

Adventist Review

OUR FIELD

AND SABBATH HERALD



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"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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PRAISE THE LORD.

BY ELIZA H. MORTON.

EXULT, O heart depending,
Look up, be brave, be strong!
There is a life unending,
Let this inspire your song.
Exult, and leave all sorrow
Within the vanished past;
The future has a gladness
That will forever last.
Praise ye the Lord, oh praise him!
Praise him with heart and voice!
Praise ye the Lord, oh praise him!
Let every soul rejoice!

The Lord is still your portion,
The Lord is good and true.
The sweetest of sweet blessings
He sends like gentle dew.
Be glad, O earth and people!
O bells of triumph, ring!
The Lord is King forever,
Be glad and shout and sing!
Praise ye the Lord, oh praise him!
Praise him with heart and voice!
Praise ye the Lord, oh praise him!
Let every soul rejoice!

Portland, Maine.

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.

DIVINE WISDOM.

BY MRS. E. G. WHITE.

INDEXED

As Paul journeyed from Beroa, he stopped at Athens to await the arrival of Silas and Timothy; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory.

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learn-

ing of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation.

Paul wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares, "For Christ sent me . . . to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The great and essential knowledge is the knowledge of God and his word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace, just in proportion as he depends upon and appreciates the teaching of the word of God, and habituates himself to meditate upon divine things.

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticise the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus.

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men, a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the world has ever known, was the most definite, simple, and practical in his instruction.

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding

doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life.

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad.

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height, the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a

relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of righteousness, that he has been enabled to bear much fruit to the glory of God.

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of Him who is meek and lowly of heart.

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by the Spirit of God; when its principles are wrought into the character by a life of practical godliness. Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge he better understands his own weakness, and grows in humility and faith.

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved of by him? Shall I be able to maintain my integrity if I enter into this arrangement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world.

SPIRITUAL BLINDNESS.

BY ELD. R. F. COTTRELL.

In a Sunday-school recently, the lesson for the day was the parable of the vineyard. In the application, the Jewish nation were taken for the husbandmen to whom the vineyard was let. God had planted Israel in a good land, had hedged them about by his kind providence, and, in short, had done all for them that could be asked; and therefore he had a just claim upon them, to return corresponding fruits. But when he called upon them by his prophets, they would not hear, but abused the messengers of God, and even put some of them to death. Lastly, the Son of God had come, and they were ready to put him to death. The proph-

ecies which contained the precious promises of the Messiah to come, were fulfilled in Jesus. Yet in their blindness they were ready to follow the wicked example of their fathers by slaying the Son, and thus bring upon themselves "all the righteous blood shed upon the earth." Matt. 23:35, 36.

All could see with wonder the blindness of the Jews in rejecting the voices of the prophets which spoke so plainly of the coming Christ, and were fulfilled so clearly in the person of Jesus; and yet they were ready to put him to death. We may well wonder at it. And yet the mass of the Christian world to-day are equally blind. There are prophecies equally clear now being fulfilled, relating to the second coming of that same Jesus, which they ignore; although an apostle, speaking of them, has said, "Whereunto ye do well that ye take heed." God is now sending a final message to them and all the world, warning them of their sins and apostasy from the truth, and of the consequences. But their ears are closed against the message of truth from the word of God. And in their blindness they are clamoring for civil law to enforce the very tradition by which their fathers and they have made void the law of God. When such a law shall be enacted by the general government, the image of the beast will be prepared to engage in the last persecution against the church. Rev. 13:15. This will be the war upon the remnant of the church. Rev. 12:17. And thus will they bring upon themselves "the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24. Is this uncharitable? Is it not rather a most charitable thing to warn all the true people of God, to come out from among them, and so not partake of their sins, and receive not of the coming wrath? Rev. 18:4.

GET WISDOM.

BY ELD. A. S. HUTCHINS.

"WISDOM is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4:7. The reason for this injunction is given in the following words: "She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." The word of God contains many forcible illustrations of the importance and excellency of wisdom. Inspiration denominates it as "the principal thing." Hence the divine precept, "Get wisdom."

It should be sought *first* in point of time, and *first* in point of importance. Nothing can compare with it in value: "Happy is the man that findeth wisdom, and the man that getteth understanding: . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor."

But this priceless treasure cannot be obtained without an effort. Nor can human wisdom, however deep and profound, supply its place, or atone for its absence in the heart of man. Spiritual wisdom consists of the knowledge and fear of God. "My people are destroyed for lack of knowledge," is a most solemn declaration of the prophet.

Paul says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing." So one may "understand all mysteries, and all knowledge," and be "poor, and blind, and naked," if destitute of "the wisdom that is from above," that "sound wisdom" laid up "for the righteous."

How, then, shall this treasure which cannot "be valued with pure gold," be obtained, and retained as a constant companion and guide? We answer, There must be active and abiding faith in the promises of God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7.

Again, filial and reverential fear of God must possess the heart; for "behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Otherwise expressed, "The fear of the Lord is the beginning of wisdom." This

fear is the *beginning*, yea, the very embodiment of wisdom; a sure token of the favor of the Most High. It is characterized by devotion and obedience: "Fear God, and give glory to him." "By humility and the fear of the Lord are riches, and honor, and life." "Fear God, and keep his commandments: for this is the whole duty of man."

Furthermore, this wisdom must be sought for with earnest desire, and full purpose of heart: "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:4, 5. "Seekest her as silver, and searchest for her as for hid treasures." We know somewhat the earnestness and anxiety with which men *seek* and *search* for the treasures of this world, the comforts they forego, the hardships they cheerfully endure, and the exposures they willingly encounter, to grasp riches, to secure the unsatisfactory treasures of earth, "which perish with the using."

We may note the case of the Brazilian slaves as illustrative of the untold anxiety, ardor, and diligence with which the hidden treasures of earth have been sought. Here, slaves have been employed to scrape up the soil from the bed of the Rio Janeiro, and wash it carefully, in order to find particles of gold and diamonds; and by law of the state, he who found a diamond of so many carats should have his freedom. But a prize of far greater value is secured to the one who finds *wisdom*, who obtains that *salvation* which brings him from a state of sin and condemnation, *bondage* and darkness, "into the glorious liberty of the children of God," and inspires his soul with the blessed hope of immortality and eternal life.

Of heavenly wisdom James speaks thus: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Can one who fully appreciates this description, doubt the declaration of another writer, "Wisdom is profitable to direct"? If, in motive, in word, and in deed, professed followers of the Son of God were directed by this sound wisdom, what bright and shining lights they would be in the church and in the world! How they would win souls to Christ! In their lives would continually appear "fruits of righteousness," and the most convincing evidence of being "rooted and grounded in love." As surely as the rising sun sends forth its beams of light to dispel the darkness of night, so truly will the wisdom commended by the word of God, unmistakably manifest itself in the heart and life of him who possesses it. Says James: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation [good life] his works with meekness of wisdom." Further, the same writer admonishes us: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

Reader, let us weigh ourselves in the balance of the sacred Scriptures, and decide whether the meekness of wisdom is the ruling principle of our life, or whether we cherish "bitter envyings and strife" in the heart, thereby crushing the glory of hope, and lying against the truth. If the latter be our condition, then we are controlled by another wisdom, described by the pen of inspiration in origin and character thus: "This wisdom descendeth not from above, but is earthly, sensual, devilish." Since the moment that the serpent in the garden of Eden commenced to utter the declaration to Eve, "Ye shall not surely die," this earthly wisdom has "changed the truth of God into a lie," and those who fall under its influence and controlling power, exalt, honor, and worship self more than the Creator. Alas! for poor, feeble, puny man, who is but *dust*, that he should place himself above God, and consider his own judgment superior to the judgment of Him who "made the earth by his power, . . . established the world by his wisdom, and . . . stretched out the heavens by his discretion;" who is the Author of our being, and the Source of every blessing we enjoy.

The two kinds of wisdom under consideration, do not dwell in the same heart at the same time, any more than light and darkness occupy a given space at the same time. My soul pants for that wisdom which helps one to "understand his way"—that wisdom which dwells "with prudence," and leads us to *dig deep* and build upon the Rock Christ Jesus. Blessed thought!—"With the lowly is wisdom."

Lowliness is defined, "Having a low esteem of one's own worth; humble, meek, free from pride." With these graces, we learn there is wisdom. And how much they should be sought after and coveted by every follower of the Saviour, most certainly by every one who professes to keep the commandments of God, and who is looking for the soon coming of the King of glory! O that we could see more of the graces of the Spirit of God in our midst as a people! Our great pattern of wisdom and divine perfection was "meek and lowly in heart." This principle of the religion of the Bible led the great apostle, with all his literary acquirements, his deep experience in the work of the gospel ministry, and his earnest, humble devotion to the Lord, as a chosen vessel, to speak of himself in connection with his ministry, as "less than the least of all saints." "The least of all the apostles, that am not meet to be called an apostle." But right here his thoughts are borne away with emotions of joy and gratitude to the Most High, as he reflects, "By the grace of God I am what I am."

O that this lowliness of heart, this low esteem of one's own worth, mingled with a grateful remembrance of our dependence upon God for every blessing we enjoy, and that without him we can do nothing, was a more marked characteristic of us as a religious denomination! If it were found in the ministry as it should be, who can doubt that greater success would attend our labors in winning souls to Christ? If this were the ruling motive and governing principle of every elder and other officer of our churches, and the life of every member were beautified and crowned therewith, how men would be led to glorify God by the light of the church! None would be watching and coveting preferment or promotion; none would be inflated with pride and undue ambition if given a position of trust and responsibility; nor would one lose his dignity and sacrifice his Christian honor if in the providence of God another were called to fill his place. No; for he would bear in mind that "the wise shall inherit glory;" and the palm of victory, the crown of glory, he would feel, "I must have." The kingdom of immortal glory would beckon him on to victory, and the language of his soul would be, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Beloved, let us get wisdom. "Wisdom giveth life to them that have it."

LAMBS AMONG WOLVES.

BY ELDER F. D. STARR.

We regard our flocks in terrible danger when wolves come into their midst, to tear and devour; yet it would be vastly more dangerous for some of the weak, timid sheep to venture out, and go deliberately right into a pack of wolves. What but sure destruction could the defenseless sheep expect, if they should do this? And still more hazardous, if possible, would it appear for the tender lambs to go right into the midst of the herd of wolves. And yet that is just what must be done: "Go your ways: behold, I send you forth as lambs among wolves." Luke 10:3.

What compassion the Good Shepherd must have had for the lambs he thus sent out! And there are the same dangers before the workers in his cause to-day as there were then. Do we realize, brethren in the ministry, Bible workers, canvassers, and colporters, from what dangers we must be constantly shielded? Surely we must have divine protection now, for dangers thicken around us; but the tender Shepherd who jealously guarded the lambs he sent among wolves eighteen hundred years ago, will certainly do the same to-day.

—Always be on guard. First, against yourself; when alone, against evil thinking; when at home, against your temper; when in public, against your tongue. Next, against the people; when they flatter, it is to destroy; when they threaten, it is to drive us from the field. Next, against the Devil, in evil suggestions, evil forebodings, and false reports, but especially when he appears as an angel of light. Be always on guard, and be sure you don't go to sleep at your post. If you sleep, Satan will take advantage of you.

ALONG THE PATH OF THE DAILY LIVING.

BY FANNIE BOLTON.

Along the path of the daily living,
Are the commonplace toils and fears.
It has seemed, at times, but a path of striving—
A path of burdens and bitter tears;
For our hearts were heavy with thoughts of sorrow,
Our feet were weary, our souls were dull;
"And to-day," we said, "will be lived in to-morrow,
A morrow as hopeless and sorrowful."

We have paused, at times, in a mood of yearning,
Our lives seemed narrow and full of dearth,
So little and hard and full of mourning,
And we seemed like slaves in the marts of earth.
Only the burdens seemed real, and only
The sorrows true, and the way-side weary;
And we wondered if God had left us lonely,
And what life meant that it grew so dreary.

"If only," we've said to ourselves, with weeping,
"If only we walked in a path more bright,
What noble thoughts would our hearts be keeping;
What happy love would our pathway light!
We would aid the weak, we would lift the erring,
We would follow the Master and bless the lone.
Alas! while we stood in the path, demurring,
Life's noblest duties were left undone.

Oh! praise the Lord for the daily living!
Once I sighed, too; but beside my way
An angel stood, and rebuked my striving,
And touched from my eyes their scales of clay;
And I saw in the homely cares and duties,
The light of heaven go flashing through,
And the wearisome path was abloom with beauties,
And life had meaning sublime and new.

Oh praise the Lord! for I saw the crosses
Turning to angels of winged might,
To bear me over earth's dark morasses,
Into the realms of eternal light.
I saw the face of the Heavenly Father,
Beautiful, beaming through every shade,
And life's great opportunities gather
In the very path that his mercy made.

I saw God's love in the fierce affliction—
Love in the thorn and the sacrifice;
Love in the pain that worked benediction;
Love in the sorrow that set my price;
Love that gave me a fellowship holy
With sorrowing hearts, with the Lord of heaven;
Love that consoled me and helped me solely:
And I blest the burdens his hand had given.

And how could I mourn that my life was meager,
When I could lighten some other's curse;
When my prayers for them with a yearning eager,
Could reach from earth through the universe!
When there rung on my soul the measureless duty
Of the scope of the days that my God was giving,
I wept, that I might not mar the beauty
That blooms in the path of the daily living.

Oh! call them not little, the record's column,
When the books are opened, will only tell
How rich they were, how sublime and solemn
The precious days that we used not well.
And the faithful One will know their sweetness,
Will see the love of God's tender giving,
And eternity's joys will have more completeness
For the toil-worn path of the daily living.

Healdsburg, Cal.

THE RELATION OF CHURCH AND STATE.

BY F. J. DYE.

At a recent ministers' meeting in Minneapolis, Rev. Dr. Burrell read a paper on "Politics and Pulpit." A few points are worthy of notice, as showing the drift of pulpit opinion and practice. He condemned the English and Romish theories of church and state as "contrary to the Spirit and teachings of Christ," and spoke of the "American theory" as "averring that church and state are separate, yet co-ordinate. For it is one of the functions of the state to protect all religious institutions, and one of the primary duties of the church to uphold, strengthen, and bless the powers that be—church and state are co-ordinate, independent, and yet interdependent."

What he here sets forth as the "American theory" is a comparatively modern notion that is coming to be extensively advocated by a certain class of would-be reformers; but the framers of the American Constitution were wise enough to avoid it. Yes, church and state are separate and independent; but it is the duty of the state, nevertheless, to step out of its proper and legitimate province, and administer protection to the religious institutions of the church! Whence does he derive this important information? Certainly not from the Constitution; for that document declares that the state "shall make no law respecting the estab-

lishment of religion, or prohibiting the free exercise thereof."

But suppose the Doctor's theory of church and state be adopted, how shall the state carry out this protective idea?—It can do it only by making and enforcing laws in behalf of these religious institutions. Now, since the "church" is made up of numerous churches, differing widely upon many points of religious belief, it is evident that the state can "protect" only those points upon which a majority of the churches are agreed. And right here we notice a particular institution upon which there is quite general agreement, the Sunday-Sabbath institution; and just now there seems to be a growing sentiment in favor of placing it under the fostering care of the state. Having found that the Bible contains no law, precept, or example in support of this tottering institution of paganism, many of the advocates of Sunday sacredness are now clamoring for the aid of the civil law. And when they secure such aid, which they undoubtedly will, this institution and dogma of the church will be enforced by the penalties of the civil code; or in other words, the state will then have assumed the rôle of protector to the religious institution of the church. But religious oppression will inevitably follow as a consequence. And this will be nothing more nor less than the carrying out of the Romish theory of church and state, and a revival of the papal persecutions of the Dark Ages—that theory which the Doctor says is contrary to the Spirit and teachings of Christ. Again he says:—

It is a question of great concern to men in the ministry, How far may I, by pulpit utterance, touch the great questions, political and otherwise, of the world about me?

Yes, it is a question of great concern how far the discussion of political questions and the like may enter into the pulpit, and yet practical religion and the spirit and power of the gospel not be driven away or greatly hindered thereby. He continues:—

The gospel reserves the right to meddle with all sublunar affairs which can be conceived to affect the spiritual or eternal weal of men. The making of the kingdoms of the world to be the kingdoms of the Lord is not to be brought about by miracle, nor by placing the ecclesiastical power on thrones of secular government. The world is to be regenerated by the gospel of Christ, applied through the medium of preaching. But no such result will be accomplished by a ministry whose breath is spent in promulgating systems of abstract divinity. It is therefore not the right simply, nor the privilege, but the bounden duty of God's ministers to make their influence felt in courts and council chambers, as everywhere else. Polemics now give way to dynamics.

He then cites his ministerial brethren to the Sabbath (Sunday) question as one great problem which they are to work out on this plan of political intermeddling. The world is to be regenerated by the gospel of Christ; but as the world persistently refuses to listen to the gospel, it becomes the "bounden duty" of these ministers to make their influence "felt in courts and council chambers," and thereby secure the enactment of laws which shall compel the world to hear and obey the gospel; "for not until this quiet world shall be vexed with scruples will it return to God." Having imbibed the delusive doctrine that the world is to be converted, these political preachers evidently conceive that the regenerating process will be fairly inaugurated when they secure legislative enactments compelling men to keep Sunday. Thus a world-loving church, having lost the vitalizing power of godliness, is seeking to reanimate a lifeless form by courting political power.

In all this we behold the fulfillment of prophecy. It is just the kind of combination that must result in the establishment and worship of the image of Rev. 13:14. But his conclusion seems strangely out of harmony with the foregoing extracts. He says:—

The best policy is never to be politic, but to proclaim every atom of truth as God has taught it.

Yes, that is the whole truth in a nutshell. It is the best policy, and indeed the only policy that is at all safe to follow. Such a policy, however, would set men to proclaiming the commandments of God just as he has taught them, and would forever sweep away the vain sophistry and cunningly devised fables that are adduced in support of Sunday sacredness.

Minneapolis, Minn.

—There is nought around, above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Duty!

—Mrs. E. Prentiss.

THE SOBRIETY OF BELIEVERS.

BY G. W. AMADON.

