

Maria Taber
HOLY BIBLE
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

62, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 5, 1885.

WHOLE No. 1613.

Review and Herald,

ISSUED WEEKLY, BY THE

Day Adventist Publishing Association,
Battle Creek, Michigan.

DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

All communications and make all Drafts and Money Orders
REVIEW AND HERALD, Battle Creek, Mich.

WAITING FOR THE KINGDOM.

BY TORIA A. BUCK.

"Thy kingdom come."

Hands that are weary and hearts that ache,
Are lifted to Thee in pain;
That loved ones sleeping may soon awake
At thy voice, and rise again.
For oh! we tire of the surge and roar
Of this world's sad strife and din;
Father in heaven, open the door,
And bring thy kingdom in.

Soon let these dreary days be past,
Feet that are weary rest,
Hands that have toiled be still at last,
And glad each aching breast.
Let those who weep now, weep no more;
Let all find rest from sin.
Father, Saviour, open the door,
And bring thy kingdom in.

The day is done, the hour is late,
The stars are bright on high;
Ah, Lord, how long will thy kingdom wait?—
We have heard the midnight cry,
Paths which thy martyrs trod before,
We tread, thy grace to win—
Tender Shepherd, open the door,
And bring thy kingdom in.

Sink not, O pilgrim, in despair;
Thy Saviour speaks to thee,
Unto the end thy burden bear,
"As thy day thy strength shall be."
Soon will the days of time be o'er;
Thy chaplet thou shalt win;
Soon will the Master open the door,
And bring his kingdom in.

Dolph, N. Y.

Our Contributors.

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

**EXALTED CHARACTER OF THE
CHRISTIAN PROFESSION.**

BY MRS. E. G. WHITE.

"Thy kingdom come."
"Thy kingdom come, O Lord, forever."
"The Lord made a special covenant with ancient
Israel. 'Now, therefore, if ye will obey my voice
and keep my covenant, then ye shall be a
treasure unto me above all people; for all
the earth is mine. And ye shall be unto me a
kingdom of priests, and a holy nation.' He ad-
dressed his commandment-keeping people in these
words, 'But ye are a chosen generation, a
peculiar people, and ye should show forth the praises of Him who
called you out of darkness into his marvelous
light.' 'Dearly beloved, I beseech you as stran-
gers and pilgrims, abstain from fleshly lusts, which
war against the soul.'
The followers of Christ are required to come out
of the world, and be separate, and touch not

the unclean, and they have the promise of being
the sons and daughters of the Most High, mem-
bers of the royal family. But if the conditions
are not complied with on their part, they will not,
cannot realize the fulfillment of the promise. A
profession of Christianity is nothing in the sight
of God; but true, humble, willing obedience to
his requirements designates the children of his
adoption, the recipients of his grace, the partakers
of his great salvation. Such will be peculiar,
a spectacle to the world, to angels, and to men.
Their peculiar, holy character will be discernible,
and will distinctly separate them from the world,
with its affections and lusts. Those who are liv-
ing branches of the heavenly Vine will partake of
the sap and nourishment of the Vine. They will
not be withered and fruitless branches, but will
show life and vigor, and will flourish and bear
fruit to the glory of God. They will be careful to
depart from all iniquity, and to perfect holiness in
the fear of God.

There are few among us who answer to this
description. Many love God in word, not in
deed and in truth. Their course of action, their
works, testify of them that they are not chil-
dren of the light, but of darkness. Their works
have not been wrought in God, but in selfishness,
in unrighteousness. Their hearts are strangers to
his renewing grace. They have not experienced
the transforming power which leads them to walk
even as Christ walked.

