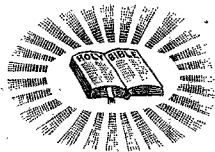


Advent Review



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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BATTLE CREEK, MICH., TUESDAY, APRIL 5, 1887.

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ENDURANCE.

BY M. B. DUFFIE.

"And ye shall be hated of all men for my name's sake; but he that
shall endure unto the end, the same shall be saved." Mark 13:13.

There's a goal to be reached,
A race to be run;
There's a cross to be borne,
A fight to be won;
There are wounds to receive,
But Jesus will cure,
And save in the kingdom
All those who endure.

There are troubles besetting,
And trials to meet,
While pitfalls and snares
Have been set for our feet;
There are evils awaiting,
And sins to allure,
But the promise abideth
For those who endure.

Arouse, and be sober,—
The Master is near!
His angels and banners
Will shortly appear.
He is coming in glory,—
The promise is sure,—
To gather his children—
All those who endure.

Battle Creek, Mich.

Our Contributors.

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

VISIT TO TRAMELAN, SWITZERLAND.

BY MRS. E. G. WHITE.

We left Basel for Tramelan Dec. 24, in company
with Bro. and Sr. Ings, to be present at the dedi-
cation of the first chapel built in Europe by Sev-
enth-day Adventists. Bro. Ertzenberger and John
Vuilleumier were also present on this occasion. Bro.
Ertzenberger was my interpreter on the Sabbath.
He also preached to the Germans.

This small but neat house of worship was built
by Bro. Roth's family. Hitherto the meetings had
been held in private houses. We felt that the
Lord would honor this movement made to his
glory. Friends came in from Bienne and Chaux-
de-Fonds, and we had a profitable meeting. The
Lord gave me his blessing in seeking to present to
the people the necessity of cultivating respect for
the place where they assembled to worship God.
We had excellent meetings upon the Sabbath.

Notice was sent in to the National Baptist
Church, that Mrs. White would speak there on
Sunday afternoon; but the minister refused to
read the notice to his congregation because he

thought Mrs. White would speak upon the Sabbath
question. Nevertheless there were from two to
three hundred persons present, who gave the best
of attention. Bro. John Vuilleumier interpreted
for me, and the Lord blessed me by his Spirit as I
presented before the people the plan of redemp-
tion, and what constitutes genuine faith in Jesus
Christ, the atoning Sacrifice. Faith on the Son
of God goes deeper than many discern. Dost thou
believe on the Son of God? This inquiry is of
deep spiritual import, and of the utmost impor-
tance. It is not merely whether we admit our
faith in the world's Redeemer, but do we believe
in him as our Saviour? Have we an intelligent
personal faith? Is our acceptance of Christ as our
Saviour not merely an article of faith, but a living,
abiding presence in our homes? We are not to
lay this knowledge aside as a memento to look at
occasionally, but we are to believe on the Son of
God as our own Saviour, and bring him into our
life, practicing his virtues; our very life is to be
hid with Christ in God. To believe on Christ is
to have God dwell in the soul and have not merely
the acts, but the words, and even the thoughts,
brought into subjection to the Spirit of Christ.
The general expressions after the meeting were, "I
shall take home that which I have heard," "I
see nothing objectionable in that which we have
heard to-day." One man, in response as to what
constitutes genuine faith, uttered his sentiments,
and when asked, "What do you think of that
which we have heard to-day," answered, "Oh, it
does not matter to me; I am saved, I am saved."

The national minister expressed regret that he
had not read the notice. Said he would have done
so had he known that Mrs. White was going to
speak upon the mission of Christ. We returned
to Basel that night, praying that the seed sown
might find lodgment in some hearts. We learned
that the impression made upon the community was
good, and that much prejudice was removed. And
many desired to hear Mrs. White speak again.

By special invitation we left Basel Feb. 4, ac-
companied by Bro. and Sr. Ings and our inter-
preter, Bro. John Vuilleumier. Friday night we
had a meeting with the church in the new chapel.
Sabbath, in the forenoon, Bro. Ings spoke to the
people with much freedom, and all seemed to be
deeply interested and profited. I spoke in the af-
ternoon, from Mal. 3:16-18. The Spirit of the
Lord moved upon hearts. After the discourse we
had a social meeting, and many excellent testi-
monies were borne. One young man had not taken
any part in the meetings for more than a year.
He had been overcome through temptations, and
fallen under discouragement. He made humble
confessions, with weeping, and there made a decided
stand to be wholly for the Lord, and expressed his
determination to do all in his power to help others.
His mother had never before taken part in social
meeting, but she bore her testimony, and several
others confessed and wept before the Lord. We
all felt the deep movings of the Spirit of the Lord
in our midst. The Lord was at work softening
and subduing hearts. Bro. G. made very interest-
ing remarks, which Bro. John Vuilleumier inter-
preted to me. He said he had for years been
praying for his brother, who lived some miles away,
that the Lord would draw him by the cords of his
love, and that he might take hold of the truth.
During the week of prayer Bro. G. made this case
of his brother's a special subject of prayer. He
went to visit him, to see if he could not say or do

something to help him to walk in the light. He
found that his brother had been deeply convicted.
He stated that while engaged in work upon the
Sabbath his tools seemed so heavy that he could
scarcely hold them in his hands. It seemed that
he must drop them, and keep the Sabbath. He
read the tract, "Sufferings of Christ," which had
been translated into French, and that decided him
to obey his convictions of conscience and keep the
Sabbath. Expecting to receive his discharge, he
told his employers that he could not work another
Sabbath; but he was told to continue his work.
Bro. G. was filled with joy and gratitude to God
that his prayers were answered. He stated there
were others, also, who were convicted, one a man of
influence.

I had tried to impress upon them the importance
of laboring for those close by their own doors,
each child of God feeling that he has a sacred duty
to bring others to Christ, and thus each becoming
a missionary for God. This was responded to
heartily, and many resolved that they would take
hold more earnestly and in faith, and have more
patience in well-doing, and not become weary and
so quickly discouraged. Our meetings closed with
the blessing of God. After the meeting we had
an interesting season at the house of Bro. Roth.
I was requested to pray for a young man who had
resolved to be on the Lord's side. His wife and
sisters were present, and as I offered prayer for
him, Bro. Vuilleumier interpreted me. The Lord
did bless, and hearts were melted into tenderness.
The young man then, with affection and tears,
kissed his sisters and the brethren Roth. There
had been some unhappy feelings of difference, but
all was confessed and forgiven, and the room
seemed to be filled with the peace of Christ. Sr.
Roth made the statement, "The peace of Christ
has come to this house." These precious tokens
of God's love should be highly appreciated by us,
and never be forgotten. They should awaken grati-
tude in our hearts continually.

The Lord has said to his people, "Ye are the
light of the world." We are representatives of
Bible truth. God has made us the repositories of
his law. Then let none hold the truth in unright-
eousness, but let the spirit, the words, and the de-
portment correspond with the principles of truth
we claim to believe. We keep Christ in the back-
ground, and do not bring him into our hearts. I
feel deeply that as a people we are not following
our Bibles in our treatment of one another. There
is not that spirit of full and entire forgiveness which
brings peace and rest to the soul. I find here in
Europe that on this point there are special lessons
to learn; and a neglect to learn these lessons sepa-
rates the soul from God. Satan magnifies little
things. If he sees that our efforts in behalf of
others do not work a reformation in them at once,
then there comes in a spirit of impatience, and
sharp, rasping words are spoken, that do not work
any reformation in them nor bind them any closer
to our hearts. Love is the silken cord which binds
hearts together. We are not to feel that we are
to set ourselves up as a pattern. As long as we
think of ourselves, and what is due us from others,
it will be impossible for us to do our work of sav-
ing souls. When Christ takes possession of our
hearts, we shall no longer make the narrow circle
of self the center of our thoughts and our atten-
tions.

I spoke in the National Church on Sunday after-
noon, upon the subject of temperance. The min-

ister who had refused to give notice of my appointment the first time, was invited to be present and open the meeting with singing and prayer. He readily consented to do so. I had much freedom in speaking to an attentive audience. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord, speak thou to the hearts of the hearers; impress the truth upon the soul. Bro. Ings spoke in the evening, in the new chapel. Tramelan was the first place where the truth was preached in Europe, and this is our first chapel built, aside from our mission house in Basel. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is being prepared for a course of lectures to be given in Tramelan; and if the church are laborers together with God, we believe that the Lord will increase their numbers, and that many souls will be saved.

To say we believe the truth while its principles are not practiced daily in our lives, will leave us in a condition similar to that of Capernaum,—exalted to heaven in point of light and bestowed blessings, yet these blessings and this light unappreciated. The Lord would have us wash our robes of character now, remove every stain in the blood of the Lamb. We see so many who estimate the character of their brethren and sisters by the manner in which they treat them. We are not here to be made much of, but to be helpful to others; and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, and who have no disagreeable ways; then let us gather to our souls the graces of the Spirit of Christ, and bring them into our life, that God may not turn from us with the same disgust with which we turn from others. Defects of character often close our hearts to those who need encouragement to overcome them. The Lord will close his heart to us who are wayward, unpleasant, disrespectful, disobedient, irreverent, and forgetful of him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our selfishness be humbled in the dust. Let self be hid with Christ in God, and let us remember that if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with those erring ones who are connected with us in labor and in church capacity.

We need to have higher and more distinct views of the character of Christ, to lead us to copy his example. We need to better understand what constitutes a pure religious life. We must learn to be Christ-like in disposition and character. We need an increase of faith in the promises of God. He has shown us great and precious favors; he has revealed to us his glory, all-loving, holy. These attributes are blended with justice and mercy. We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus.

Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of *father*! No earthly parent could plead more earnestly with an erring child, than he who made us pleads with the transgressor. No human, loving interest has ever followed the impenitent with such tender invitations. Then with what tender sympathies should we labor for the erring, sin-perishing souls around us! We must work in the spirit in which Christ worked, with the compassionate tenderness that he manifested. When by living faith we shall claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we shall place ourselves on the side of Christ, and have his Spirit and his grace to work with our efforts to bring souls to a knowledge of the divine will.

"Whosoever will, let him take the water of life freely." Why do we not come to Him who has promised? His word is pledged. "The mountains shall depart, and the hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed." His voice is heard, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." How amazing is this love, that God condescends to remove all cause for doubt and questioning from human fears and weakness, and takes hold of the trembling hand reached up to him in faith; and he helps us to trust him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and he comes to meet us in our own understanding of things. We think that a pledge or promise from our fellow-men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and he has confirmed his promise with an oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18.

What more could our Lord do to strengthen our faith in his promises? The clean heart, the right spirit, he requires of us, which is the gift of Jesus Christ. Christ worked to this end, and man co-operates with him. The divine and human efforts are united. The white robe, the crown of righteousness, an eternal weight of glory, is laid up for those who love God and keep his commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach him with a lowly, child-like trust, he will give us his grace and the treasures of eternal life as a free and everlasting gift.

GOD'S GREAT MICROSCOPE.

BY ELD. M. ENOCH.

"He will magnify the law and make it honorable." Isa. 42:21. This language was spoken by the prophet when his mind penetrated the future, and he saw Christ, the Saviour of the world, working to vindicate the law of his Father. Christ is represented in this verse as using a microscope, with which he magnified the law of God before the eyes of the people. The microscope is a wonderful instrument. How many things are discerned by its aid that could not be seen with the naked eye! How much intelligence has been imparted through the medium of this great and useful invention! With it the counterfeit may be detected from the genuine. The counterfeit bill may be so well made that with the naked eye it sometimes cannot be distinguished from the true. But place it under a magnifying glass, and the defects, before invisible, now appear clear, and the false is easily distinguished from the true. In a similar manner God's great microscope can be used.

In the days of Christ it seems that God's people did not have right conceptions of his law. Satan had so covered up that law, which is as holy as God himself, that man had really come to believe that crime could be imputed only by committing the outward act. But the Saviour applies the spiritual microscope to the law, and we hear him condemning not only the outward act, but the intent of the heart. Matt. 5:27-37. Traditions had been palmed off upon the people, and they were led to believe that these traditions were all right; and they were recognized as proceeding from God. But Christ, through the microscope of infinite wisdom, reveals the false to the eyes of the people. He says: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment." Matt. 5:21, 22. The beloved John lays down the same rule. 1 John 3:15. How astonished the people must have been when they for the first time heard these things, brought up, as they had been, with confused ideas of the difference between right and wrong!

At another time Christ applies the microscope to the fifth commandment. Matt. 15. The people had been taught that they were under no obli-

gation "to support an aged and needy parent, if either through superstition or spite they chose to give their property to God, that is, to some religious use." (See "Barnes's Notes.") Thus we find the people were led through tradition to break one of God's plain commandments, and were so blinded by those teachings that they could not discern the counterfeit from the true.

Take another instance. In Matthew 12 we find the disciples going through a barley field, and rubbing the heads of barley in their hands to separate the grains from the chaff, and eating the grain to satisfy hunger. That was all they did, and yet they were accused of breaking the Sabbath. The people were horrified at their course, and exclaimed, "Thy disciples do that which it is not lawful to do upon the Sabbath day." Verse 2. No doubt many of the people of those times were conscientious in this matter. What had the disciples violated? the Sabbath commandment?—No, but one of their traditions, which said that inasmuch as it was unlawful to thresh on the Sabbath day, so a person should not do anything that had the appearance of threshing; and the simple rubbing of barley heads in their hands and blowing away the chaff, was a species of threshing.

Wishing to disabuse their minds in regard to the true principle of the Sabbath, Christ came in direct conflict with their traditions in regard to the Sabbath, when he healed a man on the Sabbath day. Matt. 12:10-13. This was no less a violation of the Sabbath than was that which the disciples did when they went through the field of corn. Another tradition said that salve could be placed on a wound for the purpose of relieving pain, but not to heal it. In thus healing this man, Christ did nothing contrary to the law of the Sabbath, but simply broke one of their traditions. He says, "Wherefore it is lawful to do well on the Sabbath day." Verse 12. He also establishes the fact that the fourth commandment was as binding as the fifth, seventh, or eighth. By example Christ shows that human traditions in no wise affect the law of God; and he also makes a plain distinction between what God has commanded and what man has instituted.

By comparing the time when Christ lived with the present, we find a marked similarity. Then God's law, as we have seen, was loaded down with human traditions. Especially was it the case with the fourth commandment. So covered up with traditions of human invention was the Sabbath command; that the people of that day, as have the people of the present time, almost lost sight of the true principles of the commandment itself. But through the microscope of his word, Christ reveals the difference between God's law and the traditions of men.

How is it to-day? Do we not see God's Sabbath covered up with human traditions? And may I not say, also, that the so called objections against the day which God terms "*my holy day*," "*the holy of the Lord, honorable*" (Isa. 58:13), serve to help cover up God's holy day? As the false was detected from the true in the days of Christ, can it not be to-day?—Certainly it can.

Now, the Pharisees claimed that the disciples were breaking the Sabbath, simply because they were rubbing heads of barley in their hands, and blowing away the chaff, that they might satisfy hunger. But what were the disciples breaking in so doing? God's Sabbath law?—No; but only human traditions and customs. Their fathers had believed thus, and had been conscientious in their belief. They had taught these their children to do so, and had died in that belief. But all that did not have a feather's weight on the mind of Christ; for he had come, not to honor traditions and customs that conflicted with God's commands, but to magnify his Father's law and make it honorable. What if the fathers had adopted and conscientiously practiced those traditions and customs? What had that to do with obedience to God's plain and just requirements?

The same spirit that prevailed in the days of Christ prevails to-day. A gentleman said to me once, "I was born a Methodist, and I expect to die a Methodist." Those Jews who accused the disciples were born under the law of Moses. They had kept the law of Moses; they had been brought up to violate some of God's commands through tradition, and of course they had decided to die keeping the law of Moses and traditions. Thus it was

then; thus it is now. May God pity those who have that spirit.

As Christ used the great microscope then, so we can use it now. In so doing the true can easily be detected from the false. As there is being much said at the present time over the Sabbath question, why can we not settle the matter in the same way and just as easily as Christ settled it? With the use of the great microscope we can readily find which position is the correct one.

I now place before the reader two days, the seventh and the first. Both are kept. The bodies who keep these days both claim to be right. But as both cannot be right, one must be wrong.

Let us look at the Sunday, or first-day Sabbath, with the microscope:—

First, It has no foundation in God's word. God never rested on it. He never blessed it. He never sanctified it. He never gave any directions as to how it should be kept. Christ never recognized it as a Sabbath. He never even hinted at it. The disciples never did; for they only knew of one Sabbath, and that was the one upon which Moses was read. Acts 15:20. Moses never was read on any Sabbath but the seventh-day Sabbath.

Secondly, We find it is only a human tradition, one which the Catholic Church boasts of having established.

Thirdly, It is, like the traditions in the time of the Saviour—without divine sanction and authority; therefore it must be a counterfeit.

Fourthly, It makes void the plain command of God which says "the seventh day is the Sabbath of the Lord thy God." The words of Christ in Matt. 15:3, 9 are as applicable to the Sunday tradition as they were to the tradition in question in the first part of this chapter.

Let us notice the other position, and see how plain that is, and how easily it can be shown to be genuine and to bear upon it the stamp of heaven:—

First, It was given to man before he fell. Mark 2:27, 28. It was made for him at the close of the creation week. Gen. 2:1-3. "The Creator rested upon it. He sanctified it. To sanctify is to set apart to a holy and sacred use. See Ex. 19:12, 23. To set the Sabbath apart for Adam, the father of the human race, who was to hand it down to his posterity, was no less than to give him a plain command concerning the observance of the Sabbath as long as the earth should last; for it was a commemoration of the creation. Man was a part of creation, and therefore the Sabbath was to continue as long as he should exist.

Secondly, God gives a plain command for the observance of the seventh day; and so jealous was God the Father for his Sabbath, that he would not allow his people to lose sight of it, though they were in Egyptian bondage for more than two hundred years. After Moses had returned into Egypt, and while he and Aaron were trying to prepare the people for their departure, they were accused by Pharaoh of making the people rest from their burdens. Ex. 5:5. Of course Moses would naturally do all he could to restrain the people from working on the Sabbath day, as the most of them probably did. Some may object to this position. But why may that not refer to Sabbath rest? It is evident that Abraham kept the Sabbath day. God said to him, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

Some may be ready to ask what that has to do with the keeping of the Sabbath. I answer, When God's people were in their flight from Egypt, and thirty days before they came to the wilderness of Sinai (compare Ex. 16:1 with 19:1), God said he would try them to see whether they would walk in his law or no. Ex. 16:4. And the people, not having forgotten God's law and their resting back in Egypt, laid aside a double portion of manna on the sixth day, thus making provision for the next day, which was the Sabbath. Now, let the reader bear in mind that this took place thirty days before they came to the wilderness of Sinai, where is Mt. Sinai, and at least thirty-three days before they heard God speak the ten commandments from the summit of the mount. When some of the people went out to gather manna on the Sabbath day, God said (Ex. 16:27, 28), "How long refuse ye to keep my commandments and my laws?" Why?—Because they were breaking the Sabbath day. To break the Sabbath was to break God's commandments and his laws. Then to keep God's

commandments and his laws, the language applied to Abraham in Gen. 26:5 was, among other things, to keep God's Sabbath also.

Jerusalem would have stood always had the people always observed God's Sabbath. Jer. 17:21, 27. David says, "All thy commandments are righteousness;" and in Isa. 51:6, last part, we read, "My righteousness shall not be abolished." Christ said he had not come to abolish the law, and that it was easier for heaven and earth to pass than for one tittle of the law to fail. Matt. 5:17, 18; Luke 16:17. What is said of the whole of anything, is said of any part which helps to form the whole.