- Matt. 12:36.* Here Christ makes the broad statement that for every idle word that men speak, they shall give account thereof in the day of judgment.
- Prov. 26:18, 19.* Solomon says, "As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?"
- Ps. 141:3.* The psalmist reverently says, "Set a watch, O Lord, before my mouth."
- Zeph. 3:4.* The prophet Zephaniah, in speaking of the sins of Jerusalem, says, "Her prophets are light and treacherous persons."
- Ecc. 7:6.* The wise man utters this severe remark, "As the crackling of thorns under a pot, so is the laughter of the fool."
- Mark 7:22, 23.* The Saviour says, "Thefts, . . . pride, foolishness, . . . come from within."
- Eph. 5:4.* The apostle Paul, in laying down a general rule for believers, says that they should not indulge in filthy or foolish talk, nor jesting.
- Prov. 10:23.* Solomon declares that "it is sport to a fool to do mischief."
- 2 Cor. 1:17.* Paul, in vindicating his course among the Corinthian believers, asks, "Did I use lightness?"
- Job 21:13.* The patriarch Job in discoursing on the conduct of the wicked, says, "They spend their days in mirth." (See margin.)
- James 4:9.* The apostle James, evidently referring to the last days, says, "Let your laughter be turned to mourning."
- 1 Pet. 4:7.* And Peter says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." (See also 1 Pet. 1:13; 5:8.)
- Jer. 23:32.* The Lord declares by Jeremiah that he is against them that cause the people to err "by their lightness."
- Prov. 24:9.* The statement is made by the writer of Proverbs, that "the thought of foolishness is sin."
- Luke 6:25.* The Saviour in the beatitudes says, "Woe unto you that laugh now! for ye shall mourn and weep."
- 2 Pet. 2:13.* The apostle Peter warns against a certain class whom he describes as "sporting themselves with their own deceivings."
- Isa. 24:11.* The prophet Isaiah, in a view of the pleasure-lovers of the last days in the time of trouble, says, "The mirth of the land is gone."
- 1 Thess. 5:8.* The apostle Paul, in view of the day of the Lord, writes, "Let us watch and be sober."
- Judg. 16:25.* The wicked Philistines, just before 3,000 of them went to their death, called blind Samson to make sport for them.
- Ecc. 2:2.* Even Solomon, whose every earthly desire had been gratified, bears this testimony: "I said of . . . mirth, What doeth it?" i. e., what is the good of it?
- Prov. 21:17.* The book of Proverbs says, "He that loveth pleasure [margin, *sport*] shall be a poor man." Also, "The heart of fools is in the house of mirth" (Ecc. 7:4), and "the foolishness of fools is folly." Prov. 14:24.
- Paul lays down these rules for gravity in the church. He says, "A bishop . . . must be . . . sober." 1 Tim. 3:2, 4. The deacons must be grave. 1 Tim. 3:8. The aged men should be sober. Titus 2:2. The deacons' wives must be sober. 1 Tim. 3:11. He tells Titus to exhort young men to be sober-minded (Titus 2:6); and he further says, Exhort "young women to be sober," etc. Titus 2:4. The same apostle also says that "in the last days perilous times shall come. For men [Wakefield's translation reads, "Christians"] shall be . . . lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.
- Ps. 50:23.* The Lord says to David, He "that ordereth his conversation aright" to him "will I show my salvation."
- Ps. 19:14.* And the psalmist prays, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

WHAT SHALL BE DONE?

BY L. G. MOORE.

WHAT shall we do to make our meetings interesting? This is a question often asked by our brethren of the little companies scattered over the country. It is a very pertinent question, and one that has given me some anxiety, especially as I have seen the lack of interest manifested among the young people in some localities. In many instances they say when questioned about the matter, "The services are not interesting to us. It's the same old story." In many cases this is too true. The Sabbath-school is dry and monotonous, and the prayer and social meeting, Sabbath after Sabbath, is cold, lifeless, and formal. It is not to be wondered at that such services should prove to be dull and uninteresting. "But," says one, "what shall be done?" To answer this question is the object of this article; and although not infallible, it is possible that some suggestions may be given which will prove a real blessing.

A continuation of the same bill of fare day by day, and week after week, would result in sickness and premature death; and it is as necessary that our spiritual food should be so adapted as to meet our several wants. The first element of success in the Lord's work is a realizing sense of its magnitude and sacredness, and our utter helplessness. Then we should have implicit faith and confidence in the promises of God, and should also feel that God is more interested in our spiritual welfare and growth than we can possibly be, and that he is not pleased with a cold, formal, meaningless service. It appears to me that if we will but realize the truthfulness of the promises, when we come together courage will fill our hearts (see Matt. 7:7, 8; 21:22; 18:19, 20), and our song of praise at the opening of the Sabbath-school will indeed voice the feelings of grateful hearts, and rise as sweet incense before God. The opening prayer should be burdened with thanksgiving for the mercies and blessings of the week, and should be full of humble trust for spiritual wisdom and confidence and God's special blessing upon the school. We must ask in faith; for "what is not of faith is sin."

Then the secretary's report should be full of interesting items, so worded as not to be monotonous, and should be read in a cheerful tone, full of faith, hope, and thankfulness, springing from a heart charged with the love of God. The recitations should be so conducted as not to seem an irksome task, hurriedly gone over in a mechanical manner; but we should tarry long enough to gather the pearls by the way. Do not forget the children. Try, above all things, to interest them in the story of the lesson. And in the closing song, do not forget the little ones. Choose something they can sing, until they begin to feel that they are a part of the school, and an important part, too. They are quite apt to love that which interests them, and to them the song service will soon become a precious benediction. Have plenty of papers. Do not scrimp here. Maps, blackboards, etc., are also a great help. So much for the Sabbath-school.

After an intermission of about five minutes, the meeting should begin, opened by prayer by the elder or some one chosen by him. The prayer should be full of faith and thanksgiving, not burdened with trials and discouragements. Keep these for the closet, if you must have them. The meeting certainly should be the bright spot to which our dear brethren can come to be built up and encouraged, instead of being cast down and sorrowful. Remember God's promises. Believe them just as much as though he were present, and you should hear them from his own lips. They are just as true, and perhaps to you just as real, if you only will believe. Open with a cheerful song service. The meeting need not be conducted in a stereotyped way, the same every time. Do not make this great mistake. Paul says in 1 Cor. 14:26, that when the church came together, every one had a psalm, a doctrine, tongue, revelation, or interpretation. This implies that all may and should have some part to act for the edification of the meeting. Do not leave all for the superintendent or the elder to do; but strive to feel your individual responsibility. Do what you can and all you can, to make the meetings profitable and interesting. Strive to make them spiritual;

for God loves to be worshiped in a spiritual manner. This, in fact, is worship. Study during the week what you can do, and how you can relate yourself to God and to others for mutual profit; and when you come to meeting, you will find that instead of being cold and lifeless as formerly, striving to be warmed by fire of others' kindling, you yourself will be all aglow with love and praise to God. Let the closing hymn be one full of hope and courage, and as you go forth, strive to retain the blessing God has given you, and each day during the week watch and pray, study the Sabbath-school lesson, help and encourage the children in their work of preparation, and when the sun goes down on Friday night, gather the family in, open the precious book of God, and together read some portion of it, and thus welcome the sweet day of rest.

I believe that if we will follow these simple directions, we shall have much of the Spirit of God, our meetings will be full of interest and profit, and instead of our children drifting away from us, we shall all learn to love the house of God and his service. That such may be the case, is my humble prayer.

Byron Center, Mich.

PROMPTINGS OF THE SPIRIT.

BY J. M. HOPKINS.

"QUENCH not the Spirit." 1 Thess. 5:19. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Kind and good indeed is our Heavenly Father, in his gentle and merciful dealings with the children of men. Notwithstanding our oft-repeated wanderings from him, he loves, and seeks to draw us nearer to himself. By nature, our hearts are cold and indifferent to the love of God; and even after we have professed conversion, and signified the same by uniting with the church, we often depart from the narrow way by indulging sin. How wrong and ungrateful this is! Yet God does not leave us. He sends the Holy Spirit to plead with us and admonish us to return.

Various are the operations of the Spirit, but one seems specially beneficial, and this one, we think, comes to all of God's children. It is that gentle, silent influence which is ever present with the Christian as his counselor and guide. Many times I have recognized this influence. On one occasion, especially, was I impressed. Weary and worn with toil and care, and well-nigh discouraged in the hard struggle of life, the good Spirit whispered those familiar words,—

"When faint and weary toiling,
The sweat drops on my brow,"

and soon my mind was lifted above, to meditate upon the goodness of God. I said that this was a special instance, yet I do not know that it was; for often when the enemy has suggested something wrong, some appropriate text of Scripture or some dear, old familiar hymn has been whispered to my heart, and instead of yielding to the temptation, I have been enabled to sing in my heart melodies of praise, supplication, or thanksgiving.

I suppose all are not moved upon alike. While some may be exercised as described above, others, no doubt, have gentle winnings and wooings, or reproofs and admonitions. But they are all the promptings of the good Spirit of God, to encourage his children in the better way. How needful that we cherish them! In this age of spiritual declension, when true piety has largely given place to levity, and a "form of godliness" without the power—when the whole tide of influence tends to lead away from God, Christians should most fondly cultivate each and all of those holy and elevating influences of the Spirit.

Not only in the house of God upon the Sabbath day, not only at the hour of prayer, but all the time,—at the bench, the anvil, the plow, whenever and wherever those divine impressions may be felt, cherish them by all means. They are sent to help, to strengthen, and to lift the soul above.

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in this desert land."

Chatfield, Minn.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4: 1, 2

"THE AUTHENTICITY AND GENUINENESS OF THE BIBLE." *

TEXT: "The statutes of the Lord are right." Pa. 19 : 8.

Old books go out of date. When they were written, they discussed questions which were being discussed; they struck at wrongs which had long ago ceased, or advocated institutions which excite not our interest. Were they books of history, the facts had been gathered from the imperfect mass, better classified and more lucidly presented. Were they books of poetry, they were interlocked with wild mythologies, which have gone up from the face of the earth like mists at sunrise. Were they books of morals, civilization will not sit at the feet of barbarism, neither do we want Sappho, Pythagoras, and Tully to teach us morals. What do the masses of people care now for the pathos of Simonides, or the sarcasm of Menander, or the gracefulness of Philemon, or the wit of Aristophanes? Even the old books we have left, with a few exceptions, have but very little effect upon our times. Books are human; they have a time to be born, they are fondled, they grow in strength, they have a middle life of usefulness, then comes old age, they totter and die. Many of the national libraries are merely the cemeteries of dead books. Some of them lived flagitious lives, and died deaths of ignominy. Some were virtuous, and accomplished a glorious mission. Some went into the ashes through inquisitorial fires. Some found their funeral pile in sacked and plundered cities. Some were neglected, and died as foundlings at the door of science. Some expired in the author's study, others in the publisher's hands. Ever and anon there comes into your possession an old book, its author forgotten and its usefulness done, and with leathern lips it seems to say: "I wish I were dead." Monuments have been raised over poets and philanthropists. Would that some tall shaft might be erected in honor of the world's buried books. The world's authors would make pilgrimage thereto, and poetry and literature and science and religion would consecrate it with their tears.

Not so with one old book. It started in the world's infancy. It grew under theocracy and monarchy. It withstood storms of fire. It grew under prophet's mantle and under the fisherman's coat of the apostles. In Rome, and Ephesus, and Jerusalem, and Patmos. Tyranny issued edicts against it, and infidelity put out the tongue, and Mohammedanism from its mosques hurled its anathemas, but the old Bible lived. It crossed the British Channel, and was greeted by Wycliffe and James I. It crossed the Atlantic, and struck Plymouth Rock, until, like that of Horeb, it gushed with blessedness. Churches and asylums have gathered all along its way, ringing their bells, and stretching out their hands of blessing; and every Sabbath there are 10,000 heralds of the cross with their hands on this open, grand, free, old English Bible. But it will not have accomplished its mission until it has climbed the icy mountains of Greenland; until it has gone over the granite cliffs of China; until it has thrown its glow amid the Australian mines; until it has scattered its gems among the diamond districts of Brazil, and all thrones shall be gathered into one throne, and all crowns by the fires of revolution shall be melted into one crown, and this book shall, at the very gate of heaven, have waved in the ransomed empires,—not until then will this glorious Bible have accomplished its mission.

In carrying out, then, the idea of my text, "The statutes of the Lord are right," I shall show you that the Bible is right in authentication; that it is right in style; that it is right in doctrine; that it is right in its effects. Can you doubt the authenticity of the Scriptures? There is not so much evidence that Walter Scott wrote the "Lady of the Lake;" not so much evidence that Shakespeare wrote "Hamlet;" not so much evidence that John Milton wrote "Paradise Lost," as there is evidence that the Lord God Almighty, by the hands of the prophets, evangelists, and apostles, wrote this book.

Suppose a book now to be written which came in conflict with a great many things, and was written by bad men or impostors, how long would such a book stand? It would be scouted by everybody. And I say, if that Bible had been an imposition, if it had not been written by the men who said they wrote it, if it had been a mere collection of falsehoods, do you not suppose that it would have been immediately rejected by the people? If Job, and Isaiah, and Jeremiah, and Paul, and Peter, and John were impostors, they would have been scouted by generations and nations. If that book has come down through fires of centuries without a scar, it is because there is nothing in it destructible. How near have they come to destroying the Bible? When they began their opposition, there were 2,000 or 3,000 copies of it. Now there are 200,000,000, as far as I can calculate. These Bible truths, notwithstanding all the opposition, have gone into all languages—into the philosophic Greek, the flowing Italian, the graceful German, the passionate French, the picturesque Indian, and the exhaustless Anglo-Saxon. Under the painter's pencil, the birth and the crucifixion and the resurrection glow on the walls of palaces; or under the engraver's knife, speak from the mantel of the mountain cabin; while stones, touched by the sculptor's chisel, start up into preaching apostles and ascending martyrs. Now, do you not suppose that if that book had been an imposition and a falsehood, it would have gone down under these ceaseless fires of opposition?

Further, suppose that there was a great pestilence going over the earth, and hundreds of thousands of men were dying of that pestilence, and some one should find a medicine that cured 10,000 people, would not everybody acknowledge that that must be a good medicine? Why, some one would say, "Do you deny it? There have been 10,000 people cured by it." I simply state the fact that there have been hundreds of thousands of Christian men and women who said they had felt the truthfulness of that book, and its power in their souls. It has cured them of the worst leprosy that has come down on our earth; namely, the leprosy of sin; and if I can point you to multitudes who say they have felt the power of that cure, are you not reasonable enough to acknowledge the fact that there must be some power in the medicine? Will you take the evidence of millions of patients who have been cured, or will you take the evidence of the skeptic who stands aloof, and confesses he never took the medicine? The Bible intimates that there was a city called Petra, built out of solid rock. Infidelity scoffed at it. "Where is your city of Petra?" Buckhardt and Laborde went forth in their explorations, and they came upon that very city. The mountains stand around like giants guarding the tomb where the city was buried. They found a street in that city six miles long, where once flashed imperial pomp, and which echoed with the laughter of light-hearted mirth on its way to the theater. On temples, fashioned out of colored stones,—some of which have blushed into the crimson of the rose, and some of which have darkened into the blue of the sky, and some of which have paled into the whiteness of the lily,—ay, on column, and pediment, and entablature, and statuary, God writes the truth of that Bible. The Bible says that Sodom and Gomorrah were destroyed by fire and brimstone. "Absurd!" Infidels, year after year, said: "It is positively absurd that they could have been destroyed by brimstone. There is nothing in the elements to cause such a shower of death as that." Lieutenant Lynch,—I think he was the first man who went out on the discovery, but he has been followed by many others,—Lieutenant Lynch went out in exploration, and came to the Dead Sea, which, by a convulsion of nature, has overflowed the place where the cities once stood. He sunk his fathoming line and brought up from the bottom of the Dead Sea great masses of sulphur, remnants of that very tempest that swept Sodom and Gomorrah to ruin. Who was right—the Bible that announced the destruction of those cities, or the skeptics who for ages scoffed at it?

The Bible says there was a city called Nineveh, and that it was three days' journey around it, and that it should be destroyed by fire and water. "Absurd," cried out hundreds of voices for many years; "no such a city ever was built that it would take you three days' journey to go around. Besides, it could not be destroyed by fire and water;

they are antagonistic elements." But Layard, Botta, Bonomi, and Keith go out, and by their explorations they find that city of Nineveh, and they tell us that by their own experiment it is three days' journey around (according to the old estimate of a day's journey), and that it was literally destroyed by fire and water,—two antagonistic elements,—a part of the city having been inundated by the River Tigris (the brick material in those times being dried clay instead of burned); while in other parts they find the remains of the fire in heaps of charcoal that have been excavated, and in the calcined slabs of gypsum. Which was right, the Bible or infidelity?

Moses intimated that they had vineyards in Egypt. "Absurd!" cried hundreds of voices, "you can't raise grapes in Egypt; or, if you can, it is a very great exception that you can raise them." But the traveler goes down, and in the underground vaults of Ellithya he finds painted on the wall all the process of tending the vines and treading out the grapes. It is all there familiarly sketched by people who evidently knew all about it, and saw it all about them every day; and in those underground vaults there are vases still incruusted with the settlings of the wine. You see the vine did grow in Egypt, whether it grows there now or not.

Thus you see, while God wrote the Bible, at the same time he wrote this commentary, that "the statutes of the Lord are right," on leaves of rock and shell, bound in clasps of metal, and lying on mountain tables, and in the jeweled vase of the sea. In authenticity and in genuineness "the statutes of the Lord are right."

Again, the Bible is right in style. I know there are a great many people who think it is merely a collection of genealogical tables and dry facts. That is because they do not know how to read the book. You take up the most interesting novel that was ever written, and if you commence at the four-hundredth page to-day, and to-morrow at the three-hundredth, and the next day at the first, how much sense or interest would you gather from it? Yet that is the very process to which the Bible is subjected every day. An angel from heaven, reading the Bible that way, could not understand it. The Bible, like all other palaces, has a door by which to enter and a door by which to go out. Genesis is the door to go in, and Revelation the door to go out. These epistles of Paul the apostle are merely letters written, folded up, and sent by postmen to the different churches. Do you read other letters the way you read Paul's letters? Suppose you get a business letter, and you know that in it there are important financial propositions, do you read the last page first, and then one line of the third page, and another of the second, and another of the first?—No; you begin with "Dear sir," and end with "Yours truly." Now, here is a letter written from the throne of God to our lost world; it is full of magnificent hopes and propositions, and we dip in here and there, and we know nothing about it. Besides that, people read the Bible when they cannot do anything else. It is a dark day, and they do not feel well, and they do not go to business, and after lounging about awhile they pick up the Bible—their mind refuses to enjoy the truth. Or they come home weary from the store or shop, and they feel, if they do not say, it is a dull book. While the Bible is to be read on stormy days, and while your head aches, it is also to be read in the sunshine, and when your nerves, like harp strings, thrum the song of health. While your vision is clear, walk in this paradise of truth; and while your mental appetite is good, pluck these clusters of grace.

