. 8 our house and household goods were burned, which calls me home for a time. Bro. Blackmon was with me a part of the time at Carthage.

Feb. 22.

J. W. WATT.

MAINE.

NORRIDGEWOCK.—The Institute held at this place

from Dec. 31 to Jan. 11, was not largely attended on account of the heavy fall of rain, which broke up the sleighing and prevented those from coming who had intended to come with their teams; but Portland, Milton, Richmond, Hartland, Canaan, and Fairfield were represented. Eld. A. O. Burrill conducted the exercises in book-keeping, and we very much regretted that more could not be present to share in the benefits derived therefrom. Religious services were held every evening, and some interest was manifested. Some who had become discouraged, resolved to make another effort to overcome and live out the truth. During the meeting, some orders were taken by canvassers for "Marvel of Nations" and "Sunshine" and the Signs.

J. B. GOODRICH.

KANSAS.

BELOIT, MITCHELL CO.—I came to this place during the holidays, and have been trying to help here as best I could. I came on invitation of the leader of the little company, and we have been trying to encourage and strengthen the new brethren and sisters at this place. The camp-meeting, and tent services held after it, resulted in bringing over twenty into the faith. Nearly all are doing well, and some are making real progress. The "moving spirit" threatens to reduce their numbers. We have re-organized the Sabbath-school, and started monthly children's meetings and Bible readings. We have weekly prayer and Sabbath-school teachers' meetings, which are of interest. Our little meeting room is more than comfortably filled on the Sabbath. The tract and missionary interests receive a share of attention. The truth has found a foothold here, and if all are faithful, others will rally to its standard.

N. J. BOWERS.

NEBRASKA.

DECATUR.—I commenced meetings with the brethren near this place Nov. 27, intending to continue only a few days; but the interest kept on increasing and deepening to such an extent that I felt it duty to remain several weeks. When the weather was pleasant, the school-house was crowded with interested listeners. When I first began the work here, I held Bible readings for about half an hour, after which I spoke for half or three quarters of an hour; but the interest in Bible readings increased till we spent all the time in that manner. As the result of these meetings, about twenty have accepted the truth. Some who had been much prejudiced against us as a people, became interested and embraced the truth. Storms and cold weather somewhat hindered our meetings.

I laid before the brethren the wants of the cause, and one brother paid about \$400 to the different missions, while others pledged to the amount of nearly \$500 more to the home and foreign missions. At the last meeting the older brethren and those who had just accepted the truth pledged nearly \$800 toward a house of worship, which they expect to erect the coming spring. The Sabbath-school attendance was about doubled. From seventy-five to ninety attend at present. May God bless the brethren, and help all to live in love and unity, and to walk humbly before him. By these additions the Decatur church will be strengthened and encouraged. May God bless and save all these dear souls at last.

Feb. 19.

O. A. JOHNSON.

INDIANA.

AMONG THE CHURCHES.—Since General Conference I have been quite busy visiting different churches. I first visited Northfield, where the brethren were much encouraged during the meeting; but the night after the close of the meeting, their church building took fire and burned to the ground.

I went to Noblesville and held a few excellent meetings. From there I went to Forest Chapel. At this place there seems to be a lack of faith in some of the essential principles of the third angel's message, which they will do well to look after. Received pledges and cash on tent fund at these three points, to the amount of \$50. I visited Unionville Jan. 1, where are quite a number of Sabbath-keepers; but they are so scattered that it is hard to get them into working order, and some seem to lack the spirit of work.

Jan. 9 I was at Patricksburg at the district meeting of Dist. No. 8. The weather was so cold and stormy that there were but few out. All seemed to think that Dist. No. 8 would take a new start, as some discouraging features were removed at this meeting. I went to Dugger Jan. 23. There are a few faithful souls here who love the truth, and it is hoped in the near future to organize a church.

Feb. 1 I was at Middletown, or Prairie Creek. Satan had tried to estrange hearts from each other, but the Lord rebuked him and the troubles fled. I went to Posyville Feb. 5. This company embraced the truth last summer. They rented a house to hold our meetings in, and we continued them over two Sabbaths. Some new ones took their stand with them, and all were much encouraged, and they are anxious to have a church organized at the first opportunity. To the Lord be all the praise.

D. H. OBERHOLTZER.

VERMONT.

AMONG THE CHURCHES.—Our late visits were encouraging and enjoyable to us, and we trust a benefit to the brethren. The company at Saxton's River hold regular Sabbath meetings, and still hope for additions to their numbers. We organized a tract society, and hope their influence will hereafter be more extended. There is apparently but little fruit resulting from the meetings held here last fall, yet many know the truth who may yet be reached. Brn. Litchfield and Ayers are now canvassing and holding Bible readings in this vicinity. We had a pleasurable time at Brattleboro, though it was impossible to hold meetings. Most of the believers are steadfast. A few do not live according to their convictions, and some strive against them. May the Lord pity such ones. They know not how grievous a thing it is to neglect or refuse the truth.

Our meetings were especially good at Jamaica. We were there five days. Services were held evenings and largely through the day. The Lord seemed to let rays of light and a portion of his Spirit rest upon them, causing an apparent stir in the camp. They contemplate more vigorous, energetic measures for advancing the truth than ever before. Before we left, a club of seventy-five Signs had been secured, and we trust it has been enlarged to one hundred. The plan for using them is something like this: The brethren, by the aid of the Windham Directory, are to mail these Signs to the people of the chosen town, and at first send a postal to each address, requesting as a personal favor to have the paper well considered. After sending the paper for a few weeks, two or three workers, with Bible in hand, are to enter the town, secure subscriptions with premium, and give Bible readings to the interested. Encouraging omens animate the brethren in this work. One brother took twenty copies of the Signs.

Our stay at Weston was limited. The few there have had but little preaching, and they seemed to be encouraged by our visit. Through the faithful labors of Bro. Hale some are being led into the truth. Meetings Sunday were held in the school-house hall, and the little interest through the day was followed by an attendance of more than one hundred at night, who listened with manifest interest to a sermon on the advent. I was left alone at this meeting, Bro. Peebles having gone to Andover, where Monday eve he had a meeting at the home of Bro. Pierce, with good attendance and interest. We have enjoyed meeting with the brethren at these different places, and trust they have been encouraged and strengthened thereby.

Feb. 18.

I. E. KIMBALL.

H. PEEBLES.

MINNESOTA.

BRAGDON.—After my last report, I was invited to change the place of meeting from the school-house to a church near by, which offer was gladly accepted, and up to the present, forty meetings have been held. Have organized a Sabbath-school, making use of a club of ten *Instructors* and other supplies. Have sold them \$11 worth of books. The work is only just begun here. Eight persons have commenced the observance of the Sabbath, and we believe there are more to follow.