Like ancient Israel, the church has dishonored
her God by departing from the light, neglecting
her duties, and abusing her high and exalted priv-
ilege of being peculiar and holy in character. Her
members have violated their covenant to live for
God and him only. They have joined with the
selfish and world-loving. Pride, the love of pleas-
ure, and sin have been cherished, and Christ has
departed. His Spirit has been quenched in the
church. Satan works side by side with professed
Christians; yet they are so destitute of spiritual
discernment that they do not detect him. They
have not the burden of the work. The solemn
truths they profess to believe are not a reality to
them. They have not genuine faith. Men and
women will act out all the faith which they in
reality possess. By their fruits ye shall know
them. Not their profession, but the fruit they
bear, shows the character of the tree. Many who
have a form of godliness, whose names are on
church books, have a spotted record in heaven.
The recording angel has faithfully written their
deeds. Every selfish act, every wrong word, every
unfulfilled duty, and every secret sin, with every
artful dissembling, is faithfully chronicled in the
book of records kept by the recording angel.

The words of Christ are plain: "Strive [ago-
nize] to enter in at the strait gate; for many, I
say unto you, will seek to enter in, and shall not
be able." Not all professed Christians are Chris-
tians at heart. There are sinners in Zion now, as
there were anciently. Isaiah speaks of them in
referring to the day of God: "The sinners in
Zion are afraid; fearfulness hath surprised the
hypocrites. Who among us shall dwell with the
deavouring fire? Who among us shall dwell with
everlasting burnings? He that walketh right-
eously, and speaketh uprightly; he that despiseth
the gain of oppressions, that shaketh his hands
from holding of bribes, that stoppeth his ears from
hearing of blood, and shutteth his eyes from see-
ing evil; he shall dwell on high; his place of de-
fense shall be the munitions of rocks; bread shall
be given him, his waters shall be sure."

There are hypocrites now who will tremble when

they obtain a view of themselves. Their own
vileness will terrify them in that day which is
soon to come upon us,—a day when "the Lord
cometh out of his place to punish the inhabitants
of the earth for their iniquity." Oh that terror
might now lay hold upon them, that they might
have a vivid sense of their condition, and arouse
while there is mercy and hope, confess their sins,
and humble their souls greatly before God, that
he might pardon their transgressions and heal
their backslidings! The people of God are unready
for the fearful, trying scenes before us, unready
to stand pure from evil and lust amid the perils
and corruptions of this degenerate age. They
have not on the armor of righteousness, and are
unprepared to war against the prevailing iniquity.
Many are not obeying the commandments of God;
yet they profess so to do. If they would be faith-
ful to obey all the statutes of God, they would
have a power which would carry conviction to the
hearts of the unbelieving.

All have sufficient light to see their sins and
errors, if they desired to do so, and earnestly
wished to put them away, and to perfect holiness
in the fear of the Lord. God is too pure to be-
hold iniquity. A sin is just as grievous in his
sight in one case as in another. No exception
will be made by an impartial God. If individuals
pass over and cover up their sins, they will not be
prospered of God. They cannot advance in the
divine life, but will become darker and darker
until the light of heaven will be entirely with-
drawn.

Those who profess godliness, yet are not sanc-
tified by the truth which they profess, may become
quite bold because they are able to conceal their sins
from others, and because the judgments of God do
not come in a visible manner upon them. They may
appear to prosper in this world. They may de-
ceive poor, short-sighted mortals, and be regarded
as patterns of piety, while in their sins. But God
cannot be deceived. "Because sentence against
an evil work is not executed speedily, therefore
the heart of the sons of men is fully set in them
to do evil. Though a sinner do evil an hundred
times, and his days be prolonged, yet surely I
know that it shall be well with them that fear
God, which fear before him. But it shall not be
well with the wicked, neither shall he prolong his
days, which are as a shadow; because he feareth
not before God." Although the life of a sinner
may be prolonged upon the earth, yet he shall
have no place in the earth made new. He shall
be of that number whom David mentions in his
psalm: "For yet a little while, and the wicked
shall not be; yea, thou shalt diligently consider
his place, and it shall not be. But the meek shall
inherit the earth."

Mercy and truth are promised to the humble
and penitent, but judgments are prepared for the
sinful and rebellious. "Justice and judgment are
the habitation of Thy throne." A wicked and
adulterous people will not escape the wrath of
God, and the punishment they have justly earned.
Man has fallen; and it will be the work of a life-
time, be it longer or shorter, to recover from that
fall, and regain, through Christ, the image of the
divine, which he lost by sin and continued trans-
gression. God requires a thorough transforma-
tion of soul, body, and spirit, in order to regain
the estate lost through Adam. The Lord merci-
fully sends rays of light to show man his true con-
dition. If he will not walk in the light, he mani-
fests a pleasure in darkness. He will not come to
the light, lest his deeds shall be reproved.

