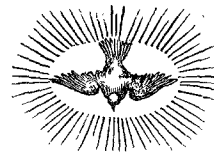


Advent Review



AND SABBATH HERALD.



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

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LIFE'S RECORD.

BY MARY M. INMAN.

My record for a day—what would it be
Within the heavenly book if I could see?

Moments, yes, hours lost, wasted for aye—
I fear that this is true of every day.

And would I in that book a record see
Of idle, thoughtless words I've spoken free?

And, on the other hand, have silence kept,
When faithful, loving words doubts would have swept

From anxious, troubled minds, waiting to know
The way in which the Lord would have them go?

Is this my record true, Saviour divine?
If so, thy loving smile ne'er can be mine.

Help me each day to make a record pure;
And then eternal life I shall secure.

Ewart, Mich.

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 SPIRIT OF LAW-BREAKERS:

HOW MINISTERS SHOULD MEET THEM.

BY MRS. E. G. WHITE.

MEN who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in heaven and on earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes lest they shall become enlightened. Their case is as hopeless as was that of the Jews, who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in healing the sick and raising the dead, and doing the works which no other man had done or could do, instead of melting or subduing their hearts and overcoming their wicked prejudices, inspired them with Satanic hatred and fury, such as Satan possessed when he was thrust out of heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death.

The haters of God's law, which is the foundation of his government in heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the com-

mandments of God, and great light will be rejected by them. Their consciences have been violated so long, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They virtually crucify the law of the Father as the Jews crucified the Son.

Our work should be to embrace every opportunity to present the truth in its purity and simplicity where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith, should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of Christ.

Christ met the case of every class in his subjects and manner of teaching. He ate and lodged with the rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them.

Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared they love to use. The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to the judgment of every heart that is not filled with prejudice. Our ministers present the arguments upon the truth, which have been made ready for them, and if there are no hindrances the truth bears away the victory. But in many cases, the poor instrument takes the credit of the victory; and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted.

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his

mercy, but he perseveringly sought them out. He was never elated with applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us, to only one listener. As he sat by the well to rest, for he was weary, a Samaritan woman came to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were enveloped in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went forth publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report many came to hear for themselves, and believed because of his own word.

However small may be the number of interested listeners, if their hearts are reached and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse but from principle, the interest is much more healthy and durable than where a great excitement is created suddenly, and the feelings are all stirred up by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus aroused, and rapid decisions are made and positions taken. There is a feverish state of things. Calm consideration and judgment are wanting. Let this excitement subside, or let it be managed indiscreetly, and reaction takes place and the interest can never be raised again. Feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God.

In the presentation of unpopular truth, which involves a heavy cross, laborers should be careful that every word is as God would have it. Their words should never be cutting. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke debate, nor defy ministers of other denominations. They should not stand in a position like that of Goliath when he defied the armies of Israel. Israel did not defy Goliath, but he made his proud boasts against God and his people. The defying and boasting and railing must come from the opposers of truth, who act the Goliath; but none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world.

Goliath trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David; but he would not wear it. The king's armor was laid aside; for he had not proved it. He had proved God, and, trusting in him, had gained special victories. To put on Saul's armor would give the im-

pression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff,—his only weapons,—he went forth in the name of the God of Israel to meet the armed warrior.

Goliath disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliath railed upon David, and cursed him by his gods. He thought it an insult to his dignity to have a mere stripling without so much as an armor come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliath that in the name of the Lord he will do to him the very things Goliath had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."

If you, like David, are brought into a position where God's cause really calls you to meet a defier of Israel, go forth in the strength of God, relying wholly upon him, and he will carry you through, and cause his truth to triumph gloriously. Christ has given us an example. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

"SUNDAY THE CHRISTIAN SABBATH."

A REVIEW.

(Concluded.)

BY A. SMITH.

Mr. A makes the oft-repeated assertion that "redemption is greater than creation," and that the first day of the week must be observed to commemorate it. Perhaps redemption is greater than creation, but the Bible does not say so; and even if it is a fact, we are not required to observe any day as a memorial of the event, nor could we do so; for redemption was not limited to the six days immediately preceding that of the resurrection, nor is it yet completed, nor will it be till sin and sinners are no more, and the earth shall have been restored to its Edenic beauty. See Rom. 8; 21-23; Eph. 1: 13, 14. If we are to keep any day as a memorial of redemption, let us keep the day of the crucifixion; for Paul says, "We have redemption through his blood, the forgiveness of sins." Eph. 1: 7. The Bible shows that the instituted memorial of the burial and resurrection of our Lord is baptism. See Rom. 6: 4, 5. What need, therefore, of mutilating God's unchangeable memorial of creation without any license of Scripture or proper adaptation of circumstances?

Mr. A further claims that to be consistent, those who keep the Jewish Sabbath must also keep the entire round of [ceremonial] sabbaths kept by that people. But, fortunately, all those ceremonial sabbaths passed away with the ceremonial law, and we have nothing to do with the observation of them. Mr. A says that "the Christian who turns back to the Jewish Sabbath-day, turns to a 'weak and beggarly element';" and points with satisfaction to the more liberal spirit of modern Jews in renouncing it and coming over to the observance of the first day of the week. But this only strengthens us in our position that the time is very near when "all that dwell upon the earth shall worship him [the papacy, whose mark the first-day Sabbath is], whose names are not written in the book of life."

Mr. A wants to know what they will do who go up into the polar regions where alternate day and night each continue for months in succession. Well, if any contemplate moving to the poles of the earth, we would gladly furnish them with specific instructions whereby they can keep the Sabbath if they want to. If Sunday can be kept there, the Sabbath of the Lord can be kept. God knew all about that when he made the Sabbath for man as an inhabitant of a round world.

Mr. A speaks of the two covenants; but he makes no argument upon them worthy of notice, though he makes the mistake of saying that it consisted of "circumcision, Sabbath days, etc." See the terms of the first covenant in Ex. 19: 3-8; 24: 3-8. Circumcision had been given as a covenant to Abraham four hundred years before. See Gen. 17: 10. The new covenant was made, not with the Gentiles, but with the "house of Israel." Heb. 8: 8-11. Every one, therefore, who partakes of its benefits, must become an Israelite; and such are all true Christians, of whatever tongue or nationality. See Gal. 3: 7, 27-29. To Israel the Sabbath is a perpetual covenant and sign. Ex. 31: 13, 16, 17. Israel was to continue so long as the sun, moon, and stars continued. Jer. 31: 35, 36. Israel is perpetuated in Christ. 1 Pet. 2: 9. Jesus now reigns over Christian Israel on the throne of grace (Heb. 4: 16); but at his second coming he will be seated on the throne of his glory (Matt. 25: 31), and will then rule over the whole house of Israel (including the spiritual seed) forever. Luke 1: 32, 33; Dan. 7: 14, 18, 27. And in the new earth the Sabbath will be kept by the redeemed people of God eternally. Isa. 66: 22, 23.

Says Mr. A: "It was a very pertinent recommendation made by Dr. John Wallis, of Oxford, that all seventh-day Sabbatarians should make a voyage around the world, 'going out of the Atlantic Ocean westward by the Straits of Magellan to the East Indies, and then from the East returning by the Cape of Good Hope homeward, and let them keep their Saturday-Sabbath all the way. When they come home to England they will find their Saturday to fall on our Sunday, and they may thenceforth continue to observe their Saturday-Sabbath on the same day with us.'"

Well, we should doubtless enjoy the journey, and especially the excellent company. But, as a people, we happen to know, if he does not, that the day line is in the Pacific Ocean, crossing which we should change our reckoning, and dash his anticipations to the ground. We prefer, on the whole, to stay at home and study our Bibles, and let our Sunday friends try the experiment of going the other way around the world, thus bringing their so-called Christian Sabbath to correspond in point of time to the seventh-day, or Bible Sabbath.

Mr. A says, in referring to the first-day Sabbath, "This is the 'rest that remaineth.'" But Dr. Adam Clarke says on the term "rest" in Heb. 4: 9, which Mr. A probably intended to quote, "It was not the rest of the Sabbath." Thus we see that a Methodist editor and his colleagues are arrayed against a great Methodist commentator. Let them settle the dispute among themselves.

In his third paper, Mr. A endeavors to show that Jesus met with his disciples only on the first day of each week after his resurrection until his ascension, and, to make assertion good on a doubtful text, says that "after eight days" (John 20: 26) meant "the second first-day after the resurrection." But it is with great brevity that he refers to the meeting at the Sea of Galilee (John 21: 1-14), evidently afraid to have it known that the disciples went fishing on Sunday, and that Jesus taught them how to catch fish. Jesus was seen of his disciples not on Sunday only, but "forty days" (see Clarke's Com. on John 21: 14 and Acts 1: 3) before he ascended to heaven. See Acts 1: 3. Mr. A says the day of Pentecost was the seventh Sunday after the resurrection; but H. D. Hackett, D. D., professor of Biblical literature; Dr. Albert Barnes; Jennings, in "Jewish Antiquities"; Olshausen, a German commentator; and Dean Alford, all believe that the day of Pentecost fell that year on Saturday.

In one place Mr. A says that from the moment the resurrection occurred "the first day of the week became the only fit day for the celebration of the Sabbath of rest and joy;" and in another place, that the day of Pentecost "occurred immediately following the completed Israelitish Sabbath, or in other words the closed series of seventh-day Sabbaths." Blessed period! with two weekly Sabbaths in juxtaposition from the resurrection to Pentecost. Mr. A further says that the example of Christ and the apostles proves that the first day of the week was hallowed as the Sabbath; and that "during the entire ministry of Paul," the disciples, following the clearly indicated will of their Master, came together on the first day of the week to break bread and listen to the preaching of the

gospel. Acts 20: 7." He says also that Paul and "other distinguished ministers utterly ignored the seventh-day Sabbath, and kept the Lord's day." Will the reader again refer to Acts 17: 2; 16: 13; 18: 3, 4, 11; 13: 42, 44 for a refutation of Mr. A's statement.

Eld. J. N. Andrews, in the introduction to his "Complete Testimony of the Fathers of the First Three Centuries of the Christian Era," says: "The change of the Sabbath from the seventh day to the first is never mentioned in a single instance. They never term the first day the Christian Sabbath, nor do they treat it as a Sabbath of any kind. . . . But the writings of the Fathers furnish positive proof that the Sabbath was observed in the Christian Church down to the time when they wrote, and by no inconsiderable part of that body." If the reader wishes to know how the Sabbath came to be changed, send to the REVIEW Office for a three-cent tract entitled, "Who Changed the Sabbath."

I believe the foregoing testimony sufficiently refutes Mr. A's argument, and will therefore forbear to follow him further in his intricate mazes. I am glad, however, that the Sabbath question continues to be agitated. It becomes brighter by reason of the friction to which it is subjected. I close this review with the words of the psalmist, "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119: 126.

Grandville, Mich.

GROWTH AND STRENGTH OF CHRISTIAN CHARACTER.

BY J. M. HOPKINS.

God has given his people a high standard of morality to attain. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. On this text, Mr. Cruden comments thus: "As imitating God in loving and doing good to others." No one can imitate God unless he has a good understanding of the character and works of God, nor can one imitate God, be "perfect in his sphere of action as God is in his," unless he has strength of character to resist temptation, and stand firmly at his post, unselfishly, lovingly working and sacrificing for others, even as God has done for us. See Rom. 5: 8. Respecting this standard of Christian character, the apostle Peter said: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. 1: 15, 16.

Such is the exalted standard marked out for us in the book of God; and nothing lower than this, nothing less than the best efforts, the whole heart, will meet the divine approval. And yet, with many, the first effort in religious life seems to be the last. They have been led, and it may have been honestly enough, too, to accept the truth of God, in part, at least. They have submitted to the ordinances of the Lord's house, have become members of the church, and thus far have given promise of becoming strong, useful workers in the cause of God. But here they stop. They appear to be at rest, at ease. They seem to have no longing, no hungering to know more of God. They always have the same experience to relate (which, of course, is better than none at all), but they have made no progress. They have no higher aspirations or attainments, after years of professional life, than when they started. Indeed, their hope and experience seem less bright. They are such as Paul styles "babes in Christ." 1 Cor. 3: 1, 2; see also Heb. 5: 12-14. This should not be so.

True religion in the heart is ever onward, upward. The true child of God is never satisfied to stand still. The prayer of David is his prayer: "As the hart 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. Each new blessing, each feast from the heavenly board, creates a desire for more and still more. "Nearer, my God, to thee" will be the aspiration of the true Christian's heart, and the watchword and song of his life. Thus he will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3: 18. Thus he will have clearer views of the divine character as revealed in the book of God, and by "beholding" he will

be "changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. His life will be "as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. In him will be manifest all those lovely traits of character enumerated in 2 Pet. 1:5-8, by means of which he will "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Such persons will have strength of character. They will be skillful workers in the cause of God. They cannot be led astray by every wind of doctrine, every cunning device of Satan. They have a knowledge of God's character and word. They know *what* they believe, and *why* they believe it; and thus have an intelligent faith. In the advancing light of truth, they have been able to discover and correct the defects in their characters. The enemy is unable to take advantage of these defects and weaknesses. In passing through a forest after a hard wind storm, you will notice that those trees which have been broken down or uprooted, are those which either have no life, have weak, unsound places in the wood where they have been broken, or have no depth of earth. Their roots are not interwoven with the rocks below. Thus it is with many Christians. They have no strength. They have weak places in their characters, of which the enemy takes advantage to destroy them. They are not "rooted and grounded" in the truth.

Satan is working with all "deceivableness of unrighteousness." He will deceive all who have not strength of character. Paul says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58. Every possible avenue must be fortified against the invasions of the enemy, and all laudable means used to come up to that standard of Christian perfection prescribed by our divine Lord. The true child of God cannot be satisfied with anything short of this; and this alone will insure safety.

BRIEF NOTES ON ROMANS 7.

BY N. J. BOWERS.

1. *The woman*, the converted person. Verse 4: "That ye should be married to another, even to him who is raised from the dead."

The first husband, the carnal man, "the old man." Col. 3:9; Eph. 4:22; Rom. 6:6.

The second husband, the Lord Jesus. Rom. 7:4. "The new man" is "the new creature" of 2 Cor. 5:17, the converted believer in Christ. This new man is "put on" or this state is attained by *putting on Christ* (Gal. 3:27; Rom. 13:14), or by being married to him, which is the same as accepting him for our Saviour and walking humbly in the path of duty.

2. What died? The law?—No! the brethren: "Wherefore, my brethren, ye also are become dead to the law." Rom. 7:4. The brethren, and not the law died. "But now we are delivered from the law, that being dead [being dead to that,] margin; "having died to that," revised version] wherein we were held." Rom. 7:6. In what were they held?—*Sin*, sinful passions. Verse 5; margin. Sin is dead. The law is not sin. God forbid! Verse 7. It is *holy, just, and good*. Verse 12. The apostle says "*is holy*," not *was* holy. The law was holy, just, and good when the apostle wrote. It cannot be said that it was such up to the time of the cross, twenty-six years before, and then ceased to be of such a character. Oh no; the law crosses the line over into the dispensation of the gospel, and takes its holy character along down to A. D. 60, nor stops it here; but goes on and on, unbounded by probationary limits. Romans 7 kills that thief and robber of the gospel, Antinomianism, and it kills it with a perfect thoroughness.

"For we know that the law *is* [not *was*] spiritual." Verse 14. Then why stigmatize it as "the old Jewish law," "the old covenant," etc.? "I delight in the law of God after the inward man." Verse 22. Did the apostle delight in a law that had been dead nearly thirty years? Did the apostle ever say he delighted in circumcision or in animal sacrifices?

He says he served the law of God. Verse 25. Did he serve a law that had been dead for more than a quarter of a century? If the moral law, the ten commandments, is dead, what marries the

believer to Christ? Is it baptism? But what makes baptism necessary? Is it not sin? Acts 2:38. And what is sin? Rom. 7:7; 5:13; 4:15; 1 John 3:4. If there is no law, there is no sin; and if no sin, no baptism. So if the law is dead, baptism cannot marry us to Christ because we have no need of either. Surely, Antinomianism subverts the gospel and nullifies all of its provisions.

THE ANGEL BY MY SIDE.

BY EMILY HUTCHINS.

'Twas an angel who bent o'er me
When I laid me down to rest,
And the dangers that came creeping
To my couch he backward pressed.

Through the long dark hours of midnight,
Through the morn, beside my bed,
As a tender mother watches,
Kept he vigils o'er my head.

'Twas an angel who was near me
Mid the daily cares of life,
'Twas he strengthened and upheld me
In the fierce, unequal strife,

Gave me power myself to conquer,
Made me gentle, true, and kind,
Helped me joy and peace most precious
In my humble lot to find.

'Twas an angel who was near me
When the goddess fortune smiled,
When my friends were rich and many,
And the hours in praise beguiled.

Sadly then the angel watched me,
Feared my falling, hour by hour;
When alone he sought to point me
To a risen Saviour's power.

'Twas an angel form that sought me
When I turned from right astray,
And he mourned that I had faltered
In the narrow, upward way.

How he yearned for my returning
To the path that leads above!
How he made me see my sinning,
Then a Saviour's dying love!

'Twas an angel stood beside me
When I saw a form most dear
Conquered by the dread destroyer,
Lying silent on the bier.

And he pointed to a city,—
'Twas the city of our God,—
Where we'll meet our loved and lost ones
Whom we've laid beneath the sod.

'Twas an angel voice that taught me
Of the glory soon to come,
When the conflict here is ended,
When the strife with sin is done.

Oh, to gather with the angels
In the city of our King,
And the songs of praise to Jesus
With the angel choir to sing!

Battle Creek, Mich.

IS THE GOD OF THE BIBLE A GOD OF LOVE?

BY ELD. WM. OSTRANDER.

THIS question is answered both in the affirmative and negative; in the affirmative by Christians, and in the negative by infidels. Both cannot be true.

"What says the Bible, who can tell?
What says the Bible? study it well."

John 3:16 plainly declares that God's love for the world was very great; and this statement is clearly corroborated by all the other writers of both the Old and New Testaments. Whom shall we believe, the sayings of men or the clear evidence that can be advanced from the Scriptures themselves? Isaiah 45:18 teaches us that God created the heavens and the earth. David informs us that God reserved the heavens to himself; but gave the earth to man. Ps. 115:16. Was this a mean gift? and was it unjust in the Creator to give man to understand that he must render obedience to his Maker?