C. M. CHAFFEE.

ALBION, MIDDLEVILLE, CORINNA, WRIGHT CO.—We commenced meetings in Albion the last of November; and when we left to attend the general meeting at Minneapolis, we had succeeded in raising a good interest, overcoming much prejudice in the community, and seven new ones had signed the covenant to keep the commandments. This stirred up opposition, and the resident C. A. minister preached on the two covenants, setting forth that pernicious and God-dishonoring doctrine, that the ten commandments constituted the old covenant which was nailed to the cross. His discourse was reviewed, and the truth was fully brought out; but it threw the people into confusion just at the time that we were called away by the Minneapolis meeting. On our return we found that the minister had called to his aid two other ministers, and a modern revival was in full blast, and the people were being swept before it like drift-wood before a flood. Only one out of the seven whom we had left was standing firm.

We had promised to return and continue our labor in an adjoining district; but as we could not then get the ears of the people, we turned our course to Middleville, a few miles away, where the family of Bro. Pugh of the Hutchinson church had lived alone for some years. Here we secured the use of a country church and began meetings. This was a preaching station of the Albion minister, who, at his first meeting after we commenced, and before we had reached any decided interest, introduced the same discourse he had given at Albion, and drew the attention of the people from our work. He announced that he would follow this discourse the next Sunday night, with his reasons for not keeping the seventh-day Sabbath, thus making them to hope that he "would confirm the word." Eze. 13:6. We reviewed his discourse, and worked on through another week without much encouragement, the weather being cold and the hearts of the people colder. At the elder's

next meeting he presented the *one-law* theory, and that abolished at the cross, and the Sabbath given to the Jews alone; and the people loved "to have it so." Jer. 5:31. We reviewed the discourse the following evening before about half as many as had heard him, and showed the falsity of its teachings. Being satisfied that we could not secure the attention of the people there to profit, we came back to Corinna, where we had promised some meetings, and had kept up a weekly appointment. We have now held seven consecutive meetings, and see some encouraging omens, so that we labor in hope that the truth may find a lodgment in a few hearts. We have never met more persistent and determined opposition, and never saw the inherent falsity of the positions of our opponents, and the clearness and beauty of the truth, as we have done here. We are trying to seek strength and counsel from God, and to labor in his fear, trusting the results of our efforts with him.

Feb. 19.

D. P. CURTIS.
D. C. BURCH.

ILLINOIS.

AMONG THE CHURCHES.—After the good meeting at Chicago, reported by Bro. Butler, I went to Woodburn, stopping over night on the way at Litchfield. I visited two families there. In Woodburn I found the church somewhat discouraged, isolated as they are, and having had but little labor bestowed upon them, and their ranks being decimated by removals and apostasy; yet a few are holding on to the truth and keeping up their meetings. These we tried to encourage and strengthen. Remained over two days, spoke five times, and held two other meetings. A treasurer and clerk were elected in addition to the elder, who had acted in these positions. The outside attendance was good when the meetings closed.

On my way to the southern part of the State, I visited the mission family at St. Louis, Mo. By personal invitation a number who had enlisted in the cause through the efforts of the workers there, were invited to the parlor of the mission home, to whom I preached of salvation. Several are keeping the Sabbath in the city as the result of the mission work. The workers are of good courage. I very much enjoyed this visit.

Jan. 26-28, I was at Carbondale, where I found two broken families keeping the Sabbath. These are the remnant of what was once a church of fair numerical strength. Removals have broken their ranks, and still others are going. I was gladly received. Spoke twice in a private house, and held one Bible reading. Most of these friends came to Duquoin, where I remained till Feb. 1. Here I found a few struggling for life, but not enough to enable them to keep up regular meetings, being scattered and reduced in numbers by that dreadful scourge "moved to some other State for a more healthful and prosperous location." When this fatal disease strikes a church and gets well seated, it leaves desolation in its wake.

My efforts to help them were much appreciated. Spoke six times publicly, and held two other meetings. Four united with the church, and five were baptized. Two of these were from Carbondale. A leader and treasurer were elected. I left them with an increased degree of hope and courage. If these drooping companies will bestir themselves, go to work and do the best they can for themselves and those around them, they will quicken their own souls into new life, and bring salvation to themselves and others. This will also create a claim for more labor in their behalf, and those in their respective localities.

I reached Webber Grove church Feb. 2. By a little effort the word was soon circulated about Tiltford, and amidst a cold wave and snow storm, at the usual hour a good company were assembled to hear of the truth. The interest increased nightly till after Sabbath, when we had to vacate for a regular appointment. Though the church could not hold their minister over Sunday night, they held a prayer-meeting and thus occupied the house. This caused us to move to Webber Grove school-house, where I labored for those that were hungry for the truth. The house was well filled. A number were present from the Keenville church, whom we were glad to meet. The brethren here were encouraged by our efforts among them. Preached nine times. Our other meetings were excellent seasons. The name of the church was changed to Tiltford, that being their post-office. I am now on my way to West Salem, where I expect to meet Bro. Van Horn.

Feb. 9.

R. M. KILGORE.

LABOR IN NORTHERN NEW YORK.

IMMEDIATELY after our Rome meeting in December, in company with my wife, I went north to attend meetings in connection with the week of prayer in St. Lawrence Co. Dec. 25-28, I was with the Silver Hill church. This company are trying to keep pace with the advancing light of the message. They seemed to appreciate the plain testimony borne, and were deeply moved by the articles sent out by the General Conference. May God help this church to fully wake up to their privileges and responsibilities, and have their lamps trimmed and burning when the Bridegroom comes.

Jan. 1-4, we were with the Bucks Bridge church.

This was the regular quarterly meeting for the church, and we enjoyed the Lord's blessing. The brethren and sisters here seem very dear to me, as here is where I was baptized and first became connected with the Adventist people. I have a deep desire that these dear brethren shall study the Bible and the "Testimonies," and watch and pray much, that they be not overcharged with the cares of this life, and thus be unprepared for the trying scenes upon which we are just entering. I next attended the quarterly meeting of Dist. No. 4, held at Norfolk, Jan. 8-11, in the house of Eld. C. O. Taylor. Although the very severe weather made the attendance rather small, yet all present pronounced the occasion a very profitable one. The next four weeks, with the exception of a few days at Adams Center, were spent with our relatives and acquaintances in Franklin and St. Lawrence counties. We labored by preaching, visiting, praying, and holding Bible readings, to present before them the precious truth for this time, and were gratified to see much prejudice removed and strong indications that some will obey the message.

The Adams Center meeting was held Jan. 23, 24. The services were attended with God's blessed Spirit, and we were all made to rejoice; but what seemed especially encouraging was the interest the district was taking in the missionary work. They have opened a mission in Watertown, a city of 12,000 to 15,000 inhabitants, and purpose, with the help of one laborer sent by the Conference, to awaken an interest by canvassing, visiting, holding Bible readings, etc., and to thoroughly prepare this place for a tent-meeting the coming summer. The blessing of God has attended their efforts thus far in a remarkable degree. This kind of labor will meet God's approval every time. Are there not other districts all through the ranks that will follow this worthy example?

