

# Advent Review

## AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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#### ADVENT SONG.

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In thy beauty all-resplendent,  
In thy glory all-transcendent;  
Well may we rejoice and sing!  
Coming! In the opening east,  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not thy golden bells?

Thou art coming, thou art coming!  
We shall meet thee on thy way,  
We shall see thee, we shall know thee,  
We shall bless thee, we shall shew thee  
All our hearts could never say!  
What an anthem that will be,  
Ringing out our love to thee,  
Pouring out our rapture sweet  
At thine own all-glorious feet!

Thou art coming! Rays of glory  
Through the veil thy death has rent,  
Touch the mountain and the river  
With a golden, glowing quiver,  
Thrill of light and music blent.  
Earth is brightened when this gleam  
Falls on flower, and rock, and stream;  
Life is brightened when this ray  
Falls upon its darkest day.

Not a cloud and not a shadow,  
Not a mist and not a tear,  
Not a sin and not a sorrow,  
Not a dim and veiled to-morrow,  
For that sunrise grand and clear!  
Jesus, Saviour, once with thee,  
Nothing else seems worth a thought!  
Oh, how marvelous will be  
All the bliss thy pain hath bought!

Thou art coming! At thy table,  
We are witnesses for this,  
While remembering hearts thou meetest  
In communion clearest, sweetest,  
Earnest of our coming bliss;  
Showing not thy death alone,  
And thy love exceeding great,  
But thy coming and thy throne,  
All for which we long and wait.

Thou art coming! We are waiting  
With a hope that cannot fail;  
Asking not the day or hour,  
Resting on thy word of power,  
Anchored safe within the veil.  
Time appointed may be long,  
But the vision must be sure;  
Certainty shall make us strong,  
Joyful patience can endure.

Oh! the joy to see thee reigning,—  
Thee my own beloved Lord!  
Every tongue thy name confessing  
Worship, honor, glory, blessing  
Brought to thee with glad accord,—  
Thee, my Master and my Friend,  
Vindicated and enthroned!  
Unto earth's remotest end  
Glorified, adored, and owned!

—Selected.

### Special Mention.

—Mr. Talmage must have drifted some ways from his memory of Bible description when he used the following figure: "Bitten with the frosts of the second death be the tongue that dares utter it." But the Bible describes the second death as one which is accomplished by the lake of fire, whose flames are so furious that even the very elements are melted with fervent heat. Frosts, indeed!

—The *Christian Statesman*, the advocate of the "religious amendment" of the Constitution, argues the impossibility of keeping a definite day, and hence that any one day in seven is all that the Sabbath law requires. To convince observers of the seventh day of this, he seeks a national law to compel all to keep the first day of the week.

R. F. C.

CATHOLICS BECOMING SPIRITUALISTS.—It is reported that two Catholic churches in Cincinnati, O., are much disturbed by the development of spiritualist doctrines among their members. Some two hundred members were found to be infected with the doctrines. It is spreading so rapidly in some parts of Austria that the Bishop of Bohemia has been compelled to denounce it as heresy.

A DISTURBING ELEMENT.—To the plea that the temperance question must be kept out of politics because it is such a disturbing element, *The Outlook* replies: "Exactly; so is an honest policeman in a crowd of pickpockets." And we may add, so is truth always in any stronghold of error. So is the Bible Sabbath in a community which is trampling on the fourth commandment. Well, let the disturbance go on all along the line. The Bible rule is, "First pure, then peaceable."

THE SALVATION ARMY.—Articles have appeared in the papers the past week stating that both Dr. E. De Resseusé in France, and Mr. Spurgeon in England, have been compelled to bear testimony against both the character and usefulness of the "Salvation Army." And Lord Shaftsbury, according to the *Pall Mall Gazette*, declares that the movement "seems to him to be the work of the devil, who, having for a long time tried to render Christianity odious, has changed his tactics, and is trying to make it ridiculous."

MORE SPIRITUALISTIC INVESTIGATION.—There has confessedly been, in connection with spiritualism, a great amount of deception and imposition. Yet there are so many phenomena manifested through its working, which are so apparently beyond the reach of human roguery, that many minds are still held to its further investigation. Mr. Henry Seybert, of Philadelphia, says the *Christian at Work* of April 5, 1883, though himself not a spiritualist, has bequeathed "\$60,000 for an endowment fund for a chair of mental and moral philosophy in the university of Pennsylvania, on condition that the members of the faculty should institute a thorough investigation into the scientific basis of spiritualism." He "found so many

facts beyond his power of explanation, that, in spite of the recognized army of impostors, he concluded to start a rational search into psychomancy."

MORMONISM.—A writer in the *Christian at Work* of April 5, 1883, shows from solid facts and figures that the still unsettled Mormon difficulty is a more formidable one than many have yet imagined. In Utah there were in 1850 only about 11,000 Mormons; now about 125,000, with half as many more in the adjacent territories, whose only fertile and strategic points they are rapidly securing. That which was forty years ago a wilderness of sage brush, now produces under their hands 2,000,000 bushels of grain, worth over \$9,000,000. Total property of Territory, \$25,000,000. Cities, flourishing towns, railroads, newspapers, manufactories, and fine farms have sprung up through the efforts of those who forty years ago were driven out as a band of outlaws. Such energy, perseverance, and endurance are not to be overcome by paper enactments, especially since they have the whole of the legislative and executive power of the territory in their hands. In the late Mormon Conference at Salt Lake, every address was full of the spirit of opposition to law, the faint-hearted were lashed to courage, and the story of their persecutions was reiterated to bind together discordant elements. They claim it is because they will not give up their religion, whereas the anti-polygamy Mormons, numbering some 30,000 members, declared at their late Conference at Kirtland, Ohio, that polygamy is no part of the true Mormon religion.

RELIGIOUS INTOLERANCE IN PENNSYLVANIA.—The shadow has gone backward many degrees on the dial of religious freedom in Pennsylvania. For years there has been an attempt made in the Legislature of that State to have the old Sunday law of 1798, which has been used to grievously oppress certain S. D. Baptists of Pennsylvania, so amended as to exempt observers of the seventh day from the penalties of that law. At the last session of the Legislature the measure failed by only one vote of being adopted. But its sad fate in the present session is told in the following item which we clip from the *Chicago Evening Journal* of April 10, 1883:—

"The bill to exempt those who observe the seventh day of the week from the penalties of the Sunday laws of 1798 was defeated in the Pennsylvania House on Monday by a vote of 37 yeas to 130 nays."

#### RUM'S LAVA STREAM.

FROM the *Safeguard*, a department of *The Christian*, published by Eld. H. L. Hastings, in Boston, Mass., we take the following. Such startling facts should be continually sounded in the ears, and held before the eyes, of the people. Our preachers will know how to preserve and use these statistics in a way which will do the most good:—

"The drink curse in its magnitude exceeds our powers of comprehension, and many seem to suppose that the statements made concerning it are simply rhetorical exaggerations. They forget that the statistics of production, license, and taxation, are easily accessible, and afford a basis for

—It is observable that when a new house of worship with a first-class mortgage attachment is set apart to the divine service, the formal exercises which dedicate the meeting-house often dead-icate the church.—*Mich. Christian Herald.*

very careful and reasonable estimates of the extent of the drink curse.

"For the year ending June, 1877, the 153,618 retail liquor dealers in the United States paid \$25 tax each, aggregating \$3,840,450. Dr. Hargreaves estimates that these dealers will average among their patrons *four* confirmed inebriates apiece; this would give us a total of 614,472 drunkards. Suppose the average life of these drunkards to be ten years, which is a large allowance, this would give us 61,447 persons killed annually by strong drink. Suppose that we allow that for each of these 614,472 drunkards in the land there were *nine* moderate and habitual drinkers, this would make a total of 6,144,720 drinkers, or about one-eighth of the population of the entire United States. Suppose those each expended \$100 per year for strong drink, which would only allow each saloon keeper a business of about \$20 per week, with which to buy his liquors, pay his rent, and support his family, we should then have an expenditure for strong drink amounting to \$614,472,000. Surely this is a very moderate estimate.

"According to the careful computations of Dr. Hargreaves, from the best available sources of information, the drink bill of the United States for a single year, costs, to consumers alone, the immense aggregate of \$755,720,048! According to the United States census of 1870, the total amount of wages paid by all the manufacturing establishments for the year preceding, was but \$775,584,343, not quite \$40,000,000 more than the sum paid alone for strong drink. The yearly cost of all our schools, public and private, of all grades, is less than *one-sixth* our drink bill! Add to the direct money outlay for strong drink its indirect cost to the nation in taxation for the pauperism, disease, and crime of which it is so prolific a cause, and which the property of the nation is taxed to pay, and the immense aggregate is undoubtedly doubled—or nearly \$1,500,000,000 a year!

"Recent statistics show that there are in the United States 72,459 churches or assemblies of worshippers; but there are 143,115 saloons and dram shops; the dram shops being nearly twice as numerous as the churches, and being in operation daily and nightly, while the churches are closed most of the time. There are 83,627 preachers of the gospel, to teach men the ways of truth and righteousness, but there are 505,000 liquor dealers to beguile them, and lead them astray in paths of sin and intemperance. There are 26,856 Sunday-schools and 141,629 day-schools, containing 7,209,988 pupils and 221,042 teachers. Against the 304,669 preachers and teachers who are endeavoring to enlighten and instruct the people, we have 505,000 liquor sellers who are endeavoring night and day to undo their good work. We average one dram shop to every fifty scholars in the public schools.

"In 1877 the United States used 9,123,756 barrels of beer. In 1878 the amount was increased to 9,437,361 barrels, an average of about 84 glasses of beer for each man, woman, and child in the United States. The consumption of malt liquor in this country has increased over 100 per cent in ten years. 'During 1880,' says the *Retailer*, the organ of the brewers, 'taxes were paid on 13,374,000 barrels, or 414,000,000 gallons. This is equivalent to about 150 mugs for every man, woman, and child in the country. Leaving out the females and children, this vast quantity represents 600 glasses a year for each male over twenty-one years old in the United States. At five cents a glass, this beer manufacture of 1880 brought \$375,000,000, or about \$7.50 per capita for every man, woman, and child. This is a quarter more than the total expenses of running the United States Government.'

"In the year 1870, there were 400,000 more persons engaged in the liquor business in the United States, than in preaching the gospel and teaching school. As a result of the dram selling, probably 150,000 persons were sent to drunkards' graves and more than 200,000 children reduced to want. It has been estimated that the ministers of the United States cost annually \$12,000,000; the lawyers, criminals, and prisoners, \$90,000,000, for which expense strong drink is chiefly responsible. In Pennsylvania, in the year 1870, there was spent for liquors \$152,663,495; for schools and teaching, \$5,863,729. There were 78,800 persons engaged in the liquor business; and 24,000 criminals, four-fifths of whom were made so by strong drink.

"There are in the United States 3,000 distilleries, 3,500 breweries, and 7,500 wholesale liquor stores,

which gives us an average of one preacher to every six rum-sellers, and ten churches to every nineteen rum shops. The entire annual contributions and expenditures for religious purposes in the United States amount to \$47,636,495, while the amount spent for strong drink is probably over \$715,575,000. The entire amount of church property in the United States is valued at \$354,000,000, or less than the nation's liquor bill for *six months' time*.

"The New York *Evening Post* says, 'In the year 1879 there was paid out for intoxicating drinks, by the people of Germany, some \$650,000,000, and by those of France, \$580,000,000, Great Britain, \$750,000,000, and the United States, \$720,000,000, making a grand total of \$2,730,000,000.'

## The Sabbath-School.

"Feed my lambs."—John 21:15.

### LESSON FOR THE FOURTH SABBATH IN APRIL.

(See *Instructor for April 18, 1883.*)

#### NOTES ON THE TEXT.

(Acts 4:5-33.)

VER. 5. **The scribes** were originally the copyists of the law, and from their acquaintance with it became its recognized expounders and teachers. They formed a regularly organized college, into which members were admitted by special and severe examination. They made no charge for their instructions, and were always expected to be ready to answer questions with regard to the interpretation and application of the law. The heads of the order were members of the Sanhedrim, and all its members were held in great respect by the people. Some of them were men of high character and thorough knowledge, and to their labors the world owes gratitude for the preservation of the Old Testament text in its completeness. But many of them were narrow in their views, and perverted the Scriptures to suit their own purposes, "making void the law through their traditions."—*Vincent*.

Ver. 6. **Annas** is here called the high priest, and placed before *Caiaphas*, who was the high priest. The reason seems to be that though Caiaphas was high priest *de facto*, being intruded into office by the civil power of Rome, yet Annas was the high priest *de jure*, and was regarded as such *ecclesiastically*. Hence our Lord was taken to Annas first. Annas was the head of the Jewish hierarchy. The nominee of Rome, Caiaphas, held, as such, a subordinate place.—*Wordsworth*. Annas was perhaps the most influential person among the Jews at this time. Raised to the priestly dignity by Cyrenius, the governor of Syria, then deposed by Valerius Gratus, procurator of Judea, early in the reign of Tiberius, he still continued to exercise the chief power during the priesthood of his son-in-law Caiaphas;—a period of twelve years. Five of his sons were advanced to this high office during his life-time.—*Schaff*.

Ver. 7. **In what name?**—The judges well knew the name, but they wanted to convict Peter and John of sorcery or enchantment, by having worked a miracle not in the name of God, but of a crucified malefactor. They hoped to bring the apostles under the death-sentence pronounced in the law. Deut. 13.—*Rev. Com.* It is very probable that they expected to intimidate the apostles by this question. They claimed the right of regulating the religious affairs of the nation. They had vast power with the people. They assumed that all power to instruct the people should originate with them; and they expected that the apostles would be confounded, as having violated the established usage of the nation. It did not seem to occur to them to enter into an investigation of the question, whether this *acknowledged* miracle did not prove that they were sent by God; but they assumed that they were impostors, and attempted to silence them by authority. It has been usual with the enemies of religion to attempt to *intimidate* its friends, and when *argument* fails, to attempt to *silence* Christians by appealing to their fears.—*Barnes*.

Ver. 8. **Filled with the Holy Ghost.**—The tense implies an immediate, sudden inspiration, giving the wisdom and courage and words which were needed at the time. The promises of Matt. 10:19, 20; Luke 21:14, 15, were abundantly fulfilled.—*Plumptre*.

Ver. 14. **And beholding the man.**—There was no arguing against such a fact. It is the *facts* which are unanswerable in Christianity. Changed lives, transformed men and nations, are the invincible proofs of our religion.—*Peloubet*.

Ver. 16. **We cannot deny it.**—This leaves upon us the impression that they would have denied the evidence, if it had been possible. They could not explain away this miracle, as they had done the fact of the open sepulcher on the day of the resurrection. Matt. 28:13.—*Schaff*.

Ver. 21. **Because of the people.**—The people, for the present, favored the disciples; they were their defense against the hostility of the rulers. It is, however, probable, as Neander and Lange remark, that another reason of the present leniency of the Sanhedrim was, that several of its members favored the Christians. The apostles had friends in the Sanhedrim. Joseph of Arimathea and Nicodemus were perhaps among its members; and we afterward read that Gamaliel, the leader of the Pharisaic party, was inclined to befriend them. Perhaps also the rivalry between the Sadducees and the Pharisees may, on this occasion, have benefited the apostles.—*Gloag*.

Ver. 22. **For the man was above forty years.**—An indication of the inveterate and incurable nature of his infirmity, which he had suffered from birth. Chap. 3:2.—*Abbott*. His age also insured his case being generally known.—*Cook*.