We inquire what was the restriction placed upon man? The record shows that there was one tree in the midst of the garden, the fruit of which man was forbidden to eat. This tree we are informed was surrounded by fruit-bearing trees of which man could freely eat. Was this an unjust restriction? Man was given to understand plainly that the eating of the forbidden fruit would be a forfeiture of his home in the garden, and would also

subject him to disease and death. Was it cruel in God after man had disobeyed, to allow the execution of the known penalty to fall upon him? We learn that this act of disobedience caused sorrow in heaven, and a curse like a funeral pall to cover the earth.

What was the next act of God the Father and his Son? Was it not to give man another chance to inherit the earth? And would not this undertaking call for a sacrifice upon the part of both the Father and the Son? Surely nothing short of the death of the Son of God could reach the case. Are we not, then, compelled to say that nothing but the infinite love of God and his only begotten Son for the creatures they had made, could have prompted them to make so great a sacrifice? From that time, what has been the character of God's dealings with our race? The flood was brought as a judgment upon the Noachian world, but it was because of their great wickedness; for the faithful Noah sounded the warning notes for one hundred and twenty years before the flood came. God rained fire down upon the cities of the plain and destroyed them; but he had told Abraham that if there could be ten righteous persons found in them, he would stay the judgment and spare the cities. Lot gave the warning, but the ten were wanting.

Special judgments were visited upon the Egyptians, till at last the waters of the Red Sea covered them. But how had they treated God and his people? God also brought judgments at different times upon the children of Israel during their journeyings in the wilderness, but it was on account of their repeated transgressions and rebellions. He sent Saul to destroy the Amalekites and all that they had. What had this people done?—They had followed the children of Israel like blood-hounds, destroying and putting them to death at every turn. The angel of the Lord went down in one night and destroyed one hundred and eighty-five thousand Assyrian soldiers, but they were encamped outside of the city of Jerusalem, and purposed to burn the city and destroy God's people.

Infidels tell us that God was partial, unjustly so, with his own professed children. Even before Jacob and Esau were born, they claim that God said he hated Esau but loved Jacob. Paul, in speaking of this matter, says, "As it is written, Jacob have I loved, but Esau have I hated." But Malachi had written the statement referred to by Paul, hundreds of years after Jacob and Esau had passed off the stage of action. This same class of men tell us that God sanctioned all manner of crimes and wickedness in his special favorites. He said David was a man after his own heart, and the record shows he was a murderer. But when God said that of David, was it not when he was a pure and good man? Afterward, like many other good men, he sinned and fell, and although his confession was deep and thorough, still the effect of his terrible crime caused him anguish of soul all his life.

While some wrongs were tolerated anciently as they are to-day, they were never sanctioned by the God of the Bible; and all who indulged in the different wrongs brought to view in the Bible, suffered on account of their own wrong doings. I feel sure that a careful investigation of the matter from a Bible stand-point will result in a decision every time in favor of God as a being of infinite love.

Denver, Col.

"TILL ALL BE FULFILLED." MATT. 5:18.

BY ELD. D. P. CURTIS.

WHAT did our Lord include in the use of the word "all"? Wesley says, "All does not mean all the law, but all things in the universe." This testimony is good; but has not the Lord himself given us something more definite? Let us look at his words in Luke 24:44: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that *all things must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

In the law of Moses we read: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. This was fulfilled by our

Lord when he was upon the earth, as he himself testified: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. But how was it with what was written in the prophets and in the Psalms? Let us read: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord [compare 1 Cor. 3:16, 17; 1 Tim. 3:15; Eph. 2:21, 22]; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13. Again: "The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchisedek." Ps. 110:4.

We find both in the prophets and in the Psalms, that He was at some time to be made a priest. But what is the office work of a priest? We find an answer to this question in the law of Moses; but, as Paul has given us an inspired commentary on this subject in the epistle to the Hebrews, we will see what he says in regard to it: "For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts, and sacrifices for sins." Chap. 5:1. Again, "We have a great high priest, that is passed into the heavens, Jesus the Son of God." Chap. 4:14. "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedek." Chap. 5:5, 6. Again, "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Chap. 8:1-3.

What have we learned thus far?—That Christ was to be made a high priest; that his work as such was to be performed in the true tabernacle; that he entered upon that work when he sat down "on the right hand of the throne of the Majesty in the heavens." Then surely *all* was not fulfilled previous to that time. But we learn something more from the subject of the priesthood of Christ. Paul tells us that "every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins;" for they served "unto the example and shadow of heavenly things," under that "law" which being "a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10:11; 8:5; 10:1. And this was true of the grand crowning work of the high priest, the work of making an atonement "for all the people of the congregation." Lev. 16:33.

All this work of the high priest upon earth was but "the example and shadow of heavenly things," "a figure for the time then present," including both the daily ministration and the yearly ministration in making the atonement, while the *real work*, of which this was the type, must be performed by him who is "a high priest forever after the order of Melchisedek;" who ministers not in "the holy places made with hands, which are the figures of the true," but in "heaven itself," in "the true tabernacle, which the Lord pitched and not man." See Heb. 8:5; 9:9; 7:21; 9:24; 8:2. But the typical atonement was not made till the last day of the typical year; so the *real atonement* will be the *last work* of the *antitypical* high Priest before laying aside his priestly office. And when he does this, the end of the age will be reached, and human probation will be closed.

This work of the priesthood of Christ, then, is included in the "all things" which "must be fulfilled, which were written . . . concerning" him, and must be included in and covered by the "all" that he says must "be fulfilled" before any of the law shall pass.

Again, the typical atonement was made over the real law, because it was the violation of this law which rendered an atonement necessary. Then this

real law which has been violated, and for the violation of which a *typical atonement* has been made, must remain in full force until the *real atonement* has been made; for Paul says that "it is not possible that the blood of bulls and of goats should take away sins" (and these were alone used in the typical atonement), because the real atonement must be made over the same law and for the same parties for which a typical one had been made, so that the sins which had rendered this necessary under the typical dispensation, but which could not be removed by it, may be purged "with better sacrifices than these," even the blood of Christ, who, "now once in the end of the world hath appeared to put away sin by the sacrifice of himself." Then we have the fact established beyond the possibility of a doubt, on the authority of Christ, that "one jot or one tittle shall in no wise pass from the law, till" the work of atonement shall be completed, and the sanctuary in heaven shall be cleansed, both from the sins of the people of God in the gospel dispensation, and from "the transgressions that were under the first testament." Does not this furnish us another weapon, and one which will never miss fire, with which to meet those who claim and teach the abolition of the law of God at the cross? Thank God for an armory so well supplied with weapons, both offensive and defensive, with which to meet and vanquish the opponents of God and his truth.

DO WE APPRECIATE THEM?

BY H. F. PHELPS.

WHAT?—The "Testimonies," the gift that God has placed among us. Brethren, do you read them? Have you read them? Do you appreciate them? Although I have read them more or less for the last thirty years, having read all these works, some of them over and over again, yet I freely confess that I have never half realized how precious is this gift; how precious are the "Testimonies!" How valuable their instruction! Of late I have been rereading the earlier numbers, which I read when a boy. I loved them at that time; their words seemed to melt my heart. As I read them now, I love them still. How solemn the thought, that God is speaking to his people, giving words of counsel, words of reproof and warning. Never did I realize so fully as now that they are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And truly, if there was ever a period of time in all the history of the Church when God's people needed these gifts, it is now. Did his people, indeed, need his presence to guide them into the promised land? if so, we need to be guided to-day. Did his people need special instruction to encourage them in the work of rebuilding the temple and the walls of Jerusalem? if so (and no one can doubt it, for we hear some saying, "The time is not come, the time that the Lord's house should be built"), they need it more than ever now.

Never in the history of the past, from the time man wandered away from his Maker and was expelled from Eden, to wander in the darkness of sin and gloom, exposed to a tempting Devil, has the Church needed instruction from the mouth of his prophets as at the present time, the time of her peril. With men growing weaker physically and morally, sin and temptation on every hand, the Devil increasing in wisdom by his long experience, and having come down with great wrath, knowing that his time is short, can we name a time when the Church has needed instruction more than now? Has God forsaken his people just at the time when the tide of unbelief is rushing on with such power as to endanger everything before it? Riding upon the billows of time, with chart and compass and everything that is needed in the hands of a skillful captain, and nearing the shore, where the breakers and rocks and shoals are all around her, dangers on every hand, will the Pilot leave the Church to her fate? leave her to be dashed upon the rocks of unbelief? Does she now need no special help, no special instruction?

I am glad that among the gifts that God has set in the Church, we find the gift of prophecy. I am glad of the promise of Christ, "Lo, I am with you always, even unto the end of the world." I am glad of the comment of Peter upon the words of the prophet,—"And it shall come to pass in the last days, saith God,"—the "end of the world" has not yet come. As the last days embrace the very

last day, we may expect the fulfillment of the promise, which Peter says, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." I am glad to be able to see the fulfillment of these promises; I am glad to believe that God is speaking to his people, and I am glad to hear that voice of instruction; and may I ever be willing to receive those instructions as spoken to me. Shall we heed them?—Not unless we read them. Shall we read them?—Not unless we have them. Brethren, buy them without fail. Read them; read them to your children. They will do you good. And as we read and heed, we may become prepared for the conflict that is just before us. God has not forsaken his people; praise his name!

CHRIST'S WELCOME AND WARNING.

BY N. W. VINCENT.

"COME unto Me." "He that believeth not shall be damned."

Dear reader, Jesus, the beloved Son of God, died for sinners. Are you a sinner? Then he died for you. In real love he died for you. From a sense of guilt do you feel that you are lost? The Son of God came down from heaven to save the lost. God, the Father, loves you with pity. He delights not in the death of him who chooses the way of death. He is not pleased that any should perish. Jehovah is waiting to be gracious to you; to welcome you with pardon, peace, and life, as you come to him in the name of Jesus.

Trust in the merits of the dear Son of God. You are bought by his blood. Abhor your sins. Confess them to God. Though red as scarlet, they shall be white as snow. Yield all to your loving, holy God, and seek him with all your heart. Pray to him with implicit confidence, with unwavering faith in the preciousness of his own Son, in the truth of his own gracious promises. Read the blessed Bible; believe it, love it, obey it.

Soon Christ will come with clouds. Then he will welcome his tried servants, his true friends, to joys and honors immortal. If found among them, you will then better realize from what a pit of sin and terrible second death God's now welcoming Son has saved you, and to what a blissful, lovely heaven he has brought you. Compared with such a heaven to enjoy for eternity, how small are all our sacrifices! If found at last to be Christ's unfaithful servants, his enemies, everlasting destruction will be our doom. Flee now to your inviting Saviour for refuge, and Heaven will bless you with saving wisdom. Trust and find true the promise, "Him that cometh to Me I will in no wise cast out."

While holy angels do God's will
In brighter worlds above,
Let us on earth his law fulfill,
His royal law of love.

The ten commandments let us do,
With love to God and man,
And keep the faith of Jesus, too,
And do what good we can.

Soon Christ will come with angel hosts,
His waiting saints to save,
To gather them from distant coasts,
To raise them from the grave.

His faithful friends if we are found,
Firm, true in his employ,
The trump of God will have a sound
Which we shall hail with joy.

What bliss our Saviour's smile to see,
And hear his sweet "Well done!"
And oh! what glory it will be
To rise with God's dear Son,

With saints and angels—countless throng—
To greet the blest I AM,
And praise with glad, triumphant song
Jehovah and the Lamb.

But none may enter heaven's bright gate,
To eat of life's fair tree,
Escape the sinner's awful fate,
And all Christ's glory see,

But those who God's commandments do,
Who use the grace that's given,
And who by works their faith prove true,
And live for Christ and heaven.

—There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—*Jean Ingelow.*

The Home.

"That our sons may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

DON'T BE IN TOO MUCH OF A HURRY.

DON'T be in too much of a hurry
To credit what other folks say;
It takes but a slight little flurry
To blow fallen leaves far away.

The tongue is an unruly member,
Full of deadly and poisonous bane;
Its babble sours worse than an ember;
By hundreds you number its slain.

Would we harp on the sins which we're certain
Lurk down in our own hearts unseen,
Bring them forth to the world without curtain,
Not trying the slightest to screen;

Or give ourselves just the same measure
Of charity which we've bestowed,
Would n't tattling be less of a pleasure,
And living off less of a load?

'Twould take, my dear friends, how much longer,
When speaking, to speak well, not ill?
While the soul would grow nobler and stronger,
Its Maker's design to fulfill.

Or what if your neighbor has fallen
A trifle from what he once was,
Consider, it is n't your calling
To go about picking up flaws.

Do n't take the defensive by saying,
"I've told only just what was true;"
'Tis a game at which more might be playing,
If the truth were all told about you.

We've plenty at home for inspection,
A deal more than some will admit;
Our own lives have not been perfection,
But mightily come short of it.

We but journey this way once forever,
What's done once is done, and for aye;
Then why not, with earnest endeavor,
Leave a record of beauty, I pray?

With no word of ill-will toward another,
No action we'd like to disown;
If we cannot treat each as brother,
Why not silently let such alone?

Now, dear friends, do not be in a hurry
To credit the news of the day,
For a deal of life's fret and its worry
Is prefaced by two words, "They say."

—Amy J. Truby, in *Weekly Magnet*.

THE INDELIBLE IN HUMAN LIVES.

THE Japanese have a proverb that wherever the faithful priest goes, he hears the ringing of the temple bells. Divested of its merely local and particular significance, the proverb expresses a universal truth. There are things from which a man cannot escape if he would; there are voices from the faithful or the unfaithful past which pursue him wherever he goes; there is something in human lives, which, so far as this world goes, is really indelible. . . .

Times change, and we change with them; but there is something behind us which is beyond all change. We pass from land to land; we change our garb and our speech in harmony with our new surroundings; we build around us a new environment; but there is something with us that is not new. We may hope to escape from that which is displeasing to us in the material conditions of our lives; we can turn away from those whom we dislike among our associates; but from ourselves we cannot turn away—our changeless identity and our changeless past are ever present, to curse us or to bless.

The thread of life is made up of many strands. Fibers of many colors have entered into its composition. Here are woven in the blue of fidelity, the red of zeal, the white of purity. Here, too, are strands shading down into complete blackness, which tell of darker elements in the composition of the life. Diverse are the stories which the different strands tell; but whatever the stories, the strands are there, and no human power can remove them. Whatever has once definitely entered into the making of a man is there to stay, unless a power higher than human interposes. When the leopard can change his spots, and the Ethio-

pian his skin, there may be hope for a man, of his own will, to rid himself of that which is part of his composition.

It is this truth which gives so pre-eminent an importance to the opening years of life. Never again will it be so easy to mold the nature of the man as in those first few years when the formative processes of nature are still going busily on. Whatever can be implanted in the nature of the child in the first half dozen years of his life, will go with him through his whole career. It may not insure fidelity in every stage of that career; but if, like the Japanese priest, the child in after years proves unfaithful to himself and to his training, it will keep the temple bells ringing in his ears. It is well when one can implant in the very nature of the child a defense of his better self, a witness against his worse self. The echo of childhood's temple bells has recalled, ere now, many a wandering soul to the house of God and the faith of childhood. How often in the very crisis of life, when the fate of the soul was trembling in the balance, has the memory of a Sabbath school hymn, the echo of a once familiar Bible verse, arrested the foot that was about to take the final fatal step, and brought it humbly back into the paths of peace.

A conspicuous example of the indelibility of early impressions is afforded by the experiences of many of those who have made shipwreck of their faith. In many cases—perhaps in the majority of cases—the unbeliever whose childhood was believing, shrinks from the moral consequences which he sees to be the logical outcome of his unbelief, and he remains, in moral habit, a Christian. . . . For the same reason, the moral outcome of a skeptical creed does not often reveal itself in its entirety in a single generation. Where a man who has had a Christian training rejects Christianity from the intellectual stand-point, he cannot so easily rid himself of the moral fiber which Christianity has woven into his character. This has been witnessed over and over again in the case of the English and German literary skeptics. The man who for intellectual difficulties renounces Christianity, is likely to continue to lead a life whose morality is essentially Christian; his son, who, from the first, has been trained in unbelief, unmodified by the memory of positive Christian teaching, is likely to be less scrupulous and more logical, and to throw over, as effete superstition, the moral barriers within which his father walked in comparative safety.

In this indelibility of early impressions there is much to encourage both parents and teachers. You cannot predict the future course of the young child who now receives his earliest lessons in living from your lips. You cannot be certain what temptations he will meet, what influences will be brought to bear upon him, when he is fighting life's battle alone. But you can impress upon him now an indelible characteristic which will go with him wherever he goes, and which may be to him a better conscience. You can choose a good many of the fibers which will enter into the thread of his life. His character is forming beneath your hands; you can make it incline to this side or to that. So train him that as a child he will be reverent, truthful, pure, a lover of our Lord, and of the words of our Lord; and you may be sure that however he may lapse from his childhood's standard in after years, he will never cease to hear the temple bells that call him back to the innocence of home and the reverent service of God's house. Bias him toward good, and the effect of that early bias will never be lost; it will be harder for him to break away from the path of right, more difficult for him to continue in the path of wrong, and easier for him to return to the true path.—S. S. Times.

LITTLE THINGS.

"He that is faithful in that which is least, is faithful also in much."

Yes, indeed! for life is made up of little things, like the little drops of water that make the mighty ocean, and he or she who is faithful in the little home duties and in the daily work, will be faithful in the bigger things of life; for it is easier to be self-sacrificing and brave on some particular occasion, when one's feelings or enthusiasm is stirred by the thought of doing something great, than it is daily to be patient and self-denying, cheerfully

doing what only God's eye can see costs an effort. Yet how dear to the heart of the Master is this faithfulness in little things, which reveals the character.

We all along, at times, do something great, but in the little things, where we think it does n't matter much, and where is no outward compulsion, we are apt to be self-indulgent and to please ourselves, forgetting that it is "the foxes, the little foxes, that spoil the vines," so that the fruit is lost.

God will teach us through our little duties to be obedient, humble, loving and submissive to him; and to be faithful may be preparation for greater service, but it certainly now wins the Master's smile of approval, and finally his welcome home, as he says: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Who can tell what is little and what is great? When the rich men were casting their gifts into the treasury, the Lord said of the widow's two mites: "Of a truth, I say unto you, that this poor widow hath cast in more than they all."

It is the motive that gives dignity and worth to action, and the heart performance of life's little duties is of great value in the sight of the Lord.