I am fascinated with the conciseness of this book. Every word is packed full of truth. Every sentence is double-barreled. Every paragraph is like an old banyan tree, with a hundred roots and a hundred branches. It is a great arch; pull out one stone and it all comes down. There has never been a pearl-diver who could gather up one half of the treasures in any verse. John Halseback, of Vienna, for twenty-one years, every Sabbath expounded to his congregation the first chapter of the book of Isaiah, and yet did not get through with it. Nine tenths of all the good literature of this age is merely the Bible diluted.

This book is the hive of all sweetness. It is the armory of all well-tempered weapons; it is the tower containing the crown jewels of the universe; it is the lamp that kindles all other lights;

* Sermon recently delivered at the Second Presbyterian Church, St. Louis, by Rev. T. DeWitt Talmage.

it is the home of all majesties and splendors. . . . I will undertake to say that every great book that has been published since the first printing-press was lifted, has directly or indirectly derived much of its power from the sacred oracles. Goethe, the admired of all skeptics, had the wall of his house at Weimar covered with religious maps and pictures. Milton's "Paradise Lost" is a part of the Bible in blank verso. Tasso's "Jerusalem Delivered" is borrowed from the Bible. Spencer's writings are imitations of the parables. John Bunyan saw in a dream only what St. John had before seen in apocalyptic vision. Macaulay rounds his most gigantic sentences with Scripture quotations. Through Addison's "Spectator" there glances in and out the stream that broke from beneath the throne of God, clear as crystal. Walter Scott's best characters are Bible men and women under different names.

I am also amazed at the variety of this book. Mind you, not contradiction or collision, but variety. Just as in the song you have the basso and alto, and soprano and tenor,—they are not in collision with each other, but come in to make up the harmony,—so it is in this book; there are different parts of this great song of redemption. The prophet comes and takes one part, and the patriarch another part, and the evangelist another part, and the apostle another part, and yet they all come into the grand harmony—the song of "Moses and the Lamb." If God had inspired men of the same temperament to write this book, it might have been monotonous; but David, and Isaiah, and Peter, and Job, and Ezekiel, and Paul, and John were men of different temperaments; and so when God inspired them to write, they wrote in their own style. God prepared the book for all classes of people. For instance, little children would read the Bible, and God knew that, so he allowed Matthew and Luke to write sweet stories about Christ with the doctors of the law, and Christ at the well, and Christ at the cross, so that any little child can understand them. Then God knew that the aged people would want to read the book, and so he allowed Solomon to compact a world of wisdom in that Book of Proverbs. God knew that the historian would want to read it, and so he allowed Moses to give the plain statement of the pentateuch. God knew that the poet would want to read it, and so he allowed Job to picture the heavens as a curtain; and Isaiah, the mountains as weighed in a balance, and the waters as held in the hollow of the Omnipotent hand; and God touched David until, in the latter part of the Psalms, he gathers a great choir standing in galleries above each other,—beasts and men in the first gallery; above them hills and mountains; above them, fire and hail and tempest; above them, sun, moon, and stars of light; and then, on the highest gallery, arrays the hosts of angels,—and then, standing before this great choir, reaching from the depths of earth to the heights of heaven, like the leader of a great orchestra, he lifts his hands, crying, "Praise ye the Lord. . . . Let every thing that hath breath praise the Lord." And all earthly creatures in their song, and mountains with their waving cedars, and tempests in their thunder and rattling hail, and stars on all their trembling harps of light, and angels on their thrones, respond in magnificent acclaim: "Praise ye the Lord. . . . Let every thing that hath breath praise the Lord." God knew that the pensive and complaining world would want to read it, and so he inspired Jeremiah to write: "Oh that my head were waters, and mine eyes a fountain of tears!" God knew that the lovers of the wild, the romantic, and the strange, would want to read it, so he let Ezekiel write of mysterious rolls, and winged creatures, and flying wheels of fire. God prepared it for all zones—for the arctic zone and the tropics as well as for the temperate zone. Cold-blooded Greenlanders would find much to interest them, and the tanned inhabitant at the equator would find his passionate nature boil with the vehemence of heavenly truth. The Arabian would read it on his dromedary, and the Laplander seated on the swift sled, and the herdsman of Holland guarding the cattle in the grass, and the Swiss girl reclining amid Alpine crags. Oh, when I see that the Bible is suited in style, exactly suited, to all ages, to all conditions, to all lands, I cannot help repeating the conclusion of my text: "The statutes of the Lord are right."

I remark again, the Bible is right in its doctrines. Man a sinner, Christ a Saviour—the two doctrines.

Man must come down—his pride, his self-righteousness, his worldliness. Christ, the anointed, must go up. If it had not been for the setting forth of the atonement, Moses never would have described the creation; prophets would not have predicted; apostles would not have preached. It seems to me as if Jesus, in the Bible, were standing on the platform in a great amphitheater, and as if the prophets were behind him, throwing light forward on his sacred person; and as if the apostles and evangelists stood before him, like foot-lights throwing up their light into his blessed countenance; and then as if all the earth and heaven were the applauding auditory. The Bible speaks of Pisgah and Carmel and Sinai, but makes all mountains bow down to Calvary. The flocks led over the Judean hills were emblems of "the Lamb of God that taketh away the sin of the world;" and the lion leaping out of its lair was an emblem of "the lion of the tribe of Judah." I will, in my next breath, recite to you the most wonderful sentence ever written: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." No wonder that when Jesus was born in Bethlehem, heaven sympathized with earth, and a wave of joy dashed clear over the battlements and dripped upon the shepherds in the words: "Glory to God in the highest, and on earth peace, good will toward men." In my next sentence every word weighs a ton: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Show me any other book with such a doctrine—so high, so deep, so vast.

Again, the Bible is right in its effects. I do not care where you put the Bible, it just suits the place. You put it into the hands of a man seriously concerned about his soul. I see people often giving to the serious soul this and that book. It may be very well; but there is no book like the Bible. He reads the commandments, and pleads to the indictment "guilty." He takes up the Psalms of David, and says: "They just describe my feelings." He flies to good works. Paul starts him out of that by the announcement: "A man is not justified by works." He falls back in his discouragement. The Bible starts him up with these sentences: "Remember Lot's wife." "Grieve not the Holy Spirit." "Flee from the wrath to come." Then the man in despair begins to cry out, "What shall I do? Where shall I go?" and a voice reaches him, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Take this Bible, and place it in the hands of men in trouble. Is there anybody here in trouble? Ah! I might better ask, Are there any here who have never been in trouble? Put this Bible in the hands of the troubled. You find that as some of the best berries grow on the sharpest thorns, so some of the sweetest consolations of the gospel grow on the most stinging afflictions. . . .

Put the Bible in the school. Palsied be the hand that would take the Bible from the college and the school. Educate only a man's head, and you make him an infidel. Educate only a man's heart, and you make him a fanatic. Educate them both together, and you have the noblest work of God. An educated mind without moral principle is a ship without a helm, a rushing rail train without brakes or reversing rod to control the speed. Put the Bible in the family. There it lies on the table an unlimited power. Polygamy and unscriptural divorce are prohibited. Parents are kind and faithful; children, polite and obedient. Domestic sorrows are lessened by being divided, joys increased by being multiplied. O father! O mother! take down that long-neglected Bible, and read it yourself and let your children read it.

—Fruitfulness is an evidence of Christian vitality. When the seed of the kingdom has been sown in the heart, it will bring forth fruit in the life. The psalmist represents the good man as bringing forth fruit in his season. And Christ ordained that his disciples should bring forth fruit, and that their fruit should remain. The apostle Paul assures us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Wherever those fruits are found, they afford evidence of the indwelling life and power of godliness in the soul, and they will manifest themselves by good works in the life. Where there is no Christian fruit, there is no Christian life.—*Methodist Recorder.*

Special Attention.

MORAL ANARCHY.

In this age when moral anarchy is rife and advocated boldly from the pulpit, we need not be surprised to find political anarchy on the increase. Frequently professed ministers of the gospel advocate the abrogation of the ten commandments, and yet it is hard to believe them sincere when they admit that nine of the ten are still binding. There are none louder in their advocacy of this religious and moral anarchy, than the Disciples; but we are pleased to note the fact that they are not unanimous in this "no-law" theory. All are familiar with the position held by A. Campbell, B. W. Stone, *et al*, founders of the denomination, who boldly advocated the perpetuity of the ten commandments in this dispensation. And I am glad to know that there are some staunch men yet in the ranks of this people, who are bold to say that to abrogate the law of ten commandments is *moral anarchy*.

Witness the following, taken from the *Christian Leader*, a Disciple paper published at Cincinnati, O., dated Jan. 17. It is copied by said paper, without note or comment, and appears under the heading "Moral Anarchy":—

There are two classes of anarchists; one would abrogate all law, the other would abrogate the moral law. One says: "Throttle the law, destroy the prisons and the penitentiaries, kill the police;" the other attacks the Bible, the church, the Sabbath, and the home. There are thousands of men who are loud in denunciation of political anarchy who are yet the instigators of moral anarchy; they do not seem to realize that moral anarchy is to political anarchy as parent to child. Without moral anarchy there could not be political anarchy. The real accomplices of the Hay Market rioters are those who teach that the Mosaic record is a myth, that piety is an old-fashioned virtue, and that the ten commandments were suited chiefly to the ages past.

The tendency of this age is toward moral anarchy, and the number of its practical instigators is legion. Greed for gold has turned many men into moral anarchists. The soulless corporation that says to its employees, "You must work on Sunday or we will discharge you," is but paving the way for political anarchy by its disregard of the moral law. The city government that becomes partner with the criminal classes by accepting their tribute, is thus feeding the demon of anarchy. That our general Government and many of our State and city governments should become partners with moral anarchists, is one of the most appalling questions that confront the political economist; and unless this reckless disregard of public morals is brought to bay, there will be plenty of political anarchy with which the Government will have to deal.

The most diabolical system for the production of moral anarchy ever known in this land, is that of the producers of intoxicating drinks. Every barrel of beer and every gallon of gin or whisky sold, means more or less destruction of morals.

In the same number is a report from a Kentucky minister, in which he combats the modern superficial conversion, where the "spirit" is the sole agent. He gives a Bible rule by which genuine conversion may be known:—

"We know that we have passed from death unto life, because we love the brethren." Certainly. But how do we know the brethren? If the brethren are the children of God, we can decide at once whether we love them. Here it is (1 John 5:2): "By this we know that we love the children of God, when we love God, and keep his commandments." You see his trouble. He thinks he loves God when it is simply a frenzy. But that he does not love God in the sense of adoption, from the fact that he does not love God and keep his commandments, I will quote a few texts to show that truth may become fixed in his mind. John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me." Chap. 15:10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Verse 14: "Ye are my friends, if ye do whatsoever I command you." 1 John 5:3: "For this is the love of God, that ye keep his commandments." Possessing other than this scripture, love is no evidence of our acceptance of him.

When Sabbatarians talk thus, they are denounced as "Judaizers." L. Mc Coy.

REMARKABLE DISCHARGE OF ATMOSPHERIC ELECTRICITY.

A most violent discharge of electricity was observed on board the Danish steamer "Constantin," coming from Newcastle and bound for Copenhagen, on Friday morning, Feb. 10, when about 160 miles distant from the English coast. Although the thermometer was at freezing point, thunder and lightning began some way off, between four

and five o'clock A. M. At about six a tremendous report was heard, sounding like thunder, and the captain describes the appearance of the vessel as if it were shrouded in a mass of bright red flames, which lit up the surrounding waves. The phenomenon was all the more surprising as the thunder and lightning appeared to be at some considerable distance from the steamer, and it could not be compared to an ordinary thunder-clap and lightning flash, being far too violent and no regular flash of lightning being seen. The shock was so great that several men in various parts of the ship were knocked down; the first engineer was under the impression that a boiler explosion had taken place. The whole thing lasted only a moment, but it was attended by a violent wind, and St. Elmo's lights were seen on the tops of the masts and elsewhere. On arriving at Copenhagen, the captain found his suspicions confirmed of alterations having taken place in the deviation of the compasses. The alterations were greatest on S. E. and N. N. W. courses, where the deviation, from having been seven degrees westerly, had become five degrees easterly. The vessel was, when the electrical discharge took place, steering E. to N.—*Electrician.*

The Mission Field.

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

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

| | |
|--|---------|
| No. of members..... | 903 |
| " reports returned..... | 435 |
| " members added..... | 42 |
| " " dropped..... | 47 |
| " letters written..... | 402 |
| " " received..... | 131 |
| " missionary visits..... | 1,207 |
| " Bible readings held..... | 344 |
| " persons attending readings..... | 2,036 |
| " subscriptions obtained..... | 184 |
| " pages reading matter distributed..... | 308,890 |
| " periodicals distributed..... | 13,916 |
| Cash received on membership and donations, \$201.08; on sales, \$530.06; on periodicals, \$350.34; on other funds, \$212.39; on funds for foreign work, \$75.36. | |

F. W. FIELD, Sec.

OHIO TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

| | |
|---|--------|
| No. of members of societies reported..... | 370 |
| " reports returned..... | 163 |
| " members added..... | 12 |
| " " dismissed..... | 11 |
| " letters written..... | 123 |
| " " received..... | 5 |
| " missionary visits..... | 317 |
| " Bible readings held..... | 28 |
| " subscriptions obtained for periodicals..... | 902 |
| " pp. books and tracts distributed..... | 80,016 |
| " periodicals distributed..... | 4,830 |
| Cash received on books, tracts, and periodicals, \$119.37; on other funds, \$1,767.57. | |

Societies that failed to report: Bellefontaine, Dunkirk, Greensburg, Hamler, Liberty Center, Litchfield, Lyons, McDonald, Payne, Piqua, Reedsville, Troy, Wheelersburgh, West Mansfield, Yellow Springs, Youngstown.

L. T. DYSENT, Sec.

"TO EVERY MAN HIS WORK."

WHEN the Son of man took his journey into a far country, and left his house, and gave authority to his servants, he also gave "to every man his work." Mark 13: 34. Since God has given us all a work to do, burdens to bear, duties to perform, responsibilities to discharge, how important that we as judgment-bound individuals find the place in God's great household that he would have us fill, just the work he would have us perform; and that we, having found this place and work, look well to it that our part is well and faithfully done.

God in his infinite love and wisdom, moved upon the hearts of his servants to devise the present plan of missionary work for the special benefit of his people in the last days; and it is right here that the phrase "to every man his work," applies with peculiar force. God intended the present system of missionary work not only to prove a benefit and a blessing to his people, but also to be the most potent means of carrying a world-

wide message to every nation, kindred, tongue, and people.

It is necessary for all who would maintain a close and living connection with God and heaven, to work daily for the Master. The missionary work presents before us a vast field of usefulness, and numberless opportunities for doing good—for dropping seeds of truth here and there, offer themselves; and if we only could see and improve them,—and we could, if we would watch,—they would prove a great blessing to ourselves and others, and a benefit to the cause of truth, and would redound to the glory of God. If all would seek for the true missionary spirit, the spirit that actuated Christ, a spirit of work, and make it their rule of practice to do something every day that would tell for the Master, there would be more living, active Christians, and less dull, sleepy ones; there would be more wide awake, zealous churches and stirring missionary societies, and less powerless, inactive ones. Then churches and missionary societies would be what God intended—powerful witnesses for the advancement of truth; and each member, a living epistle, known and read of all men. Discouraged, backsliding Christians would be unknown and unheard of; for all would realize the preciousness of the promise, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 25. We cannot occupy neutral ground. All are daily exerting, though perhaps unconsciously, either a gathering influence for the truth, or an influence of the opposite character. Christ himself says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30. So if we are doing nothing to extend the truth, our influence is against it. Silent influence and example will tell either the one way or the other.

How thankful all who are now rejoicing in present truth should be that ways and means have been devised so that every one can have the privilege of carrying it to others! and when it is brought to them, many will accept it, and rejoice with us, and in their turn will carry it to others still. And thus the work may move forward.

Will God hold those guiltless who are now remaining inactive, doing little or nothing to carry the truth to those who are sitting in darkness and error, when such a field of usefulness is opened for all? Will the "Well done" be spoken to the idle, ease-loving who have not lifted the least burden to give the truth to others? Can any enter into the joy of their Lord who come before him empty-handed, without as much as one sheaf of grain, one precious, blood-bought soul whom they have led to the feet of their Saviour?

Oh, what a terrible fate awaits the slothful servants! They will be cursed with the curse of Merod, because they came not up to the help of the Lord against the mighty. There are many among us who have been long years in the truth, who profess to love God and his cause and sinners for whom Christ died, who rejoice to see the message encircling the whole earth, and yet are doing little or nothing to bring the solemn truths of these last days to the knowledge of those within their reach—doing nothing to warn them of the terrible doom that awaits the finally impenitent. Can such love God? Can such love their Saviour who has done so much for them? or love those precious ones for whom Christ suffered such a terrible, shameful death upon the cross of Calvary, and yet do so little to carry them the light of truth? No matter how much we profess love to God and man, our works will tell whether or not we are sincere.

Sacred duties, solemn and weighty responsibilities, and heavy burdens are resting upon all who have received the light of present truth; and we shall be rewarded according as these have been faithfully discharged, or passed heedlessly, thoughtlessly by. Many by their indifference to these things, are daily making up a life record which they will not care to meet by and by in the judgment. Angels weep as they stand by and write the record of a neglect here, a slight there, indifference somewhere else, a lost opportunity to warn a judgment-bound soul yesterday, a responsibility shirked to-day, or a duty neglected. And so the record goes on day by day, page by page, all through life, till finally the last opportunity for doing good has come and gone. There are no more duties required, no more responsibilities to

discharge, no more burdens to bear, no more privileges for working for Jesus or the salvation of sinners. The work is all done; the story is all told; the life record is all made up; Christ has ceased to plead before his Father; there is no more mercy; probation has ended; and the books are closed and borne away to heaven. Then comes the judgment, when rewards will be meted out, and just sentence executed. Then "love, rest, and home" will be the portion of the weary, faithful laborer; and fearful punishment, and eternal banishment from the presence of Jesus and angels will be the just deserts of the slothful servant who buried his talents.