Ver. 23. **Reported all that the chief priests and the elders had said unto them.**—Chrysostom remarks here "that they told their tale not for their own glory. . . . All that their adversaries had said, this they told; their own part it is likely they omitted." Nor did their own story on the whole give fair promise for the future. Dark and stormy days evidently lay before the little community. The highest authority in the nation had condemned them; and though the Sanhedrim had been for the moment restrained from severe measures, it was clear that when the temporary pressure of public opinion was removed, the majority of the council would proceed to harsher measures. So they now prayed very earnestly for help and succor.—*Rev. Com.*

Ver. 24. **With one accord.**—Not that they all at once broke out into this utterance together, but that, uttered by some leading voice, it was in heart the prayer of all.—*Whedon*.

Ver. 25. **Imagine.**—Devise, scheme, plot. **Vain things.**—In which they could not succeed; namely, the destruction of Jesus.—*Meyer*.

Ver. 27. **Whom thou didst anoint.**—Both the high priests and the kings of Israel were set apart to their office by being anointed with oil. Jesus was anointed to his office with power and the special descent of the Spirit.—*Rev. Com.*

Ver. 28. **Foreordained to come to pass.**—Meyer well observes here: "The Lord's death was not the chance work of arbitrary hate, but, on the contrary, the necessary result of the divine purpose, which uses man's free acts as its instrument."—*Ibid.*

Ver. 29. **Grant unto thy servants to speak thy word with all boldness.**—It is worthy of notice how the spirit of the Master had sunk into the disciples' hearts. No fire from heaven is called down on the heads of the enemies of Christ and the church; only for themselves they pray for bravery and constancy in view of the hostile and threatening attitude of the rulers.—*Ibid.*

#### PRACTICAL NOTES.

*Frankness* is a prominent characteristic as exhibited by Peter. The council demanded by what authority or by what name they had done this. They got for instant answer, "By the name of Jesus Christ of Nazareth." Here Peter might have stopped. This was the truth, and nothing but the truth. But this was not the truth that put Peter in bonds. He knew he was a prisoner because of some other word that he had been bold enough to speak in the presence of the people on the street and in Solomon's Porch, and in the frankness of righteous boldness that word must be spoken now in the presence of the court. So he fearlessly adds, "whom ye crucified," for this had stirred the priests against him; and "whom God raised from the dead," for this had stirred the Sadducees against him. Vs. 1, 2.

Christian courage is always the very soul of

frankness. It will wear no masks—tell the whole truth, as well as nothing but the truth. The temptation to be compromisingly politic at the point of real danger is most plausibly insidious and subtle, and a brave spirit gets here its sorest test. It is so easy to compromise, and to justify the compromise, where it involves no actual perversion of truth. But it is a sham outspokenness, and not the apostolic sort, that lets out truth indeed, but only enough to keep one safe. Where safety reflects on frankness, rather than consult safety it were better to die. The man of real Christian courage will die rather than be sheltered behind a truth withheld.—*Rev. Herrick Johnson*

Silence is sin, if your cry might prevent a neighbor from stumbling over a precipice. Silence is sin, if neighbors are treading the broad path that leadeth to destruction, and your word might lead their steps into the way of life. Silence is sin, if a believing brother is sliding back, when your loving reproof might become to him a healing balm. Silence is sin, if a believing brother is oppressed with doubts and fears, while your lips might pour the consolations of God into his weary heart.—*Arnot.*

The wise and true teacher always puts Jesus forward and hides self. How easy would it have been for these disciples to have secured for themselves the fame of that miracle! They need not have made any assertions of their ability to do wonders; they needed only to have pretended great humility, to stand silent in the presence of that astonished multitude, and to allow that restored, rejoicing man, as he held his benefactors by their hands, to tell his story: that was all, and Peter and John would have been the most famous men in Jerusalem. But their object was anything but selfish; it was to glorify Jesus and bless mankind. Hence they disclaim any of the honor, and put it all where it belonged—upon Jesus. Is there not a profound lesson here for us all? Are we always careful to bring Jesus forward when our works of kindness and acts of faith turn the eyes of unbelievers toward us? Is it not to be feared that too often we pretend great humility while we are receiving the flatteries of men, when we ought to speak out, and point them to Jesus as the real Author of the acts they have witnessed?—*Ibid.*

What a picture of human impotency is presented by the council in their charge to the apostles not to speak at all nor teach in the name of Jesus. This is all the council did. This is all that the council dare do, for they were afraid; afraid of a few plain fishermen; afraid of a few uncomfortable and unanswerable facts; afraid of the people,—the ignorant, impotent people,—ignorant and impotent because of their unfaithfulness as teachers of the mysteries of God.—*Vincent.*

As frankincense, when it is put into the fire giveth the greater perfume; as spice, if it be pounded and beaten, smelleth the sweeter; as the earth, when it is torn up by the plow, becometh more fruitful; the seed in the ground, after frost and snow and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweetest wine; linen, when it is bucked and washed, wrung and beaten, is so made fairer and whiter,—even so the children of God receive great benefit by persecution; for by it God washeth and scourgeth, schooleth and nurtureth them, that so, through many tribulations, they may enter into their rest.—*Cawdray.*

We are reminded that it is strong faith, on the part of the disciples, in the name of Jesus, that works wonders. No one engaged in any way in the Master's service, can afford to be unmindful of this fact. To be faithless is to be helpless and useless, so far as spiritual matters are concerned. You can do nothing for your own or another's welfare without faith. . . . "If ye shall ask anything in my name, I will do it." But if you forget that "precious name," whatever other qualifications you may possess for the service of your Master, your efforts will be futile. Depend upon it, defeat awaits whoever goes forth to fight the battles of the Lord in his own name, while victory is for him who fights in the name of Jesus. "Lord, increase our faith." Let this be the first inquiry in every work we undertake, "In whose name?"—*Rev. J. T. McCroy.*

## 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.

### NEBUCHADNEZZAR'S DREAM.—DANIEL 2.

BY L. D. SANTEE.

CHALDEA'S king, in strange, unearthly dreaming,  
Had visions of the nations yet to be,  
Had omens of the time when bright swords gleaming  
Should roll their conquests on from sea to sea;  
Had shadows of the times of revolution  
By valorous Persian and the fiery Mede,  
When fire and sword stop heathenish pollution,  
When king shall fall, and mitred priest shall bleed.

Still ever on in swift-revolving seasons,  
On rocks of time, the years' swift surges broke,  
Bringing 'gainst Persian king the power of treason,  
And Grecian arms, and Grecian warriors' stroke.  
Still rolled the years, like ocean billows restless,  
And Grecian power soon faded fast away,  
Till, like a vulture with a might resistless,  
The Roman eagles hasted to the prey.

But sire and son, in Lethe's waters sleeping,  
Are buried in the ocean of the past,  
Perished the ringing cheer or captives' weeping,  
While time in newer molds her forms have cast,  
And Rome barbaric sinks beneath the ages.  
New forms and new religion rule the day;  
The old lives only on historic pages,  
While Papal Rome begins her haughty sway.

This mystic Babel, with relentless finger,  
Binds with her iron hand the faith of men,  
And pitying angels o'er the sad scene linger  
Where captive groan ascends from prison pen,  
Where on the rack the martyr forms were broken,  
And ghastly fruitage swung from bending tree,  
Where vast arenas held their bloody token,  
And fire let the captive's spirit free.

Heavy and hopeless passed the weary ages  
While martyrs suffered 'neath the oppressor's rod.  
We read in annals, dark with crimson pages,  
How brave men perished for their love of God.  
Dark-browed inquisitors did meet eternal,  
Dooming to fire the soldiers of the cross,—  
Doomed to the torture, with a zest infernal,  
Those who for love of Christ count all things loss.

But passed at length the papal persecution,  
And God in mercy stayed the oppressor's stroke,  
Hushed into peace the waves of persecution,  
As on defenseless heads they stormed and broke.  
Jehovah listened to his children's pleading,  
And stormy passions must obey his will;  
And angels, from the throne of mercy speeding,  
Said to the fierce oppressor, "Peace, be still;"

Said to the world, so long in darkness lying,  
That Christ would come to count his children's wounds;  
And then, instead of tortured captives dying,  
That peans of rejoicing would resound;  
That time's last sands are in the hour-glass shaken,  
And dread eternity will soon be here.  
Signs in the sky are not to be mistaken,  
Telling the Judge will soon in clouds appear.

Babylon and Medo-Persia in their glory,  
And Greece and Rome, are numbered with the past.  
We read their pages like a thrilling story;  
We stand upon the verge of time, the last.  
Our thoughts go forward to that day of gladness,  
That hour of recompense so soon to be,  
When through the earth is heard no sigh of sadness,  
But glory fills the earth like waves the sea.

That home of peace!—no shade of coming sorrow  
To chill the soul or cloud the brow with care,  
No moan of pain in all the coming morrow,  
But bliss beneath the smile of Heaven fair,  
When love shall fill the shining air of Eden,  
When saints shall wear the crown, the robe, the palm,  
And songs of praise to the bright air are given,—  
Eternity's long, deep, thanksgiving psalm.

Parsons, Kansas.

### THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

(Continued.)

IN the examination thus far, all must certainly agree that the two covenants are essentially alike. The next point to be noticed in the diagram given last week is the law embracing the Sabbath commandment. Does it occupy the same position in the new covenant that it did in the old? One thing is certain. The new covenant must of necessity have some law or rule by which to regulate the conduct of those who shall inherit its promises. All are settled on this point. But what constitutes this law, and when was it enacted?

Our opponents say that the law of ten com-

mandments which constituted the old covenant, and which were in force up to the cross, were abolished at the death of Christ; that in the new covenant there is a new law, and that Christians are under obedience to this law only. But when was this new law instituted? Certainly no one will contend that before the death of Christ two rival laws existed. But there must have been, if the ten commandments were abolished at Christ's death; for we have learned from the Apostle Paul that the new covenant was in force immediately upon the death of Christ; that the spilling of his blood dedicated and forever sealed the new covenant to all who should after believe in him. Hear what Paul says: "For where a testament [covenant] is, there must also of necessity be the death of the testator. For a testament [covenant] is of force after men are dead." Heb. 9:16, 17. No one is authorized to change the testament of a man after he is dead. To do so would be a crime. How then can a man or any set of men, though they be apostles, change or add to the Lord's testament after his death? In writing to the Galatians, the apostle makes this matter plain: "Brethren, I speak after the manner of men. Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

After the new covenant was confirmed by Christ, no one had power to take from it or add to it. Now if the Lord did not before his death enact a new law to take the place of the old one to be abolished at his death, it is plain that none could be added to supply the deficiency by his apostles after his death, since the new covenant was sealed and closed up at his death, and must forever remain in force as he left it at that event. But the Saviour said that he did not come to destroy the law. He further contended that till heaven and earth passed, not one jot or tittle should pass from the law, and that any one who should break one of its least commandments would be held in no esteem in the kingdom of Heaven. Matt. 5:17-19. The great apostle also in his letter to the Romans, written more than twenty-five years this side of the cross, recognized the claims of the law. He says: "Now we know that *what things soever the law saith*, it saith to them who are under the law, that every mouth may be stopped, and *all the world* may become guilty before God." Rom. 3:19. In this language the apostle affirms that whatever the law says will hold, not the Jew alone, but the whole world, guilty before God. He certainly thought it belonged to the new covenant dispensation. Then we are right in placing the law in the new covenant column of the diagram.

If the same law that was enforced under the old covenant still exists, and is of binding obligation upon Christians, the Sabbath command that it contained is likewise in force, and its observance enjoined upon mankind. This conclusion is inevitable, reasoning from these premises, as all must readily see. Here is just why some take the position that the law is abolished, as will be easily proven by testing their real position. They take their stand that the old covenant was the ten commandments which people were then required to obey, and that these gave way and yielded their place to a new code of requirements that are in force under this dispensation. When asked to define these requirements, they are found to be the same exactly as the original ten with the Sabbath left out! The old covenant was therefore imperfect and faulty because the Lord had inadvertently put a Sabbath into it; so he undertakes to make a better one by giving the same law over again, leaving the Sabbath out. But as soon as this is done, lo! it is found that the Sabbath cannot be dispensed with; for even man's physical necessities imperatively demand it. Besides, were this beneficent institution entirely given up, society would be the loser mentally and morally.

Now what shall be done? Under these circumstances men step in to remedy this defect which the Lord has made in the new covenant; and the apostles, or somebody else, give to the church a new Sabbath. Then having a Sabbath

inserted, is not the new covenant identically the same as the old? Oh! no; for another day is taken, which, as a Sabbath, has no foundation in fact, and no earthly significance whatever, and the Sabbath is put upon that day, and then it is all right! So the old covenant was one with a seventh-day Sabbath, and the new is one with a first-day Sabbath. The trouble, then, was not with the Sabbath, in itself considered, but only with the day on which it was kept. And the only trouble with the day, we must conclude, was, that it was the day on which God rested in the beginning; for that alone gave it all its significance.

This is a fair statement of the case; but does it look like the work of the Lord? Does it not look like the short-sighted and blundering work of men, or rather like the work of the great foe of all righteousness, who is working behind the scenes, to impel mankind into every species of error and confusion?

But unfortunately for those who reason thus, the Sabbath of the fourth commandment is recognized in the new covenant. In recording the events of the crucifixion, Luke says, "That day was the preparation, and the Sabbath drew on." Chap. 23:54. He then states that the women who attended Christ, after viewing the tomb where his body lay, prepared spices and ointments, and then "rested the Sabbath day according to the commandment." But, says the objector, that was only one day after the crucifixion, and should not therefore be introduced as evidence in the case. It makes no difference if it was only half as long after the death of Christ. Just as soon as his death occurred, the new covenant was in force, and the people were just as much amenable to new covenant discipline one day after the cross as they were one year, or even ten years after.

The very fact that Christ never said anything about a change of the day before his death, is good evidence he did not contemplate such a change. Whatever customs he designed to change, he deliberately made arrangements for before his death. All else remains the same. Did sin produce death before the cross? So death is the result of sin now. Rom. 5:12. Were the doctrines of grace, the judgment, the resurrection, and Heaven understood back there? They are taught the same to us. Abraham had the gospel as well as we. Gal. 3:8. Faith, repentance, and baptism were taught before the cross. And even the Lord's supper, one of the ordinances of the new covenant, could not be entrusted to man to inaugurate. The reason is obvious. Had its institution been neglected until after the death of the Son of God, it could never have found a place in the new covenant, as that was sealed and ratified with his blood when he was hanging on the cross. Therefore the Lord called together his disciples on that eventful night before his death, and solemnly instituted the communion, that it might the next day be sealed into the new covenant by his blood.

Now we ask where Sunday-keeping comes in. Where was that incorporated into the new covenant as one of its provisions and duties? We have never yet heard the claim put forth that it originated the other side of the cross. It is always placed this side. Then it is too late. It could not be added after the covenant was confirmed by the blood of the cross, on Paul's showing. Even if its origin could be traced back to the days of the apostles, it would avail nothing. We deny that it can be traced to that early date. It is lost in the theological bosh and bogs of the days of Constantine. But if it could be traced beyond that, to the days of the earlier Fathers, to the days of the apostles, to the day of Pentecost, even to the day of the resurrection, still "too late!" must be branded upon its brazen brow, and we must regard it as an interloper, an intruder, a usurper, a fraud, and a deception. It has no place in the new covenant, and we are under no obligation thereto.

But what of the Sabbath? We answer, That holds a place in the new covenant, with the law of which it was an integral part,—that law which

is the standard of righteousness, and from which Christ, the minister of the new covenant, declared not a jot or tittle was to pass while the heavens and the earth remain.

(To be continued.)

#### THE ARK OF THE TESTIMONY.

BY ELD. R. F. COTTRELL.