"Know ye not that to whom ye yield your-

selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Very many who profess to be servants of Christ are none of his. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to his will; they are obeying another master, working daily against the Master whom they profess to serve. "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes, they are servants of mammon. They have not experienced a crucifixion to the world. But few among the many who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness.

The words which Christ addressed to his disciples were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached, when his people are brought into bondage to the world. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient.

Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

—An action, and not a thought, is the end of life.—*Aristotle.*

—I would not have preachers torment their hearers with long and tedious preaching.—*Luther.*

—The believer who depends upon his feelings to give him a knowledge of what God is to him, is like the man who attempts to satisfy his hunger by snuffing the odors from a steaming dinner.

A VISION OF THE YEARS.

BY VIOLA E. SMITH.

METHOUGHT I stood on a rock-bound coast,
While the years glided by, a mighty host,—
Glided silently, each like a sheeted ghost,
O'er the waters that men call Time.
I heard, as I stood on that rocky shore,
The swift flowing waters' rush and roar,
As they swept to the sea of Forevermore,
To another and unknown clime.

There were voices that called from the shadowy main,
And they cried to the years, "Come back again;"
Though they call in tears, yet they call in vain,
For the years return no more.
Each one in its turn sad changes makes,
Some blessing sweet from our treasures takes,
And carries not for the heart that breaks;
It passes, and comes no more.

Then my heart grew as cold as the mist around,
And as drear as the desolate coast rock-bound,
And I heard but the mournful, dirge-like sound
Of the waters' ceaseless flow.
Was it true that beyond the dark clouds above,
There dwelt in the heavens a God of love?
And would not his heart to compassion move,
At the sight of his children's woe?

But I looked to the years that were yet to be,
And each one was laden bounteously
With beautiful gifts more fair to see
Than those which had passed away;
And unto all those who had nobly striven,
Though anguish and grief their hearts had riven,
Instead of the lost, new treasures were given,
More precious by far than they.

And lo, when the years had all passed by,
A radiant glory o'erspread the sky,
And the mist from the river was lifted high,
As an angel form drew near;
All trials and sorrows had fled like a dream,
And over the waters of Time's troubled stream,
With beauty and gladness and silvery gleam,
Had dawned th' Eternal Year.

Mapleton, Ia., April 14.

THE TEMPLE IN HEAVEN.

THE SABBATH FROM THE CREATION TO THE CROSS,
AND FROM THE CROSS TO THE CLOSE OF
THE NEW TESTAMENT RECORD.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—To-night I shall fulfill my promise to Mr. Thoughtful, by presenting an outline of the Bible argument for the perpetuity of the Edenic Sabbath. My task will be an easy one, since the line of evidence is direct and conclusive. I have already remarked that there is but one Sabbath law in the Bible. That is found in the fourth commandment of the decalogue. If you please, Maud, turn to the 20th chapter of Exodus, and read verses 8 to 11 inclusive.

Maud.—Yes, sir; I have it before me: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Mr. B.—This commandment, as you are aware, was written by the finger of God upon tables of stone, and uttered by his voice in the hearing of the children of Israel who were assembled about the base of Mount Sinai. You will observe, however, from the phraseology of the commandment itself, that the Sabbath did not originate at Sinai. It points back to the creation as the time when it was first brought into being. The reason assigned for the institution of the Sabbath is based upon the fact that after the Lord had devoted six days to the creation of the world, he rested upon the succeeding or seventh day, and blessed and hallowed it because of that rest. Now if Maud will turn to the 2nd chapter of Genesis we shall find the historic record which answers to the statement found in the commandment. If you please, Maud, you may read the 1st, 2nd, and 3d verses of that chapter.

Maud.—Yes, sir: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in

it he had rested from all his work which God created and made."