On my return from Franklin county, in company with Eld. C. O. Taylor, I visited Bro. Edson Dow, of Norfolk, who had requested that prayer should be offered for him that he might be healed. We found him in a critical condition. We anointed him with oil in the name of the Lord, and asked for God's blessing upon him. During the season of prayer the blessing of healing came, and he was fully restored to health. I saw him a few days later, and rode with him in a sleigh thirty miles, over a rough road. Bro. Dow is able to praise God for good health, and may he fulfill all his vows.

We made visits at several places on our return journey, and tried to feed the flock of God. During this trip we preached twenty times; held forty-three Bible readings, sold over \$43 worth of books, and took twelve orders for our periodicals, besides visiting and other work.

There was a general meeting held at West Pierpont Feb. 6, 7, at which we were favored with the association and labors of Eld. M. H. Brown. This meeting was attended by brethren and sisters from different parts of the district, and we trust that lasting benefits will follow. Eld. Brown took the principal burden of the meeting, and his counsel and labors were very much needed and appreciated. Personally, I feel grateful for a few days' association with this servant of the Lord, with whom I first began work in the Master's vineyard. Arrived at Utica Feb. 19. I am of good courage, and desire to praise God for all his tender mercies.

J. E. SWIFT.

THE TRUTH GAINS GROUND IN RUSSIA.

[Translation of a Russian letter received at the *Stimme* Office Feb. 1, 1886, from a colporteur B. and F. B. S.]

[THE writer, though keeping the Sabbath, hesitates on some other points of our faith, but is evidently an honest man. I have answered all his communications, though it seems he did not receive them, as they were addressed to his name in care of Pastor Nicolson, the superintendent of the British and Foreign Bible Society at Moscow. I fear he intercepted the letters. We stopped sending *Stimmen* since we learned through Peter Perk that Pastor Nicolson does not deliver them.]

The letter is dated Jan. 3, 1886, and reads:—

"For the third time I put in my appearance with you by letter, without having received an answer from you. I do not know why you write no more, and also stop sending the *Stimme*; still I shall try to write once more to be enlightened on this point. Last Christmas five of us colporters were together at Moscow, among whom was Gerhard Perk. I was very glad to have the privilege of meeting him. We were together about eight days, and parted Jan. 2, at 3 o'clock at night. Two other colporters present vowed solemnly to keep the Sabbath; the name of one is Schönemann, who now labors in company with Bro. Gerhard Perk, and both left for ——. The name of the other is Haas; he travels with a former associate laborer of Bro. Perk, a Bro. F. Ossipoff. Bro. Gerhard is no more firm in the doctrine than I am; but I have by no means ceased to investigate in order to comprehend the whole truth. I keep the Sabbath right along, and in this respect you may consider me as a brother. Besides all this, I have the good news to report that by means of the tracts which I left behind at Moscow with our chief of the repository, Carl Hohnström, a Baptist preacher, has been convinced on the Sabbath, and is now keeping it, as Bro.

Haas told me in Moscow. Besides this I have sent some of the tracts you sent me to a Countess von Stackelberg, also two order sheets to Pastor Kurrikoff (Lutheran); . . . but I cannot mention all I did besides to spread the truth.

"We had a colporters' conference in Moscow, at which Pastor Nicolson was present, and on which account we were all demanded to be present. I think Bro. Perk will write you all the details, since you are better acquainted with each other. I would have shown more zeal on that occasion if I had felt more firm; but in order to have a firm foundation, one ought to investigate well, learn, search, and pray, lest he find himself working in ignorance and darkness. The passage in 1 Pet. 3:18-20 gives me especial trouble. And on the whole, the fact that the wicked, and even Satan himself, shall not be tormented forever in hell, but be annihilated, are perplexing to me. We counseled with Bro. Gerhard Perk as to how to send money to America; then we went to the office and found that we must pay 2 rubles and 20 copecks for every single dollar. This is a double price. I think it would therefore be better for me to pay my debts to Bro. Conradi, when he comes to Russia.

"I wrote you about my contemplated journey to America, and asked advice about so many things. You must have received the letter. I shall be compelled to serve in the army here, if I stay; and since you wrote that in America there is work enough for all that are willing to work, it seemed to me not a bad idea to undertake the journey. I could then become better acquainted with you and the brethren, but especially with the doctrine. I could translate from the German into the Esthonian language, as I am an Esthonian, and the language of that country is my mother-tongue. With you there it will be easy to print, since you have the necessary machinery for such work. I bought a method to learn English, in Moscow. The greatest difficulty in learning the English language seems to be the pronunciation; otherwise I find much similarity between the English and German. I understand Esthonian, German, and Russian, but know the least about the last one. I could, however, translate from the Russian, but not the reverse. Gerhard, being born in Russia, understands the Russian language much better.

"I wrote to Bro. Whitney, in Basel, Switzerland, and ordered the *Herold* because I did not get the *Stimme* any more. Now if you can in any way aid me in Bible doctrine, or about escaping military service, or in any other way, by counsel or precept, I would be most grateful for the favor; would accept it as a token of sincere brotherly love, and you may be assured that I shall reciprocate your kindness with all my heart.

"I wrote to our preacher Schieve in St. Petersburg, making application for a position as Baptist teacher in Esthonia, but have as yet received no answer, though already several months have elapsed. He will probably reject me on account of my keeping the Sabbath. Before I was baptized, I was a school-teacher among the Lutherans, but on account of Baptist views, I lost my place. There is a law in this country that teachers and preachers are exempt from military service, as long as they follow either of these occupations. On account of my Baptist views, my chances became fewer to escape the army, and now, for the sake of the Sabbath, they become less yet; but for all that, I do not lose courage. In Esthonia the Sabbath question has once before been agitated among the watchful believers, and it is quite possible that many of them will yet embrace it. I shall probably to-day send tracts on this very point to some of those among them who can read German.

[These people, numbering in all about 50,000, are a very intelligent, industrious, and quite religiously-inclined people, who once, before Peter the Great's time, were an independent people. They are largely Protestants.]

"How is it in America? According to accounts in circulation here, there must be many terribly lax people over there. Only a few weeks ago, I heard of a band of robbers, led by John Most, whose headquarters are in Williams St., New York. You probably know much more about it.

"In Russia all manuscripts have to pass government inspection before they can be printed. Religious books must pass the inspection and obtain the sanction of the Consistory before they can be printed. Advertisements must have the sanction of the police; hence you see that there is no such 'free press' here in Russia as you enjoy in America.

"With most heart-felt and sincere greetings for the new year, I wish you every bounty of Heaven, and more especially that you may continue in the light."

HOW TO USE CLUBS OF "SIGNS" IN VERMONT.