What a fearful, solemn time this will be when we meet it in all its dreadful reality! How much many would then give if they could have just one fleeting day, one brief hour, in which to work for Jesus! How faithfully they would improve each precious moment, each golden opportunity! But then it will be too late. "The harvest is past, the summer is ended." Now is the time to work. Now is the sowing time, but the reaping time is almost here. The present moment is ours, freighted with golden opportunities and precious privileges—ours to improve if we only will.

Probation yet lingers, but the day is far spent. The sun is fast sinking in the west. The evening shadows are rapidly and thickly gathering. Clouds of darkness, error, and superstition are swiftly gathering as time passes. It is easier to reach the hearts of the people now than it will be a few months hence. As earnest efforts are being made here and there, to raise the standard of truth, Satan is on hand with his agents, and makes a corresponding effort to thwart the purpose of God. The words of our Saviour, to work "while it is day: the night cometh, when no one can work," never were so applicable to the work and people of God, as they are now.

We would do well to heed this weighty and timely admonition; and what we do must be done quickly; for the "Testimonies" tell us that the probation of many is closing, and many are going down in death unwarned and unprepared. If this is true, the blood of souls will be found on the garments of some. Think of it—souls daily being lost because God's professed people, his chosen light-bearers, those to whom he has committed the great and solemn work of warning the world of its fast approaching doom, are proving unfaithful to this most sacred of all trusts! The church of God sleeping while on the verge of the eternal world, and perishing millions all around—sleeping the sleep of indifference to the requirements of God, and the claims of fellow-beings! Surely, the church is on the "enchanted ground." What can be more fearful and sad than to see the people of God asleep with eternity staring them in the face? Angels must hide their faces and weep, and Christ's great heart of love must be wrung with bitterest anguish as he beholds the criminal indifference of his people. His love is slighted; his admonitions and warnings are unheeded. All that could be done for his vineyard he has done, and has looked for it to bring forth grapes, while it has brought forth wild grapes. May God help his people to arouse, and every one to enter upon his work before it shall be too late. The "Testimonies" tell us that "the work the church fails to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances." See No. 32, p. 219.

There always has been and always will be faithful, earnest workers in the church. There are those who are laboring zealously and devotedly to advance the cause of God, and bring the truth before those in darkness and error. The message will go; some one will proclaim it, and the cause of truth will at last triumph. May you and I, dear reader, be among the faithful, and may it be said of us that we have done what we could. May the welcome "Well done, thou good and faithful servant, thou hast been faithful over a few things, . . . enter thou into the joy of thy Lord," at last greet our ears.

HATTIE E. HARRIS.

Pleasant Grove, Minn.

—The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which, the more they are shaken, the deeper root they take, and the more fruit they bear.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 17, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

NOT THE VERY IMAGE.

In Heb. 10:1, Paul says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." The book of Hebrews contains Paul's great argument on the change of dispensations from the Mosaic to the Christian, the change of the priesthood from that of Aaron after the order of Levi, to that of Christ after the order of Melchisedec, and from the sanctuary and its ministry in type, to the greater and more perfect tabernacle and its ministry in antitype.

In the course of his argument, he finds it necessary to guard against an error which he seems to anticipate some would be in danger of falling into, and that is, to take every little particular of the type, and every circumstance, and all its minutiae, and try to find a counterpart to them all in the antitype; and so he says that the law had a shadow of good things to come, but not the very image of the things. Its great and central truths are to be looked at, and its leading features to be studied and applied. These shadowed forth marvelous and blessed provisions of grace to be offered to men through the gospel. But any typical service confined to this earth and performed by mortal men, must necessarily contain limitations and imperfections not to be duplicated in the higher and heavenly services which they foreshadowed.

It was so in the tabernacle and Levitical priesthood here on earth, as compared with the tabernacle in heaven and the priesthood of Christ. Here the tabernacle in its size, materials, and changeable conditions (to adapt it to circumstances for the time being), bore, of course, no comparison to the true tabernacle on high, which the Lord pitched and not man. And yet in some of its main features, its two holy places, its furniture, and the purposes for which it was designed, it was "a figure for the time then present," "patterns of things in the heavens," "figures of the true."

And so also with the priesthood. The priests had offerings to make for themselves, which our Saviour does not. They performed a complete round of service each year; Christ performs the round of his ministry once for all. They had a variety of offerings to present; he but the one offering of himself. They also had particular and multiplied services to perform in their work, which are not necessary, nor to be looked for, in the work of our great High Priest above. But yet, as the apostle declares, those priests served "unto the example and shadow of heavenly things." Great truths were prefigured in their service, such as these: that a priest higher than they was at some time to undertake the cases of penitent men; that an offering better than theirs had been provided; that as they atoned for sin in figure, the sins of the penitent were at length to be atoned for in fact; that this service was to be performed in heaven by a divine mediator between God and man, in the true sanctuary built by the Lord, of which their sanctuary built by Moses was a figure. These were the great general truths set forth; but it does not follow, and no one ever dreamed, that instruction such as was given to the earthly priests according to the first chapters of Leviticus, was to be carried out in the antitype, or that such stated and repeated services as the daily morning and evening sacrifices, the extra offerings on the Sabbath, etc., were to re-appear in the heavenly ministration.

The facts of the type, and the argument of Paul in his Epistle to the Hebrews, certainly lay an immovable foundation upon which to build such conclusions as these; namely, 1. That as the earthly sanctuary was expressly provided with two apartments, a holy and a most holy place, which were designed for a special purpose, and without which the services of the sanctuary could not have been carried forward, they were essential features of the sanctuary, and, as such, must have been designed to show that the great anti-

type of which this sanctuary was a figure or pattern, had also the corresponding apartments,—a holy and a most holy place. 2. That as the ministry of the earthly priests was as clearly separated into two divisions, as the sanctuary itself was into two holy places, and each division was confined to its appropriate place the work in the holy place never being performed in the most holy, nor that of the most holy place, ever being attended to in the holy place, it follows that if the ministry of these earthly priests was a shadow of the ministry of Christ in heaven, as Paul so positively asserts, his ministry also must consist of two divisions, and each division be performed in its appropriate apartment, a portion of it in the first apartment, and another portion in the second apartment corresponding to the typical work which the priests performed in these apartments respectively, in the sanctuary here on earth. If this is not so—if the heavenly sanctuary has but one apartment, corresponding to the most holy place, and Christ ministers only therein, it follows that two thirds of the sanctuary, as constructed by Moses (the holy place), was an unwarrantable addition, and had no antitype, and that all the service of the priests through the entire year, except one solitary day, was performed unto the example and shadow of nothing! Such teaching is an insult to the sacred record.

Yet when we reason thus respecting the work of Christ, in accordance with the light shed upon the subject by the teaching of the Bible in reference to the sanctuary, an effort is made in the very way indicated above, to turn it into nonsense. Thus in replying to Mr. Morton's attack upon our position on this subject, we made this statement: "The fact that Moses made two apartments in his likeness of the heavenly temple, is a demonstration that the latter has two apartments also." And again: "The priests here on earth, in both apartments, served unto the example of a like service in heaven." In his reply Mr. M. quotes these statements, and then makes an answer as follows:—

Now, Jesus is the only priest in heaven, and he must perform this "like service." The earthly priests offered, every day, the morning and evening sacrifice, sprinkling the blood of fresh-slain victims in the outer sanctuary. So for more than eighteen hundred years, Jesus, according to Mr. S., must have offered his own fresh-shed blood in the outer apartment of the heavenly sanctuary twice every day; that is, more than *thirteen hundred thousand times* from his ascension to 1844. This is the logical result of Mr. Smith's "demonstration." The apostle says (Heb. 7:27): "This he did once for all, when he offered up himself." Thus the "demonstration" flatly contradicts the Scriptures.

It is more calculated to excite feelings of sadness than resentment to read such an argument as this; it seems so like trifling with sacred and momentous themes. What Christ did "once for all" was to give himself upon the cross, a sacrifice of such infinite merit as to be able to cancel the guilt of the whole world. Through this sacrifice every sinner must come to God. How it is made to avail for us, we may not say. On this point we have ever felt to adopt the language of the late Eld. Andrews. Speaking of the fact that Christ obtains from God the pardon of the sinner through his blood, he said, "Whether by its actual presentation or by virtue of its merits, we need not stop to inquire." So we say, and have ever said. What, then, can Mr. M. mean by asserting that our position leads to the conclusion that Christ must have offered "fresh-shed" blood, or have gone through again the scene of the crucifixion, twice a day for the past 1800 years? Christ shed his blood, and the merits of that sacrifice he pleads before the Father for the sinner. How often does he do this?—As often as a sinner comes to him. Does Mr. M. believe that Christ has pleaded his blood only once before the Father? The trouble with him, as with religious teachers generally, is that he confounds the sacrifice with the ministration, the offering of the victim with the atonement. Though Christ died once for all upon the cross, the virtue of that sacrifice is often called into requisition. It is applied in the case of every penitent sinner who comes to God through Jesus Christ. And this we sincerely trust was done oftener than "twice every day" from the ascension to 1844, or more than "thirteen hundred thousand times" during that time, and as often down to the present time. And when at last, not only thirteen hundred thousand, but "a great multitude which no man could number" (Rev. 7:9), stand before the throne, "clothed with white robes, and palms in their hands," it will be because to every one of these cases the precious blood of Christ has been applied to cleanse them from their sins.

Thus the "flat contradiction" which Mr. M. imagines to exist between our "demonstration" and the Scriptures, turns out to be only his misconception of the subject, and so far as we are concerned, vanishes into thin air. Other points we propose to notice hereafter.

THE DECEASE OF ELDER E. L. WHITNEY.

THE readers of the REVIEW will be pained to learn that our beloved Bro. Whitney closed his earthly work Monday, April 9. This sad event was not unexpected to the friends best acquainted with his condition. He had gradually failed for months, and death would not have been a surprise to them had it occurred at any time for weeks in the past. Since the last of October, he has been at the Sanitarium in Battle Creek, seeking to regain his health; but he has been gradually failing since that time. Occasionally he would rally, and we would indulge in hope of permanent improvement, only to be disappointed further on by evidence of increasing weakness. He received the kindest care and best of treatment at the Sanitarium, and was privileged during the latter part of his stay there, to enjoy the society of his family.

Buel Landon Whitney was born in Northern Vermont, Dec. 10, 1845. At the age of twelve, his parents moved to Malone, N. Y. Soon after this, his mother and her two youngest sons (of which Buel was one) embraced the present truth. He was married at the age of twenty-four, and commenced to preach when twenty-nine years old, being ordained in the fall of 1875, when he was elected president of the New York and Pennsylvania Conference. He held this position for some years, until the Conference was divided, when he became president of both. At the invitation of the General Conference, he went to Europe in June, 1888, during the last of Eld. J. N. Andrews's life, and became the agent of the cause in the Central European Mission. Our large printing-house at Basel was erected under his special supervision. The perplexities connected with it and the work there, and his exceeding earnest and wearing labor, doubtless hastened the illness which finally closed his life.

But few of our readers can understand the many difficulties connected with that work. The laws of that country being so different from those in force in America, and the lack of funds hindering the work at times, have made the perplexities so great that they can hardly be realized by those unacquainted with them. His labors also in connection with the editorial work of the French and German papers, were very taxing. These labors gradually affected his health, until he was taken with the disease which has proved fatal, about the first of May, 1887. But at that time he was not so prostrated but that he attended the camp-meeting in Norway, in the early part of the summer, where he was taken very sick, and it was feared that he would die; but after a season of earnest prayer for him by the laborers present, he recovered sufficiently to return to Basel. He did not take any medical advice until about the first of August, when the doctor there pronounced his disease gastric catarrh. He still worked much beyond his strength, desiring to leave the affairs with which he was connected, in the best shape possible before returning to America to regain his health.

He was quite feeble when he returned last fall, yet he was able to be about, and still to attend to some matters of business. His strength gradually decreased, as he had but little appetite, and it seemed very difficult for him to partake of sufficient nourishment to sustain his physical strength. His disease finally developed into mesenteric consumption, and he became very much emaciated. We have personally felt a very great anxiety in regard to his recovery for months past, and many others have doubtless felt the same. Many prayers have been offered for his recovery of our dear brother, and several special seasons of prayer were held with him, which were a source of great consolation; and at times his physical condition would seem to improve. But the disease still continued gradually to sap his strength, until the fatal moment came, as above stated.

His religious experience for some months past has been very bright. At first he seemed to feel the need of God's blessing, and felt, as he looked over his life, that he had not all that confiding trust and faith that he desired; and in the first season of prayer held for him, he wished those present to especially ask the Lord to give him evidence of acceptance. The blessing of the Lord came in with special power, and he rejoiced and praised the Lord aloud, and felt that

God had blessed him greatly, and accepted him as his child. How many times have we heard our dear brother in the last few months say, "The Lord is good. How precious is his blessing!" It was our privilege to visit him often, and pray at his bedside, which was always a source of great consolation to him. The day before his death, as the communion had been celebrated by the church the day before, he requested that he might have the privilege of partaking once more of the emblems of our dying Lord. Eld. W. C. White and Eld. A. S. Hutchins and the writer were present, and the Lord seemed to encourage him much.

We can but feel the greatest comfort as we think of our dear fellow-laborer who sleeps in Jesus, who was cheered by the bright hope of rising in the morning of the first resurrection. The funeral services were held in the Tabernacle Wednesday A. M., April 11. At his request the writer made some remarks concerning the blessed hope of the Christian, from the words of the revelator, "Blessed are the dead which die in the Lord from henceforth." There was a good attendance of the church, who manifested their sympathy for the little circle of mourners who were present. His companion and two daughters were all the relatives in attendance. We laid our dear brother away in the cemetery in blessed hope.

Thus another standard-bearer has fallen! Our brother has labored in the past with energy and ability; and many will feel his loss most deeply. In one sense we cannot mourn for those whom the Lord pronounces blessed; their probation is closed, and they are safe; but it seems sad to part with those who in the prime of life, can labor with efficiency to advance the cause we love. May God raise up others to fill these vacant positions; and may we all have that deep love for the work which was manifest in the life of our dear brother who has now fallen asleep in Jesus.

G. I. B.

GOD THE SOURCE OF HAPPINESS.

In the Scriptures, God is represented to us as the author of all things except evil and confusion. He is the great first source, from whence have proceeded all life, thought, and action, as well as the visible things of the material universe. "He is before all things, and by him all things consist." He is not only the creator of all things, but the power by which all things continue to exist. He is the source from which must still come all that is desirable to us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Man has not these gifts in himself, and cannot have them in any other way than as here stated.

The wisdom and attributes of the Supreme Being are manifested in his works. "The heavens declare the glory of God, and the firmament showeth his handiwork." This the psalmist spoke with reference to the works of nature, but it is applicable to the works of art as well. The great masters of art, before whom men bow with an admiration akin to reverence, have no powers which are self-possessed. Their gifts are all bestowed. To some who have been inclined to think otherwise, Inspiration has addressed the question, "What hast thou that thou did'st not receive?"—a question to which no man is able to reply.

Man is simply the instrument, and a very imperfect one, through which are manifested the perfect attributes of the divine Artist. He may compose what seem to us masterpieces of harmony, but God is the real musician; he may depict upon the canvas scenes of surpassing beauty and grandeur, but God is the invisible painter; he may carve statues of the most exquisite workmanship, but God gave his hand its skill; he may erect lofty structures of imposing and beautiful designs, but God is the true architect; he may devise mechanisms of marvellous ingenuity and utility, but his inventive power was first received from God. The skill and genius of man, as displayed in all his works, should but point us to a higher and more excellent Being, who manifests through man the attributes which dwell in infinite perfection in Himself.

It cannot be otherwise than that He who is the creator of all things, and the author of "every good and perfect gift," is the source of all human and divine felicity. We cannot conceive of happiness as existing independent of God. The worldly man, absorbed in selfish plans and projects, may ignore the existence and the claims of his Maker, but he is dependent upon him in every instance for the material and the means with which he gratifies his worldly am-

bition. All men, whether they acknowledge God or not, equally share in this dependence. He has furnished the myriad orbs, the nightly contemplation of which is the chief delight of the astronomer; the world of vegetable life, to the charms of which few can be indifferent; and the world of animal life, an equally absorbing field of study, and which the evolutionist so ungratefully misappropriates to his ignoble theories. He has hidden in the earth the secrets which the geologist delights to search out beneath its surface; furnished the charms of nature which the pleasure-seeker appropriates to his enjoyment; provided the historian with the foundation of all history; and given the ten precepts which are the basis of all law, and the bulwark of all civilized government. And so the application might be extended indefinitely. It is therefore a sad evidence of the short-sightedness of human nature that, while all men find pleasure in the works of God, there are but few who discern in God himself that which affords them pleasure, or commands their reverence and admiration.

A clear comprehension of the position of God as maker and upholder of all things, and of our relation to him as dependent creatures, must lie at the foundation of success in that for which all are seeking; viz., the attainment of happiness. The stream cannot maintain its supply of water disconnected from its fountain-head; no more can man obtain happiness without connection with the Source of happiness. He was created a dependent being, and so constituted that his highest happiness could be subserved only through this relation; yet there are many who do not acknowledge any such relation, and flatter themselves that they can exist and enjoy life on the basis of their own independence. But the impossibility of such a thing is demonstrated by logic, and has been fearfully proved by experiment. The Scriptures reveal to us that, ages in the past, such an experiment was tried on as grand a scale, and with as good prospects of success, as could ever be the case by any possibility of chance or fate. They inform us of a once lofty and majestic being who had apparently at his command such resources of power and wisdom, of light and strength and beauty, as to be able to establish an independent kingdom, with himself as the source from whence should flow all blessings to his subjects. It is revealed to us that this lofty being said in his heart, "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." But the result was the most signal and stupendous failure ever witnessed. He experienced with all his followers, the total loss of everything which had rendered life desirable. The almighty fiat, decreeing their eternal separation from Heaven, cut them off from every source of joy, and in this dreadful state they are "reserved in everlasting chains under darkness, unto the judgment of the great day."

Such was the fate of those who first tried this hazardous experiment, and puny man cannot expect to fare better in making a similar attempt. The portion of the infidel and the worldling in this life may appear to be as desirable as any, but they are dependent for this upon the fact that earth is still connected with heaven by the presence of the righteous. The Spirit of God still performs for them its merciful work, and brings to them the blessings of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But there will come a time when these unmerited and unappreciated favors will cease. In the final reckoning day, cast "into outer darkness," they will experience the reality of complete, utter, and final separation from God. They will then exchange their present feelings of ease and unconcern, for emotions which will bring "weeping and gnashing of teeth."