READING the directions given to Moses for building the sanctuary, Ex. 25, the first thing described is the ark, into which the testimony of God, written by himself on tables of stone, was to be placed. It was proper to give this the first place in the description, as it was the thing of the first importance, the great central object of the tabernacle. The testimony gave name, not only to the ark which was made on purpose to contain it, but to the entire building, it being called "the tabernacle of the testimony." Num. 1:50, 53. Above the mercy-seat, which was the covering of the ark, was the place where Jehovah dwelt by the glorious symbol of his presence.

All that pertained to the tabernacle and its furniture, was to be made according to a pattern which was shown to Moses in the holy mount. Ex. 25:9, 40. That which was shown to him was either "the temple of the tabernacle of the testimony in Heaven," Rev. 15:5, or a model of it; for Paul, speaking of the "worldly sanctuary," or the "first tabernacle," with its "vessels of ministry," calls them "the patterns of things in the Heavens." Heb. 9:23.

Everything of the tabernacle and its contents was the work of human hands, except the testimony engraven upon the tables. The engraving was done by the finger of God. As all else was made according to the pattern, and was therefore a true representation of things in the Heavens, it would be extremely unreasonable to suppose that the testimony, written by the finger of God, was not a true copy of the law of God contained in the heavenly temple.

Here is an argument for the perpetuity and immutability of the ten commandments. As long as this law remains in "the true tabernacle, which the Lord pitched, and not man," so long it must remain the law of God. But it remains there till the seventh trumpet sounds, the sounding of which does not cease till the dead are judged, and the risen saints receive their reward in the kingdom of God. Rev. 11:15-19. One of the events which transpires during the sounding of the seventh angel is expressed as follows: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." The sacred ark of God's testimony is still in Heaven. That holy law is still binding in every jot and tittle. It is in vain for men to claim that one of its holy precepts is either abolished or changed in the least. This law is the rule by which God will bring every work into judgment. Men of all ages and nations will be judged by this one perfect rule.

#### KEEP IN THE NARROW WAY.

BY A. SMITH.

ON a certain time, a man living in a wilderness received a summons to appear immediately at court and answer to charges preferred against him in law and equity. It was evening, and there could be no delay, lest he should lose his case. His most direct route lay through the dense forest, by a path he had never traversed. He hesitated, but was assured that the light of his lantern would reveal the path, step by step, before him, and if he continued to walk in it he would get safely through. For a time he walked on rapidly, and with confidence, so clearly did his lantern reveal the path and surrounding objects. But by and by the path became rough and difficult to walk in; and, as there appeared to be easier by-ways, seemingly running parallel with the path, he began to make detours as being more agreeable, and just as certain, with the aid of his strong light, of leading him through the wilderness. Fatal mistake! He became lost;

and though his lantern shone as brightly as before, revealing objects all around him, it was of no practical value to him because he had lost his way. He was condemned at court, and committed to prison.

Reader, you have received a summons to appear at the judgment-seat of Christ; this world is the wilderness through which lies the difficult and "narrow way;" the Bible is your lantern, and you must walk by faith as it reveals your duty step by step. If you step out of the way, and choose one more agreeable to you, the word of God in your hand will shine just as brightly, lighting up ten thousand objects all around you, but it will only strengthen your intellect; it will not benefit your heart. Keep in the narrow way!

#### SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.—NO. 3.

BY ELD. H. A. ST. JOHN.

##### IX. A Famous Falsehood Exposed.

IN the time of Pliny, A. D. 104, Dr. Edwards says that "persecutors when they wished to know whether men were Christians, were accustomed to put to them this question; viz., 'Dominicum Servasti?' Hast thou kept the Lord's day? If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death."—*Dr. Edward's Sabbath Manual*, p. 120; *Mr. Gurney, History, Authority, and Use of Sabbath*, chap. 4, pp. 87, 88.

1. "Dr. Edward's gives no authority.
2. "Mr. Gurney refers to Dr. Andrews, bishop of Winchester.
3. "Dr. Andrews (of the 17th century) refers to Acta Martyrum.
4. "Not found in Acta Martyrum, nor anywhere else."—*Sir Wm. Domville, Examination Six Texts*, pp. 258, 261.
5. Acta Martyrum not an authentic work. "Entitled to no sort of credit whatever."—*Mosheim, Historical Commentaries*, cent. 1, sec. 32.
6. James Gilfillan repeats the falsehood, referring to Cardinal Baronius (A. D. 303) for authority.—*Jas. Gilfillan, The Sabbath*.
7. "Gilfillan has deliberately falsified the testimony of Baronius."
  - a. "No such question in Baronius."—*J. N. Andrews' Hist. Sabbath*, pp. 252, 253.

##### X.—Ignatius of Antioch, about A. D. 100.

"Wherefore if they who are brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death whom yet some deny; . . . how shall they be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their Master."—*Magnesians 3:3-5*; as some divide chap. 9.

1. "Ignatius's words relate to the ancient prophets."
2. DAY interpolated, should read, "living according to our Lord's life."
  - a. Kitto, Cyc. Bib. Lit., Art. Lord's day.
  - b. Sir Wm. Domville, Examination Six Texts, pp. 250, 251.
  - c. Morer, Dialogues on Lord's day, pp. 206, 207.
3. Epistles of Ignatius Spurious.
  - a. Dr. Killen, Ancient Church, pp. 413, 414.
  - b. Calvin, Ancient Church, p. 427.
  - c. Prof. C. F. Hudson, Future Life, p. 290.
  - d. Dr. Wm. Domville, Ex. Six Texts, p. 237.
  - e. Robinson, Eccl. Researches, chap. 6, pp. 50, 51, Ed. 1792.
4. There are fifteen epistles from Ignatius. Some authors think some of them genuine, others think all spurious. All think the epistle to the Magnesians spurious.

##### XI.—Pliny to Trajan, about A. D. 104.

Pliny, Roman governor of Bithynia, to the Emperor Trajan. He says of the Christians of his province:—

"They affirmed that the whole of their guilt or

error was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal."—*Coleman, Ancient Christianity*, pp. 35, 36.

1. Cannot tell which day is meant.
- a. *Coleman, Ancient Christianity*, chap. 26, sec. 2.
- b. *Chas. Buck, Theological Dictionary*, Art. Christians.
- c. *Tertullian, Apology*, sec. 2.
- d. *W. B. Taylor, Obligation of Sabbath*, p. 300.
- e. *B. Just. Hen. Boehmer, Moshem, Historical Com.*, cent. 1, sec. 47.

#### IF NOT, WHY NOT?—NO 2.

BY ELD. M. C. WILCOX.

MAY the prayer be heard that this article may reach some of that vast number who have no hope in Christ, and reaching them, lead them to put their trust in the Lamb of God that taketh away the sin of the world. Would to God they would put the simple, homely queries it contains to their own souls, and decide them in such a way that their decisions may be approved of Heaven.

Do you, my friend, believe the Bible? You say, I do. Do you believe in Jesus, the Nazarene, as the divinely ordained means whereby sinners must be saved, if saved at all? Here some begin to doubt. Universalism, unitarianism, or some other "ism" that is antagonistic to the vicarious atonement of Christ, and favorable to the omnipotence of man, may have shaken your faith. But turn from these to God's word. What says that? Have you read the numerous prophecies which, though written hundreds of years before his incarnation, marked so minutely the character and life of the coming Messiah? Have you noted how accurately they were fulfilled in the life of Jesus of Nazareth? Have you read of his mighty miracles wrought before assembled hundreds and thousands, all attesting his divine origin? Have you read of the visible Spirit's descent upon his head, of the cleft heavens, of the voice of God proclaiming him to be his Son, all in the presence of multitudes of people? Have you read of the pure and holy teachings of Him who spoke as "never man spake"? Have you studied that wonderful plan of redemption which, while it meets the penalty of the broken, sacred law of God in the death of his Son, dispenses love and mercy in justifying the sinner and making it possible for him to form a perfect character? All these are revealed in God's word. Then why are you not a Christian?

Or, is it because of the inconsistent course of some professed Christian? Is it because one has in some way wronged you? But are you to be judged by his actions? Does the Bible give you man as an example to follow? Does not our Saviour say, "What is that to thee? follow thou me"? And does not the word of God plainly state that "every one of us shall give account of himself to God"? Are you afraid you will not be accepted, that you are too great a sinner? Read the promises: "Him that cometh to me I will in no wise cast out;" "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ his Son cleanseth from all sin." Are you afraid you will not make a success? "He who hath begun a good work in you will perform it until the day of Christ Jesus." In short, whatever incapacity, inability, or unworthiness there may be on your part, God's rich promises and wonderful love has bridged the chasm, and made it possible, if you comply with the terms, for you to develop a pure and holy character. But, my friend, are not these queries and doubts, which you are so ready to bring forward, but excuses to cover

some deeper, underlying motive or principle, unconfessed even to yourself? *The real difficulty lies in our love of self and sin.* Is not this true? Is it not because we are not willing to conform to the whole-souled, preliminary repentance and restitution, that we fail of accepting him? Is it not because of the love of our darling sins, that we know can have no affinity with a Christian character? Is it not because we wish to keep back a part of the price, when we know that nothing less than the whole will do? Is it not because of pride, or appetite, or the riches of this world, or the love of some sin, that you are not a Christian? O fellow-sinner, or doubting professor, study your heart faithfully, and see if the motives for rejecting Christ do not lie in the selfishness of your own heart, or the rebellion there against the holy government of God, instead of the reasonless reasons you have offered so many times? Are they not excuses to evade duty, rather than reasons? Again I ask you, Do you believe in Jesus of Nazareth as a Saviour—as your Saviour? If not, why not?

This world brings us nothing but disappointment and death. They are written upon everything and everywhere. No tree so green, or flower so fair, but they bear the impress of death and decay. Hill and valley, mountain and plain—all bear evidences of the curse of sin. The sad, sick faces, habiliments of mourning, the rags of poverty, the silent cities of the dead, all bring proof, unmistakable, that this world has nothing of permanence to give. All, rich and poor, high and low, the king and the knave, the pauper and the prince, lie down alike in the dust, food for the worms. These are the tide marks of sin, but it works everywhere. The exterior may be fair, but the effects of sin are within, and at its flow will shatter the fair shell and reveal the inner decay. But in Christ is life. The great plan of redemption finished, brings life which knows no death, bloom which knows no blight, joy which knows no sorrow, day which knows no night. All these will be given to the true-hearted children of God—Christians.

Begin to-day. Repent of, and confess your sins; make right the wrong, so far as lies in your power; leave all for Christ, and cast yourself believingly and trustingly on the merits and mercy of the Lamb of God. You will not be disappointed or ashamed. But put it not off. You have no promise of to-morrow. "To-day if ye will hear his voice, harden not your heart." Are you a Christian? If not, why not?

*Battle Creek, April 9.*

#### ARROGANCE OF THE CATHOLIC PRIESTHOOD.

BY A. SMITH.

THE following testimony to the arrogance of the Roman Catholic priesthood, I transcribe from a work by Bishop Gibbons of Richmond, published in 1878, entitled "Faith of our Fathers." Judging from numerous testimonials and otherwise, it is regarded as a standard work among Roman Catholics, and as being adapted to properly introduce their faith in new fields.

Quoting from Chrysostom, the author says: "The great Doctor plainly enjoins here a detailed and specific confession of our sins not to God, but to his minister, as the whole context evidently shows. The same Father, in an eloquent treatise on the power of the sacred ministry, uses the following words: 'To the priests is given a power which God would not grant either to angels or archangels; inasmuch that what the priests do below, God ratifies above, and the Master confirms the sentence of his servants. For, he says, "whose sins ye shall retain, they are retained." What power, I ask, can be greater than this? The Father hath given all power to the Son; and I see all this same power delivered to them by God the Son. To cleanse the leprosy of the body, or rather to pronounce it cleansed, was given to the Jewish priests alone. But to our priests is granted the power not of declaring healed the leprosy of the body, but of absolutely cleansing the defilements of the soul.'" pp. 353-4.

"The apostles were clothed with the powers of Jesus Christ. The priest, as the successor of the apostles, is clothed with their power," p. 337. "To the carnal eye, the priest looks like other men, but to the eye of faith, he is exalted above the angels, because he exercises powers not given even to angels." p. 398.

"As far as heaven is above earth, as eternity is above time, and the soul is above the body, so far are the prerogatives vested in God's ministers higher than those of any earthly potentate. An earthly prince can cast into prison or release therefrom, but his power is over the body. He cannot penetrate into the sanctuary of the soul. But the minister of God can release the soul from the prison of sin, and restore it to the liberty of a child of God."

The author goes on to say, that, among other titles of the priest which he enumerates, "he is a physician, because he heals their (the members of his flock) souls from the loathsome distempers of sin."

Here, according to the Catholic doctrine, we see mortal man clothed with the omnipotence of God; and "Although," say they, "we perform the outward ceremony, God alone supplies the grace," and that "it is the Holy Spirit that operates sanctity in the soul of the penitent," and that "the priest arrogates to himself no divine powers," it is an evasion of the legitimate conclusion of their arrogant assumptions. According to their reasoning, God is obliged to bless or curse at the word of the priest. If this be true of the common priesthood, how much more so of the pope, who is regarded by them as the infallible head of the church, and as the vicar of Christ. Does it not unmistakably fulfill 2 Thess. 2:3, 4? If not, where else can we look for an elucidation of the question?

#### A SPECIFIC FOR PRIDE.

BY JOSEPH CLARKE.

WHEN the apostles returned with joy to their Master, and recounted the great works they had performed in his name, in healing the sick, and in casting out evil spirits from those possessed with demons, Jesus expressly forbade rejoicing on these grounds; but he then gave to them a proper cause of joy. He commanded them, in words of kindness, to rejoice because their names were written in Heaven. Luke 10:19, 20.

The same lesson of humility is found in Jeremiah 9:23, 24. After exhorting the wise, the mighty, and the rich man not to glory in these gifts, he goes on to show in what it is safe to glory, thus: "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth."

Here the prophet inculcates the very same principle which the Lord taught his disciples, as recorded in Luke, 10:19, 20; and from these instructions we learn a very important lesson. This, from the greatest of all teachers, comes to us in a manner calculated to win our attention and obedience. We are forbidden to glory in any of the gifts of God to us, and are directed in the plainest terms, to rejoice in the Lord and in what he has done for man. To rejoice in the gift while we forget the Giver, is an act of selfishness, and has a tendency to pride and vainglory; but joy in God, and a correct and experimental knowledge of him, increases reverence for him; and in the same proportion as we are connected with God by faith, our self-love and self-complacency and pride are diminished.

There can be no purer joy than that spoken of in Luke 10:21, where it is said that Jesus rejoiced in spirit. He had just exhorted his disciples to rejoice, and had given them the true principle, and why and for what reason they should rejoice; and then he gave them an example. Nowhere do we find Christ rejoicing in himself. He always rejoiced because of good done in the name of his Father, whose will he regarded as law, and whose approbation he sought above all else. He says, "Learn of me; for I am meek and lowly in heart." Matt. 11:29.

## Choice Selections.

### AT VESPER.

Oh what shall be, oh when shall be, that holy Sabbath day,  
Which heavenly care shall ever keep and celebrate alway,  
When rest is found for weary limbs, when labor hath reward,  
When everything, forevermore, is joyful in the Lord?

The true Jerusalem above, the holy town, is there,  
Whose duties are so full of joy, whose joy so free from care,  
Where disappointment cometh not to check the longing heart,  
And where the heart in ecstacy hath gained her better part.

O glorious King, O happy state, O palace of the blest!  
O sacred peace and holy joy and perfect heavenly rest!  
To thee aspire thy citizens in glory's bright array,  
And what they feel and what they know, they strive in vain to say.

For while we wait and long for home, it shall be ours to raise  
Our songs and chants, and vows and prayers, in that dear country's praise;  
And from these Babylonian streams to lift our weary eyes,  
And view the city that we love, descending from the skies.

