

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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THE GOSPEL CALL.

CHRISTIANS, up! the day is breaking,
Gird your ready armor on;
Slumbering hosts around are waking,
Rouse ye! in the Lord be strong.

While ye sleep or idly linger,
Thousands sink with none to save;
Hasten! Time's unerring finger
Points to many an open grave.

Hark! unnumbered voices crying,
"Save us, or we droop and die!"
Succor, bear the faint and dying,
On the wings of mercy fly.

Lead them to the crystal fountain,
Gushing with the streams of life;
Guide them to the sheltering mountain,
For the gale with death is rife.

—Sel.

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 CHURCH'S GREAT NEED.

BY MRS. E. G. WHITE.

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of his Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some com-

elling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hinderances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling-blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and

the Devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hinderance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to Judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what

love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

CONVERSION, OR THE NEW BIRTH.

BY ELD. ALBERT WEEKS.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

These words are addressed to Nicodemus, a ruler of the Jews. Although he is recognized as a leader in the church of God, he needs instruction in the plan of salvation. Being born into this world does not prepare man for a place in the eternal world. Another birth is necessary. What is it to be born again?

Nicodemus questions further, and the Saviour answers, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The agencies used in the new birth are "water" and the "Spirit" of God. The Saviour explains first by comparison: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The Saviour, then, does not mean a physical birth, but the influence and work of the Holy Spirit. He thus illustrates how the Spirit does its work: "The wind bloweth where it list-

eth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We cannot see the wind, neither can we see the Holy Spirit. But as the wind passes along we can see its effects. We see the branches swayed under its gentle influence. We notice the trembling leaf. We also see that the tornado and the cyclone bear everything before them, leaving ruin and devastation in their track. Though invisible, these elements accomplish their work.

So with the Spirit of God: impressions are made and changes wrought. What are they? What is there in man's nature that unfits him for the kingdom of God?—"The carnal mind is enmity against God." Rom. 8:7. Of course, anything that is "enmity against God" cannot have part in the "eternal weight of glory" which God gives his people. But why is the carnal mind "enmity against God"?—Because "it is not subject to the law of God, neither indeed can be." It is not submissive, not willing to be controlled. Therefore a change must be wrought in the condition of the mind.

The nature of this change is quite clearly brought to view by our Saviour, who "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Luke 18:17.

Being born again, and becoming as little children, amounts to the same thing. A new life is entered upon, one of submission to the will of God. Humility is a necessary element in the work of conversion. Man must, as a little child, learn lessons from the Lord. Instead of having his own way, he inquires, "Lord, what wilt thou have me to do?" This is the work of the Spirit of God when received into the human heart. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

But the Lord uses agencies to accomplish this change in the human heart, prominent among which is his written word. Thus Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23. And James says, "Of his own will begat he us with the word of truth." Chap. 1:18. Thus the word that is "given by inspiration of God," is used by his Spirit in the work of conversion. That word lives and is active, because God, by his Spirit, is moving upon the minds of men through it. "For the word of God is quick, and powerful [living and active, revised version], and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

We have the moral obligation of the Bible summed up in a condensed form in the ten commandments, and they are of the utmost importance in the work of conversion. "The law of the Lord is perfect, converting the soul." Ps. 19:7. The experience of Paul illustrates this text. The first step in the work of conversion is a knowledge of sin; and in Rom. 3:20 we read, "By the law is the knowledge of sin." And John says, "Sin is the transgression of the law." 1 John 3:4. So Paul says of himself, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Looking into the law he finds himself a sinner, under condemnation. "For I was alive without the law once: but when the commandment came, sin revived, and I died." Verse 9.

In his self-examination he sees "all manner of concupiscence." His conviction is complete. He asks, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Verses 13, 14. The carnal man must be exorcised by the Spirit of God. Hear him as he speaks further of his struggles. "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh)

dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Verses 16-18. Hence his anxiety is to find a way of escape from his past sins, and power to resist temptation in the future.

The law of God is all right: "I delight in the law of God after the inward man;" but, he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verses 22, 23. There seems to be a fear with him that the carnal mind,—that "law in his members,"—may gain the ascendancy at last. He continues, "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. "For to be carnally minded is death: but to be spiritually minded is life and peace." Chap. 8:6.

Paul's sense of his sinfulness and helplessness is complete. Therefore by faith he lays hold of the Saviour and obtains "mercy, and finds grace to help in time of need." Heb. 4:16. He has escaped "through Jesus Christ our Lord." Rom. 7:25. The carnal mind is subdued. He would not now presume to "continue in sin, that grace may abound," and thus insult the Saviour who died for him. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2.

In Rom. 8:1-7, Paul uses the triumphant language of complete deliverance. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Thus the "carnal mind," "the flesh," "the law of sin in his members," has been subdued through Christ, and strengthened by the Spirit, and he obeys the law he formerly transgressed. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "The commandment no longer convinces Paul of sin, for the righteousness of the commandment is fulfilled in him. He is now subject to the law of God. He is led by the Spirit of God. He is born again. He has become as a little child. He is converted.

In Rom. 7:1-6, the above position is made forcible by an illustration. A woman twice married is made to represent, first, the unconverted, then the converted soul. Conversion is the union with Christ, the second husband, which enables man to walk after the Spirit in obedience to the law of God. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4. The relation to the law is changed by the sacrifice of the "body of Christ." Our sins are pardoned, and we have "grace to help in time of need," enabling us to be obedient to the law, and thus to bring forth fruit unto God.

What, then, was the first husband? Let Paul answer: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Thus the "sins . . . in our members" are that to which we are wedded before uniting with Christ. This "old man" must die before a union with the Saviour can be effected. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:6, 11. We must cease sinning, or transgressing the law, before we can live unto God. Otherwise, the illustration says, "she shall be called an adulteress." There is not a lawful union.

I quote: "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Chap. 7:2. As "by the law is the knowledge of sin," so the law shows the first husband is not dead, and there is no release. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Verse 3.

As there can be no lawful union with Christ while transgressing God's law, so if we cease from sin our Saviour receives us, and is a husband unto us.

With the above agree the words of Paul in 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The old things of sin are passed away, and the new things of obedience have taken their place. This constitutes the man a new creature in Christ. His mind becomes transformed and renewed by the Spirit of Christ. He heeds the admonition of the Lord in Eze. 18:30, 31: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Thus the work must go deep and be thorough. "All your transgressions" must be put away. The "carnal mind," which "is not subject to the law of God," must be changed to a "new heart and a new spirit."

(Concluded next week.)

THE TEMPLE OF THE LIVING GOD.

BY W. S. CHAPMAN.

"AND let them make me a sanctuary; that I may dwell among them." "And there I will meet with thee, and I will commune with thee." Ex. 25:8, 22. So Moses built a sanctuary according to the pattern showed him in the mount (verse 40); and as soon as he reared it up and finished the work, it was accepted and the glory of God filled it. Ex. 40:33-35. How lovely were the adornments of that sanctuary; how costly the furniture, and how beautiful the garments of the attendants! Chaps. 36:37:38:39. How clean and pure, how free from everything that defileth, was that sanctuary and all connected with it to be! Ex. 40:9-15, 30-32.

And Christ dwelt therein in a visible glory, before the children of Israel, throughout all their journeyings, continuing with them even after the tabernacle had given place to the stately temple of Solomon! 2 Chron. 20:8; 5:13, 14; 7:1. Is it not reasonable to suppose that he loved this home among the children of men? Who, then, can measure his sorrow when, a thousand years afterward he had to bid that dwelling-place a final farewell? Matt. 23:38. Who can comprehend all that was embraced in that departure? Who can realize the awful solemnity of his parting words? Compare verses 29, 32 with Gen. 15:16; 1 Thess. 2:16. If all this is beyond our comprehension, how much more so will be his grief at the last day, when he casts aside the vacant living soul temples, and utters the terrible words "depart from me;" "I never knew you!" Matt. 25:41; 7:23.

The temples of the old covenant were indeed beautiful structures, yet they were inanimate, and even though crowned with glory (Ex. 40:34; 2 Chron. 5:13, 14), still they lacked that "breath of life" which makes so glorious the living temple of his saints under the new covenant. Gen. 2:7; 1 Cor. 3:16; Heb. 8:10. As this temple is the dwelling-place of the Comforter (1 Cor. 6:19) we are commanded to keep it also immaculately pure (verse 17); so shall we see God. Matt. 5:8.

Moses tells us that when the evening sacrifice was being offered before the earthly sanctuary, our Lord would come to the door and speak with him. Ex. 29:42, 43. So also to-day he stands at the door of the living temple, and knocks, and often in the peaceful twilight and gloaming says to the meditative soul, Give me "the sacrifice of praise. . . the fruit of thy lips." "My son, give me thine heart." "And I will be thy God, and thou shalt be my son." Heb. 14:15; Prov. 23:26; Rev. 21:7.

How sad the thought that any should refuse admittance to the Master, neglect the evening sacrifice, or decline to sup with him (compare Rev. 3:20 with Matt. 26:26-28), when the promise is to the obedient, that they shall eat bread and drink wine with him in the kingdom of God! Also compare verse 29 of the same chapter, with Luke 14:15. In the last day, how pitiful will be the condition of those temples that are left desolate!

"Every bad act is a knot in the thread of life."

THE JUDGMENT.

BY ELD. L. D. SANTEE.

"And the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Is it true that an angel in glory
Is recording my acts 'neath the sun?
That he writes down the pitiful story
Of the sins and the wrongs I have done?
Is it true that each thought is recorded,
Of folly, or anger, or sin?
And will justice for each be awarded
In the Judgment so soon to begin?

Ah, yes! and the record is growing
As the days melt away into years.
Alas! what will be the sad showing
When the Lord shall in Judgment appear?
In the day when the saints shall adore him,
And worship the Lamb that was slain,
Shall I stand unforgiven before him,
In the day when repentance is vain?

In the day when the world is divided,
And the Judge in his grandeur is seen,
When a refuge for all is provided,
Whose record is spotless and clean;
In the day when the world is on trial,
With the dead, raised from earth and from sea
By the call that will take no denial,
Oh! what will the books say of me?

Thank God! there is hope for the fallen;
For Jesus can purge every stain;
Cleansed may be the dark record appalling,
In the blood of the Lamb that was slain.
With our sins all confessed and forgiven,
Our record made whiter than snow,
We may enter the glories of heaven,
Where life's waters eternally flow.

Oswego, Kan.

EASTER.

BY A. SMITH.

THE term "Easter," in Acts 12:4, is an unfortunate translation, and savors of the customs of the Protestant Church not wholly weaned from Mother Rome. The following transcriptions will doubtless be of interest to the reader:—

"The English name *Easter*, and the German *Ostern*, are derived from the name of the Teutonic goddess Ostara (Anglo-Saxon, *Eastre*), whose festival was celebrated by the ancient Saxons with peculiar solemnities, in the month of April, and for which, as in many other instances, the first Romish missionaries substituted the paschal feast."—*Encyclopedia of Religious Knowledge*, art. Easter.

"Perhaps there never was a more unhappy, not to say absurd, translation, than that in our text. . . Wickliffe used the word *paske*, i. e., *passover*; but Tindal, Coverdale, Becke, and Cardnarden, following the old Saxon mode of translation, insert *Easter*: the *Geneva Bible* very properly renders it the *passover*. . . Every view we can take of this subject, shows the great impropriety of retaining a name every way exceptionable, and palpably absurd."—*Adam Clarke*.

"*Easter*. The occurrence of this word in the A. V. of Acts 12:4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions, Easter had been frequently used as the translation of *pascha* (πάσχα). At the last revision, *passover* was substituted in all places but this."—*Smith's Bible Dictionary*.

FAITH AND SIGHT.—NO 3.

BY ELD. F. PEABODY.

WE have said that most people believe what the Bible says God has done. In one sense this belief may be called faith, but it is not that faith which Paul designates as "the substance of things hoped for, the evidence of things not seen." There is no test in believing what we see. There is a difference between simply believing there was a flood, and living before it came and having faith that it would come, when all human probabilities were against it. Now it is sight; then it was faith.

The faith that reaches out and takes hold of things not seen, relying solely upon the promise of God, has in it an element of trust which sustains the otherwise sinking soul. Sight scans both past and present, and enables faith to grasp the unseen without wavering or doubt. He who says he believes what God has done, lays himself under solemn obligations to do one of two things,—either to believe what God says he yet will do, or else

give good reason for not believing. Here is a vital point for all professing Christians to consider. The character of God is on trial here. Has he always kept his promises? If so, what good reason is there for thinking that he will not always do so? If it could be shown that he had failed to keep good his word in the smallest matter, the infidel would have the field. Having failed once, he might fail again. But finding no failures in the past, with what strength we should return from exploring that field to grasp by faith the things not seen!

How full of wondrous things done by God is all the past! The flood, the manna, the dividing waters, the fire shorn of its power, the jaws of the lions locked, the prison doors unlocked and opening of their own accord,—all show that God is able to do for his people far beyond human possibility. Then the fulfillment of every promise in the past,—each and all testify to his faithfulness. The great plan of salvation, embracing the suffering and death of his Son, shows his loving-kindness and compassion. Scanning this whole broad field, can one taint be found upon the character of God? To overthrow the Bible, it must be found. Here is where the infidel must meet the issue.

We now reach the dividing line. We now begin to explore the future, which without the light of the prophetic word of God looms up dark before us. God's promises are prophetic. He still, as he ever has done, directs his people to look forward. His promises are seen all along, even down to the end. God has promised yet to do most wonderful things. No human probability or possibility is seen that he can redeem his word. Here faith takes the helm. We cannot see how, but God says so, and it is so.

Multitudes to-day go no farther than sight takes them. Those who do venture beyond that point are branded as fanatics. Why so?—Simply because they believe God will do just what he has promised.

NO ANTAGONISM TO ROMANISM.

BY R. WEATHERBY.

THE *Voice* of Jan. 13 contained an article on "The Case of Dr. Mc Glynn," which speaks of the treatment the New York press gave the article of Henry George in reference to Dr. Mc Glynn's position, and his refusal to go to Rome in obedience to the command of the pope. It says: "With the large Catholic vote before their editorial vision, they have no words of praise for the man who dares to write in this manner, etc." But the *Voice* speaks further, and says: "But we have no antagonism with the Catholic Church. Many of our readers and many of our party's best workers are members of that Church."

We believe there are, to-day, true Christians in the Catholic communion; they are serving God according to the best light they have. They are not allowed to search the Bible for themselves, hence are not able to discern error from truth. But we believe the rays of light will yet penetrate their darkness, and that some will take their stand with the people of God. But as a system, Romanism is no more in harmony with the principles of the gospel of Christ than it ever has been. The time is not far in the past, when Protestants boldly denounced and abhorred popery, and taught that to remain at peace with Rome would be disloyalty to God. Mark the difference now. "No antagonism" to the Church of Rome! says the Protestant *Voice*. That "large Catholic vote" must have obscured the editorial vision, so that it is unable to look back through the long ages of papal persecutions, and view the great army of martyrs that by millions testify to the implacable hatred of the Romish Church to Protestants.

Question.—Is not that same "large Catholic vote" blinding the Protestants of America to the true spirit and aims of the papacy, so that they cannot discern the signs of the times?

That the Catholic power is far-reaching in her purposes, that she lays her plans in secret, patiently biding the time when coming events shall warrant her in bringing her plans to light, is confirmed by all her past history. When apostate Protestantism, by declaring peace with Rome, shall seek to bridge over the gulf made by the Reformation, she will find, alas! too late, the price she pays for that bridge is her civil and religious liberty.

Choice Selections.

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

KINDNESS.

No one can appreciate the value of a kind word unless he or she has been sore of heart and troubled in spirit. Then, when the heart is sad, when the heart is tempest-tossed, as it were, when all the world seems cold and drear, a little word of kindness is like a burst of glorious sunshine, and exerts a magical power in driving away the somber clouds of despondency that hang as a mantle of death over a wearied soul.

In every life there comes a time when life seems a mere empty nothing, a time when the soul sickens and the heart feels faint and weak. These periods come to us all—these blue days, when we see nothing bright or fair to live for. And when they come, how we long for a kind word from some one! How the heart yearns for sympathy, for the healing balm of love, for a little token of remembrance!

Oh, how great, how incomprehensible, how deep and unfathomable is the human soul! And yet what a potent power a little kindness has over it,—a kind word, an act of love, anything to show that some one appreciates us!

We have at times been sad. At times a deep melancholy has settled down upon us, in spite of all our efforts to throw it off. We have at times felt that life was not worth living; have grown weary and despondent and sick at heart,—weary of the continual and unceasing round of the never-ending duties of life's toil; have at times almost given up. But when we thought of all the people in the world, there were a few who cared for us, a few who were ready to offer words of encouragement and love to cheer up our drooping spirits, then we took fresh courage, and commenced the warfare of life anew.

Oh, what a grand and glorious thing is kindness, that charity that is almost love, that virtue that surpasses all others! How desolate, how callous must be the soul that does not feel a new vigor and a new strength when some one who cares, speaks earnestly a few encouraging words!

Thousands of lives go down in gloom and are lost from the light, for the want of friendship and love. Thousands become impressed with the idea that no one cares for them, and that they have nothing to live for, and then throw themselves away and go down into the great vortex of human vices,—and all because some one fails to show a feeling of love or friendship for them.

The human soul is a peculiar thing. It becomes hungered for love. It has been said that troubles do not kill. Perhaps not. But thousands of souls have starved to death because they had no food but sorrow. What is life when ambition is fled? What is it to live when seemingly there is no longer anything but self to live for? Without love life is a waste, a mere breathing and moving, with no object or purpose in view, nothing to encourage one to work on and on for the consummation of glorious expectations.