In proportion as men are closely or remotely connected with the great Source of happiness, so will be their measure of felicity, both in this life and hereafter. The worldling remotely connected with Heaven by agencies of a temporary nature, finds a vague and uncertain happiness in enjoying the pleasures of sin for a season. The Christian, through a closer connection with God, finds a happiness which is neither illusive nor transitory. And in the day of final recompense the contrast will be made complete. Then the sinner, cast at last upon his own resources, will awake to the hopeless despair of his situation; while on the other hand, the faithful servant of God, taken into the closest union with the One who has been to

him the "chiefest among ten thousand," and "altogether lovely," and permitted to behold that face which beams forth, in infinite measure, all goodness, holiness, majesty, and love, will experience the blissful reality of the psalmist's words, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

L. A. S.

IN THE DARK.

It is reported that a certain minister in Birmingham, Mich., entertained his congregation a few Sundays ago, with the following about S. D. Adventists:—

There is a sect of people called Seventh day Adventists who only number about 15,000. They doubt the translation of both Enoch and Elijah, and the resurrection of Moses, or his presence at the transfiguration. They also doubt the existence of either angels or saints in heaven, or any other being besides the Creator. They deny the resurrection, and believe that man has no pre-eminence above the beast.

We wonder where this clerical gentleman has been the last twenty years, that he should appear so ignorant on a point on which he assays to speak in public. Can it be possible that some Rip Van Winkle has suddenly appeared in that quiet town, to relate some strange dream of his somnolent period? If so, we advise him to rub his eyes and get them open to facts, so that he may in future come nearer the truth when discoursing upon the peculiar tenets of others.

It is true S. D. Adventists are not a numerous people as compared with the Methodists, and probably that is one reason why so little trouble is taken by some to inform themselves as to their numbers and faith. The time was when the Methodists suffered misrepresentation in the same manner. But we do not complain of our treatment. We have had, thus far, a much easier time than some of the first promoters of Christianity. The early disciples were not only maligned, but imprisoned, whipped, and put to death.

And the truth has not been unsuccessful in our hands. Believers have been added daily in every part of the world, until it would be difficult to give anything like an accurate estimate of the number interested. Certain it is that they more than double the figures of our clerical neighbor in Birmingham. The truth is now being published from printing houses in Michigan, California, Christiana (Norway), Basel (Switzerland), London (England), Melbourne (Australia), and in other places, employing nearly 500 persons for that purpose alone.

Regarding the belief of this people, we would recommend the gentleman to read up on that before he again attempts publicly to ventilate it. Should he do so, he will find that instead of their doubting the translation of Enoch and Elijah, they base some of the most prominent points of their faith on the fact of the translation of those ancient worthies. It is the same with the resurrection of Moses, and his appearance at the transfiguration. Indeed, they believe and teach that Moses could have been there in no other way than by a resurrection, and that the fact of his resurrection is a pledge in type of the resurrection and appearance in glory of all the faithful, of every age and clime.

The statement that we deny the existence of any being in heaven besides the Creator, is too silly to require a notice. We are not entirely bereft of our senses, however we may be regarded by prejudiced people. And while we do not believe that the good of earth go directly to heaven at their death, we do so on the express statement of the Bible that they will get their reward only at the coming of Christ. See Matt. 16:27; Rev. 22:13; and many other texts. But if the righteous get eternal life at the coming of Christ, it is positive that they never had it before, as from its very nature none can get it but once. If it had been bestowed at death, it could not again be given at the coming of Christ, as it is to be given only once, and from that point is forever retained. Again, if man goes to heaven at death, why have a last great judgment in connection with the coming of Christ (2 Tim. 4:1, 2), and call him from his centuries of enjoyment of bliss, to be tested as to his worthiness to hold that station? If such a doctrine were true, then even though one were in heaven, he would not be sure of remaining there; for a judgment supposes the possibility of guilt.

Once more, if the righteous get their reward at death, so do the wicked. But how can one be punished before the judgment shall sit in his case? Does the Lord send one to torment, there to writhe for a millennium or two, till the judgment shall decide his

case, and then perhaps it be found he should not have been sent to that place at all? These suggestions seem absurd, one may say. True, but they are only the logical outgrowth of the theory that good people who once lived here are now in heaven.

As to the idea of man having no pre-eminence above a beast, we would let our opposers wrestle with the Bible writers on that point. Take Eccl. 3:19 first, and harmonize that declaration with modern theories. Then when done with that, look at Ps. 146:3, 4, and explain that satisfactorily. After that, if another text is wanted, turn to Job 14:20, 21. After this, if more are wanted of the same import, we shall be ready to furnish them in any quantity desired.

Again we recommend to the clerical gentleman who made the statements quoted in this article: Open your eyes, and read up on these things. Don't be satisfied to repeat publicly something which you cannot vouch for. We would be glad to have you tell your people what we believe, could you do so intelligently and truthfully. We recommend that the friends of present truth at Birmingham arouse a little, too, and put reading matter into the hands of those who are being misled by false statements. This, when done, will prove a refutation of all such.

J. O. CORLISS.

WHY THE "GREAT EASTERN" WAS A FAILURE.

It has long been evident to all hands that the famous steamship, "Great Eastern," was a failure. In the first place, an enormous sum was spent in her construction, which the vessel never returned to the pockets of the builders. Then she never paid expenses, and never proved a success either for the transportation of passengers or freight. Her voyages have been several times attended by unlooked-for accidents, and the only serviceable use to which she was ever put seems to have been the laying of the Atlantic cable, in 1865, since which time she has made one or two unsuccessful trips as a passenger and freight vessel, lain idle a long time in the Mersey, been a coal hulk at Gibraltar, and an advertising medium for "Lewis & Co.," clothiers of Liverpool, and finally it is reported that she has been sold at a fraction of cost price, for old junk.

Any one can see from this that the enterprise has been a failure. The only question has been as to the cause or causes which produced the failure. On this point opinions have somewhat varied. We ourselves had ventured to form and mildly hold the opinion that the main cause was that the vessel was too large. The expenses of running her eight engines during a trip, added to the support of her crew of 400 officers and men, were enormous; and there being no demand for a vessel of such immense size, either as passenger or freight carrier, the receipts failed to cover those expenses, and consequently the vessel did not "pay." The only apology we can offer for this, is that all who have expressed an opinion upon the subject have, so far as we can learn, been quite unanimous in this view. But the real cause has been at last discovered, and like a thunderclap from a clear sky, it comes to us in the columns of the *Golden Censer*. The vessel was launched on Sunday! Sure enough; we had never thought of that! No wonder she was not a success. The only thing surprising is that she did not go straight to the bottom as soon as she struck the water. This is what the *Censer* says:—

The ill-fate of the mammoth ocean steamer, the "Great Eastern," does not surprise us. When it was launched from its moorings on Sunday, not only its own workmen, but hundreds of spectators assembled at the dock-yards, spent the Sabbath in labor or in idle pleasure; and we remember well the prediction of good men, that the curse of Almighty God would attend the enterprise for the shameful violation of his laws.

To be sure, the launching was not all accomplished in one day. The great ship was so unwieldy that the process occupied nearly three months; but no matter; part of it was done on Sunday, and that is sufficient. If the builders had only known what they were doing, what an enormous expenditure of time, effort, and money would have been saved! They would have launched the vessel on Monday, and success would have attended her from the first. No unlooked-for accidents would have occurred; she would have been found just adapted to a long-felt want in ocean navigation; thousands of passengers would have crowded her apartments on every trip; she would never have had any trouble in filling her

freight capacity of 20,000 tons; and doubtless she would have been to-day the most successful and largely patronized of our trans-Atlantic steamers!

And this leads us to think of other ships which have had unfortunate careers. Has not this same cause been at the bottom of these also? Who can say that, had an accurate account been kept, it would not have been found that many, if not all, the ships which have met an untimely fate,—those which have gone on the rocks in a storm, or foundered at sea, or been sunk by collision, or burned, or captured by cannibals, or have merely proved useless, like the "Great Eastern,"—had been launched on Sunday? Some statistics giving dates of launching of vessels now in service would be very useful to the public. By reference to them, travelers would see at a glance what vessels to avoid taking passage on, and insurance companies would know just what ones to avoid insuring.

But, to speak seriously, we would not have given the subject this extended notice, were it not that the idea is getting to be quite prevalent, and doubtless will get more and more so, that current misfortunes and disasters are in some way connected with the violation of Sunday. Ministers are preaching it from the pulpit, and theological editors are proclaiming it through the columns of their papers. In the armory of the National Reform party it constitutes one of the chief weapons; and when disasters shall have become so numerous and appalling as to attract universal attention, which we believe will be the case ere long, the people will be pointed to the desecration of Sunday as the great and paramount cause of trouble. Or rather, they will be pointed to those whom they will consider responsible for such desecration, by teaching that the seventh day, and not Sunday, is the day whose violation is bringing divine judgments upon the land, as persons who must at all hazards be stopped in their blasphemous work. We should make it our business now to anticipate this time by seeking to make plain to those within our reach the invalidity and absurdity of such conclusions.

L. A. S.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

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.

NOTE.—Many persons who send matter designed for this department, fail to comply with the "special notice" given above, and the result is their queries go into the waste-basket. It not infrequently occurs that these persons write the second time, complaining that their queries are given no attention. Those who comply with the directions given above, will always receive a reply, either by letter or through the REVIEW. It may as well be understood, that as a general rule, when questions are asked that are fully answered in some of our standard denominational books, tracts, or pamphlets, the parties will be referred to those works, instead of occupying space in this department, to answer such queries.

766.—QUARTERLY T. AND M. MEETINGS ON THE SABBATH.

Is it right to hold quarterly T. and M. meetings on the Sabbath?

Mrs. H. W. P.

Yes, provided that matters pertaining to business or finances are not considered. Such matters should be taken up at sessions held at other times than upon the Sabbath.

767.—"TORMENTED DAY AND NIGHT FOREVER AND EVER."

Please explain Rev. 20:10, especially the last clause, "tormented day and night forever and ever."

L. W. E.

See "Man's Nature and Destiny," or "Thoughts on the Revelation," both for sale at this Office.

768.—PAUL'S ACQUAINTANCE WITH JESUS.

Have we any evidence that the apostle Paul saw, or was personally acquainted with, Jesus prior to his conversion?

D. S. J.

No. 1 Cor. 9:1 and 15:8 evidently refer to the time when Paul was converted, when the Lord revealed himself to him in a miraculous manner.

769.—THE SEALING OF CHRIST.

John 6:27 reads: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." How was Christ sealed?

W. T. C.

It seems reasonable to conclude that the special manifestation of God's approval of his Son that was shown at the time of Christ's baptism (Matt. 3:16, 17), and the power given him to perform miracles, constituted the sealing here referred to.

770.—SERVICES IN THE FIRST APARTMENT OF THE SANCTUARY ON THE DAY OF ATONEMENT.

Were services performed in the first apartment of the sanctuary on the day of atonement, under the old dispensation?

Mrs. A. E. C.

By reading the sixteenth chapter of Leviticus, it will be seen that a considerable portion of the services of the day of atonement was performed in the first apartment. The service performed in the second apartment evidently occupied but a short time. Num. 29:7-11 also indicates conclusively that services were performed in the first apartment on the day of atonement.

771.—MANNER OF PARTAKING OF THE LORD'S SUPPER.

Please explain 1 Cor. 11:29.

L. W. E.

The revised version gives the correct reading of the text mentioned, which is as follows: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." It is evident that the Corinthians had quite lost sight of the true design and character of the Lord's supper, and had turned it into a feast or festival. Paul informs them that by their improper manner of observing this ordinance, they expose themselves to the divine displeasure, and to punishment. He states in the 30th verse, that they were even then suffering for their sin in this particular. The clause "if he discern not the body," expresses the particular feature wherein the Corinthians were at fault. The 20th verse defines the purpose of the eucharist; viz., to "show the Lord's death till he come." This the Corinthians had failed to keep in mind, and all who partake of the emblems with a like failure to comprehend their significance, subject themselves to the same divine displeasure that the Corinthians did.

Ministers' Department.

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

CONFIDENCE IN GOD ESSENTIAL TO SOUL-WINNING

THE measure of our success in the service of God is according to the measure of our faith in God. But true success is not known by worldly tests. The divine standard is beyond human ken. Enough to know that those who co-labor with God can never fail. Work for Christ is not only a labor of love, but also a work of faith. And faith is neither fanaticism nor presumption. When faith is simulated, disaster follows; when faith is real, difficulties vanish and success is insured. "By faith they [the children of Israel] passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned." The ten spies walking by sight saw giants, and regarded themselves as mere grasshoppers. Joshua and Caleb, who walked by faith, saw no difficulties which could not be overcome. "Have faith in God." Material things are ever changing. That imposing marble monument at Washington is slowly sinking; its foundation has deepened three inches in as many years. But he who builds a fairer monument of consecrated deeds, need never fear. His confidence is in the word of the Lord, which liveth and abideth forever.

1. He that winneth souls must have confidence in the purpose of God. Assuredly we know that God hath chosen those who respond to the preached gospel, before the world began. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." The Scriptures declare that God has a people; that they will believe the gospel; that it is our exalted privilege to co-operate with God in his purpose, and to preach salvation through Christ freely and fully without an iota of fear regarding its predestinated mission. For as in the material universe, stars and suns and systems move in obedience to his will, and so fulfill the purpose of their creation; and as He who made them still controls their movements in their respective spheres, each world revolving in light or shadow while ministering to its Creator's pleasure even so in the spiritual world the fortunes of the church are in the hand of God, ordered in all things and sure. And whether she walks in noonday brightness, or in midnight darkness, whether in full-orbed

shining, or in temporary eclipse, the church of Christ will hold her pre-ordained place in the economy of the ages, and the gates of *hades* shall not prevail against her. God, in the covenant of grace, provides no pillow for a lazy head, yet thereon is a resting-place for the loving heart. And to his beloved, confiding saints he giveth songs in the night in the house of their pilgrimage. Yes, of this we are well assured, that all whom the Father gave the Son shall be redeemed from among men, and will forever join in the new song of thanksgiving to the Lamb in the coming ages.

Let the Christian worker then, as an agent employed by the Holy Spirit in bringing to successful issue the divine decrees in the conversion of sinners, have implicit confidence in the all-wise, all-glorious purpose of the blessed God.

2. The soul-winner must also have confidence in the promise of God. Fourteen hundred and fifty years before the birth of Christ, Baalam, the son of Beor, by special divine inspiration thus addressed Balak, the son of Zippor: "God is not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Paul, an apostle of Jesus Christ, fifteen hundred years after Baalam, echoes the same testimony: "In hope of eternal life, which God, that cannot lie, promised before the world began." We may well, therefore, have confidence in the promise of God regarding the work of human salvation. The earnest preacher or teacher can surely believe that what God hath promised he is able also to perform. His word will prosper in the thing whereto it is sent. But how careful must we be lest we deposit chaff in the sinner's heart instead of the good seed of the word. For this must ever be a prime condition of soul-winning, that we sow the incorruptible seed, which liveth and abideth forever. The law of the Lord is perfect, converting the soul. It is this word which has life in itself, and imparteth life to those who receive it. It is the engrafted word, able to save the soul. Go forth, then, thou soul-winner, in the morning sowing thy seed, and in the evening withholding not thy hand, not knowing whether shall prosper, either this or that, or whether both shall be alike good. He who soweth the word shall not labor in vain in the Lord. Be you therefore steadfast, immovable, and ever abounding in the work, while your confidence in the promises of God to bring to fruition the seed sown shall never waver.

3. Finally, there must be confidence in the power of God. Blessed is that Christian worker who has fully learned the lesson that for spiritual service human wisdom is but a fancy and human power a farce. This knowledge will keep the believer from presumptuous attempts to manufacture results. There is a boundary line around human agency, beyond which lies the prerogatives of God. Jannes and Jambres withstood Moses before Pharaoh, by mimicking his miracles. But when they beheld inanimate dust quickened into insect life at the command of Moses, they confessed their own inability to perform a like deed. "This," said the scientific magicians, "is the finger of God." There is a limit to human power and human ingenuity. Inventiveness can form a resemblance, but cannot make a fly. The scientist can galvanize a corpse into spasmodic action, but cannot give life to a dead mouse. So in the religious sphere, the sensationalist can produce a commotion, but cannot make a convert. This is surely the work of God. The Spirit breatheth as he listeth; and by the breath of the Almighty, life eternal is given to the soul.

To know our own weakness is therefore necessary, but we also need to recognize the power of God. Who but the Christian believer understands this sublime philosophy, "When I am weak, then am I strong"; "I can do all things through Christ who strengtheneth me." O wonder, ye heavens, and be astonished, O earth! Jesus, to whom all power is delegated, both in heaven and on earth, couples his omnipotence to our weakness. Hear him say, "My grace is sufficient for thee; for my strength is made perfect in weakness." To this pledged assurance, O fellow-laborer, shall we not joyfully respond, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me?" Have proof in yourself that the grace of Jesus Christ is all-sufficient for all things to every good work. Let your self-sufficiency wither as the grass, that you may more fully realize the sources of the eternal Spirit

equipping you for every service; then shall you neither fear nor falter. And as you hasten to the rescue of the perishing, give ear to the divine decree uttered with distinct enunciation, and in clearer tones than the siren songs of carnal pleasure, the empty gabble of worldly society, the warning cry of "fanaticism" from friend or foe, the jarring, urging calls of greed, or the threatening roar of hell's enraged lion: "The fruit of the righteous is a tree of life; and he that winneth souls is wise."—*Rev. G. C. Needham, in N. Y. Observer.*

MOTTO TEXTS.

I saw the other day in a religious magazine the heading, "Suggestive Topics and Texts." Among them was, for a sermon on absence from church, 1 Sam. 20:25—"And David's place was empty." Thinks I to myself, Now what kind of a sermon would a preacher make by expounding and applying these words? Dr. Chalmers used to say that the two essential parts of a sermon were exposition and application. It is the preacher's business to tell the people the meaning of God's word, and to exhort them to believe in and obey it.