There, there, secure from every ill, in freedom we shall sing  
The songs of Zion, hindered here by days of suffering,  
And unto thee, our gracious Lord, our praises shall confess  
That all our sorrow hath been good, and thou by pain canst bless.

There Sabbath day to Sabbath day sheds on a ceaseless light,  
Eternal pleasure of the saints who keep that Sabbath bright;  
Nor shall the chant ineffable decline, nor ever cease,  
Which we with all the angels sing in that sweet realm of peace.

### HE SHARED THEM.

THE richest person, in the true sense, is the one who best knows how to enjoy. To take pleasure in the sight and study of mountains, stars, and even precious stones, perhaps, is better than to own them.

A wealthy man displaying one day his jewels to a philosopher, the latter said, "Thank you, sir, for being willing to share such magnificent jewels with me."

"Share them with you, sir!" exclaimed the man; "what do you mean?"

"Why, you allow me to look at them, and what more can you do with them yourself?" replied the philosopher.

### A MAN OF PRINCIPLE.

THE New York correspondent of the *St. Louis Republican*, writing of a recent visit of the Hon. J. B. Grinnell, of Iowa, to the Eastern metropolis, takes occasion to inform his readers that this gentleman is no other than the anxious stripling to whom, many years ago, Horace Greeley wrote the famous words, "Go West, young man, go West."

"Mr. Grinnell did go West, and purchased a large tract of land, and founded the city of Grinnell. He has had about as great a variety of occupations as any man. He has been a preacher, a farmer, a lawyer, a railway receiver, a college president, a State senator, a college trustee, and a member of Congress."

Mr. Grinnell, being at the commencement of his career a young man of excellent character and principles, started his new venture on a higher plan than that of the mere speculator, and he deserved the success that came. To the correspondent he said:—

"When I took Horace Greeley's advice—by the way, I am having his famous letter photographed—I had purchased a large tract of land, but not from mercenary motives. My first business was to lay out a town, and I determined that no intoxicating liquors should be sold there, and up to this time I may say that not one drop of ardent spirits has ever been sold upon that tract of land.

"I began three miles away from any house; and three years ago, when we had our quarter-centennial celebration, no fire had desolated a human habitation, no man had found his way to the poor-house, not one had gone to the jail, and not one to the State prison. And happening to be mayor of the city for the last two years, I will say there was only one person brought before me and fined for drunkenness."—*Youth's Companion*.

### COMMON OPPORTUNITIES.

WE greatly mistake if we think there is no opportunity for ordinary people to make their years beautiful,—to fill them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history, and no voice to proclaim its praise. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers, and to be victorious in the midst of countless temptations and provocations of every-day experience, is to be a Christian hero.

There is a field for better living very close at home. It is in these common things that most of us make our progress and win our distinction. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives. There is nothing possible to a human soul greater than simple faithfulness. "She hath done what she could" was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far-off mountain-peaks, where there is nothing for us to do, and look close about our feet, where lie many neglected duties, and many unimproved opportunities, and many possibilities of higher attainment in spirit, in temper, in speech, in heart.—*H. Clay Trumbull*.

### THE YEAR AND THE CALENDAR.

ON the day after the 4th of October, 1582, the people of Italy, Spain, and Portugal, wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science, that the actual length of the year was known.

In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and fifty-five days. When this inexact division caused trouble, an extra month was inserted here and there to restore the system to a degree of order.

We owe it to Julius Cæsar that the year was fixed at three hundred and sixty-five days, with an additional day once in four years. The fourth year in which the day is added is bissextile, or as we call it, leap year. The year of 365½ days is known as the Julian year.

But even this is not accurate. The true solar year is 365 days, 5 hours, 48 minutes, and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty-six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction, it was necessary to guard against a similar accumulation of error. That object was accomplished in this way.

The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year, unless it was divisible by four hundred.

Consequently the year 1900 will not be a leap year, but the year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than

twenty-three seconds. This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once, the last of the Catholic countries making the change in 1587. But it was not until 1700 that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

The Greek Church has never sanctioned the change. In Russia to this day the old style is in use, and the error, which was only ten days in 1582, is now more than twelve days. The Russian Christmas does not come until nearly a fortnight after all the rest of the Christian world has celebrated it.

It is also a curious fact, of which few are probably aware, that until one hundred and thirty years ago, the year began in England and this country, not with the first of January, but on the twenty-fifth of March.

Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1723-4," from which anybody can discover that the date, according to the Gregorian calendar, is February 15 (eleven days' correction), 1724.

The year is a varying quantity, according to the standard by which it is measured. Of course, it is the time within which the earth makes her passage around the sun.

But if this be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year," 366 days, 6 hours, 9 minutes, 9.6 seconds.

The time in which the earth makes the circuit from her perihelion, that is, the point in her orbit where she is nearest to the sun, around to the same point again, is the "anomalous" year, 365 days, 6 hours, 13 minutes, 48.6 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun.

It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes is 365 days, 5 hours, 48 minutes, and 48.6 seconds.—*Youth's Companion*.

### THE COLDNESS OF THE CHURCH.

IN discharging our duty as a watchman, noting the signs of the times, it often becomes our painful duty to record, among other events, the sad evidences of degeneracy in the church. Step by step the world has advanced within her portals, and with the blazoned effrontery of the devil has succeeded in so demoralizing those who should have withstood the tempter's power, as to bring disgrace upon all their pretensions to purity and holiness. The church is no longer regarded as a bright and shining light,—a living example for the imitation of others. There are too many "social" gatherings for fun, negro minstrel shows, oyster suppers, fairs, grab-bag and other gambling operations, besides the out-and-out theatrical entertainments, all for the benefit of the church or Sunday-school. Benefit indeed! Would to God the money raised by such means had never been accepted in the church's name! It has been the money of disease and death, and will prove to be worse than the plague to all who touch it.

Think of it! The God of Heaven and earth, and his holy Son, Jesus, the objects of our deepest love and holy reverence, to be thus dishonored, by being paraded, as it were, before the ungodly, as beggars for their miserable pelf, and this, too, by the so-called children of God. And seeing that the world will not consent to part with their wealth unless some equivalent is received,

these "followers of Christ" consent to dance with them, eat with them, make fun for them, and amuse them in every way possible, so as to draw from their pockets money for Christ's church on earth. Think of the apostles of our Lord, or the early Christians doing such things. Supposing we read in the Acts of the Apostles accounts of such doings in those early days, should we have any respect for them now? Would such a religion as this have lived eighteen hundred years, think you, and given such sweet repose and consolation to the dying? Far from it. It is of the devil, and will receive no recognition now or hereafter from God. It is this that has chilled the church to death. The thermometer of zeal in the Lord's work has gone down, down, below zero, until the church members are so stupefied with cold as to be nearly paralyzed.

But leaving this introductory dissertation upon the church's present condition, we call your attention to what gave rise to it. We give below an extract from an advertisement that fell into our hands a short time since which corroborates, the truth of what we have been saying, although in another direction:—

#### FIRST CHRISTIAN CHURCH,

INDIANA AVENUE AND 25th STREET,

THURSDAY EVENING, FEB. 1,

THE WELL-KNOWN EDDY FAMILY

WILL GIVE A

"Religious illustrated lecture of Spirit Power in the light! And will describe the many Spirit Forms of departed friends seen in the audience, assisted by three of the best Mediums in the world.

"Bells are rung, Harps are played, and other Tests of a startling nature take place in the presence of these three wonderful Mediums.

A LARGE PIANO RISES CLEAR FROM THE FLOOR, and is played upon without a living soul touching it, and many Spirit Forms that appear upon the open stage sometimes eight or ten at a time, are proof positive of the genuineness of these Mediums. They have been three years developing for the special purpose of demonstrating the fact of

#### SPIRIT POWER IN FULL GAS LIGHT!

"This is something new, and never attempted outside of these Mediums. Every opportunity will be given for the

#### CLOSEST INVESTIGATION

by the Public and Press of the city. Skeptics are especially invited to be present and occupy the front seats. These Mediums have been giving illustrated lectures throughout England and the British Provinces, and have just appeared in the United States."

Here is a church styling itself "the First Christian Church," lending its influence and its open doors to the devil in the shape of a spiritualistic performance. These mediums, as they call themselves, pretend to bring back the spirits of the dead, and in making this pretension, they lie. Yet thousands are led to believe in their genuineness and truthfulness, and willingly pay the admission fee to be humbugged and deceived. Yet these same parties would doubtless hesitate to contribute toward a Bible expose of these pretenders. The fact is, they love to have it so. Like the vast crowds who sit for hours to hear the misstatements and vile speeches of Ingersoll when attacking the Bible, they hope it is true, and willingly pay to have him affirm it to be so.

But when the First Christian Church lends itself to the devil, as it has done in Chicago, what can we expect of the world at large? The day was, when such things were not and could not be, for the members of the church were too much alive to its best interests to consent for a moment to such compromises with the devil and his agents. Were it not for the minority in the church to-day who have piled the fuel of faith, a living faith, upon their hearts, warming them up to zealous activity, we should see and hear nothing of real Christianity anywhere. But we regard the present coldness as one of the evidences of the coming change, the dawning of a better day, the millennium. First, however, judgments, sweeping judgments must come, which shall destroy the refuge of lies now so prevalent over the earth. O, hail, happy day! Come quickly!—*Our Rest.*

## The Home.

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

#### OUR PRAYER.

BY J. M. HOPKINS.

To search our hearts and know our frame,  
From whence each thought and motive came;  
Examine well on what we stand,  
The rock of truth or sinking sand;  
To purify each waiting heart  
That we from Christ may not depart;  
To fit us for thy service here,  
And then a crown of life to wear—  
O grant thy Spirit, Lord of light,  
And make us holy in thy sight.

#### TRUE GENTLEMEN.

"I BEG your pardon," and with a smile and a touch of his hat, Harry Edmund handed to an old man, against whom he accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit! not a bit!" said the old man cheerily. "Boys will be boys, and it is best they should be. You did n't harm me."

"I'm glad to hear it;" and lifting his hat again, Harry turned to join the playmate with whom he had been frolicking at the time of the accident.

"What did you raise your hat at that old fellow for?" asked his companion, Charley Grey. "He's only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets, instead of sitting in a counting-house." Which was right?

#### PRESUMPTIONS AS TO HAM.

"HAS anybody a right to eat raw meat under the constitution of this State,—any right in the enjoyment of which the law will protect him? Or must a citizen, to stand well with justice and come into court with clean hands, always eat his meat cooked; and if so, how much cooked, and how? These inquiries are suggested by a trichina case, with which the courts are wrestling, collar and elbow. There was a ham, and the trichina worm flourished in it, and the man who ate it died from trichinosis, and his widow brought a suit for damages against the person who sold this deadly meat. Case was all clear as to the simple facts; but the sellers of the meat set up that the man's death was due to his own negligence, in not killing the trichina before he ate the ham. They say he should have cooked it, but instead he ate it raw; and that the fact that he ate his ham raw relieves them of the responsibility as venders of meat that was deadly as they sold it, to be sure, but would not have been deadly if, before eating it, he had prepared it as they hold ham should be prepared. That he was a German and ate ham raw after the manner of his countrymen, is of no consequence to them. The judge 'took the papers;' for the case was too hard to be decided then and there; but it will be a queer fact if it shall be decided that the law presumes that ham, to be edible, must be cooked."

The above was clipped from the editorial page of the New York Herald. Whatever the absolute justice in this case may be, our sympathies are with the butcher, who is forced to appear in court as defendant; or, in other words, our view is that no one who values his life has a right to eat raw pork, that, "queer fact" though it may seem, the law should presume that "ham, to be edible, must be cooked." It is a fact beyond dispute, and a fact pretty widely published by this time, that a person cannot use pork as an article of diet without consuming a considerable number of trichinæ, every now and then—say, about once out of every eight times that he sits

down to eat of it. Inasmuch as a pork-eater must periodically strike a nest of trichinæ, he ought certainly to exercise the precaution of cooking them until they are dead.

One who takes the risk of eating raw pork and of taking in a few thousand living trichinæ, to disport themselves in his vitals and play rapid transit through his muscles, must be ready and willing to take the consequences, even if the result be so serious as to leave his wife a widow.

Some of our readers may be querying why there are not more deaths by trichinosis, if these parasites are so common in pork, knowing that it is so often eaten rare, if not raw. Our observations in "Plain Home Talk" explain; then too, a pretty large number of these parasites must be eaten in order to cause death—we have forgotten how many thousand; but the number varies according to the person and to his constitutional condition. A few will find their way through the intestines to the muscles, and take up their abode in little cysts, or sacks, where they may give rise to nothing more serious than occasional rheumatic pains. A hearty person may even consume a small nest of trichinæ without experiencing anything more than a few stomach qualms, caused by the meanderings of these thread-like worms as they go about house-hunting for a permanent location; and when they are all located, the bearer becomes again easy, and ready for a fresh invasion of his tissues.

The German who died of trichinosis may have been like some of the New York tenement houses, overcrowded, and may be the great rush of new tenants were quarreling among themselves; but this is all unprofitable conjecture. At all events, there were no reports of arrests made, excepting the arrest of life in the man who invited too many of these ugly fellows to his feast. He sleeps with his fathers; may his sons, and a few others, profit by his sad experience!—*Dr. Foot's Health Monthly.*

#### THE CHARM OF TRUE MARRIAGE.

OUR advanced theories of divorce and free love, making the matrimonial relation merely a partnership to be dissolved at pleasure, whatever else may be said in their favor, strike a deadly blow at an element in it which was meant perhaps to be supreme above all others. What is the sweetest charm of all true marriage, what the greatest advantage, what the most priceless happiness, take life through, which it brings to the human heart? Not the flush and splendor of its early love; not the richer development which it brings to the character; not even the children who are gathered around its shrine. No, but the intimacy and reliability of its companionship; the fact that it gives those who enter it, each in the other, and through all scenes and changes, a near and blessed stand-by. Marriage, in some of its aspects, is doubtless the source of an immense amount of unhappiness, crime, injustice, blight, and down-dragging, one of the most perplexing institutions society has to deal with; only the blindest sentimentalist will deny that. On the other hand, however,—and this is not mere sentiment, but sober fact,—of all the evidences of God's goodness to be found in this lower world, all the proofs that he cares for us, not only with the wisdom of a Creator, but with the interest and love of a Father, there is none quite equal to his sending human beings into the arena of life, not to fight its battles, win its victories, and endure its sorrows alone, but giving them, as they go forth out of their childhood's home, a relation in which each two of them are bound together with the closest of all ties, live together under the same roof, have their labors, their property, their interests, their parental affections, all in common, and are moved to stand by each other, hand to hand and heart to heart, in every sorrow, misfortune, trial, and stormy day, that earth can bring. It is an ideal, if not always realized in full, which is tasted even now, amid all that is said about marriage miseries, more widely perhaps than any other happiness.—*Sunday Afternoon.*

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 17, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

### LEGALITY.

THE term "legality" is held up as a great bugbear to frighten Christians. The fear of being "legal," and of doing anything because there is "law" for it, is continually and carefully instilled into the hearts of men. Our friend, Eld. J. B. Cook, sends us a communication on this point, which, though we do not deem its publication called for, as the points are fully answered in our numerous publications, contains an expression or two on which we wish to raise a query for the consideration of the reader.

He says: "The Christian does not legally sabbatize at all." "The law is changed." "Christ is the end of the law." "We have the glorious 'freedom of the sons of God,' without the law (Rom. 3:20); and thus we avoid the curse."

All this horror of law we conceive to be a great mistake. God promised under the new covenant to write his law in the hearts of his people. It is enshrined in the inner sanctuary of their affections. Its principles are a part of their being. Whatever it requires, they do, because it is thus enthroned in their hearts, and is to them a delight. The terms legal and legality come from the term law. Whatever a man does because the law requires it, he does legally. Whatever he refrains from doing because the law condemns it, he refrains legally. But in the face of all this, religious teachers exclaim, as if horror-stricken, Oh! you must have nothing to do with law! you must do nothing legally! If you do the works of the-law, you are under the curse!