Mr. B.—From what has been read two things are easily demonstrable; first, that the last day of the week was the Sabbath which God instituted in the beginning; secondly, that in commanding Adam to observe it, he designed to make its commemoration obligatory upon his posterity.

Mr. Thoughtful.—If your premises are sound, your conclusion is sound; but before you can say that the posterity of Adam is under obligation to keep the Sabbath because it was given to him, you must first show that he was commanded to do it, which you have not done as yet.

Mr. B.—Very true; but nothing is easier than to do that. The fact is expressed in the text we have just read, as you will perceive after a moment's reflection. It is stated therein in plain words that God sanctified the seventh day, and that in it he had rested from all his work which he had created and made. To sanctify means to set apart to a holy or religious use by public proclamation. Will you give me an instance or two of the use of the word, which will illustrate that point. He is quoted in Ex. 19:23: "And Moses said unto the Lord, The people cannot come up to Mount Sinai; thou chargedst us, saying, Set bounds about the mountain, and sanctify it." You see by the very words of the language employed in the text that it necessarily implies that God in sanctifying the mountain made a public proclamation to the people to that effect; otherwise they would have been ignorant of the fact that the mountain had been set apart as holy. Here is another passage, Lev. 1:14: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, unto the Lord." It needs no argument to show that to sanctify a fast means to appoint it as a public observance; it is also manifest that in order to make such a fast a public observance, it would be necessary to give it publicity. Just so with the Sabbath.

As we have seen that to sanctify the Sabbath implies that it should be set apart to a holy use, it follows that in order to make this availing to the people, it is necessary that it be done by public proclamation. The only question which remains to be settled therefore is this: For whose benefit and use was the Sabbath sanctified in the beginning, for Adam's or for the posterity of Adam? That the act of sanctification was for the benefit of Adam is a question, since the word states that God sanctified the seventh day, and that in it he had rested from all his work. That is, he rested upon the first seventh day, and then sanctified every subsequent seventh day as a commemoration of that event. To decide the question for whose benefit the Sabbath was sanctified—i. e., Adam's or Jehovah's—it will only be necessary to inquire what would be the effect of the Sabbath if it were not observed. The theory that God should adopt one or the other of the theories advanced on that subject. If it be true that God sanctified the day for his own benefit, then it would follow that he placed himself under obligation to observe it for all time to come. Such a position would involve the theory that God has rested every seventh day since the creation, which would be absurd to need refutation. On the contrary, the view that God sanctified the Sabbath for the benefit of Adam, and all is consistent. Adam was appointed a Sabbath for rest and worship; and so God pointed one for his use which would rest the week, and obligated him to hallow it which he should return. But as Adam was the father of the race, this, like all general commandments, was made binding upon his posterity for all time to come.

Mr. T.—I see the point which you mention, and the logic seems to be conclusive.

Mr. B.—Having seen that the Sabbath was instituted in Eden, and that it was given to Adam for the benefit of the race, it remains to trace it down to the present time. We shall find no mention of it during the patriarchal age. This need not surprise us when we recall that the book of Genesis was written by Moses more than two thousand years after the creation of the world; that it was designed to give in the most concise manner only the most prominent events of the history of the race before that time.

The fact, however, that the Sabbath was instituted in Eden by solemn proclamation of Jehovah, furnishes presumptive evidence that the patriarchs, who were men of God, should