Away, then, with the thought that your life is narrow, and that in your small sphere you can do no great work. A very little thing may turn the scale, and make or mar a life; for sometimes great events hinge on very small things.

The ready smile, cheery word, generous act, quick appreciation of another's trials, and the warm interest and sympathy in their sorrows and joys is of no little value. You thus develop for good your own character, honor God, and help others.—Hester Bates, in *Christian at Work*.

DEVELOP THEIR RESOURCES.

ARE not parents sometimes responsible for the barrenness of resources which their children have in themselves? There are cases where, at least in the child's earlier years, the parents are all the time concerned to provide for his amusement. They give to the little one a profusion of costly toys, as if his happiness depended upon such things. They do not leave him to the delight of inventing plays for himself. As a consequence, the question always on the child's lips is, "What shall I do now?" And as the child grows older he comes to depend for that recreation which it is entirely natural for him to seek, on things outside of himself, on a round of "amusements." These amusements, moreover, must, as when condiments are used to make food palatable, be more and more highly flavored.

Here will be found the reason why in every community there is such a demand for places of amusement. Here is the reason why such enormous sums of money are spent at such places. The minds of so many people are vacuous. They have no resources in themselves. To be compelled to be for only an hour in one's own company is almost like torture. In themselves they are bankrupt. If they are to find any pleasure, they must find it in something outside of themselves.

Parents can do not a little in training their children to self-dependence, in helping them to cultivate themselves. Those who are beyond parental training can enlarge their own resources, both mental and spiritual. They can train themselves not to need for their happiness a round of amusements, which, after all, are so empty. They can gather food for thought which shall serve them when those hours come, which come to most of us, when we must be alone.—Sel.

—In beauty faults conspicuous grow;
The smallest speck is seen on snow.—Gay.

—If we do the present act well, and take care of its special intent, not leaping to coming things, it is surprising, when those things arrive, how they fall into order; for then they have their proper place, and must perforce fall into it, because other things have had their due place before. But what if the present moment be hard, sad, painful? Then we have opportunity not to complain. There will be some bright thing. Fasten on that. If none, then comfort yourself with the thought that it might be worse. If it seems the worst possible from the outside, there is still this reflection, that we may make it worse by our own way of taking it in the soul.—J. Vila Blake.

Special Mention.

THE SPIRIT OF ROMANISM.

WHEN we see Protestants assuming toward Roman Catholicism such a spirit of sycophancy as to amount to a virtual surrender of the great principles which have made them a distinct body, we wonder if they are so far falling under the influence of a fatal opiate as to forget Rome's past history; lose sight of her terrible oppression of all dissenters, and in her eyes, heretics; undervalue the great battles that have been fought for human rights and religious liberty, and shut their eyes to the fact that Rome never changes, but under the fair exterior which necessity for the time being compels, harbors all the malignity and intolerance she ever possessed against the opponents of her faith. Every iniquitous device and every cruel weapon she ever used against the servants of God, she would employ again had she the power.

To see what she is and what she would be glad to do, read the following expressions of opinions from a few of the leading spirits of that communion, which the *Evangelical Trumpet* has gathered up, and styles the "Romish Creed":—

"To give the Bible to the laity is to cast pearls before swine."—*Cardinal Hosius*.

"There is no other remedy for the evil but to put heretics (Protestants) to death."—*Bellarmino*.

"The laity have no jurisdiction and power over the clergy. Let the public-school system go to where it came from—the Devil."—*Freeman's Journal*.

"We hate Protestantism; we detest it with our whole heart and soul."—*Catholic Visitor*.

"It is utterly wrong to circulate the Scriptures in the vulgar tongue."—*Archbishop Ximenes*.

"We will take this country and build our institutions over the grave of Protestantism."—*Priest Hecker*.

"There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic."—*Priest Hecker*.

"Religious liberty is merely endured until the opposite can be carried into effect."—*Bishop O'Connor*.

"We are not advocates of religious freedom, and we repeat we are not."—*Shepherd of the Valley*.

"God's tribunal and the pope's tribunal are the same. All others are his subjects."—*Muscovius*.

"There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith."—*Boston Pilot*.

"I would as soon administer the sacraments to a dog as to Catholics who send their children to public schools."—*Priest Walker*.

TOBACCO.

FROM *The XVIth Amendment*, (Buffalo N. Y.), Feb. 25, 1886, I clip the following from a speech of Mrs. Mary A. Woodbridge, on the effect of the use of tobacco, which should be a warning for parents.

A. O. BURRILL.

"We therefore believe there must be a speedy change in the habits of our people, or change in our form of government is inevitable. Trace a single habit, upon which we often look with complacency, to its effect upon the Republic! A leading oculist stated before a science congress, that by request of the school board of Boston, he had examined the eyes of twelve thousand of the boys and eighteen thousand of the girls of the public schools; that he found four per cent of the boys color-blind, while but ten girls were thus afflicted. The boys could tell black from white, but they could not tell blue from green or the various shades of the different colors, and this he believed to be the result of bad habits; for said he, 'I find the average boy in this city with a cigarette in his mouth, dipped in NICOTINE! a single drop of which in its purity would kill a small animal in three minutes, and always more or less affects the optic nerve.' Notwithstanding the learning of the oculist and the culture of that great audience, they were not willing to receive it, and the oculist asked liberty, there and then, to bring his science test to

bear. These were men, not boys; women, not girls; and not four per cent, but ten per cent of these men were color-blind, but not a woman; which the oculist was confident 'was the increased effect of the increased use of tobacco.'

"A little woman well known in scientific circles, said to the professor the following day when sitting in a recitation room of Harvard University: 'Your words spoken yesterday to the congress were used by the Lord as conviction of duty to my soul. My friends have urged me to take the platform in advocacy of reform, but I have said, I have given the Lord my pen, surely he does not ask my voice; but last night as I tossed uneasily upon my pillow, I was enabled to say, "Behold thy handmaid." Not that I cared if every man in America who uses tobacco were to become stone blind; for my eyes did not so much as lift to the level of a man, I only saw the boys of thirteen with the cigarette in mouth, and knew they would soon reach out for stronger narcotics, and then to alcoholic stimulants, until there would be truth in the words written by the prince to his mother from this side of the water, "I find the average boy of sixteen in the American cities tipping the glass of ale with the grace and nonchalance of a German just transported to these shores."' 'Do you know madam,' said the oculist in reply, 'that when boys reach the "tipping-with-grace" condition, they are unequal to continuity of thought, to close, critical study, to the solving of problems which under our improving methods of education are brought before our youth?'"

A STRIKING CONTRAST.

IN the *Pacific Rural Press* of Feb. 14, 1886, we find the following editorial, which is a fair illustration of the condition of the two classes generally:—

"TWO PICTURES."

"It struck us as rather a forcible showing of the wide disparity between the rich and poor, even in this age of progress and enlightenment, to read, as we did in adjoining columns of telegraphed news in an evening paper last week, as follows:—

'THE BANQUET.'

'The dinner was splendid and beautiful in its appointments. Ten courses were served throughout: clusters of fresh fruits, bananas, and apples brightened the table here and there. The tea and coffee services were of solid gold, on massive golden trays; the forks and spoons were of hammered silver, of rich designs; the china was hand-painted Dresden, Vienna, and Paris ware, and each plate was distinct in itself, containing some historic portrait or scene, or some odd design. The table was spread in the finest of white damask, relieved in the center by a large basket of roses, flanked on each side by an oval plaque of Jacqueminots. The company was received in the long oriental parlors, where bright and beautifully blended colors presented an almost enchanting picture.'

'THE RIOT.'

'Fears are entertained that the riots of yesterday will be renewed to-day. This is what could naturally be expected when the immunity enjoyed by the mob in the work of destruction yesterday is considered. The police showed that they were entirely powerless. Trouble of serious proportions will ensue if the distress existing among the working people is not soon relieved. Men will not starve forever, and if the authorities refuse to help them, then they need not be surprised if force is resorted to, to procure bread. . . . A number of policemen for a moment stood in the way of the men, but were swept aside like chaff, and a host of desperate men rushed up, and the house was overrun despite frantic screams and protests. When the invaders went away, they left scarcely a sound pane of glass in the whole building.'

"We introduce this striking contrast in human affairs without reference to any location or personality. The lesson to be learned from it is a broad, a universal one. In the Dark Ages the nobles banqueted, and the people starved. How far are we from the Dark Ages? Shall we ever escape from them?"

What an ominous condition of affairs! Verily, it portends a coming storm. London has been suffering from the outrages of an excited mob crying for bread. Starvation stares many an individual in the face. At the same time "there are millions of people in the United States who are in great distress, absolutely appalled because of the difficulties of obtaining bread for their families."—*Tribune* (Iowa), Jan. 6, 1886.

Instead of the demands of the numerous class being satisfied, it seems that their condition is growing worse. Vast monopolies and gigantic corporations are gathering the wealth of the various nations. Single individuals have such immense fortunes that food could be supplied to all

who are now really suffering for it. Tons of gold and silver are lying in vaults. "The rich grow richer; the poor grow poorer." The line of separation is becoming more distinct; and as the unprincipled mobs see the vast wealth stored away, they will resort to violence. Secular papers are continually giving us reports which are unmistakable evidence as to whither we are drifting.

W. A. BLAKELY.

THE SABBATH AND THE JEWS.

"THE *Occident*, the Jewish paper of this city [Chicago], contains a sensible article urging the substitution of Sunday for Saturday, as the Jewish Sabbath. The demands of business have made the surrender of Saturday almost unavoidable; but that is no sufficient reason, it argues, for giving up the physical and religious advantages arising from the observance of one day of rest in seven. At present the vast majority of the Jews recognize no Sabbath, and their beautiful rites, whether of public or family worship, are largely falling into disuse. The change, could it be effected, would do much for the moral advancement of that people, and render appreciable aid to Christians in their efforts to conserve the Sabbath observance."

The above is from the *Advance*, a religious periodical, published in Chicago; and little do the editors of that journal suspect that in inducing the Jews to abandon the true Sabbath, they are severing the last link that connects these unfortunate people with Jehovah.

The Sabbath of the seventh day seems to be the only truly lovely thing remaining to the Jews, in their system of holy days, which connects them with the good and the pure of this and past ages; with the good of all times, and of all nations. To sever this link, no Gentile should give the least license. The same old story is being told over again—the poor Jew again, and for the last time, goes over to idolatry at the invitation of the Gentile, who at one time exiles the child of Abraham; at another, cajoles him, and with flattering words says to him, Come over to idolatry, and we will buy your wares and patronize your bank; give up your fealty to the decalogue, and God will not care; if you in this thing try to please the people, it is a small matter with God, but a great boon to you.

JOSEPH CLARK.

SIGNIFICANT FRATERNITY.

It is a significant sign of the fraternal feeling now springing up in all parts of the country, that Father Grafton, of the Church of the Advent, Boston, is this week, by unanimous request, conducting a three days' retreat in St. Louis, which is attended by all kinds of Protestant clergy in that city and neighborhood; and that the Bishop of Missouri has given his cordial consent that his own clergy should freely engage in it. The motive that is understood to have led to it shows, even more than the event itself, the growth of a better spirit in the doing of religious work. The clergy who joined in the request for the retreat, desired it that they might be prepared in their own minds and hearts for the spiritual movement which they desire to bring about among the people.

This is probably the first instance in the history of America where the clergy of all the evangelical churches have voluntarily come together in a large city to pray, and meditate, and receive instructions as Christian brethren, before engaging in a common work. It may be the beginning of something still more significant in the direction of Christian unity.—*Christian Union*, March 11.

—To labor for Christ is rest; to suffer for him is sweet; to sacrifice for him is gain; such a life leads to his presence where there is fulness of joy; to his right hand where there are pleasures forevermore.

—Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Geikie*.

—Charity is a virtue of the heart, and not of the hands.—*Addison*.

Our Tract Societies.

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

LITTLE DUTIES.

BY ELIZA H. MORTON.

SOME little corner I would fill,
Small though the place may be;
Some little service I would do
For Him who died for me.

The heavy burdens my weak frame
Has not the strength to bear;
But little ministries of love
Can now be all my care.

The tiny seeds, when sown in faith,
Die not beneath the sod,
But spring to life and upward grow,
Bathed in the light of God.

And thus I'll do the little deeds,
And drop bright words of cheer
For those who dwell beneath the clouds
Of sorrow dark and drear.

Perchance the light of heaven will shine,
And drive the gloom away.
Perchance the precious truths will bring
A gleam of endless day.

My Father's work must all be done,
And so I'll seek to fill
The little place assigned to me,
And do the Master's will.

Portland, Me.

WATERTOWN, N. Y., MISSION.

WE have received much of the Lord's help and blessing in trying to carry on the good work. Our mission has been open over five weeks. The company consists of Bro. Flint's family and three or four workers. The whole expense thus far for provisions, coal, rent, etc., amounts to \$32. This has been met by contributions of money and staple articles for family use, from different ones throughout district No. 3. The number engaged in the work thus far would average three persons laboring three weeks.

During this time, about one half of the city has been canvassed for "United States in Prophecy," accompanied with the *Signs* or the *American Sentinel*. There have been one hundred and thirty-three orders taken for the book, eighty-eight for the *Signs*, thirty-three for the *Sentinel*, seven for "Sunshine," one for "Great Controversy," one for "Thoughts on Daniel and the Revelation," three for the *Instructor*, and one for the *Stimme*. We find a fine class of people in this city, having very little prejudice. May the Lord help us to so consecrate ourselves to him, that he can work for us, and that we may yet see many of these precious souls gathered into the heavenly garner.

LOUIE HIGBY.

MINNEAPOLIS MISSION.

THE work at Minneapolis is making some progress. Several of the young people have made a start in the Christian warfare. Nearly every week outsiders are in attendance at our Sabbath meetings, and recently a number took a stand for the Sabbath. Our Sabbath-school is growing in numbers and increasing in interest. Our Sabbath congregations average about one hundred.

This city of 130,000 inhabitants, is a great field for missionary labor. At present, all the pastors of the city (who meet every Monday morning) are making an organized effort against the Sunday newspapers. It is remarkable to see how firmly united all denominations stand in defense of Sunday. They have decided to "boycott" the Sunday paper, by urging all their members from the pulpit, not to allow it to come into their homes, and to withdraw all their advertisements from it. On the other hand, the papers are not slow to throw into the face of the clergy that if they want the people to keep sacred a day they had better advocate the day that God made sacred, which is Saturday, and not Sunday which he never commanded them to keep. The papers contain articles *pro* and *con*, and we have improved this opportunity to let light shine.

Our Bible workers hold from thirty to forty readings each week, which are attended by about

one hundred readers. This Sunday agitation comes up just as we are to present the Sabbath question to many of our readers, and gives additional interest to the subject. We are of good courage, and hope for fruit. H. P. HOLSER.

THE BROOKLYN MISSION.

IN accordance with the action of the General Conference, several workers from the New York and New England Conferences came here about the middle of January. The mission and reading rooms at 744 Broadway have been given up, and less expensive rooms secured on the opposite side of East River, in the city of Brooklyn. Our work has largely been canvassing and holding Bible readings in families. Quite good results have been seen in both these branches of work, especially in the latter.

In some instances, where readings have been held in a family once, as many as thirteen belonging to the same church have afterward attended regularly. I never was in a place where the people looked with so much favor on our method of work as here; but after we present the *testing* truths, the feelings of many may change. The people sometimes say, "You are the first person who ever prayed with our family. When our minister visits us, he hardly mentions religion." We hold a public meeting every Sunday evening in Association Hall. The outside attendance at first was only *one*; it has gradually increased until last Sunday night (the fifth meeting), we had an attendance of nearly seventy. We had planned to give a Bible reading on the United States in prophecy; but after two or three questions had been asked, the Spirit of God seemed to lead out, and a sermon was given instead of the reading. At the close, the people lingered to converse with us. Our workers secured among the audience several new openings for family visits and Bible readings. Some were heard to remark, "If a person comes once, he will come again," which has been the case without an exception since our meetings began. We are sure it is wholly on account of the power of the truth accompanied by a portion of the Spirit of God. Oh to be where God can intrust us with more of his Spirit!

As we look out upon the millions of people associated in these cities (Brooklyn and New York) which are virtually one city, we ask, "Who is sufficient for these things?" Brethren, remember this mission in your prayers, that the Lord may prosper his work in this place. If any desire to remember the workers in a more *substantial* manner (which some have already done), we will say that the General Conference has furnished us a book, in which to record all donations. Our mission family now numbers nine, and our expenses are necessarily large where everything must be bought.

A. T. ROBINSON.

139 Colyer St., Brooklyn, N. Y.

A WORD IN SEASON.

A WORD spoken in due season, how good it is! These words have been brought very forcibly to my mind in the last two days. I have been canvassing about eight miles from Ft. Collins, Col. I here met a brother who accepted the truth last year, through the influence of one of our people who asked him why he kept Sunday, telling him he couldn't find any authority in the Bible for keeping that day. This so troubled him that he went to investigate. The result is he is now keeping the Sabbath. Since going to Bellevue, he has bought books, tracts, and papers, and loaned them to his neighbors. They ridiculed him at the start, but he remained firm. His wife has also joined him and is as anxious as he. The result is there are several interested, and I took two orders for "Marvel of Nations" and *Sentinel*, "Great Controversy" and *Signs*, and "Thoughts on Daniel and the Revelation;" also orders from other persons. Bro. Cram is at that place giving a course of lectures; he has a crowded house every night. There is great interest shown, and some are deeply moved. May the good work still go on, and God's blessing attend the efforts in Colorado this year as well as in other parts of the field.

A CANVASSER.

—No man ever served God by doing things tomorrow. If we honor Christ and are blessed, it is by the things which we do to-day.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE BOOK OF REVELATION.

BY ELD. R. F. COTTRELL.

1. Is this book a hidden mystery, or is it a revelation?

"The revelation of Jesus Christ." Chap. 1:1.

2. What is the meaning of revelation?

"Thing revealed." "Reveal, to make known after having been concealed."—*Webster*.

3. Does the book conceal future events, or does it *show* things to come?

"The revelation of Jesus Christ . . . to show unto his servants things which must shortly come to pass. Verse 1.

4. Was an angel sent to signify it to John?

"And he sent and signified it by his angel unto his servant John." Verse 1.

5. Is there a blessing for those who read and hear this prophecy, and keep those things which are written therein?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3.

6. Can it be a blessing to read and hear that which cannot be understood?

7. What things to be *kept* are written in this book?

"Here are they that keep the commandments of God, and the faith of Jesus." Chap. 14:12.