A little kindness, a word of love, a tender look, may do much to lighten the burden of those who have an overload of sorrow. Little things, easily given and of no cost, are yet, perhaps, worth more than any gift you can bestow, to the one who receives them.—*Arrow Rock Times.*

SILENT FORCES.

WORKMEN in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet once in a while they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your head and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait. The sharp, well-made wooden wedges are

first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone, and they will do what the driven iron failed to do. The damp wood swells; the particles must have room to enlarge, and the granite hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is often so in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers, and a patient example never fail.—*Alexander Clark.*

THE DEAD LINE.

AROUND the guarded camp occupied by prisoners of war, a line is drawn, called the "dead line," marking off a space over which prisoners may not come. They are not allowed to come to the outer edge, or to the extreme limits of their inclosure. They are to keep at a distance from the boundary, and the space marked by the dead line tells them how far they can come with safety. Crossing that line, they are liable to be shot at sight; remaining within it, they are safe from harm.

God guards men from sin, and he does it by commanding them to *halt at a distance from it*; by drawing a dead line around it; by restraining men, not only from evil acts but from evil thoughts and evil desires. He not only forbids men to do the prohibited thing, but he forbids them to wish to do it, or to think of doing it. He marks the beginning of evil in the secret thoughts of the heart, and warns people away from every form of evil, nipping it in the bud and bidding men beware of the very thought which leads to sin.

Many unwary souls have been lost by crossing the dead line, dallying with temptation, going too near the presence of evil, until finally they have been drawn in and swept downward into the abyss. The Christian's safety is not in seeing how firmly he can stand in the midst of temptation, but how far he can flee from its very presence, so that in thought, and purpose, and heart, as well as in life, he may be like the Great Exemplar, "holy, harmless, undefiled, separate from sinners."—*The Common People.*

GIVE WHILE YOU HAVE IT.

IT is wonderful how many benevolent men we find who have no money. They feel for the cause of Christ, for the necessities of the poor, for the welfare of the heathen, and for a thousand other good objects, but really they have nothing that they can give. They have lost so much, and property has depreciated so greatly that they are restricted, and cannot do as they would. But how was it when they had money? Then they used it for themselves and for their own advantage. When it is all gone they are very willing to give it away; but while they had it, neither God nor man could loosen their grasp upon it. They proved themselves unfaithful stewards, and have been put out of their stewardship. They now have the opportunity of being faithful over a few things and if they are thus faithful, the Lord can make them rulers over many things.

The lesson for us all to learn is to do good while we can do it; while our hand is on the plow is the time to cut the furrow. To-day we have opportunity to do something for the Lord. It may be our last opportunity; it may be our only one. Let us do what we can do. Let us give while we can give. Let us work while we can work. The night cometh wherein no work can be done. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27.—*The Gospel Light.*

—The years of God are full and satisfying; each soul shall have its turn; it is his good pleasure to give us the kingdom. There is so much room, there are such thronging possibilities, there is such endless hope!—*Mrs. A. D. T. Whitney.*

Many Protestants are pleading as an excuse for the horrible cruelties formerly practiced by the Church of Rome, that they were a result of those barbarous times in which they were enacted, and would have us believe that civilization has changed her sentiments. For over eight hundred years this haughty power has put forth her claims of "infallibility," and in this nineteenth century she has not withdrawn the claim, but re-affirms it with greater positiveness than ever before. "As Rome asserts that she never has erred and never can err, how can she renounce the principles which governed her course in past ages?" "In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines," burning at the stake for those who would not obey her commands. Thousands perished in the bloody massacres that were planned by the dignitaries of the Church. These leaders also studied under their master—Satan—to invent the most infernal devices possible to torture their victims, without quite taking their life; but many suffered death by these prolonged cruelties. "Such was the fate of those who dared oppose Rome." Shall Protestants now proclaim peace and friendship with this antichristian power, whose record for over a thousand years has been written in the blood of the noblest martyrs for truth the world has ever known, and declare to the world, "No antagonism to the Roman Catholic Church"?

In the days of the Reformation, men of God stood up at the peril of their lives and exposed popery: to-day her principles are unchanged, although she has arrayed herself in Christ-like garments, and now presents a fair face to the world, seeking to cover the record of her horrible cruelties with apologies or bold denial. The same arrogant assumption that claimed the prerogatives of God, and the same pride that lorded it over princes and kings, are hers to-day.

The *Voice* further remarks: "The enemies of that [Roman Catholic] Church have long claimed that a good Catholic could not be a good American, because he professes a higher fealty to a foreign potentate than to his own government. The answer has been that the fealty to the pope is on matters pertaining to religious faith, not to governmental policy." "Is the Church going to render that answer impossible in the future?" We reply, Have not papal assumptions already answered that question? (See "Decreta de Translat. Episcop. Cap.")

We quote: "He [the pope] can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man." His millions of adherents admit his right to thus decree, and no potentate of earth holds such unlimited power over his subjects as this same pope of Rome; and the same cruel spirit still controls that Church that in the past crushed out human liberty, and slew the people of the Most High, and which also declared, "We are not bound to keep faith and promises to heretics." Thus by precept and example she has ever answered those who oppose her claims.

We are glad that some have dared refuse to obey this hierarchy. But we start with alarm when we see Protestants patronizing and tampering with popery. They make concessions and compromises which papists themselves are surprised to see and cannot understand. Her colleges and seminaries are widely patronized by Protestants. Look at the number of her churches and chapels in our land, and say, if you can, that Catholicism is not gaining ground. "These things should awaken the anxiety of all who prize the pure principle of the gospel." "Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy." "She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, and to undo all that Protestantism has done." The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

—"You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You find half the battle is gained if you never allow yourself to say anything gloomy."

The Home.

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

CHILDHOOD.

CHILDHOOD, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

See it springing all around us,
Glad to know and quick to learn;
Asking questions that confound us,
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level;
Free and graceful as a fawn.

Let it revel, it is nature
Giving to the little dears,
Strength of limb and healthful feature
For the toll of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a greivous moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never break its spirit,
Curb it, only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling,
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the normal season,
Trim and train the tender shoot;
Love is to the coming reason
As the blossom to the fruit.

Tender twigs are bent and folded;
Art to nature beauty lends;
Childhood easily is molded;
Manhood breaks, but seldom bends.

—Sel.

"YE FATHERS."

"AND, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. The preceding verses of this chapter enjoin upon children the obedience and honor due parents, with the reason for the same. But here is marked the duty of the parent to his dear ones, as though his molding and guiding hand, mature experience, and influence were necessary to help them in doing the Master's bidding. And who among the prudent and thoughtful can fail to see this?

The injunction comes first, what not to do. "Provoke not your children to wrath," "lest they be discouraged." Children have their trials. These need to be dispelled, not increased and sharpened. The words of the parent may be like the thorn and the brier, or they may be comforting and life-giving. Said a lad, "It is useless for me to try to serve the Lord, my father scolds me so much." And yet that father was a professed Christian.

"But bring them up in the nurture and admonition of the Lord." Bring them up, not leave them to find their way through the dangers and perils which everywhere await them. Said a dying Christian mother to her husband, "Come through, and bring the children with you." "In the discipline and instruction of the Lord," as other translations render the sentence.

Fond fathers, walk in the light, and keep the dear children with you. Speaking of God's commandments, Moses says: "Ye shall lay up these my words in your heart and in your soul. . . . And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Dent. 11:18, 19.

The matter of teaching the young is placed in an encouraging light in the Apocrypha: "He that teacheth his son, grieveth the enemy: and before his friends he shall rejoice of him. Though his father die, he is as though he were not dead: for he hath left one behind him that is like him." Ecclesiasticus 30:3, 4.

What duty can be more imperative upon Christian parents, than to educate and train their children for happiness, for useful lives, and for heaven? Timothy knew the Holy Scriptures from a child. This fact must have had much to do in the formation of his godly life, in promoting his usefulness as a minister of the gospel, and in leading him to lay hold on eternal life. The apostle does not regard the work of training the young as the mother's duty alone. No; he appeals to the fathers to act a part in this solemn and important work. "The just man walketh in his integrity: his children are blessed after him." Prov. 20:7.

A. S. HUTCHINS.

SHE ALWAYS MADE HOME HAPPY.

A PLAIN marble in a New England churchyard bears this brief inscription, "She always made home happy." This epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, that she was beautiful and accomplished, and an ornament to society, and yet not have said she made home happy. He might have added, She was a Christian, and yet not have been able to say, "She always made home happy."

What a rare combination of virtues and graces this wife and mother must have possessed! How wisely she must have ordered her house! In what patience she must have possessed her soul! How self-denying she must have been! How tender and loving! How thoughtful for the comfort of all about her!

Her husband did not seek happiness in public places, because he found purer and sweeter enjoyment at home. Her children, when away, did not dread to return, for there was no place for them so dear as home. There was their mother, thinking of them, and praying for them, and longing for their coming.

When tempted, they thought of her. When in trouble, they remembered her kind voice and her ready sympathy. When sick, they must go home; they could not die away from their dear mother.

This wife and mother was not exempt from the cares common to her place. She toiled; she suffered disappointments and bereavements; she was afflicted in her own person, but she was submissive and cheerful. The Lord's will concerning her was her will, and so she passed away, leaving this sweet remembrance behind her, "She always made home happy."—Sel.

NOTHING TO DO.

THE oft-repeated lament of nothing to do, reminds me of that other, "nothing to wear." Miss Flora Mc Flimsy was supposed to have what more humble people would have considered a well-filled wardrobe; but because she had nothing new, nothing that would excite the admiration, not to say the envy, of others, she mourned over "nothing to wear."

Is it not much the same with those who hear of great results following the efforts of certain wise and good women, and sigh because they cannot do as much? They would gladly perform some great work for the Master, and have many sheaves to give him at his coming, but alas! for them there is nothing to do.

Now, if He who "understandeth all the imaginations of the thoughts," sees that to honor him is our supreme wish, I think he will give us the opportunity, although he may see best that we should not know how or when it was done, or how great the results, until we are permitted to see "face to face," when we shall be sure to give all the glory to Him to whom it is due.

It is certainly right to aspire, to improve our talents to the utmost, to seek to do all that we can for Him who gave his life for us; but if he has seen best to hedge up our way so that we are prevented from doing anything except what seems to us very small, let us remember that He who has assigned us our place, knows us better than we know ourselves; knows how we can best honor him, and has said, "He that is faithful in that which is least is faithful also in much." It was the faithful servant who was commended, not the successful servant. "To obey is better than sacrifice."

It requires more grace for most of us to perform faithfully all the little duties of life, bear patiently its little trials, deny ourselves and take up the cross

each day, than to do some work which would require great effort.

A young girl looked eagerly forward to the time when she should be prepared to teach, and many a plan did she lay of what she would do when the longed-for time should arrive. But instead of her bright anticipations being realized, she was obliged by sickness to give them up. Not, however, until after a long struggle, and repeated efforts to carry out her cherished purpose, but at length she yielded. Then came the feeling that she was of no use, but rather a burden. If she could only sink away out of sight! But "man's extremity is God's opportunity."

About this time her attention was called to the parable of the talents, especially that part relating to the one talent, and she began to see how much good might result from its use, and how much evil from its neglect. It seemed as if she had been, as it were, blind, and now her eyes were opened. She saw that if she could not do any of the great things she would like, there were many small ones left for her. If she could not, as she would like, remove entirely the burden resting upon her mother, she could do much more than she had been doing to lighten it. She thought, too, of some children who could not be induced to attend Sabbath school. These she invited to come and see her on Sunday afternoons, and tried to tell them about Jesus. Although she was at length obliged to give up this plan, yet she hopes that some of the seed sown in so much weakness may yet spring up and bear fruit. A little class in Sabbath-school was also given her.

One day she met at a neighbor's an invalid lady, who urged her to call upon her. She had met her before, and received the same invitation, but had supposed it more a form than a wish, and so it had been neglected; but now it was given with so much urgency that she accepted, and found that here was another use to which she could put her talent. While she tried to comfort and cheer one of Christ's afflicted disciples, she was doing for Him who said, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me," and also received much good in return.

So one thing after another has come to her, until she sees more to do than she finds time to accomplish; none of them being great things, only little ones.

"Do not, then, stand idly waiting for some nobler work to do, For your Heavenly Father's glory, ever earnest ever true; Go and toil in any vineyard, work in patience and in prayer; If you want a field of labor, you can find it anywhere."

—Addie Addison.

PRAYER-MEETING RESOLUTIONS.

1. I PROPOSE to be there regularly and punctually. "Not forsaking the assembling of ourselves together."

2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."

3. Before entering the place of prayer, I will ask the Saviour's presence. "We would see Jesus."

4. I will refrain from fault-finding, and will not indulge a critical spirit. "Be ye kindly affectioned one to another."

5. So far as is consistent, I will assist actively in the exercises by testifying to the love of Christ by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs."

6. My prayers and remarks shall not be long. "For God is in heaven and thou upon earth; therefore let thy words be few."

7. I will not speak merely to fill a vacancy, but rather offer prayer or praise during pauses in the meeting. "That thy benefit should not be as it were of necessity, but willingly."

8. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto the throne of grace."

9. I will endeavor to use all means suited to secure the blessing for which I have prayed. "Faith without works is dead."—Sel.

—Good nature, like a bee, collects its honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flowers.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 22, 1887.

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THIS GENERATION.

THE words of Christ in Matt. 24:34, "This generation shall not pass, till all these things be fulfilled," naturally excite great interest in the minds of all students of prophecy. The subject in immediate connection with which they are spoken is the all-important one of the second appearing of Christ in the clouds of heaven, and the sending forth of his angels to gather all his elect from the four quarters of the earth. The events with which it relatively stands connected, are certain signs which were to appear to herald the approach of the great day.

Christ addresses certain ones who were to see these signs, and then declares that the generation of which they would be a part, or the body of men living on the earth when these signs should be seen in the sense of the prophecy, would not pass away, or die, till the complete accomplishment of all the events of which these signs were given as heralds. If, therefore, we can locate the generation, we can circumscribe the time, not in exact numbers of days, weeks, months, or years, but by the ordinary age of living men, within which the Lord will appear, and all these things be consummated. For this object, undoubtedly, the words were spoken to impress upon the minds of those to whom they might apply, a sense of the importance of the time and the nearness of the end.

ALL THESE THINGS.

The first question to be decided is, How much is embraced in the expression "all these things;" or, in other words, how many and what things were to be seen by the generation addressed, from which they might know that the coming of Christ was near, even at the door? The whole series of events brought to view in verses 29-31, begins with the darkening of the sun, and ends with the coming of the Son of man, and the gathering of the elect. This latter, however, is the event to which the mind is pointed forward, and our nearness to which is to be determined by the events composing the first part of the series. The expression "all these things" cannot therefore include the last event itself, but must be limited to those occurrences which constitute the signs of that event. And these we may limit to the darkening of the sun and moon and the falling of the stars.

Three other events, to be sure, are mentioned, namely, the shaking of the powers of heaven, the sign of the Son of man in heaven, and the mourning of the tribes or nations of the earth. But the tribes of the earth mourn because they see him coming in the clouds of heaven; and it is then too late to make any preparation for his coming, or to receive any benefit from a sign of its approach.

The same may be said of "the sign of the Son of man in heaven;" it takes place in too close connection with the coming itself to constitute a sign to instruct men in regard to that event, and to lead them to prepare for it.

The same thing may perhaps, substantially, be said with reference to the shaking of the powers of heaven. That is, whatever preliminary manifestations we may have in this direction, we cannot reach a complete fulfillment of the prophecy till these disturbances culminate in the shaking of the heavens and the earth at the voice of God. Joel 3:16; Heb. 12:26, 27; Rev. 16:17-21. There are evidently growing within our solar system strange elements of disturbance and convulsion, manifesting themselves, so far as this world is concerned, in cyclones, electric storms, tidal waves, increased earthquakes, etc., which, while they may constitute the preliminary stages of the fulfillment of the prophecy, and thus serve to strengthen our faith; are not the complete fulfillment of the prophecy, and hence are not specific enough to aid us in determining the generation to which the words of Christ apply. We have, then, the three events, the darkening of the sun, moon, and stars, as the ones, the seeing of which characterizes the generation spoken of.

SEEING THESE THINGS.

The question which next arises is, What is meant by "seeing" these things? In what sense and how were they to be seen, to meet the requirements of the prophecy? It is perhaps not strange that it should be at first supposed that the "generation" must be confined to those who literally witnessed the first sign, that is, the darkening of the sun, or at least who were alive at that time. But there are some considerations which seem to show conclusively that the literal beholding of them is not what is intended in the prophecy, and that the question even whether a person was living or not when any one of them occurred, is not an essential one.

The word rendered "see" in this passage, means also to "attain to a knowledge of," as well as "to behold." It is the same word that is used in the 11th verse of 3d John: "He that doeth evil hath not seen God;" that is, has not attained to a knowledge of him. The idea, therefore, of having a knowledge of these things as signs, or seeing them in this light, is involved in the passage. But in 1780, when the sun and moon were darkened, there had been no agitation of the subject of the second coming of Christ, nor any evidences set forth to show that it was near; and though some might have thought that the Judgment day had come, as many in their fright are apt to do when any great calamity through some phenomenon of nature occurs, there does not appear to be evidence to show that any took an intelligent view of it as a fulfillment of Matt. 24:29.

The same remarks would apply largely to the falling of the stars in 1833, though there are more allusions in the descriptions of that event to the phraseology of the Scriptures than in the others; but none of these were then formally set forth before the world as fulfilled signs that the coming of the Lord was drawing near.