it. An intimation that they did so is found in the fact that they recognized the existence of the division of time which would never have been known had it not been for the return of the Sabbath at the end of every cycle of seven days. In Gen. 29:27, for example, we have these words: "And Laban said to Jacob, respecting Leah, after she had been deceived into the marrying of her sister, 'The supposition that she was Rachel: "Full of weeks, and we will give thee this also for the price which thou shalt serve with me yet seven other years." The sentiment is this: you have been betrayed unwittingly into the marriage with whom you did not wish to marry; but I will mind that; observe her marriage feast as if it were for a week, and I will covenant to give you her for seven years of service. As stated here, this is a plain recognition of the week as a unit of time, and the acknowledgment of the existence and obligation of the Sabbath; since there could be no week without it. From this point the historian passes down through the family history of Jacob to the captivity of the children of Israel in Egypt. The next time the Sabbath is brought to view is in the wilderness just before they reach Mount Sinai. In Ex. 16:25-30 we read: "And Moses said unto the Lord; for to-day is a Sabbath of rest, and to-day ye shall not find it in the wilderness; six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be no gathering. And it came to pass, that there went out of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, 'How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. These verses are important, as they prove that the people were familiar with the seventh day at least thirty days before they reached the Sinai. It was God where the Sabbath commandment was originally renewed; thus demonstrating that it had come down to them through the long ages of the patriarchs from Eden. When subsequently God spoke the "ten words" of the decalogue in the presence of all the people, he commenced the Sabbath commandment with these words: "Remember the Sabbath day to keep it holy." This mention of the Sabbath suggests the fact that it was not a new creation, but rather a well-known institution which was incorporated into the commandments as something which had previously existed, but the observance of which needed to be emphasized by the creation of an explicit commandment for its enforcement. As already suggested, this idea is confirmed by the fact that in the last part of the Sabbath commandment the origin of the Sabbath is referred to the creation week. From Moses to David a hundred years elapsed. During that time we have no direct reference to the Sabbath. It is admitted on all hands, however, that it existed during that period, and was regularly observed by the Jews. From David to Christ a thousand years elapsed. During that time the Sabbath was observed by the Jews with a laxity which repeatedly drew forth the denunciations of the Lord. Sabbath-breaking was one of the causes which led to the captivity of the Jews in Babylon. Jeremiah declared to them that if they would observe the Sabbath strictly, Jerusalem should stand. Here are his words: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, that I will bring in no burden through the gates of Jerusalem on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there be peace in the gates of this city; kings and princes shall sit upon the throne of David, riding in chariots on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and ye shall remain forever."

These words of the prophet were not heeded. Sabbath-breaking went steadily on at Jerusalem, and the inhabitants were cast out from before the city and carried away to Babylon to spend seventy years of grievous captivity at the capital of the mighty Nebuchadnezzar. At the expiration of that time they returned to Jerusalem, thoroughly hardened of their Sabbath-breaking proclivities. At that point until the advent of Christ they were inclined to carry their Sabbath observance to extremes. It was under these circum-

stances that the Saviour entered upon his mission. The inquiry which we now make is, How did he treat the Sabbath? His attitude toward it will settle the question whether it was his design to abolish it altogether or to substitute another day in its place. On a point of this nature there can be no lack of testimony in the Gospels. Let us therefore examine the record. The first text that I will read is Mark 2:27, 28: "And he [Christ] said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." These words of our Saviour express in general terms the estimate in which he held the Sabbath. When he says that the Sabbath was made for man, the allusion evidently is to the institution of the Sabbath at the creation of the world. It is difficult to see how he could have pronounced a higher encomium upon the rest day of the Creator than is found in these words. The Sabbath according to them was never designed to be a burden or hindrance; but rather a blessing under all circumstances. So beneficent was it in its character that the Son of man, who was the author of every beneficent institution, did not hesitate to pronounce himself its Lord.

It was not in theory merely that the Son of God paid his respects to the Sabbath. In his life and practice he manifested his esteem for it as well as in his words. Practically speaking, he was a rigid observer of the Sabbath. I read from Luke 4:16 a passage which throws light upon the habitual practice of our Lord in the matter of Sabbath observance: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Mark this language well. It was not an occasional occurrence in the life of our Lord to which the evangelist alludes, but a regular custom. On each recurring Sabbath day, whatever the weather might be, and whatever others might see fit to do, the young teacher of Nazareth was found in his place at the synagogue ready to read the word of God to the assembled people.

If it be true that our Saviour said little in his public teaching respecting the necessity of Sabbath observance, that fact is explained by the circumstance that, as already remarked, he lived in a time when the reaction from former laxity in Sabbath observance had given way to great austerity. The Pharisees in his day had gone over to the opposite extreme, and were in danger of making the Sabbath odious by the senseless restrictions which they placed on Sabbath labor. While they were occupying themselves with discussing such questions as whether or not it was legitimate to walk on green grass on the Sabbath day, or eat of eggs which had been laid on that day, our blessed Lord endeavored to counteract these foolish tendencies by placing the Sabbath in a position where it would commend itself to the judgment and hearts of the people as an institution made for them rather than against them.