8. Will the commandments be kept by the remnant, that is, the last of the Church on earth?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Chap. 12:17.

9. Besides keeping the commandments, what other distinguishing characteristic will they have?

"The testimony of Jesus Christ." *Id.*

10. What is the testimony of Jesus.

"The testimony of Jesus is the spirit of prophecy." Chap. 19:10.

11. Did John's brethren have the testimony of Jesus?

"I am thy fellow servant, and of thy brethren that have the testimony of Jesus." *Id.*

12. Who were these brethren of John that had the testimony of Jesus?

"I am thy fellow servant, and of thy brethren, the prophets." Chap. 22:9.

13. Was the angel Gabriel a fellow servant of the prophet Daniel while in the exercise of the gift of prophecy?

"And I heard a man's voice between the banks of the Ulai, which called and said, Gabriel, make this man to understand the vision." Dan. 8:16.

14. In closing this revelation to John, upon whom did Jesus pronounce his valedictory blessing?

"Blessed are they that do his commandments." Rev. 22:14.

15. What would be the result of keeping the commandments?

"That they may have right to the tree of life, and may enter in through the gates into the city." *Id.*

16. Had Jesus taught before this that keeping the commandments was the way to life?

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

17. What are some of the commandments alluded to?

"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother." Verses 18, 19.

18. Where is the code of commandments, of which these are a part, recorded entire?—Ex. 20:3-17.

19. Is the Sabbath commandment a part of that law?

"Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Verses 8-11.

20. Was the seventh-day Sabbath abolished by Jesus Christ?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18.

21. Will the Sabbath be kept in the world to come? Isa. 66:22, 23.

22. Repeat the opening blessing of the book of Revelation? Chap. 1:3.

23. Repeat the closing benediction. Chap. 22:14.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 23, 1886.

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

THE JUDGMENT NOW PASSING.

THE present truth in the days of the apostle Paul was that the Son of God, in the person of Jesus Christ, had just been to this earth, and by his death on the cross had made the great sacrifice which was able to redeem man, and purchase back his forfeited possession. Hence the apostle declared that he determined to know nothing among those with whom he labored, "but Jesus Christ and him crucified." 1 Cor. 2:2. That is, he would labor to "make known" nothing else; this should be his constant theme, iterated and reiterated, till the glad tidings had gone to all men.

The present truth for this time is that this same Jesus, having now nearly accomplished the purpose for which he ascended to heaven, is about to return to this earth again to gather up the fruit of his long and merciful labors in behalf of the children of men; that his work as mediator is almost finished; and that the primary division of the work of the Judgment of the great day must take place before his priesthood ends; for the last work he performs as mediator for his people is to confess their names before his Father and the holy angels (Rev. 3:5), and then their cases are forever decided.

A part of the work of Judgment must therefore precede the coming of Christ in the clouds of heaven; and if he is about thus to appear, the time has already come for this deciding Judgment work. And this is the startling feature of this truth—the time has come, and this Judgment work has been for even many years going forward. Ought not this truth then to be iterated and reiterated in the ears of the people, that the Judgment is now passing, and they all have a case, involving their interests for eternity, pending there? This great truth has not been revealed to be hidden under a bushel, immured in silence, or lost amid the Babel voices of the world. Therefore, even though the reader may be already well-informed upon this subject, we ask him to read again the prophet's sublime description of the scene:—

In Daniel 7: 9, 10, the prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousands stood before him: the Judgment was set, and the books were opened."

The work of judgment here referred to and the time when it takes place are usually supposed to be what is termed the last Judgment; and the casting down of the thrones is generally thought to refer to the destruction of all earthly governments by the Son of man. It was doubtless the idea that such must be its meaning that led the translators to use the expression "were cast down," as the translation of a term which literally and primarily signifies just the opposite, namely, to set up, or place. The Hebrew word, *ramah*, Gesenius defines as follows: "To place, to set, e. g., thrones (Dan. 8:9);" and he further says that it is akin to the word *ramah*, a name given to several towns because they were situated on elevated or high places. The Septuagint has *τιθημι*, a word which according to all the lexicons signifies, not to overthrow or cast down, but to set up, place, establish. The Cottage Bible says that Wintle and Boothroyd give it the sense of "were placed." Dr. Clarke, although he thinks the common version a proper one, nevertheless says that the sentence, "the thrones were cast down," might be translated, the thrones were "erected; so the vulgate, *positi sunt*, and so all the versions." Dr. Hales translates it "were erected."

From the authorities here cited, it is sufficiently evident that the meaning is that thrones were erected or placed, and that the language refers to a time when some special work of judgment was opened, some special tribunal commenced its sitting.

At what time was this to take place? By looking at events to transpire in connection, one of which is

given in verses 13 and 14 of Dan. 7, we have light on this point: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "coming of the Son of man" here spoken of, is not his second advent to earth in the clouds of heaven; for he comes to the Ancient of days, God the Father; but God the Father is not located here upon earth. And this coming takes place before his second advent to earth; for in this passage he comes, that is, is brought near before God, to receive from him a kingdom and dominion. This is a gift from the Father to the Son: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. And the Lord receives this dominion and kingdom before his second advent to earth; for in the parable, Luke 19:12, in which Christ is represented by the nobleman, he goes into a far country to receive a kingdom, and, after having received it, to return.

The propositions thus far stated are beyond dispute. We therefore inquire, When does Christ receive his kingdom? Certainly not while he occupies the office of a priest; and certainly, just as soon as his work in that capacity is completed. But he comes before the Ancient of days before he receives the kingdom, for it is after this coming that a kingdom and dominion are given him. This, therefore, must take place in the closing up of his priestly work. We therefore inquire again, Do we find any event in the close of Christ's priestly work, answering to the movement and change of position here ascribed to the Son of man? We do; and herein we have a most striking harmony in the prophetic word. According to the type, Christ commenced his ministry, when he ascended, in the first apartment of the "true tabernacle," the sanctuary in heaven. The closing part of the sanctuary work, called its cleansing, involved a change in the ministration from the holy to the most holy place. About six hundred years before the complete and final destruction of the earthly sanctuary, it had been announced to Daniel that unto two thousand three hundred days, then the sanctuary should be cleansed. This must of course refer to the heavenly sanctuary, as the earthly was destroyed nearly eighteen hundred years ago. The twenty-three hundred days are shown by arguments which have thus far stood the test of the severest criticism, to have ended in 1844. Then the time came for the cleansing of the heavenly sanctuary to commence; and at that point of time we are just as sure that our great High Priest, in accordance with the type, changed his position from the holy to the most holy place of the sanctuary above to finish his priestly work, and close up the plan of salvation, as we are sure that there is any confidence to be placed in type and antitype, or that there is any correspondence between the old dispensation and the new.

Just before this period was reached, the announcement had gone forth, symbolized by an angel flying in mid-heaven, crying with a loud voice, "Fear God, and give glory to him, for the hour of his Judgment is come." And at that point one like the Son of man, came, not the second time to earth, but to the Ancient of days, and was brought near before him; and this was the change in our Lord's position from the first to the second apartment of the heavenly sanctuary to perform the last acts of his office as priest-king on the throne of his Father. Zech. 6:13; Rev. 3:21. It was then that the thrones were erected, and the heavenly tribunal commenced its session. Then the Judgment was set and the books were opened.

That such a scene must transpire, and such a work of investigative judgment be accomplished before the Lord appears, is evident; for at that time the cases of all have been examined so far as to cause it to be decided who among the living are then to be changed, and who among the dead are to have a part in the first resurrection.

The time of the cleansing of the sanctuary, then, is a period of Judgment; and in that period we are now living. We are past the opening of the awfully sublime scene described by the prophet in Dan. 7:9, 10. It is as yet to us a matter of faith and not of sight; but the result will soon be declared. Solemn moment! Do we realize the issue? Are we living so that in a

little from this, the decision in our cases will be, "Let him be holy still?"

QUERIES.

DEAR REVIEW: The papers of the day have recently alluded to the peculiar and startling attitude of Leo XIII. and the Chancellor of the German Empire. I refer to the conferring of the "order of Christ" on the Premier, his acceptance, and the letters relating thereto. The beginning and end of the letter of Bismarck to the pope of Rome is, as the *News* remarks, "most significant." The Premier starts out with the word "Sire," and ends with, "Your very humble servant, Bismarck."

In the comments by the *News* of the 20th inst., are these words: "What did Bismarck mean by addressing the pope as 'Sire'? The word originally meant 'father,' or 'elder,' or 'ancient one,' as did very nearly every other title of honor, such as lord, senior, signior, seigneur, king, god; but in modern times it has a peculiar significance. It is a title applied to temporal sovereigns alone, and one by which the Roman pontiffs were rarely if ever addressed, even before they lost the temporal power. Had Bismarck addressed Pope Leo as 'Holy Father,' or 'Your Holiness,' it would have been only a reference to his office as spiritual head of the Roman Catholic Church. Was 'Sire' a delicate and suggestive intimation that Germany still acknowledged the pontiff's membership in the brotherhood of earthly kings, notwithstanding the loss of his temporal possessions? Is it a pledge that Germany will maintain his temporal independence within the precincts of the Vatican, to which his earthly kingdom is now reduced, but which some Italian politicians would invade with the laws and authority of the kingdom of Italy? If so, it is indeed a great victory for the papacy, which was so short a time ago abandoned by every State in Europe, and existing merely by sufferance of its most bitter enemies."

I should like to ask, Is it not fairly probable that verses 12-17 of Rev. 17 include the probability that "these kings" will, for a little moment (verse 17), restore the temporal power long enough to fulfill the word of God? Will not "these kings" make war in the end with the King of kings, and will they not do it under the leadership of Rome? Will there not be a necessity for a grand union of Church and State under such leadership, in the final conflict with earthly powers on one side and the saints and Heaven on the other? If not too much trouble, please answer through REVIEW.

D. H. LAMSON.

NOTE.—According to Bro. Lamson's request, we will briefly express our views upon the queries he has presented in the order in which they are numbered.

1. If God has any "word" to be fulfilled in restoring temporal power to the papacy, it will be restored, otherwise not; but where any such "word" has been expressed, we do not know. The prophecy, "They shall take away his dominion, to consume and destroy it," we see most wonderfully fulfilled in the condition of the papacy at the present time; and the remainder of the prophecy reads, "unto the end." Now if what has been taken away, consumed, and destroyed, is all to be restored, if even only for a brief space, the prophecy cannot refer to anything that has yet taken place; for the consuming and destroying it speaks of is that which reaches to the end; and which, after it begins, goes on uninterruptedly to the end. Rev. 17:12 speaks of the ten kings from the beginning of their history; and they received their kingdom at the same epoch of the world's history with the beast. Less than two hundred years elapsed from the rise of the first of the ten kingdoms to the establishment of the papacy, fifty-five years after the last of the ten arose. These kingdoms of Western Europe give their support (verse 13) to the beast during the 1260 years of its supremacy, a supremacy it could not have had without their support. Verse 14 glances over to the final battle. Verse 16 covers the time during which they take away his dominion to consume and destroy it, ending in final destruction by fire. Verse 17 seems very clearly to refer to the fact that these horns should support the papacy till the time should come for them to take away its dominion, both the one process and the other alike fulfilling his word. And Rev. 18:1-8 as evidently refers to Protestant Babylon, as 17:12-18 refers to the papal branch of that great city.

2. These kings indeed "make war with the Lamb," this expression referring doubtless to the battle of the great day. But while that hoary old system of iniquity symbolized by the beast will be represented in the last battle, according to Rev. 19:19, the multitudes there assembled are spoken of, not as the armies of the beast, but as the armies of the kings of the earth. And they are not under the leadership of

Rome, but are gathered by, and are under the control of, the spirits of devils. Rev. 16:14.

3. In any of the monarchical and despotic governments of the Old World there is sufficient connection between Church and State to insure the persecution of believers whenever the hearts of the rulers shall become fired with a spirit of religious bigotry and intolerance. It is in this country that the mystery of iniquity of the early centuries is again to work to unite Church and State which have once been separate. But this country, as the two-horned beast, maintains its individuality to the end. In the great battle it appears not as the beast or under the control of the beast, but as "the false prophet which wrought miracles before" the beast. Although this country is to basely truckle to the papacy so far as to make an image to it, which is also an image of it, it does not appear that this collusion and compromise with the papacy gives the latter the supreme control here; but the two-horned beast continues to act as such till he perishes in the lake of fire. And if this can be so in this country, why not in others also? For our own part, we can see no occasion for the papacy ever to be put back in respect to power where it was before it received its deadly wound, and no prophecy which points out such a condition of things.—Ed.

STRAWS.

It is often said that "straws show which way the wind blows." So is it often true that circumstances hardly noticed, show the drift of the religious current. In the Boston (Mass.) *Daily Advertiser* of March 15, 1886, there is an interesting discussion of Fast Day. It is well known that our Puritan ancestors appointed Fast Day in the spring and Thanksgiving Day in the fall of every year. These were serious religious days for many years after their first appointment, and occasions on which our pious ancestors sought God with much devotion and doubtless with great spiritual profit. Thanksgiving Day has become national, and is appointed yearly by the President of the United States and by most of the governors of the several States. But its character has become almost wholly changed. Excepting by a very few, the religious element is entirely left out of it, and it has become a day of jollity, feasting, and secular sport.

It is even worse with Fast Day. The *Advertiser* says: "Appointed nominally as a day for 'fasting, humiliation, and prayer,' and in the spirit of its founders as a day for meditation on, and repentance for, the public sins, it has become in general simply a holiday, beneficial perhaps as a holiday, but lacking the religious spirit. The Fast Day of the present time, instead of being a season of supplication and prayer, is made a gala day, a time for banquets and pleasure, an opportunity for selecting a summer house and for the opening of the sporting season. The attendance at divine worship is so small that even union services fail to bring together good audiences. The saloons are kept open, and the criminal docket on the following day shows a multitude of persons who have had a 'fast day' in another than a Puritan sense. Theaters and all places of amusement do a thriving business, and, save an occasional open church door, there is an air of public rejoicing rather than of penitence."

So much for the New England Fast Day appointed every year by State governors. There could not be a more perfect perversion of its original design. It reminds one of the description the prophet Isaiah gives of the last days: "Behold, in the day of your fast ye find pleasure." Isa. 58:3. What a commentary on the religion of these days! A fast day turned into a day of feasting and pleasure-seeking! How forcibly this illustrates the apostle's description of the last days: "Lovers of pleasures more than lovers of God." 2 Tim. 3:4. What would our Puritan ancestors have thought could they have seen what their children would do with the religious institutions they founded?

The *Advertiser*, in view of the perversion of Fast Day, consulted many of the leading clergymen of New England to obtain their opinion whether it would not be better to abolish that day altogether. Some of them thought it would be better to drop it, others that it should be retained. But several prominent ministers expressed the opinion that it would be an excellent step to consolidate the Puritan Fast Day with the Episcopal and popish "Good Friday."

The Right Rev. Bishop Paddock, of the Episcopal diocese of Massachusetts, said: "I sincerely wish that the clergymen of the State would unite in the

opinion of having Fast Day appointed on the fast day of the Episcopal church; namely, Good Friday. . . . This is the present custom in Connecticut and I think in New York."

The Rev. Philips Brooks, D. D., of Trinity church, Boston, said regarding the union of these fast days, that "it had ever seemed to him advisable," but that now he thought it would not be well, as it would tend to lower the sanctity of Good Friday in the minds of the people, since Fast Day was so lightly regarded. He thought that if Fast Day could be held up to the high standard that it should be, it would be well to unite them, "and so put aside the old barriers which were unnecessary distinctions."

The Rev. S. E. Herrick, D. D., pastor of the Mt. Vernon church, said: "I would like to see Fast Day appointed on Good Friday, and I do not fear, as some seem to, that this would drag Good Friday down. I think it would rather tend to elevate Fast Day. This seems to me the only way to redeem Fast Day from the degradation into which it has fallen." Many other interesting opinions also might be given.

Just think, dear reader, of the idea of uniting the Puritan Fast Day with the popish Good Friday! Plymouth Rock and St. Bartholomew! John Robinson and his pilgrim band with those who kindled the fires of Smithfield! We should think the bones of the heroes of the *Mayflower* would stir in their graves! O shades of the departed pilgrim Puritans, what may we expect next?

This proposition of the New England Protestant(?) clergymen, is only of the same piece with the recommendation of a Catholic bishop in northern Ohio, published in the newspapers a year ago last fall, advising his Catholic members to observe Thanksgiving Day as appointed by the authorities, another Puritan institution; and telling them where they could to attend their own churches on that day, but where they could not, to attend a Protestant church.

Can we not see in all these moves, not merely a step toward lessening the distance between the Catholics and the Protestants, but a virtual bridging of the gulf, so that there is really not a much greater difference between Catholics and Protestants than between different sects of the latter?

Time-serving, world-loving, man-pleasing church dignitaries, leading on the popular religious drift of these apostate times, think this spirit of union a good thing. It is, if the "broad road that leadeth to destruction" is the one we want to travel. But to those "who fear God and keep his commandments," and walk the narrow way that leads to life, it is evidence conclusive that we have almost reached the time when apostatizing Protestantism and hoary, apostate Catholicism will act in substantial union, to oppress God's people and make "the image to the beast."

G. I. B.

THE FOURTH SABBATH.

NEXT Sabbath, March 27, is the missionary Sabbath of this month. We are seeing more and more the utility of this arrangement for helping the missionary cause. The importance of this branch of our work is receiving more attention. Our scattered churches receive instruction on this important subject in a much greater degree than ever before. The money contributed is helping many of our districts out of embarrassment. It will enable them to do much more in the glorious missionary cause than heretofore. If our ministering brethren and T. and M. officers will impress upon our members the importance of liberality, we shall see a great increase in the amount of means contributed and of work accomplished.

There seems to be one unfortunate way of viewing this subject, which some permit themselves to fall into. They pattern after the penny contributions of the Sabbath-school. We do not know who is responsible for this idea of penny collections anyway. It may be proper enough for little children five or six years of age to give a penny each Sabbath for the Sabbath-school work; but grown persons must have infinitesimal ideas of liberality and religious obligation who could content themselves with giving such a sum for the Sabbath-school work. But there are persons so small and so stingy that they substantially carry this plan into the missionary Sabbath contributions. This plan is wholly inconsistent, for the following reasons:—

1. Sabbath-school contributions come every Sabbath, while missionary donations come once a month—only one fourth or one fifth as often.