Thirdly, Christ honored the Sabbath, as we have seen. He kept it. Luke 4:16. He was so jealous for the Sabbath that he told the disciples to pray, that when Jerusalem should meet her doom, their flight might not be on the Sabbath day. For thirty-nine years, then, after Christ's crucifixion, they were to offer up this prayer. Matt. 24:20. Not only from Jerusalem would they have to flee, but also from Judea.

The holy women honored the Sabbath day. Luke 23:56. Luke, who wrote this account twenty-eight years afterward, calls it "the Sabbath day according to the commandment." That was what he believed twenty-eight years after the supposed abrogation of the Sabbath. It was God's Sabbath then; it is God's Sabbath now. It was Christ's "custom" to keep the Sabbath day (Luke 4:16), and it was Paul's "manner" to do so. Acts 17:2. While Paul worked at his trade on the other days of the week,—and Sunday is one of the days on which he worked,—he preached every Sabbath at Corinth, for one year and a half. Acts 18:1, 2, 11. Thus he kept seventy-eight Sabbaths in that one place. The disciples honored the Sabbath when they stopped at Troas over that day, and waited till its close before they resumed their journey. Acts 20:1-13. True, Paul preached to God's people on the first day of the week (verse 7); but bear in mind that while he was preaching, the disciples were rowing and sailing around the promontory which Paul walked across Sunday morning, to overtake them. Verse 13. John mentions the Sabbath sixty-five years after the crucifixion. Rev. 1:10. It is easy to say that the term "Lord's day" found in this verse, applies to the first day of the week; but how much more satisfactory and truthful it is to point to such texts as Mark 2:27, 28; Isa. 58:13; Ex. 20:8-11, which show that the term "Lord's day" applies to the Sabbath of the decalogue!

Thus we have applied the microscope to both days, and both appear to our sight as they are. What is the result? First, the seventh day is God's Sabbath; his only Sabbath; the genuine Sabbath; the holy Sabbath. It always has been his Sabbath. Adam kept it. Abraham kept it. The children of Israel kept it. God's people kept it from Moses to Christ. Christ kept it and taught it. After the death of Christ the holy women kept it according to the commandment. Luke said so twenty-eight years after Christ died, and that was his belief then. Paul kept it. The other disciples kept it. In the year 96 it was still binding. Secondly, God never rested on the first day of the week; therefore it is not his rest day. He never blessed it; therefore it is not a blessed day. He never sanctified it; therefore it is not a sanctified day. He never gave a commandment for it; therefore it is not obligatory. "Where no law is, there is no transgression." Rom. 4:15. It is of human invention, an interloper, a counterfeit. Thus God's microscope makes it all plain. Christ honored the Sabbath. The disciples honored it. Why should not we honor it in the nineteenth century?

—The following hymn of praise to the Deity is found in an ancient Egyptian psalm. That in that early twilight of history such reverent ascription was rendered to the one almighty and invisible God, assures us anew that he "hath never left himself without a witness":—

Bringer of food, great Lord of all things nourishing,
Lord of all terrors and all choicest joys,
He filleth all granaries, he enricheth all the store-houses,
He careth for the estate of the poor.
He is not beheld by the eye,
He hath neither ministers nor offerings,
He is not adored in sanctuaries.
He wipeth away the tears from all eyes,
He careth for the abundance of his blessings.

THE GRAVES OF EARTH.

BY MARY A. STEWART.

THERE are sun-kissed mounds on the hill's low slope,
Where our buried treasures lie;
There are marble tombs that repose in state
Where the Southern breezes sigh;

There are graves on the desert's burning sand,
And the mountain's cold, bleak side;
There are graves in the caves of ocean waves,
And the river's shallower tide.

But saddest of all are the unsealed graves
In the human heart concealed;
And their weight of woe or their wealth of love
Shall never be revealed.

We meet and part,—earth's hurrying throng;
Yet each heart holds its own.
Some graves hide only a baby form,
And some a form full-grown.

There are graves that are visited every day,
And bitter tears are shed;
And some are but anniversaries
In memory of the dead.

O friend, brood not o'er thy troubles past,
"Let the dead past bury its dead;"
With a purpose true and a strength divine,
Press on, with God o'erhead.

Battle Creek, Mich.

OUR WORK AND ELIJAH'S.

BY A. W. ROTHWELL.

(Continued.)

HAVING in a previous article learned something about the work and experience of Elijah, let us now see what there has been in this dispensation, particularly in the last days, that has been and is being the experience of God's people, and that closely resembles Elijah's work. We therefore come to—

THE ANTITYPE.

Come down a few hundred years this side of Christ, and what do we see taking place in the Christian world? The "mystery of iniquity" had been working, and gradually estranging the people of God from a knowledge of the truths of his word, till in the year 538 the "man of sin, the son of perdition," appears, full fledged, upon the scene. It was then that the great antitype, spiritual Jezebel,—an apostate church,—began to use all the arts at her command to seduce from their allegiance to God the kings and rulers of the earth, by the "wine of the wrath of her fornication." The "wild solar holiday," immortality of the soul, purgatory, invocation of saints and martyrs, prayers for the dead, and other delusive dogmas were foisted upon the church. This Jezebel is none other than the Roman Catholic Church, even answering to the name "Jezebel" in the message to the church of Thyatira, that period of the history of the church from A. D. 538 to A. D. 1798. (See "Thoughts on the Revelation," chap. 2, vs. 18-29.) For a "time and times and the dividing of time,"—three and one half years of symbolic time,—she holds in her grasp the saints, times, and laws of the Most High. Dan. 7:25. Under her despotic rule the saints of God were put to death, fifty million sealing their testimony with their blood; but, like Elijah, many were sustained during that night of spiritual darkness, in a most singular and miraculous manner. (See "History of the Waldenses.")

True to the type, neither dew nor rain (gifts of the Spirit of God) is manifested during this long period of earth's midnight. As void is she of this precious boon, as were the hills of Samaria of dew or rain, at the word of Elijah. But the darkest hour is just before dawn, and ere long "truth crushed to earth shall rise again." Across the dark horizon of ages glimmer a few rays of the approaching morn,—the Reformation! On it sweeps, with increasing light and glory, till the "man of sin" upon his throne sits revealed, "the son of perdition." Face to face he meets the returning power of Elijah. "Art thou he that troubleth Israel?" he demands. The answer comes, "Thou and thy father's house [have troubled Israel], in that ye have forsaken the commandments of the Lord, and thou hast followed" "the traditions of men." On, on it rolls, till with a loud cry, from zone to zone, from shore to shore, we hear the declaration, "If any man worship the beast and his

image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. . . . Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

Ah, yes, it has come,—"the spirit and power of Elijah;" for the great and notable day of God is at hand. The spiritual heavens that have held their rain for 1260 long years, are at last opened, and there is promise of an abundance of rain. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." Acts 2: 17. Has the cry gone forth, or is it going forth? Do we see a people being developed, of whom it can be said, "Here are they that keep the commandments of God and the faith of Jesus"? If the work of S. D. Adventists is not a complete fulfillment of the message of the third angel, then it never has been, no, nor ever will be given; and hence the prophecies have proved a failure.

But the message is due; the signs in the sun, moon, and stars that were to be signs of the end, are all in the past. Somebody must be giving this message. Who is it? S. D. Adventists are the only ones whose work comes at just the right time, and is of the right character. And what are they doing? Like Elijah, they are laboring to have people take their feet from off God's Sabbath, and become reconciled to him by obeying his law. Is there any indication that among them are manifested any of the gifts of the Spirit? Read the writings of Mrs. E. G. White, and no candid mind can dissent. And what do we expect in the near future that will exactly correspond with the experience of Elijah? Ah, we already see it: "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. Yes, this is just what Elijah had to suffer,—persecution. And what for?—Because he was keeping the commandments of God, and had the testimony of Jesus Christ.

How many times we are led to wonder why people can turn away their ears from the precious truths we possess, when they see so much evidence of its divine character! Are we disappointed when men turn against us because of the truth? So was Elijah. (1 Kings 19: 4, 10.) Does the wicked Jezebel incite the people to cut Elijah off by a decisive blow? See 1 Kings 19: 2. So will the decree go forth to cut off the remnant church by a decisive blow. "In one night they determine to strike the decisive blow that shall forever silence the voice of the reprove."—*Great Controversy*, Vol. IV., p. 452. Was Elijah fed by an angel of God, while in his solitary retreat? 1 Kings 19: 5-8. So will the remnant be fed, when they are driven from their houses, to seek shelter in solitary retreats. "Though the people of God endure privation, and even suffer for want of food, they are not left to perish. While God's judgments are visited upon the earth, and the wicked are dying from hunger and thirst, angels provide the righteous with food and water."—*Vol. IV.*, p. 446; Isa. 33: 14-16.

And what finally became of Elijah shortly after he fled from those who sought his life?—"Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11. The living righteous, when the Lord comes, are changed in a moment, and with the risen saints are caught up to meet the Lord in the air. 1 Cor. 15: 51, 52; 1 Thess. 4: 16, 17; "Vol. IV.," p. 464.

(Concluded next week.)

CAN'T GIVE IT UP.

BY ELD. C. H. BLISS.

"WHAT? That the seventh day is the Sabbath?"

"Oh, no, that is plain enough; anybody can see that, for the Bible plainly states it."

"Well, are you not satisfied as to the sleep of the dead and the destruction of the wicked?"

"Certainly; I have always believed that. I never could see any sense in the idea of God's sending men to hell or to heaven as soon as they died, and then in the great day of Judgment calling them out to see if any mistake had been made in the first judgment. And I know the Bible does

mention that the dead will be resurrected and then judged. And as to the wicked—well, I never believed a God of love would torment his creatures eternally in a lake of fire and brimstone. It is too horrible for any one to believe. The biggest fiend on earth would not do that. No, I believe the leading doctrines of the Seventh-day Adventists are right."

"Then why not unite with us, and help along this good cause?"

"Well, I would, but"—

"But what?"

"Well, I think they are a little too particular."

"Too particular about what? Do you think we can come down too hard on pride and covetousness, and the various sins of the age?"

"Oh, no; I always believed in being liberal to the cause of God; paying a tithe is all right; and as for pride, I never did believe it was right to waste money in wearing jewelry or extra fine clothes. But, if I must tell it, I think they ask too much of their members when they require them to quit tobacco using."

"Oh, then, tobacco is your trouble. How long have you been using it?"

"I suppose about forty years."

"How much does it cost you?"

"I don't know exactly; but I presume I average twenty-five cents a week."

"Let me see, that's about twelve dollars and a half a year, or, if we reckon for the full forty years, it would be about five hundred dollars. Now, that is without interest. If we add the interest in every year, at a reasonable rate, it would amount to not less than two thousand dollars. This would support a minister in his work three or four years; and in this time from fifty to one hundred souls might be saved. Is it right to waste the Lord's money?"

"No, I know it is not right; but I can't give it up."

Such has been, in substance, the conversation I have had with more than one person. May the Lord pity the poor slaves to tobacco. Paul says, "I can do all things through Christ which strengtheneth me."

"THE KEY-STONE OF THE ARCH."

BY E. M. PRENTISS.

THE following testimony regarding the establishment of Sunday as a weekly Sabbath may be convincing to some who would not like to accept evidence if presented by Seventh-day Adventists. It is from a sermon preached by the pastor of the Presbyterian church of Brockport, N. Y., before his congregation a few weeks since. He is a scholarly man, and one who would be supposed to know that whereof he affirmed. His scripture lesson was the 20th chapter of Exodus, and he based his remarks upon the fourth commandment. He first spoke of the "sentiments of profound regret, not unmingled with anxiety and apprehension" on the part of many "friends of humanity" and all "lovers of good morals," because of the manifest disposition, increasingly prevalent, to "ignore and violate the sacred day of rest"—meaning Sunday, of course. Two causes were given for this state of things: 1. The demand upon the laborer of unremitting service seven days in the week; 2. The tendency of the pleasure-seeker to devote to dissipation instead of recuperation the day of rest given him. After portraying the loss to each class by the course pursued, he honored the venerable day of the sun by conceding its inherent right to a title and nationality, in the following equitable language:—

"Enlightened intelligence recognizes the Sabbath as among the most benign of our civil institutions. Whether of American, British, or European nativity, we have inherited the right to Sunday as a day of rest." "The governments under which we have been born, have, by the laws they have enacted, said to the weary toilers bowed down beneath life's heavy burdens, 'It is your right and privilege at the close of six days of labor, to lay aside the load and harness, and enjoy the respite of twenty-four hours of quietude and repose.' 'The laws of the land have recognized the Sabbath as the legal right of labor.' 'Sunday is not a Puritan or Jewish institution. It is American. It is British. It is Roman. Fifteen hundred and sixty-five years ago the emperor Constantine decreed that there should be rest on what was styled

the 'venerable Sunday.' Thus in his day it was looked upon as venerable. His example was followed by more specific enactments and prohibitions by subsequent Rome."

Reference was next made to emperors, eastern and western, kings of the early and mediæval times, and still later European kings, who have exercised more minute requirements regarding the observance of the sun's day, calling it the "Lord's day." "In England as early as the tenth century a stringent law was enacted by King Athelstan against merchandise on the Lord's day." "In the reign of Charles II. a law was made requiring that all persons whatsoever, shall on every Lord's day apply themselves to the observation of the same by exercising themselves thereon in the duties of piety and true religion, publicly and privately, and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day; works of necessity and charity only excepted." "And the Sabbath law of Great Britain has not been relaxed; on the contrary, it has been strengthened during the reign of Queen Victoria." "Analogous laws have generally characterized the legislation of this country."

After setting up these "strong and unlimited lines of defense" for Sunday, as he termed his arguments, he took what he called "a glance at the validity as indicated in the field of good morals," as follows:—

"The moral law is not abrogated, nor has it become a dead letter." "While men are, indeed, saved by grace, and while no man is justified on the ground of good works, yet it is also as certainly true that no man can willfully and persistently violate the commands of the decalogue, and rationally hope to be saved." In proof of this he quoted Gal. 5: 19-21, and proceeded: "It is now just as wrong and wicked and displeasing to God to kill, or to steal, or to take the name of God in vain, or to have some other gods, as it ever was; and so, too, it is just as important, and just as necessary to good morals and religion as it ever was, to observe one common sacred day of rest, interlaid between, and recurring after six days of labor."

The liberty taken with the law of God at this point, when the fourth commandment was brought forward again and again, and placed as a prop against the day not at all "Bible," not even "Jewish," but purely "American," "British," "Roman," was a little surprising; but the "Spirit and the word agree," and we were told that we should observe the spirit of the law of the Sabbath just as we observe the spirit of the other nine commandments. He then made the order in which the commands are enunciated very significant. Said he, "In accordance with manifest propriety, the commands concerning our more immediate relations to God are presented first in order, and are followed by those setting forth our duties to our fellow-men; and the former are authoritatively summed up as the first, and the latter as the second great commandment." "And is the fact that the law of the Sabbath is placed just between the command that requires reverence for God and that which imposes the obligation to honor our parents, wholly without meaning?" "The obligation to observe a day of holy rest thus stands midway between the commands that set forth the responsibilities that arise, on the one hand, from our relations to God, and on the other, from our relations to man." "So that if the decalogue were represented under the symbol of a great arch, with our divine obligations constituting one limb, and our human obligations the other, the Sabbath law would form the key-stone that gives strength and stability to the whole magnificent structure."

Some of the benefits that arise to a family, a nation, in human hearts, and in communities where God's law is observed, were named and summed up, with the conclusion that "if the Sabbath must go, religion and morality will go with it." "When the key-stone is removed, the whole arch tumbles into unsightly ruin." "The fall of civilization from the high eminence to which it has been lifted by agencies that cluster about the Sabbath, would be a terrific catastrophe." And thus were men warned of the "dangerously daring surrender of the benefits and safeguards of the sacred day;" but the true Lord's day, the Sabbath of the fourth commandment, was sent into exile, and the pagan Sunday arose and was crowned with sanctity and honor at the hands of this divine teacher. And

yet he prophetically asserted that God's Sabbath is to be ultimately vindicated and perpetuated; for, said he, "Amid the conditions of the millennial earth, as depicted in the sure word of prophecy, the Sabbath is to remain as a prominent feature;" and he quoted Isa. 66:22, 23 to substantiate it.

Brockport, N. Y.

PRAYER.

BY JOSEPH CLARK.

No one ever obtained the evidence of acceptance with God, except by prayer to him, through his Son, Jesus Christ. Prayer unlocks the treasures of heaven, and makes the suppliant at once free and accepted with God.

The prayers of the righteous avail much; but the prayer of the wicked is an abomination. Prov. 28:9. The self-righteous, the vindictive suppliant can expect nothing. Let us, then, lay down all rebellious weapons, and sit meekly at the Saviour's feet, if we wish our prayers to be heard in heaven.

No one can be debarred from prayer. We may commune with God at all seasons. Mentally, habitually, constantly, we may let our hearts be lifted up to him in prayer. Though we may be ever so busy at our daily labors, still our hearts, like Aaron's burning censer, should send up a constant flame of incense and fragrant odors of prayer and thanksgiving to God; "for he is good: because his mercy endureth forever."

"IT WOULD N'T SUIT THE GENTILES."

BY ELD. J. E. SWIFT.

WHILE laboring in one of the cities of Central New York, we went one evening to hold a Bible reading with some persons who thought that the law of God was abolished. After finding that the plainest scriptures would produce no effect upon their minds, we closed our Bible and thought that we would, by a few questions, try to ascertain what the *animus* of their warfare might be against a law which inspiration pronounces *holy, just, good, spiritual, and perfect*. Addressing the chief speaker, the following is substantially the conversation which ensued:—

Question.—Why should God abolish the moral law? Is it not wrong to kill, steal, swear, etc.?

Answer.—Yes; certainly.

Ques.—Then why did God abrogate such commandments as those?

Ans.—Well, the Jewish Sabbath was a part of the law.

Ques.—And so you think that God had to do away with the whole law in order to get rid of the seventh-day Sabbath, do you?

Ans.—Yes.

Ques.—Well, let us see what there is wrong about the seventh-day Sabbath. Do we not need a day of rest every week?

Ans.—Yes.

Ques.—And can we not rest upon the seventh day as well as upon any other day?

Ans.—Yes.

Ques.—What, then, is the matter with the Sabbath of the fourth commandment?

Ans.—Well, God knew that it would n't suit the Gentiles.

Dear reader, the above is about as good an excuse as any one has for not keeping the Lord's Sabbath. Let us examine it. In the first place, what wonderful blessing have the Gentiles bestowed upon God, that he is under obligation to abolish his holy law, overthrow the principle of the government of the universe, set all the criminals in this world free, and release all the evil spirits of darkness from the just recompense of the reward of their wickedness with which the justice of God's moral law threatens them,—all just to "suit the Gentiles"? Who are the Gentiles? For thousands of years the name "Gentile" has been applied, in the Bible, to those who are strangers to grace and enemies of God. In harmony with this fact we hear Paul describing them as "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." Eph. 2:12.

Let those who take so much delight in calling themselves Gentiles consider well the above texts.

The great trouble with such persons is, their minds are carnal. And "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But "to be carnally minded is death." Rom. 8:7, 6.

It is far better to drop our puny weapons of warfare, face the great moral mirror,—God's law,—see ourselves just as we are, and then with brokenness of spirit and contrition of soul seek the fountain that has been opened in the house of David for sin and uncleanness, and there wash all our guilt away, than to undertake to measure arms with the Almighty, resist his holy will, and at last, for our rebellion, receive our part in the lake that burneth with fire and brimstone. Better, far better, bear the yoke of the blessed Jesus, which is easy, than to be in bondage to Satan, whose service is misery and woe, and whose reward is eternal death.

Let me have so much of the Spirit of Christ that I can sing from the heart the first psalm, and with Paul delight in the law of God after the inward man, and I shall be satisfied.

A "WIND OF DOCTRINE."

BY ELD. W. J. STONE.