First, then, the exposition: I studied the context to know why David's place was empty. I found that though he was Saul's son-in-law, yet Saul was jealous of him and wanted to kill him. I read in the 19th chapter and 1st verse, "And Saul spake to Jonathan his son, and to all his servants, that they should kill David." I read in the 10th verse that Saul hurled a javelin at David as he sat playing the harp for him. I read in the 15th verse that Saul sent to David's house, being told that he was sick there, to have him brought up in the bed that he might slay him. I read in the 20th verse and onward, that when David fled to Samuel at Ramah, Saul first sent messengers and then went himself to take him and kill him. I read in the 20th chapter how Jonathan, Saul's son, warned David of his danger, and encouraged him to hide away in the field; and that when Jonathan tried to apologize to his father for David's absence, Saul became so angry that he tried to kill him. These are the facts connected with David's absence. And now the preacher is to show how like it is the absence of the careless or skeptical sinner from the house of God. He would have to prove, or assert at least, (1.) That God's sanctuary is like Saul's banqueting hall; (2.) That it is the duty of every one to have a regular seat there, and to occupy it, though the preacher hurls javelins at him from the pulpit, and tries to slay him; (3.) That David had no right to stay away from that feast, for he was Saul's son-in-law, a member of the royal household, and it was both his duty and his privilege to be there.

Second: In applying the narrative as thus explained, it would be the duty of the preacher to warn his hearers against imitating the cowardice and guilt of David. Admitting that Saul wanted to kill him, was that any reason why he should run away and hide in the woods? And so, admitting that I, standing here, in the place of Saul, with the javelin in my hand, am about to hurl it at you, and slay all your false hopes, is that any reason why you should go off on a Sunday picnic instead of coming to church?

An ingenious man might get some telling points for a sermon by twisting the story a little, and some people enjoy that kind of ingenuity. They are interested in seeing how much can be made out of so little. The sermon is to them like a Christmas-tree to the child. He gazed upon it with open-eyed wonder. He never dreamed of seeing so many bright and beautiful things growing on a single pine sapling. But the child soon learns that the things do not grow out of the sapling, but are stuck on it. And it is so with these motto sermons. When a hearer discovers that the preacher's theme does not come legitimately from his text, the sermon has lost its power as a message from God. It is simply a curious piece of patch-work, and not an exposition of divine truth.

The English word "text" comes from the Latin *texere*, to weave. The preacher is a weaver. The sermon is a texture. A texture consists of two parts, the warp and the woof. In weaving a sermon the text is the warp; and the preacher's logic, learning, and illustrations are the woof. But the woof all through must be connected with the warp. The doctrine of the text, the truth that it was inspired to teach, must be in every part of the discourse. Every sermon is supposed to be a message from God sent to men by one of his ambassadors; and the text is the divine part of that message. It and it only contains

the instructions or conditions which the messenger is authorized to present. He may add arguments or explanations of his own. Indeed, it is his duty to do so. But they should be closely connected with the Bible doctrine as stated in the text. Now let us test our motto text by this rule. What did God mean to teach us by telling us that David's seat was empty? Was it that David did wrong—that David should have been there?—Not at all. And Satan, who studies the Bible in order to pervert its teachings, as he did in the temptation of our Saviour, will not be slow in suggesting to the hearer at whom the preacher is hurling that javelin, "Well, you are not in such bad company after all. David was the man after God's own heart; and if he went away into the woods instead of going to Saul's dinner-table, why shouldn't you go there instead of going to church?" The preacher has got to show that David did wrong before he can convict his hearers of guilt by referring to David's example.

One of the most celebrated specimens of this motto style of preaching is known as the top-knot sermon. Everybody has heard of it, yet I have never met anybody who really heard it; and even the name of the ingenious preacher has passed into oblivion. The tradition is that fashion having introduced a new style of head-dress called "The top-knot," a faithful minister felt that it was his duty to preach against the innovation, as it was not only covering but turning the heads of the sisters in his congregation. But a sermon must have a text. He looked in the concordance for top-knot, but in vain. At length in reading the 24th chapter of Matthew, he suddenly stopped at the 17th verse, and cried "Eureka!" He felt that he had been providentially directed. Our Saviour said, "Let him which is on the housetop not come down." So he omitted the words, "Let him which is on the house," and took what was left of the first clause of the verse. He wrote his sermon. He went into the pulpit the next Sunday, and said, "You will find my text in Matt. 24:17—the words of the Lord Jesus—"Top not come down." As the sermon was for the ear and not for the eye, the omission of the "k" in "top not" was not observed. And no doubt many a fair cheek in that congregation burned with anger or paled with fear as the minister denounced top-knots in the name of the Lord. How they felt afterward, when they learned of the liberty he had taken with the sacred text, can better be imagined than described.

Does any reader say that this Top-knot story is not authentic? I can assure him that I have seen in published sermons by popular preachers, perversions of Scripture in the garbling and misuse of texts almost as objectionable. Let no preacher trifle thus with the truth and with his hearers. Let him see to it that he has in the text a real message from God, and let him apply that message with strict and conscientious fidelity.—*Obadiah Oldschool, in Interior.*

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—*Gen. 43:11.*

—Never fear man if God is on your side.

—A few days ago, during family prayer, a child had to read Matt. 7:20, and he read it: "By their faults ye shall know them." Did he not blunder upon an unhappy truth? Do we not too often know each other by the characteristic faults, rather than by the equally characteristic virtues? . . . Neighbor A is a good husband, father, and citizen, and better than all, because including all, a good Christian; but he has one fault—in prayer-meeting he makes very long prayers. A stranger comes along, and in the course of conversation asks you what kind of a man neighbor A is. Not only Christian charity but common honesty would require that we should say all the good we can so easily say, and withhold the one fault which perhaps annoys us. Yet how many would forget the excellence of character, and simply remember the one weakness which is so apparent. Evidently they read this verse like the little boy, "By their faults ye shall know them."

There is a partial eclipse of the sun. You say to a little child, "Is that the sun?" He says, "Yes." "But how do you know that it is?" "I know it by the dark mark upon it." In reality, the brightness and glory were the fruits to be recognized, the partial eclipse was exceptional. But that child knew it by its faults. Illustrations might be multiplied, but the plain, practical question is, How are we knowing our friends and relatives—our fellow Christians, by their fruits or by their faults?—*Christian Advocate.*

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.

AT EASE IN ZION.

At ease in Zion! What are souls to him?
He rests on roses, while the world is dying;
Millions are passing on to their long doom,
The nation in profoundest darkness lying,
For love, and help, and healing, vainly to us crying.

At ease in Zion! Can a soul redeemed,
That should while here, be solemn vigils keeping,
Sit idly on its couch of luxury,
When the world lies in saddest slumber sleeping?
In pleasure's deepest draught, its senses madly steeping!

At ease in Zion! What is then the cross,
The Master's cross, all pain and shame defying?
Where is the true disciple's cross and cup,
The daily conflict and the daily dying,
The fearless front of faith, the noble self-denying!

At ease in Zion! Shall no sense of shame
Arouse us from our self-indulgent dreaming?
No pity for the world? No love to him
Who braved life's sorrow and man's disesteeming,
Us to God's light and joy, by his dark death redeeming!

—Horatius Bonar.

AUSTRALIA.

[The following report is taken from the *Present Truth* of March 1.]

The tent-meetings in Carlton, one of the suburbs of Melbourne, have closed. Twenty-seven signed the covenant. Of these, thirteen united with the church at the last quarterly meeting, nine receiving baptism. None have as yet given up the truth, and we look for nearly or quite all the others to unite with us. To-day Bro. Curtis is pitching his tent in Clifton Hill, where he will commence meetings next Sunday evening. Many prayers will ascend that as good a measure of success may attend this effort as has crowned the one that has just closed.

The church quarterly meeting was held Jan. 8. Bro. Israel was present to conduct the exercises. As usual, there was a good attendance of the brethren and sisters, and we were pleased to see many faces of persons who within the past three months have learned to love the truth that is so dear to all our hearts. The responses given as the church clerk called the names, indicated a healthy state of the church. After a short discourse on this subject by Bro. Curtis, the ordinances of the Lord's house were celebrated.

The tract society quarterly meeting was held the next day. Only about forty per cent of the members reported this quarter; but the reports returned showed an encouraging amount of work done. Those who failed to report have not been idle, and had all reported, the showing would have been more favorable. The question of missionary papers for the coming year was brought up. About 640 copies of the *Echo* have now been subscribed for, to be used for this purpose, and persons who were not present will probably increase the number to 700. Nine distributors were taken; and some of these, filled with reading matter, are now in coffee palaces and other public places.

Besides the individual reports, some very interesting letters were read, showing the favor with which our publications are received. One was from a lay preacher in New South Wales, who accidentally came into possession of a few pages of the November *Echo*, and was so well pleased that he sent for the November and December numbers, with a view to becoming a permanent subscriber. Another was from a telegraph operator in Adelaide, S. A. This gentleman had come into possession of a copy of the *Echo*, and he characterizes its contents as "wholesome," "healthy truth, unlike the trash one sometimes gets hold of, that is misnamed a religious paper." This gentleman not only subscribed for the *Echo*, but called for the back numbers for the year 1886.

In Geelong a man and his wife have been led to embrace the truth through the efforts of a brother and his wife residing there. The *Echo* was sent to a lady in Tasmania, and she was so pleased with it that she became a subscriber, and now finds interested readers for six copies each month. She has subscribed for two copies of *Our Australasian Youth*.

Yesterday Bro. Curtis received a letter from the captain of the bark "Tynron," from Liverpool. While in Liverpool he met Bro. Drew, had some conversations with him on the truth, and purchased some books. He inquires where our meetings are held, and expresses a desire to know more of the truth.

The interest in Kyncton was interrupted and much injured by the holidays. Bro. Israel will probably soon leave the work there to be finished up by Bro. and Sr. Baker and a Bible-worker, and will proceed,

with the tent, to Tasmania, where there seems to be every prospect that good can be accomplished.

Jan. 12.

E. J. BURNHAM.

PENNSYLVANIA.

KNOX.—I commenced meetings at Knox, Mc Kean Co., Jan. 30, and continued until March 24. Ten decided to keep the commandments, eight of whom are heads of families. I took ten subscriptions for our periodicals, sold 4,402 of our books, and received ten dollars in donations. I organized a Sabbath-school of sixteen members. Bro F. Peabody visited us, and spoke three times with acceptance. My post-office address will be No. 19 Washington St., Bradford, Pa. D. A. BALL.

MINNESOTA.

LYLE.—In company with Bro. F. J. Dye, I commenced a series of meetings in a school-house, two and one half miles from Lyle, Jan. 29. We met with considerable opposition, the house being closed against us three times. We were branded as Mormons, impostors, and anarchists; yet we have the respect of the better class of citizens. At last we were compelled to occupy a private house. Seven have commenced to keep the Sabbath, and we have organized a Sabbath-school of thirty-two members, and sold several dollars' worth of books. C. F. STILES.

April 9.

MISSOURI.

ROCKVILLE.—I commenced meetings with this church March 22. There had been a few Bible readings given before that time, so we commenced under seemingly favorable circumstances, with a good attendance taking into consideration the inclemency of the weather, the rain preventing services a few evenings. The interest seemed to be good until we came to the Sabbath question, when apparently there was secret opposition. After canvassing the Sabbath and the law, we closed April 5. There are, as yet, no apparent fruits of the labor bestowed, yet we trust the seed did not all fall by the way-side. JAMES KLOSTERMYER.

April 10.

COLORADO.

LONGMONT AND DENVER.—While attending the funeral of Sr. Davis, of Lyons, it was my privilege to spend the Sabbath with the friends at Longmont. I was glad to see such a goodly number present, and also the good interest manifested. This is a growing church, and if they will keep humble, their numbers may continue to increase. Evening after the Sabbath I introduced the missionary box, and all seemed very willing to do their part in this direction.

At our missionary meeting at Denver, on the fourth Sabbath, the boxes were introduced; and if the same enthusiasm is manifested in filling as in receiving the boxes, our Denver church will not be behind her sister churches in aiding our foreign missions. Let the good work go on. C. P. HASKELL.

April 4.

DAKOTA.

GRAND MEADOW.—I have been here a little more than four weeks, visiting and holding meetings. The roads and weather have been unfavorable most of the time; yet the Lord has blessed, and I have had liberty in preaching the word. We have organized a Sabbath-school of nineteen members. Sixteen have signed the covenant. Three were keeping the Sabbath when I came here; others are interested, and I hope they will soon obey the Lord. Brn. Van Horn and Burdick had opened the way for this work by canvassing for "Thoughts on Daniel and the Revelation." They introduced their work by taking the Bible and interesting the people in the prophecies, which gave them an anxious desire to hear more. There are openings for preaching in many places in Dakota, as the result of canvassing.

As the farming community will be very busy for the next three or four weeks, I go to my home for a short time, after which I expect to return, to finish up the work here, and to labor in new places as the way opens. Brethren, pray for the success of the work in Dakota. L. H. ELLS.

April 2.

ILLINOIS.

SPRINGFIELD.—During the winter, I have visited the companies at Rockford, Roscoe, Rush, and Rock Island, besides spending some time at Springfield. We have had numerous difficulties to encounter here, but we have kept on, knowing that the enemy will always contest the ground with us. Two sisters of some experience in the missionary work have been here since the camp-meeting, and have succeeded in gaining a good interest in Bible readings among some of the best people in the city. Eight new ones have recently commenced to keep the Sabbath. We have succeeded in getting a good hall, in a desirable

place, and have fitted it up well for meetings. We have been using it now for about three weeks, and the attendance at our Sabbath-school and meetings is increasing each Sabbath. We feel encouraged with the interest, and think the prospect good for a strong church here.

My wife is here with me, and all business of the Sabbath-school and health and temperance work should be addressed to her, at 607 W. Monroe St., Springfield, Ill. A. O. TAIT.

April 10.

MAINE.

SOUTH WOODSTOCK, WEST SUMNER, MILTON, ETC.—Since parting with Bro. Goodrich at South Paris, Jan. 28, I have labored at the above-named places and at Byron. I visited all the Sabbath-keepers at their homes, obtained several subscriptions for the *Review* and *Sentinel*, sold some books, and held meetings with them all. Some new ones took their stand on the side of truth, and I trust others will join them, if they are faithful in their labor for them. The brethren and sisters showed commendable zeal in attending the meeting, some twenty at South Woodstock coming three miles on an ox sled to an evening meeting.

I met with many at these meetings for the first time, and enjoyed laboring with them very much. I trust some good was accomplished. There were many for whom I felt deeply interested, who ought to give themselves to the Lord, and obey him, which I hope they will do soon. Delays are dangerous, and it is so ungrateful to slight the Saviour's love. I pray that God may bless the people, and keep them from the power of the enemy. P. B. OSBORNE.

NEBRASKA.

AMONG THE CHURCHES.—From Feb. 3 to March 11, Eld. Gardiner and myself visited the following churches: Humboldt, Nebraska City, Dunbar, Silver Creek, Red Cloud, Bloomington, and Sett. While we found our brethren much in need of help, we also found most of them willing to receive instruction and to profit by reproofs given. In several places we found difficulties, but in nearly all cases they were pleasantly settled. Confessions were made, forgiveness was granted, and hearts were united which we hope will remain united till they are saved in the kingdom of God, where all the redeemed will remain in union throughout eternity.

At Humboldt several of our Seventh-day Baptist brethren attended our meeting, and took a friendly and an active part in the services. At Bloomington we organized a church of twelve members. It was a great pleasure to me to meet with these brethren again. It is two years and a half since Eld. Hoopes and myself labored here with the tent. Two were baptized, and others expect to unite with the church ere long. At Sett, near Cambridge, a church of nine members was organized. There are several more here who doubtless will soon unite with this church, but who could not do so now as they are members of other churches.

From Sett Bro. Gardiner went to fill other appointments, while I went to Edison and held a few meetings there. Inclement weather prevented us from organizing a Sabbath-school there, but the brethren promised to start one and do the best they could. I also visited the brethren living at Beaver City, and held a few meetings with them. As there are several families at this place, they promised to organize a Sabbath-school, which I had not time to do. I also visited the Richmond church, where we had some good meetings. Some from Wilsonville and a few from Kansas were at this meeting.

At all these places we dwelt much upon the Spirit of God and its gifts, trying to show the people the importance of so living that we may have the Comforter with us all the time, to lead us into all truth, and help us to overcome our sins. We also dwelt upon the sin of robbing God in tithes and offerings, showing that it is unreasonable to think that God will bless and prosper those who continually rob him. All things considered, we have reason to believe that these meetings were a great blessing to the churches visited. May God help his people to live near to him, so that they can enjoy more of his Spirit here, and be saved at last. O. A. JOHNSON.

April 2.

IOWA.

AMONG THE CHURCHES.—I have recently visited and held meetings with churches and companies of Sabbath-keepers in this State, as follows: Woodburn, Afton, Creston, Fontanelle, Sharps, Shenandoah, and Riverton. I also had one evening meeting with the church at Osceola. At Woodburn the meetings were well attended by the members of the church, and also by others living near the place of meeting. I found the church at Afton reduced by removals, and as the weather was stormy while I was there, I could not accomplish as much as I had hoped.

I held meetings at Fontanelle in the middle of the week. Two were added to this church by baptism, while I was there. At Sharps, Taylor Co., I organ-

ized a church of sixteen members, with the prospect that a few others may unite with them soon. I also organized a T. and M. society of fourteen members. I see no reason why a strong church may not grow up at this place, if those who have taken new responsibilities upon them, will let their light shine through their "good works." This company have shown some desire to help forward the work of God by paying a little over thirty dollars in Christmas gifts to the foreign mission work, before they were organized. They seem willing to take hold of all the present truth. They have an interesting Sabbath-school. They hold their meetings in the Presbyterian church recently built in that place.

I found the church at Riverton, Fremont Co., few in number but of good courage. Two were baptized during the meetings, and some interest was manifested in our work, where I held a few meetings in a school-house near Riverton. We were glad to see at this meeting a brother and his wife from College Springs, Page Co., who with their daughter have embraced the present truth by reading our publications. They had never heard a sermon from any of our ministers before attending the meeting at Riverton. I hope the time is not far distant when they will have a series of meetings in their city, as they desire. This is a good illustration of what can be done with our publications by the blessing of God. It was a matter of no small interest to me, to meet and hold meetings with two companies of canvassers, one at Creston, and one at Shenandoah. I was informed that they were having some success in the sale of books, though times are rather hard in Southern Iowa, on account of the drouth for two seasons past.

The plan of making weekly offerings for our foreign missions was received with favor, and nearly all where I have held meetings this winter, voted to carry out the plan. C. A. WASHBURN.

April 10

LOUISIANA.