2. The needs of the Sabbath-school for means are not nearly as great as those of the missionary work.

3. The missionary cause requires means with which to circulate our reading matter, and thus save the souls of our fellow-men. This line of effort is of the most sacred character, and calls for the greatest liberality; it is for the saving of those for whom Christ died.

4. In this manner we show our gratitude for God's goodness in extending to us the light of his blessed truth.

5. We are living just before Christ's coming. Hence, if there ever was a time when we should believe and practice Christ's statement, "It is more blessed to give than to receive," it is now.

6. How contrary to all the principles of our faith, then, to quiet our consciences by giving missionary contributions approximating "penny collections." It seems so little, so niggardly, so utterly insignificant, so unworthy the cause we profess to love, and looks as though we were so forgetful of God's goodness to us, so unmindful of our obligations to him, so ungrateful for the precious truths we profess to cherish, that none of us should content ourselves with such small donations.

Let us be liberal. Our missionary work drags behind greatly. Let us put life into it. Let our men of means put in fives and tens, and others put in their dollars, while women and children can give quarters, dimes, and nickles. Let us treat God's work as worthy of some consideration. G. I. B.

GIVING NO OFFENSE.

"GIVING no offense in anything, that the ministry be not blamed." 2 Cor. 6:3. The "ministry" here spoken of, which the apostle would have regarded with sacred care, is evidently the "ministry of reconciliation" of the preceding chapter, *i. e.*, the gospel. This chapter reveals the glorious truths that God was in Christ reconciling the world unto himself; that God appointed the apostles to proclaim the doctrine of reconciliation; that Christ was sacrificed for sin, and that through him we may be saved. We also see the anxiety of the apostle's heart, that men should receive this word of reconciliation. Speaking in the person of his fellow-laborers, affectionately he exclaims, "Now then we as ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

But this is not all; the apostle would not have this grace received in vain: "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." Further, he affectionately exhorts: "Giving no offense in anything, that the ministry be not blamed." Or, in other words, to put no stumbling-block in the way of others. Then in verses following, the writer shows with what conscientious and scrupulous care he and his fellow ministers preached, lived, and endured trials and hardships, that the ministry might be successful in winning souls to Christ. Dear brethren in the ministry, may these thoughts crystalize in our minds, and vitalize our labors in the service of the Master.

This is not the first time the apostle exhorted his Corinthian brethren to guard against placing stumbling-blocks in the way of any, for the original word for "offense," as above quoted, and in the following text, is rendered *stumbling-block*. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10:31, 32. How solemn this injunction! how far-reaching in scope! See the motive of the writer in connection with it: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

Here the subject of eating and drinking is taken into consideration. Standing in the blazing light of health reform as we do, sustained by the Bible, the gifts of God's Spirit, and science, should not all of our preachers and people adopt, and in practice vindicate, the principles of health reform? Hundreds and no doubt thousands among us can bear testimony to the benefits and blessings secured by so doing. Especially should the example of our ministers be worthy of imitation here, laying no stumbling-block.

"Whatsoever ye do, do all to the glory of God." This comprehends much. Thoughts, motives, words, actions, and all of our social relations must be involved here. *Giving no offense*. Thrice happy the man who shall so live that neither the Jews, nor the

Gentiles, nor the church of God, shall find occasion for stumbling over one of his wrongs.

A. S. HUTCHINS.

WHEN THE SABBATH WAS CHANGED.

QUOTATIONS FROM HISTORY.

(Concluded.)

CONSTANTINE'S SUNDAY LAW, A. D. 321.

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it so often happens that no other day is so fit for sowing corn or planting vines; lest, the critical moment being let slip, men should lose the commodities granted them of Heaven."

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."—*Encyclopedia Britannica*, art. Sunday.

The "Encyclopedia Americana," art. Sabbath, says:—

"Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."

Alex. Campbell, in a lecture in Bethany College, 1848, said:—

"Was the first day set apart by public authority in the apostolic age?—No. By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century."

Of Sunday labor in the Eastern church, Heylyn says:—

"It was near nine hundred years from our Saviour's birth, if not quite so much, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained did find no more obedience there than it had done before in the western parts."—*Hist. Sab.*, part II, chap. 5, sec. 6.

Of Sunday labor in the Western church, Dr. Francis White thus testifies:—

"The Catholic Church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public service by the precept of the Church."—*Treatise of the Sabbath Day*, pp. 217, 218.

Coleman says:—

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance, which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day had been fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Anc. Christ. Exam.*, chap. 26, sec. 2.

THE CATHOLIC CHURCH DID CHANGE THE SABBATH.

William Prynne, a celebrated English divine, thus quotes and comments upon the 29th canon of the Council of Laodicea, A. D. 364:—

"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did at that time refuse to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have precedence), if they desired to rest they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D., 364 first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissert. on Lord's Day*, p. 32.

"Ques. Have you any other way of proving that the Church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scripture authority."—*Doctrinal (Catholic) Catechism*.

"This is a day peculiarly American. Not that it has not been observed in all countries, but that perhaps nowhere else, from the very founding of the colonies, has there been an institution which has been like the New England and the American Sunday—the day of rest—the one religious day. In other lands, it has been partly religious, or it has been a day of games and exhibitions and sports, with a little preliminary ruffle of church, and all the rest of the garment of anything; but it was in America that the Lord's day dawned, as it were, with the light of the other world shining over its brow. . . ."

"Our Lord's day has come to us strained through the usages of the Medieval Age and Church; but largely we have received it from the hands of our Puritan ancestors."—*Christian Union*, May 1, 1872.

THE WALDENSIANS KEPT THE SABBATH.

Thus Mr. Robinson, the Baptist historian, quotes

out of Giesler the words of the historian Goldastus, as follows:—

"*Insabbatati* [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."—*Gen. Hist. Bapt. Denom.*, vol. 2, p. 413.

Of course the Catholics persecuted them terribly, and slandered them all they could. Of one of these popish persecutors Allix says:—

"He lays it down also as one of their opinions, 'that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place.'"

Mr. Benedict speaks of them as follows:—

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day they were called, by way of derision, Jews, as the Sabatarians are frequently at this day."—*Gen. Hist. Bapt. Denom.* vol. 2, p. 414.

THE ABYSSINIANS IN AFRICA KEEP THE SEVENTH DAY.

Some three hundred years after Christ they were separated from the Christian world, and were lost sight of for about a thousand years. When they were again discovered, they were found to be observing the seventh day. Thus Geddes, the historian, states their views:—

"Transubstantiation and the adoration of the consecrated bread in the sacrament, were what the Abyssinians abhorred. . . . They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images, they keep both Saturday and Sunday."—*Church Hist. Ethiop.*, pp. 34, 35.

THE ARMENIANS OF ASIA ALSO KEEP THE SEVENTH DAY.

Like the Abyssinians, they were converted to the gospel very early, and then were lost sight of by the world for many centuries. When they were lately discovered, they were likewise found to be Sabbath-keepers. Thus Buchanan says of them:—

"They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, ON THE SEVENTH DAY, and they have as many spies pointing to heaven among the Hindoos as we ourselves."—*Buchanan's Christian Researches in Asia*, p. 159.

Another eminent author says:—

"They keep Saturday holy, nor esteem Saturday fast lawful, but on Easter even. They have solemn service on Saturdays, eat flesh and feast it bravely like the Jews."—*Purchase's Hist. Pilgrims*, part II, book 8, chap. 6, sec. 5.

The above are only a few of the most brief and pointed testimonies on this important subject; but they give a fair idea of the facts in the case, while they are as many as a speaker can use in one discourse. I find it very profitable to devote a whole sermon to this subject, reading these quotations and commenting on them. So cut them out, brethren, and use them often.

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.

5.—DISPOSITION.

ONE of the most important qualifications for the ministry is a proper disposition, or a temperament adapted to the work. Of necessity, the minister's work must be more of the heart than of the head. Look at the work to be done. A merely intellectual conception of God will not do at all. The minister's whole heart and soul must be drawn out in love to his God and to his Saviour. He must also minister to the poor, visit the sick, sympathize with the sorrowing, encourage the desponding, and win the affection of the children. If he does his duty as a minister of Christ, this will constitute quite a share of his work. A cold, stiff, formal, and unemotional man must of necessity be an utter failure in such a calling.

People in want and distress, in pain and grief, do not care much for logic and sound reasoning, for sage advice and weighty arguments. What their hearts hunger for is sympathy,—tears to fall with theirs, hearts to mourn with theirs, words of tenderness and love, and efforts to assist. Such labor as this will win ten souls to the man and to God where argument alone will not win one. Win the heart first, and the head is easily gained. Hence the affable, sociable, warm-hearted minister is always a favorite. He will carry his people with him with little argument.

Another man may possess a stronger mind, be better informed, and more talented, and yet move no-

body; simply because he is so cold and stiff, so distant and unfeeling, that he does not reach the hearts of the people. His words fall upon them like the hammer upon cold steel. But if he can only warm up their hearts, and melt their souls, then lighter blows and less in number will accomplish ten times as much. As one old minister said to a young preacher, "Aim at the heart and you will seldom miss the mark."

But why dwell upon this? Everybody knows it, and every preacher admits it. Yes, but sad to say, a large majority fail here more than anywhere else. Hence we urge that one of the first qualifications for a successful minister, is a warm heart, a friendly manner, and a sympathizing spirit. Let us name a few of the faults against which a minister must carefully guard or largely ruin his influence:—

1. *He must not be irritable.* Of necessity, a minister, especially one of our denomination, must meet with many unpleasant things, and often with opposition; and that, too, from unreasonable men, in an unreasonable manner. He will be contradicted and criticised, and will often have his dearest wishes and most cherished plans thwarted. Now if he is easily irritated, or is even irritated at all, he not only loses his own peace of mind and self-control, but he loses the esteem of the people, and his influence over them.

Anger in a man is nearly always a mark of weakness. "The wrath of man worketh not the righteousness of God." James 1:20. It is wrong for any Christian to become angry, much more for a minister. Hence a man who is pettish, touchy, easily provoked, who lets his temper rise, and flies into a passion readily,—such a man is poorly qualified to be a minister of the Prince of Peace. "Suffereth long and is kind; . . . not easily provoked,"—this should be the character of an ambassador of Christ.

2. *A morose disposition will not do.* A servant of Christ is sent forth with "glad tidings of great joy." He is to teach faith, hope, and love. He is to encourage the desponding, cheer the fainting, strengthen the weak, and inspire tenderness, sympathy, and love in all. But he can never do this unless he possesses these traits himself. A man who has a sour disposition, who is unsociable, who gives way to the blues, who easily frowns and scowls, and who appears harsh and rough,—such a man, if a minister, has certainly missed his calling. He would do better as a—well it is hard to tell what use the world does have for such a man; but he has no place in the ministry, that is certain.

3. *He must not be headstrong or self-willed.* Titus 1:7. To be firm in the right, to be unyielding when truth and principle are in question, is very necessary; but to persist in having things all your own way when it is a mere matter of policy or expediency, of carrying your point because you have taken that position,—this is to be self-willed. It runs into a stubborn, overbearing, domineering, popish spirit, that will rule or ruin. A man possessing such a spirit, is unfit for the work of God.

4. *He must not be seclusive.* When a man gives himself to the Lord to be his ambassador, he must devote himself to the people to be their servant. His heart, his mind, his time, his strength,—his all,—must be given to them. He must mingle freely with all classes. Paul not only visited from house to house, but with men on the streets, in the markets, and in any place where he could get their attention. Our Saviour was constantly mingling with all classes of people.

"Hospitality" is one of the qualifications required in an elder. This tells it all. He is not to seclude himself from the people, to spend his time in reading and the pursuit of those occupations most to his taste. He must, of course, employ a reasonable part of his time in study and meditation, but the largest share of it he must spend among the people. We have many ministers who are good speakers and fairly able men; but they shut themselves up to their rooms and their books and their writing. They say they cannot visit, and so they do not do it. But what of the fruits of their labors?—Few and small.

To quote from another: "As opposed to these eight styles of disposition which a preacher should never exhibit, we say positively that he should be calm, gentle, cheerful, regular, careful, disinterested, reasonable, and sociable,—a man whom all will respect and most will love, whose words of counsel will not be discounted by a life out of harmony with the teachings, and who will not be simply endured as an official teacher, but will be ever welcome as a trusted friend."—*The Christian Preacher*, by Howard Crosby, p. 96.

I suppose Paul felt the weight of all these things when he cried out, "Who is sufficient for these things?" And no one is sufficient but those who have drank deeply of the divine Spirit, whose hearts have been melted down by the love of Christ. By communion with God, by constant watching and striving, many of our natural besetments may be largely overcome, and the graces that we lack can be cultivated. The grace of God can do great things for us if we will only give it the opportunity. Here is a calling worthy of the highest ambition of any human soul.

D. M. CANRIGHT.

EXAMINE THE CHURCH BOOKS.

Few are aware how poorly many of our church books are kept; such books as the clerk's book, the titling book, the librarian's book, and the like. Few of those appointed to this work know anything about book-keeping, and some of them are poor scholars. The books are often put into their hands without any instructions, and they are seldom examined afterward. Of course these persons do the best they can. They are not to blame if the books are poorly kept.

Whose duty is it to see to these things? It is the duty of the minister who organizes the church to thoroughly instruct the officers in their duties, and to show them how to keep their books. Then it is the duty of the minister who visits that church to call for these books, and see how they are kept. How can he know the true condition of a church if he does not do this? It requires but a few minutes' work, and yet it is seldom done.

All are liable to make mistakes, even when they mean to be honest and careful. Take the tithe, for example. Last year \$122,000 passed through the hands of 741 church treasurers. This was collected from over twenty thousand different persons, in small sums and at various times. It is not to be expected that no mistakes were made in keeping the necessary accounts of all this money. From what I know, I have no doubt that hundreds of dollars are lost every year through slackness. I have found mistakes amounting to as much as \$50, which had been running along for years. These things ought not to go so. Some one ought to look after these things in every church. The minister should do it, and the director should do it.

And this is also true of the clerk's book. Often it is impossible to tell from it when a member came in or when he went out, and sometimes whether he is a member at all or not. Frequently the name is simply scratched off or a pencil mark drawn over it. Often names stand on the book for years, and are included in the membership reported to the Conference, when the persons have joined another church or have apostatized.

A few minutes' work is all that is required to correct these things. And as the truth spreads, it becomes more and more necessary that these matters be attended to.

D. M. CANRIGHT.

A JOLLY MINISTER.

A LADY of my church, in speaking to me of a clergyman of another parish, whom she had recently met on a wedding occasion, said that "he was lively; he was real jolly; he dressed unlike a clergyman; no one would have picked him out for the minister." All this, and more of the like in substance, if not in the very words, she said of him, as though she regarded it as in his favor. The query arose in my mind, How jolly, and how unlike a minister in his demeanor and dress, does it become a minister to be? To what extent should he conform to the world in this regard? We would have him to be cheerful; we would not have him put on a long face, and repel, rather than attract. We would not say that he should never laugh, nor ever tell a story which would cause others to laugh, nor would we require him to always wear a white cravat and a black coat; and yet we do say that a certain gravity becomes him, and that he should take no special pains to seem unlike a clergyman. The apostle speaks of a certain behavior that "becometh saints," and of a certain "conversation that becometh the gospel." And there is in like manner a demeanor that becometh the minister of the gospel. A minister, so far as he is unministerial, brings no honor upon religion. Just so far he is a hindrance to his usefulness. The jollity that he has exhibited out of the pulpit will be remembered when he is in it, and

will be no help to him there. We read of nothing of the kind in the Saviour, nor in the apostle Paul, nor in those ministers that have been the most useful. They may have been characterized for wit and cheerfulness; but these are a different thing from what is usually characterized as jollity. We think that the occasions are rare when a minister of the Lord Jesus Christ, whom the apostle exhorts to be "sober, just, and holy," should carry his cheerfulness to such an excess. It requires not a little wisdom to know when, and where, and to what extent to be witty.—*Clericus, in Christian at Work.*

THE MINISTER'S BOOKS AND COMPANIONS.

No man is more influenced by the books he reads and companions he chooses than the clergyman. It is not that any one desires to abridge his freedom, or dictate his personal habits, that causes Christians to express their disappointment, or at least regret, when they find their pastor reveling in skeptical literature, or enjoying over-much intimate relations with men who have no love or reverence for sacred things. It is clear that no one can companion with such books or men without suffering therefrom. An illustration, running close to one Swift used for different purposes, is well adapted here. The spider lives on insects and vermin, and spins out of himself a beautiful net to entrap the unwary, or spits out poison to make himself feared of mankind. The bee, on the other hand, goes to the sweet and beautiful things in nature for its food, and the world feeds on the honey that it leaves as its legacy. There is a wide difference in the fruit of men's labors as affected by their literary and social companionship.—*Golden Rule.*

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.

413.—EZEKIEL'S WAR.

Please inform me through the Review what time the war was or is to take place that is mentioned in Ezekiel, chapters 28, 29. W. C.

Competent Bible students regard these chapters as conditional prophecy, and the conditions never having been met, the events predicted of course failed. In consequence of this failure, the grand events there referred to will finally be accomplished at the battle of Armageddon, varied so as to conform to the predictions for that day.

414.—"FOREVER AND EVER."

How do you explain Rev. 14:11; 20:10, and Matt. 25:46? I mean with reference to the idea of "eternity" involved in those passages. J. C.

1. Rev. 14:11, in speaking of the fate of those who worship the beast and his image, says, "the smoke of their torment ascendeth up forever and ever." This language is used to describe the fate of only a small portion of the wicked, and the style of expression is evidently borrowed from Isa. 34:9, 10. In this text, the word translated "forever" is from the Greek term *aión*, which is variously defined as signifying "duration, finite or infinite," "time," "age," "a long period of time," and other similar expressions. Then we readily conclude that it signifies finite or infinite duration according to the nature of that to which it applies. An examination of Ps. 37:10; Matt. 3:12; 13:40, and multitudes of similar texts, will furnish conclusive proof that the wicked will eventually become utterly extinct—absolutely without place or existence; and the word "forever," when used in connection with punishment inflicted upon them, conveys the idea of no recovery from the effects of, rather than endless continuation of.

2. The same method of explanation applies in substance to Rev. 20:10 and Matt. 25:46. For a complete commentary on these and all kindred texts, see "Man's Nature and Destiny," for sale at this Office.

415.—DEPTH OF THE WALLS OF THE TEMPLE.