In a movement, however, which shortly afterward began—the great Advent movement of 1840-44—the facts of history relative to these things were laid along-side the prophecies in Matthew 24, and parallel passages in the other evangelists and in the Revelation, and then these events came prominently to the front, and were held up before the world as signs of the end. Then were developed a class of people to whom it could be truthfully said, "Ye see all these things;" but previous to this time and this movement, there were none of whom or to whom this could be said.

Putting this fact with the words of Christ, what generation must he have had in mind as the one which should not pass till all was fulfilled?—It must be the generation to which that company belonged who first saw these things as signs, at the time and in the manner indicated above.

At this point we call the reader's attention to three queries recently handed in by a correspondent, on this subject:—

"1. Is it reasonable to suppose that at the time of Christ's second advent, there will be any persons living who witnessed the darkening of the sun, May 19, 1780?"

"2. Is it admissible to claim that the generation spoken of in Matt. 24:34, refers to the generation that should witness only the last of the signs, Nov. 13, 1833?"

"3. Are we warranted in accepting the theory that the 'generation' mentioned in Matt. 24:34 means simply the first, or any future, generation that sees the signs in the light of prophecy?"

1. To the first of these queries it may be answered that any person old enough to appreciate the nature of that phenomenon, at the time the sun was darkened, in 1780, would now be from 113 to 115 years old; and it is hardly probable that any are now living of that age. But if time should end before many years, some might be then alive whose birth antedated May 19, 1780. Of these, however, it could not be said that they "saw" the sign of the darkening of the sun, any more than it could be said of those who were born fifty or more years later.

2. The idea is held, we presume, by not a few, that the generation must be confined to those who actually witnessed the falling of the stars in 1833. It certainly could not include any who had died previous to that date, as not till that event had transpired could it be said that any one had seen "all" these things. The "generation" intended in the prophecy sees them "all." But in what sense could those who were barely old enough in 1833 to appreciate the falling of the stars, be said to "see" the

darkening of the sun and moon in 1780?—Only in the light of prophecy through the testimony of history. But if they could thus see the first of the signs sufficiently to meet the prophecy, the same reasoning would show that those who lived subsequently to the falling of the stars in 1833, could "see" that event also in the same way and to the same extent. Hence so far as this argument goes, a person need not have been alive at the time the stars fell, in order to belong to the generation which "sees" all these things.

3. To the third query an affirmative answer could be given to the first clause only. Any subsequent generation, to be sure, could look back and see these things historically in the light of prophecy; but the law of prophetic interpretation would not allow us to look to a later period than that of the very first generation which could thus view them; and that was the generation which heard the great Advent proclamation of 1840-44. Practically this would confine the generation to those who were alive when the stars fell; for a person could hardly be said to see these things intelligently and understandingly who was less than from six to ten years of age; but such were living in 1833. If, then, we say that the "generation" named in the prophecy is composed of those who in 1840 were from six to sixty years of age (and this would seem to be a broad enough application), what is the condition of that generation to-day? Forty-seven years have passed; and could they all have lived, their ages would range from fifty-three to one hundred and seven years; in other words, none would be included in that "generation" who are now under fifty-three years of age. And how much longer, then, can the generation last?—Not many years at most.

This view of the generation, it seems to us, gives it sufficient practical definiteness, and it brings the coming of the Lord impressively near; for on the authority of that sublime "Verily" which fell from the lips of our Lord, we believe *this* generation will not have passed away till these heavens of ours shall bow beneath the chariot wheels of the King of glory and all his holy angels, the graves be rifled of all the sainted dead, the reign of evil end, and the glorious era of everlasting life be ushered in. Happy in the hope of participating in the blessings of that day, we behold with no regrets the hours which will soon bear us to the utmost verge of "this generation" flying swiftly past. Be it ours to fill up these moments with the best services we can perform for God and our fellow-men, that when the consummation comes, our ears may be greeted with the welcome words, "Well done."

LAWS WHICH ARE "CONTRARY TO US," A "YOKE OF BONDAGE," AND "NOT GOOD."

THE study of the subject of the law as revealed in the Holy Scriptures, is one of vast importance. Without clear and well defined views on the various bearings of the subject, a person will be liable to fall into great and fatal errors, and cannot properly comprehend the plan of salvation. The readers of the Review well understand the question of the two laws, than which there are few subjects more plainly taught in the Bible.

We well know there is one law which is "holy, just, and good," and "spiritual," which is "established by faith," and stops "every mouth," and makes "all the world . . . become guilty before God." Another law is spoken of in very different terms. The object of this article is not to demonstrate the fact that there are two distinct systems of law recognized in the Bible, but to consider certain texts of Scripture in which that law which is abolished, is discussed, and learn from them the important instruction God designed we should obtain.

It cannot be denied that there are certain laws contained in the Mosaic system which are not commended as worthy of perpetuation. These laws, though originally established by the same divine authority as the ten commandments, are different in character, effect, duration, manner of being given, and in many other particulars. They were designed for a temporary effect, to cover certain contingencies growing out of the peculiar relation God sustained to the Jews, or as types of the coming and ministry of the Just One. These laws answered these purposes well; but there were other effects growing out of them which did not produce the best results, which made it necessary to give them a mere temporary duration.

Let us illustrate our meaning. Eph. 2:1-17: "And you hath he quickened, who were dead in tres-

passes and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh."

Here we have brought to view laws of temporary effect; laws which served to separate Jews and Gentiles from each other. For a time such separation seemed absolutely necessary in order that God's great purpose of blessing the world through the coming of the Redeemer should be carried out. In the Antediluvian Age wickedness and apostasy had so far gained ground through the influence of the descendants of Cain, that there was but one family left who were faithful. This required a special effort of divine power, or true religion would have been utterly blotted from the earth. The deluge came, and one family was preserved as a seed.

In a few generations after this terrible exhibition of God's wrath against sin, nearly the same result was seen. Abraham remained faithful, but even his parents had gone into idolatry. Josh. 24:2.

Another plan must be devised to preserve a people from the corrupting influence of the worldly, idolatrous nations by whom the followers of the true God were to be surrounded. So Abraham was taken, because he was faithful, and would teach his children the commandments of God. Gen. 18:19; 26:5. From that time forward until Christ came, Abraham and his descendants had thrown around them special laws, customs, and circumstances which were designed to make them very different from the other nations, and render close and intimate association with them difficult.

This system of laws was symbolized by *circumcision*, a circle cut in the flesh. It implied to every Israelite that he was one of God's favored ones. A line of demarcation existed between him and the Gentiles. This was a "sign," a "token," of the special relationship existing between God and this people, implying all those outward services, symbols, and laws peculiar to that people, which served as a wall of separation between Jews and Gentiles. Gen. 17:11; Gal. 5:13. These laws, embracing circumcision, the special laws of uncleanness, and various ceremonial enactments, served admirably the purpose for which they were designed. A Jew was recognized wherever he went. He could not eat or drink with the Gentiles or live in an equality with them, because of the requirements of his law. The Gentiles were known as the "Uncircumcision," the Jews, as the "Circumcision," because the rite of circumcision peculiar to the latter was "sign" of this separating wall.

But the time came when the Messiah appeared. His coming was designed to bless mankind, Jews and Gentiles alike. His advent was reserved for the "fulness of time," a favored period in the world's history when a knowledge of him could best be spread among all the nations. The "Augustan Age" was such a

time, as the nations of the world were brought largely under one rule and one civilization. National distinctions were less considered; national intercourse was more easily attainable.

After the Jews had rejected the Messiah, and by their rebellion had violated every principle and destroyed every reason which led God in past ages to give them special privileges, there could certainly be no propriety for keeping up this "middle wall of partition" any longer; so it was entirely removed. Jews and Gentiles stood now on precisely the same ground before God, with one exception. The Jews had been blessed in the past with greater light, having had the benefit of the "sacred oracles"—God's moral code and the Scriptures of truth; but otherwise they were alike. Each was to stand before God to be judged according to his own deeds.

The "middle wall of partition," which had served to fence in that "peculiar people," and preserve them from the Gentiles, would, now that the Messiah had come, have defeated God's plans, had it been still maintained. It would have hindered the work of the gospel.

There were certain evils which naturally grew out of this system of Jewish exclusiveness resulting from this "wall of partition." A feeling of superiority was entertained on the part of the Jews, and a consequent dislike on the part of the Gentiles. It was inherent in the whole system of those laws which were peculiarly Jewish. Note the language of the apostle quoted above: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Verses 15, 16.

This whole system of "commandments contained in ordinances," called above the "middle wall of partition," is personified as "enmity;" i. e., being the cause of an infinite amount of contention, strife, feelings of superiority on the part of the Jews, and consequent dislike on the part of the Gentiles. It was a result, considering human nature as it ever has been in this world, which could not have been otherwise. Though these laws served a useful purpose on the one hand, in preserving Israel separate till the Messiah came, they caused an evil result on the other. So the cross of Christ, that greatest exhibition of infinite love ever given in the universe, swept away this wall with the "enmity" it personified, that all needing a Saviour might be brought into one fold in harmony and love.

We next notice Col. 2:14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

Here we have plain reference to the same system of laws,—ceremonial, typical, ritual,—the body or substance of which is Christ. In a shadowy manner he was revealed in these laws. Emblems, symbols, vague hints and types were running all through the whole system. In many of these ordinances we should never be able to see Christ ourselves but for the masterly exposition of the great apostle, so vague and shadowy are they. These all passed away at the cross,—new moons, feast days, annual sabbaths (ever distinct from God's creation Sabbath), meats, drinks, and all.

In verse 14 the apostle sums them all up in an expression or two: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Here we have not the slightest reference to the finger writing of God on the tables of stone, the ten commandments. These, engraved in the solid rock, fit emblem of perpetual obligation, could never be referred to by such expressions as "blotting out," "nailing . . . to his cross," or taking "out of the way." They were never in the way. They were always leading forward to that which was "holy, just, and good." The Sabbath there engraved was not against us. Oh, no; it was made "for man."

By this system, the "handwriting of ordinances," the same as the "enmity," "the law of commandments contained in ordinances" (Eph. 2:15), was "against us" and "contrary to us." Think of it as we

will, we cannot make these expressions mean to us something which on the whole would benefit us; but rather something that, if perpetuated, would injure our best interests. Neither can we admit for a moment that this is a reflection upon God for being the author of these very "ordinances." He truly was their author. The Bible distinctly states it. We must therefore conclude that these "ordinances" might temporarily serve a beneficial purpose; but on the whole, and with the new relations to exist in the Gospel Age, they would be "contrary" to the well-being of mankind.

We next notice Gal. 5:1-3: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Here the apostle brings to view the same system of law as that contained in the "handwriting of ordinances," the "enmity," etc. He presents it with the "token," or "sign," circumcision in the forefront, as a representation of the whole system which stood as a wall of partition separating the Jews and Gentiles; and he calls it a "yoke of bondage." Peter uses nearly the same language in Acts 15:10, when speaking of circumcision, which some of the disciples with Judaizing tendencies were very earnest to impose upon the Gentile Christians. There was a great struggle over this question among the early disciples, and most important consequences hinged upon it. Paul, above all others, realized the necessity that this question should be settled right; so he had come up to Jerusalem to bring it before the apostolic council. Should circumcision and the law of "ordinances" constituting "the middle wall of partition" between Jews and Gentiles, represented by the "bloody rite" and all that followed in its trail, be fastened upon the church? Peter, under the influence of the Spirit of God, takes his stand on the right side of this controversy: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" The apostle certainly had in view in this declaration, something very burdensome. "A yoke which neither we nor our fathers were able to bear," must have been just what Paul calls a "yoke of bondage;" something that caused "enmity;" that which was "against us" and "contrary to us." These expressions, drawn from men trained up under this very system, and well instructed in it, but since their Jewish experience made free in the blessed gospel, were certainly true expressions and not exaggerations. They correctly represent many of these burdensome rites and ceremonies connected with the Jewish system of worship till the "fulness of times" should come, and greater light and freedom should enter. We now turn to a passage in the Old Testament which we believe is in perfect harmony with these expressions of the New Testament: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20:25.

This text occurs in a lengthy statement made by God, through the prophet, of his merciful dealings with the children of Israel. He speaks, in verses 5, 6, of his bringing them forth from Egypt to a land flowing with milk and honey. "But they rebelled against him," and defiled themselves with idols. He gave them his statutes and judgments (verse 11), and his holy Sabbath, to be a sign that they worshiped the true God, the creator of all things, the Sabbath being a memorial of creation. Ex. 31:17. But they despised his law and his Sabbath, and polluted them. He granted them still greater mercies, but yet they and their children rebelled more and more. Still, out of pity for them, he did not want to give the heathen a chance to rejoice over the calamities of his people. But, finally, the Lord declares, "Because they had not executed my judgment, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20:24, 25.

Here we believe an unmistakable reference is made to the same class of burdensome "ordinances" as those to which we have referred. We are well aware of the fact that certain commentators, and other writers, explain this text as referring to certain consequences or effects which grew out of the repeated rebellion of the Jews; that is, they obeyed the heathen statutes, and observed their idolatrous rites.

God simply gave them up to their own desires, and evil results followed. In that case, his giving them "statutes that were not good," was simply permitting them to obey heathen customs. His "giving" them these would not thus be a direct bestowal, but merely a tacit permission, letting them do what they pleased.

We cannot for the following reasons believe that such is the meaning of this text:—

1. It is not a fair or reasonable view of the meaning of the language, "I gave them also statutes that were not good." It would not be true to say that God gave his people the statutes of the heathen to obey. He never did such a thing. If he did, he would be responsible for their sin in obeying them.

2. "Statutes," and "judgments" are used constantly in this chapter, and throughout the Old Testament, as synonymous with *laws*. They are equivalent words in the original, and in English usage. Although latitude of speech might admit of our saying that God permitted his people to drift into heathen practices, because he did not directly interfere to prevent them, yet it could never be true that God "gave" his people *heathen laws* to obey, the authorship of which belonged to Satan alone.

3. In similar expressions all through this chapter, God represents himself as the *active agent* in the giving of his statutes, and acting for the benefit of his people. His mercy to them in all he does is prominent, and he does not represent himself as merely taking a negative position and permitting them to drift into evil. "Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob," etc. (verse 5), "then said I unto them, Cast ye away every man the abominations of his eyes," etc. Verse 7. But when they rebelled against him, he says, "I wrought for my name's sake, that it should not be polluted before the heathen." Verse 9. "And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths," etc. Verses 11, 12. So he continues throughout the chapter, telling how he directly interfered for their good; and finally, when their course in evil became very grievous, he says, "Wherefore I gave them also statutes that were not good." In the first place he gave them good statutes, which they did not keep, using the expressions, "I gave them my statutes;" "I gave them my Sabbaths." Then he says, "I gave them also statutes that were not good." We have no more right to turn and say that these statutes which were "not good," were permitted to come upon them as distinct consequences, than we have to say that those which he gave them that were good, were distinct consequences. The same explicit statement of the direct action of God in giving them is made in both cases.

4. It is evident that these statutes which he gave them which were "not good," were bestowed directly by the Lord in consequence of their sinful course,—if not as a punishment, yet as corrections in nature, such as would tend, more than if they had not been given, to maintain them in a certain position of allegiance until something better could be provided. They were given "because they had not executed his judgments." They evidently refer to a class of laws which were burdensome in their nature, but directly calculated to shift them away from the heathen nations around them, and separate them from their customs. In short, they refer to precisely the same things which the "law of commandments contained in ordinances" does.

5. That these laws which were "not good,"—which were merely temporary in effect, reaching to the "fullness of times,"—were given to correct and serve to bring the Jews to sense their obligation to God, and therefore were really merciful in purpose, and were not the giving them over to the customs of the heathen, to go to ruin, seems to be shown by the verse following, in which God says, "I polluted them in their own gifts, . . . that I might make them desolate, to the end that they might know that I am the Lord." Even these inflictions of wrath were sent to bring them to their senses, and show them that God was working for them, and to bring them back more fully to their allegiance to him. If making them "desolate" and pouring wrath upon them was to save them, and cause them to recognize him as their lawful Sovereign, and thus really were mercies in disguise, how much more the giving of these onerous laws, designed to separate them from the heathen world! This conclusion is much more consistent with God's merciful character than to suppose that

he left them to go to ruin by obeying heathen customs and rites.

Indeed, the whole history of God's dealings with the Jewish people abounds in proof that he never did give them over and *leave* them to follow the heathen customs, and do as they pleased, until they rejected Christ. Every instance of rebellion on their part was followed by some act on his part calculated to bring them back to their senses. A vast number of instances of this kind can be given, culminating in their at last being carried into captivity, to wean them from their idolatry. These well-known facts utterly forbid the application of the expression, "I gave them also statutes that were not good," to the giving of his people over to heathen customs.

We next inquire whether there were laws given to the Jewish people because of their being so hard-hearted, which we must conclude were "not good." We will call in our Saviour to testify. See Matt. 19: 3-9. Here we have direct reference to the law of divorce. The Jewish law of divorce we should consider unfit for the present age, and justly so. It is recorded in Deut. 24: 1. It permitted a man who had married a woman, if she did not please him, if "she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." She could then go and marry another man. Did Christ commend this law?—By no means. He directly sets it aside. Mark his words: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." The original law of marriage was lowered somewhat to the spirit of the age, because of the "hardness of their hearts." Our Saviour distinctly teaches that this Jewish law was "not good" in the highest sense of the term, although no doubt it was much better than the heathen practices and customs around them; better than the character of the age and times. It was permitted because, under all the circumstances, it would have been exceedingly difficult, if not impossible, to enforce anything better. Yet it was "not good" in the sense that the original design of marriage as taught by our Saviour was good.

In Matt. 5: 31-43 we have references to several laws which Christ does not indorse: the law of divorce, already referred to; a law permitting oaths of performance (Deut. 23: 23), which Christ sets aside; the law of retaliation (Deut. 19: 21), for which Christ substitutes the higher principle of mercy, etc. These laws could not be said to be "good" in the highest sense, or he would not thus have set them aside.