Query: Do these ministers belong to God's covenant people under the new covenant? If so, they have God's law written in the heart. If they have it there, and act accordingly, they act legally, do they not? But if they do not have the law in their hearts, and from the heart obey its precepts, they are not in covenant relation with God; they are not yet joined to the "commonwealth of Israel;" they are without Christ, without God, and without hope in the world. Eph. 2:12. On whichever horn of this dilemma they think they can most comfortably impale themselves, that they may take. But let us hear no more of being under the curse because we obey law.

### PERSONAL.

As many are anxious to know whether Sister White will attend the camp-meetings the coming season or not, we present the following from her pen, as it appears in the *Signs of the Times* of April 5, 1883:—

From Washington Territory and from the East come urgent requests that I attend the camp-meetings. I am compelled to say, I cannot attend camp-meetings this season, either East or West. I am now engaged in important writing that I have for six years been trying to accomplish. Year after year I have broken away from this work to attend camp-meetings. In these meetings I have felt the condition of our people, and have labored most earnestly in their behalf, not sparing myself. When I had gone the round of the camp-meetings, I found myself so worn and exhausted that I could not take hold of my writing with success.

The last two summers I was brought very near to the gates of death, and as I felt that it might please the Lord to let me rest in the grave, I had most painful regrets that my writings were not completed. In the providence of God my life is

spared, and my health once more restored. I thank the Lord for his mercy and loving-kindness to me. I have felt ready to go east or west, if my duty were made plain; but in answer to my prayer, "Lord, what wilt thou have me to do?" the answer comes to me, "Rest in peace until the Lord bids you go."

I have not been idle. Since the Lord raised me up at the camp-meeting in Healdsburg, I have visited Santa Rosa, Oakland, San Francisco, Petaluma, Forestville, and Ukiah, and have labored in Healdsburg, frequently speaking on the Sabbath and on Sunday evening. In four weeks I gave ten discourses, traveled two hundred miles, and wrote two hundred pages. This was too much for my strength. After laboring Sabbath and Sunday I was unable to write on Monday. I was weary in all my work. I now speak only once each week, and can accomplish considerably more writing.

My brethren who urge me to attend camp-meetings and to visit them, are anxiously inquiring, When shall we have Vol. 4, Spirit of Prophecy? I can now answer them, In a few weeks my work on this book will be completed. But there are other important works that require attention as soon as this shall be finished. I am now more than fifty years old. You are not ignorant of the manner of my labors among you. I have taxed my physical and mental powers to the utmost, and I cannot flatter myself that there are yet before me many years of labor. I may fall at my post at any moment. While I have physical and mental ability, I will do the work which is most needed by our people. The Lord has provided me good assistants. I have, when traveling, labored at great disadvantage. I have written in the depot, on the cars, under my tent at camp-meeting, often speaking until exhausted and then rising at three o'clock in the morning, and writing from six to fifteen pages before breakfast. I dare not longer pursue this course. I cannot now endure taxing labor as in earlier years.

It would give me great pleasure to meet my dear brethren and sisters in camp-meeting. I feel the love of Jesus burning in my soul. I love to talk this out and to write it out. My prayers shall be, that God may bless you at your camp-meetings, and that your souls may be refreshed by his grace. If God bids me leave my writing to attend these meetings or to speak to the people in different places, I hope to hear and obey his voice.

### THE GOOD SAMARITAN.

OUR Lord was thus questioned by a lawyer: "Master, what shall I do to inherit eternal life?" He replied by asking the lawyer this question: "What is written in the law? How readest thou?" "He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:25-27. Christ said to him that he had answered correctly, and that if he would do this he should live, that is, he should inherit eternal life. Compare verses 25, 28. This, then, is the sum of all that God would require of man if man were an unfallen being. But fallen man must begin with repentance, faith, pardon, and conversion. This work of conversion must be carried forward day by day through his whole life, so that the old man shall be wholly put off, and the new man completely put on.

This is the excellence of the gospel that we can be pardoned for all our past offenses through the blood of Christ, and that our nature can be changed by the grace of God, by a constant progressive work till we may possess the charity described in 1 Cor. 13, which actually fulfills the law of God. But we can never be so strong in this life as not to be in danger of sinning against God, and we shall always have reason to fear that in some way we have wandered from God, at least in our hearts, if not by any outward act. We shall therefore never cease in this life to pray, "Forgive us our sins."

The lawyer understood the words of Christ to

imply that he was not perfect in his obedience to the law of God. Therefore, to justify himself he said to the Saviour, "And who is my neighbor?" Our Lord answered this question by relating the parable of the good Samaritan. He said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Luke 10:30.

This poor man was in the utmost need of help, for without it, he must soon perish. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." Verse 31. The priest had no thought that in doing this he was transgressing the law of God, for he did not know that nothing can fulfill the law of God except love. The law says, "Thou shalt not kill." The priest believed that it was no violation of this commandment to leave the wounded man to die, though he could save his life by rendering him assistance. The law says also, "Thou shalt love thy neighbor as thyself;" but the priest did not recognize the wounded man as a neighbor, though he was one of his own nation.

The priest passed by on the other side, and left the poor man to perish. He did not think that he was transgressing the law of God, for he had done the wounded man no harm; but in the sight of God he was as really a murderer as were those who had inflicted the wounds. The thieves left him half dead, the priest found him in this condition and left him to die. Love alone can fulfill the commandment which says "Thou shalt not kill." We must not only refrain from acts of violence toward our fellow-men, but we must have such love for them as will lead us to show mercy to them when they are in distress.

Perhaps the priest committed the error of thinking that because he was one of the highest ministers of God, he was wholly excused from rendering relief to those in distress. But in the providence of God there came a Levite whose very office required him to act a part similar to that of a deacon in the Christian church. But he was as much above the work of saving the life of the wounded man as was the priest. He also passed by on the other side, after first taking some notice of the man to see who he was. He did not recognize him as one that could ever repay the mercy which he then needed, and he left him to perish.

But now the scene changes. "A certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him." Verse 33. This is the more remarkable when we understand that the Jews had such enmity toward the Samaritans that they had no dealings with them. John 4:9. Satan said to this Samaritan: Here is one of the deadly enemies of your nation. He has called you a dog all his life, and he would treat you as such if he had the power to do it. He deserves to suffer what the thieves have inflicted. You are not responsible for his wounds; let him lie there and die. Your time and your money are too precious to be wasted in saving the life of your enemy.

But the Samaritan was a converted man, and the grace of God raised him above these wicked thoughts. He saw an enemy in distress, and he recognized that enemy as his neighbor. He bound up his wounds, from which the life blood was flowing, and poured in oil and wine. Then he put him on his own beast, and brought him to an inn. On the morrow when he departed, he gave a sum of money to the host, charging him to care for him tenderly, and promising to pay all further expenses when he should return.

The good Samaritan had the law of God in his heart, and his conduct is a living example of the excellence of the great commandment, "Thou

shalt love thy neighbor as thyself." Christ makes an application of this parable by saying, "Go, and do thou likewise." Verse 37. The grace of God is able to create in every one who will obey that grace, the same excellence of character which we see in this noble man.

Love prompted Christ to die for his enemies. Love will prompt us to imitate his example. Love, if it reigns in us, will banish selfishness and pride from our hearts, and will make us more anxious to see our own faults, and to take them out of the way of others, than to have others do this to us. The atmosphere of Heaven will be love, and we must come under the transforming power of that excellent grace before we can be admitted to that blessed abode.

J. N. A.

#### THE BATTLE CREEK CHURCH AND ADVISORY COMMITTEE.

THE Battle Creek church has at the present time four hundred and ninety-seven members. When the College is in session, its membership is considerably larger. There are but few of the brethren in the smaller churches who appreciate the labors and perplexities incident to the management of a church as large as the one at Battle Creek. They are in some respects the reverse of those experienced in such churches. Take for example the matter of prayer and social meetings. In a small church, it is difficult to sustain them, on account of the limited number who can attend. In Battle Creek, the attendance is usually so large that there is danger of getting in the way of one another; or, in other words, unless great pains is taken, the speaking and praying will be monopolized by a few to the great detriment of the majority. To avoid this, the church membership has been divided into eight parts, with a leader over each. These divisions all assemble for prayer and social worship in separate places on each Sunday evening. On Sabbath afternoon the whole church come together at the Tabernacle for a like purpose.

Another difficulty arises in the matter of transacting church business. There are so many coming from abroad and uniting with the church, or taking letters from the Battle Creek church to unite with churches in places to which they intend to remove, that were all such cases, and all matters of church discipline, and all business matters, investigated and discussed as fully before the church in Battle Creek as a whole, as they are before the smaller churches, it would be necessary for the former to be in session the most of the time during the week.

To obviate this trouble, the church elect annually seventeen trustworthy men to act as an "advisory committee." This committee arrange as far as possible all the business, and investigate all applications for membership and letters of commendation, before they are brought before the church, so as to expedite matters as much as it is in their power to do. The action of the committee is not final in any of these cases; but, as their name indicates, simply "advisory." Through their labor, the facts in each case are brought before the church in such a manner that the latter can come to their conclusions very speedily. Few even of the members of the Battle Creek church itself comprehend the amount of work performed by this advisory committee. Night after night, while the other members of the church are quietly resting in their beds at home, these committee men are discussing important business matters, laying plans for future operations, or wrestling with some of the perplexing questions which are ever connected with the enforcement of church discipline. For all this hard work the members of the committee neither ask nor receive any pay. Having met with the committee several times, I do not hesitate to say that I believe them all to be men of God, earnestly laboring to advance the interests of his cause.

W. H. L.

#### A SKEPTIC'S QUERIES.

(Concluded.)

9. THE story that Jonah was swallowed by the whale is altogether improbable and without foundation.

REPLY.—If the event transpired, then the story respecting it is not without foundation. Whether the story is improbable depends upon the standpoint from which we look at the subject. If we undertake to explain that which claims to be miraculous from the standpoint of the natural, then of course the account will not only appear to be improbable, but the transaction also impossible. Infidels, for example, are in the habit of reasoning this way: The throat of a whale is so small that it will hardly admit the passage of an apple, much less that of a man. It is therefore impossible that a whale should have swallowed Jonah. It might be replied, first, that however small the throat of the whale, God, who made the whale, could certainly expand the throat of the same to any size required for the performance of the miracle. Such an answer would be legitimate when looking upon the affair as a supernatural event.

But as our infidel friends are wonderfully weak-kneed on the subject of God's capability to do large things, it is proper that the proportion of the miracle should be reduced as far as it can consistently with the truth, in order to adapt it to the weak faith of our skeptical neighbors. To do this we call attention to the following facts: The word "whale" is not employed at all in the account in the book of Jonah. In that record the creature spoken of is called a "great fish." In our Lord's account, however, in Matt. 12:40, the translators of the accepted version make him refer to it as a "whale." Now what are the facts in regard to the original? The answer is, that the term translated "whale" in King James' version, is from the Greek word *κῆτος*, which is equivalent to "sea monster;" in other words, it is an undeniable fact that in the gospels as originally written, we are not told that a whale swallowed Jonas, but simply that he was swallowed by some "sea monster."

In the absence of any proof to the contrary, the presumption is that the creature in question was not a whale, since whales do not inhabit the Mediterranean Sea, where the transaction passing in review is said to have taken place. Is it inquired whether there is any sea monster in those waters which is so constituted that he could swallow a man? The answer is in the affirmative. The white shark, which is found in the Mediterranean Sea, has such a capacity that it has been known to swallow even a horse. (For the existence of the white shark, see Barnes' Notes *in loco*.) This therefore is probably the fish which the Lord employed in the miracle of Jonah. We come to this conclusion, not because God could not have employed the whale for the purpose under consideration; but because, in discussing any transaction with which the Almighty is connected, it is wisest to explain it as far as possible upon natural grounds, allowing the miracle only where the natural will not account for the phenomenon.

In the case before us, the presence of a shark in the vicinity of the boat need not surprise any one who is acquainted with the habits of that fish. Furthermore, we can readily suppose that the shark, following its natural instinct, would have swallowed Jonah immediately upon his being thrown overboard. Right then and there the miracle commenced. The prophet, once in the bowels of the monster, must have perished speedily, but God intervened, and in a supernatural manner preserved his life. In so doing, he demonstrated the following propositions; *viz.*, first, that there is a God superior to nature; secondly, that God, though infinite, watches over men by his providence, and, when it can be for his glory, will

deliver them from the jaws of death itself; thirdly, that God is so merciful that he will permit those who have departed from the ways of his commandments to return unto him, and even become co-laborers with him for the salvation of others, provided they will repent and call upon him for pardon.

10. Christ never left any document to which his signature was attached, and never said to Matthew, Write this in your gospel, or to Mark, Write that in your gospel, but left the whole to uncertain man.

REPLY.—It is true that we have no document to which is attached the signature of Christ. Suppose we had, then what? would the infidel have accepted it as authentic? By no means. He would have said just what he does say now about the signatures of those sacred writers who have left autograph epistles; that is, that he wrote so long ago, that we could not tell whether his signature was genuine or counterfeit. As to the declaration that he never instructed his disciples to write, we reply, that it is not quite certain that this statement is correct. We know, for example, that on one occasion, he said to John the beloved, "What thou seest, write in a book, and send it to the seven churches which are in Asia." Rev. 1:11. Furthermore, we know that on another occasion he taught them that they should proclaim on the house-top what they had heard in the ear. This injunction in itself would be sufficient authority for them to write what they had heard. Concerning the statement that the whole matter "was left to uncertain man," as such, it is enough to say that it is not correct. He told his disciples to tarry at Jerusalem, until they were endued with power from on high. He also taught them that when he had ascended up on high, he would send them the Holy Ghost, which "would teach them all things, and bring all things to their remembrance." John 14:26. Thus it appears that the very reverse of what is charged was true. In other words, that Christ, instead of leaving the matter of writing and teaching to the failing memories and imperfect judgment of men, has for the purpose of handing it down to us in the most trustworthy manner possible, caused men to write as they were inspired by the Holy Ghost sent down from Heaven.

In conclusion let me say, It is one thing to criticise, but another thing to improve. Again, it is one thing to tear down, but another thing to build up. Infidels have been carping at the word of God for thousands of years, but they have never furnished a system of morals or a plan of salvation, independently of the Scriptures, which has ever made any lasting impression upon the world at large, or one in which they could inspire enough confidence to induce men to substitute it, for any great length of time, for the religion of the Bible. Neither are they agreed among themselves. What one builds, another demolishes. What one pronounces sublime, another declares to be absurd. This they will probably continue to do until time shall end. In the meanwhile, the more modest and thoughtful will recognize in the word of God, through the silent operations of his Holy Spirit, the only plan of redemption which answers to the intuitions of our profounder natures, and exactly meets the necessities of a fallen race.

W. H. L.

—An active believer can heartily bless God for a promise which he does not yet see the performance of; and build an altar to the honor of God, who appears to him, though he does not appear for him.

—Kind looks, kind words, kind acts, and warm hand-shakes,—these are secondary means of grace when men are in trouble and are fighting their unseen battles.—*Dr. John Hall.*

## 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 W. H. LITTLEJOHN.

#### 91.—JOHN 11:26.

How do you understand John 11:26?

J. B.

ANS. The following from Adam Clarke's comments on this place is perhaps as satisfactory an interpretation of the passage as could well be given: "Shall never die; or shall not die forever." Though he die a temporal death, he shall not continue under its power forever, but shall have a resurrection to life eternal."

#### 92.—WHO WILL BE ACCEPTED?

When our Lord shall come, will any be accepted of him who are not found keeping his holy seventh-day Sabbath?