WHEN we go into new fields and present the truths of the Bible upon the destiny of man, the signs of the times, the Sabbath, and kindred truths, the cry is immediately made to the interested hearers, "You don't want to be 'carried about with every wind of doctrine.'" This text is quoted with as much audacity as though the Bible was emphatically opposed to any such views as are presented by us; and they seem to think that this text ought to settle the whole matter. But I have found it one of the most valuable texts in the Scriptures to establish one in the faith, and keep him from vacillating and being influenced by what this and that one say.

What does the apostle mean by a "wind of doctrine"? Methinks it must be something *foreign* to the word of God. Jeremiah says (chap. 5:13), "And the prophets shall become wind, and the word is not in them." Why is it that they become wind?—Because the word is not in them. Then a "wind of doctrine" must be something not based upon God's word. It does not have a "thus saith the Lord" for its foundation. The whole fabric is built upon *assertions* supported by the commandments and traditions of men; which worship, Christ says, is "vain." Matt. 15:6-9. Our manner of teaching the Bible has a tendency to lead one right to the book itself. If an assertion is made, he wants the proof, chapter and verse.

For an illustration of this matter, let us take a familiar subject. God has said, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. 20:10); and he incorporated this command in the heart of that law of which Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matt. 5:18); and Mark tells us that the Sabbath comes just before the first day of the week. Chap. 16:1, 2. Go among the Protestant churches everywhere, and you hear them calling the first day of the week "the Sabbath," and asserting that Christ or his apostles changed the Sabbath to that day. Where has inspiration recorded such a change? We search, and inquire again, Where? but all in vain. It cannot be found. God's word is silent in regard to such a change by divine authority, and when men talk about Christ or his apostles' changing the Sabbath, and that the first day of the week is now the divinely appointed weekly rest, it is purely an *assertion*, a doctrine of men; or, more properly, using a Scriptural term, a "*wind of doctrine*;" for it has no foundation in the word of God.

Christ gave as a passport into the heavenly city, the keeping of the commandments of God and the faith of Jesus. See Matt. 19:17; Rev. 14:12; 22:14. And again he said, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Matt. 7:26. Those that hear the sayings of Christ and disregard them, honoring a man-made institution, like the first-day Sabbath, and building thereon, have, in reality, a sandy foundation; they are sowing to the wind, and in the end will "reap the whirlwind." Hosea 8:7; see also Matt. 7:26, 27. But those who

build upon the word of God are likened to "a wise man, which built his house upon a rock;" and when the storms came and the winds blew "it fell not: for it was founded upon a rock." Let us, then, prove all our works by God's holy word, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4:14.

"What says the Bible, the blessed Bible?

This should my only question be;

Teachings of men so often mislead us,—

What says the book of God to me?"

"SEARCH THE SCRIPTURES."

BY MRS. A. W. HEALD.

THE psalmist has said: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. What folly to close our eyes to its blessed rays, and yet how greatly is the Bible neglected! This wonderful word is suited to every person of every age. It carries a depth of meaning hidden from the casual reader. Our perfect Pattern has said: "*Search the Scriptures.*" Earth's precious metals lie not on the surface. The miner digs deep for treasure; he compares, weighs, and tests; so must we search for, compare, and test the precious truths of the word of God.

There are those who feel the promptings of the Holy Spirit, and would gladly gain a deeper knowledge of the Scriptures. At times they have commenced to read the Bible in course, continuing as far as Leviticus or Numbers, then, losing interest, have turned to Psalms, and thence to John's Gospel, and have ended by reading at random and, in some cases, very irregularly. It becomes, therefore, an important question, how we may foster a more lively interest in the word of God? First of all, we need to seek the guidance of the Holy Spirit, and to offer the prayer of David—"Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. Then choose some topic, and in humility of heart search for light. With a reference Bible or small concordance, find all the texts relating to the subject under consideration, and write them on a sheet of paper or a small blank book kept for the purpose. The act of writing will assist the memory, and while employed in our daily avocations, the inspired words will often recur to mind.

God says of his word, "It shall not return unto me void, but it shall accomplish that which I please." Isa. 55:11. It may be a time of sorrow, when the heart refuses to be comforted. How many consoling thoughts will arise while finding and writing out passages containing the single word "tears"! We learn that sorrow is not only common to all, but that it is especially the inheritance of God's people. "We must through much tribulation enter into the kingdom of God." Acts 14:22. We mourn with the psalmist as he utters his plaintive cry, "I water my couch with my tears." Our hearts reach out in sympathy toward the lonely Hagar, to the hated Leah, to Jacob weeping for the "son of his old age," to the suffering Saviour, who was "bruised for our iniquities."

We learn also the true source of consolation: "Mine eye poureth out tears unto God." Job 16:20. And we find most encouraging testimony that God has heard his servants when they have cried unto him: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Ps. 116:8. We learn also that the heart, when subdued by grief, is especially fitted for the Master's work, and that in such labors it may receive its greatest blessings: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

Thus we may go on until we reach the sublime promise of "a new heaven and a new earth," when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Oh that all who are called by the name of Jesus would obey the divine injunction, "Search the Scriptures"! Then might they say with David, the man after God's own heart, "O how love I thy law; it is my meditation all the day."

Windham, N. H.

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.

A VERSE FOR BOYS.

BY T. R. WILLIAMSON.

THERE'S nought too great or noble for an earnest boy to do; Just try as if you meant it, and you'll push your project through.

However hard your task may be, in this one truth confide, Only try as if you meant it, and you'll lead the winning side. Out of your youth you'll grow full soon to manhood's riper years;

Hold fast this trusty saying, then, no odds what cloud appears.

Make every effort count toward some pure and lofty aim, Nor think true honor ever comes from any deed of shame. A boy that tries with all his might to do good honest deeds, Shall keep his life and conscience white, and God will fill his needs.

Tallmadge, Ohio.

PRAYER IN THE HOME.

EVERY home needs the *refuge* of religion. We live in a world of danger. Every life that grows up here must grow up amid countless perils. Human souls are delicate and tender. Our dear ones are exposed on every hand. Storms sweep the sea and the wreck goes down, burying noble lives beneath the waves; there is sorrow in homes when the missing ones come not. The battle rages on the bloody field, and many a brave soldier falls to rise no more, or to rise scarred, maimed for life; there is grief in the homes where the cruel ball strikes. But there are fiercer storms raging in this world than those upon the sea, and our dear ones are exposed to them. There are more terrific battles on earth than those whose crash makes the mountains shake and which decide the fate of nations, and the tender souls of our households are in the very center of the strife.

A friend was telling of a wonderful little flower which he discovered high up on the Rocky Mountains. In a deep fissure among the rocks, one mid-summer day, he found the snow still lying unmelted, and on the surface of the snow he saw a lovely flower. When he looked closely he perceived that it had a long, delicate stem, white as a tuberosc, coming up through the deep snow from the soil in a crevice of the rock underneath. The little plant had grown up in spite of all obstacles, its tender stem unharmed by the cold drifts, until it blossomed out in loveliness above the snow. The secret was its root in the rich soil in the cleft of the rock, from which it drew such fullness of life that it rose through all to perfect beauty. Fit picture is that little flower of every tender child-life in this world. Over it are chilling masses of evil and destructive influences, and if it ever grows up into noble and lovely character it must conquer its way by the force of its own inward life, until it stands crowned with beauty, with every obstacle beneath it. This it can do only through the power of the divine grace within. Its root must be homed in the sheltered warmth of piety, in the cleft of the Rock of Ages.

But what is it that makes a home a Christian home? What is home religion? These questions are important enough for most thoughtful consideration. Those who wish to cultivate flowers so as to bring out the richest possible beauty in them, study long and diligently the nature of plant life and the many conditions of soil, temperature, air, and moisture essential to the growth of each particular kind of plant and the development of each variety of flower, and then with scientific exactness produce in each case the right conditions. In our homes we are growing human lives. The problem is to bring out in each one the very highest possible development of manly or womanly character. There are certain conditions which are essential to all true growth. If men take such pains to know how to grow flowers which fade in a day, should we not take pains to know how to grow souls which may live forever?

What should be the religious atmosphere of a home to make it a true spiritual conservatory? There must be a home altar. No Christian home life can be complete where the family do not daily gather for worship. All the members may meet in God's house on the Sabbath for public serv-

ice; each one may maintain strict habits of secret devotion; but if there is to be a family religion, a home life blessed and sweetened by the grace of Christ, there must also be a family worship where all assemble to listen devoutly to God's word and bow reverently in supplication at God's feet.

There are many reasons why such worship should be observed. Shall we take all God's daily benefits from his hand and return to him no thanks? Shall we be dependent continually on his bountiful providence for food, for raiment, for protection, for love, and all the tender joys of home, and shall we never ask him for one of these blessings?

Shall we call our home a Christian home, and yet never worship Christ within our doors? Shall we call ourselves God's children, and yet never offer any praise to our Father? Should there not be some difference between a Christian and a heathen home? Should not God's children live differently from the children of this world? What mark is there that distinguishes our home from the home of our godless neighbor if there be no family altar?

There are many things that tend to cause friction in a household. There are daily cares. There are annoyances of a thousand kinds that break in upon the even flow of the family life. None of us are angels, and our intercourse together is oftentimes marred by selfishness or impatience or irritability or querulousness. Sometimes our quick lips speak the harsh word that gives pain to more than one tender heart in the household. We sometimes misunderstand each other, and a shadow hangs between two souls which love each other very truly. There is nothing that will smooth out all the little tangles, and set all wrong things right again, like the daily worship together. Every burden is there brought and laid off on the great Burden-bearer. Harsh feelings are softened as the admonitions of God's word fall on the ear. Hearts are drawn closer together as they approach the same throne of heavenly grace and feel the Spirit's power. Impatience vanishes from face and speech while all wait together before God. No bitterness against another member of the family can live through a tender season of household worship; while we plead with God to forgive our sins, we cannot but forgive one another. Peace comes to the perplexed soul while bowing at God's feet and feeling the great calm of his own peace brooding within us and lying all about us. We are ashamed of our disquiet and worry when we look up into our Father's face, and see how faithfully he loves and cares for us.

Bowing in prayer together in the morning, strengthens all the household for life's active duties. Wisdom is sought and obtained for the decisions and plans of the day. Guidance is asked and received. Help is drawn down from the throne of God. The children go out under sheltering wings and are safe in danger, guarded by angels and kept by Christ himself.

Thus reasons multiply why there should be family worship in every home. It is hard to see how any parent who realizes his responsibility can fail to have his household altar. Consider the matter frankly and honestly. You are a Christian man or a Christian woman. Your children look to you for the witness of Christ. What do they think of the absence of family prayer in their home? How does it impress them? Is your testimony before them what it should be? Can your religious life stamp itself on them if you never bow with them in prayer? Are you bringing to bear upon their tender lives all the hallowing influences needed to purify and keep pure the fountains of their hearts? You want their characters to be permeated with the truths of God's word. Can you hope that this will be so if they are not from childhood accustomed daily to hear these truths in their own homes? It is impossible to estimate the influence of the reading of the word in a home, day after day and year after year. It filters into the hearts of the young. It is absorbed into their souls. It colors all their thoughts. It is wrought into the very fibre of their minds. It imbues them with its own spirit. Its holy teachings become the principles of their lives, which rule their conduct and shape all their actions.

Where every day the Bible is read in a home in the ears of the children, and its lessons simply and prayerfully taught, the effect is incalculable. It was thus that God himself commanded his an-

cient people to do, to teach the truths of his word diligently to their children when they sat in the house and when they walked by the way, when they rose up and when they lay down. This was the divine plan for bringing up a family—not a lesson now and then, but the incessant, uninterrupted and continuous teaching of the Holy Scriptures in the ears of the children. And where prayer is added, the household waiting together daily around God's feet while heavenly gifts and favors are tenderly supplicated, who can sum up the total of blessing? What parent can afford to omit this duty and lose out of his home nurture this mighty element of power?

The excuses that are offered for the omission are familiar. One pleads want of time. But he finds time for everything else that he really wants to do. Besides, time taken for duty is never lost. Will not the divine benediction on the day be worth more than the few moments of time it takes to invoke it? Then is there nothing worth living for in this world but business and money-making? Is the culture of one's home such a trivial matter that it must be neglected to get a few moments more each day for toiling and mowing in the fields of Mammon? Is the spiritual nurture of one's children so unimportant that it may with impunity be crowded out altogether, to give one time to sleep a little later, or read the morning paper more leisurely, or chat with one's neighbors a few minutes longer? But honesty will compel men to confess that this excuse is never offered in sincerity.

Another pleads timidity. He cannot make a prayer in his family. He would break down. But is timidity a sufficient plea to excuse one from a duty so solemn, on which such vital interests of time and eternity depend? We had better test all our actions as we go through life, by inquiring how they will look at the Judgment day or from amid their own consequences at the end. When a parent stands at God's bar, and this sin of omission is charged against him, will his answer, "I was too diffident," be sufficient to wipe out the charge?

A Christian mother says that her husband is not a Christian, and that she has never had the courage to establish family worship. But many godly mothers have done so. There are mothers who every morning and every evening gather their children together, sing a hymn with them, read a chapter from God's word, and then bow in prayer, invoking Heaven's grace upon their heads and upon the beloved father. It would be easy to cite examples proving the power of such hallowed faithfulness.

But family worship is not enough. There are homes where prayer is never omitted, yet in which there is not the Spirit of Christ; and *only the Spirit of Christ in a household makes a truly Christian home*. If the altar is in the midst, the whole life of the home should be filled with the incense that burns upon it. There are some fields of grass from which in summer days rises a sweet fragrance, although not a flower is anywhere to be seen. But when you part the tall grass, and look down among its roots, there, close on the ground, hidden under the showy, waving grass, you see multitudes of small flowers, modest and lowly, yet pouring forth a delicate and delicious aroma, filling all the air. There are homes in which there is nothing remarkable in the way of grandeur or elegance, yet the very atmosphere as you enter is filled with sweetness, like "the smell of a field which the Lord hath blessed." It is the aroma of love, the love of Christ shed abroad in human hearts. *Religion is lived there*. The daily prayers bring down the Spirit of Heaven. Christ dwells there, and his blessed influence fills with divine tenderness all the home life.

"It was said of one that 'she looked like a prayer.'" If we would make our homes truly Christian homes, our daily lives must be like our daily prayers. If the members of the family wrangle and quarrel, the fact that the father is a minister or an elder, and the mother president of a Dorcas society or secretary of an association to send the gospel to China, does not make the home religious. If a blessing is asked at the table before the meal begins, and if then, instead of cheerful and affectionate conversation, the table-talk is made up of fault-finding with the food, of ill-tempered disputes and acrimonious bickerings, the asking of a blessing scarcely makes the intercourse Christian. If family worship is observed with scrupulous fidelity, and the members rise from their knees to violate the simplest lessons

of Christian love and kindness in their fellowship as a household, the fact that there is family worship does not make a Christian home. *The prayers must be lived.* The Scripture lessons must find their way into the heart and then into the speech and conduct. The songs must sing themselves over and over all day in the household intercourse.—*J. R. Miller, D. D., in Home-Making.*

Special Mention.

WONDERFUL MATERIALIZATIONS.

EVIDENTLY no system of error that has ever cursed our world, has so exactly adapted itself to all classes and conditions of man as has modern Spiritualism. The lowest and most debased find responsive echoes to their morbid appetites and passions in the conditions of the inhabitants of the spirit world, who revel in their earth-born passions by being *en rapport* with their affinities in the flesh. The infidel rejoices in the exaltation of his patron saint, Tom Paine, far above the Head of the Christian church, until his brotherhood is gathered into the fold of Spiritualism, where he soon becomes prepared for the next advanced step, the adoption of the Bible as the work of ancient mediums, and the basis of spiritualistic church organization, and, finally, to the exaltation of Jesus to the throne of spiritualistic empire. In the near future startling wonders will doubtless attend the accumulation of such mighty influences, controlled and operated, as they are, by the arch-deceiver of the human race. Rev. 13:13, 14.

I transcribe the following concerning spiritualistic materialization, from "Great Controversy, Vol. IV.," pp. 442, 443:—

"As the crowning act in the great drama of deception, Satan himself will attempt to personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was personally upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels, sent to them with light and truth. This is the strong, almost overmastering delusion."

The following, taken some years ago from the *Signs of the Morning*, in which it is credited to the *Cincinnati Inquirer*, will serve to illustrate the utmost that we claim as the possibilities of Spiritualism:—

"Friday morning we had a private *seance*, at which only eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little while, during which the controlling spirit talked as usual, the cabinet door opened, and a majestic form appeared that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of Glory! the King of kings! the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes. He stood looking at us for several moments, and then said, 'You are faithful soldiers, and greater wonders than these shall you yet see.' These words he spoke in a low voice, yet distinct enough for all to hear. He

reached his hand to Mrs. Lewis, who sat nearest the cabinet. She then took it, and gave him a bouquet of flowers. He then reached his hand to Mrs. Dr. Carter, who sat next to Mrs. Lewis, then to Mrs. Kline, who had stepped on to the platform. He took her by the hands, then laid his hands upon her head, blessed and kissed her. He then beckoned each one of us to him, took us by the hand, and blessed and kissed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown upon his head, in the center of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence. This was the masterpiece of materialization. Surely, these are the days foretold by John the revelator, when he declared that Jesus Christ should come again a second time, with power and great glory; and have not the dead arisen throughout the land, and angels returned appearing unto many?"

"Would to God every mortal could have seen, and know as we now know, this glorious truth. The Saviour of mankind has re-appeared; the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory.

"Having thoroughly examined the cabinet, the *seance* room, and the medium, we are prepared to witness to the world that the materializations that have occurred in our presence are genuine and true. Signed by Mrs. John Edson, Van Wert, O.; Mrs. A. Kline, Van Wert, O.; Mrs. Lucie E. Lewis, Jacksonville, Fla.; Mrs. A. B. Cutter, Louisville, Ky.; Mrs. R. Conn, Mrs. Eliza Kummel, Mrs. O. W. Rose, Van Wert, O."

In reply to a letter of inquiry, one of the foregoing signers confirms it thus:—

"We know whereof we speak, and that our testimony is true. We do indeed regard these days as the second coming of Christ, not a personal coming, but a spiritual one! . . . The spirit rappings that were first heard thirty years ago, were the signal sounds of the approach of the second advent of the Heavenly King. Jesus the Christ has come the second time, not only in the air, but he spiritually walks our earth, attended by his saints and angels, striving by his holy influence and power to lead the people of earth out of spiritual darkness and death into the light of the real truth as it is in God. He has come with a shout, and with the voice of the archangel, and with the voice of the spirit of love and truth, calling upon the people of every nation, kindred, and tongue to repent; to leave their wrong ways and pursue the right; to be no longer satisfied with the husks of church creeds, formulas, and dogmas; but to turn to the living God, learn his law and truths as they are from the beginning."—*Mrs. I. E., in Banner of Light.*

Dr. A. J. Gordon, of Boston, at the late Prophetic Conference held in Chicago, gave a sermon in which he made the following point:—

"And from this statement of Scripture turn to the latest claim of Spiritualism: that in materialization the spirits of the departed now actually reappear, habited in flesh and blood, and hold communion with their friends; then listen to the concessions of some of the ablest Christian investigators of their system, who are constrained to admit that they have seen such forms conjured up at *seances*, that they have handled them with their hands, and, after the most diligent cautions against fraud and deception, have been compelled to concede the apparent reality of the phenomena. What a frightful suggestion, we do not say demonstration, is there here of the triumph of seducing spirits in their last irruption upon a fallen race! What a startling literal fulfillment of our Lord's prediction may we yet have!"

When Jesus was on earth, he gave ample warning against so great an imposture: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the

west, so shall also the coming of the Son of man be." Matt. 24:24-27. Reader, which testimony will you believe? A. SMITH.

SUNDAY AGITATION IN CHICAGO.