There were many other laws in the books of Moses, especially those concerning uncleanness, in which if a person happened to touch something ceremonially unclean, he must go through a process of purification, and be considered unclean for from one to seven days, which would be excessively burdensome to us, as, indeed, they were to them. These laws were such, Dr. Clarke states, as to render it absolutely impossible for a Jew to eat with Gentiles and really observe these laws. They served a purpose thus to separate between the Jews and the Gentiles, and to preserve the former people from the corruptions of the heathen world until Messiah came. These laws could not be considered in the highest sense "good" now. It would be hard for us to believe the "bloody rite" itself was "good," save as it was a symbol of separation, and necessary to preserve that people from the heathen. We might also speak of such laws as required the younger brother to marry the widow of his deceased brother. See Deut. 25: 5-10. This we now should consider a great hardship. But there were special circumstances then which seemed to justify them in the peculiar relation existing among that combination of tribes and families. These do not now exist, and therefore these laws could not now be considered good.

We have not noticed the other expression in Eze. 20: 25: "And judgments whereby they should not live." We do not understand this expression to refer to Israel's following heathen customs, and thus destroying their hopes of final salvation. Nor can we believe that God gave them such "judgments." But we do understand them to refer to a class of laws in which the death penalty was provided for many offenses; which punishment would not now, in the light of Christ's teachings, be considered just. Perhaps the infliction of these was necessary then to deter them from idolatry and other sins, because of the hardness of their hearts and their repeated acts of

disobedience. The death penalty was inflicted for breaking the Sabbath (Ex. 35: 2); for adultery (Deut. 22: 22); for stubbornness and rebellion in a son (Deut. 21: 18-21); for cursing parents (Lev. 20: 9); for witchcraft (Lev. 20: 27); for having an ox which was known to be unruly, and destroyed a life (Ex. 21: 29); for a stranger's coming near the tabernacle (Num. 1: 51); for false prophecy, or the dreaming of dreams which led away from God (Deut. 18: 5); for idolatry (Deut. 17: 5); for refusing presumptuously to regard the decision of the priest (Deut. 17: 12); and also for many other causes.

Truly here were "judgments" by which "they should not live." No man can deny that there was a severity in some particulars in the law of Moses, which was exchanged for a proportional degree of mercy in the teachings of Christ. In saying this, we wish distinctly to be understood that in many, *very* many respects, those laws were most excellent. But the writers of the New Testament, yea, and our Saviour himself, teach that those laws were not *all* perfect. Some developed the principle of "enmity" and exclusiveness. Some were "against us," and "contrary to us." Some were a "yoke," a "yoke of bondage," which the people could not bear. Yea, some were statutes which in the highest sense were "not good," and judgments "whereby they should not live." These expressions in the language of Eze. 20: 25, are really no stronger than those in the New Testament to which we have made reference; and they belong evidently to that class of laws called the "handwriting of ordinances," "against us" and "contrary to us," which were taken out of the way and nailed to the cross. These statutes are not, and cannot be, of the same class as those spoken of in Neh. 9: 13: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath." These God spake himself. The other laws, which were "contrary to us," a "yoke of bondage," and "not good," passed away at the cross. The "right judgments" and "good statutes" remain "till heaven and earth shall pass away." G. L. B.

THE BEGINNING OF OUR SPECIAL-COLLEGE COURSE.

THE special meetings voted by the General Conference to be held in connection with the closing of the winter term of the College course, have commenced under favorable auspices. Elds. Farnsworth, A. T. Robinson, and G. B. Starr are with us; also Bro. Eldridge and Belden, who, in company with the other brethren, will commence special instruction in canvassing. Dr. Kellogg has kindly consented, even with all his other heavy burdens, to teach a class in health and temperance and hygiene, giving them a thorough drill through the whole course of from three to five weeks. This one feature will be most valuable. The Sabbath-school department will also receive attention; being under the charge of Eld. A. B. Ogen, the Vice-president of the General Sabbath-school Association, he, with his able assistants, will make that work very useful. We expect a most interesting and profitable time. This will be the most important term of its kind ever held among us. Already we have nearly two hundred in each of the several classes.

It is an inspiring sight to see such a number of promising young people diligently listening, and obtaining all the knowledge possible in the canvassing, Bible-reading, health and temperance, and Sabbath-school work, and other departments of the cause. Best of all, in our special seasons of prayer for the success of these meetings, we have felt the precious, tender Spirit of the Lord melting our hearts in love and peace. We are certain he means to bless us, and we expect to have a most profitable meeting. We ask all who love God among our people, to remember the meetings in Battle Creek in your seasons of prayer for the next few weeks. Pour out earnest, heartfelt petitions that God will greatly bless this great church, which is far too cold and formal, and give us a mighty revival of his work in our midst. This is the great heart of our work and message. Over one thousand Sabbath-keepers are here within a circle of a few miles; and many are backslidden from God. Pray for us, brethren and sisters, that the Lord may bless us. We believe with all our hearts in the potency of prevailing, earnest prayer. We expect a good meeting; but we greatly fear many will miss this great privilege who ought to be here. State agents, direc-

tors, licentiates, and many of our ministers might be greatly benefited if they were here at this time.

G. I. B.

THE NATURE OF OUR WORK.

It is now more than forty years since the Sabbath was first introduced among Adventists, as the great work of reform to prepare a people for the second coming of Christ. We have looked forward to the time when this reform would not only encircle the earth, but when there would be prophesying before many nations and kings and people. The truth is not merely to find its way to the humble peasant, but to the king upon the throne. The world is to be warned, and every man and woman who will appear in the Judgment and answer for the deeds done in the body, must have an opportunity to hear these solemn truths, and to receive or reject that which will judge them at the last day.

We have talked missionary work, but none too much. We have labored to get the truth before the different nations of the earth, but our efforts have been as nothing compared to the magnitude of the work and the object we have had in view. We have also endeavored to encourage home missionary work. Every member of our churches should act a part in getting the light of truth before their neighbors. We are doing a noble work in getting canvassers out into the field, who will carry the printed messengers of truth to thousands of families who might not otherwise hear of it. And yet as a people we are not putting forth the effort we should to reach the higher class of minds. There are men of intelligence and moral worth, holding positions among the nations of the earth, especially in this country, who should hear the warning of the Third Angel's Message. These are men who would never attend our camp-meetings. They would never come to our general meetings. They would never meet in private houses with our people to learn the truth, as their positions in society, and their official duties, bring them into a different social atmosphere from that in which our work has been conducted; but because of this, shall we refrain from bringing the truth before this class of people? Shall we confine our labors to the common people, and say that the great men of the earth are not to hear the most solemn warning that God ever gave to mankind? We think this should not be the case.

We look back to the days of the Reformation, commencing with Wickliffe; then Jerome, Huss, Luther, Wesley, and a score of others. Was the work in the time of these men confined to the common people? Did it not take hold upon the very thrones, and exert a molding influence that changed the sentiments of those in high authority? Did not God call Luther to testify at Worms before the potentates of earth? Shall we, then, as a people neglect this phase of the work?

It may be said that we are not in a condition to undertake this work; that there are sins in our midst, which should first be purged away, and that then we would be prepared to go before men in high positions. There may be truth in this statement, but should we wait until we are all pure and holy before we begin to plan and labor to this end? It seems that this would be unwise. Steps should be taken to bring the truth before the great men of the earth. We should begin to reach out in our faith, our prayers, our plans, and our labors, to call the attention of those who are not classed among the common people, to the truths which we profess.

We need not get up new books just adapted to them. Commendations and testimonials are borne by this class of men respecting certain works we already have, such as "Thoughts on Daniel and the Revelation," "Marvel of Nations," "Great Controversy, Vol. IV.," and some of our periodicals, which have been spoken of very highly by those of every class of society.

A circumstance has transpired this year in Boston, Mass., which has led us to think seriously of the matter of bringing the truth before this class of people, and impressed us with the importance of putting forth special efforts in this direction. The Sunday question has been agitated in that city this winter, and there has been the sharpest contest they have ever had there over any religious question. The sentiment has been very strongly in favor of a rigid enforcement of a Sunday law. They have carried the matter so far as to close up drug stores in Charleston, in the vicinity of Boston. Barber shops

have also been closed, and there has been a general enforcement of the Sunday law. Governor Ames has called the attention of the legislature to the fact that something must be done for the Sunday question. The leading Boston papers have discussed it *pro* and *con*, and in some articles the origin of Sunday observance has been presented as fairly as though written by the pen of the Sabbatarian, although scarcely an article was written by a Seventh-day Adventist.

The question came up in the legislature, and a committee was appointed to present recommendations. The newspaper men have fought the matter, and employed a lawyer to represent them, as have also the Jews. Judge——, an influential lawyer of the city of Worcester, whose influence through others reaches the United States, to a greater or less extent, voluntarily and without solicitation went before the committee, stating that he had come to speak in behalf of Seventh-day Adventists. It would require too much time to state the particulars of his plea, but we will simply say that God by his providence has stepped in to favor us as a people this winter. Shall we wait for God's providence to do this each time, or shall we put forth an effort to cast an influence that will have an effect in halls of legislation? We do not mean by this that it is possible for us to modify government or to elect to official positions men favorable to our views, but we do mean that we should put forth greater efforts to get the truth before this class for whom we have not hitherto especially labored. It would seem that we have not felt the burden of this work as we should. The efforts made in the city of Washington, the capital of this country, are very feeble in comparison with what they should be. Should not steps be taken in advance of what we are now doing, to reach those in official positions in that city? We would merely call the attention of the readers of the REVIEW to this matter. It seems that the time has come to take advance steps in this work. While God has committed to us such a glorious truth, and one which will commend itself to persons of intelligence, who are religiously inclined, we should not be backward about bringing it before those who have to do with the making of our laws and the shaping of the public sentiment of our nation.

S. N. H.

A FEW WORDS MORE CONCERNING ELD. CANRIGHT.

We had not intended to say anything further concerning the subject of Eld. Canright's withdrawal from our people, believing the better way to treat all such cases is to say as little as possible of that which will be likely to stir up personal feeling and bitterness. The separation of old friends and associates is painful enough at best. For our part we much prefer to entertain no feelings worse than pity for those who have given up that which to us is the most glorious and precious of all things upon earth—the present truth.

The only exceptions we would make in these instances is where they attack and misrepresent that truth which we feel called upon ever to defend as the truth of God. Then we should feel it duty to speak out plainly and show the difference between truth and error.

What moves us now to speak concerning Eld. C., is the fact that we learn from sources we cannot question, that some persons among us write to him, or speak of him, in a way that is calculated to create an acrimonious spirit, imputing unworthy motives, and saying things of a personal nature which better by far be left unsaid.

We see no good that can possibly arise from this course, but only evil. Eld. Canright has to answer to God alone for his motives, and the Lord has never placed us on the judgment seat to delineate or expatiate upon them. In leaving us, he has taken a much more manly and commendable course than most of those who have withdrawn from us, coming voluntarily to our leading brethren, and frankly stating the condition of mind he was in. He did this before his own church in our presence, and, so far as we know, has taken no unfair, underhanded means to injure us in any way. He goes from our midst with no immoral stain upon his character, and chooses associations more pleasant to himself. This is every man's personal privilege if he chooses to take it.

While we feel that Eld. Canright has made a great, a terrible mistake indeed, in leaving a blessed truth which never seemed so sure to triumph as now, and never before made the progress it is making now, and never before had the influence it has now;

yet why should any one for a moment wish to say any hard words or impute base motives to him? Why not follow the example of the great apostle, who, when speaking of similar things, passes them over as easily as possible? "This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes." 2 Tim. 1:15. "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. 4:10. Thus by a few strokes of the pen the apostle merely states a fact which must have caused him great pain and sorrow, and continues at his post of duty, faithful to the work which others had forsaken. No bitterness of spirit is manifested, no harsh words, only pity at their great loss. So we feel concerning him who has long been our personal friend and associate, but has left us and joined the Baptist Church. For our part, if he cannot go with us, we wish him happiness in his new relations. We still entertain personal feelings of kindness for him.

Brethren, we want to avoid this whole business of imputing motives, saying unkind things, provoking and stirring up bitterness toward any. It may be natural to the heart to say things of this kind because some one has left us and does not believe as we do; but it is not a Christian spirit. Christ could pray even for those who were putting him to death. Let Eld. Canright and his reputation alone until he shall do that which will make it necessary for us to defend the truth which we believe so firmly. His going from us, so far as we have been able to learn, has shaken no one's faith in the message.

G. I. B.

THE CANVASSING WORK IN NEW ENGLAND.

At our general meeting, held about the first of January, arrangements were made here in New England for the canvassing work to commence on a much broader scale than ever before. The system of conducting the work recommended by the International T. and M. Society at the General Conference was adopted, and we look forward to the time when far greater results will be accomplished than heretofore in this Conference. Bro. A. L. Wright takes charge of the work in Massachusetts, Rhode Island, and Connecticut, while Bro. E. W. Snyder has the management of the work in New Hampshire. These brethren have been actively engaged in making arrangements with our brethren and others to act as agents for our publications. The New England Conference is composed of four States; and while Bro. Wright has charge of the canvass in Massachusetts, he has appointed as sub-agent for Rhode Island, Bro. James A. Teft, of Peace Dale, R. I., and for Connecticut, Bro. S. L. Edwards, whose address will be South Lancaster, Mass. It is a generally accepted fact that the New England States, being the great book-market of the world, and books being cheaper here than in any other part of the country, furnish a difficult field for the canvasser. It is probable, also, that there is no portion of the country where there are more canvassers at work introducing various subscription books; but notwithstanding these disadvantages, with the blessing of God success attends the work here as well as elsewhere. While quite a few have entered the field as canvassers, many others are preparing to do so at their earliest convenience.

The work has been laid out systematically, so that all will move harmoniously, and canvassers have been and are being encouraged to enter these different fields. At the same time especial efforts have been made to secure the co-operation of the churches, and enlist the interest of all in helping forward the work by visiting their friends and neighbors, and endeavoring by proper efforts to bring our works to their attention in a manner which will not interfere with the canvasser. We believe that an interest has been aroused in the canvassing work which will bear fruits in the kingdom of God. It will be only long and patient efforts that will bring the desired results. In this movement we are assured that not a step will have to be retraced; but those who labor faithfully and with devotion will be gaining an experience that will fit them to carry the message to many dark corners of the earth, where they otherwise would have no knowledge of these solemn truths. May God speed the work and bless the faithful canvasser.

S. N. H.

A CURRENT ANOMALY.

An action of such a nature that no adequate reason can be assigned for it, is an anomaly. Anomalies

of this class at the present day show themselves very frequently. The first and greatest anomaly was sin; and from this grand parent have sprung all the numerous manifestations which have since been known by that name.

The domain of religious truth presents an anomaly which has existed ever since the fall, was often alluded to by the sacred writers, and is conspicuously visible at the present day. Its existence is connected with one essential point of difference between religious truth and scientific truth. While the mysteries of the latter are comprehended according to the greatness of the intellect which essays to penetrate them, those of the former are revealed to all alike, learned and unlearned. And what cannot be explained is that the most learned minds, not in the world merely, but also in the Church, utterly fail to understand fundamental truths which the Bible presents in language which could not be plainer. It was so in the days of the apostles, and is no less manifest at the present time.

Perhaps no better illustration of this phenomenon could be cited than that furnished by a recent issue of the N. Y. *Independent*, which essays to pass with easy steps over the chaotic ground of heaped-up pagan and papal superstitions concerning the immortality of the soul. It starts out, very appropriately, with the argument of the heathen philosopher Socrates, alluding to it as "wisely and well put." Paul had a little experience with the heathen during his brief stay at Athens, and his recorded opinion is that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned;" but it appears that this was not the case with Socrates. He readily received and discerned, in part at least, the things of the Spirit of God, provided the immortality of the soul is one of them. Paul had probably never heard of Socrates when he wrote his letter to the Corinthians. Let us also examine two or three following statements of the *Independent*, and see whether, by comparison with Scripture, we are correct in presuming to find here an illustration of the anomaly before referred to:—

Independent: "Personality resides solely and only in the mind. . . . The body is merely the present domicile and instrument of this mental Man until death comes and breaks the link that thus unites them; and we have no evidence whatever that this event, so fatal to the body as an organized structure, destroys the Man who once dwelt there."

Bible: "The living know that they shall die: but the dead know not anything." Eccl. 9:5.

Independent: "For aught that appears in anything we know of the effects of death, Man, the essential Man, lives and thinks and feels and acts as really as he did while dwelling in a mortal body."

Bible: "The dead praise not the Lord." Ps. 115:17. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6.

Independent: "The Bible, while reminding us that our earthly life is but a vapor that appeareth a little time and then vanisheth away, at the same time teaches us that our mental life does not suffer the slightest destruction by the death of the body."

Bible: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

Such is the contrast between the understanding on this important subject of those represented by this leading religious journal of our land, and the declarations of Scripture from which their understanding should have been derived. We call such a thing an anomaly. We could easily give the explanation of it, but neither they nor we are capable of assigning therefor any valid reason. L. A. S.

—"How can we attain to the standard of love? Brethren, a good rule is, Aim high, or you will never excel. He who would attain to eminence must thrill from head to foot with the thought expressed by the word "excelsior." Ay, and this, too, is needed,—for brotherly love has a good deal to do, to endure, and to give,—a heart divinely tender, a hand divinely strong, a soul divinely generous."

—"The Bible is a directory of right living. It is a book that undertakes to lay down for mankind of every condition, class, nation, age, under all circumstances, rude or refined, teachings that shall delineate what true manly character is, and what conduct is to be derived from that character. This is all that it claims. It is a book of instruction by which a man may be made manly and right. Righteousness is right living."