In "Sunshine at Home," page 27, it is stated that the foundation walls of the temple at Jerusalem were 525 feet deep in some places. How could this be true? L. E. W. H.

The walls that are said to be so deep were commenced in the valley, at the base of the mount on which the temple stood, and built to its summit.

416.—THE CHRISTIAN WARFARE.

Please explain Eph. 6:12.

MRS. D. M. V.

The text refers to the Christian warfare, and indicates that it is not to be carried on with carnal weapons such as man uses in his warfare with his fellow-man. The Christian warfare is not a contest of

physical strength, but one in which the opposing forces are Satan and his angels, together with the influence of all human beings whom they can in a measure or wholly control.

417.—CHILDREN'S OFFERINGS AND THE "INSTRUCTOR."

Is it right for parents to use the children's Sabbath offerings to pay for the Instructor for themselves? Does no part of these offerings belong to the missionary work? * * *

The Sabbath-school collections may be used to pay for the club of Instructors needed by the school for general use, but not for the individual subscription of any. The school should decide by vote how large a part of the collections shall be given to the missionary cause. It is desirable, and generally advised, that a portion be thus devoted.

418.—WHAT WAS IN THE ARK?

How do you reconcile 1 Kings 8:9 with Heb. 9:4? Was there anything in the ark besides the tables of the covenant? * * *

1. Paul is speaking of the tabernacle and its contents as it existed in the time of Moses, while the record in Kings is with reference to the ark and its contents while in Solomon's temple.

2. It need not be thought improbable that some things were in the ark during the former period besides the tables of the covenant, that were taken out before the ark was placed in the temple, and put in proper receptacles prepared for them.

419.—SEEING BUT NOT PERCEIVING.

Please explain Mark 4:12?

W. N. H.

The text reads thus: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." The Saviour refers in this language to those who "are without," that is, those who refuse to seek or accept divine teaching; those who are unconverted and prefer to remain so. These have physical eye-sight, and can see material objects, but cannot perceive matters of eternal interest with their mental faculties. They have the physical organs of hearing, but are not able to comprehend the significance of the plan of salvation. This closing of their mental faculties of perception and comprehension is wholly voluntary on their part, and is done that they may not be led to repentance and belief. The result is a natural one. Their hearts are hardened, and they are not converted, so long as they insist on refusing to be converted.

420.—VISIT OF THE WISE MEN TO THE INFANT JESUS.

In Bible Lessons No. 5, lesson 12, the statement is made that after the presentation in the temple, wise men from the East visited the babe, and made him costly presents. I cannot reconcile this with the accounts given in Matthew and Luke. The former tells of the visit of the wise men, and how they found him at Bethlehem in a house. Matt. 2:8, 9, 11. Luke tells of the visit of the shepherds, of the presentation in the temple, but mentions nothing about the wise men; and says that Christ's parents returned to their own city, Nazareth (Luke 2:39). Should like this made plain for my Sabbath-school pupils. J. H. G.

The lesson book is in harmony with the account given in Matthew, and nothing in that account contradicts the one given in Luke. Matthew omits to record that Christ's parents went to the temple with him, and Luke omits to record the visit of the wise men. By considering both records, all particulars are ascertained. Because Luke does not mention the visit of the wise men, it need not be thought that his record conflicts with that given by Matthew. Luke speaks as though Joseph and Mary departed from Jerusalem when they started for Nazareth, while Matthew represents them as starting from Bethlehem. As the two places were only a few miles distant from each other, a departure from one is much the same as from the other, in view of the length of the journey entered upon.

421.—MINISTRATION FOR SIN PREVIOUS TO THE TABERNACLE.

Where was the ministration for sin carried on from the fall to the building of the tabernacle by Moses? J. S. H.

Previous to the setting up of the tabernacle, there was no central place of worship or ministration for sins. Altars were set up, and offerings made at various places. Previous to the selection of the tribe of Levi for the priesthood, the eldest born of each family, and the fathers, were the priests. In many instances, each made his own offering. See Gen 4:4; 8:20; 14:18; Ex. 24:5, 6, and other similar references.

422.—GRIST-MILLS AND THE SABBATH.

Is it justifiable for an S. D. Adventist to rent his grist-mill to one who will operate it on the Sabbath, the owner to receive a share of the proceeds? J. G.

The principle involved is the same as in the case of renting a farm, and we fail to see why such a transaction is not justifiable.

423.—THE SAVIOUR'S BLOOD—THRONE OF GOD.

1. Does the Saviour actually use his own blood in the heavenly sanctuary? J. G.

2. Is the position taken in the late lesson in the Instructor that the throne of God is in the holy place, Scriptural? J. W. B.

1. Christ pleads the merits of his shed blood, and officiates because of the sacrifice he thereby made.

2. We think so. That is, God's throne was in the first apartment or holy place when Christ began his ministry therein; but when the time came for the transfer of the ministration to the second apartment, then the throne of God was moved into the most holy place, where it now is. See "The Sanctuary and its Cleansing," pp. 233-236.

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 IS COMING.

BY J. M. HOPKINS.

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be," Rev. 22:12.
 "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.
 "And they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

He is coming! he is coming!
 Christ the Lord will soon appear,
 Crowned and clothed in royal vesture,
 Glorious in every feature!
 Welcome now his advent near,—
 Saviour dear.

He is coming! Hear the message
 Sounding forth o'er sea and land!
 Every kindred, tribe, and nation
 Haste to join the proclamation,
 And obey with heart and hand
 God's command.

He is coming! saints enraptured
 Upward lift the tear-dimmed eye:
 Pains and toils will soon be ended;
 Happy voices now are blended
 To proclaim deliverance nigh,—
 Joyful cry.

He is coming! Are you ready?
 Ready now the Lord to greet?
 Spotless, free from all defilement,
 Having on the wedding garment,
 In his righteousness complete?
 Refuge meet!

He is coming! he is coming!
 Listen now to mercy's plea.
 Soon will end our short probation—
 Suffer not procrastination;
 He is calling now to thee,
 "Come to me."

Chatfield, Minn.

KANSAS.

MILAN.—I have held several Bible readings with families, and one leading Methodist has decided to obey all of God's commandments as soon as he can. Some others believe that the seventh day is the day to keep, but have not yet decided to obey.
 J. D. ROW.

RHODE ISLAND.

SLOCUMVILLE.—After the general meeting at Curtis Corner, I came to this place. A part of the time the weather has been unfavorable, but our meetings have been quite well attended. A number have commenced to keep the Sabbath, and some of the children of our people have taken up the cross to serve the Lord, and still we hope for others. We feel thankful for what has been done, and wish to always remember that it is God that gives the increase. Pray for us.
 J. B. GOODRICH.

March 15.

WISCONSIN.

LOYAL.—The first Sabbath in July I had some most excellent meetings with this church. I spent two days with them. Six were baptized, eight united with the church, and still others were convicted of their sins; and we hope and pray that they may yet decide to obey the Lord before it is too late. All pledged to pay tithes faithfully. One who is keeping the Sabbath was hindered from coming to the meeting, but the prayer of faith will yet open the way.
 I. SANBORN.

PLAINFIELD.—I commenced a protracted meeting here the 13th of February, and have continued four weeks, with a constantly increasing interest. People come five or six miles, and notwithstanding the truth has been preached here more or less for many years, more than twenty have already accepted it, mostly heads of families; and many more are expected to do so. Eld. Breed has kindly come to my assistance over Sabbath and first-day, and we all appreciate his help. Bro. Wm. Sanders has helped me much, and brethren and sisters from other neighborhoods have rendered assistance. May the Lord bless and refresh them, and still continue his mercy to us all; and may he still bless his word to the salvation of the people.
 March 14. I. SANBORN.

MICHIGAN.

EAST DAYTON.—I began meetings at the Light school-house, near this place, Feb. 8. The weather

has been very unfavorable, but the interest has been good. Some of the time the house would not hold the people that congregated. The country is thoroughly stirred by the truth. Had one opposition discourse, which I reviewed with freedom before a crowded house. A class of thirteen have signed the covenant, four of whom observed the Sabbath when I came here. Some others are keeping the Sabbath, and many believe it.
 ALBERT WEEKS.
 March 10.

VERMONT.

NORTH SHERBURNE.—We have now been here two weeks, and have held fifteen meetings. Have given thirteen discourses and held over thirty Bible readings. The meetings have been well attended; and people bring their Bibles to see whether or not the words spoken are true. The very best attention has been given thus far, and the Lord has abundantly blessed our labors. A number have decided to keep all God's commandments; they observed last Sabbath. Many others are much interested, and are under deep conviction, for which we thank the Lord. We are of good courage.
 H. J. FARMAN.
 H. D. AYERS.
 March 15.

NEBRASKA.

FT. CALHOUN, BLAIR, AND DECATUR.—After the State meeting at Fremont, I visited the Blair country church. While I was there, the church elected their officers for the coming year. One was disfellowshipped, and one received into the church.

Feb. 22, 23 I visited Ft. Calhoun, the home of Eld. O. A. Johnson. There is but a little company there, but they are trying to let their light shine; and may the Lord give them fruit of their labor. Feb. 24, 25 I was with the Blair City church. There are but few members here. It might well be said that they have but little strength, and that there is placed before them an open door; truly they have a large field before them in which to do missionary work.

Feb. 26, in company with Eld. Johnson, I came to Decatur, where he had been laboring for some time. About twenty good souls had taken their stand for the truth, and the church felt greatly encouraged. They have commenced to build a meeting-house, the school-house becoming too small for their accommodation. The Sabbath-school numbers eighty scholars. May they walk humbly before God, and may the Lord add many more to their number, of such as shall be saved.
 H. SHULTZ.

INDIANA.

REYNOLDS, WHITE CO.—Since Feb. 1 I have been spending most of my time in giving a course of lectures at this place. Some of my boyhood years were spent in this vicinity; and as my reputation is well known here, curiosity caused a good congregation to be present most of the time. All other denominations had abandoned this place to the Catholics and Lutherans; and but for the influence of a good sister whose home is here, I should not have thought of entering the field.

A vacated M. E. church furnished a building for meeting, and those of its true Christian element who were left, embraced the truth. Others of the members became our opposers, and with some of them the dance and card parties were much preferable to attending church. We organized a meeting and Sabbath-school, with a brother to lead whose conversion to the truth we believe to be genuine. To the Lord be the praise!
 J. P. HENDERSON.
 March 16.

DUGGER AND POSEYVILLE.—In company with Bro. Oberholtzer I was at Dugger, Sullivan Co., March 25-28. Nine services were held. The weather was unfavorable, the roads were quite muddy, and other meetings were being held in several places in the vicinity. As a result our congregations were small until the last evening we were there. Bro. O. and myself held services in two neighborhoods two miles apart. We organized a church which only has a membership of eight. We believe that if we could procure the steady use of a suitable building in which to hold services, their number could be doubled in a short time.

We then went to Poseyville, in the extreme southwestern part of the State, where the tent was pitched last July by Brn. Oberholtzer and Kauble. The messages were never proclaimed there previous to that time. The usual opposition was manifested, but the Lord blessed the labor bestowed, and a good work was done. We organized a church of fourteen members. Four were baptized yesterday, March 7, and four or five others expect to go forward in the ordinance before Bro. O. leaves for another field of labor. This church stands almost alone in the Conference, being ninety-two miles from Farmersburg and ninety from Dugger, the S. D. A. churches nearest to it in Indiana. It is thirty-four miles from the West Salem church, in Illinois. Some of the richest farming land in Indiana is in Posey Co. I certainly think it is a good field for missionary work.
 WM. COVERT.

NEW YORK.

UTICA.—We are still trying to place the present truth before the people of this city, although we have no public meetings except three services each week, held in "our own hired house." The work during the winter has been chiefly that of Bible readings from house to house. Those who have taken their stand with us seem to grow in grace and in the knowledge of the truth. But most of those who were simply interested and convicted, have found the way too narrow and self-denying, and have chosen the easier way; others are still investigating. Two or three have lately given their hearts to Jesus, and are keeping the Sabbath. There is a good class of people interested at present.

This is, in most respects, the hardest field of labor I ever entered. The people are mostly in comfortable circumstances, and it requires a great amount of labor and much of God's Spirit to make them willing to make the sacrifice of this world to gain that which is to come. Others are dependent upon the factories, and so to them it seems impossible to keep the Sabbath. We are praying the Lord to arouse these souls to a sense of their need, in view of the Judgment which is just before us. We labor on, trusting that the great amount of precious seed sown, will yet bring forth an abundant harvest.
 J. E. SWIFT.
 March 15.

ARKANSAS.

AMONG THE CHURCHES.—Feb. 5-12, I spent with the little company at Fayetteville, holding Bible readings, visiting, etc. Obtained permission to use the court-house for preaching on Sabbath and first-day. We held our meeting in the same room where our brethren were tried for Sunday labor a few months ago. Standing on the very spot then occupied by the judge in giving his decision, we now tried in the fear of God to present before the people who came out, the claims of God's law, and the terrible penalty of receiving the mark of the beast. Two more promised to keep the Sabbath, and those who had already taken their stand were strengthened. Feb. 19-24, I met with the church at Cincinnati. Found them in a growing condition, and rejoicing in the truth. Several are adopting the health reform, and express their willingness to pay tithes. If they continue to walk out in the light, we confidently look for the blessing of God to rest upon them in larger measure than ever before.

From Cincinnati, I went to Siloam Springs, where I remained until March 2, endeavoring to prepare the company for organization. Some who had become almost discouraged took hold again, and eight new names were added to the covenant. We hope this company can be organized soon. March 3-10 I spent with the church at Robinson. Two more took their stand for the Sabbath at this time. The brethren there are few in number and very much scattered, which makes it difficult for them to have as successful meetings as might be experienced under more favorable circumstances. A failure on the part of some to live up to their duty has also introduced some wrong feelings. I labored to correct these, and to show our duty for the times in which we live. We hope to see the blessing of God rest upon the work in Arkansas.
 JAMES W. SCOLES.

MINNESOTA.

HUTCHINSON, ETC.—In company with Bro. A. L. Curtis, I left the mission Friday, Feb. 19, to spend a few days with the church at Hutchinson, in the interests of the mission and Sabbath-school work. Friday evening we had the pleasure of meeting with the East Hutchinson company. The Lord gave some liberty in presenting his truth. Here we found the brethren erecting a neat little church, which they have almost finished. This has cost them some sacrifice of money and time; but none regret it. Regular Sabbath meetings and Sabbath-school are now held, also a weekly prayer-meeting and Bible reading. There is an interest here on the part of some to hear the truth.

On the Sabbath we held meetings with the church at Hutchinson, a large number being present from Bonniwell's Mill and East Hutchinson. Here there is an excellent Sabbath-school, which we believe is doing a good work. A good interest was manifested. We also had a good meeting with the young people, about thirty-five being present. Satan is trying hard to discourage the young here; but if they live near the Lord, he will aid them in the warfare against sin and the evil one. The Lord will give these young people something to do in his work if they will consecrate themselves to his service. On Sunday there was preaching in the forenoon, followed by a meeting in behalf of our Sabbath-school work and missions. A good interest was manifested in these branches of the work. We believe the Sabbath-school is a "plant that the heavenly Father has planted," and as such we hope it may be carefully tended by our churches. The brethren will also assist our missions with their farm produce, which will be very acceptable. Sunday evening the Lord gave

freedom while we spoke on the saints' inheritance. Quite a number were present from the outside, who gave good attention. Bible readings have been, and are being held in the village by some of the brethren, as a result of which some have recently embraced the truth. We felt our hearts much encouraged by meeting with these tried brethren and sisters, and returned to the mission with more zeal and courage to press forward in the work. W. B. WHITE.

IOWA.

AMONG THE CHURCHES.—Jan. 15 I visited the church at Pilotburg. This is one of the oldest churches in the State; was once quite strong, but has been much reduced by removals. The faithful few who remained, none of whom live nearer than two miles to the church, proved their love for the truth by prompt attendance at meeting for nearly three weeks, during very severe winter weather and deep snow. Here is the spot where the truth has fought some hard battles, and much prejudice has existed; but this is giving way, and we had an excellent interest. We have good hopes that several families will accept the truth in the near future, if all do their duty.

Feb. 11 I began meetings at Osceola. There is a good church building here, and quite a strong church, but most of them live from four to seven miles away; and yet the brethren attended promptly, and one family came nine miles and another eleven miles most of the time. The members are at peace among themselves, but they lack the missionary spirit. Other meetings and attractions in the city the first week gave us a small outside attendance, but at the close, or second week, we had a full house, and were strongly importuned to remain longer. I tried to set before these brethren a plain testimony, and trust they will be benefited by the same. Four made a covenant to live out the truth. All were much encouraged, and promised to renew their missionary work. This is a promising field for workers. Members of the Woodburn church, seven miles away, attended quite regularly, and helped much.

Feb. 25 I began a week's labor at Woodburn, a country church. They have a comfortable house of worship, but the members are few, and they have had deep trials, which has cast a gloom on all, and crippled their influence in the community. Satan has been and is still busy at this place; still there are some good stable souls left, but others are weak, and hanging in the balance. Had meetings two or three times each day, speaking as plainly and pointedly as I knew how, which was received kindly, and I hope to profit. Spoke on health and temperance at Woodburn and Osceola, using Dr. Kellogg's charts. I trust with good effect. In this way we had an excellent opportunity to strike heavy blows against the use of alcoholic stimulants of every shade. Even this unpopular subject may be made the most attractive, if the charts are properly used. Brethren, get them, and use them.

At Woodburn and Osceola, obtained thirty subscriptions for our papers, and \$65.50 were pledged to the charity fund. At the request of Bro. Butler I was present at the Sigourney meeting, March 5. I now go to Davis City and Kellerton to labor for a time. My health is good, and my courage never was better. The Lord is good to me. Praise his name! March 11. L. Mc Coy.

A FEW WORDS FOR THE SABBATH-SCHOOL WORK IN VIRGINIA.

DEAR BRETHREN: I have for some time felt impressed to say a few words through the REVIEW in behalf of the Sabbath-school work in our State. Truly, this is a very important branch of our work, and why should it not receive our careful consideration? It seems very common for some of our people to look upon the Sabbath-school work as of little importance; but it seems to me that it is time for us to begin to see matters just as they really are.