THE Jamaica church have been taking a club of *Signs* the past year, and have used them as follows: Names are obtained from a county Directory, in which the name, occupation, and location of the inhabitants of each town are given. The object is to work up an entire town with as little waste of effort as possible, and names are so selected that the club may reach the largest possible number. Encouraging letters have already been received from persons to

whom the *Signs* has been sent, and the brethren are largely increasing their club for the present year. At least four, and it may be six, times more will be taken than last year. The entire club is not yet made up.

The brethren purpose to do the work thoroughly; and when there comes a call for more light in the town, they are arranging to send two or three brethren to hold Bible readings.

I have written this, hoping that it may be of benefit to other churches in Vermont, in using their clubs of *Signs*. By thus working up an entire town, a club of *Signs* may take the place of a mission or tent effort.

H. PEEBLES.

News of the Week.

FOR WEEK ENDING FEB. 27.

DOMESTIC.

—A local-option law has passed the Virginia Legislature.

—The coke syndicate of Pennsylvania has conceded the strikers' demands, and work has been resumed.

—The remains of John B. Gough have been taken to Worcester, Mass., where they will be interred Wednesday.

—While attempting to cross the Susquehanna River in a row-boat, four young men were drowned at Harrisburg, Pa.

—Chief Justice Zane, of Utah, has made an important ruling, compelling wives to testify against their husbands in unlawful cohabitation cases.

—A train ran off the track near Mount Morris, N. J., Monday morning, one car being hurled. Eighteen persons were more or less injured.

—During two days of this week 480,000,000 pounds of coal left Pittsburg for the lower Ohio and Mississippi. The amount equals 20,000 car loads.

—Scarlet fever is epidemic at Toledo, Ill. The schools have been closed, and the Circuit Court was prematurely adjourned.

—In the United States Senate, Wednesday, a bill was introduced appropriating \$250,000 for the erection of a monument to General Grant at the National capital.

—Gen. Crook left Tucson Tuesday, for Mexico, to meet the Apache Chief Geronimo, with whom he expects to make terms for the surrender of all the hostile Apaches.

—A new Credit-Mohiller scheme has developed in Washington in the Pan-Electric Telephone company with millions of stock put around where it will "do the most good."

—A mathematician who recently attempted to figure out the weight of the earth, arrived at the conclusion that it would tip the scales at about 5,855,000,000,000 tons.

—Armed Hungarians marched from Bradford to Summit, in the coke regions, Thursday morning, fired several shots, and compelled all coke-drawers along their route to quit work.

—The amount of standard dollars in the Treasury, after deducting silver certificates in circulation, Feb. 20, was \$82,587,546, as compared with \$67,627,842 in the Treasury July 31, 1885.

—A statistician figures that the inhabitants of Milwaukee county, Wisconsin, pay annually for beer, \$3,600,000, and for flour \$1,140,000, thus expending \$2,460,000 more for beer than they do for flour.

—It is said that there will be a strong effort made in Congress to secure the passage of a bill for the admission into the Union of Washington Territory. Both houses are deluged with petitions for its admission.

—The extent to which steel rails are taking the place of iron rails is illustrated by the fact that the production of iron rails has fallen in the United States from 500,000 tons in 1880 to less than 15,000 tons in 1885.

—Very severe storms prevailed on the Atlantic coast Thursday and Friday, amounting in some places to a hurricane. In Boston, telegraph poles were blown down, and in Harrisburg, Pa., several structures were unroofed.

—Three ranches at Wheatland, Cal., were visited early Thursday morning by masked men, who drove out the Chinese, marched them to Wheatland, and then set them at liberty. At one ranch the Chinese quarters were fired and destroyed.

—Early on Monday morning forty-two Chinese were driven out of Oregon City. They were escorted by a mob to the steamer *Ladona*, lying at the wharf, placed aboard of her, and brought to Portland, their fares being paid by money stolen from them.

—While gunpowder was being weighed in a store at Winchester, Ky., Monday, a man struck a match to light a cigar. An explosion followed which made splinters of the structure, and severely wounded eight persons, several of whom are not expected to recover.

—Wire or fibrous nails are coming more and more into use, and are claimed to be, in some respects, quite an improvement upon the ordinary cut nail, especially in point of tenacity. They are not only tough, but stiff, and will penetrate hard wood, where cut nails would break sharply off or become bent.

—Heavy fires reported during the week are: Factory at South Paris, Me., loss \$40,000; liquor store at Pittsburg, Pa., loss \$120,000; business blocks at Wilmington, North Carolina, loss \$500,000; nine buildings at Edinburg, Pa.,

loss \$15,000; dry-goods store at St. Paul, Minn., loss \$156,000; stores at Mt. Vernon, Ind., loss \$20,000; Whipple M'fg Co. at Cleveland, loss \$60,000; buildings at North Adams, Mich., loss \$20,000; skating-rink and other buildings at Troy, N. Y., loss \$45,000; clothing house in Baltimore, loss \$95,000.

FOREIGN.

—The king and queen of Sweden have become teetotalers.

—The Greek Ministers of War and Marine threaten to resign unless war against Turkey is declared.

—The Panama Canal Company will ship from New Orleans a third party of 250 negro laborers.

—A financial panic prevails in Stockholm, which has no parallel since the financial panic of 1857.

—A dispatch from Belgrade states that the Servian government has abandoned military preparations.

—Mr. Parnell, the Irish agitator, is said to be a direct descendant of Richard Neville, the famous Earl of Warwick.

—Washington's birthday was celebrated in the City of Mexico by the laying of the corner-stone of an American hospital.

—Striking iron miners at Decazville, France, recently placarded the town with threats to destroy the mines with dynamite unless their wages were advanced.

—Colonel Sir Edmund Henderson, the head of the London police force, has resigned, owing to severe criticism on the conduct of the police force during the recent riots.

—A London dispatch states that Morley, Chief Secretary for Ireland, has so instructed the police and military authorities as to render it virtually impossible to effect evictions.

—The supreme court of Denmark has canceled a sentence of six months' imprisonment imposed upon a journalist named Horup for printing an article insulting to the king.

—Advices from London are to the effect that Gladstone has presented to his colleagues in the cabinet the outline of his policy, in which he is said to favor the restoration of the Irish Parliament.

—It is confirmed from a Chinese source that China will not consent to the cession of Bhamo and adjoining districts to England. If England does not yield, China threatens to organize a rebellion of the tribes.

—The Alps are to be tunneled again, this time under the Simplon Pass, connecting the railway at Brieg in Switzerland with Lake Maggiore in Northern Italy. The tunnel will be 12½ miles long, and will cost \$20,000,000.

—Brugsch Bey, a distinguished Egyptologist, has begun work for clearing away the sand that for centuries has piled up around the famous statue of the Sphinx. It is now about forty feet above ground, and it is supposed that at least as much more is buried in the sand.

—The great steel manufacturer, Marshall, of Sheffield, is about to remove his entire works to America. The firm at present employ 3,000 men there. Some scores of the most skilled workmen will be brought over, and the remainder will be hired in this country.