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

580.—TRAVELING ON THE SABBATH TO ATTEND MEETING.

Is it right to travel any considerable distance on the Sabbath, by rail or boat, to attend meeting? J. B.

The duty of assembling on the Sabbath for worship to God, is plainly taught in the Scriptures; and in the absence of any explicit testimony with regard to how far or by what means one may travel on the Sabbath to accomplish that purpose, we are left to judge on general principles, and by what seems consistent with proper Sabbath observance. It is impossible to state a rule in this matter that will cover all circumstances. On general principles, we should say that it would not be consistent to occupy a longer time in traveling to and from the place of meeting, than is occupied in attending such service. As to the mode of travel, we fail to see any objection to going by public conveyance, provided the ticket is procured before the Sabbath.

581.—DISFELLOWSHIPING CHURCH MEMBERS—CHURCH MEETINGS ON THE SABBATH.

1. Should a church take action in the matter of disfellowshipping a member without having duly notified such person of the time and place when and where such action would be taken?

2. Is it necessary in such cases to notify all the members of the church that such a person's case is to be considered at such a time and place?

3. Is it right to disfellowship a member when only one half of the members of the church are present?

4. Should meetings for such actions be held on the Sabbath?

5. Is it right to drop a member's name from the church book simply upon his request, or what course should be taken in such cases? * * *

1. No. Such a course would be less just, merciful, and humane than the practice of civil courts.

2. No. A general notice of the time and place of a church business meeting is all that is necessary, except as before specified.

3. While such action might stand the test of legality (provided that a quorum was present), it might not be advisable; it would depend somewhat upon circumstances.

4. No.

5. No. There are only three ways by which a person may cease to be a member of an individual church; viz., (1.) by death, (2.) by being disfellowshipped because of apostasy or disorderly walk, and (3.) by being transferred to some other church by a letter of recommendation. The mere request of an individual to have his or her name dropped, does not constitute a sufficient cause of action. In such cases suitable labor should be bestowed upon the individual, and if he still persists in refusing to be amenable to the church, and ignores the same, he may, after a sufficient time has elapsed, be disfellowshipped for disorderly walk. Six months or a year, might be regarded as a sufficient time to test one's intentions in such cases, or developments on his own part might make a shorter time sufficient to warrant the church in taking action.

582.—SESSIONS OF THE ROMAN SENATE.

What portion of the year was the Roman Senate in session, and what were the dates of their sessions? A. M. C. A.

The stated times for the Roman Senate to convene were the first day of every month, also upon the nones and ides of each month. The nones came upon the fifth day of January, February, April, June, August, September, November, and December, and upon the seventh day of the other months; the ides came upon the fifteenth day of March, May, July, and October, and upon the thirteenth day of the other months. The length of the sessions varied according to circumstances.

583.—UNBELIEVERS AS SABBATH-SCHOOL WORKERS.

Should a person who is not a Christian act as organist in the Sabbath-school? * * *

As bearing on this question we quote a resolution that was adopted at the last meeting of the International Sabbath-school Association, which reads as follows:—

"Resolved, That in securing officers and teachers for Sabbath-schools, great care should be exercised to get persons who are sound in the faith, and earnest, consistent Christians."

The same rule would certainly apply with regard to all Sabbath-school helpers. In some cases it may be quite difficult to completely equip a school with helpers whose characters correspond with the above reso-

lution, and it may be admissible to procure others; but in all such cases, only persons of irreproachable character and exemplary lives should be so employed.

To A. A. C.—The subject of your query was considered in the REVIEW a few months ago, and it does not seem necessary to repeat it now. Furnish us your name and address, and we will send you a copy of the paper containing the article referred to.

584.—BIBLE HOLINESS.

How do you explain 1 John 3:8, 9 and 5:18 so as to avoid the conclusions reached by the "Holiness" people? J. H. M.

The argument of the texts referred to is given to show the distinction between the sources of righteousness and unrighteousness; to show that the practice of right-doing is the consequence of being in harmony with God, and wrong-doing, in harmony with the Devil. One cannot perform an act that is at the same time in harmony with God and the Devil; that is morally impossible. When one is in the condition represented by the phrase "born of God," that is, when his motives and acts are perfectly conformable to the Spirit of God, it is manifest that he does not sin; for the moment he does sin, he is not in that condition. It is absolutely impossible for him to practice wrong-doing, and at the same time be in perfect harmony with God. To sin is to depart from God, and to do right is to depart from the Devil. The word from which "born" is translated, as used in the texts under consideration, is *gemmao*, which in the sense as here used, is defined by Robinson to mean "to spring from;" "the source or manner." The word translated "seed" is *sperma* in the original, which Mr. Robinson translates as meaning "the germ or principle of divine life," as here used. Hence it is admissible to paraphrase verse 9 of the third chapter, thus: "Whosoever lives in harmony with a principle that springs from God, doth not commit sin; for the principle of divine life remaineth in him: and he cannot sin because the principle that guides him springs from God." This is self-evident, and can be comprehended by a child.

In his "New Testament for English Readers," Dean Alford gives a similar explanation, and adds, "The abiding force of this divine generation in a man, excludes sin; where sin enters, that force does not abide." The same interpretation applies to chapter 5:18. The doctrine of holiness or sanctification as held by many people at the present time; viz., that they are beyond the possibility of sinning, not only has no foundation in reason or Scripture, but is directly opposed to the Bible. Take the case of Adam and Eve. Before their fall they were in a state of perfection beyond that which any person can hope to obtain in this life, and yet they committed sin. Moses was a man greatly beloved of God; and, judging from the most remarkable manner in which the Lord used him in bringing the children of Israel out of Egypt, and the wonderful privileges accorded to him in being permitted to commune with the Lord upon Mount Sinai and at other times, we must conclude that he lived a life of holiness far exceeding any examples of the present day; and yet he sinned, and was thereby prohibited from conducting the children of Israel into the promised land. See Num. 20:10-12; Deut. 3:26, 27. When David was anointed, it is said that "the Spirit of the Lord came upon David from that day forward." 1 Sam. 16:13. According to our "holiness" friends, there was no danger of his sinning after that; but the history of his life and his own confessions show that he did sin grievously. Coming to the New Testament, take the case of Peter, our Saviour's disciple. We must conclude that he was a humble, devoted, and acceptable follower of Christ before the latter's betrayal; and yet we find Peter committing a grievous sin by denying his Lord. If the doctrine of "holiness," as advocated by the class of extremists before referred to, be true, then there is no meaning to the parable of the prodigal son; for there is represented the return to God of one who had fallen from grace,—the return of a backslider. If that doctrine be true, it would be very inconsistent for a believer in it to pray as Jesus taught his disciples. He would have no occasion to pray for the forgiveness of sin, or not to be led into temptation; for if he has reached a position beyond the possibility of sinning, he has no need to fear temptations.

The following scripture is directly opposed to the claims of our "Holiness" friends: "There is no man that sinneth not" (1 Kings 8:46); "A just man falleth seven times, and riseth up again" (Prov. 24:16); "There is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20); "For the flesh lusteth against the Spirit, . . . so that ye cannot do the things that ye would" (Gal. 5:17); "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. There are also many other passages of similar import. In Jer. 3:22 we find this language: "Return, ye backsliding children, and I will heal your backslidings." This proves the possibility of falling from grace. See also Mal. 3:7; Deut. 30:2; 1 Sam. 7:3; Hos. 14:1.

There is not a text in the Bible that, when properly understood, teaches the doctrine under consideration; and when we add to this the further fact that the Bible is full of the most positive evidence to the contrary, it is quite difficult to understand how any one can claim to believe it.

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.

ENDURANCE.

YET nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown, yet faint thou not,

Nor heed the shaft so surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

—William Cullen Bryant.

REPORT OF LABOR IN SCANDINAVIA FOR JANUARY.

SWEDEN.

THE work in this country is forward. Most of the laborers are now in Stockholm, and the most interesting feature of our work is the colporters' school. Twenty young men and women attend all the classes, and several others attend a part of them, in order to become successful colporters. Thirteen of these are every day in active service, securing subscriptions and selling books from four to six hours between school hours. They commenced the second week in January, and by Jan. 31 they had collected on sales and subscriptions more than \$100, and yet they acknowledge that they have only fairly started in the work.

One brother is with us from Dalarna, where Bro. Johanson is now laboring, and where there are now about sixty Sabbath-keepers. This brother comes in his national costume, with his knee-pantaloons and tassels, a coat with red borders, and a great leather apron. I thought it was no use to send him out in Stockholm to sell books, but as he wanted very much to try, I concluded to let him do so. The first day he sold to the amount of two dollars, and he has since done fully as well as any colporter. His peculiar dress and dialect give him a better opportunity than any one else to gain access to the finest families, because the people from Dalarna are known as an honest and frank people. He intends to go to the king's palace when he gets a little more experience in the noble work of scattering among the people a knowledge of the Most High God and his holy will.

We are now in the midst of a series of lectures on the prophecies, and there is a good interest to hear, so that our hall is filled at every meeting. There are several candidates for baptism, and others are on the point of deciding to obey the truth.

From Feb. 2 to 6 I attended the yearly meetings in Christiana, and took part in the business of the different associations. The Publishing Association held two meetings. A new constitution was adopted, and new trustees were chosen. At the yearly meeting of the church new officers were chosen, and among these Bro. K. Brorsen as elder. In the meeting of the Building Association the property was decided to the General Conference. All these business proceedings were characterized by such interest, unity, and harmony, as to make everything move off quickly and pleasantly, and all felt greatly edified and encouraged by the actions taken. Our religious meetings were well attended, and the hall was full Sunday night. Truly the Lord has helped us, and the work that otherwise would have taken weeks, has been happily finished in a few days.

Feb. 9. J. G. MATTESON.

NORWAY.

During the last month I have continued to hold meetings here in Christiana, and our hearts have been refreshed by the blessing of God. The meetings are well attended, and some seem to be much interested. The mission-school is progressing. I have visited Moss a few times, and there, also, the work is forward. Twenty-five souls have now decided to obey all the commandments of God.

Sunday, Feb. 6, we had the pleasure of seeing eight dear souls from Moss come here to receive baptism and unite with the church of this place. After the baptism we celebrated the ordinances of the house of the Lord. It was a blessed day for us. We have also had the pleasure of having Bro. Matteson with us for some time, as he came here to attend the yearly meetings. The blessing of God was with us during all these meetings. We have also had a visit from Bro. W. C. White, who came here from Basel, Switzerland. He rendered great assistance in many respects by his good counsel and advice. We feel grateful to God, because he remembers us in mercy.

Feb. 8. O. A. OLSEN.

At the beginning of the year I visited Laurvig and held a few meetings. When we celebrated the ordinances of the house of the Lord, he came very near with his blessing. We were encouraged by a visit from Bro. O. A. Olsen, who came here and, according to the desire of the friends, organized a T. and M. society. Since that time I have visited the friends in Drammen and Sandsvär, and held some meetings at

each place. I found most of the brethren of good courage. It was a great pleasure to me to learn how the Lord had been with those at Sandsvär, and to find them rejoicing in the truth, although they have not many privileges of meeting with its true friends. Surely, the Lord keeps his promise to look to such as are of a contrite spirit, and tremble at his word.

After visiting those places I returned to Moss. The interest is not diminishing here. Some new ones have commenced to obey the present truth.

Feb. 4. K. BRORSEN.

DENMARK.

During the month of January I have labored all the time in Copenhagen, and can report that the interest is still good and the meetings well attended. Sabbath, Jan. 15, five dear souls followed their Saviour in baptism, and six were added to the church. Ten more have commenced to keep the Sabbath, and others are deeply interested in the truth. I have received twelve subscriptions for *Sandhedens Tidende*, and made quite a number of family visits. We are of good courage in the Lord.

Feb. 7. E. G. OLSEN.

FLORIDA.

PALMETTO.—The church here has of late been favored with the labors of Bro. S. Fulton, and we have enjoyed, in some degree, the Spirit of God among us, which has shown us our faults. Some have accepted the truth, backsliders have started anew and in earnest, and the church has felt a burden for souls. A spirit of inquiry is awakened among those who did not attend the meetings. Pray for this Southern field.

March 7. N. L. COURTER.

WEST VIRGINIA.

KANAWHA STATION, WALKER, FREEPORT, AND OX BOW.—I have just returned from visiting these companies. I was able to hold only a few meetings, on account of a severe cold and cough, which rendered me unfit to labor. Seven have signed the covenant, five at Ox Bow and two at Kanawha. The new Sabbath-school at Walker is in a prosperous condition.

Bro. A. A. Meredith was with me a few days, and rendered valuable assistance. I hope to be able to resume labor again soon.

W. R. FOGGIN.

MISSOURI.

LOWRY CITY, DEERFIELD, AND STAR VALLEY.—From Jan. 15 to 20 I was with the church at Lowry City. These brethren had had no preaching for a long time; but I left them feeling encouraged to press forward in the good work. Jan. 21 to Feb. 7 I was with the Deerfield church, and labored to correct errors; some had been using tobacco, but gave it up and vowed never to use it again. May God bless and help them to wholly forsake this vile habit. I think this meeting will prove a blessing to the Deerfield church.

Feb. 11 to March 7 I held a meeting at the Star Valley school-house. There was once a small church at this place, but removals and death broke up the company till there were but four persons left. Two others have signed the covenant, making six who have covenanted to keep the commandments of God; three others are keeping the Sabbath. A Sabbath-school was organized, taking six copies of the *Instructor* and six of Bible Lessons No. 1. I obtained one subscriber for the *REVIEW*. A leader was chosen to conduct their meetings; also a clerk and a treasurer were chosen. All but one voted to pay tithes and do what they could to send the light of truth to others. May God bless this little company.

J. W. WATT.

VIRGINIA.

WOODSTOCK.—We have been holding meetings in a school-house about two miles southwest of this place. A deep interest was manifested, and the house was crowded when the weather was fair; but on account of bad weather we could not hold meetings regularly. We presented the claim of God's law, the Sabbath, etc., and had just reached the messages when a number of the people, finding that obedience to God's precepts would interfere with their craft, presented a petition to "workmen of like occupation" to have the school-house closed against us; and as one of the number was chairman of the Board of Trustees of that district, we received an order to close our meetings; and this order, coming through the Board of Trustees, we were obliged to leave the work at a very important point.

We have some friends there whose hearts are not so full of prejudice, and who, we believe, will still continue to search the word of God to know more of these things; and we humbly pray that the Lord may yet give victory to his truth. We left reading matter with those interested, and will look after the interest. Bro. Neff was with me a few days, and Bro. Foltz had come to assist when we were shut out. This only makes us stronger in the truth, and

through the help of the Lord we will press on till the work is done. Pray for the work here.

March 10.

R. D. HOTTEL.

KANSAS.

WICHITA.—Our interest here is good. Ten adults have recently embraced the truth. Sabbath keepers here now number about sixty. We are building a meeting-house 24 x 70 ft. The foundation is already completed, and we hope to be able to dedicate the house in April. The building and lot will cost about \$2,000, of which about \$1,200 are already pledged. We have good congregations, and quite a number that have not yet embraced the truth are interested.

SMITH SHARP.

NEWTON AND REECE.—From our fall camp-meeting until Jan. 24 my labor was connected with the mission at Wichita. Then after holding six meetings with the church at Newton, I went to Reece, Greenwood Co. I found five families striving to live out the truth, with whom I held thirty-four meetings. This little company was much strengthened and built up; prejudice was broken down to some extent, and the truth exalted. Several dollars' worth of books were sold. The brethren and sisters covenanted anew to bring in all the tithes and offerings, and prove the Lord. May God bless this little company.

March 8.

W. W. STEBBINS.

PHILLIPSBURG, MARVIN, ETC.—On Jan. 2 we commenced meetings at the Bissel school-house, three miles west of Phillipsburg. By Jan. 30 nine had commenced the observance of the Sabbath. We continued our efforts until March 5, with the exception of about two weeks, holding meetings occasionally, and visiting the people. As the result of our efforts eighteen have signed the covenant. We organized a Sabbath-school on March 5, and ordered eighteen copies of the *Instructor*. The Sabbath-keepers near Marvin and in Phillipsburg will meet with the company at the Bissel school-house, swelling the number to thirty, while the Sabbath-school will number between forty and fifty pupils. We hope others will yet obey.

We commenced meetings in an adjoining district on the evening of March 5, and have held three meetings, with a fair attendance. We realize that unless God helps us, our efforts will be vain.

O. S. FERREN.

C. B. HUGHES.

COLORADO.

Feb. 1, I began a series of meetings thirty miles from my home, near Maher P. O., Montrose Co., Col. This is well up the mountains, and is largely settled by cattlemen. I have already held twenty-six meetings, with a fair interest. Our first Sabbath meeting was held yesterday. One lady took a decided stand for the truth, and we hope others will do so; a number were affected to tears during our social meetings.

I find Colorado a very hard field in which to labor; the mass of the people care but little for religion. In the school-house where I held meetings, there never had been a sermon preached until I came here, and children nearly eighteen years old had never heard a sermon. Persons from the East find the ways of people here so different that it takes time to learn just how to get the truth before them; much time has to be spent in efforts to convince them of the inspiration of the Bible. I find it necessary here to dwell more on practical subjects than I did in Michigan.

Since coming to Colorado I have spent the night where there were several men playing cards at the table where I sat with my Bible, talking the truth to one or two others; indeed it is not uncommon to receive an invitation to take a smoke and join in the game. While I cannot accomplish as much here as in the East, still I believe God has a people scattered through these mountains, and I earnestly desire that I may have patience to labor on without becoming discouraged.

GEO. O. STATES.