[From the following, written by a correspondent of a Chicago paper, it will be seen that both sides of the Sunday question are being presented without any interference from those of us who observe the seventh day. We rejoice to see that the eyes of some, at least, are open clearly on this subject; and from whatever motive it is presented, we still rejoice that the people get the truth before them. G. B. S.]

I notice by the reports in the Monday papers that the Rev. Charles F. Goss preached on Sunday night against working on the first day of the week; which is all right as far as the same is practicable and comports with the general good. But if nobody worked on Sunday, more damage and inconvenience would result than the reverend gentleman has stopped to consider. If no horse-cars or carriages, for instance, were run on Sunday, there would be a mighty slim attendance at church on cold, or wet, or hot days,—and those would embrace half the Sundays in the Chicago climate. But his particular aversion appears to be newsboys earning a few shillings the first day of the week by selling papers. He said he would have every Sunday newspaper in Chicago printed on Saturday night. "If it were necessary," he added, "to print religious news for its readers Sunday, I would chuck it full of it. It is an awful responsibility these newspapers are taking upon themselves, by forcing little newsboys to break the Sabbath fifty-two times a year."

I would like to know where Mr. Goss gets his authority for calling the first day of the week "the Sabbath" day. Does he not know enough Scripture to know that the "Sabbath day" means the *seventh day*, or *last day of the week*, called "Saturday"? The people who established and named the Sabbath, or had it established among them, were the Jews; and from the days of Moses to the present they have always kept the "holy Sabbath day," because it is the *seventh day*,—the one on which Jehovah is supposed to have rested after he had created the heavens and the earth and all things therein. Jehovah, according to the Jewish account, began his mighty labors on Sunday,—the first day of the week,—and finished them on Friday, and rested from his work of creation on Saturday, or the holy Sabbath. Mr. Goss is well aware that the Sabbath day is Saturday, and not Sunday. Why, then, do he and other clerics insist on calling the first day of the week "the Sabbath," when it is not? He can't produce any divine authority for making a holy Sabbath day out of the first day,—that on which Jehovah began his creation of the universe. I can find nothing in either of the four Gospels to show where Christ instituted the first day of the week (the Roman day of the sun) as a holy day to be substituted for the Sabbath day. What "awful responsibility," then, are newspapers taking upon themselves," by permitting one or two thousand poor widows' and poor men's children to deliver 200,000 copies of American, German, and Scandinavian newspapers to as many families and persons in Chicago and suburbs, each first day in the week—the day after the holy Sabbath of the Bible. These poor people's sons make from one to two cents profit on every copy disposed of, or probably as much as \$3,000 per Sunday morning. If the lads and their families are to be cut off from this source of income, will Mr. Goss and his backers make up the loss to them? If not, what right has he to snatch bread out of their mouths? He is "taking an awful responsibility," to use his own words, in attempting to do it.—*Chicago Tribune.*

"Blessed of my Father," that is our eternal name if we are true Christians. How those words come to us in the tingling stillness of the night, when panic fears oppress our loneliness and so strangely vex our souls! How they rise soft and clear above the rolling of the world in hours of weariness and of obstinate temptation! How they sing songs to the fear of death, and lull it when it wakens and cries. "Blessed of my Father!"—*F. W. Faber.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 5, 1887.

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THE CUSTOMS OF THE FATHERS.

WHEN Paul arrived a prisoner in Rome, he suffered only three days to elapse before he assembled the Jews of that city that he might make a statement of his case, and set himself in the true light before them. Acts 28: 17. In his statement he said, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

Some have considered the declaration here made by Paul, that he had done nothing against the customs of his fathers, as good proof that he had always regarded the seventh-day Sabbath; and they have used it as an argument to sustain that proposition. A correspondent asks how this can be reconciled with Acts 15: 24, and whether Acts 25: 8 and 28: 17 can be logically used in behalf of the Sabbath.

We have never been inclined so to use them, on the ground that a weak argument, or one which covers too much ground, is a damage rather than a help to any position. That Paul did recognize and observe the Sabbath there is abundant evidence in New Testament history; and if he had ever undertaken to overthrow the Sabbath, and substitute the first day of the week therefor, the Jews would not have been slow to seize upon that fact to excite prejudice and opposition against him; and the New Testament would have given us records of that kind, which it does not. But so far as the Jewish system was concerned, which of course would be included in "the customs of the fathers," and which many of the Jews seemed to regard more highly, and observe more strictly, than they did even the Sabbath itself, Paul certainly did teach its utter abolition, and the complete release of Christians from any and all of its claims. Hence we cannot regard Acts 25: 8 or 28: 17 as designed to set forth his general teaching and practice in regard either to those things or to the Sabbath.

What, then, does the apostle mean by asserting so vehemently that "neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all" (25: 8), and that, "I have committed nothing against the people, or customs of our fathers," as in chap. 28: 17? We understand he was referring simply to the specific charges which had at that time been laid against him, and on account of which he was under arrest and imprisonment. Of course, in his defense he would confine himself to these. A man accused of, and arrested for, stealing, would not in his defense go on to prove that he had never been guilty of arson or forgery; he would confine himself simply to the case in hand, and the specific charges he had to disprove.

So with the apostle: certain charges had been laid against him; and under those he had appealed to Cæsar. Those charges did not pertain to the Sabbath nor to the Jewish system. Although he had taught the disuse of circumcision, and the abolition of all the types and shadows of the Mosaic system, this was not the accusation under which he was coming to trial. So in explaining his case before Festus at Cæsarea, and before the Jews at Rome, he stated that it was not on any charge of having offended against the law of the Jews, or the temple, or the customs of the fathers, that he was before them.

What, then, were the charges against him on account of which he had been arrested, and for which he was to be tried? He told the Jews, "For the hope of Israel I am bound with this chain." Acts 28: 20. Unto Agrippa he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26: 6, 7. And when Tertullus made his speech against Paul, before Felix, these were his charges against him: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-

leader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so." Acts 24: 5-9.

Paul disposes of the charge that he had profaned the temple, by denying it point-blank. Verse 12. The remainder of the charges amounted to just this: that he was a pestilent fellow, a mover of sedition, and a ringleader of the sect called the Nazarenes. And these, it is at once seen, do not involve the law of the Jews, nor the customs of the fathers. Hence he could say, in explaining the circumstances of the case, and the reasons for which he was arraigned, that it was not for any offense against the law of the Jews, the customs of the fathers, nor against Cæsar, but only for the hope of the gospel of Christ.

Therefore his statements have no bearing upon the question of his Sabbath-keeping; and, if this is so, they cannot be legitimately used to prove anything in regard to his practice in this respect.

REMARKS UPON JOB 14: 22.

THE text reads: "But his flesh upon him shall have pain, and his soul within him shall mourn." A correspondent asks for light on this text with reference to its bearing upon the question of the state of the dead. This testimony of the 14th chapter of Job is very positive and very explicit in regard to the state of the dead. The patriarch first states that like a flower man is soon cut down; that he fleeth like a shadow and continueth not. Verse 2. In verse 10, he asks this direct question: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" The answer immediately follows: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

This testimony is very clear that the dead are in a condition which in its main features resembles sleep; and that they are not to be awakened or raised out of that condition till the heavens be no more. By no possibility can such language be harmonized with the idea that the dead are in a state of consciousness and activity, more keenly sensitive, and having infinitely greater knowledge than when in life.

In verses 14 and 15 man's hope of the future through the resurrection is set forth. Man will live again, but it will not be till that time when God shall call him again from the grave. In verse 21 he makes another statement showing the unconscious condition of the dead: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Thus after death he has no knowledge of the circumstances of this life, even those which would most concern and interest him.

Then come the words of verse 22, first quoted, the only question in regard to which is their seeming contradiction of the preceding testimony of the same chapter. No believer in the Bible should be willing to put upon them a construction which involves them in a contradiction with other portions of the chapter. But, strange to say, some who desire to sustain the dogma of the immortality of the soul, do not hesitate to quote the verse in behalf of a position which the preceding verse, and verses 10-12, 14 and 15, utterly disprove.

The decisive question in reference to the text is, To what time in a person's experience does it refer? The class above referred to apply it to the person after death, in what is called the disembodied state. But a difficulty at once suggests itself in the way of this view; namely, "his flesh upon him shall have pain." Do disembodied immortal souls have flesh that can have pain, while "his soul within him," that is another soul within the disembodied immortal soul, mourns? This would go beyond the wildest immortal soul conceptions we have ever heard of, and is at best utterly absurd. Therefore the text cannot refer to the dead in their supposed conscious condition between death and the resurrection, even provided there is any such condition; hence it is no proof for the popular view. And inasmuch as it refers to a time when the person is clothed with flesh, and his soul (mind) within him, may be depressed and suffer feel-

ings of sorrow, it must refer to this present state of being.

In this we simply have another instance, so common in the Scriptures, in which the writer having completed one idea, goes back to other times and conditions. In verse 21 Job takes man through to the state of death in which he has no knowledge of scenes transpiring in this life; then in verse 22 goes back and states his general condition while in this life; he has pain of body and anxiety and distress of mind, just as stated in verse 1: "Man that is born of a woman is of few days, and full of trouble."

IS THE SECOND COMING OF CHRIST SPIRITUAL?

In our article on this subject in the last REVIEW, we referred to the testimony of the angels to the disciples who witnessed the ascent of their Lord, when he was taken up from the Mount of Olives. These angels testified that the very same Jesus would return again in like manner as they had seen him go into heaven. There was to be identity as to the individual that ascended. Christ did not ascend as an influence, or a calamity, but as a real, literal, tangible being, the same that had lived, moved, taught, healed the sick, died, and rose again, here upon the earth. The second coming of Christ is to be accomplished in the same person; and there is to be identity of manner between his going away and his coming again.

This testimony would seem to be sufficiently explicit. It matters not that no others, so far as we are informed, except the disciples saw him ascend. They saw him; and there is no intimation that they were in any other than their normal condition. But in relation to his second coming we have the positive assurance that every eye shall see him, not only the saints, but they "also that pierced him;" and tribes and nations will behold him, who will be so unprepared to meet him that they will wail because of him, and endeavor to hide from his holy presence. It is not therefore owing to any special spiritual condition of the disciples, either first or last, that they beheld him when he ascended, or will behold him when he returns.

But to men of the world this is not a pleasing picture; nor is it, we are surprised and grieved to say, to very many who profess to be the followers of the Lord, ministers, no less than laymen. They seem to be far too ready to try to console themselves with the idea that the second coming of Christ is not an event to burst upon the outward world with a splendor tenfold that of the noonday sun, to startle mankind from their dreams of peace and safety, to reveal to them that the insulted Lamb's great day of wrath is come, and to excite, too late for them, the sad inquiry, "Who shall be able to stand?" They prefer to look upon that coming as some sudden manifestation of judgment, some silent, and perhaps hidden, operation of divine power, or the cutting short of some earthly career by death. He comes to them in the secret chamber, or has erected his ensign in the far distant desert.

But which of these theories is attested by divine authority? We can anchor our faith upon nothing less than this. To the law and to the testimony. Whatever is not in accordance with this, is darkness and not light. Doctors of divinity may therefore tell us as often as they please, when some sudden calamity has put an end to the life of a fellow-being, that we are hereby taught that "in such an hour as we think not the Son of man cometh;" they may tell us when a dying man expires in the silent chamber, that to him the Son of man has come; or that a soul in the joys of regeneration has met the second coming of Christ—we pass these declarations by for just what they are worth, which is nothing at all, and inquire, "What saith the Scripture?"

Christ once intimated to his disciples that one of their number might remain till his coming. "If I will," said he, "that he tarry till I come, what is that to thee?" John 21: 22. Did the disciples understand him to mean, "If I will that he tarry, or live, till he dies? So far from that, the saying went immediately abroad among them that that disciple should not die at all. And would not they be as likely to have a correct view of the matter as could be gathered from the warped and molded and twisted and mystified theology of the present day?

Another representative text upon this subject is found in 1 Thess. 4: 15-17: "For this we say, unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds; to meet the Lord in the air: and so shall we ever be with the Lord."

The task of harmonizing this scripture with the figurative view of the second coming of Christ, is not one which we would like to undertake to perform. Some of the difficulties which would beset the attempt will appear if we read the text substituting a figurative coming for the real one expressed in the text. For instance, if death is the second coming of Christ, we can legitimately read the text with this idea, thus: "For this we say unto you by the word of the Lord, that we which are alive and remain until we die, shall not prevent them which are asleep; for death shall take place with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to die in the air: and so shall we ever be with the Lord."

Can any rational man for a moment entertain a view which transforms the word of God into such jargon? The sober reader will pardon us for thus carrying out this theory to its legitimate results. The intense absurdity of the view we would refute, is our apology.

The coming of the Lord is the Christian's blessed hope. That day is to him a day of triumph, redemption, and joy. He is to desire it, and fervently pray for its approach. Titus 2:13; Matt. 6:9, 10; Rev. 22:20. But death is an evil, the penalty of sin, an enemy. 1 Cor. 15:26. How would it sound to read Rom. 6:23 thus: "For the wages of sin is the coming of the Lord: but the gift of God is eternal life through Jesus Christ our Lord"? or 1 Cor. 15:26, thus: "The last enemy that shall be destroyed is the coming of the Lord"?

And spiritism, that vilest and most brazen-faced development of satanic delusion, may teach by its peeping and muttering that he is in the secret chamber; that he has come in the manifestation of spirits; and that every good man is himself Christ. But what saith the Scripture? It says this: "Wherefore if they shall say unto you, Behold, he is in the secret chambers, believe it not." Matt. 24:26.

The human heart is prone to unbelief. Men seem very ready to adopt almost any negative form of belief. Will they not be ready, then, to go with the Bible in this respect, and not believe what it expressly tells them they should not believe? Alas! how the perversity of fallen human nature here comes forth! Willingly influenced by him who is the father and promulgator of all lies, multitudes are ready to believe just what the Bible expressly tells them they should not believe, and to disbelieve that which it just as expressly tells them they should believe. So they are seeking for the second coming of Christ in the secret chambers, in the filthy and blasphemous work of the spirits, or in the distant desert. A few, we rejoice to know, will follow the unerring chart, and believe not these false cries of error.

Is any further reason needed why we should not accept the doctrine of the spiritual and invisible coming of Christ? why we should not believe that he is in the secret chamber, or go forth to meet him in the desert? If so, we have it in the language of the Son of God himself, in Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Yes, as visible as is the vivid lightning to all eyes, so visible, open, and apparent will be the coming of the Son of man. No man will need to apprise his neighbor that the Lord has come; for all will know it, many far too well for their own peace of mind or hope of heaven.

We know of but two passages in which Christ is spoken of as coming in a figurative manner. These are verses 5 and 16 of Rev. 2. But in these messages to the churches Christ himself is represented in a figure; hence the coming spoken of in connection must be of the same nature, and be understood in a figurative sense. There is surely no excuse for confounding these with that coming which is to be in the clouds of heaven (Matt. 26:64), when every eye shall see him (Rev. 1:7); when all the tribes of the earth shall wail because of him (Matt. 24:30); when kings and the great men, and the rich men, of the earth shall call to the rocks and to the mountains to hide

them from his presence (Rev. 4:15, 16); when the man of sin shall be consumed by the Spirit of his mouth, and destroyed by the brightness with which his coming is attended (2 Thess. 2:8); and when all those who know not God, and obey not the gospel, shall be punished with everlasting destruction from his presence and the glory of his power. 2 Thess. 1:9.

With such declarations in his hand, the man who can err on this momentous question must be one of those whom Peter calls "willingly ignorant." Be sure, reader, that such a coming of Christ as is set forth in the foregoing scriptures is before the world; and for such a coming as this, we now do well to prepare; for it is even now at the door.

PLANS FOR THE SUMMER-CAMPAIGN IN MICHIGAN.

As the time is drawing near when we shall wish to make arrangements for the tent season in this State, it will be necessary to hold a general meeting, to which all our brethren may come and confer with the Conference committee, so that plans may be formed for work throughout the season. We therefore appoint a general meeting for the State, at Charlotte, Mich., commencing Friday, April 29, and continuing to May 3. We want this to be a very important meeting. We hope to see all the directors who can possibly come, from different parts of the State. A committee was appointed at the Ithaca State meeting to consider the subject of re-districting the State, and adopting plans for the society relative to discounts on books and for local societies, etc. This committee are prepared to present a report; and the plans that they have to present will change considerably the present order of our districts. This will be an important question, in which every district will be interested. These matters should be considered carefully; and we desire a full representation, so that we can lay them before all. We believe it changes somewhat the form of each district in the State; therefore all should be interested.

This meeting will be held before the tent season commences, in time to properly arrange and plan for labor in the State throughout the tent season. There will be quite a number who will wish to engage in the canvassing and Bible reading work, as well as other branches of the cause. There will be more or less church labor to be provided for, and we wish to ascertain the minds of all where such labor is especially desired. We ask our brethren in different localities, if they have any especial wants, to make them known in time to be considered at this meeting. We have received personal letters from various parts of the State, expressing an earnest desire for help. And because of our lack of acquaintance with all parts of the State, some of these things will need to be reconsidered. But we hope to plan at this meeting to meet all such wants, if possible. We trust, also, that we shall have a good meeting, which will be a benefit to the cause in Charlotte and vicinity; and we extend a cordial invitation for our brethren generally to attend. Let all remember that this meeting at Charlotte is for the purpose of forming plans for the work for months to come. Here, then, is the proper place to which to send the wants of the different localities, and for those that wish to act a part as laborers in tents, as tent masters, etc., to make their application. We hope to see a large attendance. GEO. I. BUTLER, Pres. Mich. Conf.

DAYS OF FASTING AND PRAYER FOR THE NEW ENGLAND CONFERENCE.

In view of the present condition of our people, and the solemn scenes which are before us, and the importance of the three weeks' course of instruction to be held at South Lancaster, commencing on April 20, and also the fact that at its close Eld. Robinson and wife, with others, are expected to leave for Africa,—possibly never to return to this country,—and realizing that, as ministers and laborers, we need a special preparation for the work before us, we have thought it advisable to appoint Sabbath and Sunday, April 16, 17, as days of fasting and prayer, that God may draw near and grant us his blessing during the special course of instruction. We desire to see his special blessing in raising up and fitting laborers to enter the great harvest field.

If Eld. D. A. Robinson goes to Africa and I go to England, there will remain but one ordained minister in the New England Conference, Eld. J. B. Goodrich;

and he, being president of the Maine Conference, can labor only a part of the time. We have made a number of attempts in the past few years to enter various important cities in this Conference, but we have as yet failed to see the success for which we hoped. But at the present time we have unmistakable evidence that there are many worthy souls in various localities in this Conference, who are anxious to hear; but we have not laborers to place in these fields. And even those of us who are laboring have not the power to gather the harvest of ripened grain which we believe it is the privilege of God's people to enjoy. Moreover, those of us who expect to go to labor in foreign fields, are desirous of an especial fitting up for our work. Our souls cry out for more of the Spirit and power of God.

In view of the importance of the objects referred to, we earnestly plead with our brethren and sisters that these days appointed for fasting and prayer may be characterized with humiliation of heart and confession of sin. In making this appointment, we do not urge that all should wholly abstain from food; there are those whose health may require that they partake of some plain food; neither would we urge any to fast who would not regard it as a privilege to make this special effort to seek God. His judgments are already in the earth. Disasters by sea and land are increasing in terribleness and frequency. The dark cloud of affliction and sorrow for the people of God is surely arising, and at the same time the fields in our large cities and the country are fast ripening for the harvest; but the laborers—where are they? We have not the power to convert souls that God would be pleased to bestow upon his people. His promises are sure, and will be verified to us if we are but in a condition to claim them.

We long to see prosperity attend the work of present truth here in these Eastern States. It will certainly come to those who are prepared to receive it. May God grant to each one who professes present truth, the outpouring of his Spirit, and a preparation to stand before him.

S. N. H.

SOUTH LANCASTER SPECIAL COURSE OF INSTRUCTION.