—Under the pretext of searching Greek vessels at Constantinople for munitions of war, the Turks are said to have insulted the Greek flag. It is feared that the act may be accepted in Athens as intentional, and that it will aggravate the seriousness of the situation.

—A remarkable explosion which occurred in Germany shows the force possessed by dust. A sack of flour, falling down stairs, opened and scattered the contents in a cloud through the lower room, where a burning gas flame set fire to the dust, causing an explosion which lifted a part of the roof of the mill and broke almost all the windows.

—The *Spectator* is authority for the statement that a project is on foot in London to form a company for the government of the Soudan. The British government will be asked for a loan of \$10,000,000. With this and a nominal capital of fifty millions of its own, the company proposes to raise troops, establish trading stations, and, in fact, take upon itself the entire responsibility of affairs in the Soudan. In other words, this Soudan firm offers to manage all future Nile campaigns and Khartoum expeditions, do its own fighting, and furnish its own Gordons, without expense to the Government in money or reputation. How can such a magnanimous offer be refused!

RELIGIOUS.

—There are twenty-two Methodists in the new British Parliament.

—The Salvation Army in England has an income of \$400,000.

—In Mexico there is no Sunday newspaper work done and no Sunday newspaper.

—The Christian Indian young men of Dakota have formed eleven "Kosha Okodakicye," which is the Indian for Y. M. C. A.

—"Church reform" is the increasing cry among English Episcopalians, this being the method adopted to put down the disestablishment work.

—The Catholic archbishop of Quebec has demanded from the Legislature a settlement of the claims of the Jesuits to lands valued at \$60,000,000.

—There are 359 Presbyterian congregations in Ireland, comprising 328,100 persons, that have passed resolutions denouncing the establishment of home rule in that country.

—The Vatican has approved a new translation of the Bible into French, made by the Abbe Glarie; but as it is to be published in four volumes it is not intended for popular circulation.

—In all the Roman Catholic churches at Ottawa, Ont., Sunday, a mandament was read from the Bishop of Ottawa, denouncing the Knights of Labor, the Telegraph Operators' Union, and all secret societies.

—It is said that the Mexican government is friendly toward the Mormons, and that for this reason there have been large land purchases by the "saints" for colonization purposes in the republic across the border.

—"Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational church in Dakota, living on his own farm of 160 acres, in good cultivation, and seemingly as well civilized as most white settlers on the frontier.

—On the occupation of Mandalay, the Burmese capital, the Episcopal church, school, and clergy-house were reopened, after a suspension of missionary work for six years. The clergy-house has been used as a Buddhist monastery, and the church as a lottery office.

—An exchange says: "The Hindus are again complaining about the poor quality of idols furnished them by the Birmingham manufacturers. It seems that these manufacturers have been producing such ugly styles of idols that even the most religious Hindu cannot worship them with any fervor. Moreover, they are made out of cross-grained, knotty wood, and are painted with cheap mineral paint, which in hot weather comes off when the devotees kiss them."

—The Young Men's Christian Association of Rochester, N. Y., has taken steps to discover the relative popularity of the saloons and churches of that city. A count one Saturday evening showed that 1,198 young men visited sixty saloons between the hours of seven and eight. Sunday evening, 486 young men attended services at the Brick and Central Presbyterian, and First and Second Baptist, and First and Ashbury Methodist churches between seven and eight, and 347 visited the rooms of the Association during the day.

Obituary Notices.

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

CARDEY.—Died of cramp, at British Hollow, Grant Co., Wis., Feb. 22, 1886, Elbrig, son of Alonzo and Sophie Cardey, aged 4 months and 15 days. We miss little Elbrig much, but hope to meet him in the earth made new. Words of comfort were spoken by Bro. George Sumner, from Job 14: 14.

ELVIRA CARDEY.

CARIFEL.—Died of croupous diphtheria, in McPherson Co., Kansas, Jan. 18, 1886, Arthur O., infant son of Victor and Jennie Carifel, aged 10 months and 25 days. Though they sadly feel their loss, yet in their sorrow they are comforted by the assurance that Jesus is soon coming, and that he will triumph over death and the grave. If faithful, they may then again see the face of their loved one.

ELLEN D. MANNY.

DAVIS.—Died Feb. 5, 1886, at Cedar Gap, Wright Co., Mo., after a brief illness, my companion, Mary W. Davis. Through reading some of our publications, together with my explanation of them and God's word, she was convinced of the truth, and commenced to keep the Sabbath. She said she wished to be baptized into her new faith at the first opportunity. She has been a worthy member of the M. E. church for some years. She said while dying: "I know my Redeemer liveth," and exhorted those around her to trust in the Lord. Comforting words were spoken by Eld. J. Davis (Methodist), text, Rev. 14: 13. I hope to meet her in the first resurrection. GRIFPIN P. DAVIS.

MATHIESON.—Died of pulmonary consumption, Jan. 19, 1886, at Greenleaf, Kansas, Mathias Christian Mathieson, aged 65 years, 5 months, and 8 days. Bro. Mathieson was born in Hosterup, Schleswig, Denmark (now Germany); came to America in 1872. He was a member of the Lutheran church until 1883, when he embraced the present truth, which has ever since been dear to him. He quietly fell asleep in Jesus, leaving a wife and five children to mourn their loss; but they expect to meet him again in the morning of the resurrection. Undersigned preached at the funeral from Isa. 57: 1, 2. J. P. ROSQVIST.

SHIPTON.—Died in Cassville, Wis., Jan. 5, 1886, Sr. Arizona Shipton, aged 20 years, 6 months, and 5 days. Her sufferings were very intense. She had been a member of the Waterloo church for three years, and had always tried to live a true and devoted Christian, and was ever ready to do her duty. She leaves a husband and infant child, parents, brothers, and sisters, and many friends to mourn their loss; but we hope that her death will be the cause of helping others to prepare to meet their loved one at the first resurrection. Words of comfort by Bro. B. McCormac, from Job. 14. M. E. CHAPMAN.

ROTHROCK.—Died of pneumonia at West Salem, Ill., Dec. 19, 1885, Sr. Mary E. Rothrock, in the thirtieth year of her age. She united with the S. D. Adventist church in 1880, and was still a member at the time of her death. She leaves a husband and three small children, and a large circle of friends who mourn her loss. Though the funeral sermon was postponed until nearly two months after her death, yet a large concourse filled the house while the writer spoke of the Christian hope of life through Jesus Christ by a resurrection from the dead. 1 Cor. 15: 19. R. M. KILGORE.