This branch of the cause was started by those who had the interests of the truth at heart, and has been indorsed by the leading brethren in our denomination. Sabbath-schools have been organized in every field where the third angel's message has been proclaimed, and this, I believe, has proved an efficient means of increasing our numbers and strengthening the work. About the first thing to do after the truth has been preached in a new field, is to start a Sabbath-school, if possible. When this can be properly accomplished, the organization of a church is almost sure to follow. I believe some of the firmest members we have in some places have been brought into the truth by means of the Sabbath-school work; and, in fact, we may look for much greater results from this source in the future if we labor as we really should. The work is growing, minds are being trained among us, and the result will be many precious souls added to our ranks.

Now, brethren and sisters, what does all this mean?—Evidently that God has instituted the Sabbath-school work, and will bless and strengthen those who will assist in it. The severe winter is about over, and the most favorable time for this work is now upon us.

Surely, if the Sabbath-schools in our State have managed to keep up during the winter, by proper efforts they can greatly increase their numbers and interest during the coming season. Let all our brethren and sisters be interested in this good work, and try to influence others to join their respective Sabbath-schools. The lessons are of especial interest at present, and every S. D. Adventist ought to learn them if possible. This is an excellent way to become familiar with present truth. I hope that the few thoughts here suggested may meet a response from all our people in Virginia, and that they may have the blessing of God to attend their efforts.

I would recommend the *Sabbath-School Worker*, published at Battle Creek, Mich., as an excellent paper to give instructions upon this important branch of our work. The price is only 25cts. a year, and I hope many will send their orders for it. Brethren and sisters, let us all work and pray for the interests of our blessed Sabbath-schools.

B. F. PURDHAM, Pres. Va. S. S. Ass'n.

PAYING TITHES.

In a very few days will come our spring quarterly meetings. These are important occasions. It is expected that all the members of the various churches will report at their own meetings the progress they are making in the Christian life. The solemn ordinances of the Lord's house are to be celebrated, and the progress of the cause in its various branches is to be considered.

Anciently the Lord did not meet an individual coming before him empty-handed. He was required to pay his tithe, and also to bring with him an offering. "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee." At our quarterly meetings it is expected that the tithes of all the members of the churches will be paid in to the church treasurers. How many will come to these meetings empty-handed, giving neither tithes nor offerings? I trust that few of our people are so devoid of honor and so lax in justice as to take the advantage of a creditor or patron to the amount of even a penny. In settling up your tithe, will you give to God the things that belong to him?

The world asks for her own in this life, and if she does not receive it, she uses compulsory means to obtain it. The Lord says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." The statement concerning the flocks and herds is just as positive. "The tithe of the herd or of the flock, . . . shall be holy unto the Lord." Not coming up promptly on these things is what God calls *robbery*.

God intrusts us with means that his cause may be forwarded: "For it is he that giveth the power to get wealth, that he may establish his covenant which he swear unto thy fathers." He claims a tithe of what he gives us that the work of the Lord may not be retarded. Those who love the cause and the Author of it, will not withhold that which belongs to it.

We are now coming up to face the realities of what for years we have been teaching would be manifested in this generation. These facts ought to energize every one. I believe that the soul who refuses to be stirred by what we now see transpiring around us, is so soundly asleep that the Lord will say of him as he did of his disciples when they were sleeping in the Garden of Gethsemane: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." It surely is just as much our duty to pay tithes of all that the Lord gives us as it ever has been of any people. This matter is very plainly taught in the Hebrew letter. A careful study of the book of Hebrews seems to plainly show that it is an effort to convince the Hebrew people of the fact that the Christian dispensation is made a necessity from the teachings of the Old Testament Scriptures, and that in this dispensation we have all the good things enjoyed by God's people of former dispensations, only in a greater degree of perfection.

The tithing subject is especially shown to belong to the priesthood of this dispensation. In the 8th verse of chapter 7 we have this reading: "And here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth." "He that liveth" is Jesus. Here, then, is a positive statement that tithes should be paid to forward the cause of Christ.

If there ever was a time when it was necessary to do this, it is now when we have a world-wide message. If there ever was a time when it was folly to retain the Lord's money, it is now when we are so near to the end of the age and the time of the destruction of the things of this world. If these things are so, and we do not obey, why, then, make a profession? If ever there lived an inconsistent professor in the world, that Seventh-day Adventist is one who professes to believe that Jesus is soon coming,—when earthly goods will be of no value,—and yet withholds from God's cause to-day that which he acknowledges belongs to him. Who will do this at the April quarterly meetings? Who will be as strict as Jesus says we ought to be? and not leave undone that which he says should not be neglected? Luke 11:42.

WM. COVERT.

GOOD FRUIT.

A SISTER writing from New Hampshire says:—

"Some friend has sent me a copy of the *Gospel Sickie*, a most excellent missionary sheet. Inclosed you will find one dollar, for which please send one copy to me and one to a friend as I shall direct. I wish the friend to have the first number. I have had the REVIEW AND HERALD to read over twenty years, and next to my Bible I prize it as a guide and help. How can any Seventh-day Adventist do without it, at least the lonely ones?"

Special Meeting Department.

STATE MEETING FOR INDIANA.

It is decided to hold this meeting at Mechanicsburg April 20-28. In some respects this is the most important meeting for this State during the entire year. It is desired to see a good representation of our brethren and sisters at this meeting. Every minister in the Conference should be there at its commencement. Important matters pertaining to the interests of the cause must be talked up and decided upon.

At this meeting will be decided the number of tents that will be used in the State, and who shall go with them. We must decide upon what fields should be occupied, and where tents must first be pitched. The finances of the work in all its branches must be greatly increased, and the steps necessary to be taken that this may be accomplished should be laid before the assembly. The mission work in the State must be brought up nearer to what God would have it. The missionary work in all its branches is to receive due attention. It is desired that earnest, praying, working people attend this meeting.

WM. COVERT.

OHIO STATE MEETING.

We desire to call the special attention of our brethren in this Conference to the State meeting at La Grange, Lorain Co., on the C. C. C. & I. R. R., April 16-25. We have decided to hold this meeting over two Sabbaths. The intention is to make this meeting one of instruction to all our workers. We want to see present not only our ministers, directors, city workers, and canvassers, and all who expect to devote their time in a public manner to the cause, but also many of our brethren and sisters. Our annual camp-meeting is so crowded with business and matters of general interest concerning the cause at large, that the work of instruction to our laborers is unfortunately largely crowded out. Now, dear brethren, we propose to spend one week of *solid work* in seeking God, and learning how to do his work more perfectly. All should come to the first meeting Friday, at 2:30 P. M.

Eld. Geo. B. Starr, of Chicago, will be with us, to give instruction, especially to our city workers and canvassers. This will be a rare privilege, as Eld. Starr has had much experience in this branch of the work. The city mission work in Ohio is already one of great importance to the cause in this Conference. We need the instruction that Bro. Starr can give us. Important matters will be decided at this meeting. All our tent labor for this season will be arranged, also matters pertaining to our coming camp-meeting. *Where and when* shall it be held? Important matters in connection with the depository and tract and missionary work will be decided. The Sabbath-school and health reform work will also receive attention.

We hope to secure reduction of fare on the C. C. C. & I. R. R.; also on other lines. Unless special rates can be secured by our brethren coming from Lima, let all who have not clerical permits pay full fare to the meeting, unless further notice is given. We expect that we can secure returns at one cent per mile.

The La Grange church have a good church building, which will accommodate a large audience. They will cheerfully do all in their power to entertain those who come. We expect a large meeting, and therefore request all who can, to come prepared as far as possible to help care for themselves. We suggest that some of our good brethren of Camden, Spencer, and the surrounding country arrange to take up a temporary home there during the meeting, to help care for those who come from a distance; also that all who can, bring straw-ticks and some bed-clothing. We expect the best meeting ever held in the State. Why not make our arrangements according to our work and the demands of the cause. Let none stay away because they cannot care for themselves, but come, and bring the angels of God with you.

R. A. UNDERWOOD.

—The maelstrom attracts more attention than the quiet fountain; a comet draws more attention than the steady-shining star. But it is better to be the fountain than the maelstrom, the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall*.

News of the Week.

FOR WEEK ENDING MARCH 20.

DOMESTIC.

—President Cleveland reached his forty-ninth birthday Thursday, the eighteenth.

—One hundred thousand bushels of peanuts are said to be stored at Norfolk, Va.

—The average age of those who enter college in this country is 17; a century ago it was 14.

—A strike of the street-car employees at Columbus, Ohio, was begun Thursday. No cars are running.

—Young grasshoppers have appeared in great numbers in the Toledo (Ohio) section, and farmers fear the worst.

—Miss Susan B. Anthony claims that twenty-six members of the United States Senate are in favor of woman suffrage.

—George Q. Cannon failed to respond when his case was called in court at Salt Lake, U. T., March 17, forfeiting \$25,000.

—Four Apaches have arrived at Camp Lieutenant Maus in Arizona, with the tidings that all the hostiles wish to surrender unconditionally.

—Every American Indian costs the United States Government \$3,000 a year, estimating the Indian population at 260,000 and the appropriation at \$7,000,000.

—Rich deposits of silver-quartz have been found at Palisade, D. T., and the discoverer has staked out claims for himself and friends. Strangers are flocking to the district.

—Sixty-seven men have returned to work in the shops of the Texas and Pacific Road at Marshall, and sufficient hands are at work at three other points to meet present demands.

—A mob rode into Carrollton, Miss., Wednesday, and repaired to the court-house, where thirteen negroes were on trial for murder. They shot ten prisoners dead, and mortally wounded the other three.

—The United States Senate on Tuesday passed the House bill increasing the pensions of soldiers' widows and other dependent relatives from \$8 to \$12 a month, and it now only awaits the President's approval to become a law.

—The imitation butter and cheese bill passed the Iowa Senate Tuesday. Manufacturers must plainly mark all packages, and hotel or restaurant keepers who use the article must attach to it a plain label, giving its proper name.

—The Widdicombe Furniture Company at Grand Rapids, Mich., employing nearly 600 persons, Wednesday voluntarily adopted the eight-hour system. It is understood that a general movement in favor of the eight-hour system will be inaugurated among working-men about May 1st.

—In an attempt-to-murder case in Cincinnati, Monday, a witness swore that there was a communist society in the city which regularly practiced drilling and rifle shooting; that there were five hundred such organizations throughout the country; and that no record of the membership is kept, so as to prevent identification in case of arrest.

—At Oshkosh, Wis., Friday afternoon, a sudden and thick darkness settled upon the city, causing consternation and stopping business. Horses ran away, and numbers of persons sought refuge in cellars, though not a breath of wind was stirring. After a lapse of ten minutes the phenomenon passed away, apparently traveling in an easterly direction.

—The express train which left Chicago at 11 o'clock Friday night, over the Chicago and Rock Island Road, was boarded between Joliet and Morris by a band of masked robbers. They brutally murdered Kellogg Nichols, a veteran express messenger in the employ of the United States Express Company, and robbed the company's safes of about \$25,000 in money and \$10,000 in jewelry. The railway and express officials have offered \$10,000 reward for the arrest of the criminals.

—The following extraordinary bit of intelligence is credited as coming from a Nebraska paper, and if true furnishes a sad comment on the high tide of "progressive eucbre" and the low tide of morality prevailing in some of our western towns: "In Albion last week the best men and women of the town filed into the opera house, and devoted three hours to the game. Eighty-four persons and twenty-one decks were in action at one time. The excitement was so great that the funeral of a prominent citizen was postponed for twenty-four hours."

—The British Steamer *Oregon*, formerly of the Guion and latterly of the Cunard Line, from Liverpool and New York, collided with a schooner early Sunday morning, while east of Fire Island, opening two large holes in her side beneath the water line, through which that element poured with resistless power. The schooner quickly went down with all on board. Part of the passengers of the *Oregon* were transferred to a pilot-boat, and part to a schooner, and subsequently all were transferred to the Steamer *Fulda*. The *Oregon* was entirely abandoned, and sunk at 1 p. m. Sunday. All of the passengers and crew were saved. The loss is estimated at \$1,600,000.

FOREIGN.

—Krupp, the Essen gun manufacturer, owns 547 iron ore mines in Germany.

—Louise Michel, the anarchist, announces that she intends to make a tour of America.

—The Prince of Wales has in contemplation a visit to Canada and the United States.

—King Milan of Serbia and the Sultan of Turkey have ratified the Servo-Bulgarian treaty of peace.

—Two fatal cases of cholera are reported from Candia, two from Polla, and seven from Padua, Italy.

—Counterfeit coin to the amount of £500,000 has been put in circulation in Egypt.

—Heavy snow-storms are reported in the north of England and Scotland. Many railroad lines are blocked.

—European society is shocked by the bankruptcy of a noble lady, Princess Helene Ypsilanti. She and her late husband spent over \$20,000,000 in ten years.

—Berlin dispatches report immense snow-falls in Silesia. Several villages were completely buried, and the inhabitants were obliged to dig their way out. Five children were frozen to death while going to school.

—The city of Grenada, capital of the Spanish province of the same name, was shaken March 14 by an earthquake. The shock was of seven seconds' duration. The people were terrified, and fled in all directions. No lives were lost.

—A dispatch from London states that a petroleum well has been struck near Suakim, in the Soudan. A later report says that the Egyptian government expects to derive a large revenue from the petroleum found in the Khedive's dominions.

—A London dispatch states that Joseph Chamberlin and Mr. Trevelyan have tendered to Mr. Gladstone their resignations as members of the Cabinet. Both gentlemen disagree with Gladstone on the Irish land scheme, which, it is said, will take £150,000,000 sterling to buy out all the Irish landlords.

—Lyons, France, was placarded with posters, Friday night, invoking the people to rise up armed, March 18, and pillage and massacre the bourgeois. A man named Pilare, who is regarded by the police as a dangerous anarchist, was arrested, and on his person were found several revolvers and dynamite cartridges.

RELIGIOUS.

—The Church of England has nine mission stations along the Panama Canal.

—Austria has decided to prohibit the teaching of Old Catholicism in any public school in the empire.

—The Episcopal Sunday-schools in Utah contain over five hundred children of Mormon parentage.

—The Rev. Dr. J. G. Butler, of the Lutheran Memorial church in Washington, was on Monday appointed chaplain of the United States Senate.

—The net increase in membership in the Methodist Episcopal church North last year was 61,910, or nearly three and a half per cent.

—At a recent parliamentary dinner, Dr. Kopp, Bishop of Fulda, and Bismarck exchanged complimentary speeches, the latter referring in the highest terms to the pope.

—There is said to be not a single evangelical missionary in the whole of the Amazon Valley, and that a gospel sermon has never been preached in all that territory.

—The use of tobacco by Rev. Mr. Harris, pastor of a Baptist church at Omaha, has caused trouble in the congregation. A meeting has been called to discuss the matter.

—The American Tract Society held its annual meeting in Washington Sunday evening. The receipts for the year reached \$357,305, while the expenditures aggregated \$352,141. The number of families visited during the year was 145,415.

—Twenty missionaries will sail for Africa from New York on March 20. They are going out to join Bishop Taylor, whose departure for that country with a large number of missionaries created a sensation in religious circles a year or so since.

—Beginning with March 14, the clergymen of the Methodist Episcopal churches of New York will hold meetings to secure signatures to a petition asking the Legislature to submit the question of constitutional prohibition to a popular vote. The petition will be circulated among the congregations.

—The East Pennsylvania Conference of the Evangelical Association was in session last week at Reading, Pa. The Conference took the most decided stand against Sunday newspapers. An amendment was offered to the resolution in favor of the prohibition of Sunday newspapers, that all the members be requested not to subscribe for a newspaper that advertised its Sunday issue in a week-day issue.

—The Salvation Army, not content with the spread of their irreligious orgies on the land, have extended their field of operations to the domain of the sea. Their first step is to send out a ship, the gift of one Mr. Cory, to coast all around Great Britain, visit every sea-port town and village along the English, Irish, Scotch, and Welsh coast, and board any unlucky vessels they may chance to find lying in any roadstead.

—A religious sect of the Greek church known as the "Stundists," of recent origin, are now reported to be rapidly spreading in Southern Russia in the face of severe measures of repression. The imperial law of Russia directs that all those who abandon the orthodox church shall be deprived of all their civil rights; that is, they are forbidden to vote or fill any public post; and, as to their relation to their families and property, they are placed in the hands of trustees. As to the "guilty," they are deprived of their personal freedom, being put either into a prison, or into some convent, or kept

at home under arrest. And under all circumstances they are to be "enlightened and admonished" till they return to the orthodox church or die. It is said that there are several millions of Stundists. They are a thrifty, intelligent, law-abiding people; but the government seems bent on extreme measures in dealing with them.

Obituary Notices.

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

CLYMER.—Died at Cedar Lake, Mich., Feb. 7, 1886, Sr. Sarah Clymer, aged seventy-two years. The funeral was held at St. Louis, Mich., she being a member of that church. Sermon by Eld. Calland, (Congregationalist). A. F. KILLOGG.

THOMAS.—Died of heart disease, in Westerly, R. I., March 3, 1886, Harriet S. Thomas, aged 77 years. She embraced the Sabbath about twelve years ago, and has gone to rest in the grave till Jesus comes to reward his people. Funeral services were held at La Fayette March 6. Remarks by the writer, from 1 Thess. 4:18. J. B. GOODRICH.

NEWTON.—Died at Minneapolis, Minn., Mar. 8, 1886, of paralysis, Bro. L. D. Newton, aged sixty-four years. Bro. Newton was born in New York State, and embraced the Advent faith under the preaching of Wm. Miller. About twenty-four years ago, he embraced the Sabbath. Three years since, he came from Iowa to Minneapolis, where he lived until his death. Bro. Newton was a consistent member of the church, loved by the brethren, and respected by his neighbors. He leaves an aged wife to mourn her loss. We believe he was fully prepared for death, and that he will arise in the first resurrection. Funeral services conducted by the writer. H. P. HOLSER.

WILCOX.—Died of diphtheria, after an illness of about ten days, at Otsego, Mich., Feb. 21, 1886, Lotta Jane, daughter of Bro. and Sr. Henry Wilcox, aged 11 years, 7 months, and 19 days. A father, mother, brother, and sister mourn their loss. She had always been a remarkably good child, was faithful in Sabbath-school and devoted at home. She always joined in family prayers, and daily prayed in secret. Her death was a remarkable one for a child. She talked freely about it, made arrangements for her burial, and wished to die that she might be safe from temptation. After her burial, a memorial service was held, which was largely attended, and was very affecting. Remarks by the writer from Rom. 8:28, assisted by the Baptist pastor. D. M. CANRIGHT.