March 6.

ARKANSAS.

AMONG THE CHURCHES.—Since the General Conference I have been making preparations to leave for my new field of labor in Washington Territory. During the week of prayer I met with the Springdale church, and we enjoyed some profitable meetings. Bro. Dan T. Jones was with us during the latter part of the meeting, which on this account was continued over into the next week. Six new members were added to the church, and a great deal of good practical instruction was given in regard to the various branches of the cause, more especially concerning the canvassing work.

During the early part of February, in company with Bro. J. A. Armstrong, I visited the churches and scattered brethren in the vicinity of Elm Springs, Robinson, Cincinnati, and Siloam Springs. I found them, in the main, of good courage in the Lord. The church at Siloam has been greatly weakened through removals and by death, but those who remain see

firm. At Cincinnati four added their names to the covenant roll, two of them being gentlemen who are new comers to that part of the country, and who, doubtless, will soon be accompanied in the step they have taken, by their respective families. During our visit we obtained eight new subscribers for the REVIEW, and left the brethren generally quite encouraged. In my parting meetings held with the Springdale church, March 5, 6, two more members united with them, making the present membership of that church one hundred. On the Tuesday following I had the privilege of burying these dear souls in baptism, together with three others who were rebaptized at this time.

Our people here all feel like praising God for his manifest goodness in removing the oppressive law with which they have been burdened; and as I leave this State, where so much of my time has been spent for the past three years, it is with the sincere desire that the work which has been begun here may go forward, until all the honest in heart shall be prepared for the coming kingdom of our Lord.

I leave to-morrow for Spokane Falls, Washington Territory, which will be my address until further notice.

JAMES W. SCOLES.

March 9.

OHIO.

MC CLURE.—I arrived here Feb. 28, and found one good brother and his family zealous for the cause and anxious to have the light of present truth placed before the citizens of McClure and vicinity. We tried hard to secure the use of the U. B. church, the only house of worship in the village, but were defeated. Obtaining permission to use the school-house, I commenced meetings there March 1, with a full house eager to see and hear, for the first time, an Adventist minister. The Lord gave freedom in speaking, and many became deeply interested and desirous to learn more.

But, as in the days of Job, "Satan came also," and the doors were closed against us. The course pursued by those who were instrumental in defeating us was condemned by the people in general, and an earnest request was made for a tent meeting to be held as soon as the weather would permit. We circulated a subscription paper to secure means to help defray the expenses of a tent meeting, and the people proved their desire to hear by contributing to the amount of about \$30 in cash, and promising to furnish the necessary lumber.

This interest to hear has largely been brought about through the circulation of reading matter by the brother and his family residing here. I have been visiting and holding Bible readings for several days. Have obtained one new subscription for the REVIEW, and sold some reading matter. May the Lord direct in the work here, and search out the honest in heart.

H. H. BURKHOLDER.

WISCONSIN.

ALMOND AND RICHFORD.—Bro. Martin Stuckrath and I pitched our tent in Almond last June, commenced meetings July 1, and closed Sept 26. The opposition was strong from the first, but the blessing of the Lord attended our efforts, and eleven persons are now observing the Sabbath, two of whom are Germans. Four of the number were addicted to the use of tobacco, but God has helped them to overcome the habit. We have not as yet organized a Sabbath-school, but expect to do so as soon as the roads are better.

I also held meetings at Richford. Two Germans signed the covenant, who are faithful and earnest in the missionary work. I desire a close connection with the Lord, that the word spoken may be blessed, and the work advance among the Germans in our State. It is not as hard a matter to convince the Germans in regard to the truth of the Sabbath as it is to get them to obey. We need to enlist their sympathy. I know of no better way to obtain it, than by circulating among them the speech of Senator Crockett in behalf of religious liberty. It is published in German, in tract form. It was translated prayerfully and with great care, and contains that which will melt stony hearts. I appeal to our American brethren to distribute it among their German neighbors. Much good will be done and souls in this way saved from destruction. You can obtain these tracts from the Wisconsin T. and M. Society. I hope many will be active in getting them before the German people.

F. H. WESTPHAL.

March 6.

LITTLE PRAIRIE.—I have held a protracted meeting here during the past six weeks, and although the meetings have been broken up much of the time by stormy weather, there has been a good attendance whenever people could get out. Seven have started in the service of the Lord, and many others are almost persuaded to do so, several of whom I believe would have taken a stand ere this but for sickness, which during the last three weeks prevented their attending the meetings; we feel confident, however, that they will yet obey the Lord.

The church was much encouraged, and will now do all they can to help their interested neighbors, by holding Bible readings among them, as may seem best for their help and encouragement. We closed our labors with a good quarterly meeting. A number were present from Oakland, and some from other places. It was truly refreshing to meet Bro. Olsen, of Oakland, Wis., the father of our dear Bro. Ole Olsen, now in Norway. Truly the Lord blessed us, and we all parted with renewed faith and courage to labor on in his vineyard till the harvest is garnered. And if we are faithful in all the work which he has given us to do, even should the workman die before the Lord comes, his influence will still live to encourage others; for the Spirit of God says that "the work done faithfully and well for one is done for many." I praise the Lord for this truth. May he help us all to do faithfully and well the work given us. I expect to return here again some time in May, and hold a few more meetings, and also baptize those who may desire then to follow their Lord in that ordinance.

God willing, I shall commence a protracted meeting in Mauston, March 22, to continue as long as the interest may demand. I earnestly desire the Lord's blessing upon my labors.

I. SANBORN.

March 14.

MICHIGAN.

From the general meeting held at Ithaca, I went to Sherman, Wexford Co., and spent Sabbath and Sunday with the company there. It being the regular quarterly occasion, the ordinances were celebrated and the Lord by his Spirit came very near. Some differences were settled, we trust permanently, and a tender brotherly feeling was manifested by all.

I went from that place to Bear Lake, Manistee Co., and then, in company with Bro. Horton, to Almira, in Benzie Co., where he organized a church from a company raised up there last spring. After spending a week with them, we returned to Bear Lake, intending to labor together in holding meetings in the vicinity of this place, but we found it impossible to do so; the snow being so deep, and almost constantly drifting, the roads were blocked to such an extent that the people would not attend meetings. So we separated, and I returned to Sherman and held meetings there from Jan. 28 to 31. As a result ten signed the covenant,—all adults but three.

By invitation, on Feb. 1, I commenced holding meetings at the Bandola school-house, four miles southeast of Sherman, and continued nearly five weeks, with a good interest from the first, although some bitter and determined opposition was met. The Free Methodists held nightly meetings from house to house, becoming at times so excited that their shouts were heard nearly a mile away. While some were prostrated with "the power," others were singing, and still others were praying, making a medley that would hardly accord with 1 Cor. 14:40—"Let all things be done decently and in order." The M. E. people went from house to house among those who were becoming interested, and used all the arguments and influence they were master of to dissuade persons from embracing the truth. Their ministers gave two discourses against the seventh-day Sabbath, which I reviewed. They belied us as a people, saying that every member had to pay the sum of one dollar to join the church, and two dollars to be baptized; and if they signed the covenant, they signed away a tithe of all their possessions. Also, that we had set time after time for the world to come to an end.

But through all the guiding hand of the Lord was manifested. Forty-four discourses were given, and twelve signed the covenant, all heads of families. Bro. Horton and Lay came through and stopped from Friday until Tuesday, rendering valuable and much appreciated assistance.

The work in Northern Michigan is steadily progressing, despite the deep snows of winter and the opposition of the enemy. I am of good courage in the Lord, and my prayer is that every one may be; for the battle will soon be over, and rewards will be given to all who prove faithful to the end.

F. I. RICHARDSON.

MINNESOTA.

BROWN'S VALLEY.—I came to this place Feb. 25, and have held twelve meetings, the attendance averaging from fifty to sixty. The Lord has helped in speaking, and excellent attention is paid. The meetings are held in the Presbyterian church. Already the enemy is becoming angry because his deceptions are exposed by the word of God; but many of the people seem deeply interested in the truths presented. I am much encouraged by the presence and help of Bro. and Sr. Parish, and Bro. and Sr. Wheeler, formerly of Michigan. We are seeking God together daily for wisdom and guidance, and have some evidence that he hears and answers our prayers. We hope to see the salvation of God made manifest in our work.

E. A. CURTIS.

March 9.

AMONG THE CHURCHES.—We met with the West Union church on Feb. 19, 20. Difficulties which had

distracted the brethren in time past, had been settled, and peace and union restored. The Lord blessed us in our meetings, and the brethren were much encouraged. Many not of our faith attended, and seemed much interested in the truth presented.

Our next meeting was at Round Prairie. This church seemed to be in a prosperous condition. The Lord has especially blessed the Sabbath-school work, and many of the young people have joined the church and are quite active in the T. and M. work. The Spirit of the Lord came near in our meetings, and opened the hearts of the brethren to receive the solemn truths for this time. On the following Sabbath and Sunday we met with the church at Clarissa. We found a good interest in the work among the brethren generally, and although the weather was very stormy the attendance was good. The Lord gave good liberty in speaking, and the brethren and sisters seemed determined to take hold of the work anew.

At Stowe Prairie we found some difficulties, which we hope were satisfactorily settled before we left. While confessions were being made, the melting Spirit of God found its way to our hearts, and we felt that it was good to be there. At Wadena, also, we had an excellent meeting. This company pledged liberally for the T. and M. reserve fund. One not of our faith said he thought our last meeting was the best he ever attended.

March 9, 10 we met with the church at Gresham. The Lord came specially near in this meeting, hearts were melted in tenderness before him, and several made a start to obey God. In these meetings we have tried to be faithful in pointing out the dangers and duties of our time, with the place of refuge from the coming storm. We feel thankful for the measure of God's blessing that he has graciously bestowed upon us.

HARRISON GRANT.

March 15.

W. B. HILL.

IOWA.

MORNING SUN.—After attending the camp-meeting at Brighton, Washington Co., last fall, we returned to Morning Sun, Louisa Co., where we had left the work unfinished, to attend the above camp-meeting, as our tent was needed there.

As the result of our labors at Morning Sun, nine have embraced the truth. They, with a few others near this place who were observing the Sabbath before, have established meetings and Sabbath-school. They are mostly heads of families. We hope they will be faithful to God, and let their light shine out to others through good works. Matt. 5:14-16.

At the close of our series of meetings it seemed necessary to defend our position on the Sabbath and the law of God, in public discussion. Eld. E. T. C. Bennett, of Mt. Pleasant, Iowa, was called to Morning Sun, and we occupied two hours each evening for four evenings, in half-hour speeches, alternately. His arguments were about the same as are usually brought forward against the Sabbath; viz., no Sabbath; law of ten commandments the old covenant, and done away at the cross, etc. His arguments were not hard to meet, and the cause of truth lost nothing; but those who were observing the Sabbath were confirmed, and the work there is now on a firmer, more reliable basis than before.

J. S. Washburn was with me in all the above work. Since then I have visited all the churches and companies of Sabbath-keepers in Dist. No. 4, in behalf of the tract and missionary work, and have had some success.

C. A. WASHBURN.

March 9.

AMONG THE CHURCHES.—Jan. 4, I visited a company of believers at Fairfield, and found nearly a score of earnest friends of the cause holding regular meetings. They observed the week of prayer. They have a nice cozy hall, in which I spoke to them five times. They are now ready for organization. Several had recently embraced the truth from reading. From Jan. 6, I spent four days at Salina. This church was found to be in good working order; none have ever deserted the truth here. They very much need a church house. They have a missionary spirit, and are doing good work. I attended the general meeting at Des Moines, Jan. 12. Began meetings at Bonaparte Jan. 26, and remained four days. There was a good outside interest, and I should have remained one or two weeks longer. The church here has been reduced by deaths and removals; still they have a good working company, but might do more missionary work.

I was at Osceola Feb. 2, and remained four days. The attendance was excellent, although most of the members are five miles and more distant. There is quite a strong church here, who are doing quite well; but there is need of more activity. The Woodburn brethren, also, attended most of the time, driving six to eight miles. Feb. 8, I was at Woodburn, a country church; used our church house through the day, and the Presbyterian church in Woodburn nights. Had a good hearing. The church here was not in the best condition. A few faithful families are doing good work. I visited Afton Feb. 11. Most of the brethren here live at a distance, and their numbers are greatly reduced by removals. They lack a missionary spirit; some still cling to their idols. They have talents in the church which, if consecrated,

would bring them joy and the blessing of God. The director, Bro. Neal, assisted much in the work at this place. We labored hard, but some had not time to attend the meetings. Tardiness and a lack of interest in Sabbath-school work tell fearfully against the cause.

Feb. 15 I was at Creston. There is no church here, but there are some twelve faithful ones residing in this city of 7,000 people; some are members of other churches, others had never before heard a sermon from an S. D. Adventist. I remained two days with Bro. Neal, and then visited Fontanelle, where I found a wide-awake church. We secured the use of the Christian meeting-house, just erected, for part of our meetings. Our house here is very small, but there is a prospect for a larger one soon. I spoke nineteen times in twelve days, and ought to have continued longer. There are several additions to the church, with other hopeful cases. I returned to Creston and labored one week, I hope with profit. We used the Christian church two evenings, when they excused us. We obtained free use of the Presbyterian church, which was granted us also on Sundays. With persistent effort, a good company may be secured at this place. I used the Temperance Charts with good satisfaction in lectures at Creston, Fontanelle, Afton, and Bonaparte. I found several excellent new fields, and received pressing invitations to labor. How gladly would I have turned aside and engaged in such work! "The harvest truly is plentiful, but the laborers are few" L. McCoy.

March 10.

AMONG THE CHURCHES.—From Jan. 28 to March 7 we spent in visiting at Montezuma, Pilot Grove, Keota, Brighton, Wilton Junction, and Atalissa. On account of the diphtheria among the people at Montezuma, we could have but few meetings there. Faith in the message is still increasing. At Pilot Grove we had excellent meetings. Some who were becoming discouraged felt much refreshed. One young man has contracted for territory, and is giving his time to canvassing; others are planning to do the same in the near future.

At Keota the Lord came very near, and helped us greatly. One of the active members of the church, who had so far backslidden as not to attend the meetings for a year, was reclaimed, experienced a new conversion, and is now striving for greater victories. Two took their stand to keep all the commandments and go with us to the kingdom of God. Two sisters engaged to canvass one township for the "Marvel of Nations" and "Vol. IV." We trust they will be ready for more territory when that is canvassed.

At Brighton the cause is coming up considerably, since the good meetings held there last winter. Several who had become discouraged and given up, have taken hold again, and a few new ones have come in. They have a live little Sabbath-school, and the prospect is good for additions to this church soon. We had freedom and the blessing of God in presenting plain, practical truth to the people. Here, too, the sisters decided to engage in the canvassing work. Four or five joined the T. and M. Society. A club of *American Sentinels* will be used by the society.

At Wilton Junction we found all holding on to the truth, though in the midst of fierce opposition, and several not of our faith were interested, for whom we have hopes. A T. and M. society was organized with thirteen members; a few others who were not present will join. I hope a little church may be organized here soon. The company at Atalissa are prospering. Although two who had signed the covenant have given up, there are several others who will soon be ready to take their places; those who have continued faithful, have grown much stronger. The Lord blessed us greatly in our meetings, and much good was done. A good interest remains, and more labor should be bestowed there soon. A T. and M. society was formed with twelve members; a number of others will join. Here two promising young men engaged to canvass six townships for the "Marvel of Nations." They have planned their work in a business-like way, and engaged in it in the name of the Lord. There is a good prospect that other young men will join them soon to push the work in this much-neglected field. They have the prayers of all the lovers of this precious truth. Thank God, he is putting the canvassing spirit into the hearts of some who will give their lives to the work. Dear brethren and sisters of Iowa, you that have been long in the truth, and have thought and talked of this work for a long time, let me say to you, Your opportunities will soon be past. If we neglect to do our duty, God will raise up others to do the work. Shall we not have a share in it? Bro. J. W. Adams, the director of the district, attended these meetings with me, and assisted in the work. H. NICOLA.

HEALTH AND TEMPERANCE DAY AT THE CHICAGO MEETING.

SUNDAY, Feb. 20, during the time of our recent good meeting in Chicago, was devoted to the health and temperance work. Dr. Kellogg, of the Sanitarium, was present, and spent the day with us. In the forenoon he lectured on healthful food and errors in diet. Overeating was set out as one of the worst of these errors, while condiments, diseased meats,

eating too often, and kindred topics were brought out in an interesting and profitable manner.

In the afternoon the subject was "Healthful Homes," at which time the necessity of pure air was dwelt upon. Among the sources mentioned of impure air in our homes, was that of improperly constructed cellars, poorly kept and unclean pantries and sinks, while the cesspool, barnyard, and other sources of decaying matter came in for their share of attention. After this lecture we had a health and temperance experience meeting, in which many very interesting testimonies were borne, expressing strong confidence in the health reform, and saying that the doctor's talk had aroused them to the necessity of living it out more carefully. Especially were we glad to notice a number of those newly brought into the truth taking hold of this part of the work quite earnestly.

In the evening the doctor spoke to a large audience on his favorite theme of the necessity of understanding the laws of our being and properly relating ourselves to them. A deep interest was manifested, and inquiries were made as to whether we were going to have more meetings of that nature. We think the cause of health reform was greatly advanced in this State by that day's work; and we are glad to see the health and temperance branch, together with all other parts of the cause, advancing in our Conference. A. O. TAPP.

A DAY OF THANKSGIVING FOR ARKANSAS.