MORRISON.—Died Jan. 24, 1886, of typhoid pneumonia, at his home near Milo, Iowa, William Morrison (brother of Eld. J. H. Morrison), in the fortieth year of his age. He was sick but twelve days. During his illness he suffered much, but he bore his sufferings patiently until about 7 o'clock Sunday evening, when he quietly fell asleep. He leaves a wife, three children, four sisters, and three brothers, and a large circle of neighbors and friends, to mourn their loss. Being highly respected by the community where he lived, his loss will be felt by many. Though the day of the funeral was very stormy, a large congregation assembled at the church to pay the last token of respect to the deceased. Words of comfort were spoken by this writer, from Ps. 23: 1-4. R. C. PORTER.

HUGOBOOM.—Peacefully fell asleep, of old age, after a brief illness, in Greenwood, Oceana Co., Mich., Feb. 19, 1886, Sr. Sally Sullivan Hugoboom, aged 88 years, 11 months, and 8 days. She was born in Florida, Schenectady Co., N. Y.; was converted at the age of fourteen, and soon after joined the regular Baptist church, remaining a member of that denomination for fifty-five years. In 1814 she was married to Hosea Hugoboom, with whom she lived fifty-one years. They had seven sons and six daughters, eight of whom are still living. The last twenty-five years she lived with the family of her son-in-law, Linford Shafer. Eighteen years ago, under the labors of J. G. Matteson, she embraced the Sabbath, joining the S. D. A. church at Fish Lake (now Plainfield), Wis. She afterward lived at Whitehall, Wis. In 1879 the

family moved to this place, and she joined the Fremont church. Her life was plain, temperate, and industrious, resulting in strength of body and mind. Except the last few years, she had excellent health. Great faith and devotion marked her Christian life. She was truly a mother in Israel, beloved of all. She retained her mind to the last, prayed and conversed upon spiritual things. A few hours before death she fell into a gentle slumber, and died without a struggle. Funeral services by the writer, from 2 Tim. 4:7, 8.

MARCUS L. CARPENTER.

SAWYER.—Died in Chicago, Feb. 17, 1886, of pneumonia, Eld. James Sawyer, aged 54 years, 9 months, and 7 days. Bro. Sawyer was born in Port Byron, N. Y., and removed to Illinois, where he married, removing shortly after to Coopersville, Mich., where he engaged in farming and school-teaching. He attended a course of lectures by Eld. Frisbie, and joyfully embraced the present truth. Feeling a deep interest for the Scandinavians, he gave his attention to acquiring a knowledge of the Swedish language, and assisted in starting our first Swedish paper. For several years his labors among the Swedes were extensive and wide-spread, and he will be held in grateful remembrance by our Swedish brethren, from Maine to the far Northwest, both for his public labors and his extensive writings.

A few years ago, he commenced labor in the mission in Chicago, preaching as occasion offered, and visiting from house to house. He has been quite closely identified with that work, and much of its success is due to his labors. Just before his death, he had established himself in a branch work, six miles distant from the mission rooms, and had begun to realize good results from his labors. But overwork and exposure brought on sickness, from which he never recovered, his illness lasting about nine days. His wife, who was in Battle Creek, and his only son, from Alfred Center, N. Y., were summoned to his bed-side, and ministered to him at the last.

In the death of Bro. Sawyer, the cause loses a faithful servant, and the temperance work an efficient laborer. A wife, son, brother, and two sisters, are left to mourn, but not as those who have no hope. His last hours were marked by tranquil faith, firm hope, and abiding trust in God. Even in his delirium, he was conducting Bible readings, quoting Scripture, and singing snatches of Swedish and English sacred song. He was brought to Battle Creek for interment, a large concourse of people assembling at the Tabernacle Sabbath afternoon, Feb. 20, to testify their respect to his memory. Funeral services conducted by the writer. W. C. GAGE.

Appointments.

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

I WILL meet with the church at Oakland, Wis., March 13-21. W. W. SHARP.

I WILL speak at the M. E. church at Valparaiso, Neb., Tuesday and Wednesday, March 9, 10. Let the brethren in that vicinity attend. A. J. CUDNEY.

Publishers' Department.

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

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

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GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

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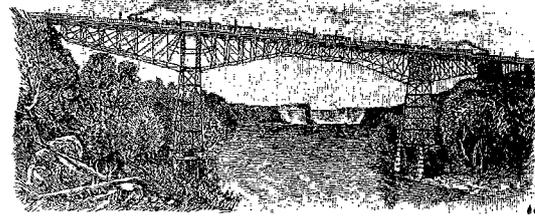
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Travelers' Guide.



CANTILEVER BRIDGE OVER NIAGARA RIVER ON THE M. C. R. R.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.					
Gr. Ex. P.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Gr. Ex. P.	Day Exp.	Chicago Exp.
p. m.	p. m.	p. m.	a. m.	a. m.	Ar. Dep.	p. m.	p. m.	p. m.	a. m.	p. m.
11.45	6.45	11.15	7.00	8.00	Detroit	9.15	8.00	4.00	9.10	1.30
10.28	5.30	10.09	5.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28	2.32
9.15	4.15	9.15	4.35	5.25	Jackson	12.05	10.55	7.15	11.42	3.32
7.57	2.47	8.22	3.13	4.17	Marshall	1.18	11.55	8.22	12.45	4.23
7.31	2.23	8.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35	4.40
6.35	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.15	5.15
.....	12.15	6.13	12.28	1.20	N. Y.	4.18	8.05	.....	3.45	6.32
.....	11.11	5.17	11.13	12.02	Mich. City	5.40	4.35	.....	4.57	7.30
.....	9.00	3.30	9.05	9.55	Chicago	8.05	7.00	.....	7.10	9.30
a. m.	a. m.	p. m.	p. m.	p. m.	Dep.	Ar.	a. m.	a. m.	p. m.	p. m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. O. W. RUGGLES, Gen. Pass. Agt., Chicago. Nov. 23, 1885.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.					GOING EAST.					
un. Pass.	Mall.	Day Exp.	Pacific Exp.	B. Crk. Pass.	STATIONS.	Mall.	Limit Exp.	Atlee Exp.	Sun. Pass.	P. H. Pass.
am	am	pm	pm	pm	Dep. Arr.	pm	am	am	am	am
.....	6.25	8.05	8.05	4.10	Port Huron	10.20	1.25	7.25	.....	10.40
.....	8.12	9.28	9.34	5.40	Lapeer	8.42	12.07	6.29	.....	8.57
.....	5.58	10.03	10.10	6.20	Flint	7.55	11.37	5.55	.....	7.17
.....	9.30	10.39	10.48	7.00	Durand	6.45	11.08	5.16	.....	7.20
.....	10.47	11.31	11.50	8.28	Lansing	5.38	10.14	4.10	.....	6.09
.....	11.31	12.12	12.25	9.07	Charlotte	5.02	9.49	3.35	.....	5.32
.....	12.30	1.00	1.20	10.10	BATTLE CREEK	4.08	9.00	2.45	.....	4.35
.....	pm	1.20	1.25	pm	Vicksburg	4.03	8.55	2.40	.....	am
.....	.....	2.11	2.21	.....	Schoolcraft	3.16	8.16	1.48	.....	.....
.....	.....	2.23	2.32	.....	Cassopolis	3.04	.....	1.37	.....	.....
.....	.....	3.19	3.19	.....	South Bend	2.15	7.29	12.52	.....	.....
.....	.....	4.00	4.07	.....	Haskell	1.26	6.52	12.10	.....	.....
.....	.....	5.17	5.17	.....	Valparaiso	12.07	6.46	.....	.....	.....
.....	.....	5.32	5.52	.....	Chicago	11.30	6.30	.....	.....	.....
10.00	.....	5.56	8.10	.....	Chicago	9.10	9.25	8.30	1.15	.....
am	pm	am	am	Arr.	Dep.	am	pm	pm	pm	pm

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

GEO. B. REEVE, Traffic Manager.