H. E.

ANS. I think not. Should the Saviour come to-day he would find many sincere Christians among Sunday-keepers; but before he will actually appear in the clouds of heaven, the third angel's message of Rev. 14:9-12 will go to all the nations of the earth with the loud cry, and will unite all of the true followers of the Lord Jesus Christ in the keeping of the commandments of God and the faith of Jesus.

#### 93.—WOULD IT BE WRONG?

Would it be wrong for me to employ a Sunday-keeper to build a house for me on a vacant lot, allowing him to work on the Sabbath, provided he should take the job and furnish everything and board himself?

G. E.

ANS. I think it would be a violation of the Sabbath law. The title of the village lot is in your name in every sense of the word. You are the only person who has a right to say on what days work shall, and on what days work shall not, be done. The design of God in prohibiting work within our gates was that of proving us to see whether we would honor him by compelling obedience to his Sabbath law on the part of all over whom we have jurisdiction.

#### 94.—HOW WAS IT?

1. Did Christ drive the buyers and sellers out of the temple once or twice during his ministry?  
2. Were there two occasions on which the Lord was anointed by a woman, or do the accounts in Mark 14:6 and Luke 7:37 relate to the same occasion?

R. S.

ANS. 1. According to the "Spirit of Prophecy" (which see), Christ drove the buyers and sellers out of the temple at two different times. Mr. Geikie, in his "Life of Christ," also decides that Christ drove out the buyers and sellers twice. This, according to his view, is the only manner in which the gospel account can be harmonized.

2. The "Spirit of Prophecy" recognizes but one anointing. Without the light which it throws upon the subject, reconciliation of the accounts would be hopeless. There is hardly a question upon which scholars have differed more widely, some holding to two anointings, and others to but one. Much could be said in favor of each of these views. It would be a little remarkable if two events so nearly alike should have transpired in the house of one named Simon. It is not impossible that the account in Luke is thrown in without reference to chronological order.

#### 95.—URIM AND THUMMIM.

Please describe Urim and Thummim, and tell how God answered questions by them.

W. C. E.

ANS. The description of Urim and Thummim is out of the question, as it is even a matter of dispute as to whether they ever had a literal existence in the form of stones, or anything of that nature. Some have thought that they related to a function of the high priest, rather than to any tangible substances. Others have argued that they were two gems set in the breastplate of the high priest, through which auricular responses were made, unnatural light in the one indicating an affirmative, and mist surrounding the other

indicating a negative, answer. Again, it has been said that when inquiry was to be made by Urim and Thummim, the high priest placed himself in front of the ark with his face toward that object, the individual desiring the information standing immediately behind the priest. In case, for example, the inquiry made, related to the propriety of making war upon a certain nation, the Lord made reply in the affirmative or negative, as the case might be, by causing those letters in the names of the different tribes which would spell out a word or words indicating an affirmative or negative answer, to shine with a supernatural luster.

#### 96.—CHRIST NOT A CREATED BEING.

Will you please favor me with those scriptures which plainly say that Christ is a created being?

J. C.

ANS. You are mistaken in supposing that S. D. Adventists teach that Christ was ever created. They believe, on the contrary, that he was "begotten" of the Father, and that he can properly be called God and worshiped as such. They believe, also, that the worlds, and everything which is, was created by Christ in conjunction with the Father. They believe, however, that somewhere in the eternal ages of the past there was a point at which Christ came into existence. They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person. S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; *i. e.*, one in spirit, purpose, and labor. See "Fundamental Principles of S. D. Adventists," published at this Office. Price, 4 cts.

#### 97.—WHAT WAS DONE AWAY?

Can you tell me in a few words what it was that was done away according to verse 11, and what it was that was abolished according to verse 13 of 2 Cor. 3?

H. L. M.

ANS. That which was done away according to verse 11 was the ministry, or priesthood, of the Mosaic ritual service; that which remained and which was more glorious than the Mosaic priesthood, was the Christian ministry. The latter was more glorious than the former, because it brought to the people not only condemnation, but also the good news of a crucified and risen Lord, through whom had come a free and full salvation. The thing abolished according to verse 13, was the glory which characterized the Mosaic priesthood. Instead of "abolished," the new version has, "that which was passing away;" that is, the glory in Moses' countenance gradually diminished as he left the presence of God, and finally disappeared altogether,—a fit type of the Mosaic priesthood, which was also to disappear altogether, being eclipsed by the greater glory of the Christian ministry.

The key to this whole passage is found in the fact that the word "ministration" is equivalent to "office of a minister." See Webster's Unabridged Dictionary under "ministration."

Christ was anointed but once in the manner of which you speak. Scholars have been divided in their opinions, some supposing that there were two anointings, and some that there was but one. There are difficulties connected with the subject, whichever view you may take of it. See the matter discussed in "Spiritual Gifts," Vol. 2, p. 372.

—Goodwin says: "Prayer and praise are like the double motion of the lungs; the air that is drawn in by prayer is breathed forth again by thanksgiving."

—A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—*Augustine.*

### THE TRUE SHEPHERD.

BY MRS. P. ALDERMAN.

LISTEN to the Shepherd's voice,  
Ever leading on his sheep,  
Watching, waiting near his flock,  
Where the way is cold and bleak.

He has crossed the desert wild;  
Well he knoweth all the way,  
But he passed it undefled.  
We so oft have been astray!

Hear the loving, earnest call,  
"Follow me! thy Shepherd-I!  
Trust me though the path is steep;  
Just beyond, the fold doth lie."

## 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.

### MISSOURI.

NEOSHO, APRIL 10.—Have just returned from a meeting held by invitation a few miles south of this place. Tracts had prepared the way, and the word preached was received with much joy. The family from whom I received the invitation decided to travel the narrow way that leads to life. I sold \$1.50 worth of tracts, and obtained one subscriber for the REVIEW, and one for the Signs.  
E. G. BLACKMAN.

### VIRGINIA.

MOUNTAIN FALLS, FREDERICK Co.—I began meetings one mile north of this place, April 8, in a school-house known as Friendly Grove. The house is filled every night with very intelligent people. I have hopes that by the help of God, some good may be done at this place. I meet with the little company at Laurel Grove every Sabbath, and I find some there growing in grace. To God be all the praise.  
Dear brethren and sisters, remember the work here in your prayers.  
M. G. HUFFMAN.

### KANSAS.

KIRWIN.—We spent four weeks on Bow Creek, near Kirwin. The Lord worked mightily. All the praise be to his name. Though we had a strong tide of prejudice to work against, eleven new ones signed the covenant. Several of them experienced a change of heart for the first time. A company of sixteen now represent the work of the third angel.

A Sabbath-school was organized, and ten copies of the *Instructor* were ordered.

Bro. Thorp remains to continue the work, as others are on the point of deciding.

J. S. THORP.

M. AND H. ENOCH.

April 10.

### DAKOTA.

IMMANUEL'S CREEK, APRIL 8.—This past week I organized the third company of German-Russian Sabbath-keepers. Seven joined, and several others expressed a desire to unite soon. On Sabbath we started a Sabbath-school of about twenty-five members, and celebrated the ordinances. Several paid their membership fee to the T. and M. society. There are now over seventy German Sabbath-keepers in this territory. Sixty-four of these are already fully united with us. To the Lord be all the praise.

If the Lord will, we shall start for Wisconsin this week, to visit the German company at Clintonville.  
R. CONRADI.

### MINNESOTA AND IOWA.

MEDFORD, BYRON, OTRANTO.—Came to Medford March 2, expecting to go to Otranto, Iowa, to hold meetings with the church there, but found such a good interest here that it was not thought best to leave then. As a result of the meetings at this place, several have begun keeping the Sabbath.

March 30, I held quarterly meeting with the church at Byron. The Lord was very near, and blessed us greatly. Four new members were added to the T. and M. society. We also organized a V. M. society, taking seven copies of the Signs.

April 6, I went to Otranto, Iowa, to hold quarterly meeting. We had a good meeting. Held

two meetings, to which outsiders were invited, and the school-house was crowded.

Returned to Medford, April 10, to finish the work here. A. M. JOHNSON.

## INDIANA.

NORTHFIELD.—I visited this place, March 15-26. Gave fifteen discourses, mostly upon practical subjects. The interest was good from the beginning. Opportunity being given, one came forward for prayers. Others have commenced the observance of the Sabbath, who were convinced of the truth when I first visited this place two years ago. We hope that several others who believe the truth here, will yet obey. The cause is growing in this place, owing to the faithfulness and energy of those who have embraced the truth. The Lord seemed to come near in our prayer and social meetings. We hope the time is not far distant when a house of worship will be owned by the friends here. May God's blessings continue with this church. VICTOR THOMPSON.

## ALABAMA.

WASHINGTON Co., MARCH 28.—I have been a member of the Seventh-day Adventist church in Washington county for more than two years, and have been speaking some in public during the last year. I believe that God will aid me in the work.

Sunday, March 4, I filled an appointment for Eld. C. O. Taylor, about ten miles west of our church. Fifty or sixty persons were present, and gave good attention while I answered the question, Is the seventh day the Sabbath? Adventist preaching was new to nearly all present. I left another appointment for the first Sunday in May, hoping to do some good in the cause of my Master. D. W. JORDAN.

## ILLINOIS.

FULTON Co.—During the past winter, I have held meetings at several places in Fulton county, in the interest of the temperance and missionary work. A good field seems to be open here for canvassing and tract work. At London Mills, I have commenced a series of meetings, which are expected to continue several weeks. There is much need of an earnest canvasser and a missionary agent to attend to that part of the work in this new field. Who will aid us in the work here? I have dropped all handles of industry, that I may labor more effectually for Christ in rescuing perishing men. Oh, that the truth may duly affect our hearts, our consciences, and our lives! B. F. MERRITT.

## TEXAS.

SHERMAN, FAIRVIEW, SAVOY, DENTON.—March 16-23, I was at Sherman, and held meetings in St. Paul's M. E. church. I was invited by the pastor to fill his pulpit on Sunday night, and I readily accepted the offer. The friends of the cause here are few, owing mostly to removals. At this place we met with Bro. Millikin, an S. D. Baptist, who, with his family, unites with our brethren in sustaining Sabbath meetings. We trust that faithfulness will characterize the few here who believe the truth. During the week, I held nightly meetings at Fairview, twelve miles west.

The 24th and 25th, I met with the brethren at Savoy. Heavy rains prevented evening meetings, but those during the day were enjoyable seasons. The ordinances were celebrated, and we were enabled to attend to all the business pertaining to the local society and district quarterly meetings.

At Denton, March 31 and April 1, we were obliged to hold our meetings in the private house of Bro. Shaw, which was well filled each time. The friends here need to persevere in the good work, and look up, for the coming of the Lord is drawing near. The world will love its own, and the multitude are always on the broad way. Those who enter the strait gate, are they who have agonized, striving against sin. R. M. KILGORE.

## OHIO.

SPRINGFIELD, DELAWARE.—Was with the Springfield church from March 23 to April 3. During this time I spoke once in a school-house north of the city, and once at Yellow Springs, in the church once occupied by Horace Mann, D. D., now deceased. The church quarterly meeting was not largely attended, owing to sickness and bad

weather. We trust it was a profitable meeting. There is no outside interest here.

Spent Sabbath and first-day, April 7, 8, with the little band at Delaware, who were confirmed in the truth by Brn. Van Horn and Saxby. Some of these are growing in the truth.

H. A. ST. JOHN.

YOUNGSTOWN, POLAND, AKRON.—We were with the company at Youngstown over two Sabbaths. Our meetings were timely, and served to encourage the little flock. We held several meetings in Poland at Bro. Hoover's home. We left two or three investigating the truth.

We were with the church at Akron at the time of their regular quarterly meeting. Here, as in Youngstown, several have given up the truth. This is as it ever has been since the days of Christ, and should not weaken our faith in the work of God.

Our district meeting at Mesopotamia was not large, but a good one. R. A. UNDERWOOD.

## MICHIGAN.

LOCKWOOD, APRIL 8.—Since our last report we have labored among the friends in this place. The result has been that four more have decided to keep the Sabbath, making twelve altogether. Others have not yet decided. We have organized a Sabbath-school of twenty-five members, and ordered fifteen copies of the *Youth's Instructor*, Records, etc.

We have also given fifteen discourses in a school-house five miles southeast of this place. Here the opposition was such as to prejudice the minds of the people against the truth, yet two resolved with the help of the Lord to keep his Sabbath. T. S. PARMELEE.  
GEO. O. WELLMAN.

BURLINGTON.—I left home, April 6, 1883, with my own team to attend, by request, the church quarterly meeting at this place. I think that I took no harm, although I rode against a chilly wind twelve miles to Bro. Oxley's, where I staid over night.

At their good meeting-house in Burlington I found an interesting group of children and quite a number of young people met for Sabbath-school. As we engaged in the more public duties of the day, I found a great change had taken place. By reason of affliction I had not met with this church for some years, and now I found the older members mostly gone, some having died, and others having moved away. But it was very interesting to me to find a goodly number of youth and children taking the place of departed ones to maintain present truth. I trust their house will not be left desolate. I spoke to them of the importance of a deep, thorough heart-work and not to be satisfied with merely a head-work, or some knowledge of the truth. It would be a sad loss to come to the door of Heaven and have it said, You cannot enter; you have not been faithful in the work assigned you. I trust this church will not meet so sad a disappointment. I saw in them a disposition to work.

I did regret that they had not made suitable preparations for the ordinances. In this they confessed their fault. May it not be so again. May we all remember that we are not only to keep the commandments of God, but also the faith of Jesus. J. BYINGTON.

April 11.

## COLORADO.

DENVER.—I had the privilege of attending the quarterly meeting of this church, March 31 and April 1. The meeting was held one week early, so that I could also attend the regular meeting with some other church or class. Our people in Denver are very much scattered, as the city covers a large extent of ground. Some of them live fully four miles apart. On the Sabbath the weather was unfavorable, and not as many were present as we had hoped to see; yet all who came, felt that it was good to be there. On Sabbath afternoon we celebrated the ordinances, and had a solemn and good meeting. Sunday forenoon was devoted to T. and M. work and church business, and some important steps were taken. Satan has tried hard to bring to naught the work in Denver. Thus far he has not succeeded; and we fully believe that the work in this city will increase and grow and become strong. Sunday evening, at the house of Bro. Owen, I spoke on the blessed hope to quite a large company.

At this quarterly meeting I was glad to meet Bro. and Sr. Haskell, of Nebraska, who came here to send their children to school. Denver has an excellent and ably conducted school system, probably not excelled by that of any city in the United States. The school buildings are numerous, massive, and of the finest architecture, being equipped with all the modern improvements, and the teachers the best that money can procure. If any of our people in good standing wish to avail themselves of these advantages, they are invited to Denver, which offers inducements in that line next to those of our own schools.

In order that any of our people coming to this place may be cordially received by the church here, it will be *absolutely necessary* to bring your letters of recommendation, or have your church clerk send them to J. P. Steubern, 697 Holladay St.; otherwise you will not be recognized as straight S. D. Adventists. E. R. JONES.

## MISSIONARY LABOR.

AFTER distributing on board the ocean steamers in New York, what reading matter I had, I returned homeward, March 1, as far as Canajoharie. Here I met some of my relatives whom I had not seen for fifty years; and found also a willingness to hear and read on the great truths of the third angel's message. It has been my good fortune to meet with some of the lonely ones who are trying to keep the commandments, and it has led me to be thankful for the privilege, which so many of us now enjoy, of worshipping with those of like precious faith.