THIS effort, to commence April 20, has already been announced in the REVIEW, but we wish to say a few more words concerning it. We look forward to this meeting of three weeks at the close of the school term, as the most important gathering of its kind ever held in the New England Conference. It is not designed merely for the benefit of those who expect to give themselves wholly to the work of God; but the instruction will be such as to aid any of our brethren and sisters who may feel desirous to do something in the cause of Christ, among their friends and neighbors. We expect Bro. Belden, of Battle Creek, to be present, and give instruction in canvassing. He will be aided by others who have had experience in this branch of the work. There are many of our brethren and sisters who ought to be in the canvassing field, but do not have success sufficient to encourage them to give all their time to this work. Such individuals should, if possible, attend this course, and join the canvassing class. There are hundreds of young men and women among us who with consecration to God and proper training might be successful in carrying the light of present truth to thousands who are now in darkness. We trust we shall see scores of this class of individuals—not only from the New England Conference, but from all of the New England States, as well as New Jersey and Pennsylvania and other places—present at this course of instruction.

Special efforts will also be made in the missionary department. This will be under the charge of Srs. Lizzie Farnsworth and M. L. Huntley, both of whom are too well known as missionary workers to make it necessary to say anything here respecting their ability and experience in this department of the work.

A specialty will likewise be made of the Bible-reading work, the importance of which cannot be overestimated. One grand object will be to so arrange and simplify the readings that they may not greatly tax the memory, but that any person of ordinary intelligence can, with the blessing of God, give them successfully. There are many solitary Sabbath-keepers who should, in a quiet, unostentatious manner, thus be sowing seed in their respective neighborhoods, that may bear fruit for the kingdom of God. Every family must in some way have their attention called to the solemn truths by which we all must be

judged in the great day of God. And can it be that our neighbors will rise up against us in the Judgment, because we have neglected to warn them in an effectual manner? God holds his people responsible not merely for this work, but for doing it in a manner that will leave the best possible impression on the mind. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These are God's words to each of us. As surely as he has committed to his people this last solemn message of warning to mankind, so certain it is that we as a people are unprepared for the trying scenes just before us.

I now expect to be present during this course, and shall do what I can to aid in the meetings. Bro. Asa Farnsworth, also, will be present, to give special aid in the work. Elds. D. A. Robinson and C. L. Boyd will be present to assist. The latter are expected to leave for Africa, and I for England, at the close of this meeting.

In addition to the special instruction given, efforts will be made to advance the spiritual interests of all. We expect a larger attendance of our brethren and sisters at this meeting than at any previous meeting of its kind held in the New England Conference. We trust God will meet with us, and pour upon us his Holy Spirit, so that it may be a refreshing season for all present. We are assured he is waiting to give us his Spirit even as on the day of Pentecost. If that be so, shall we not humble ourselves, put away our sins, and so seek him that he may come near us and give us a fitting up for labor such as we have never before experienced? We trust this may be the case.

S. N. HASKELL, Pres. N. E. Conf.

WHAT A CONTRAST!

WHEN the Saviour left the disciples, and ascended into heaven, among his instructions to them was, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." They were to go forth among those who would apparently triumph over them, and this was the nature of the gospel. Our Saviour delayed his work upon the earth until thirty years after his first advent into the world, and then it was during but a brief period of time that he was made manifest as the Son of God, the Saviour of mankind. Three and a half years was as long as this earth could contain him, and at the expiration of that time he was taken by wicked hands and put to an ignominious death.

But the most wonderful part of all was that through men of such humble station in life, and so unlearned (speaking after the manner of men), God designed that the principles taught by Christ should be carried to the world, to reach every home and person on the earth. The gospel of Jesus Christ has affected the nations of the earth to a greater or less extent, molding them by its influence. It has been alike proclaimed to the king upon the throne, seated amid the boast and pomp of power, and to the humble peasant, toiling for his daily bread. Often has the religion of Christ been rejected, as it appealed with persuasive eloquence to the heart of the haughty monarch, to become the solace and hope of the otherwise despairing slave, goaded by the lash of tyranny.

All the while Satan has been at work to obstruct the progress of the truth, and antagonize its principles. When we come to the closing work, the gospel will not end in a corner, but the rays of light attending the message of the third angel will enlighten the whole world. It is no vain theory that we have accepted, in believing that the Third Angel's Message is to triumph and bear off the victory. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Again the revelator says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Another expression used is equally forcible: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

But will the truth triumph in feebleness? Will it be like a fading light, gradually extinguished, until the last flickering beam goes out in the darkness? We think not. There are expressions in prophecy which indicate a very different state of things. The truth will not find its way into all the earth in weakness and quietude alone, but will go with great

power. While Satan will make every effort to deceive the people and hinder the progress of the truth, there will be a power and majesty attending it such as has not been seen in the history of the past. The prophet Micah thus describes the closing of the work: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Chap. 5: 8, 9. This does not refer to a physical conflict that will take place between the world and the people of God, for our weapons are not carnal, but they are mighty through God to the pulling down of strong holds. It is the truth that will be clothed with power. It is those who humble their hearts and connect themselves with this truth that will triumph when it bears off the victory, as it certainly will. Yes, these camp fires of truth which have been kindled in various parts of the earth, throwing their beams of heavenly light athwart the gloom at a time when darkness covers the earth and gross darkness the people, will burn brighter and brighter until their light is merged into that of the coming morning,—the glorious dawn of righteousness, that blest fruition of the Christian's hope.

We shall have to meet bitter opposition and bitter prejudice. But there is a mission to be accomplished. It is for the salvation of precious souls for whom Christ died that we labor. There is an important object to be gained, and we must be faithful. It will require the wisdom of a serpent and the harmlessness of a dove on the part of the people of God, to do their part in a time like this. Human nature is much the same in all ages, and the plans of God are not materially different. Those who labor for souls are to imitate the serpent only in the matter of his wisdom, and in this one respect God does desire his people to pattern after its habits, which are peculiar. He does not say that his servants shall be wise as lions, or as wolves, or as other ferocious beasts; there is something in the wisdom of a serpent not found in the more powerful animals. It doesn't go roaring through the forest, as the lion, terrifying and intimidating its prey, but its advances are more cautious. It glides carefully and quietly upon its prey, so as not to alarm it, and presents itself in a manner to favorably affect the object of which it is in quest. The victim seemingly is drawn toward the reptile by a fascinating power, and when it comes within reach is seized. Those who go forth to win souls are to imitate the wisdom of the serpent, but we are not to compromise the truth. Satan will often rage and storm, but no harm can come to those who trust in the power of God, and serve him with meekness and fear. We want the genuine love of God in our hearts; and if it is really there, it will show itself in our labors, and in our conversation with others they will see that our motives are to do them good, and not simply to gain the victory over them. When people can be persuaded that this is our only motive, it will have an influence over them; this spirit in our hearts will give us power over others. It is the wisdom that comes from above that makes men useful in this life. That wisdom which loves contention, and strives for a personal victory, is from the earth, and grows out of a selfish principle in the heart. That which is willing to suffer shame and contempt, if for the sake of Christ, is that which comes from above. It is first pure, then peaceable, and easy to be entreated. It is full of good fruits, and without partiality. May God give us heavenly wisdom, that we may have a part in the work when the truth is clothed with power, and come off victorious with his people.

S. N. H.

—Seek for your companions those who are intimate companions of the Lord; have fellowship with those who live in fellowship with God: this will turn to your account.

—A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"—J. J. Gurney.

—Goodness is beauty, and beauty cannot stay inside; like the sap in a tree, it must come out in fresh leaves and buds and blossoms. Good, pure, kind, generous thoughts light up the plainest face, and make it beautiful and youthful.

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.

605.—ENGRAVING THE TEN COMMANDMENTS.

1. By what process did God engrave the ten commandments on the tables of stone?
2. Who cut out the tables of stone upon which the ten commandments were first engraved?
3. Who engraved the commandments upon the second set of tables?

S. M. B.

1. We are not aware of the existence of any evidence by which it may be determined of what the literal process of engraving consisted. We are justified in believing that it was in the power of God to form the characters literally with his finger; it seems equally reasonable to conclude that he held in his hand some instrument with which the writing was done.

2. Ex. 32:16 furnishes conclusive proof that God formed them.

3. Deut. 10:2, 4 proves that God engraved the second set of tables. God undoubtedly does much through the agency of angels; but in many instances the evidence seems conclusive that he performs directly with his own hands.

606.—ORIGIN OF THE CHRISTIAN ERA.

What gave rise to the Christian Era? why was it so called? and why was its first year placed four years after the birth of Christ?

C. S. W.

When Christianity became predominant in the civilized world, writers began to date from various epochs in the history of the Saviour. About the middle of the sixth century a Roman abbot named Dionysius Exiguus, introduced the method of dating from the birth of Christ, which, according to his computation, took place in the fourth year of the 194th Olympiad, the 753d from the foundation of Rome. It was afterward ascertained that he placed that event about four years too late. To remedy the defect, it only became necessary to consider the birth of Christ as 4 B. C., instead of removing the commencement of the Christian Era back four years.

607.—WHO PARTOOK OF THE PASSOVER?

Would you infer from reading Ex. 12:4, 48 that none but males were permitted to eat the passover?

A. W. R.

No. The reason that special reference is made to the males, was because there was a special qualification for them to possess in order to be entitled to partake of the passover; viz., circumcision.

608.—PAUL'S WEAKNESS VS. THE STRENGTH OF THE CORINTHIANS—PERFECTION—KEEPING GOD'S LAW PERFECTLY.

1. In what did Paul's weakness and the strength of the Corinthians consist, as mentioned in 2 Cor. 13:9?
2. What is the "perfection" referred to in that verse?
3. Can a converted man keep the law of God perfectly?

N. L. McC.

1. The text reads thus: "For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection." Paul's letters to the Corinthians were largely of a corrective nature. Both opened with a reference to his authority to thus exhort and correct them. In verse 10 of the chapter in question, he states that his object in writing to the Corinthians was that it might not be necessary for him to correct them in person, when he should visit them, lest he "should use sharpness;" that is, be too severe. Thus we conclude that the burden of his anxiety was that they might correct the evils that existed among them before he should visit them. In case they should do so, he would become weak in the matter of correcting them; that is, he would be powerless to correct them because they had by their own action removed the occasions for correction. In so doing they would become strong. Paul thus evinced a desire to be freed from the necessity of exercising his authority. His meaning may be expressed thus: I will be glad to find you so strong in spirituality and in freedom from evils, that no occasion will be found to administer reproof or correction.

2. Paul said he wished for their "perfection." That is, he hoped that all discordant and distracting elements might be eliminated from the church, and they all be brought into the condition of harmony and prosperity represented in verse eleven.

3. In view of such texts as Matt. 5:48 and Phil. 4:13, we should answer in the affirmative.

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.

THE ARMY OF THE LORD.

BY TORIA A. BUCK.

WHERE the far Atlantic billows beat and thunder on the shore,
And the surges of Pacific chant responsive to its roar;
All along the eastern borders of the proud Atlantic States,
And where western waves are chiming glad some welcome
at her gates;
Where the Northern hills uprearing, clad with gently way-
ing pines,
To the land of the palmetto, where the sun of summer
shines,
Heart to heart, with voice responding in a song with one
accord,
Marching on to deeds of glory is the army of the Lord.

Not with martial trump and banner, and with cannon's
fiery breath;
Not with circling sword and saber, leading on to woe and
death;
Not with battle-cry and bugle-call to cheer the soldiers on,
Or with "shouting of the captains" when the gory field is
won;
Not in solid columns charging, with their armor glistening
bright,
And with firm resolve to battle, and to conquer for the right,
No, in silence they are waiting till their Captain gives the
word,—
Waiting for their marching orders, is the army of the Lord.

We have heard them tell the story, and have read the
records o'er,
How that noble band of martyrs trod this thorny way be-
fore;
How they bore the red-cross standard to the front along the
line,
While their hearts beat high and proudly with a yearning
love divine.
Though the skies were black above them, still amid the
thunder's roar
They could hear the bugle pealing, which proclaimed their
struggles o'er.
Though by thousands they have fallen, and their crimson
blood outpoured,
They but swell the glorious legions of the army of the Lord.

By the God who reigns above us on his throne beyond the
sky;
By the hopes that we have cherished, and the faith that
cannot die;
By the vows that we have spoken in the hour of darkest
night;
By the blood and tears of martyred men who perished for
the right;
By the flag that floats above us, with its symbol waving
wide;
By the power that leads us onward o'er the billows' raging
tide,
We shall stand and we shall conquer, through the aid of
One adored,
With those brave, undaunted legions of the army of the
Lord.

When the years of time are over, and the toils of earth are
done;
When we bear the cross no longer, when the victory is
won;
When the roar of heaven's thunder on our wakened senses
fall,
And the bugle blown by angel-lips is sounding the recall,
From the quivering ground upspringing, at their Captain's
stern command,
All the righteous who have conquered, clad in robes of light
shall stand;
Then, their shining columns forming at their Leader's magic
word,
They shall march to homes in glory—this brave army of
the Lord!

East Randolph, N. Y.

KANSAS.

AMONG THE CHURCHES.—Held meetings at Marion Center, Hillsboro, Lehigh, and Olney. At Marion there are but few Germans; but they are trying to live the truth before men, so that others beholding their good works may be led to honor God. At Hillsboro a spirit of opposition was manifested quite strongly; when I had preached about twenty minutes, the house was beset by persons throwing stones against all sides of it and on the roof. They kept this up for about ten minutes, when the deputy sheriff caused them to scatter. The next day we received nine into the church, five by baptism and four by vote. At Lehigh no opposition was manifested, and close attention was paid to the word spoken. Seven united with the church. At both these places there is quite an outside interest. At Olney the church is at peace, and trying to do missionary work so as to get the truth before others; still there is but little outside interest shown. H. SHULTZ.

March 23.

NORTH PACIFIC CONFERENCE.

THE past two years have been a time of prosperity in this Conference. God's blessing and help have been unitedly sought, and that not in vain. A letter from Bro. Fulton reports the organization of a new church of twelve members at Harrisburg. This church is the fruit of the labors of Bro. Reed. The members are all, I think, new converts to the faith. This is the fourth church organized since our last camp-meeting. A tract society also has been organized in connection with each of these churches. Also one in Victoria, B. C., where there is no church as yet. The church membership in the Conference has been increased by about eighty accessions. Our school at East Portland has been blessed of the Lord. We expect our present working force will be increased in the near future, by a score of young laborers in the different branches of the work.

As the writer is now called to leave the friends and the work in this field, it is with an earnest desire that love and union may continue, and that the time may soon come when, by the grace of God, every soul throughout this extensive Conference may have heard, and the honest among them embraced, the truths of the Third Angel's Message. We who go to our new field of labor in distant Africa, ask the prayers of those who desire to see the truth go to every nation, kindred, tongue, and people. CHAS. L. BOYD.

MICHIGAN.

CARLTON CENTRE.—Since our last report eight more have signed the covenant, and the Sabbath-school is increasing in interest. The sweet, melting Spirit of the Saviour was present in our prayer-meeting. Those opposed to our views sent for Eld. John Livingston, and last evening he gave us an inkling of how it will be a little time from this. The new Sabbath-keepers are growing stronger each day. L. G. MOORE.

March 24.

ST. CHARLES.—We have closed our work here for the present,—not because there was not enough to do, but because this church is numerous and strong, while that at St. Louis, where we begin labor March 29, is very weak, and must have help or drop out of existence. Since last reporting, six more have been baptized by Bro. Miller, and several were ready yesterday to receive baptism, but there was such a severe storm that the celebration of the ordinance was postponed. Two more elders and two more deacons were added to their list. We mean to visit this church frequently, and thus help them. Several will give themselves to the work. Some are now at Battle Creek College; others will attend next year. There are a number who could become useful laborers if they would consecrate themselves to the work. I have renewed many old acquaintances, and formed new ones. We have had many precious seasons. A. O. BURRILL.

KINGSLAND.—Feb. 13 I came to this place by request of Eld. Van Horn, as he could not remain longer. Several had already embraced the truth, and others have since decided to obey, making in all twenty-one who have signed the covenant. Four or five more are keeping the Sabbath, who desire an experience in the truth before giving their names. The most of these will unite with the Dimondale church, which will be greatly strengthened thereby, if the crowning Christian grace of love is cultivated by all. At the present time there is a very tender spirit manifested, and I trust it will continue to grow as new members shall be added.

During my labors here, I have visited surrounding churches in behalf of the temperance work, giving ten discourses upon this subject, and establishing several reading circles. Twenty-four have signed the teetotal pledge several of whom had been using tobacco, tea, and coffee. Others have also signed the anti-rum and tobacco pledge, and about thirty the purity pledge. MRS. E. S. LANE.

DAKOTA.

NORTHVILLE, ARLINGTON, ABERDEEN, ETC.—At the close of our State meeting at Parker, in company with Eld. Olsen, I went to Arlington, where we organized a T. and M. society of nine members. From there I went to Aberdeen, where I visited and held Bible readings as I had time. Four began to observe the Sabbath, one of whom has since moved away. They had become interested through Bro. Lockwood's efforts while canvassing. Feb. 23 to March 10 I held meetings in Watertown, where four adults embraced the truth, and seven or eight signed the covenant for the first time, making fourteen or fifteen, all heads of families but three. A Sabbath-school of fourteen members was organized, and Sabbath-school supplies and a club of ten *Instructors* were ordered. They will now hold regular Sabbath meetings. We expect to organize a church here in the spring.

March 11 to 14, I was at Arlington. As they are all new in the truth and T. and M. work, we held the quarterly T. and M. meeting at this time, as we could not be with them at the close of the quarter. All but

one reported, and all seemed of good courage. Tobacco is disappearing from their homes.

March 18, I came to Northville, and found several keeping the Sabbath, five or six having taken hold lately through reading and missionary visits. Sabbath, we organized a Sabbath-school of fourteen members, and Sabbath-school supplies have been ordered. This is a new field, and I have begun to hold a series of meetings. The congregation increases each night, some coming eight and a half miles; and although the people are mostly worldlings, they are a respectable, quiet class of people; and our prayer is that we may by God's help gather them into his fold. Calls to have the truth presented come in from two other places near by. How precious is the work!

March 25.

G. H. SMITH.

MINNESOTA.

LAKE CRYSTAL.—My wife and I came to this place Feb. 2, and began holding meetings in a hall. Bro. Mead assisted during the first week, since which I have had no help in speaking. Have held thirty-four meetings up to date. The services were poorly attended at first, but soon the attendance increased. This stirred up the professors, and, their own pastor being sick, a minister was sent for to start a revival. This lessened the attendance at our meetings somewhat, "smooth things" being more agreeable to the "natural man" than hearing in regard to the duty of observing God's holy law. Eight have signed the covenant, six being heads of families. Others are convicted, but have not yet decided. Have sold \$7.60 worth of books. All have the REVIEW. My wife goes home to-morrow, but I shall remain to finish the work before entering a new field.

March 22.

E. A. MERRELL.

NORTHFIELD.—We have been here since Jan. 19. Through the courtesy of the Baptist friends we have had the free use of their church, which has furnished us a comfortable and commodious place of meeting. Some excessively cold weather greatly reduced the number of our hearers at times, and twice we were broken off entirely for a few evenings, by storms. The attendance has ranged from ten to ninety, and the attention paid and order preserved have been excellent. No open opposition has been shown by any one. We have given about fifty sermons, and held two public, and quite a number of private Bible readings. Have sold about ten dollars' worth of books and tracts, and loaned and given away quite a number. Have obtained four subscriptions for the REVIEW, three for *Good Health*, two for the *Sentinel*, one for the *Sickle*, and one for the *Swedish Harvold*. Thirteen persons have signed the covenant, twelve of them being heads of families. About half of them are starting for the first time in the service of God; the others have formerly professed religion. We entertain strong hopes that they will all become earnest and faithful followers of Christ; also that others in the community will yet join them in seeking a home in the city of God, through faith in our Lord Jesus Christ and obedience to all the commandments of God. We give God the glory for all that has been accomplished. Bro. Vankirk will remain here for a time, to build up, encourage, and enlarge the work, while I go to other fields.