W. J. SPIOER, General Manager.

MICHIGAN & OHIO RAILROAD.

GOING WEST.			STATIONS.			GOING EAST.		
No. 30.	No. 34.	No. 32.				No. 31.	No. 33.	No. 35.
p. m.	a. m.	a. m.				a. m.	p. m.	p. m.
.....	5.45	10.10	Lv.	Toledo	Ar.	11.20	5.10	.....
.....	6.40	11.02	.....	Dundee	.....	10.1	4.15	.....
.....	7.10	11.39	.....	Tecumseh	.....	9.32	3.37	.....
.....	8.25	12.43	.....	Jerome	.....	8.28	2.28	.....
a. m.	8.42	1.05	.....	Hanover	.....	8.05	2.10	p. m.
6.10	9.15	1.38	.....	Homer	.....	7.35	1.38	8.00
6.51	44	2.5	.....	Marshall	.....	7.06	1.14	7.31
6.49	.....	2.17	.....	Ceresco	.....	6.49	1.02	7.23
7.07	10.	2.7	.....	Battle Creek	.....	6.30	12.44	7.03
7.27	p. m.	5.0	.....	Angusta	.....	a. m.	12.27	6.43
7.35	.....	04	.....	Yorkville	.....	.....	12.20	6.35
8.6	.....	3.45	.....	Monticello	.....	.....	11.43	5.55
8.50	.....	4.10	.....	Allegan	.....	.....	11.20	5.25
a. m.	.....	p. m.				a. m.	p. m.	p. m.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport 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	†11:20 a. m.	†3:00 p. m.
Kansas City, Atchison, and Leavenworth Express	†11:20 a. m.	†3:00 p. m.
Peru Accommodation	†4:45 p. m.	†10:00 a. m.
Council Bluffs Night Express	†10:00 p. m.	†6:50 a. m.
Kansas City, Leavenworth, and Atchison Night Express	†10:30 p. m.	†6:25 a. m.
Peoria Night Express	†10:30 p. m.	†6:25 a. m.
Minneapolis and St. Paul Fast Express	†10:00 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., MAR. 2, 1886.

CONTENTS OF THIS NUMBER.

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

Poetry.

A Cry from the Depths, TORIA A. BUCK..... 129
 The Kingdom of Peace, Wm. BRICKEY..... 131
 Prayer, L. D. SANTEE..... 133
 Work for the Master, MARY E. INMAN..... 135
 He Careth, London Christian World..... 140

Our Contributors.

The Two Dispensations, Mrs. E. G. WHITE..... 129
 Can the Sabbath be Observed without Offering two Lambs? Eld. R. S. OWEN..... 130
 Importance of Studying our Publications, Eld. M. E. KELLOGG..... 130
 Things to be Desired at a Funeral, Eld. D. M. CANRIGHT..... 130
 The People and Work of the Lord, H. WREN..... 131
 Willful Blindness, Wm. COCHRAN..... 132
 A New Move in Spiritualism, N. S. TENNEY..... 132
 All are Yours, Eld. F. PRABODY..... 132
 "Conversion" Once More, J. M. HOPKINS..... 132
 Directions Adapted to Certain Cases, S. O. JAMES..... 132

Choice Selections.

The Authority for Holy Scripture, J. G. MURPHY, D. D..... 133

The Home.

Tommy Trout's Grumble Meeting, S. S. TIMES..... 133
 Two Lessons, Robert Burdette..... 133
 On Guard, Christian Union..... 133

Our Tract Societies.

Pennsylvania Tract Society, L. C. CHADWICK, Sec..... 134
 New Orleans Mission, T. H. GIBBS..... 134
 From the Boston Ship Mission, M. L. HUNTLEY..... 135
 Working for God, A..... 135
 A Word for the REVIEW, ADDIE A. HANDY..... 135

Editorial.

The Resurrection of the Dead..... 136
 Human Laws vs. Divine..... 136
 "Helps," G. I. B..... 136
 Remarks Upon Zech. 9:1-8, J. N. A..... 137
 Mr. Lincoln and the Ministers, D. M. CANRIGHT..... 138

Ministers' Department.

Qualifications for the Minister, D. M. CANRIGHT..... 138
 The Minister and the Sabbath-school, G. C. TENNEY..... 139

The Commentary.

Answers to Scripture Questions by G. W. MORSE..... 139

Progress of the Cause.

Reports from Denmark—Oregon—Missouri—Maine—Kansas—Nebraska—Indiana—Vermont—Minnesota—Illinois—New York..... 140, 141
 The Truth Gains Ground in Russia..... 141
 How to Use Clubs of Signs in Vermont, H. PEEBLES..... 142

News.

..... 142

Obituaries.

..... 142

Appointments.

..... 143

Publishers' Department.

..... 143

Editorial Notes.

..... 144

A mistake occurred in the REVIEW of Feb. 16, in the obituary notice of James Cauvins. The name was erroneously published as "Canvins."

It is reported that the Sunday question is attracting renewed attention in Germany at the present time. Factories, it is said, generally cease work on that day both in Germany and Austria, though domestic labor and retail trading go on to a great extent. A conference of some eight different trades was recently held at Berlin, under the auspices of the government, and a resolution adopted condemning Sunday work.

February 18, the painful intelligence was announced from Chicago, that Eld. James Sawyer, connected with our mission in that city, had fallen a victim to that dread disease, pneumonia. He was brought to this city for burial, and the funeral was held in the Tabernacle, the 20th. Thus another faithful and active worker has suddenly fallen at his post. Sister Sawyer, and their only son, Robert, now working in the Seventh-day Baptist publishing office at Alfred Center, N. Y., have the sympathy of their many friends. Further particulars will be found in our obituary column.

A brother has sent us an article from a Marshalltown (Iowa) paper in which some person gives his views of the National Reform, or Religious Amendment Movement. While the writer is correct in estimating the movement as contrary to religion and the principles of true liberty, his denunciations are so fierce, and his expressions so reckless, as to lack refinement, and thus prove more a damage than a help to the cause which he advocates.