DICKINSON.—Drowned Feb. 14, 1886, Lester R. Dickinson, son of Dwight E. and Etta Dickinson, of South Amherst, Mass. Lester was in the eighth year of his age. The circumstances of his death were peculiarly distressing. He went to his uncle's with his father, and while he and his cousin were out on a bridge a few rods from the house, he fell into the water, and went over the dam into a pond below, where he was found after two days' search. Lester was a good boy, and manifested a remarkable interest in the truth for one of his years. The attendance at the funeral was very large. The writer tried to speak words of comfort from Jer. 31:15, 16. With saddened hearts, Bro. and Sr. Dickinson laid their boy away to rest; but their sorrow is lightened with the firm hope that he will awake to a glorious immortality. D. A. ROBINSON.

PATCH.—Died at Minneapolis, Minn., Feb. 23, of inflammation of the bowels, Hiram Patch, aged sixty-five years. Bro. Patch was born in Steuben Co., N. Y., and has lived in Ohio, Wisconsin, and Minnesota. He embraced the Sabbath in 1851, and for many years has filled a position of usefulness in the cause. At Mackford, Wis., before churches were organized among us, meetings were held at his house for five years; he has acted as elder of the Lake City and Minneapolis churches, and has also filled an important place at our camp-meetings. Bro. Patch will be greatly missed, not only by his bereaved companion and son and many friends, but also by the church at Minneapolis and the cause at large. During the last eight months of his life, he devoted himself wholly to giving Bible readings, and met with good success. Although anxious to continue in the work he loved, he was fully resigned to the Lord's will, and died with a bright hope of eternal life. Funeral discourse by Eld. G. C. Tenney, from Num. 23:10. H. P. HOLSER.

Appointments.

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

I EXPECT to be at the quarterly meeting for the Plainfield, Wis., church, which will be held at the brick school-house, commencing with the Sabbath, April 3, and continuing two days. We hope for a general rally from every place in reach.

At Steven's Point, commencing Sabbath, April 10, at 11 A. M., and continuing over two days.

At Grand Rapids, commencing April 17, and continuing two days. We hope all who possibly can will attend these meetings, and work for Jesus while we may. Bro. Sanders will be with me at all these meetings. I. SANBORN.

STAR CITY, Ind.,	March 19-28
Radnor, "	March 30 to April 4
Olive Branch, "	April 5-9
Idaville, "	" 10-11
Reynolds, "	" 12-14
Brookston, "	" 15-18

Quarterly meetings will be held with each of the above churches, and quarterly meeting for Dist. No. 4 will be held in connection with the Brookston meeting.

J. P. HENDERSON.

POY SIPP, Wis.,	April 2-4
Fort Howard, "	" 6-8
Neenah, "	" 10, 11
Racine, "	" 13, 14
Raymond, "	" 16-18

O. A. OLSEN.

State meeting April 16-25, at La Grange, Lorain Co., Ohio. This is on the C. C. & I. R. R. The summer's campaign and many things of importance are to be considered. We hope to see a general rally. Eld. G. B. Starr, of Chicago, will be present. See notice of the meeting elsewhere. OHIO CONF. COM.

QUARTERLY meeting at Fort Howard, April 3, 4. Eld. O. A. Olsen will be present the 6th and 7th. Let there be a general attendance. Come so as to care for yourselves as far as possible. C. W. OLDS.

PROVIDENCE permitting, I will meet with the church at Brookfield, N. Y., Sabbath and Sunday, April 3, 4. We hope to see all the friends of the cause in that vicinity at this meeting. J. E. SWIFT.

ACCORDING to arrangement made by the General Conference, I expect to sail for Europe about the 8th of May. My family and others will accompany me, and if there are those that expect to go about that time, we shall be glad to hear from them and have their company. Address me at Battle Creek, Mich., care REVIEW AND HERALD. O. A. OLSEN.

Publishers' Department.

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

All communications intended for the Maine Tract and Missionary Society should be addressed to A. O. Burdill, 113 Pearl St., Portland, Maine, instead of to R. N. Redmond, who has resigned.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—Farm hand and girl to do house work. Work to commence as soon as possible between now and July. A steady place and good wages. None but S. D. Adventists need apply. Address, H. A. Ferrin, Altoona, Dakota.

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Books Sent by Freight.—Effe M. Rankin, G. W. Green, T. R. Will, J. H. Graham, E. W. Whitney, Geo. A. King, Present Truth.

Cash Rec'd on Account.—Mich T & M Soc per H H \$110., Kan Conf per P Kraft S., Kan Conf per Minnie Likins 0.15, Kan T & M Soc per L D C 204.72, General S. S. Ass'n per W E L 14.41, Iowa Conf per D Glunt 5., B C S S per W B W 61.24, Minn T & M Soc per A Potter 1.25, Mich Gen Fund per Geo Leighton 300., Ind T & M Soc per W S Duncan 8., Ind T & M Soc per J T Richards 100., Mich T & M Soc per H H 36.26.

Australian Mission.—Lydia A. Kellogg \$25., Mrs. Kate G. Boone 5., Wis T & M Soc 50., Mrs. W. G. Watson 1., Calvin Green 10.

Scandinavian Mission.—Lydia A. Hilliard \$25., Big Springs Dak Ch 3, Jorgen Rudenbak 5., Wis T & M Soc 5., Laura McCollum 1.15, Little Sidney Burdoin 0.50, Mrs. J. S. Burdoin 0.35.

S. L. Academy.—Calvin Green \$5.

English Mission.—Lydia A. Hilliard \$50., A friend 0.40, Geo A. Hobbs 500., Edwin Barnes 33., M. Mossford 4.75, Wis T & M Soc 5., Calvin Green 5.

European Mission.—Lydia A. Hilliard 25., Big Spring Dak Ch 3, E. C. Buckland 1., Wis T & M Soc 1.80.

International T. & M. Soc.—Wis T & M Soc \$0.25.

S. D. A. E. Soc.—Lydia A. Hilliard (Don) \$25., Mrs. E. F. Rood (Don) 12.

Donations to S. D. A. P. Association.—Lydia A. Hilliard \$25.

Review to Poor.—Lydia A. Hilliard \$25.

Thank Offerings.—Mrs. G. W. Pierce \$5.

Christmas Offerings to Missions.—Kan T & M Soc \$20.28, Mrs. G. W. Watson 1.

A FEW SUGGESTIONS

TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

1. Make your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
3. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible. Articles of fifteen, twenty, or twenty-five pages are invariably laid aside for a more convenient time, an occasion always in the future.
4. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature. Let them be clear, concise, and connected.
5. Never accompany an obituary notice with verses of poetry. Obituaries of infants of a few days or months should not be sent to the Review.
6. All appointments, and other notices of a limited time, should be sent in as early as possible, and must reach us at least three days before the date of the paper in which they are to appear.
7. Notices for the Review should not be sent on the same page with business letters, making them liable to delay or loss.
8. All articles for the Review should be sent directed "REVIEW AND HERALD," not to any individual. The letters M^s should be written on one corner of the envelope, unless the letter contains business also.
9. Each article should be accompanied by the writer's name and address, written at the close. Anonymous articles will not be published in the Review.
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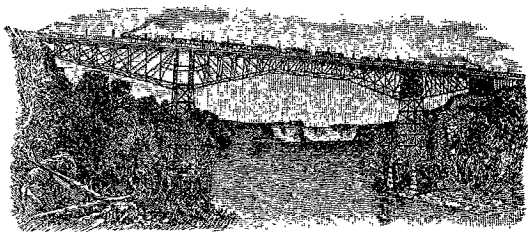
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GOING EAST.						GOING WEST.					
Gr. R.	Day	N. Y.	Adm.	Light	Dep.	Pacific	Evening	Gr. R.	Day	Chicago	Dep.
11.45	6.45	11.15	7.00	8.00	Ar.	12.00	8.00	4.00	4.00	9.10	1.30
10.28	5.30	10.09	6.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28	2.32	
9.15	4.15	9.16	4.35	6.25	Jackson	12.08	10.55	7.15	11.42	3.32	
7.57	2.47	8.22	3.33	4.17	Marshall	1.18	11.55	8.22	12.45	4.22	
7.31	2.23	8.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35	4.40	
6.45	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.16	5.15	
.....	12.15	6.13	12.23	1.20	N. Y.	4.18	8.05	.....	8.41	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	8.35	7.00	.....	7.10	9.30	
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	a.m.	a.m.	p.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.

MICHIGAN & OHIO RAILROAD.

GOING WEST.				GOING EAST.			
No.	No.	No.		No.	No.	No.	
36.	34.	32.		31.	33.	35.	
	p.m.	a.m.			a.m.	p.m.	
.....	5.45	10.10	Ar.	.....	12.00	5.10	.....
.....	6.40	11.32	Dundee	.....	10.11	4.15	.....
.....	7.16	11.59	Tecumseh	.....	9.32	3.37	.....
.....	25	1.48	Jerome	.....	8.26	2.25	.....
a.m.	8.42	1.00	Hanover	.....	9.01	2.10	p.m.
6.1	9.15	1.8	Hammer	.....	7.32	1.38	8.00
.....	44	2.5	Marshall	.....	7.06	1.14	7.33
6.49	2.17	.....	Jerome	.....	6.49	1.02	7.21
7.07	2.47	.....	Battle Creek	.....	6.30	12.44	7.03
7.27	p.m.	50	Angus	.....	a.m.	12.27	6.43
7.35	.....	04	Yorkville	.....	.....	12.20	6.35
8.6	.....	3.45	Monteith	.....	.....	11.43	5.55
8.50	.....	4.10	Ar.	.....	.....	11.20	5.25
a.m.	p.m.	p.m.			a.m.	p.m.	

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

JUNE 21, 1885.

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TRAINS.		LEAVE.	ARRIVE.
Davenport Express	49:10 a.m.	55:45 p.m.
Council Bluffs and Peoria Fast Express	49:10 p.m.	52:30 p.m.
Kansas City, Leavenworth and Atchison Express	.....	49:10 p.m.	52:30 p.m.
Minneapolis and St. Paul Express	.....	49:10 a.m.	53:00 p.m.
Kansas City, Atchison, and Leavenworth Express	.....	51:20 a.m.	58:00 p.m.
Peoria Accommodation	.....	54:45 p.m.	10:00 a.m.
Council Bluffs Night Express	.....	49:10 p.m.	16:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express	.....	49:10 p.m.	16:25 a.m.
Peoria Night Express	.....	49:10 p.m.	16:25 a.m.
Minneapolis and St. Paul Fast Express	.....	49:10 p.m.	16:50 a.m.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.				GOING EAST.			
No. Pass.	Mail.	Day Exp.	Light Exp.	Mail.	Light Exp.	Day Exp.	Pull's Pass.
.....	a.m.	a.m.	p.m.	Dep.	a.m.	a.m.	a.m.
.....	8.12	9.28	9.34	Port Huron	10.22	1.26	10.40
.....	8.53	10.05	10.10	Lapeer	8.52	12.07	8.57
.....	9.30	10.39	10.48	Flint	7.53	11.37	8.17
.....	10.47	11.31	11.50	Durand	6.45	11.08	7.20
.....	11.54	12.11	12.25	Lansing	5.38	10.14	6.09
a.m.	6.15	.....	9.07	Charlotte	5.02	9.43	5.32
.....	12.30	1.00	1.20	Battle Creek	4.08	9.00	4.35
.....	p.m.	1.20	1.25	Ar.	4.08	8.55	4.40
.....	2.11	2.21	.....	Vicksburg	3.15	8.15	4.48
.....	2.23	2.32	.....	Schoolcraft	3.04	.....	.....
.....	3.13	3.19	.....	Cassopolis	2.15	7.29	12.52
.....	4.00	4.07	.....	South Bend	1.28	6.52	12.10
.....	5.32	5.52	.....	Haskell	12.07	5.45	.....
.....	6.15	6.22	.....	Paradise	11.30	5.32	10.41
10.00	.....	6.55	8.10	Chicago	9.10	3.25	6.30
a.m.	p.m.	a.m.	p.m.	Dep.	a.m.	p.m.	p.m.

†Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. 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. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 23, 1886.

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Number 4 of the *Sickle* is now issued. It goes out with two thousand more names on its list than it had when number 3 was issued, two weeks ago.

Eld. R. M. Kilgore wishes us to say to his friends in Illinois, that he is now at the Sanitarium in this city, where he will remain a short time for the recuperation of his health, which has become somewhat impaired. He hopes to be back again soon in his field of labor.

Many of those who were present at our late Conference, have been desirous of obtaining some of the special pieces of new music which they heard at that time. Several of those pieces, adapted to tent work, have been prepared and can now be had. They are specimen pages of the forth-coming new hymn book, fourteen pages. Price 7 cents single copy; 50 cents per dozen.

The *Bible Banner*, J. D. Brown, editor, heretofore published in Philadelphia, Pa., has been removed to Chicago, Ill. Its present location is room 35 Central Music Hall, Chicago. The *Banner* is an earnest defender of the Bible view of the nature of man and the destiny of the unrighteous, and advocates the doctrine that the second personal advent of Christ is at hand. Its new location doubtless brings it much nearer the center of its field of operations than formerly.

A friend has called our attention to some expositions of prophecy found in an eastern first-day Adventist paper, which are indeed curiosities in their fantastic and illogical application. And such are

nearly all their efforts to re-adjust the prophecies to cover their disappointments. The fact is that they have so long resisted the truth and groped their way in darkness, that one can get about as much light from the average first-day Adventist on the prophecies as he could get from a mole on the subject of astronomy.

THE "GOSPEL SICKLE."

We are pleased to see the evidences that this new paper is being highly appreciated by many of our people. It was called into being by them as represented by our leading brethren at the last General Conference, and it has a special field assigned it in the work of God, by the highest authority among us. It is being prepared with great care, and it speaks in no uncertain tones. It is readable, spicy, and interesting. Subscriptions are coming in at a rate approximating a thousand a week. It is so cheap that our people can afford to give it a wide circulation. Many subscriptions can be obtained for it. Many of our brethren and sisters would find themselves much interested in and benefited by it, and after reading it they could give it to others. Each number seems more interesting than the preceding one. We believe the *Sickle* will cut its way through the straws and chaffy forms of error everywhere prevalent, and open the eyes of thousands of honest souls to the truth of God for this time. Brethren, give it a chance to let the light shine into the darkness of theological mist and fog surrounding us in these last days.

G. I. B.

WHO IS DOING IT?

I MEAN who is studying for the examination which all our ministers must pass at the next Conference in each of the States? The General Conference Committee is pledged to see that this is carried out; and the presidents of Conferences also voted for it. It will certainly be done this year. It will be but a short time till some of the Western Conferences will be held. Preparations for this should be made right away. A person is to be appointed to speak upon the subject, and a committee is to be chosen to make the examination. We give again the questions which will be used. It would be well for each minister to cut these out and keep them:—

1. Question them to know if they are sound in the faith in all the fundamental doctrines of our people.
2. Have they, without reserve, consecrated themselves to the work of God?
3. Do they daily make a prayerful study of the Bible?
4. What Bible helps have they used in the line of Bible dictionaries, atlases, commentaries, etc.?
5. How many of our denominational books have they read?
6. How much do they read the "Testimonies" and the "Spirit of Prophecy"?
7. What is the extent of their education?
8. What books have they read?
9. What are their daily habits of study and of work?
10. Are they following a systematic course of reading upon that which is most necessary for them to know, or do they read anything which comes to hand?
11. Do they understand the laws of health, and do they observe them in their daily living?
12. Do they make daily visits, but without idling away precious time?
13. Are they financially economical?
14. Do they sell our books and work for our periodicals?
15. How would they conduct meetings in a new field?
16. What are the various duties to be attended to on visiting a church?

D. M. CANRIGHT.

STILL BEING AGITATED.

FROM notices such as the following in the *Interior* for Feb. 18, 1886, it is evident that the minds of the people everywhere are being stirred up on the Sabbath question:—

"SEVENTH DAY SABBATH.

"We have received a number of letters lately asking the reasons for the observance of the Lord's day in the place of the Sabbath of the old dispensation. We cannot answer a question over and over as we have this without growing weary of the repetition. Nor is it worth while to reply to the assertions of ignorant polemics—such as one of them who asserted that the Jewish Sabbath was observed by the Christian Church until the eleventh century. If our inquiring friends would read their *Interior* carefully every

week, they would be well posted on all such questions."

It seems that the question will not stay answered though explained over and over again. What is the reason?—Evidently because no Scriptural proof can be given for observing the first day of the week instead of the seventh. If chapter and verse could be given in defense of the practice, many minds would be set at rest. To my own knowledge, in one locality where the above-named paper is taken, people were anxiously searching their Bibles for proof of this kind, one man saying he would give twenty-five dollars for one verse justifying the observance of Sunday for the Sabbath; and when such an answer comes to the anxious inquirers, it but aggravates their difficulty.

As far as keeping the Sabbath in the eleventh century is concerned, history furnishes us with numerous traces of such a practice. The following statement is made by the celebrated Dr. Heylyn:—

"Gregory, of that name the seventh [about A. D. 1074], condemned those who taught that it was not lawful to do work on the day of the Sabbath."—*History of the Sabbath*, part II., chap. 5, sec. 1. The very fact that the pope anathematized such a people, proves their existence. But if it be the mark of an "ignorant polemic" to assert that the Sabbath of the Lord—not the Jewish Sabbath—was observed in the eleventh century when truth was almost universally buried under superstition, what must it be to assert that the first day was observed as the Sabbath in the first century, when the Church was comparatively pure? Can that be ignorance? if so, it would seem to be inexcusable ignorance. Let the agitation go on.

F. D. STARR.

A REQUEST.

WE request our brethren in Ohio and West Virginia who desire a tent meeting at or near their place, to present their wants in person or in writing to the Conference Committee, at the time of the State meeting at La Grange, Ohio, April 16-25. State if there is any one interested to hear, the amount of missionary work done, and what can be done to sustain the meeting. We have made similar requests before, and not all the calls have yet been met. Continue to present your wants, brethren; in time your turn will come.

R. A. UNDERWOOD.

—As an indication of the strict surveillance kept by Catholicism over its adherents, may be noted the act of a Roman Catholic bishop in Ireland, who has had posted on the doors of the cathedral at Kilkenny, a notice relating to intermarriage with non-Catholics. It declares that the penalty of excommunication will be incurred by all Catholics who contract marriage with non-Catholics, also by all Catholic witnesses to such marriage; and adds that the names of the offending parties will be read from the pulpit for three consecutive Sundays.

G. W. M.

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