ONLY a few weeks ago Sabbath-keepers in the State of Arkansas were indicted, fined, and imprisoned, and some of them had their property taken away by the officers of the law for no other offense than that they were keeping the commandments of God, including that for the seventh day, sanctified and commanded by him, and going quietly about their business on the six working days of the week. The persecution was actively begun, and the cloud which hung over the heads of our people seemed gathering blackness every day. The appeal for relief sent up to the supreme court of the State had been decided adversely, and all hopes for an appeal to the Supreme Court of the United States seemed to be shut off. The cases that had been laid over to await the decision of the supreme court were coming up in different parts of the State, and our brethren were compelled to pay the fines and heavy costs imposed,—which many of them were unable to do,—or be thrown into jail, from which they might be leased out and forced to labor under all the rules and regulations for working convicts in the penitentiary. All seemed dark, and Seventh-day Adventists were almost in despair.

But man's extremity is God's opportunity; and in this case he has graciously interposed and sent deliverance from a quarter from which it was little expected. The State legislature has passed an act exempting those who conscientiously observe the seventh day of the week as the Sabbath, from the penalties of the Sunday law; hence Sabbath-keepers are as free to believe and practice their faith in Arkansas to-day, as in any other State of the Union. We can but recognize the hand of God in all this, and we owe our gratitude to him.

It seems befitting that public acknowledgment should be made for this deliverance. After consulting with some of the leading brethren in the State, we have appointed Sunday, April 17, as a day of thanksgiving to God by our people in the State of Arkansas, for what he has done for them in sending this deliverance. We also appoint a general meeting for the State, to be held at Springdale, Washington Co., beginning Thursday evening, April 14, and continuing until Monday, the 18th. All will see that this will include the day of thanksgiving. We hope that every Sabbath-keeper in the State who can possibly do so, will attend this meeting. The scattered Sabbath-keepers are especially requested to be present.

Besides uniting together in thanksgiving, practical instruction will be given by those who will be present from abroad to assist in the meeting. Plans will also be laid at this meeting for prosecuting the work throughout the State more vigorously the coming summer than ever before. It will doubtless be decided where the tents will go, and those who know of good openings for tent labor should be at the meeting or send in their applications. We have the promise of help from the General Conference, and no one can afford to lose the benefit of such a meeting as this. Begin now to plan to attend it, and work for it. The planting season will be well over by that time, and all can afford to spend a few days in thanksgiving to God and in seeking his blessing for the future. DAN T. JONES.

March 10.

NOTES FROM SOUTH LANCASTER ACADEMY.—NO. 1.

It is with pleasure that the writer attempts to comply with numerous requests to inform the readers of the REVIEW from time to time concerning this the only institution of God's planting under the Third Angel's Message in New England. But he would take this opportunity to express the decided preference which he feels, to have some one who does not

sustain the relation which he holds to the school, describe its workings, state its condition, and present its claims before our people. He trusts, however, that many others scattered over the broad field are no less interested in its success than is he himself.

HISTORICAL NOTE.

As there are those whose eyes may fall upon this column, who may be unacquainted with the origin and establishment of the Academy, it is well, even at the risk of too frequent iteration, to give a brief historical sketch of its rise and progress. It was in the autumn of 1881, that those upon whom the burden of the work of God fell most heavily in New England, conceived the idea of opening a school at South Lancaster for the education of our youth and the preparation of workers to labor in the cause. Looking at it from a human stand-point, this was at that time not merely a bold, but almost an absurd, project. For most of our people in the Eastern Conferences were in very humble circumstances, and besides there seemed to be but few young people among them. The prospect looked dark and forbidding, so long as the eye rested upon "the things which are seen." But firmly believing that such an institution was sadly needed and would accomplish much good, with the eye of faith they looked upon "the things which are not seen," and ultimately realized the fruition of their hopes.

But the way seemed altogether hedged up until the following spring, as it was impossible to secure instructors suitable for the work to be begun. In April 1882, however, Prof. G. H. Bell's relations with Battle Creek College were such that he severed his connection with that institution, and was immediately employed to open a school in South Lancaster. Accordingly, without buildings and without funds, the enterprise was set on foot April 19, 1882. Thirty-three students were enrolled during the short term that followed, who were instructed by the Principal and one assistant. During the first two or three years, regular instruction was given in the Bible, and some of the branches of a common school education. During the first year, twenty-six acres of land were purchased for the use of the industrial department, which was a distinctive feature of the original design of the school. In December, 1883, the institution was incorporated under the laws of Massachusetts as an academy, and at a meeting of its friends in the same month, it was recommended to raise \$25,000 for the enterprise. One-half of this amount was immediately subscribed by those present. Work on the buildings was commenced in June, 1884, and they were ready for use in the October following. At that time Prof. Bell resigned, and Eld. D. A. Robinson assumed the management of the school for the academic year. Other instructors were added to the Faculty, and the attendance during the year was larger than ever before. In the summer of 1885, the present Principal, Prof. C. C. Ramsey, who was then professor of mathematics in Healdsburg College, California, was chosen. He began his work in August of that year. More liberal courses of study were soon adopted, and more extended plans laid and executed, to meet the increasing demands of a larger and more varied class of students.

No adequate history of the school can be written with the omission of the names of Eld. S. N. Haskell and his faithful coadjutors, Eld. D. A. Robinson, Miss M. L. Huntley, and, more recently, Mr. E. P. Farnsworth. In fact, without them the school would have had no history and probably no existence. So far as can be learned, the idea of the school was first conceived in the fertile brain of Eld. Haskell. By his great faith in God, and his arduous and untrifling efforts in its behalf, under difficulties, the conception has been rendered a potent reality. Few others would have undertaken a work of such magnitude under the same circumstances; but God accepted the efforts put forth, and the many sacrifices made by his faithful people in New England, and has richly blessed the school throughout almost its entire history. Nor would we overlook or underestimate the prayers and gifts of many who belong to other Conferences, some of them living at remote distances from the Academy. This is evidence of God's providence in its establishment and operation. During the years of its existence, a large number of workers in the cause of God have had received perhaps their first impulse to devote their lives actively to his service; also much valuable instruction, and a more or less thorough fitting-up for the work. We cannot at this time give the exact figures, but there have been more than seventy-five who have gone out from our halls, to engage in active service in various branches of the cause. We believe that should we now be obliged to close our doors, our friends would not regret their sacrifices, in view of the good work that has already been accomplished.

PRESENT CONDITION.

In point of attendance, the Academy is the peer of all others in New England, except two or three which have been in existence for years, and are celebrated throughout the entire country. In respect to moral and religious influences, no one who is acquainted with the workings of our school and God's continued blessings upon those gathered here, denies that it occupies the somewhat lonely but very enviable position at the head of the list of New England educational institutions. Of the whole number enrolled,

forty-six per cent are preparing for work in the cause. Of the number enrolled who are old enough, the per cent of those preparing for active service for the Master is much greater, being eighty per cent. Of those, fifty-three per cent are enrolled in the Biblical department and twenty-seven per cent in the Normal department. There was never a deeper, more genuine, and more heartfelt interest in spiritual things in the school than at present. Throughout almost the entire body of students there seems to be a profound realization of the importance of drawing near to God and living lives entirely devoted to his service. Among officers, instructors, and students there has been a deep searching of heart and earnest prayers to God for his special help and blessing at this important point in the great harvest field. The Lord has drawn near many times, and has often heard the cries of his children. We trust and believe that there are potent influences at work in the school, tending to the purification and sanctification of our youth, and which are polishing, refining, disciplining, and educating them for great usefulness in the cause of truth. Interest in missionary and Sabbath-school work is constantly increasing, and, with God's blessing, much good will be accomplished through the instrumentality of many who are here preparing themselves for more efficient work in his cause.

The Academy furnishes a thorough common-school education in the Primary and Grammar departments, in which is taught Bible history in addition to the other branches. In the Academic department a first-class high-school course of study, classical, scientific, or English, may be pursued. But it is through the Biblical and Normal departments that the Academy hopes to be most directly serviceable to the cause in whose interests it exists. In these are prepared Bible workers, T. and M. secretaries, and teachers of church and family schools among our people. In the former the study of Bible doctrines is the chief feature. Careful and thorough class-work is done in this important branch, and the best methods of presenting Bible truth are considered. Besides this, in this department, generous attention is given to other studies which are necessary for practical use and mental discipline and culture. At the present time, in the various departments of the institution, there are classes in Greek, Latin, German, French, geometry, algebra, rhetoric, ancient history, science of government, United States history, elocution, and all the common English branches. Last term there were classes in book-keeping and phonography. Instruction in practical hygiene is given to students of all departments.

The Faculty has eight members. Eld. E. E. Miles instructs in Bible doctrines and ancient history; Mrs. S. J. Hall, English language and literature, and German; Miss Ella Evans, natural science, civil government, and American history; Miss F. M. Dickerson, mathematics; and Mrs. E. M. Farnsworth, the Primary department. Miss Mary L. Gould assists in the English language. Miss Carrie F. Ramsey teaches reading and geography. The Principal instructs in the ancient languages, higher mathematics, and didactics.

C. C. R.

NOTICE TO OHIO AND WEST VIRGINIA.

WE now expect that our State meeting will be held at Columbus, Ohio, during the latter part of April,—probably from April 20 to 27. No other meeting held in the State during the year will be as important, excepting the annual camp-meeting. We desire, as far as practicable, a full attendance of all the workers and many of our leading brethren. Many matters of interest to the cause in this Conference will be considered. We expect to be blessed with experienced help to give instructions. The fields of labor for our ministers and workers during the coming season, will largely be determined at this meeting; therefore we request our brethren who know of good openings for meetings, to send in their request for help or else be present to present the matter themselves. More will appear soon concerning this meeting. Mail-matter sent to me at Columbus, Ohio, should be sent in care of Eld. O. J. Mason.

R. A. UNDERWOOD.

A GOOD ANSWER.

A LITTLE boy near us began keeping the Sabbath a short time ago, and of course he encountered opposition from his play-mates. One said to him, triumphantly: "We have a book down at our house that will prove to you that you ought to keep Sunday." "Is it the Bible?" asked our little hero, quickly. "No," answered the other, rather slowly. "Then it won't prove it," said the little fellow, as he turned away and resumed his work.

L. D. SANTEE.

—Many lights may be kindled from one glowing torch, and many souls can be saved through one living, loving Christian's efforts. Let us talk with Jesus by the way till our own hearts burn within us, as he opens unto us the Scriptures; and then other hearts will burn, as we tell to them the things that are freely given to us of God.

News of the Week.

FOR WEEK ENDING MARCH 19.

DOMESTIC.

—Charleston is contributing liberally to the earthquake sufferers of the Riviera.

—Brooklyn will raise a monument to Beecher's memory by popular subscription.

—Great destitution exists among the Cheyennes on the Rosebud and Tongue rivers in Montana.

—One hundred negroes were recently imported to take the place of striking miners at Peoria, Ills.

—Italian laborers to the number of 1,191 were on Wednesday landed at Castle Garden, New York.

—A rich gold mine has been discovered near Atlanta, Ga., a vein of rose quartz assaying over \$1,100 per ton.

—Mr. Edison, who was recently reported to be a hopeless invalid, is rapidly recuperating at his Florida home.

—Fire destroyed the Commercial Press at New Orleans, with a large amount of cotton, the total loss being \$150,000.

—G. A. Smith & Co.'s morocco factory at Philadelphia was closed Tuesday by the sheriff, rendering 400 persons idle.

—An advertised lecture in New York, on "How to Abolish Poverty," drew an audience of one person and a reporter.

—It is rumored that the fiftieth Congress will be called together in October, and that the fall session will run along into the regular one.

—The business section of Rock Hill, S. C., was almost wiped out by fire Thursday night. The loss is \$140,000, with about \$100,000 insurance.

—Over 1,000 of the leading women of Leavenworth, Kansas, have registered and will vote under the recent law granting municipal suffrage to women.

—The remains of Captain James B. Eads reached Jacksonville, Fla., Monday, and were placed on a train en route to St. Louis, where the funeral is to be held.

—The case of Spies, the condemned Chicago anarchist, was called up in the Illinois supreme court Thursday, and argument was commenced on the question of a new trial.

—At Vincennes, Ind., a city of 15,000 inhabitants, Thomas E. Murphy, son of Francis Murphy, succeeded in adding 4,000 to the membership of the blue ribbon society.

—James Gordon Bennett's \$1,500 dog was recently run over and killed by a railway train. One-dollar canines generally know enough to keep out of the way of locomotives.

—Bishop, the mind-reader, has become very noted through his success at reading people's minds; but he could not read the mind of his wife. She has left him, and he does not even know where she is.

—One half of the business section of Oxford, N. C., was destroyed by fire early Tuesday morning. Twenty-three firms were burned out, and the loss is \$100,000. The fire was believed to be the work of incendiaries.

—Charles F. Freeman, of Sandwich, Mass., who in May, 1879, murdered his child, claiming that the act was performed in accordance with commands from heaven, will be discharged from an insane asylum, whither he was sent by a verdict of a jury.

—The resolution for the submission to the people of a prohibitory amendment, weighted down by an amendment that persons or property injured by prohibition, should it become a law, be compensated by the State, failed in the Illinois House Wednesday.

—Foxes must be very troublesome animals in Morgan county, Ill. On Saturday a grand hunt was organized in that county, in which 230 men and boys beat the bush over an area fifty miles in circumference, and succeeded in reducing the number of these quadrupeds in the county by three.

—The circulation of standard silver dollars is now \$57,214,510 out of a total coinage of \$256,471,647. The silver certificates in circulation amount to \$123,290,393, deducting which leaves 75,966,745 net standard dollars in the treasury. The gold coin and bullion in the treasury, less \$100,013,005 gold certificates in circulation, amounts to \$175,284,977.

—In the prohibition county of Rock Castle, Ky., Wednesday night, a band of Ku Klux took from her house Eliza Fish, aged 70, and began whipping her. Suddenly shots were fired, and three of the Ku Klux fell dead. The woman persisted in selling liquor, notwithstanding that she had been warned several times to stop the traffic, resulting in the fatal visit of the vigilantes.

—The New Richmond Hotel, at Buffalo, and adjoining buildings were burned early Friday morning. It is believed that at least thirty persons lost their lives in the hotel. Eight bodies have been found, and five of the wounded are dying, while a number of others were burned or otherwise injured. The full extent of the catastrophe has not yet been ascertained. The financial losses foot up \$400,000.

—The White River railway disaster in Vermont a few weeks since was paralleled on Monday, the 14th, by a similar accident on the Boston and Providence R. R., between Forest Hill and Rosindale. A passenger train of nine cars fell through Bussey Park bridge, and five of the cars were completely demolished. Twenty-six persons were killed, nine fatally injured, and 100 others were wounded more or less severely.

—The growth of public sentiment in this country against immigration is shown by the fact that out of four hundred and sixty-three business firms interrogated on the question by the Wisconsin Labor Bureau, one hundred and seventy-four favored either unqualified restriction or total prohibition, and nearly all were in favor of more stringent immigration laws. The Wisconsin legislature has passed a bill abolishing the State Board of Immigration.

—A passenger train was wrecked, Wednesday afternoon, near Parks Station, N. Y. The smoker turned upside down, and caught fire from the stove, the clothing of some of the passengers being burned. Fifteen persons were more or less injured, but no one is reported fatally hurt. The engine and tender of a passenger train fell through a trestle near Marietta, Ohio, Wednesday morning, the engineer and fireman being killed, and two other employees badly scalded.

FOREIGN.

—Dacoit outrages in Burmah are said to be on the increase.

—Prince Alexander, of Battenburg, is to visit America next autumn.

—The balloon for the Paris exhibition of 1889 will carry up 100 persons.

—The army bill of Germany recently passed, will increase the force by 120,000 men.

—Fresh earthquake shocks in Southern Europe have caused a recurrence of the recent panic.

—Germany, Austria, and Italy, have formed an alliance for mutual defence and the preservation of the peace.

—Severe weather is reported in portions of Austria. A man was found frozen to death in Vienna on Monday.

—The Suez Canal is now lighted its entire length by electricity, and vessels go through as readily at night as during daylight.

—The Prussian Minister to the Vatican suggests that the pope convene a European congress to settle the Eastern and Egyptian questions.

—Emperor William, of Germany, will be ninety years old on March 22. His present age was recently erroneously given in our columns as ninety.

—Word has been received from Stanley at Cape Town, that he expected to get to the Congo River March 16. Advices from Urgonda state that Emil Bey is alive and well.

—The London and Berlin papers of Tuesday morning contain telegrams announcing the failure of an attempt to kill both the Czar and the Czarina with dynamite bombs.

—The Canadian government has perfected its plan of action with regard to its fisheries for the coming season, and the protective fleet is said to be more efficient than that of last year.

—The Bulgarian regents, fearing an outbreak of hostilities, have divided Bulgaria into two military zones, and appointed a commander for each zone, with virtually absolute power.

—Russian dislike of Germany and friendliness for France are said to be conspicuously on the increase. Russian admirers of Gen. Boulanger have presented him with a valuable sword, with the inscription "Qui vive, La France et Boulanger."

—The New Brunswick industries are said to have been paralyzed by the failure of the Maritime Bank, whose \$1,000,000 of deposits have melted away, and hundreds of people are financially ruined. The bank and the great firms which it has been carrying are hopelessly bankrupt.

—During his recent visit at the German capital, Count de Lesseps asserted that no intelligent Frenchman believed there would be war between the two powers. Perhaps that is so. Meanwhile the unintelligent portion of the French community are going ahead with the war preparations.

—The Secretary of State is informed that the cholera has spread through parts of the Chilian Province extending toward the sea. At a station between Santiago and Valparaiso about 600 cases have so far been reported, of which about 250 have proved fatal. Stringent sanitary measures have been adopted by the authorities.