Two clippings from newspapers have been sent us, purporting to give an account of the horrible death of a man by the name of Meeker who was engaged with a company of drunken men in a burlesque

celebration of the Lord's supper. This is the revival of a story that appeared a few years ago. Then it was said simply that the man Meeker was seized with some unknown malady and went home and died in great agony. Now, it is added that a hideous wild beast with "painted horns" seemed to appear upon the scene, and drove the men howling into the streets. We had very little faith in the story then, and have still less now.

A PRESBYTERIAN ON MAN'S NATURE AND DESTINY.

A PRESBYTERIAN minister in Arkansas by some means got hold of a copy of the book, "Man's Nature and Destiny." A letter just received from him reports that he has carefully studied the book, and although the views it presents are very different from those in which he has been brought up, he thinks they are Scriptural, and present correct ideas of man's nature and God's future dealings with him. He says he is perfectly delighted with the work, and asks for the agency, believing he can dispose of many copies in his vicinity.

THE "THOUGHTS" CANVASS.

WHERE are the canvassers for "Thoughts on Daniel and the Revelation"? There are many people throughout the 'country who want this book. This we know, because some seeing it in the hands of their friends, are interested enough to send to this Office and order it by mail. Several such orders have come in of late. Canvassers should have found all these, and of course many more who would buy the book if it was brought to them, but who will not take the trouble to send for it themselves. Eld. Butler said in the REVIEW of Feb. 9, that dropping the canvass on "Thoughts" during 1885 was "unfortunate." Is it any less unfortunate, any less a mistake, to drop it for 1886?

THE SICKLE.

NUMBER 2 of the Gospel Sickle was printed the past week. From a list of its articles the readers of the REVIEW will be able to form a pretty accurate idea of the nature of the matter it contains. The first page is devoted to "Notes and Comments." Pages 2 and 3 are devoted to the following doctrinal articles: "The World's Prophetic History" (an exposition of Daniel 2, with the illustration of the image), by U. S.; "Ye and We," by R. F. C.; "The Law to the Gentiles," by D. M. C.; "The End of this World," by Dr. Seiss; "Is Adventism a New Thing?" by JOSEPH CLARKE; "Future Punishment," by W. C. GAGE; and "Directions for Reading the Scriptures," by Wm. Tyndale.

The editorial has "The Sabbath a Living Issue" (G. I. B.); "The Divine Purpose in Relation to this World" (U. S.); "There Shall be Signs" (D. M. C.); "The Seventh-part-of-Time Theory" (R. F. C.); and the "Soul and Spirit" by G. I. B. "The Work for this Time" by Mrs. E. G. White, "Christianity and Science," "Warnings," "The Spirit of Jesus" and "Scolding," make up the department devoted to the "Christian Life."

The seventh page contains condensed reports of our own work in fifteen different States, with general religious news, and book notices.

The last page is filled with the usual short and pointed items. The entire paper is matter which it would do our own people good to read, besides being especially adapted to put into the hands of those not of our faith. The first number of the Sickle has received many words of commendation from those to whom it was sent. The second number will, we think, be found equally deserving.

SCIENCE.

If any are skeptical in regard to the scientific character of the present age, let them read the following. They will then doubtless be ready to admit that the present generation has scaled some scientific pinnacles never before attained or perhaps even attempted:—

"Sir William Thompson has recently calculated that the average size of a chemical atom is not less than six nor greater than sixty billionths of a cubic inch. It has also been calculated that in a cubic inch of air there are three hundred quintillions of atoms. Hence the cubic inch of air is by no means full, and

it is possible for them to move eighteen miles a minute, and collide against each other 8,500,000 times a second, as has also been lately calculated that they do."

What a quiet time we do have considering the tremendous agitation in every cubic inch of space around us!

THE BENEDICTION AGAIN.

It seems that some either take exceptions to, or misunderstand, our remarks upon the subject of pronouncing the benediction, given some three or four weeks since in the REVIEW, in which we expressed the opinion that custom seemed to authorize only ministers to perform this closing ceremony. We supposed everybody understood that the "benediction" was always given with the congregation standing, and the minister also standing, who with outstretched arms pronounced a short form of prayer in dismissing the meeting. We had no reference to the leader's bowing down with the congregation in prayer as a closing service. This we suppose it is perfectly proper for any one to do at a proper time, if they deem it best.

G. I. B.

SANDYVILLE, IOWA.

OUR meetings here commenced according to appointment, on the evening of Feb. 19, and continued through the 23d, three or four meetings being held every day. The church here recently built a very neat little meeting-house, which was crowded every night to its fullest capacity with interested hearers. Dedicatory services were held Sunday forenoon. Every seat was filled, and some were obliged to stand up. We trust a good impression was made. The discourse was designed to exalt before the minds of the people the greatness and glory of the God we worship, and the sacredness of all those things which pertain to his worship. We had a good attendance of our brethren of the Knoxville church, some of whom stayed till the close of the meetings. Quite a number of the neighbors were present in the day-time Monday and Tuesday, to listen to the practical discourses for our own people.

Elds. A. G. Daniells, J. H. Morrison, J. S. Hart, and C. F. Stevens were present. Bro. Daniells assisted in the preaching. The special object of the meeting was to stir the hearts of our people to feel the importance of the work, and the necessity of entering upon it with zeal and earnestness. We expect some will have interest to engage in the work by selling our books and spreading the truth. One brother subscribed \$1,000 on the \$100,000 fund, and paid \$500 of it. Our meeting on Tuesday afternoon was a very precious one. God's Spirit came in with special power, and the hearts of those present were deeply affected. Testimonies of great feeling were given. Ten or twelve young men and women came forward for prayers, and most of them spoke with deep feeling. It was a season of great encouragement.

The Sandyville church is one of the oldest in the State. It has passed through many trials and difficulties, but we are glad to say that union and love prevail, and that their tithe now ranks among the first in the State. The people seem ready to listen to the truth, and we believe a large increase might be made in its membership if a course of lectures could be given. We hope the members will keep up their interest, and that a large growth will yet be seen. They now have a pleasant place of meeting. Sandyville is but a small village, and the S. D. Adventist church is really the leading denomination of the place. May the Lord bless the members and help them to be workers in the cause.

G. I. B.

INSTITUTE AT VILAS, DAKOTA.

WE have secured the services of Eld. Geo. B. Starr, of Chicago, to conduct a missionary institute at the close of the term of school which has been held at Vilas during the past winter. This institute will begin Wednesday, March 10, and continue one week. I hope all who intend to enter the field as laborers will come, and avail themselves of the privileges offered at this time to gain instruction in regard to labor. We would like to have our brethren and sisters come and share in the benefits of this meeting. All who can do so should bring straw-ticks, bedding, and provisions, so as to care for themselves as far as possible. We hope to have a large and profitable meeting, and may the Spirit of God be with us as our instructor, that we may become more efficient laborers in the cause of truth.

A. D. OLSEN.