I would say for the encouragement of our T. and M. workers, that the fields are whitening ready for the harvest, and that the providence of God is rapidly opening ways for the spread of the truth. Am receiving letters asking for more light, from souls who are hungry for the bread of life, and have had their attention called to Bible subjects by reading. I will say that I have many names which I can furnish to any of our V. M. societies or individual workers, if they will write me at Rome, N. Y., Box 784. Will also thank those who have sent me papers, pamphlets, tracts, and *Good Health*. If any have whole and unsoiled periodicals and tracts, please send to the above address. Write me plainly by letter or card when you send, and I will reply by postal. I can use about three thousand this spring and summer. In the two counties which I have visited during the last few weeks, and in New York City, I have seen a willingness to read that ought to arouse the people who believe the last message of mercy, to be very much in earnest. May God help all the dear workers not to be weary in well doing. NORMAN KLING.

## NEBRASKA.

AMONG THE CHURCHES.—Since my last report, I have visited among the churches in my district. At Waco we had a profitable meeting. From here I went to Bro. Wilson's, near Red Cloud; was glad to find that they had awakened some interest among their neighbors, and had obtained some subscribers for the *REVIEW*, *Signs*, and *Instructor*. More success might be reported in this line, if a real, earnest effort were put forth. All our people should try to obtain subscribers among their neighbors.

Spent one Sabbath with Bro. Burleigh's family at Bloomington; had quite a good hearing from the outside on Sunday. I spent three days with the two families at Alma. The outside interest here was good. Had a good meeting at New Era, also. Some came quite a distance to attend. Held quarterly meeting. This company have been greatly weakened by removals and apostasy; but there is still among them talent which, if fully enlisted in the missionary work, might accomplish much good and obtain for them a rich reward.

Visited the lady near Arapahoe, now eighty-nine years old, who three years ago gave up the tobacco habit after indulging in it longer than many of us have lived. She is of good hope, and is faithful, although living the truth with no one to help her. Visited Bro. Jones and family, who also live alone. God has done much for this home, and they are trying to serve him.

The Richmond church, south of Beaver City, have also met with losses, their elder, C. P. Haskell, having removed to Denver, Col. Brn. Smith and Taft were elected and ordained to the offices of elder and deacon.

The meetings with the Lyndon church, we believe, were not without profit. Was glad to meet Bro. Crouse and family, formerly of Ohio, who drove forty miles to attend the meeting. May God bless them, and make them as useful as we believe they may be in winning souls to him.

A brother who represented a company of Sabbath-keepers in Red Willow county, met me here. This company have commenced to observe the Sabbath through reading alone. Had never before met one of our people or heard a sermon. I am still with them, and will report the results of the meetings next week. GEO. B. STARR.

#### LABOR IN THE NEW ENGLAND CONFERENCE.

AFTER writing my last report, the first week in March, I spent one Sabbath in South Lancaster with Eld. Haskell, and spoke to the church and school. A meeting had been appointed to consider the question of putting up school-buildings the coming summer, but through some misunderstanding about the appointment, few came from a distance. Our meetings were profitable. After giving the matter careful consideration, it was thought best to postpone the building of a school-house and boarding-house until after Bro. Haskell's return from California. Duty seemed to require his presence there this spring. It was very difficult for him to leave. We trust our brethren in California will prize his labors, and try hard to be benefited by them; for his going to their help is a great sacrifice to the cause in New England.

March 14, I went with Bro. Haskell to New Ipswich, N. H. Held one meeting with the church, which was well-attended and profitable, returning the day following. We made our visit with special reference to seeing Father Hastings, who is quite feeble. He has been poorly for a year past, and able to attend meetings but little. It was a pleasure to me to visit this old veteran in the advent faith. He has lost none of his love for it, but still looks and longs for his Master's return. This great event is the consummation of all his hopes. For nearly forty years it has been to him the great theme of interest. What could purchase from him the Christian's hope? What would riches and honors be in comparison? He spoke in our meetings with much feeling, and seemed to highly appreciate our visit.

Sabbath and Sunday, March 17, 18, Eld. Robinson was with me at Amherst, Mass. Here is a small company who meet in private houses, and keep up their regular meetings. Seven discourses were given here, mostly on practical religion, and were well received. Some who were not of our faith came in, and excellent attention was given to the preaching. The hearts of those attending seemed to be encouraged, and we enjoyed freedom in speaking. Our desire has been especially to encourage and strengthen the things which remain. We are in the time of the saints' patience, and many things conspire to discourage and dishearten.

The Monday and Tuesday following were mostly spent in Zoar, a small village among the mountains, within a few miles of Hoosac Tunnel. The high peaks nearly surround and overshadow it, and crowd it almost into the Deerfield River, along which the railroad runs. One of our brethren has lived here for years, and last year several more began to keep the Sabbath, as a result of the missionary labors of a brother who embraced the truth in the West. Eld. Sanborn spent some time lecturing at this place last fall and winter, and now a small company worship here every Sabbath. God has blessed them, and they love the truth. We had meetings with them two days, with quite a good attendance. We saw more evidence of outside interest to hear the truth, among these hills, than in any other place we visited in the New England Conference; and we think that in some of the villages around, lectures could be given with good results.

Upon our return to South Lancaster, we were privileged to meet Bro. Vesey and family, from England. We had heard from them before, but were glad to greet them face to face. Bro. Vesey has been a successful teacher in Old England for years, having conducted a promising school for boys, which enabled him to live comfortably and honorably, and gave him opportunities to do much good. He embraced the present truth, and of course this interfered very much with his worldly prospects, and necessitated the closing of the school. Since then he has labored in the missionary work. He has now come to this country.

We greatly hope a field of usefulness will open before him, where his ability to teach may find ample opportunity for employment. He has sacrificed for the truth by accepting the Sabbath of the Lord. He will remain some little time, at least, at South Lancaster, and assist in the school, and have opportunity to observe American habits and manner of teaching, etc. We feel quite certain that in some of our schools, he will find opportunity to labor, as he greatly desires, for the mental and spiritual improvement of the young. We trust the Lord is in his coming to America. We have the best of reasons for believing that he and his wife greatly fear the Lord, and are trying to walk humbly before him.

Spent Sabbath and Sunday, March 24, 25, with Bro. Robinson at Danvers, Mass. I spoke four times to a fair congregation of brethren and sisters. A few others were out Sunday. We much regretted that some were so absorbed in their business that they could only attend on the Sabbath. Probably they thought that more important than the meetings. The church in Danvers are very pleasantly situated, and we know of nothing to hinder them from being a strong and happy church, and a light and blessing to the world, unless it is a lack of zeal and consecration to God. They have a pleasant house of worship, and are well situated in many respects. This was my first visit to Danvers. Good attention was given to the preaching. We greatly hope the trials through which this church has passed, and the spirit of the world, may never cause the love of Christ to grow less in the hearts of the people here.

March 29, I left for Washington, N. H., and parted with Bro. Haskell, who was to leave for California. We were sorry to part with this servant of God, whose labors are greatly needed this side of the mountains, especially in New England, and who is constantly pressed with burdens. The pressure of care is heavy upon some of the laborers in this cause, and it is difficult to see who would take their places if they should fall. May God make his labors on the Pacific a great blessing to the cause there. The following Sabbath, Sunday, and Monday we held meetings with the church in Washington, N. H. I spoke twice each day. The meetings were held in private houses. There was little or no attendance from abroad; but the church turned out well, and seemed to greatly appreciate the words which were spoken. We enjoyed this meeting well, and trust it was beneficial to the cause. We have long felt an interest to visit this church, the oldest in the cause. Here was where the advent message and the Sabbath reform first began to blend, and take form. There were many firm believers in the first message here. When Sister Preston, who has since died in the faith, embraced the advent doctrine, she being an observer of the Seventh-day Sabbath, the force of the truth, as seen in her example and in the teachings of Scripture, led others to keep the Sabbath also. And as the light soon began to shine on the third angel's message, these were all ready to step in. A branch of God's planting has remained, and we trust ever will, till the Lord appears. Adverse influences have prevailed, and various trials have been passed through, but there are those in Washington who love the truth of God with an undying interest. Had the season of the year been more favorable, we should doubtless have had a larger attendance.

Leaving Massachusetts, where there was no snow, it seemed strange to find, after a few hours' ride, nearly three feet of it on a level in the month of April. It has thawed but little thus far, in the high hills of New Hampshire. Of course, few could be expected to come out at such a time. We enjoyed a very pleasant visit with Bro. Newell Mead and family. They were not well enough to attend the meeting, being some distance away. This family have suffered great affliction for years, but God is near to them, and their hope and trust in him are bright. The Lord seemed near when we bowed together in prayer. The Lord has precious jewels scattered here and there through this world, who live for him. Their souls are kept in peace, and the arm of God encircles them. He can keep us in affliction's flame, or surrounded by adverse influences, or with disease preying upon us, or in the crowded city. If we give all for him, and seek him with all the heart, he will never forsake us. Oh! it is precious to have the protection of such a God, such a loving, tender Father, such a true and faithful Friend. Riches, honor, and pleasure are nothing compared with it.

This meeting closed my labors for the present in the New England Conference. The month of April will be spent in Vermont.

GEO. I. BUTLER.

Brattleboro, Vt., April 5.

#### IOWA CAMP-MEETING.

ALREADY there is much interest manifest on the part of many of our people throughout the Conference in the coming camp-meeting. Inquiries are being made as to the time and place, etc. The stated time has already appeared in the REVIEW, and the place will be the same as last year; viz., the fair-ground at Des Moines.

It will be remembered by those present last year that there were not enough family tents on the ground. Too many came expecting to take lodging in the buildings. In consequence, the people were too much crowded, and some did not have a respectable place for shelter. Many left good tents at home last year. Do not do so this year; bring them, and leave the buildings for those that have no tents, and are not able to buy.

We are expecting a much larger meeting this year than ever before. Many are already laying their plans and shaping their business so as to attend. Let all others who are not thus preparing, begin to do so at once. It is none too soon to make preparations for this important meeting.

There are at least two classes of our people that never get to camp-meeting. One class are so poor that they cannot raise the necessary means; the other have so much of this world's goods that they cannot leave it a week, while they go up to worship. These, though needing the meetings as much as any others, must be deprived of their benefits from year to year because of these unavoidable, as they say, hindrances. How much better for such persons to begin in time to prepare for these important meetings!

Could not the one class dispose of some of their goods, and arrange the remainder so as to give at least one week in the year to the service of the Lord? Anciently God required of all the males this service three times a year. Ex. 23:17. Could not the other class, by proper economy and forethought, save enough to go once a year to enjoy these annual feasts? Many who are poor spend more than twice as much as is required to attend these gatherings, for tea and coffee, and other needless articles.

Many do not begin in time to plan for the journey, but put it off, saying that if the Lord opens the way they will go, while at the same time they do nothing themselves to open the way. Remember, friends, that if you do so in other things, your houses and barns will not be built; your fields will not be plowed, nor the seed planted. God is willing that we should all attend these important meetings. The devil would hinder. We must make an effort.

The prospect is that we will get a favorable reduction on all the railroads centering in the place. This will enable many to go who otherwise could not. Let me say to all, Do not neglect the spiritual preparation. Read with care the camp-meeting address on the first pages of Testimony No. 31. Several of our sister Conferences that held their camp-meetings last summer after this address was published, report excellent results by acting upon its teaching. May our beloved Conference be similarly benefited by complying with the principles therein set forth. Let none overlook this important matter. H. NICOLA.

#### THE NEW ENGLAND SCHOOL.

THE readers of the REVIEW will remember that at the last annual meeting of the New England Conference, seven persons were chosen as trustees of the New England school. After careful consideration of the matter, a meeting was held according to appointment, March 22, 1883, in South Lancaster, for the purpose of forming a legal organization. In compliance with the laws of Massachusetts, a justice of the peace, Geo. W. Howe, Esq., presided until the necessary legal steps were taken.

A temporary organization was effected by choosing Eld. S. N. Haskell Chairman, and D. A. Robinson clerk. Ballots were then cast for trustees, and the following-named persons were unanimously elected: S. N. Haskell, C. W. Comings, J. C. Tucker, G. H. Bell, F. W. Mace, C. E. Palmer, and D. A. Robinson. The Board, being thus legally formed, proceeded at once to its organiza-



giveth to all men liberally, and upbraideth not: and it shall be given him." James 1:5. "Who am I," said Moses, "that I should go unto Pharaoh?" The Lord called Moses to perform a specific work, but Moses thought God had made a mistake in selecting him to carry forward this work, and offered as an excuse his slowness of speech and inability to fulfill the requirements. But the Lord said, "Go, and I will be with thy mouth." To every professed disciple of Christ, God says, Go forward, take an advance step. Though the Red Sea lie before us, when God says, Move, let us move, and show by our works that we have faith in the word and power of God. We may be young in years, inexperienced, weak, and trembling, yet the Master will guide us in judgment, and encourage and strengthen us for missionary labor.

Those who, having been enlightened by the manifold grace of God, seek for some pretext whereby to excuse themselves from performing present duty, are in danger of God's displeasure. Jonah 1:3, 4. Now is the accepted time,—now, while the fields are white for the harvest, and the call is heard, "Son, go work in my vineyard." Do not wait until next week, or next year, or for a more convenient season, but go at once. The Master calls for us; we have no right to refuse, for we have been bought with a price. May the Lord grant us that faith which works by love, purifies the heart, converts the soul, and prepares the humble child of God to go and tell others of a Saviour's love. Visit that poor widow, and tell her of a widow's God; feed these hungry ones, left fatherless in the world, and feed them for Jesus' sake. Circulate these tracts, which are full of good news from a far country. Speak of Jesus; exert every nerve to speed the knowledge of his soon coming. Do something to lessen earth's misery. Do something to heighten Heaven's joy. Do something to hasten the glorious consummation of the Christian's hope. Do something for Jesus each day, that the world may be benefited by your living in it. Give a tract, loan a book, write a letter, visit and pray with some soul struggling for light and truth, then you shall finally hear these blessed words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Believest thou this? Is not this the spirit of the gospel?

Unless we have the Spirit of Christ, we are none of his; therefore let us double our diligence to improve the small portion of time that remains, and heed the testimony of Paul: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

## News of the Week.

FOR THE WEEK ENDING APRIL 14.

### DOMESTIC.

—The national debt was decreased, during the month of March, \$9,344,826.

—There were eighty-six deaths from small-pox reported at New Orleans last week.

—There are at present forty-eight persons bound over for trial at Charleston, S. C., for election frauds.

—Ninety Mormon missionaries are at work in different parts of the South, seeking converts to their religion.

—At a wood-cutting contest in McKean Co., Pa., the other day, two women won the prize in cross-cut sawing.

—A train on the Missouri Pacific, near Berker, Texas, was thrown from the track by striking a horse, causing the death of five men.

—The reported losses by fire in this country during the last eight years aggregate \$593,447,000. The loss is constantly increasing.

—The Atchafalaya River is so flooded that it is nearly as large as the Mississippi. Some contend that the Mississippi is changing its course.

—More Northern people have made investments in the South this year than ever before in any five years. The old bitter feeling is rapidly giving way.

—The wine produced in California last year was estimated to have been between 10,000,000 and 11,000,000 gallons, two-thirds of which is used in the State.

—A fire at Westminster, Md., the 10th, caused a loss of \$100,000. Two men were burned to death. Losses by fire to the amount of \$330,000 were reported April 10 in various localities.

—Bills were introduced last Wednesday in the Pennsylvania Senate, to prevent the manufacture and sale of infernal machines, and to prohibit stage representations of any dramas in which Divinity figures.

—There were 153 business failures in the United States last week, a decrease of 37 from the week previous, but 42 more than for the corresponding period in 1882, and an increase of 55 over the same week in 1881.

—Minnesota's greatest snowstorm of the winter occurred April 10. At Minneapolis, street-car travel was suspended, and the roof of the skating rink crushed by the snow. Heavy floods are reported in Georgia and Alabama.