MARTHAVILLE, MORROW'S STATION, HOPE VILLA.—Bro. Bourdeau has returned to the North, and my wife and I are now the only laborers in this semi-tropical State. I have been spending a few days in looking up some interested places. I spent three days at Marthaville, where we have a small church. Nearly all are of good courage; some, however, have yielded to the tempter's power. My visit with this little company was a precious season. We celebrated the ordinances, and the tender Spirit of the Master drew near. I labored to set before them the necessity of watchfulness, and left them feeling renewed for the conflict.

I next went to Morrow's Station. Here I found a brother who had embraced the truth from reading "Thoughts on Daniel and the Revelation," purchased from one of our Texas agents. By conversing with his neighbors, and loaning them reading matter on present truth, he has awakened quite an interest. I spoke three times. One of these occasions was on a laboring day, at eleven o'clock; but people willingly stopped their work to attend the meeting. A pressing invitation came for me to visit an adjoining neighborhood. How it encouraged our hearts to see the people so anxious to hear! We are supplying them with papers and tracts, hoping to hold the interest till a little later; for at present we cannot go.

I went from this place to Hope Villa, via New Orleans. Hope Villa is a little village about fifteen miles from Baton Rouge. One of our sisters here in the city, who once lived there, has been sending publications there for some time. I felt amply paid for my short visit there. I spoke twice with good freedom, and to very attentive and appreciative audiences. At the close of the last service, several came forward and expressed a deep interest in the precious truth. One man gave me a small donation. Another said that he would convey me out from the train, a distance of ten miles, at any time. The owner of the town hall proffered me the free use of the hall whenever I might wish to use it.

Upon my return home, I found an encouraging letter from a lady, urging me to visit her soon, she having commenced to obey the truth from reading. She also has an interest awakened. By a complication of circumstances, I am held here in the city, otherwise I should visit these places immediately, and I think a good work could be done. We have a tent, but it is folded away for want of help. We have had a few accessions from time to time, here in the city, and expect to baptize two or more within a few days. I do not remember of ever seeing better courage among our people here than at present. We all miss Bro. Bourdeau, who spent a few weeks with us. His earnestness and deep devotion seemed to inspire all with a desire for improvement in this respect. Calls for laborers are also being received from Mississippi. To our better supplied Conferences we raise the cry of Acts 16:9. Tnos. H. GIBBS.

DEDICATION AT BARBER'S MILLS, IND.

MARCH 20 to April 1, I was at Barber's Mills. Brn. C. M. Shortridge and Luzern Thompson were present to assist in the meetings. On Sunday, April 1, their new house of worship was dedicated to the Lord.

The word was well received, and I believe that much prejudice was removed. The congregations were not large, but they increased in numbers as long as we remained. This church was organized one year ago, with twenty members. A few more have been added. I believe they now number twenty-four. They have built a substantial house of worship, 28 x 38 ft. It is paid for, or the expenses are more than met by pledges. Harmony exists here.

WM. COVERT.

CAMP-MEETING AT SELMA, CALIFORNIA.

THE camp-meeting season of 1888 was opened at Selma, Fresno Co., Cal., with a meeting which commenced Thursday evening, March 22, and continued over two Sabbaths and first-days. The village of Selma is 220 miles southeast of San Francisco, in the San Joaquin Valley. The camp was located in an open lot in the border of the town, and contained forty-eight tents, with a varying number of occupants, reaching, on the last Sabbath, perhaps 300. The weather, which is quite an influential adjunct to a camp-meeting, was quite favorable. The days were generally warm, the sun shining upon us from a clear sky nearly every day. During the night a lofty range of snow-covered mountains controlled the temperature, and the change was quite marked.

The laborers present were sister White, Elds. Loughborough, McClure, E. P. Daniels, and the writer. Sister White was able to labor throughout the meeting, speaking nearly every day, and frequently more than once a day. She labored with her usual devotion and earnestness, and the straight testimony was most timely. The interest in the village was good, and the evening meetings were largely attended. Several persons in attendance embraced the faith and gave their hearts to God. At the afternoon meeting on the last Sabbath, about fifty came forward for prayers, and a deep, tender spirit pervaded the congregation. The next day the ordinance of baptism was administered to sixteen candidates.

On the last Friday forenoon, sister White spoke of the work in Europe, and the duty of the people toward those who were toiling with such pains to carry forward the truth. After a plain testimony upon these points, a social meeting was held. One brother said he wanted to show his mind by his works, and accordingly subscribed one hundred dollars. Others immediately began to fall into line with greater or smaller sums, until over \$3,000 were subscribed as a voluntary offering. About \$200 were raised on camp-meeting expenses. The Sabbath-school contributions amounted to about eighty dollars. The church at Fresno, the one principally represented on this occasion, just before coming to the meeting raised \$31,000 for building a church, school-house, and mission house. It is gratifying to know that they can be thus liberal, and still more so, to know that they have the mind to use their means for the upbuilding of God's cause. When the meeting closed, all felt that it had indeed been a profitable one.

Personally, it was a great privilege to me to meet with our people in this State. The same spirit of earnestness and love for the cause of truth characterizes God's people wherever we meet them. There is a great tide of immigration and speculation sweeping over the State, and the work is an important one, and becomes more so each day. Faithful were the warnings and admonitions which were given at this meeting, to take heed lest our hearts be "overcharged" with the cares and excitement of these things. G. C. TENNEY.

Special Notices.

KANSAS CAMP-MEETING.

WE hope to secure reduced rates on the Santa Fe R. R., for the Emporia camp-meeting; and if we are successful, immediate notice will be given. If secured, it will be on the old certificate plan. If the Santa Fe grants the favor, we think there will be but little trouble to obtain it on other roads. If there are those desiring to come over other roads, let them address a card to me, at 815 W. 5th St., Topeka, Kan., and I will do all I can to secure reduction of fare for them. SMITH SHARP.

THE SPECIAL COURSE AT SOUTH LANCASTER.

THE last three weeks of the school year at the South Lancaster Academy, will be devoted, as usual, to a special drill in the different branches of our work. As the season draws near when our laborers are to go out in tent work, and other branches of labor are to be entered upon, we are anxious to know who are coming to the special course, and thus secure the advantages of the valuable instruction which will be given at that time, in order that they may be prepared to do more acceptable work in the Master's cause.

Are there not those in the different churches who should be advised, and urged, if need be, to give themselves to the work of God? The Spirit of God

has said that talents which are rusting from inaction must be "pressed into service." How is this to be done, unless our brethren of influence in our churches will look around to see who can be thus "pressed into service"? Urge them to come, brethren. Show them the way, if need be. Thon, are there not others who could not devote all their time to the work, but who could be greatly benefited by this instruction, and thereby know better how to get the truth before their friends and neighbors?

It is expected that Elds. Butler and Farnsworth and Prof. Prescott will be in attendance. We feel certain that there are scores of our brethren and sisters in this Conference who if they only could realize it, would feel that they cannot afford to lose the instruction that will be given during these three weeks. Will you not help us to show our appreciation of the efforts of these tried and worn servants of God to help us here in New England, in this our time of need, by your presence, even if it is at a sacrifice on your part to do so?

There will be special instruction given each day to ministers, colporters, Bible workers, and canvassers. Also, for those who are to remain at home, there will be presented the best methods of visiting, holding Bible readings, distributing reading matter, etc., among their friends and neighbors. Come, brethren and sisters who have children in the school, and pay an annual visit to this beloved institution. Get acquainted with the principal and the teachers; spend a few weeks in the Students' Home, and you will be better able to appreciate the efforts of those who carry the burden of the school. A. T. ROBINSON.

INDIANA STATE MEETING.

THIS meeting is to be held at Mechanicsburgh, April 26 to May 1. Eld. R. M. Kilgore, of Illinois, and Eld. R. A. Underwood, of Ohio, both promise to be in attendance. Also Bro. C. Eldridge, of Battle Creek, Mich., will be present to labor in the interests of the canvassing work.

We are approaching very near to the time of trouble, and as we near this event we feel more than ever the need of wise counsel and true humility, to prepare us for the perplexing responsibilities that our relation to the present truth places upon us. We would therefore request our people from all parts of the State, to make a special effort to be present at these meetings. The work is great and the burden-bearers are few. But none can successfully labor in his own strength. Come to the meeting, not to place burdens before the Conference, but to learn how to become burden-bearers. Come at the beginning. So prepare your business that you can remain till the close. Come praying for the Lord to bestow wisdom upon those who will plan for the work.

The brethren who are coming to help us are men of experience in the cause, and are therefore able, through the blessing of the Lord, to be a real help to the cause in the State. Let all church and tract society officers, as far as possible, be present. All ministers and licentiates should attend, and the Conference officers should certainly be there, as plans will be laid for tent work and work among the churches during the season. Plans for canvassing will be made for the summer. It must be decided when and where we shall hold camp-meetings this season. The Sabbath-school work will receive due consideration; therefore the State association should arrange for the occasion in a manner to do justice to this important branch of the cause. These spring State meetings have become seasons of much consequence to the progress of the third angel's message, and every reasonable effort should be made by all concerned in the advancement of the truth, to make this meeting a success.

Leave the train at Middletown, if you come over the Chicago, St. Louis & Pittsburgh Road. If you come over the I. B. & W., get off at Kennard. The place of meeting is four and one half miles south of Middletown, in Henry County. This is the nearest and most convenient point of railroad connection. The country is fine, the roads are good, and the friends are sociable and love the truth. Therefore come to be a blessing and to get a blessing. Let all our ministers and workers come on Wednesday, April 25, so as to begin meetings that evening. We shall need all of Thursday and Friday, the 26th and 27th, for business. Day trains will be met by friends on Wednesday and Thursday, at Middletown. If others desire to be met elsewhere or at other times, please address Curtis Elliott, Mechanicsburgh, Ind., concerning the matter. WM. COVERT.

VIRGINIA STATE MEETING.

DOUBTLESS all who take the REVIEW have noticed the appointment of the Virginia State meeting, to be held May 10-15. Elds. Cook and Stone will be with us. We are thankful that the General Conference has decided to send us such valuable help. We ask all to begin to prepare at once that they may be able to be at the first meeting, and remain to the close, and thus show their appreciation for the help sent. This meeting will be held at Marksville, Page Co.,

on the Shenandoah Valley Railroad. (The name of the post-office is Sands.) All who come to this meeting by railroad, can write to Bro. Peter Painter, and he will meet them at the station.

Doubtless many things will come up for consideration at this meeting, and we shall be much disappointed if there is not a general attendance from the different parts of the State. We hope by God's help that plans will be devised by which the solemn message of God's truth can be brought more successfully before all the honest in heart in the great State of Virginia. Thus we will need the counsel of all in the Conference who love the truth. It will be decided how many tents we shall use, who will go with them, and where they should be located. If any desire tent efforts in their vicinity, they certainly would do well to be present, and make their wants known personally. If any live too far distant to attend, will they please correspond with me at once, at Quicksburgh, Va., and state what prospects there are for holding a tent-meeting in their vicinity, and what interest is manifested upon the part of the people to hear? I have already received some very encouraging letters, and would like to hear from others. The canvassing work will receive special attention, and I hope all who have any idea of entering that branch of the work will be present. We wish we could see a score of consecrated persons, with the love of the truth at heart and a desire to see souls born into the kingdom of God, enter the great valleys of Virginia to sow the seeds of truth, and so labor as to hear at last the welcome words, "Well done."

Dear brethren and sisters, will we not all pray earnestly that God will bless our coming State meeting, and especially that he will lift us out of the pit of lethargy into which many of us have fallen, and that we may shake off this unnatural drowsiness and gird on the armor of light, that we may be able to save dear souls who are perishing all around us? The years pass by in quick succession, and soon the King in his beauty will appear. Shall we be able to stand at his coming?

The first meeting will be held Thursday, May 10, at nine o'clock A. M. Thus in order to attend the first meeting, the brethren at a distance must be there Wednesday evening, May 9. There will be preaching that evening. Arrangements have been made to care for all who will come. None should stay away for fear they will be a burden. The brethren will welcome all who will attend. Come, brethren, and share in the blessing. M. G. HUFFMAN.

News of the Week.

FOR WEEK ENDING APRIL 14.

DOMESTIC.

- Nearly 3,000 persons have died in Boston since the beginning of the year.
- The War Department will discontinue the indications office at St. Paul, Minn., April 30.
- Hoffman's paper mills, near Ashland, Ind., were burned Monday, causing a loss of \$50,000.
- Fire at Ann Arbor, Mich., Friday morning, gutted seven stores, the total loss being \$40,000.
- Eighteen buildings were burned at Wilmington, Del., Thursday, at a loss of \$70,000; partly insured.
- Inhabitants of Lake County, Montana, have called for troops to protect them from the Kootenai Indians.
- A quarter of the business section of Fairfield, Neb., was burned Wednesday morning, at a loss of \$40,000.
- Seven new cases of small-pox have been discovered at San Francisco, brought by an infected ship from China.
- John Dodson died at Mount Vernon, Ill., Tuesday night, his being the twenty-third death resulting from the cyclone.
- The body of Egbert Wilkins, a farmer, who perished in the great blizzard, was found, Tuesday, near Aberdeen, D. T.
- Fire Monday morning destroyed the Leyden House at Atlanta, Ga., the guests narrowly escaping. The loss is \$23,000.
- The *Leader* and *Sunday Dispatch* offices in Binghamton, N. Y., were destroyed by fire April 10. The loss will aggregate \$75,000.
- Forty saloon-keepers of Lincoln, Neb., have taken out licenses, and the \$40,000 so raised will be used in building a needed school-house.
- A movement is on foot at New York, to send to France a statue of George Washington, as a present from the women of America.
- Early Friday morning the California House and twenty other structures at De Pere, Wis., were destroyed by fire, causing a loss of \$75,000.
- The lower house of the New York Legislature on Thursday adopted a resolution providing for submitting to the people a prohibition amendment.
- The German steamer "California" was towed into New York Monday. She was found 275 miles east of Sandy Hook, with her engines disabled.

—The walls of a burned building at Pittsburg collapsed Wednesday morning, crushing an adjoining house, killing a servant girl, and wounding several persons.

—The hydrographic office in New York, Thursday, received a report that large quantities of ice were rapidly drifting into the routes of trans-Atlantic steamers.

—The bill for closing saloons on Sunday and taking from municipal authorities the power to permit saloons to be open on that day, has passed the Ohio Legislature.

—The entire Denver, Texas & Fort Worth Railway line was opened for business Monday, and the first through passenger train left Denver for New Orleans that morning.

—By the wreck of a construction train sixty miles west of Birmingham, Ala., Friday morning, four men were killed, one was fatally hurt, and nine others were seriously injured.

—During the progress of a fire on High Street, Boston, early Friday morning, an explosion occurred, badly wounding and burning six firemen. The financial loss is about \$70,000.

—Peoria, Ill., is suffering from an epidemic of incendiary fires, four barns having been set on fire Thursday night and Friday, two of them, with considerable stock, being burned.

—The Novelty Aerial Ship Company, with a capital of \$1,000,000, was organized Monday, at Jersey City, the object of the concern being to manufacture and operate ships to travel through the air.

—The logging season in the camps on the Muskegon River, Michigan, is practically closed for the year. The drive may not be more this year than 500,000,000 feet, considerably less than last year.

—Near Bradford, Pa., early Thursday morning, a passenger train and a freight train collided, two engines and 120 cars being wrecked. Several passengers were injured, and an engineer was fatally wounded.

—The Indiana State Normal School at Terre Haute, was burned Monday morning. The 800 pupils escaped, but lost a portion of their books and wraps. The structure, which cost \$180,000 was not insured.

—It is alleged that Iowa saloon-keepers are making preparations to sell imported liquors, lawyers setting up the claim that the sale of imported intoxicants cannot be stopped so long as they remain in the original packages.

—Members of two gun clubs and other marksmen began the slaughter of sparrows, at Marion, Ohio, Thursday morning, at a premium of ten cents a dozen. Each marksman brought down from twenty-five to one hundred birds.

—An Atlantic and Pacific freight train followed a derailed locomotive down a steep embankment at Carrizo, Arizona, Sunday evening, and fireman Frank Ashton and brakeman John Bell were killed. Ten cars were wrecked.

—Manager Bullard, of the Union Line, at Buffalo, expressed the belief Friday, based on the accuracy of the published reports of the operators of the ice-crusher "St. Ignace," that an expenditure of \$2,000,000 would keep the lakes open all winter.

—A fire started from natural gas, destroyed the William Anson Wood Mower and Reaper Works, at Youngstown, Ohio, Thursday morning, at a loss of \$250,000; insured for \$80,000 in Eastern companies. Five hundred men were employed at the works.

—A circular letter was issued, Tuesday, by the Illinois State Board of Health to the managers of railways operating lines in Chicago, directing them to see that the sanitary conditions of stations and grounds are made good, thus guarding, as far as possible, against Asiatic cholera or any other epidemic liable to make its appearance during the summer months.

—Ex-Senator Conkling has been very ill the past week, from the effects of an abscess in the head, the inflammation from which extended to the brain, causing the most intense suffering. His chances for recovery a short time since were considered very slim, but are now very hopeful, though still doubtful. His attack is thought to be directly traceable to the recent New York blizzard, in which he underwent severe exposure.

—Mrs. John Green, of Ridgeville, Ind., died, Tuesday, of what was then an unknown disease; but further investigation into the cases of her husband, two sons, and three daughters, who were all sick from the same disease, developed the fact that it was trichinosis, caught from ham eaten on Easter Sunday. The three daughters are not expected to live, but Mr. Green and his sons may.

—The latest thing in the "trust" line is a steamship "trust," which has been formed by the National, Anchor, and Wilson Lines, running between New York and London. These lines offer to pay shippers of freight a rebate of five per cent, provided no shipping is done by them on other lines. They have secured special advantages from the London dock companies which enable them to do this.

—At Topeka, Wednesday, the exceptions of Ziebold & Hagahn to the United States Supreme Court decree, that its decision did not prohibit them from making beer to be sold in other States, was overruled by Judge Brewer, who ordered the marshal to close the firm's brewery at Atchison as a nuisance. This latter ruling wipes out the last brewery that attempted to hold out against prohibition.

—Mme. Diss Debar, the alleged medium, who is accused of securing the property of Luther Marsh, an eccentric and wealthy lawyer, through fraudulent spiritualistic manifestations, was arrested, Wednesday night, at New York, and locked up at police headquarters. The husband of the woman, General Diss Debar, Dr. Benjamin Lawrence, and a young man named Frank Lawrence were also taken into custody.