March 28.

D. P. CURTIS.

NEBRASKA.

BLOOMINGTON.—March 16-20 I visited the company at this place. Nearly all the brethren from Franklin were present at the Sabbath meetings, and some remained until the close. There was a good degree of interest manifested, and all seemed drawn together in love. One thing worthy of note is that this little company are trying to walk out in the health reform in the light of the "Testimonies," and a corresponding increase of life and spirituality is seen among them. In this it is seen that God adds his blessing to the manner of living he has recommended. I think it in keeping to mention that this was the farewell meeting of our brother, Geo. W. Burleigh, who left with the expectation of accompanying our missionaries to South Africa. This will have a tendency here to increase the interest in that mission, and also the interest in general in the cause throughout the great harvest field. L. A. HOOPES.

GENEVA.—On January 10th I arrived at this place and commenced a series of lectures and Bible readings in a school-house about five miles west; this being my first experience in presenting in public the truth of the Third Angel's Message, so precious to me. Ever since God through the efforts of his servant Eld. A. J. Cudney, mercifully shed such a flood of light upon my soul, I have had a desire to be instrumental in his hands in diffusing the light and spreading the glorious gospel of the kingdom.

I began my labor on the 12th of January; and although the neighborhood was rather thinly settled, I had a very good attendance, and the result was that under the guiding Spirit of God, some of those to whom the light was brought, accepted it, and six persons covenanted together to keep all God's commandments; while others were convinced of the truth, and I trust will yet decide to obey. Opposition, however,

soon began to be manifested. A society of Free-will Baptists who had used the school-house the previous winter, now became very desirous of obtaining it again to hold protracted meetings, and wished me to vacate, which I refused to do. Their minister then proposed that I join them in conducting the protracted effort, which, of course, was out of the question. The result was that a petition was circulated to have the school-house closed against all denominations; this was immediately carried into effect. Since then I have been holding meetings and Bible readings in private houses.

One day I was invited to a house to talk with some ladies on the Sabbath question; when I arrived I found that a quilting and carpet-sewing "bee" was in progress, with about twenty ladies present. I realized that the circumstances were not the most favorable for presenting the truth; but believing that Paul's charge to Timothy (2 Tim. 4:2), "Preach the word; be instant in season, out of season," was as applicable now as then, I lifted my heart in prayer to God for strength, and began, and with frequent interruptions preached for nearly three hours, while the ladies were busily plying their needles. In the evening, at the same house, and to the same audience, I gave a Bible reading. Some acknowledged that they believed they were keeping the wrong day, while others were convinced, although not willing to admit it; but the end is not yet. Some who have taken a stand for the truth, have had a hard struggle against injurious habits of long standing; but I believe that by the grace of God they will overcome and, cleansing themselves from all filthiness of the flesh and spirit, perfect holiness in the fear of God. J. A. SKINNER.

INDIANA.

NEW LONDON.—I have lately enjoyed a series of meetings with my home church, at this place. I did but little of the preaching. Bro. O. C. Godsmark gave quite a number of temperance lectures, which were much appreciated. He also conducted class exercises through the day-time, upon the subject of physiology and hygiene. Sr. Godsmark conducted a children's meeting each evening, at six o'clock, for two weeks, which was productive of much good. The meeting began with ten children, and soon grew in interest and numbers until it reached forty. It removed much prejudice, and brought out many persons to the meetings who had not previously been attending. Eld. Oberholtzer was present a few evenings, and delivered some very instructive discourses. Bro. and Sr. Godsmark leave to-day for Southeastern Indiana. Their stay among us has been pleasant, and they leave many friends here who are not of our faith.

During almost the entire time that the meetings continued, our house of worship was well filled, and sometimes it was crowded. Two joined the church. We think that the church received much benefit from the health and temperance lessons.

WM. COVERT.

NOBLESVILLE, MECHANICSBURG, DUGGER, ETC.—Since my last report I have labored a few weeks at Noblesville, with excellent results. Earnest confessions were made, and almost if not quite all expressed a determination to reconsecrate themselves to the service of the Lord, and, forgetting the past, look only to Jesus, the perfect Exemplar. Brotherly love seemed to prevail, and all were of good courage. Two were baptized and added to the church. I then went to Mechanicsburg, which is one of the oldest, as well as one of the strongest churches in the State. I found them in some respects spiritually depressed, but they laid hold of the work with a will; the Lord met us, and from the first there was an outside interest, which increased till the close. We did not realize its depth until the close of the meeting, when quite a number expressed themselves as almost ready to cast in their lot with the commandment-keeping people of God. We trust that some of them will do so soon. The church all seemed to be of good courage. Nine subscriptions were obtained for *Good Health* and two for the REVIEW.

I next visited Dugger, in Sullivan county. This little church has been almost ruined by the moving "fever." Bad weather hindered our holding any meetings here, but through the labors of a faithful brother an interest had been raised near the town of Sullivan, where we returned and held meetings for a few days in a school-house. Additional seats were made, and the house was well filled all the time. The best of attention was given. Two entire families, including six adults, embraced the Sabbath, and others were almost ready to take a stand, when we could remain no longer. We sold nine dollars' worth of books, and a young man said that he would canvass the neighborhood for the REVIEW. I next came to New London, at which place I am at present, assisting in holding meetings. I praise the Lord for his love. D. H. OBERHOLTZER.

March 24.

BROWN COUNTY.—About a year ago, Eld. D. H. Oberholtzer went to Belmont, in this county, and gave a course of lectures. The people became interested, and the denominational ministers preached

against the truth the people were receiving. A few sermons were preached in reply, but nothing effective was done for the truth. Last July the writer went to this place and held a two weeks' meeting in a grove. The result was that one family kept the Sabbath; but it was as seed sown among thorns. Last November, Eld. Kauble went to this county, eight miles away from Belmont, and gave a course of lectures. The people became deeply interested, and some began to observe the Sabbath.

Bro. Kauble then went to Needmore, and securing the Disciple church, commenced a course of lectures. The ministers who counteracted Eld. Oberholtzer's work at Belmont, thought to do the same for Eld. Kauble, and they preached against him wherever they could. Eld. Kauble, being very cautious, went on as if nothing was wrong. The people demanded a debate, and Eld. Kauble, being wearied with much speaking, wrote me to come and hold it. Eld. W. H. Durnal and I met and discussed the Sabbath and Sunday question, Feb. 14-17. Eld. Durnal affirmed: (1.) That the first day is "Lord's day;" hence, (2.) The first day should be sacredly kept by Christians. In our first speech on this question we told the audience that if the brother would refer us to the chapter and verse of Scripture that would prove either of the statements, we would read it twelve times, close our books and go home. He never pretended to give any passage of Scripture. This fact we kept prominent before the audience. Then we took the commandments of both Testaments, proved them to have been given by the same authority, and to be the same law, and of perpetual obligation.

To escape the force of this, Eld. Durnal took the position that the God of the Old Testament is not the God of the New Testament! that the God of the former was only the God of the Jews, etc. His other arguments were those usually resorted to by that people (Disciples). Thus the truth gained a decided victory. Some of the Disciple members are now keeping the Sabbath. The president moderator, who the Sabbath before the debate, cut wood to keep fire during the debate, is now superintendent of the Sabbath-school.

Bro. Kauble matured his work with a Sabbath-school of thirty members, and a good class of Sabbath-keepers, who meet and worship the God of the Sabbath. Bro. Kauble, after this good work, left for a new field. Thus the truth is onward. May God bless his servants in the noble work. To the Lord be all the glory! W. R. WILLIAMS.

March 25.

ILLINOIS.

DISTRICT No. 9.—After the close of the meeting in Chicago, I spent three days in doing missionary work and obtaining a better knowledge of how to keep tract society books. I then went to Onarga, where I attended a lecture on the subject of social purity, by a Mrs. Prindle, who is working in the cause of woman's reform in the city of Chicago. This was an interesting occasion, and I was able to sell twenty copies of Dr. Kellogg's address on that subject, as one of the results of the interest thus awakened. Soon after, I came to Harpster, where I have been trying to prepare myself for the work of director, at the same time holding meetings among the believers, and doing such other work as seems necessary in beginning the work here. I have tried to instruct the librarians at Onarga and Harpster in T. and M. book-keeping as taught in the instruction book, so as to bring about, as speedily as possible, uniformity of operation. Last evening I spoke in the school-house near Harpster, to a company of about twenty persons, many of whom are not of our faith. All seemed interested, and I hope lasting impressions were made. A young man who has not long kept the Sabbath is canvassing for *Good Health* and other health literature, in and about Gibson City, and is meeting with some success notwithstanding that this field has been worked for several years, all of which proves that there is opportunity for labor about our own homes. A brother who for years has lived here as a Sabbath-keeper, and is well known among his neighbors, made three calls on his way to the post-office, and took three orders for *Good Health*, for one year. We may be sure that God will bless every effort put forth aright; and we hope many other of our T. and M. workers will be encouraged by his example to do what they can in this direction. We have found this one of the best ways to regain health and hope and cheer.

The time of our district quarterly meeting is near, and we hope to see every society in Dist. No. 9 fully represented. Is it not time to enter the missionary field, dear brethren? Let us show our faith by our works, and if we cannot attend the meeting ourselves, at least see that some one else does. "God does not force allegiance; he waits for it." Let us "seek . . . first the kingdom of God, and his righteousness," and then it will be well with us and our families, and our neighbors, too, so far as our influence avails. Every member of the tract society may be blessed by reading the article in the T. and M. constitution, entitled "Importance of Missionary Work," by Sr. White. I wish all our working members would read that little book; for I believe the work of reviving the missionary spirit would then go forward more rapidly.

We have decided to have our district quarterly

meeting this time at Onarga, as more can be accommodated there, and the roads may be had in country places. Do not let us fail to do our duty in this important hour. May God help us to see what duty is, and strengthen all by the Spirit of Christ, who is the Great Missionary. Time is closing; let us be in earnest. CHAS. E. STURDEVANT.

INDIANA STATE MEETING.

This meeting will be held at Mechanicsburg, Henry Co., April 26 to May 3. At this time we expect to consider all branches of the cause, endeavoring to give due prominence to every branch of the work in the Conference. We shall arrange with regard to tent work,—how many tents shall be used, who shall go with them, and where they shall be pitched. The tract society work, also, in all its branches, will come up for consideration. This will include the canvassing work. A canvassers' class is to be organized on April 19, and conducted by J. W. Covert, the State agent. It will continue until the members have a general idea of the canvassing work and a thorough understanding of how to handle the book that each individual is selling.

We extend an invitation to all who wish to give their time to this branch of the work, to be present. Special attention will be given to the health and temperance work. Class instruction will be given daily. We also desire to see as many of our church elders as can be present, as it is necessary to counsel with them relative to church work and the interest in each locality. Let all who can, be there as early as April 25, so that we may organize for work early on the morning of the 26th. Let those who contemplate attending, write immediately to Curtis Elliott, Mechanicsburg, Ind., telling him how many are coming, and when they will come. Those coming over the C. P. & St. L. R. R. should leave the train at Middletown. The place of meeting is four and one half miles south of Middletown. It is eight miles from Kennard, on the I. B. & W. to the northeast. Our T. and M. directors should make a special effort to attend these meetings. WM. COVERT.

PENNSYLVANIA MEETING AT ELLICOTTVILLE, N. Y.

It is thought best to make this meeting, which has been appointed for the third Sabbath in April, one of more than usual interest and importance, by asking all our ministers and workers who are in the northern part of the Conference, to attend, and at that time make plans, as far as possible, for our summer labor. We feel very anxious about the future of our work in Pennsylvania. The Lord has greatly blessed us during the last few years, and many have been brought into the truth; but there are features of the work that need most careful consideration at present. We have been trying to develop laborers, and the Lord has blessed us in the effort; and yet there are those who, though they started out well, are dropping out of the ranks. When the tests come, and they cannot have everything as they desire, they turn aside and give up. Some who are now laboring will soon follow in the same way unless there can be a deeper work of grace in the heart.

We must have broader and more carefully defined plans before God will prosper us. We need to take time to seek God together. I therefore request all those of our laborers who can do so without too great expense, to attend this meeting; and let there also be a general attendance of our people. The churches in Dist. No. 6 should be well represented. Come from West Valley, Steamburg, Randolph, Corydon, Jamestown, Olean, and the surrounding country, and let us seek the Lord together. We shall remain over Monday for the purpose of consultation. Let us pray that the Lord may give us a large measure of his blessing, and great wisdom in planning to advance his cause. D. B. OVIATT, Pres. Penn. Conf.

SABBATH-SCHOOL CONVENTIONS IN MINNESOTA.

It is now decided to hold two conventions this spring in the southern part of our State, as follows:—

Mankato,	April 30, May 1
Dodge Center,	May 21, 22

We believe that a portion of our time should be devoted to this branch of our work. The majority of our people have neither time nor opportunity to labor in any other branch than the Sabbath-school and missionary work. Both these fields are important. Each State sustains a corps of directors to stir up and instruct our people in the missionary work. Why should they not be instructed in Sabbath-school work as well? They certainly need to be. As is the case with missionary work, the Sabbath-schools will not run themselves. So long as the opposing force of gravitation exists, a moving body will come to a stand-still when the propelling force is removed. Likewise the Sabbath-school, without constant propelling energy, will soon run down.

We must study to make ourselves strong and efficient in this work. The reason why so many have no more interest in it, is because they have never given it study. We take but little interest in astronomy

as long as we know nothing about it. But when after careful study the science becomes familiar to us, how full of meaning, how full of absorbing interest it becomes! So it is with the Sabbath-school work. We should give it *special* study. It is a field in which we can be *useful all through life*. Therefore we can afford to devote time to it.

Our leading object in appointing these conventions is to give practical instruction in the Sabbath-school work. They will partake more of the nature of a normal institute than of a convention, as usually understood.

At Mankato we expect to meet large delegations from all the schools in Dist. No. 2, and as many from other schools as can come. The Dodge Center convention is for Dists. Nos. 1 and 4. Let our brethren remember that these conventions are appointed, not for the ministers, but for *themselves*. We urgently invite all to come that can consistently do so. Come prepared to remain over the whole of Sabbath and Sunday. The brethren at the above-named places will gladly entertain you. We have sent programs to each school for distribution. There will be a sermon on Friday evening at each place.

H. P. HOLSER.

THE VIRGINIA STATE MEETING.

DOUBTLESS all the brethren and sisters, especially those who take the REVIEW, have learned long ere this that it was recommended by the General Conference, at its last annual session, that I make Virginia my future field of labor. I am very anxious to see a grand and good work done in this State, and if every brother and sister will do their duty, I see no reasons why Virginia should not ere long stand in rank with her sister Conferences.

By request of Eld. A. C. Neff, I wish to call the special attention of all the brethren and sisters of this Conference to the State meeting at Soliloquy, Shendoah Co., May 10-15. We have decided to hold this important meeting at this length in order to have ample time to consider every branch of the work; and at this season of the year, that all who wish may have the opportunity to attend.

Doubtless in many respects this will be one of the most important meetings ever held in Virginia, and we shall be much disappointed if we do not see a large representation of our brethren from different parts of the State. All who expect to labor in this Conference, also those who desire to give themselves to the work of canvassing for our publications this year, should be there the first day, and participate in the first meeting. There are quite a number from this State who have attended the College at Battle Creek during the fall and winter, and spent time and means in preparing to help spread the Third Angel's Message; and we trust they have returned home with new zeal, and full of the missionary spirit, and that they will be at the meeting with their hearts all aglow with the love of God, ready to help such as have not had the privileges they have enjoyed.

At this meeting will be decided the number of tents that will be used in the State, and who shall go with them. It must also there be decided what field should be occupied, and where tents should first be pitched. Therefore we desire to see present all who would like tent labor bestowed in their vicinity, or who know of a good location with favorable prospect of an attendance, and who would be willing to aid in the current expenses of tent labor, such as pitching, seating, board, fuel, and lights. The expense for all these things is no small item; therefore we hope all who desire a tent in their neighborhood will consider these points well before making application for help.

Eld. R. A. Underwood, of Ohio, will be with us to give instruction and to help devise plans for the future progress or the cause in Virginia. This will be a rare privilege, dear brethren and sisters, as Eld. Underwood has had great experience in the various branches of the work. Come praying that God will pour out his Spirit upon us, that the blessing of which we all stand so much in need may be ours. Corn-planting will be over by the time set for our meeting, and all will need some recreation physically; therefore let us avail ourselves of this opportunity, and have our spiritual strength renewed. We are nearing the great day of the Lord, and what we do must be done quickly; soon we shall be called upon to stand before the God of all the earth, to give an account of our stewardship. The best excuses we can frame will not avail in the Judgment if we have not on the wedding-garment. As said before, we expect this to be the best meeting ever held in the State, and shall pray that the Lord may meet with us by his Holy Spirit.

M. G. HUFFMAN.

TO FRIENDS OF THE CAUSE IN GEORGIA.

You are, no doubt, watching with interest the development of our work in Georgia. From what I have seen in this State, I can truly say we are gaining ground. The General Conference has sent us another minister and three colporters, for the purpose of establishing a mission in this city. A good building has been secured in a very favorable locality, at reasonable rates, and the mission will be located there this week, at No. 229 Prior street. They will

remove from No. 80 Plum St., where they were only temporarily located. Now, what we want is help.

First, we want brethren and sisters whose hearts are in this work, to come to the mission and take lessons in canvassing. Bro. C. F. Curtis, an experienced canvasser, is here, and has charge of this branch of our work. Let all communications concerning book and periodical business be addressed to C. F. Curtis, 229 Prior St., Atlanta, Ga. Let all in this State who desire to canvass for our books or periodicals, write him immediately.

Secondly, we want donations for our mission. Flour, potatoes, fruits, and, indeed, anything in the line of fruits, grains, or vegetables would be thankfully received, especially if the freight was prepaid; also bedding, carpets, towels, furniture, and, last but not least, funds are needed. Let all donations for the mission be sent to the superintendent, G. W. Anglebarger, 229 Prior St., Atlanta, Ga.

Thirdly, we want our brethren to faithfully pay their tithes and pledges. Quite a large amount of the money pledged for our tent has never been paid. The tent has been purchased and used one season.

I have received during the year only about \$100 tithes. There are not less than twenty families keeping the Sabbath in the State; and I do not believe that one of these lives on less than \$300 for the year. This would amount to \$4,000; and a just tithe would be \$400. This is a low estimate, but it shows a great lack among us on this point. Come, brethren, will you not begin now to lay aside one tenth of your income, and dedicate it to the cause of God? We are preparing for tent work, and we need help. We hope to see the Third Angel's Message soon go with power in this State, and many honest souls brought into the truth. Let us work and pray, and God will give us the increase. Send all tithes, tent pledges, etc., to me, at 11 Corput St., Atlanta, Ga.

C. H. BLISS.

NOTES FROM SOUTH LANCASTER ACADEMY.—NO. 3.

CONDITIONS OF ADMISSION.

THESE are simple, but strictly insisted upon. We quote from the last catalogue: "The design of the Academy is intellectual and moral development. Students not actuated by this motive are not expected to enter. Those who do not sufficiently exhibit it when here, will not be expected to return. The privileges and opportunities of the school are open to all persons of both sexes who are in possession of good character, good health, and noble aspiration. Only such can derive the benefits conferred by the institution. The moral influence of the school is carefully guarded. Applicants for admission, unless known to some member of the Faculty or Board, when required, must present testimonials of good moral character, without which they cannot be received. If the applicant is a member of some church, a certificate of character from the clerk or other official will be expected. If he has been a student in one of our other educational institutions, he must be able to procure a certificate of honorable dismissal therefrom if required. All students must be able to refer the Faculty to those who are financially and morally responsible for their attendance. No student should apply for entrance until he has become acquainted with all the conditions of admission, and complied with the same."