—About the time of the Crimean War the average gun of a war-ship cost approximately \$550, and the cost of firing it was about seven dollars and a half. Now the approved gun costs \$55,000, and the cost of firing it is more than the entire price of the old gun. No wonder it makes the nations of Europe groan to maintain their vast armaments.

—Five thousand persons paid large prices Wednesday at San Rafael, Mexico, to witness a bull fight. The bulls, with less brutal instincts, refused to fight, and the spectators burst into the ring and attacked the animals and the matadors. Troops, in suppressing the riot, used sabers and bayonets, and a large number of people were more or less wounded.

—The city and the province of Venice have been visited by a severe snow-storm, which has caused a complete suspension of railway traffic. An engine and a party of workmen sent out from Venice to clear the railway tracks were compelled to abandon the task. The snow fell to a depth of five feet. Telegraph lines were almost all prostrated. Nine barges loaded with iron sunk in the Grand Canal during the storm.

—De Lesseps, the great canal schemer, has been making quite a display at Berlin posing as a mediator between France and Germany, much to the disgust of the French Radical press. De Lesseps had an object in all this. After being entertained at supper by Emperor William, and otherwise creating a favorable impression, he dropped in on the

Berlin bankers and asked for the loan of a few millions to finish the Panama Canal. The report of experts sent to the isthmus, however, had been so unfavorable that they refused to advance the money.

RELIGIOUS.

In India there are four female missionaries to every 1,000,000 women.

The Scotch Catholics are about to petition the pope to canonize Mary Queen of Scots.

Locomotives now run in Jerusalem, and the steam whistle is heard in the streets once trod by King David.

The popular evangelists, Sam Jones and Sam Small, are to conduct a series of meetings in Minneapolis, Minn., between April 25 and May 10.

The Rev. Dr. Justin D. Fulton has resigned the pastorate of the Centennial Baptist Church, Brooklyn, and will enter the evangelistic field with a view to converting Roman Catholics.

The palm branches used in Catholic churches at the North on Palm Sunday, come largely from palmetto trees on the Sea Islands of South Carolina. It is estimated that not less than 200,000 branches are shipped from Charleston every spring.

Two white teachers and ten negro girls from Clark University, Atlanta, were ejected from the church in that city Sunday because they took seats among the whites instead of going to the seats set apart for the colored race. Mr. Grady's new South seems to be built on the same pattern that gave distinction to the old.

An Anti-Medium bill has been introduced and favorably reported in the Pennsylvania legislature. It provides that "if any person in the State shall pretend to any person, or to the public, that he or she is a medium, by or through whom communications or messages can be received from the spirit of any deceased person to or for any living person, for lucre or gain, and shall communicate, delude, deliver, or give, or cause to be communicated, delivered, or given, any such pretended communication or message to or for any living person, he or she shall be guilty of a misdemeanor, and punishable by fine and imprisonment of not less than \$10, or more than \$100, and not less than fifteen days, or more than two years.

Obituary Notices.

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

REED.—Died at his home, near Warren, Jo Daviess Co., Ill., Jan. 21, 1887, Walter E., son of Charles F. and Ida B. Reed, aged 2 months and 3 days. So soon has this little bud of promise fulfilled its earthly mission and passed away! But not long will Death hold him in his cold embrace, for soon the Archangel's voice will rend the tomb, and he will come forth clad in immortal bloom. Words of comfort were spoken by Eld. H. Shultz. Mrs. P. BATES.

BARNES.—Died of heart disease, at Altona, Wilson county, Kan., March 1, 1887, Bro. W. R. Barnes, aged 49 years, 10 months, and 26 days. He was born in Michigan, and from that State removed to Illinois, and came to Kansas in 1875. He embraced present truth last summer, under the labors of Bro. Barton and Page, and afterward lived a consistent Christian life. He died in bright hope of a part in the first resurrection. His family and many friends feel to praise God for the blessed hope. He leaves a wife and three children to mourn his loss. Words of comfort were spoken by the writer, from 1 Thess. 4:16, 17. C. McREYNOLDS.

ALLEN.—Died of pneumonia, in Roaring Branch, Lyeoming Co., Pa., Feb. 28, 1887, F. C. Allen, wife of Bro. John B. Allen, in the forty-third year of her age. Sr. Allen embraced the truth two years ago last summer, and was ever afterward a devoted follower of Christ. She will be greatly missed in the Sabbath-school and church. So peacefully and hopefully did she go down into death, that we think we are warranted in saying that her husband and children have only to prepare for the home of the redeemed, to meet her in the near future, when the Life-giver comes. Words of hope and comfort were spoken by the writer, from 1 Thess. 4:13. J. D. PEGG.

COOK.—Died at Fort Collins, Col., March 8, 1887, Reuben B. Cook, aged 42 years, 11 months, and 19 days. About twelve years ago Bro. Cook gave his heart to the Lord, and united with the M. E. Church. Last summer, during the tent meetings at Ft. Collins, he with his family embraced the Sabbath, and was baptized. On the Sabbath before his death we organized the church at Ft. Collins. He, being too ill to attend, sent his name, requesting the privilege of being permanently identified with the remnant people of God. His death was rather unexpected, as he had often suffered from attacks of the same kind and had recovered. He was afflicted with heart disease and other chronic difficulties. At the last pneumonia set in, and death resulted. A more patient, even-tempered, loving Christian man is seldom found. He was universally loved and respected wherever known. The funeral services were held in the Presbyterian church, and were attended by a large congregation of friends and acquaintances. He leaves a wife and two sons to mourn his loss. Words of comfort were spoken by the writer, from Rev. 5:9, 10. J. D. PEGG.

Appointments.

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

SABBATH-SCHOOL CONVENTION.

A SABBATH-SCHOOL convention will be held at Alton, Kansas, at the same time as Bro. Cook's appointment there. We hope all the superintendents, secretaries, and teachers of the Osborne City, Portis, Kirwin, Cresson, and Motor schools will make an effort to be present. Without a full attendance little can be accomplished.

JAMES A. MORROW, Pres. Kan. S. S. Assn.

ROCKFORD, Ill., March 26, 27, Belvidere, " April 2, 3 R. M. KILGORE.

No preventing providence, I will meet with the churches in quarterly meetings as follows:—

Emporium, Pa., March 19, 20
Port Allegany, " " 26, 27
Shingle House, " April 2, 3
East Otto, " " 9, 10

In Bro. Crumhs district, the meeting at Shingle House will commence the Tuesday evening preceding the appointment. Let there be a general attendance at all of these meetings. D. A. BALL.

QUARTERLY meeting for Dist. No. 1, Indiana, will be held at Ligonier, commencing Wednesday evening, March 30, and continuing over Sunday. The Sabbath-school work and T. and M. work will be considered. A general attendance of the district is desired. J. P. HENDERSON.

PHILADELPHIA, at mission, March 26, 27
German field, where Eld. Shrock may appoint, April 2, 3
Roaring Branch, " 9, 10

We hope the friends of the cause in these different localities will appreciate these meetings and make an effort to attend. We should see the necessity at this time in our experience, of seeking God as never before. D. B. OVIATT.

Publishers' Department.

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

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.—To correspond with any one knowing of a good opening for a dentist of twenty years' experience, in a place where there is a church of S. D. Adventists. Address Box 100, Canton, Maine.

WANTED.—By two men, a place to work for Adventists on a farm, by the year or season. Address A. A. Hough, Rockton, Winnebago Co., Ill.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:— 1. Direct your letters REVIEW AND HERALD, and not to any private individual. 2. Send by Draft, Money Order, Express Order, or Postal Note. 3. Stamps may be sent for small amounts. 4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—Mrs C M Potter, M V Thurston, John Staff, C S Anderson, J H Dorch, Hans Sorensen, H O Thomas, Martin Stuckrath, Audigier Bros., N E Tract Society, E B Graham, C E Low, J W Bagby, James V Mack, C A Anderson, A W Bartlett, A Persing, J E Green.

Books Sent by Freight.—A Parker, Lesta M Newman, D W Reed, M V Thurston, L Dyo Chambers, L T Nicola, Fred Holmden, M W Neal, H P Holser, A Parker, O Opegard.

Cash Rec'd on Account.—Kan T and M Soc per L D C \$49.05, Iowa Conf per H E Hansen 3.75, Mich T and M Soc per H H 117.38, Mich C M fund per H H 10.

S. L. Academy.—Mich T and M Soc \$5.

Christmas Offerings.—G H Truesdell \$10., A H Cook 9.75, Esther M Trumbull 3., Mich T and M Soc 15.55, Mrs Lizzie Farber 20.

Arkansas Relief Fund.—S F Coffin \$5.

International T. & M. Soc.—Esther M Trumbull \$1.

Australian Mission.—Mrs M G Coleman \$2.

European Mission.—H M Little \$10.

South African Mission.—Mrs B Salisbury.

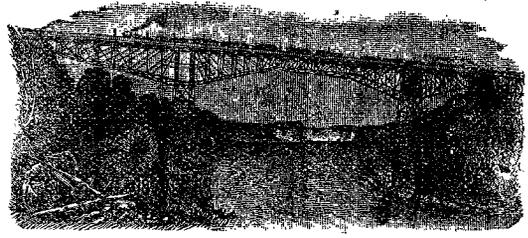
Scandinavian Mission.—L P Nielson \$20., Morten Knudsen 3., Sisters from Weston Iowa 2.70.

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. 10. Persons wishing their articles returned, should send stamps.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train schedules between Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, and Chicago.

Gr. Rap. & Kal. Ex. vs. Kal'm'zoo 6 45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 13, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train schedules between Chicago, Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

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

THE GREAT CONTROVERSY

BETWEEN CHRIST AND SATAN.

During the Christian Dispensation.

By MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

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The Review and Herald.

BATTLE CREEK, MICH., MARCH 22, 1887.

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Elds. Butler, Farnsworth, A. T. Robinson, and G. B. Starr are now engaged in the Special Course in the College, giving instructions on the various questions that are to come before the classes during this course. Elds. Haskell and Underwood are expected the coming week. On their arrival, consultations will be held and plans laid for the work during the coming summer. Bro. F. E. Belden, assisted by Brn. Eldridge and Robinson, is conducting the class in canvassing.

THE BIBLICAL LECTURES.

The regular course of Biblical lectures in the College closed March 16, to give place to the Special Course which commenced the 17th, and which, according to the recommendation of the last General Conference, is to fill out the remainder of this term, cover the week of vacation, and extend into next term a short time if the circumstances shall demand it.

The class has been, we think, the most prosperous one thus far in the history of the College. It was so large that it was found necessary to divide it, the first division numbering ninety, and the second, seventy-two, making the regular attendance one hundred and sixty-two. Besides these, there were seventy-two others who were able to take more or less of the course, making in all two hundred and thirty-four who have been members of the class.

About forty different subjects have been canvassed, and some seventy lectures given. The interest continued good to the close.

THE PROHIBITION WAVE.

This great movement is still onward in Michigan. Monday, April 4, the citizens of this great State will express their minds by the ballot box as to whether it is their pleasure to have liquor-drinking in public dram-shops—poisoning the very fountains of society, corrupting the youth, making widows, orphans, criminals, and besotted, brutal, blear-eyed toppers, and filling our jails and prisons—go on or stop. It is the right of the citizens of this great commonwealth to decide that question. It is an act of justice, mercy, and true prin-

ciple to do it. The principles of our holy religion require it. We do not usually have much to say about politics or political parties, but we desire from the very depths of our souls to see Michigan place herself with her sister States of Maine, Kansas, and Iowa, under the banner of—

PROHIBITION OF THE RUM TRAFFIC.

We trust no Seventh-day Adventist will dare to be so forgetful of the holy principles of righteousness as to be indifferent on this question and refrain from voting for prohibition. Be sure to register in season, so you can vote, April 4, for prohibition. G. I. B.

A NEW ARGUMENT AGAINST CAPITAL PUNISHMENT.

THOSE who disclaim against the practice of allowing condemned murderers to take their exit from this present life *via* the gallows, will find themselves indebted to the Spiritualistic literature of the *Banner of Light* for an argument against capital punishment which probably never forced itself upon their minds; at least we have never seen it mentioned anywhere before. This is a little strange, too, because it is a very powerful argument, one which might well cause most of our administrators of justice to think twice before sanctioning this extreme measure in their dealings with convicted criminals, if it did not cause the cold chills to creep over some at the recollection of what their thoughtlessness has possibly occasioned in the past. With those who are so simple as to still hold to the ancient belief that "a living dog is better than a dead lion," this argument will have no weight; but the great majority who are of the opposite belief ought to comprehend it in its full magnitude. They may have argued a great deal about the evils of subjecting the *body* to the barbarities of this mode of punishment, but did they ever stop to think about the *soul* which was compelled to take its flight from the body in this ignominious manner, and of the course which that soul, thus liberated to the sphere of so much greater power and knowledge, would very likely pursue in the matter afterward? The illumination cast on this subject by the *Banner of Light*, enables us to see what takes place when such carelessness as the laws of some States sanction is exercised on these unpleasant occasions:—

"Mrs. Druse, the Herkimer uxoricide, was executed on Monday last. Thus another human being has been suddenly ushered into the spirit world filled with hate upon those instrumental in sending her there, where she does not belong, and should not have gone until nature had fulfilled its mission in this respect. She committed a great crime, to be sure. She never would have done so had she not possessed a fiendish disposition to begin with. *She is now free*—free to return to earth, and, through psychological laws, be instrumental in having other murders committed, simply out of revenge for being taken off in the manner she was. It would have been far better had she been placed in close confinement during her natural life."

As spiritualistic ideas are now getting to be so prevalent, it would be strange if the numerous class who are opposed to capital punishment should allow such a powerful argument as this to remain longer in the background. L. A. S.

INSTRUCTION IN CITY MISSION WORK.

THOSE desiring to receive practical instruction in connection with our city mission training-school, with a view to entering the work, should write me soon, so that we may know what plans to lay for its establishment. Classes will be formed and instruction given in Bible readings, canvassing, and such branches of study as are necessary to prepare persons for successful labor in the cause of God. The Lord willing, we desire to open our training-school in Buffalo some time in June. Address me at Adams Centre, N. Y. M. H. BROWN, Pres. N. Y. Conf.

FRENCH NAMES AND ADDRESSES WANTED.

THE College French V. M. Society is still anxious to obtain names and addresses of those who speak the French language. This includes the French from France, Canada, and Belgium, and those from Switzerland who speak that tongue, or any others who may speak it. Many names have been sent in this winter by kind friends, and we would be glad to obtain many more. There are thousands of French speaking persons in many localities in this country, and there will probably not be more than three or four laborers out among them this summer. We are very anxious to do what we can to advance this branch of the

work by correspondence, sending reading matter, etc. Therefore we still invite our brethren everywhere to help us by sending us names and addresses.

Please state whether or not those whose addresses you send are Catholics, or belong to any denomination. Address me at Battle Creek, Mich.

M. ENOCH.

NEBRASKA, NOTICE.

THE spring term of the Lincoln mission will open Monday, April 25. It is expected there will be quite a number who will want to avail themselves of the privilege of coming to the mission at the commencement of this term, to prepare for the precious work of God. Every church in the State should have at least one representative at the mission, gaining an experience in the Bible work, that their home church may have the benefit of their labor.

Persons of keen foresight, quick perceptions, pleasant appearance, and deep devotion should be selected, and sent at the expense of the church, if the individual is not able to pay the expense.

Please let every company of Sabbath-keepers in the State attend to this matter *at once*, and report the results to Percy Magan, 1505 E St., Lincoln, Neb.

All should come as early as Friday, April 22, so they can be at the mission over Sabbath before the term commences. Bro. W. C. Boynton, our general book agent, will be present the first week of the term, and special attention will be given to the canvassing work in connection with the Bible work.

A. J. CUDNEY.

P. S. I am now attending the "Special Course" at Battle Creek, where all branches of the work are being considered, and my heart goes out with longing to see more being done in Nebraska. I hope to return better prepared to instruct others in the work.

A. J. C.

TO MISSIONARY WORKERS.

WE have a supply of clean copies of *Signs of the Times*, of the volume for 1886, which we will send by mail to any one to use for missionary purposes, who will write us how many copies he can use to good advantage. Send your names and addresses, plainly written, to me, at Wellsville, N. Y.

L. C. CHADWICK.

NOTICE.

IF any of our brethren have been sending reading matter to persons in Fargo, Dak., or Moorhead, Minn., and are aware that an interest has been aroused in any minds, we would be pleased to obtain the names of such persons, as we desire to labor for them in our mission work. We also desire to be in communication with all the Sabbath-keepers in North Dakota. We have no doubt there are Sabbath-keepers here from whom we have never heard, and likely others will remove here this spring. We would like to obtain the addresses of such, that we may write them and, if possible, visit them the coming season. My P. O. address is Box 1105, Fargo, Dak.

W. B. WHITE.

NOTICE TO PENNSYLVANIA.

WE have a good supply of our excellent Year Book, which we have bought with the expectation that every family in our Conference would want at least one copy, and as many more as they can afford to circulate. As yet we have received orders for but very few of them. The price has been put so low (only ten cents) that it seems as though no one can afford to do without it. I do not know of a better way to do missionary work with ten cents, than to buy one of these books and loan it, or give it to some one who will study it and learn what we as a people are doing. Buy one and take it to the editor of your local newspaper, and without doubt he will be glad to take statistics from it, and write an editorial for his paper, in regard to the progress of our work. Brethren and sisters in Pennsylvania, send in your orders for these books, and look about you for ways to circulate the information they contain.

Address all orders to the undersigned, at Wellsville, N. Y.

L. C. CHADWICK.

SCRIPTURE REFERENCES.

A TRACT of 32 pages, containing a careful compilation of proof-texts on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. A work of great value to all Bible Students. Price, 4 cts. Address, REVIEW & HERALD, Battle Creek, Mich.