—The Keil Ridge mine, in the Michigan iron district, caved in on the afternoon of April 10, swallowing the engine-house, in which were eight men. One man was recovered, badly injured, but the others are buried in the mine.

—The tide of immigration to the Northwest set in this month as usual, and far surpasses anything ever known. All roads to the Northwest are taxed to the utmost, and freight yards and side tracks are filled with cars carrying immigrants' goods.

—As indicative of the rapid rise of this nation, notice the following: "Albert Fowler, aged 81, who was a resident of Chicago in 1832, and who built the first frame house where the city of Milwaukee now stands, died at Rockford, Ill., Thursday.

—The results of the investigation of the Tewksbury (Mass.) almshouse are too revolting for publication. In the founding department, it is stated that out of seventy-three, only one lived three months. The cruelty over the poor unfortunates equals that of the Inquisition. And Massachusetts is not alone in this respect.

—The collapsing and burning of a hotel at Greenville, Texas, the 8th inst., causing the death, by crushing and burning, of 15 persons, is characterized by the newspapers as the "latest hotel horror." But what of the thousands who are going down to perdition annually as the result of whisky drunk at hotels?

—A Conference of Anti-polygamy Mormons or Latter-day Saints was opened in the old temple at Kirtland, O., April 7. Joseph Smith, Jr., was elected president. They contend that Joseph Smith was not a polygamist, and denounce the Utah Mormons as vile impostors. They number about 30,000. Their missionaries among the Utah Mormons are reported as winning many from polygamy.

—It has been discovered that an informality makes void the whisky licenses issued at Newark, N. J., last Tuesday, and none can again be granted before September. This closes the bars, hotels included. Temperance people in Iowa will be glad of this. There is this difference, however: temperance people are law-abiding, while license or no license is the same to the rum-seller, providing he can escape the penalties of law.

### FOREIGN.

—Seven thousand dock laborers are on a strike at Marseilles.

—The English police are said to be in possession of the greatest plot of modern times.

—Official returns give the value of tobacco consumed in France in 1882 at 363,500,000 francs, or \$72,700,000.

—A fire at Vallorbes, Switzerland, last week, destroyed 145 houses, and rendered 1,200 people homeless. Loss, \$300,000.

—War between China and France is imminent, growing out of a setting aside of the Tonquin arrangement by the French Minister.

—Not content with the fine lands they have secured in Utah and the adjoining territories, the Mormon leaders are prospecting in Mexico for desirable locations.

—The Apache outbreak in Mexico proves to be no small affair. Ninety-three whites are known to have been killed, and it is believed many more have suffered death who have not been reported.

—Before Arabi Pasha left Cairo for Ceylon, he procured a set of books from the United Presbyterian Mission bookstore, which will no doubt furnish him profitable reading in his banishment. Three of his children attend the school of the mission.

—The tendency of the liberal Christianity of the present is well illustrated by the following item: "Bishop Herzog (old Catholic), at the request of American ecclesiastical authorities, confirmed six young ladies in the American Episcopal church at Rome, Sunday, April 8, Minister Astor being among the auditors."

—The triple alliance of Austria, Germany, and Italy is professedly made for the sole purpose of preserving the peace. Others think, however, that it bodes no good to France, and is intended to check the spread of republicanism. Thus it is, "And upon the earth distress of nations, with perplexity."

—Not rulers of nations alone are in fear, as the following shows: "Police protection from dynamiters has been asked of the Boston authorities, by the British Consul, for the Marquis of Lorne." Cipher letters have been found in a house at Brussels, containing proofs of another dynamite plot against the Czar. Dynamite is a live topic in court circles.

—The coronation of the Czar of Russia has been postponed until June. Precautions of all kinds are continually invented in the hope of thwarting the Nihilists. Forty thousand moujiks have been enlisted and promoted to the ranks of the nobility. They will be clad in citizen garb, and act as private detectives.

—In testifying against Brady at Dublin, Carey, the informer, swore that he received the sacrament of the Eucharist regularly in the Catholic church while plotting the murders, and that he had been promised pardon for himself and his brother, if his testimony was given freely and was satisfactory to the authorities.

—There are 72,000,000 acres of land in Great Britain and Ireland, and 28,000,000 inhabitants. But the point is this: 2,238 individuals monopolize over one-half, or 40,000,000 acres, while forty-four persons own more than one-eighth, or 9,374,000 acres. In Parliament, the land-holding members are in a majority of one hundred and twenty, so it cannot be expected that the land laws will ever be made better for the poorer classes. Are not matters in the United States drifting the same way?

—It is said that on one day recently, 21 duels were fought by students of the University of Jena (Germany), and that every one who took part had to be taken to the hospital. Several deaths have resulted, and it is feared that more than half the combatants will fall victims. In Vienna, 20 duels have been fought between German and Austrian students, the result of disputes about the great composer, Wagner. In view of these statements, made in the *Christian Weekly's* news column, it is not strange that the practice of dueling in the German universities is meeting strong reproofs.

## Obituary Notices.

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

HOWLAND.—Died in Battle Creek, Mich., of pneumonia, April 8, 1883, Stockbridge Howland, aged eighty-two years and two months. "Father Howland," as we have been wont to call him, was born in Topsham, Me., where he spent seventy years of his life, the remainder being spent in Michigan, to which State he removed in 1871. In 1841 he accepted the views then coming to be widely proclaimed by Wm. Miller and his co-laborers concerning the near coming of Christ. For twenty years previous to this, he had been a faithful deacon in the Congregational Church. In the spring of 1845, after the disappointment, he was among the first to commence the observance of the Bible Sabbath, and take his stand with the few who formed the nucleus of that movement which is still going forward in fulfillment of Rev. 14:9-12. During the twenty-six years he remained in Topsham after this, his house, where the laborers were so often hospitably entertained, and whose inmates were such staunch adherents of the faith, went by the significant name of "Fort Howland." The last eleven years of his life were spent in Battle Creek, where he has ever been in his place in the house of worship unless prevented by sickness or absence from the place. He has not missed an ordinance meeting during this time. His last sickness was brief, confining him to his bed only about forty-eight hours. When told that serious doubts were entertained of his recovery, he replied, "Well, if I am not to live until the coming of the Lord, I do not know but I would as soon go now as any time." His last lucid interval was during a season of family prayer in which he with great clearness of mind and earnestness of feeling took part, soon after which he calmly fell asleep without a struggle. In 1828 he was married to Miss L. M. Morse, who after a long companionship of fifty-five years, still survives. Two daughters, the wives of Brn. N. N. Lunt and H. C. Winslow also remain. A large congregation attended the funeral at the Tabernacle, the 10th, to whom a few words were spoken by the writer in regard to the provision God has made to meet our great foe, bring an end to his dark dominion, and undo his cruel work. "The last enemy that shall be destroyed is Death." U. S.

LAWRENCE.—Died at Falmouth, Mass., Aug. 5, 1882, Mrs. P. D. Lawrence, in the eighty-eighth year of her age. Grandmother was among those who looked for the coming of the Lord in 1843, and was also one of the earliest believers in the third angel's message. She was among the earliest subscribers for the *Review*, and with a brief interval, had taken both *Review* and *Signs* since their first publication. Yet so diligently had these been circulated, that one year before her death she had but one or two numbers of either paper in her possession. Though both hands were crippled, she took pleasure in correspondence, and wrote many letters and circulated papers and tracts as she was able.

During her last years especially, she manifested a spirit of simple and childlike trust in God. Her faith was greatly strengthened by a remarkable answer to prayer, when a painful swelling, pronounced a cancer by her physician, instantly disappeared as alone she presented her case to the Great Physician. In her age and isolation from those of like precious faith, she received great comfort and encouragement from the letters of a few members of the New England V. M. Society. May God reward these sisters for their labor of love!

Her death seemed to be without pain. Feeling weary, she retired to rest, and in a few hours gently sank into the sleep that knows no earthly waking. No more fitting tribute to her memory could be offered,—none which would have been more precious to the dead, or will be more highly prized by the living,—than the following words from Sr. White:—

"We became acquainted with Sister P. D. Lawrence and her daughter Mary Ann in 1845, when she received us into her comfortable home at Falmouth, Mass. The passing of the time in 1844 had shaken the faith of very



# The Review and Herald.

Battle Creek, Mich., April 17, 1883.

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## TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Has the Spirit a Form?—Concordance to Doctrine of Baptism.—What Great Men Have Said about the Bible.—If Not, Why Not? No. 3.—Prodigality.—Keep on the Track.—Pure and Undefined Religion.—The Reapers.

RECEIVED TOO LATE FOR THIS NUMBER.—To Our People in Dakota.—Annual Session of Kansas T. & M. Society.—Annual Session of Kansas S. S. A.—Report from Mich., E. P. D., G. H. R., H. D. B.—Report from Iowa, J. M. W.—Obituary Notices of Ransom L. Woodin, Edward Lobdell, Eliza M. Poulsen, Alice M. Denson.

R. S. R.:—I am glad that you have found an infidel of sufficient candor to read through "Thoughts on Daniel and the Revelation;" but I am greatly surprised that he should remain an infidel still. It is hard to understand how one can lack faith in the Scriptures after becoming acquainted with the remarkable fulfillments of prophecy which are recorded in that book. I fear that your friend is not as anxious to have the infidel stakes which he has driven pulled up, as he himself may imagine that he is. It is of but little use to try to help a man who stands ready to fight you off the moment that you attempt to assist him. I should not wish to give an unconditional promise to answer all of his questions, as it might take more space than could be spared in the paper for that purpose, and as his questions may be among those which have been answered over and over again by Christian writers. He is at liberty to send in his questions, leaving, as others are compelled to do, the answering of them to the discretion of the editor. W. H. L.

CORRECTION.—Through a portion of our edition last week a wrong reference was given in the first paragraph of the first article in the editorial. It should be Rev. 14:1, instead of Rev. 1:14.

## BRIGHT SPOTS IN BATTLE CREEK.

SABBATH and Sunday, April 7th and 8th, were good days for the church in this place. On Sabbath forenoon a discourse was preached on the ordinance of feet-washing. In the evening of that day, that ordinance was administered to, and the Lord's supper was partaken of, by the largest congregation who have participated in these rites for several years. At the social meeting, also, in the afternoon, the north vestry of the Tabernacle was crowded to its utmost capacity by those who engaged in a social meeting long to be remembered.

On Sunday afternoon a large percentage of the members of the church convened in the auditorium of the Tabernacle to attend to the business of the regular church quarterly meeting. On that occasion resolutions were passed acknowledging the truthfulness of the Testimony which condemned the church for the course pursued by them in the College troubles, and expressing an earnest desire for the re-opening of the College in the near future, and pledging a hearty support to the trustees in carrying out whatever plan they may adopt for the management of the school. On a previous occasion resolutions had been passed by the church, expressing an earnest desire that Eld. G. I. Butler should return to this place, and favor the church with his valuable labors. At this time a letter was read from him acknowledging the receipt of the resolutions, and expressing his intention to return to Battle Creek at no distant date.

The meetings day before yesterday (Sabbath, the 14th) were also unusually interesting. On the whole, the cloud seems to be lifting, and the sunshine of God's favor to be resting again upon the church. W. H. L.

## NOTICE TO DIST. NO. 4, N. Y.

AGAIN we appeal to our friends to let nothing hinder them from attending the meetings to be held in this district, especially the meeting at Buck's Bridge. Will any of our friends furnish me a horse and cutter, or buggy, as the case may be, for my trip through the district? Please let me know, and if possible bring it to the meeting at Buck's Bridge. M. C. WILCOX.

## VERMONT CAMP-MEETING.

THIS meeting for the present year can, and probably will, be held at Montpelier, on the same ground as last year, unless valid reasons shall appear for holding it elsewhere. I would be glad of suggestions from brethren prepared to counsel on this matter if they can advise at once. A. S. HUTCHINS.

Battle Creek, Mich., April 15, 1883.

## TO THE BRETHREN IN CANADA.

It is thought advisable not to have a regular camp-meeting held in our Conference this coming season. It is hoped that our house of worship, which is being erected in South Stukely, P. Q., will be completed in season to have it dedicated in the latter part of the summer. We may need to erect our large tent, and other smaller ones, on that occasion. The annual session of the Conference, and our other annual meetings, can be held at that time. It is also desired that one or two efforts be made in holding tent-meeting in the Eastern townships the ensuing season. In order to be successful in these enterprises, we need special help from the Lord, and the hearty co-operation of our brethren in this Conference, and of those in other parts who can consistently help us. A. C. BOURDEAU.

## GENERAL MEETING IN MISSOURI.

THERE will be a general meeting for the Mo. Conference with the Lincoln church, April 27-30. We cannot expect a general turnout of the brethren and sisters from a distance, but we request

the leading brethren, and especially all the ministers who expect to labor with tents during the summer, to be present, also those who expect to engage in canvassing; tent companies will be formed for T. and M. work, and plans laid for the summer's work. All persons wanting tent-meetings in their vicinity, or knowing of good openings for such, should report to me before this meeting.

Bro. Farnsworth will be present to give instruction in different branches of the work. This will be an important meeting. Those who attend will be provided for. Brethren, make your arrangements to attend, and come with your hearts prepared to seek a blessing from God. Bro. F. will probably not remain with us but a few months longer, and we should make the most of his labors while we have the opportunity. D. T. JONES.

## KANSAS CAMP-MEETING.

OUR camp-meeting is drawing near, and it is none too early to commence getting ready. We hope all parties will come at the commencement, so as to be ready for the first meeting, the evening of the 17th. Come prepared to remain till the close of the last meeting.

We shall make application for special rates on all the leading railroads connecting with Burlingame, and will give full notice of the results in good time.

We expect help from the General Conference Committee, but have not yet been informed who will attend the meetings.

We hope to have a large gathering of our people,—a good representation from all parts of the field. Get ready, brethren, arrange your temporal matters so that you can come. Prepare yourselves by seeking God with all the heart, and then come to this meeting, bringing Christ and good angels with you. We can then expect a good meeting. J. H. COOK.

## HOW TO COME TO THE KANSAS CAMP-MEETING.

WE have obtained special rates on the Atchison, Topeka, and Santa Fe R. R. and branches as follows: From Atchison and Kansas City to Burlingame on the east; from the west, Sterling, Lyons, Sedgwick City, Eldorado and Howard City; also on the line from Manhattan to Burlingame, known as the B. and A. R. R. From any of these points, and all stations between, round trip tickets will be sold at one and one-fourth fare.

Bear in mind that in order to secure these rates you must purchase *round trip tickets* where you take the train. These rates will continue from May 16-23. As the date is early, let all come on time. J. H. COOK.

## TO THE BRETHREN IN NORTHERN KANSAS.

WE will make special applications, on the following roads if we can ascertain that there is a sufficient number coming to justify such a move:—

Union Pacific from Clyde to Manhattan and from Salina to Manhattan; Central Branch of the Mo. Pacific from Bull City to Clyde. This would make connection from all these points to Manhattan on the Union Pacific. From there the B. and A., a branch of the A. T. and S. F. runs to Burlingame. Now all who expect to come from the North and Northwest by rail, will please notify T. H. Gibbs, Ottawa, Kansas, stating the number coming, and over what road they will travel. J. H. COOK.

## TO KANSAS CHURCHES AND SCATTERED BRETHREN.

BLANK reports for quarter ending March 31 have been sent to all of our churches. Now as this is the last quarter before camp-meeting, we are very anxious for a full report, as we are expected at that time to make a yearly report of our Conference, and how can this be done if our church clerks fail to do their part? Let each church member consider himself a committee of one to see that his church is reported.

We are also very anxious to obtain the number of Sabbath-keepers in Kansas, whether church members or not, therefore we would be glad to have all who will not be numbered by the church clerks to report to us by postal. Ottawa, Kan. T. H. GIBBS, Conf. Sec.