All who are well disposed, and who earnestly desire to improve themselves, we most heartily welcome. And we are pleased to believe that there are many such whose eyes are turned toward our Academy, and whose purpose it is to enter as soon as they can make the necessary arrangements. To these we say, Come, and remain as long as possible. Come at the beginning of the school year next September, and if you cannot continue until its close, stay as long as you can. If you cannot, at one time, attend school the entire year, it is far better to attend awhile from the beginning rather than enter later and remain through to the close.

REDUCED EXPENSES.

By reference to our annual catalogue, which may be obtained by addressing the Principal, it will be conceded by all that, considering the advantages afforded at the Academy, no school in the country can surpass it in respect to charges made to students for tuition, board, room, washing, light, etc. Besides these things (although we do not admit applicants for admission who are in poor health), much attention is *freely* given those who become ill while in attendance. We feel entirely confident that we shall not suffer from the competition of any other good school in respect to necessary expenses of students. We are sure that any economical, earnest, and industrious youth can avail himself of the advantages of our school as easily as he can those of any institution offering the same inducements as does our own.

THE "TRUE EDUCATOR,"

printed by the Academy Printing Department, is a monthly journal devoted to the interests of education. It ought to be a regular visitor to every Seventh-day Adventist household. While it is published by the Academy, it is in no sense a school-boy's paper. It is filled with philosophical discussions of rational methods of education, and is committed to no hobbies

or ultra views. Judging from the many letters and papers received referring to it, it has attracted wide and favorable attention among the educated and influential classes throughout the country.

Our object in its publication is fourfold: 1. We desire to provide our student apprentices in the printing-office with regular employment; 2. We desire them to perform labor that will be financially profitable to the institution, that there may be some income to meet the large outlays for the printing-office; 3. We believe that our people as a class would receive great benefit from the careful perusal of an educational journal. It is no reflection upon any one for us to say we believe that there would be great gain every way to our people if they would arouse more fully to the importance of true education, if they would devote more attention to its consideration, and if they would broaden their conception of its nature, scope, and purpose. Thus, not only would they themselves reach a higher standard of intellectual and moral culture, which would be well pleasing in the sight of God, but also they would greatly increase their efficiency as laborers in his cause, and their influence in society. Other things being equal, they could better represent the truth to all around them, and become the means of winning more souls to God; 4. We think that the publication of a first-class educational journal by S. D. Adventists, will favorably impress the world, and that, too, without the sacrifice of any principle of truth. It is generally felt by others that our people are not only ignorant and narrow, but also that as a body they are opposed to general culture. This is a prejudice which should be, and must be, removed in advance of, or simultaneously with, the presentation of our peculiar tenets of faith.

The Spirit of God, in words recorded on page 438 of "Volume IV., Great Controversy," has clearly revealed to us our duty as to the removal of prejudice at the present time. After describing the time of Jacob's trouble and his efforts to pacify Esau and win his favor by gifts, the following language is used: "So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger that threatens liberty of conscience." To this end, what is more important, after practical godliness, than to give the impression, if true, that we are an intelligent people, and that we encourage refinement, culture, and breadth of views? We believe that a wide circulation of the *True Educator*, with God's blessing, may be the humble means of removing some misconceptions among the people concerning us. Who will lend a hand to assist it in its worthy mission? Teachers, students, and school officers, if it were brought to their notice, would highly prize it.

SOME WANTS OF THE SCHOOL.

The founders of the Academy did not, and could not, foresee its large and ever-increasing attendance. Hence, in the construction of our buildings, they provided hardly enough room to meet the demands even of the present time. Additions must soon be made to the Students' Home. The school needs a larger library, and more apparatus for illustration in teaching. It could also wisely invest more means in suitable pictures and furniture to render the rooms still more pleasant and attractive. Besides more funds, we want more students. We shall not be satisfied until we have an *average daily attendance* throughout the school year of at least *two hundred worthy students*, sharing the advantages afforded at the Academy; and we believe that we shall not have long to wait before we see this good degree of prosperity.

HOW TO HELP THE ACADEMY.

1. By taking shares of stock in the institution, at \$25 per share.
2. By paying up unpaid pledges to the school.
3. By sending students to be instructed.
4. By becoming a student of the school yourself.
5. By subscribing for, and circulating, the *True Educator*; price, 75 cents for twelve numbers.

Do you desire to become a Bible worker, or a thorough teacher, or a good canvasser, or a short-hand writer and type-writer, or a proof-reader, or a T. and M. secretary, or a Sabbath-school worker; or do you desire to develop, discipline, polish, and strengthen your faculties by further culture? If so, then enter South Lancaster Academy, without delay, and if we have your hearty co-operation, we assure you that we can do much to assist you to the attainment of your laudable aspiration. The fall term opens the first Wednesday in September. Address the Principal for catalogue, and other information. C. C. R.

—The kind of work which gives the most present fame and glory may not be the best education for the soul. But the work which teaches fidelity in small things may bring with it a higher education. Men who have great gifts—orators, preachers, artists, poets, literary men—are those who make the greatest impression here and now. But the vast array of laborers who are constant all day long in careful attention to their duties, may be gaining a better education for eternity than the famous orator, the admired rhetorician, the wonderful artist, or the popular preacher.

News of the Week.

FOR WEEK ENDING APRIL 2.

DOMESTIC.

—John G. Saxe, the poet, expired Thursday at Albany, N. Y.

—Secretary Whitney has announced his intention to retire from the Cabinet.

—The bill prohibiting the marriage of first cousins passed the Illinois Senate Friday.

—The steamer *Chesapeake* valued at \$70,000, was burned Saturday morning, at New Madrid, Missouri.

—A train, the cars of which were lighted by electricity, left Boston for New York Wednesday afternoon.

—Great excitement has been caused at Hammond, Wis., by the discovery of gold on a farm near that place.

—It is stated that the Hon. James G. Blaine will sail for Europe in June, and remain abroad for over a year.

—Unknown persons have blown up the Cecil aqueduct and the reservoir and banks of the Miami Canal, at Defiance, Ohio.

—Secretary Fairchild's public debt statement issued on Friday shows that the debt was reduced during March \$12,808,467.

—Gambling utensils valued at \$25,000, captured by the police of New York in the raids of the past two years, were consigned to the flames.

—At Corryville, Ohio, Wednesday morning, St. Joseph's Children's Home was on fire for a short time. The inmates had a narrow escape.

—The West Point cotton mills, near West Point, Ga., were totally destroyed by fire Tuesday morning. They worked 250 looms and 6,300 spindles.

—At Ludlowville, N. Y., early Tuesday morning, Matthew Massick's dwelling was destroyed by fire, Massick and his three children perishing in the flames.

—William Miller hanged himself at Erie, Pa., Wednesday morning. This makes the sixth person who has committed suicide in that vicinity within a month.

—The high license bill passed the New York Senate Thursday by a party vote, the Democrats opposing it, and now goes to the governor. A veto is expected.

—The extensive shoe factory of Pingree & Smith, at Detroit, was destroyed by fire Wednesday evening, entailing a loss of about \$325,000. Three firemen sustained fatal injuries.

—It required three weeks to secure a jury for the trial of Thomas Cleary, one of the New York boodle aldermen, and when the case was submitted to them last week they failed to agree.

—Quarantine against cholera, which has reached the Isthmus, was instituted Thursday at El Paso, Texas, it being feared that trains from Mexico may bring it into the United States.

—General Roswell S. Ripley, who directed the fire upon Fort Sumter, was stricken with apoplexy at New York, Tuesday morning, and expired in the evening. He was 67 years of age.

—The differences between the old and new Cotton Men's Councils at New Orleans, resulting in a strike, which began March 24, has paralyzed the trade, and no cotton can be shipped or sold.

—The schooner *Marcus Davis* was wrecked at sea, and four of the crew died of exhaustion. The captain and second mate were rescued in a dying condition, and landed at New York Tuesday.

—An incendiary fire in Indianola, Texas, Tuesday night, destroyed about all that remained of the business portion of the town. The postoffice, two large stores, and several dwellings were destroyed.

—There is a prospect of a large increase in the number of American clergymen. The new railway regulations, it is said, are not intended to interfere with the issuing of half-fare permits to ministers.

—The Chief Chemist of the Brooklyn Health Board calls the attention of the Health Commissioner to the fact that brewers are largely using salicylic acid to prevent their bottled beer from fermentation.

—A project is on foot to connect the Ottawa River with Lake Huron by a ship canal, a step which would shorten the waterway for the outlet of Canadian and American grain vessels many hundreds of miles.

—At Troy, N. Y., Tuesday morning, the Caswell building was destroyed, and the Boardman building partly wrecked by fire, four or five firms being burned out. The loss is placed at \$100,000, which is nearly covered by insurance.

—Representative citizens of Brooklyn have decided to help perpetuate the memory of Henry Ward Beecher by erecting a statue of the great preacher and founding a library to be known as the "Beecher free library for common people."

—Joseph Sommers fell at Brooklyn last October, and broke his neck, and survived, although completely paralyzed, until Monday night. The surgeons attempted to set his neck, and the patient at one time hoped he would recover.

—In court at Sioux City, Wednesday, Bismarck corroborated the testimony of Leavitt, stating positively that Arensdorf killed Dr. Haddock, and, with the aid of counsel,

dramatically portrayed the manner in which the deed was perpetrated.

—The anti boodle-alderman crusade has extended from New York to Chicago, and is now causing certain Montreal officials to sit uneasy in their chairs. Let the good work of cleansing the murky fountain of American city politics go on.

—A peculiar yellow stuff that fell during a storm in Indiana a few days ago, and was supposed to be of volcanic origin, is declared by an Indianapolis chemist to be simply pollen, probably from the great cedar regions about Murfreesboro, Tenn.

—A snow-storm of short duration occurred in Western Michigan on the 24th of March, in which the largest flakes were funnel- or conical-shaped, falling with the apex downward, and were two inches in diameter. The snow fell very thick and fast.

—The Maine legislature has set a good example for the legislatures of other States in restricting the power of the governor so that a convicted criminal cannot be pardoned out before the expiration of his term on any grounds but those of proved innocence.

—While a boiler was being tested Thursday morning at Erie, Pa., a flue-plate gave way, the escaping steam terribly scalding four men. Edgar L. Sturtevant, inspector for the Hartford Steam Boiler Insurance Company, and two others are not expected to survive.

—The governor of Missouri has signed a bill which places St. Louis under the operation of the Downing law. This statute demands the closing of beer gardens and saloons, and prohibits the running of the street cars, the publication of newspapers, and all kinds of traffic on Sunday.

—Heavy frost throughout the section around Waco, Texas, March 31, last night killed growing vegetation, cutting corn down to the ground. It is thought the fruit trees are uninjured. The entire country is suffering from the protracted drought, which prevents plowing for cotton planting.

—The Massachusetts railway commissioners have forwarded circulars to the railroads of that State directing them to forward immediately the train sheets and records of the first and latest tests of all bridges on roads operated by them. Possibly Massachusetts is not the only State which possesses defective bridges.

—An American clergyman, Rev. P. M. Donohue, has invented a new explosive known as "carbonated glycerine," the use of which he has turned over to the French government. That is rather a singular occupation for a clergyman, and might be difficult of explanation but for the fact that many of them claim to see through the smoke of blown-up cities the approach of the millennium.

—Beer and morality do not go hand in hand. In the city of Milwaukee, famous for its breweries, there are 35,000 young men between the ages of eighteen and forty years, of which number 531 are members of English-speaking Protestant churches; average attendance at Sunday-school from this same class, 456; arrests from this class during 1886, 2,120. One Saturday evening, between six and ten o'clock, 468 men and boys were counted entering one saloon.

—For some time the grand jury at Chicago have been at work investigating the cases of suspected "boodlers," and the honest people of that city began to fear that very little in the line of indictments was going to be accomplished. Thursday, however, the grand jury came nobly up to its duty, by returning indictments against twenty-six of the prominent residents, among them several city commissioners and ex-commissioners, chairmen of committees on jail and criminal court, public works, city relations and relief, town accounts, hospitals and public charities, etc.

—The Navy Department is still prosecuting the inquiries begun some time ago relative to the ability of the railways and canals of the country to transport boats and naval material from the sea to inland waters. It has been learned that the facilities of the existing railroads are limited to ability to transport boats of an extreme length of 110 feet, while the Erie Canal will permit passage from the Atlantic Ocean to the lakes, of torpedo boats 100 feet in length. As the torpedo craft are necessary for the defense of the lake ports, and are not required to be as seaworthy and as large as those intended for the protection of the sea coast, it is believed that the existing facilities are ample.

—Sunday morning, March 27, ushered in upon the country an epidemic of fires. At an early hour, the Tremont Hotel, at Wabash, Ind., a brick structure of three stories, was totally destroyed by fire. In the rapidity with which the flames spread it was a parallel to the Buffalo horror, and the inmates barely escaped with their lives. At Cleveland, Ohio, two lives were lost by the burning of a frame boarding-house owned by Louis Rauh. There were fourteen inmates in the building when the fire broke out. Other disastrous fires were: Cotton seed oil mills at Raleigh, N. C., loss, \$60,000; part of the business portion of the village of Avoca, N. Y., loss \$50,000; and the Sanderson Steel Works, near Syracuse, N. Y., loss about \$220,000.

—The Chicago *Inter Ocean* thus speaks of the arrival, at Castle Garden, New York, of 519 of the Italian passengers who had experienced hard times and a long fast on board the unlucky steamship *Scotia*: "The scene that followed beggared description. They rushed into the rotunda pell mell, shrieking and howling for food like hungry wolves. They crowded around the lunch tables, climbing over each other, and trampling on the helpless women and children. Pandemonium reigned supreme for fully an hour. It is customary to register all immigrants before they enter the rotunda, but the red tape was broken on this occasion by Superintendent Jackson. The force of the mass of people was so great that the officers who were stationed to keep

order, were swept aside like straws. The seething mass could not be restrained. Superintendent Jackson gave orders to give them all the food they needed, and charged it to the Commissioners of Emigration. Then the distribution of food began. It was impossible to regulate the distribution. The strong men crowded to the front, with up-lifted arms, crying in Italian, "Bread, bread." The surging mob was utterly uncontrollable. The officers of the Garden aided the distribution by throwing the loaves over the heads of the nearest to the outskirts of the crowd. Every time a loaf was fired into the crowd, twenty or more scrambled, and in some cases fought to get it. The dry bread was a luxury. In a short time all the food was gone. The women and children were cared for, and milk and bread added to their portion. Many of the Italians were sick from eating after their long fast."

FOREIGN.

—Abdul Hamed, Sultan of Turkey, has 484 wives.

—A dynamite plot has been discovered in Madrid, and many persons arrested, among whom were several palace officials.

—The New Brunswick legislature Saturday passed a resolution denouncing all reciprocity with the British colonies in the Western Hemisphere.

—It is reported at St. Johns, N. F., that the whaling steamer *Eagle* was wrecked owing to an explosion, and that its crew of 260 men perished.

—Orders have been given at St. Petersburg, to place in a state of readiness for service eighty-seven torpedo vessels belonging to the Baltic fleet and the Fifteenth Division of the army.

—Authentic information has been received from St. Petersburg, that a fresh attempt was made upon the czar's life at the Gatchina Palace March 29. The czar was not injured.

—The vicar of the Episcopal Church of Haile, Eng., has been sentenced to eighteen months' imprisonment for marrying a couple without publishing the banns, and the Home Secretary declines to interfere.

—The trial at Dubnitz, of persons charged with being implicated in the late Bulgarian uprising is ended. Of the prisoners, five were sentenced to death, sixty-one to imprisonment, and eight were acquitted.

—George III. celebrated the Jubilee of his reign as King of England October 25, 1810, but it was not observed in India till the next year. The news of the battle of Waterloo, which was fought June 18, 1815, did not reach Calcutta till December 18. Now Calcutta and London are in constant communication.

—The present Administrator of the island of Formosa, China, is successfully establishing order and developing its resources. He has brought over 400 villages into subjection, 70,000 people have embraced civilization, and over 20,000 acres of abandoned land have been reclaimed. Formerly a thousand murders a year were committed by the aborigines.

—A wholesale merchant of St. Petersburg, reputed to be worth millions, has been shot and killed by a man to whom he refused to give 80,000 rubles toward the nihilist fund. The murderer has been arrested. Other Russian capitalists are fearful of suffering a similar fate. They are receiving letters threatening them with immediate death if they do not comply with demands to furnish money for the "common cause."

—A recent conflagration in a remote Chinese village destroyed the ancestral home of the family of Confucius, with all its contents; texts on stones; commentaries; wondrous carvings in jade and alabaster; priceless jars of porcelain; jewels and precious metal work; in brief, one of the most remarkable literary and artistic museums in the world, containing, as it did, nearly every extant memorial of the sage. In that building, erected about 600 B. C., generation after generation, the male heirs of the Chinese philosopher, have dwelt in unbroken line for 2,500 years, bearing the title of dukes.

RELIGIOUS.

—There is prospect that the bill for the closing of drinking-places in England on Sunday, will pass Parliament this session.

—The *Hebrew Christian* says there are 100,000 Christian Jews in the world, though there are only 250 missionaries to that people.

—The largest evangelical church in the Republic of Mexico is the Presbyterian church at Zacatecas, which has nine hundred members.

—The contributions of the Methodist Sunday-school of Grace Church, of Wilmington, to missions, for the past twenty-one years, amount to more than \$38,000.

—The converts obtained at the McAll meetings in New York do not unite in any number with existing churches, and considerable discussion is going on as to what to do with them.

—In the "Lord's day violation" case against William Hogarty, a Boston barber, a jury rendered a verdict against him Tuesday, deciding that shaving on Sunday was not a work of necessity or charity.

—More than fifty of the pupils of a Chinese mission-school at Portland, Oregon, under the care of the Woman's Board of the United Brethren, have professed faith in Christ, and united with the church.

—A mob of Greeks last Sunday attacked with stones the residences of American missionaries in Smyrna. The American legation here has asked the Porte to send a man-of-war to Smyrna, to protect the missionaries.

—The "Congress of Churches and Christians" began its session at Chicago, Wednesday, its object being the inauguration of a movement to crush out secret societies. About three hundred delegates were present from different States, comprised mostly of men beyond middle age.

—Queen Victoria has been asked by the Bible Society of Melbourne to write a verse of Scripture and her signature, which can then be reproduced and placed on New Testaments, one of which is to be given to every scholar in the state schools of Victoria, in Australia, in honor of her Jubilee.

—The Gospel of Mark was published in Japanese in 1872; this was the first portion of the Scripture translated into that language. The entire New Testament appeared in 1880. Since 1874 the American Bible Society has circulated 401,795 portions of Scripture in Japan, and has received from them in cash \$29,584.60.

—An illustration of the influence of Christian missions in enlightening and elevating the dark heathen mind, is furnished in the *Burman Messenger*, a neat little sheet of eight pages, published at the Baptist Mission Press in Rangoon. It is a bond of union between the Burmese Christians, to whom it also gives information of what is going on over the world.

—Rev. Vincent Pisek, pastor of the Bohemian Church in New York, appeals to the American Bible Society to print an edition of the Bible and one of the New Testament, with parallel English verses, for the half million Bohemians and Hungarians in this country. He says, "Give Bohemians back the Book in the defense of which they were the first to rise, and for which they sacrificed more and suffered more than any other nation on earth."

—"Yellowstone Kit" is a negro character who has startled several Southern cities by appearing in the rôle of the Messiah, and possessing the reputation of being able to restore sight to the blind, and perform cures by the laying on of hands. He lectures to the people on almost every variety of subject, and gives away barrels of beads, besides meat, bread, and dresses, to the colored people, who flock to him in immense crowds, leaving their work undone, much to the annoyance of other portions of the community. He is now the sensation of the day at Jacksonville, Fla.