—The discovery of vast fields of black sand, rich in gold, about 200 miles northwest of Sitka, has caused unwonted excitement among the miners of Alaska, and numerous parties have already started in sloops for the scene. One small boat which undertook to head off another that started in the night, has not been heard from, while its competitor in the race for wealth was compelled to return to Sitka. Every panful of sand washed out is said to leave the bottom yellow with gold.

—April 7 was Arbor Day in Missouri, and at Palmyra the teachers and scholars of the public school started shortly after dinner to the outskirts of the city, to dig up trees to transplant in the school-house yards. Some of the children gathered around a well, and attempted to pump some water to drink. The planks on which they stood gave way, and fifteen of the children were precipitated into the well, containing five feet of water. By means of a rope, the teachers were successful in getting all but one out alive.

FOREIGN.

—The sultan went into mourning for Emperor William, although it is contrary to Turkish custom.

—King Otto, the mad king of Bavaria, is seriously ill with pleurisy, and his death may occur at any time.

—The *London Standard's* correspondent at Berlin says that Queen Victoria will arrive at Charlottenburg, Prussia, on the 25th inst.

—The trans-Atlantic steam-ship companies are stopping the booking of emigrants, because the accommodations are not equivalent to the applications for passages.

—It is reported that Prince Alexander has resolved to abandon his suit for the hand of Princess Victoria, if a majority of the members of the imperial family oppose him.

—The *London Times* St. Petersburg correspondent telegraphs that Russia is energetically increasing her forces. A recent imperial order adds four battalions of Cossacks to the army.

—In reply to a correspondent, Mr. Joseph Chamberlain says that no intelligent American would challenge the fact that the power of democracy in Great Britain is now more direct than in America.

—The *Moscow Gazette* says: "Prince Bismarck exaggerates the importance of the Battenburg incident, and in so doing he commits an error, as Russia's whole attention is being directed westward, not eastward."

—A bill is being prepared for introduction in the lower house of the Prussian diet, authorizing the issue of a loan of 34,000,000 marks for the purpose of assisting sufferers by the floods, and repairing dykes, river banks, and railways.

—The late Emperor William's will shows that his savings do not exceed \$12,500,000. The larger portion of the property is left to increase the general fund of the crown established by his father. The remainder is divided among Empress Augusta, Emperor Frederick, and the Grand Duchess of Baden.

—Emperor Frederick still continues to hold his own against the disease from which he is so severely suffering, but no one looks for any other than a fatal termination of his malady. It is stated that he will in no case consent to the resignation of Bismarck from the Prussian chancellorship.

—The death of Bin Said, the late sultan of Zanzibar, removes, it is said, the most noticeable of all rulers in the Dark Continent. He was the friend and protector of Christian missions, and did much to open up the country explored by Livingstone and Stanley, to the knowledge of the civilized world. He died at the age of fifty-three years.

—More than fifty years ago prominent American women founded the college in Athens for the higher education of Greek young women. The institution has educated more than 20,000 girls, and been a means of blessing throughout the Orient. The pupils are found doing philanthropic and missionary work in remote Eastern Asia Minor, in Bulgaria, Hungary, Italy, and elsewhere. The influence of the college upon the women of Greece is said to have been most helpful.

—Voluminous private correspondence between the First Napoleon and his brother, King Louis, of Holland, has been discovered in the lumber-room of an old house at Bokameer, inhabited by a man whose grandfather was private secretary to King Louis, and who was intrusted with the custody of the letters by the king. They are said to contain an immense lot of new suggestions and side lights regarding Napoleon's character; also important corrections and interpretations of historical points.

—The *Riforma*, a Rome journal, publishes a letter from Captain Camperio, announcing the safety of Emin Bey and Casati. Captain Camperio received two letters from Casati, dated respectively Sept. 1, and Sept. 24, stating that he had been taken prisoner by King Traxlor, whom he finally persuaded to become friendly to Emin Bey. Eventually Traxlor charged him with a mission to negotiate an alliance with Emin Bey. The letters state that Stanley had not arrived at Wadelai up to the time of their dispatch.

RELIGIOUS.

—The English and American Episcopalian missionaries in Japan agree to co-operate, and will educate their clergy in one theological school.

—According to an estimate made in 1888, 13,500,000 persons in England and Wales were adherents of the Established Church, leaving 12,500,000 to other creeds.

—In Syria, a sect of Mohammedans is reported, called the Shadeller, who accept the Old and New Testaments in a fuller sense than those Scriptures are received by other

Mohammedans. It is said that the new Mufti of Damascus belongs to this body.

The Salvation Army of London have established a cheap food depot at the East End, to relieve the distress which prevails there.

A religious press club is being formed in the city of New York. Representatives of about fifteen religious weeklies and reviews have shown an interest in the matter.

Revival services conducted by Rev. Thomas Harrison at the Central Methodist Episcopal church, New York, draw audiences which test the utmost capacity of the house.

Mr. Elliot F. Shepard, who recently purchased the New York Mail and Express, announces that so long as he controls the paper he intends to publish a text of Scripture at the head of each editorial column.

An extraordinary scene took place at St. Clement's church, Salford, England, when the female child of the Sioux Indian "Little Chief," which was recently born in Buffalo Bill's camp, was baptized according to the rite of the English Church.

Indirect information has been received at New York, to the effect that the Russian government has forbidden the American Bible Society and the British and Foreign Bible Society to distribute Bibles in Russia.

Appointments.

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

SABBATH-SCHOOL CONVENTIONS FOR MINNESOTA.

There will be two conventions held for Sabbath-school work, as follows: - Good Thunder, May 5, 6; Owatonna, " 12, 13.

The S. D. A. church at Nevada, Iowa, will be dedicated Sunday, April 29. Sermon by Eld. L. T. Nicola, at 10:30, A. M. All are cordially invited to attend.

I will meet with the brethren of Pine Creek, Mich., April 21, 22, where Bro. Jerome Proctor may appoint. All the brethren and sisters scattered through the vicinity, are requested to attend the meeting, as we expect to organize a church at this time.

QUARTERLY meeting for Dist. No. 2, N. Y., at Roosevelt, April 28, 29. A general attendance is requested, as important matters are to be considered.

It has been thought best to hold the district quarterly meeting at Monterey, Mich., at the time of the State meeting. We hope our brethren in the district will make an effort to be at this meeting, and especially is it hoped that the librarians of the district will be there.

The quarterly meeting for Dist. No. 1, Minn., will be held at Byron, April 28, 29. We expect ministerial help and a profitable time.

Obituary Notices.

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

ACCEPTANCE OF TRIALS.

'T is all the same to me; Sorrow and strife, and pining, want, and pain. What e'er it is, it cometh all from Thee, And 't is not mine to doubt Thee or complain.

DAVIS. - Died at Wichita, Kan., April 6, 1888, Bro. Geo. W. Davis, in the fifty-seventh year of his age. He united with the church in 1863 she embraced the doctrines held by S. D. Adventists, and ever since that time she has been much interested in the advancement of the truth.

GOULD. - Died of consumption, April 1, 1888, in New Ipswich, N. H., Sr. Anna W. Gould, wife of Daniel H. Gould, aged sixty-six years. In 1863 she embraced the doctrines held by S. D. Adventists, and ever since that time she has been much interested in the advancement of the truth.

ROSE. - Died at Mt. Morris, Mich., March 26, 1888, Alva B. Rose, aged 24 years, 4 months, and 23 days. About two years since, he left his home for California, where he remained until a short time before his death, reaching home only one week previous to that event.

MEAD. - Died March 30, 1888, of pneumonia, at Lebanon, Ind., Bro. Ephraim Mead, aged 61 years, 5 months, and 23 days. Bro. Mead was born in Huron County, Ohio, and was converted when about sixteen years of age, and joined the Free-will Baptist Church.

OLMSTEAD. - Died April 4, 1888, at Flushing, Mich., Sr. Jane A. Olmstead, aged 70 years, 1 month, and 3 days. Since 1814, she had been a firm believer in the doctrine of the second advent, and as early as 1836 she embraced the truth of the Sabbath, and continued a careful observer of the seventh day until death.

Publishers' Department.

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

THE P. O. address of Robert Voorhees, will be for the present, Wolveville, N. Y.

MY permanent post-office address for the coming summer will be Battle Creek, Mich., care REVIEW AND HERALD. My mail will be forwarded to me from there.

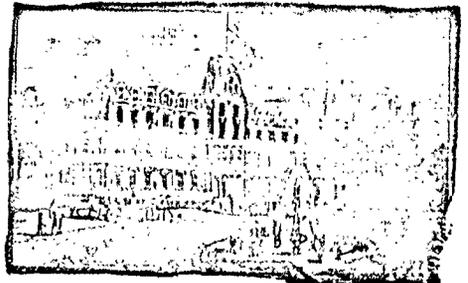
BUSINESS NOTICES.

[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 Sabbath-keeper, an industrious man, to work by the month, or rent a farm. Apply to A. Stenborg, Castana, Iowa.

WANTED. - A situation as farm hand, to work by the month for some good Sabbath-keeper. I am nineteen years of age, strong and healthy. Any one will confer a great favor by addressing me at Wacousta, Mich.

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For circulars with particulars, address SANITARIUM, Battle Creek, Mich.

SPIRITUALISM - SATANIC DELUSION. A TRACT for the TIMES.

THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

32 pp., sent post-paid for 4 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

Table with columns for STATIONS, Mail, Day Exp., N.Y. Exp., A.M. Exp., Night Exp., Cal. Exp., Local Pass. for TRAINS EAST and TRAINS WEST.

* Connects with railroads diverging. † Connects with L. E. and W. and L. N. A. & O. ‡ Connects with C. W. & M. § Connects with G. R. & I. ¶ Connects with L. E. & M. S. †† Connects with L. E. & M. S. and Grand Trunk. ‡‡ Connects with T. A. A. and N. M. ††† Connects with railroads diverging and Steamboat Lines 4 Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Local Exp., A.M. Exp., Pass. Exp., P.M. Exp. for CHICAGO & GRAND TRUNK R. R.

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

GEO. B. REEVE, Traffic Manager. W. J. SPIKER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 17, 1888.

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| Canada, | " | 28-July 3 |
| GEN'L CONF. COM. | | |

On Sabbath, the 14th, Eld. J. O. Corliiss occupied the Tabernacle pulpit, and delivered an interesting and instructive discourse on the subject of the kingdom of God, its nature, subjects, and duration. The kingdom of grace has been in existence from the creation of the world, and was identical with the earth itself. Our first parents were subjects of this kingdom. By man's fall the world passed under the control of Satan, with all who were included as its subjects; but the kingdom of grace made a separate institution running parallel with the earthly kingdom, into which all men have had the privilege of transferring themselves whenever they chose to do so. In this kingdom of grace the righteous exist upon the earth as pilgrims and strangers, waiting for the restoration of the first kingdom, which was lost through Adam. Promise of this restoration has been made by God to men in all ages since the fall—to Abraham, to Moses, to David, and to many others, and through them to us. We are looking for the same kingdom as did Abraham and the ancient worthies. This restoration will take place at the end of the thousand years. Following the services at the Tabernacle the ordinance of baptism was administered to six souls, who united with the Battle Creek church. In the afternoon a large congregation assembled to pay a last tribute of respect to the memory of Eld. Lewis Bean, well known to many friends of the cause, whose death occurred Wednesday evening, the 11th. Funeral discourse by Eld. A. S. Hutchins.

The folly of Ritualism appears to have reached its culminative point in a Ritualistic magazine published in London, which has just given the world the important information that the "cloak" which the apostle Paul mentions to Timothy as having been left behind at Troas, was his eucharistic vestment or chausable; and the "parchments," his copy of the liturgy? This is on a parallel with the absurd tales with which Rome used to dupe her ignorant devotees in the Dark Ages, and it is toward such a state of things as existed then that Ritualism tends.

It is very common nowadays to meet with manifestations of great religious zeal, but quite uncommon to meet with that zeal which is "according to knowledge." Such does not seem to be the kind of zeal possessed by a new organization which calls itself the "Soul Winners' League," in which each member is furnished with a card and writes thereon the astonishing pledge that he will save a designated number of souls (a blank space being left for the number) within the year! Any person can by divine help win souls, and should improve every opportunity to do so; but when poor frail man pledges himself to actually save souls, and especially a designated number in a given time, he is going altogether beyond what the Scriptures warrant him in doing, or what he has ability to perform. A pledge to save his own soul is as big a pledge as divine aid will enable any man to keep.

At a recent baptismal occurrence in the vicinity of New York City, the mode of baptism was immersion. Whereupon the *Christian at Work* took occasion to remark:—

We have our opinion of the baptizing in the icy waters of New York Bay, of three men and six women, all apparently in the possession of their mental faculties. This happened on Sunday, with the thermometer varying between the twenties and thirties. If these people don't go to heaven through the pneumonia gate, it will be through no fault of Eld. Raymond, under whose direction this great folly was perpetrated.

It is quite natural for those who are non-believers in this mode of baptism, to seize upon every occasion to heap upon it ridicule and contempt; but aside from this there was probably no occasion for the *Christian at Work* to express itself in this manner. We have witnessed hundreds of cases of baptism by immersion in waters as icy as those of New York Bay, or but little less so, and we even have good and authentic testimony to the fact of baptisms having taken place through holes chopped in the ice in the dead of winter; but we have yet to learn of the first case of a person's having occasion thereby to enter heaven through the pneumonia gate, or even coming within sight of any such gate. But even were this to be the consequence of baptism in this form, it would seem to us far preferable to enter heaven "through the pneumonia gate," than merely to go through the unscriptural ceremony of sprinkling or pouring, and thus run the risk of never entering heaven by any gate.

The uncertainties of the present European situation, and the manner in which it is possible the way may be opened for Russia to make the next forward move in her fixed policy of becoming master of Constantinople and India, are brought out in the following press dispatch relative to the proposed marriage of Prince Alexander and Princess Victoria, dated London, April 11:—

A gentleman well versed in European politics, and whose relations with the German embassy here are rather intimate, in an interview to-day gave some interesting opinions of the results which might be expected from the Battenberg marriage, if it were persisted in against the protests of Bismarck and the wishes of Russia. He pointed out the aversion in which Russia holds Alexander, and declared that having forced him to abdicate the throne of Bulgaria, the czar would see that he did not return to it. If, however, there should be any signs of an attempt on the part of England to assist Alexander to regain the throne he has lost, Russia would assuredly find some means of embarrassing England, and in this it was not unlikely that the czar might receive some assistance from Bismarck. "The German chancellor has never looked favorably upon England," said the gentleman, "and if Queen Victoria ignores the man of iron in the matter, and pushes her matrimonial project to a successful accomplishment, he will undoubtedly seize the first opportunity that presents itself of seeking revenge in a quiet way, and this is how it will come. He will intimate to the czar that the time is ripe for him to reach out his hand in protection over India, and that the triple alliance will find reasons for supporting such an action. Numerous portions of India are disaffected toward the English government. There are several princes who would gladly renounce their allegiance to England if they had

some equally great power to fall back on. If Russia wants anything in India, now is undoubtedly the time to move in whatever undertaking is intended. Prince Holkar, who went away from London last summer in a tiff, would joyfully join in a rebellion against the British government. On his return to India, he dismissed all the Englishmen who were connected with his court, and he has now become so decidedly anti-English that Lord Dufferin is asking permission of the government to remove him and set up Maharajah Dhuleep Singh in his place. Now if Russia should espouse the cause of Holkar and half a dozen others like him, the queen might wish that she had not meddled in German marriage affairs."

ANOTHER HOLLAND PAMPHLET.

"THE INHERITANCE OF THE SAINTS; or the Earth Renewed" ("De Erfenis der Heiligen, of de Vernieuwde Aarde"). By J. G. Matteson. This is an elegant looking pamphlet of 114 pages, printed in very large, open type, such as is often used in family Bibles. The paper is very heavy, and the book is bound in an attractive enamel cover. Facing the title page is a nice frontispiece illustrating the text in Isa. 11: 6-9, "The wolf also shall dwell with the lamb." This beautiful design is in itself an excellent commentary on the text, and will greatly help the circulation of the book. The contents are divided up into sixteen sections, or chapters, and at the close is a very full Bible reading on "The Saints Inheritance." This pamphlet is of large size, being over 6 x 9 inches. The subject matter will speak for itself, having already been issued in pamphlet form in Danish-Norwegian, and in the columns of the former German paper, *Stimme der Wahrheit*. Price post-paid thirty-five cents per copy, with usual discounts to tract societies.

The translation of this work was made at the Basel office, Switzerland, by a Baptist minister who has embraced the present truth, and is fully indorsed by the Holland editor at the Review Office. It would seem that the providence of God is preparing the way for the Holland people to be reached. This book as well as other publications can be circulated by those who do not understand the Dutch tongue. Will not our brethren and sisters who live in the vicinity of Hollanders take an interest in circulating these good books?

A NOTEWORTHY CHRISTIAN ORGANIZATION.

A few months ago there was received at the office of the *Herold der Wahrheit*, a letter from a Y. M. C. A. of the city of Munich, Bavaria, in which the writer, by order of the Association, asked us to send them the *Herold der Wahrheit*. The request was complied with, and several tracts, also, were sent, and thus correspondence was opened with them.

A few days ago we received an eight-page letter from them, full of expressions of gratitude, and accompanied with a number of tracts and papers, among which was a monthly organ of their own, which was quite interesting to us. Each number contains, with other elevating reading matter, an invitation, printed in the German, English, and French languages, to all young men and all strangers, to attend their meetings, with the assurance that all possible help will be bestowed upon them. Each number also contains a very interesting program for every day of the month. Some evenings are partly devoted to the educational interests of its members, the English and Italian languages, short-hand, etc., etc., being taught and used.

But most interesting to us is the fact that its members read one and the same chapter of the Bible every day, praying for an understanding of the word read. They aim to induce others to believe in the Bible as the revelation of God to them, as the word of their Father to them, and then to act accordingly. They look up references and mark them, and, in short, try to get a deeper understanding of each passage.

The society numbers 266,000 members, who are scattered all over the earth, and it does indeed seem that the words of Dan. 12: 4, 9, find their fulfillment more and more. The Lord is truly working among all nations and tongues, and the minds of the people are aroused in expectation of something that is to come. Many search the Scriptures with humility of heart and earnestness of purpose, and such will, according to the promise of the Lord, receive light. Who desires to be among the wise, that "shall understand, and be purified and made white" for the Saviour's coming?
 T. VALENTINER.