Appointments.

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

CHANGE OF APPOINTMENT.

THE quarterly meeting for the East Otto church will be held in connection with the district meeting at Elliptonville, N. Y., April 16, 17. D. A. BALL.

CHURCH DEDICATION AT WICHITA, KAN.

THE church at Wichita will be dedicated April 24. Meetings will commence at the beginning of the Sabbath, and continue for two days. We hope to have a general attendance of the brethren from the surrounding country. Bro. Dixon will be present, to look after the canvassing work. We trust this will be a meeting of general interest to that part of the Conference. Let all who can come, make their arrangements accordingly. J. H. COOK.

GENERAL MEETING AT GRENOLA, KANSAS.

GRENOLA, Kan., April 16, 17
This is designed to be a general meeting for this part of the State. Elds. Cook and Bagby and other ministerial help will be in attendance. The State canvassing agent, also, expects to attend. We hope for a good representation from Moline, Severy, Busby, and Lowe. All scattered Sabbath-keepers in this part of the State are especially invited. This will probably be the last visit of Eld. Cook to this part of the State, and we hope our brethren will make a special effort to attend during the entire meeting. Those desiring instruction in the canvassing work should arrange to remain a few days after the meeting. OSCAR HILL.

DISTRICT MEETING FOR MISSOURI.

A GENERAL meeting for Dist. No. 4, Missouri, will be held at Rockville April 22-25. We very much desire to see at this meeting a full attendance from all the churches in the district; also representatives from churches in adjoining districts. Important matters will be considered, relating to ministerial work, T. and M. work, canvassing, and Bible work, in the southwestern part of the State, for the coming summer. We especially request all ministers, T. and M. officers, elders of churches, canvassers, and Bible workers, in Dist. Nos. 3, 4, and 5, to be present. Come prepared to take care of yourselves, at least in part. DAN T. JONES.

SABBATH-SCHOOL CONVENTION AT GRENOLA, KANSAS.

This meeting will be held in connection with an appointment seen in this number of the *Review*, to consider the various wants of the cause. As other branches of the cause are rising, we hope to see our Sabbath-schools rise with them. Several of our leading brethren will be present, and we are confident they will all yield their influence to this end. May we not see a general rally at this meeting? By prayer and council together, we expect something

to be done to advance our Sabbath-school interests. There are several schools not far distant from this point, and we shall be very much disappointed if many of our brethren are not present.

JAMES A. MORROW, Pres. Kan. S.S. Ass'n.

LIGONIER, Ind., Sabbath and Sunday, April 16, 17.
S. S. SHROCK.

THE quarterly meeting for Dist. No. 1, Nebraska, will be held at Fort Calhoun. All are invited to come.
L. B. PORTER, Director.

THE quarterly meeting for Dist. No. 6, Indiana, will be held with the Hartford City church, the second Sabbath and Sunday in April. Let all the librarians be present.
THEO. CLAPPER, Director.

I expect to meet with the church at Dimondale, Mich., at their quarterly meeting, on the second Sabbath and Sunday in April. First meeting Friday evening, at 7:30 o'clock.

Eld. Fargo and myself will meet with the Hillsdale church on the third Sabbath and Sunday in April.
I. D. VAN HORN.

QUARTERLY meeting of the Elizabethtown, Ky., church, will be held at the Locust Grove church, in the neighborhood of my home, commencing Friday evening, April 15, and continuing over Sunday. Let the brethren and sisters make an effort to be present. There will be conveyance at Elizabethtown for those who come by rail.
GIDEON BROWN.

THE district quarterly meeting for Dist. No. 7, Indiana, will be held on April 9, 1887, with the Mechanicsburg church. The librarians of the different societies, and the brethren of the different churches, are invited to be present. We desire a full report from each of the churches, and also from the scattered ones in the district. Come, and let us seek the Lord together, that we may be better prepared to stand in the times which are before us.
P. G. STANLEY, Director.

THE quarterly meeting for Dist. No. 10, Michigan, will be held at Flint, Sabbath and Sunday, April 16, 17. For different reasons no district meeting has been held for two quarters; but we are anxious that this one shall be a profitable meeting, and quite largely attended by representatives of the different churches in the district. We wish to consider some matters of importance to the members of the district. Come, brethren, and let us seek the Lord together for these two days. The Flint church extend a hearty invitation for all to come.
GEO. H. RANDALL, Director.

I WILL meet churches in Iowa as follows:—
Confidence, April 23, 24
Council Bluffs, April 30, May 1
Atlantic City, May 7, 8
Audubon, " 14, 15
Winthrop, " 21, 22
I shall expect Bro. Matthew Larsen to meet me at Confidence, Brn. Willoughby and John Wilson at Atlantic, and Bro. R. C. Porter at Winthrop. Meetings to commence Friday, at 7:30 P. M. J. H. MORRISON.

Publishers' Department.

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

THE PANSY.

AMONG the long list of papers and magazines for youth and children, the *Pansy* is a model of excellence. The March number has a choice story for boys, written by Pansy herself, followed by another for girls, "Fretting Lettie," by Mary E. Metheny, of Tarsus, Asia Minor. The leading stories by Mrs. G. R. Alden (Pansy) and Margaret Sidney possess unusual interest, while the sketch of Remarkable Women (Queen Victoria) with portrait and picture of the Queen's home in the Scottish Highlands, the poem for recitation, combining counsel with history, the shorter stories, sketches and verse, make up a number not to be excelled in reading for boys and girls, as well as the entire family. Illustrated. \$1.00 per year. D. Lothrop & Co., Boston.

UNTIL further notice, the post-office address of James W. Scoles will be Spokane Falls, Wash. Ter.

THE "PAPACY CHART."

Owing to the action of the late General Conference in transferring me to this field of labor, I find it will be impossible for me to fill any further orders for "The Law of God as changed by the Papacy." Therefore I have turned the matter over into the hands of the Minnesota Tract and Missionary Society, 336 Lake St. East, Minneapolis, Minn., who will take entire control of the sales, etc., at the following prices: single charts, post-paid, \$1.00 each; in lots of half a dozen or more, 80 per cent discount. Address all orders as above.
JAMES W. SCOLES.

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.—A widower who understands farming in Michigan, desires a place to work, by the month, for a Sabbath-keeper; would prefer one where he can get board for his eight-year-old son. Address E. C. Boylan, Brighton, Livingston Co., Mich. Reference Alex. Carpenter.

WANTED.—A home for my son, among devoted S. D. Adventists, on a farm. He is nine years old, healthy, bright, and active. For further information, address Eld. W. J. Stone, Clyde, Ohio.

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 Freight.—H P Holser, Ill Tract Depository, Pacific Press, A H Beaumont, H P Holser, L Dyo Chambers, Emma Green, H P Holser, L Dyo Chambers, C W Old, L H Chrisler.

Books Sent by Express.—W F Bohn, Kate Bernard, L T Dysert, Sophia Berg, Jas F Pogue, C F Curtis, Nellie C Taylor.

Cash Rec'd on Account.—Mich T and M Soc \$93.97, Dak T and M Soc 200, Minn T and M Soc 500, Minn Conf per H E Martin 20, Mich T and M Soc 97.47, Maine T and M Soc per A O B 1.16.

Christmas Offerings.—Mrs Amanda Allison \$1, Mrs D A Lenox 3.50, R A Underwood 3, An aged brother 2, Roxana Chalker 5.

International T. & M. Soc.—Phebe B Slade \$3, Mrs E G White 50, Elizabeth E Sturgeon 2, Mich T and M Soc 10.

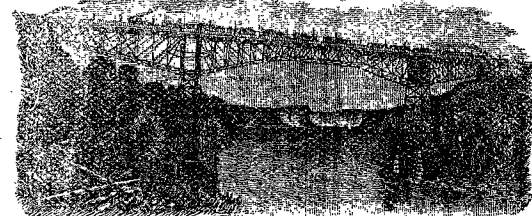
Scandinavian Mission.—Jorgen Rudebak \$40, Betni M Hibbard 10, Mrs Sabina Osborn 2.50, R A Underwood 15, Mrs Julia A Gifford 2.50, Mrs E G White 50.

European Mission.—Rivulet missionary Soc \$1.34, Mrs E G White 50.

South African Mission.—H E Martin \$1, W H Edwards 10, Mrs M A Edwards 5, A friend 6, Jennie McFarland 1.55, Mich T and M Soc 1.75, L Hyatt 1, Alice A Whitaker 2.50.

English Mission.—Francis Carlin \$1, Mrs E G White 50, Mich T and M Soc 5.

Australian Mission.—Mich T and M Soc \$5, Alice A Whitaker 2.50.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Day Exp.	Chicago Exp.	Mail.	
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	a.m.	p.m.	a.m.	
6.00	6.45	10.45	6.00	7.30	Detroit,	9.15	8.00	9.10	1.30	7.00	
4.33	5.30	9.45	4.35	6.18	Ann Arbor,	10.38	9.12	10.25	3.32	8.16	
8.15	4.23	8.49	3.15	4.50	Jackson,	12.09	10.52	11.35	3.32	8.35	
2.00	3.10	7.54	1.38	3.48	Marshall,	1.04	11.47	12.50	4.22	10.38	
1.12	2.27	7.33	1.30	3.20	Battle Creek,	1.35	12.12	1.12	4.40	11.03	
12.17	1.50	6.58	12.33	2.35	Kalamazoo,	2.35	1.20	1.50	5.15	11.52	
10.38	12.15	5.49	11.13	12.55	Niles,	4.18	3.08	3.22	6.35	1.40	
9.18	11.11	4.55	10.18	11.27	Mich. City,	5.40	4.32	4.35	7.32	2.58	
6.50	9.05	3.10	8.15	9.10	Chicago,	8.05	7.00	6.40	9.30	6.15	
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	

Gr. Rap. & Kal. Ex. lvs. 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. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.						GOING EAST.					
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	Chgo. Exp.	STATIONS.	Mail.	Limit Exp.	Adio Exp.	Sun. Pass.	Pitt'n Pass.	
am	am	pm	pm	pm	Dep.	pm	am	am	am	am	
6.15	7.15	8.05	4.10	4.10	Port Huron Ar.	10.20	1.15	7.35	.....	11.05	
7.43	8.31	9.34	5.40	5.40	Lapeer.....	8.42	11.57	6.15	.....	9.27	
8.17	9.06	10.15	6.20	6.20	Flint.....	7.55	11.27	5.40	.....	8.45	
8.50	9.39	10.38	7.00	7.00	Durand.....	7.05	10.59	5.03	.....	8.10	
10.00	10.30	11.33	8.25	8.25	Lansing.....	5.20	10.07	4.00	.....	6.50	
10.37	11.00	12.25	9.03	9.03	Charlotte.....	4.42	9.37	3.25	.....	6.15	
am	11.30	11.45	1.15	10.03	BATTLE CREEK (D)	3.45	8.55	2.35	.....	5.38	
6.30	am	12.05	1.20	pm	D	2.45	8.50	2.30	.....	am	
7.18	.....	12.45	2.21	.....	Vicksburg.....	1.50	8.11	1.43	.....	.....
7.30	.....	12.55	2.32	.....	Schoolcraft.....	1.35	.....	1.27	.....	Va.	
8.17	Sun.	1.42	3.13	Acc.	Cassopolis.....	12.49	7.25	12.43	.....	Acc.	
9.00	Pass.	2.28	4.07	.....	South Bend.....	12.05	6.50	12.01	.....	.....
10.15	am	3.43	4.07	.....	Haskell.....	10.45	5.44	.....	.....	pm	
10.30	7.35	4.03	5.52	6.05	Valparaiso.....	10.30	5.30	10.29	8.40	8.09	
12.40	10.00	6.25	8.10	8.45	Chicago.....	8.05	3.25	8.15	1.15	5.25	
pm	am	pm	am	am	Ar.	Dep.	am	pm	pm	pm	

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The Review and Herald.

BATTLE CREEK, MICH., APRIL 5, 1887.

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

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CAMP-MEETINGS FOR 1887.

KANSAS,	May 18-24
North Pacific,	" 18-24
Upper California,	" 25-31
Pennsylvania,	June 1-7
Iowa,	" 8-14
Wisconsin,	" 8-14
Minnesota,	" 15-21
Michigan,	" 15-21
Dakota,	" 22-28
Texas,	July 27 to Aug. 2

Elds. Underwood and Farnsworth will leave for California April 17, to attend the anniversary meetings of the institutions there, and then attend the meetings in the North Pacific Country, and return in time for the Iowa meeting, and others in the Western States. GEN. CONF. COM.

THE SUNDAY LAW IN TEXAS.

BRO. W. A. McCutchen sends us the following from Austin, Texas, concerning the prospects of the Sunday law in that State:—

"The House on last evening (March 24) concurred in the Senate amendment exempting us from the operations of the Sunday law. It refused, however, to concur in another amendment, and the bill was referred to a committee from both Houses; and if they refuse to agree, the whole bill will be killed, and those who have labored for us here say it will not come up again this season, as it is so near time for adjournment. Will give further information when we learn of its final disposition. The vote on the amendment in the Senate was 18 to 7 instead of 11 to 17, as first thought."

LABBERTON'S HISTORICAL ATLAS.

WHOEVER wishes to possess a treasure in the way of a Historical Atlas, will find it in "Labberton's New Historical Atlas and General History." What reader of history has not often felt the need of an accurate atlas of some particular epochs to which his history was applicable. A modern atlas would not answer, so many changes have occurred since the time of which his history was treating; and ancient atlases are too much confined to one particular epoch, which might not be the one he wanted. In the present work we have a series of progressive maps, keeping pace with the great revolutions which have taken place upon the earth. The time covered is from

4000 B. C. to 1886 A. D. The history of the East is illustrated by 19 maps; history of Greece by 17 maps; history of Rome by 26 maps; history of the Middle Ages, 35 maps; history of Modern Times, 49 maps; history of America, 52 maps,—in all, 198 maps. The historical part of the work contains a brief sketch of the course of history, explaining the causes of the various changes which the maps bring to view, and making the whole intelligible and interesting. Besides the maps and letter press, it has 30 Genealogical Charts. Printed in one volume, 4 to., cloth, 312 pages. The Pacific Press, Oakland, Cal., has become general western agent, and will send the work by mail or express, prepaid, for \$2.50. Any one who wishes to be intelligent in history, will find this one of the best helps ever offered. Address as above.

PERIODICALS WANTED.

ANY of our brethren or sisters having clean copies of *Signs*, *Review*, *Sickle*, *Sentinel*, *Instructor*, or *Good Health*, which they can spare, may put them to good use by sending the same to Mrs. Della Fitch, 1812 Clark St., Omaha, Neb., or to A. M. Morrill, Fort Scott, Kan., or to C. K. Drury, 24 Church St., Rutland, Vt., postage or express prepaid. Periodicals thus sent will be placed in reading racks which the workers at these respective places are laboring to supply.

VICK'S FLORAL GUIDE FOR 1887.

Vick's Illustrated Monthly Magazine and Floral Guide for 1887 surpasses any of its predecessors in beauty of illustration and finish, and richness of contents. It contains two colored plates, hundreds of illustrations, and nearly 200 pages—32 pertaining to Gardening and Flower Culture, and over 150 containing an illustrated list of nearly all the flowers and vegetables grown, with directions how to grow them, and where the best seeds, plants, and bulbs can be procured. No one interested in gardening and flower culture—and who should not be?—should close up his plans for the season without examining Vick's Floral Guide, a copy of which can be had on the following generous terms: Send to James Vick, Seedsman, Rochester, N. Y., 10 cents for a copy; then if on looking over the Guide you conclude to send him an order (which is the best thing you can do, if you are in want of any seeds), the 10 cents sent for the Guide may be deducted from the amount of your seed order, in which case you obtain your elegant copy of the Floral Guide, *free*!

WAS IT A FARCE?

FOR a long time the good people of this country have been waiting patiently for the execution of the sentence against the Chicago anarchists, and after an interval of several months from the announcement of the verdict, and nearly a year from the outbreak of the anarchical volcano which startled the whole civilized world, they find themselves still waiting, with every indication of continuing so for half a year to come.

They have not been alone in this. The eyes of every civilized nation have been turned toward the arena where, in the persons of Spies and his coagulators, anarchy itself was on trial; but the sword of justice suspended above their heads by the outcome of the trial last December, seems as far as ever from making its descent. No small question, indeed, exists as to whether it will descend at all. Not that there is any doubt as to their guilt; no one pretends to be able to impeach the testimony which secured their conviction. But the legal microscope always resorted to on such occasions discovered two or three technical flaws in the proceedings, which enabled them to file a petition for a new trial. Under existing laws, the Supreme Court cannot announce a decision in the matter, unless it be favorable to the anarchists, before some time in September, and meanwhile the red specter which breathes defiance at law and civilization will be allowed to pursue its course unrebuked.

Between such examples of suspended justice on the part of our civil authorities, and the abolition of God's entire moral law by our religious teachers, what else can be expected than that the moral status of things in this country will go on from bad to worse?

L. A. S.

CLEVELAND MISSION ROOMS.

OUR mission rooms in Cleveland, Ohio, have been changed to 1103 Case Avenue. All communications for myself or any of the mission workers, should be addressed as above. E. H. GATES.

A WORD OF CAUTION.

IT is always safe for all donations to foreign missions to be sent to the General Conference direct, or to the persons in charge of the missions indorsed by the General Conference. We thus speak in behalf of the cause in South America. This we regard will be sufficient. G. G. RUPERT.

FLORIDA, NOTICE.

As we have to move our depository, the address of our State secretary will be, until further notice, Miss Lysle Reynolds, Box 232, Jacksonville, Florida. L. H. CHRISLER.

SPECIAL MEETING AT SOUTH AMHERST, MASS.

THERE is to be a two days' meeting for the friends of the cause in district No. 6, Massachusetts, at South Amherst, Sabbath and first-day, April 16, 17. I greatly desire to see all in that vicinity at this meeting, and trust that each individual will make special efforts to be present at all the meetings. Our time to labor in peace is rapidly drawing to a close. I never realized this more fully than I have during the past few days, while listening to the discussion of the Sunday question in our State legislature. If any have doubts in reference to the correctness of our application of the two-horned beast to the United States, a day spent in listening to such discussion would have a tendency to dissipate them. The initial steps toward what we have long looked forward to have already been taken, and with lightning rapidity we are coming to the closing scenes. We trust that not one who can consistently attend the above meeting will fail to do so. D. ROBINSON.

SOUTH LANCASTER SPECIAL COURSE.

THERE are several reasons which make the exercises in connection with the close of the present term of the Academy more important than any such occasion in the past. We are nearing the time when we shall realize difficulties in carrying forward our work, such as are little thought of at the present time. We are assured by the Spirit of God, that the present is the most favorable time that we shall ever have in this work; and that the work which might have been done in a time of peace, will have to be done under the most forbidding circumstances.

Our tried and experienced laborers, in the providence of God, are soon to be called to other fields. Is the work in New England to languish on this account? We cannot think that God designs it thus. But the question arises, Upon whom are the burdens to fall that have rested so heavily upon these faithful servants of God? Who are deliberately planning to make such a consecration of themselves to God and his work, that they can be used in his service? Where are our *concoisseurs*, *colporters*, and *Bible workers* to come from? Much valuable instruction will be given on these important branches of the work. We expect to be favored with the services of Bro. F. E. Belden, the State agent for Michigan, who has had a large and valuable experience in handling our publications, and in educating others in the work.

We hope to see all present who have any thought of ever entering the work; and all who have no such thoughts ought certainly to come, and see if they cannot be aroused to the importance of the times in which we live. Let there be such a humbling of heart before God, that we may come, bringing rays of light with us, and thus prove a source of help and encouragement to those who have been faithfully laboring in the Academy during the months in the past. A. T. ROBINSON.

Battle Creek, Mich.

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