Christ seems at times to have taken special pains to work his miracles on the Sabbath day, under circumstances such as would enable him to expose the folly of those who were ever dogging his steps for the purpose of making it appear that he was a Sabbath-breaker. Did he on the Sabbath day heal the woman who for eighteen long years had been unable to lift herself up on account of an infirmity? and did the ruler of the synagogue express his indignation at the act as unlawful? His cutting reply was, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Again, did he heal the man with the withered hand on the Sabbath day? and were his accusers filled with madness? His defense was formulated in the simple query which silenced all his accusers: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?"

The object of the Lord in pursuing the course which he did pursue in reference to the Sabbath, as already intimated, was to rid it of the foolish superstition with which its observance had been encumbered in his time. Such a course of conduct on his part, instead of indicating that he was hostile to the Sabbath, proves the reverse. Had he anticipated that the Sabbath was soon to

be abolished altogether, he would not have thought it worth his while to contend so earnestly for its proper observance. It was his design to hand it down to posterity, and he was anxious that it should be transmitted to them free from Pharisaic appendages. Not one word or act in all the life of Christ, when properly understood, can be construed into an act of hostility on his part to the Sabbath.

It is admitted by all that the fourth commandment was binding in his day; if, therefore, he was guilty of violating it, that would make him a sinner before God and render him incapable of filling his office of mediator between God and man. The Pharisees knew this, and they tried hard to make out against him a case of Sabbath-breaking; but they failed most signally in every instance. Not only did our Lord observe the Sabbath strictly himself, but he also employed language respecting it which shows beyond a doubt that he anticipated that his disciples would hallow it after his ascension to the Father. In that most remarkable prophecy which is found in the 24th chapter of Matthew, when giving directions to his disciples concerning their conduct when Jerusalem should be besieged by the Romans, he instructed them to pray that their flight might not occur "in the winter or on the Sabbath day." The siege in question did not take place until nearly forty years after our Lord's crucifixion. It follows, therefore, that, according to our Lord's idea, the Sabbath would have an existence forty years after this dispensation had been fully entered upon. But if it existed then, it must certainly exist now; for it will be admitted that nothing has taken place since A. D. 70, to change the relation of Christendom to the Sabbath question.

We have now traced down the Sabbath from the creation to a point forty years this side of the crucifixion. The testimony has shown most conclusively that the Sabbath has been handed down in a regular succession from Adam to Christ. It has also demonstrated that Christ himself hallowed the day with a regularity and consistency worthy of imitation. It is now time to trace its history to the extreme limit reached by the New Testament record. How was it with the disciples of our Lord? Did they venerate the Sabbath of their fathers in imitation of our Lord's example, or did they hallow some other day? On this point the record is not silent. Luke tells us, as already seen, that the Sabbath which succeeded the crucifixion was strictly observed by the holy women who had accompanied our Lord in his life-time. By this act they hallowed the first Sabbath of the Christian dispensation proper.

Passing to the history of the church as contained in the book of Acts, we shall find that the Sabbath is mentioned therein in a variety of places. In Acts 15:21, we have these words: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." This text, penned as it was in A. D. 51, is important, as it shows that the Sabbath of the book of Acts was the same as that of the Jews; i. e., the seventh day. Remembering this, it is now proposed to examine the life and practice of the apostle Paul with reference to his observance of the Sabbath. If we shall find that he hallowed it strictly, it will be safe to conclude that the Christian church to whom he was an example did likewise. I read Acts 13:42, 44: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." In these texts mention is made of two Sabbaths on which the apostle Paul engaged in public labor as a minister of the gospel. On the first of them he addressed the Jews, on the second the Gentiles. I turn now to Acts 16:13, where I read as follows: "And on the Sabbath we went out of the city by a river side where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Here is the record of another Sabbath meeting. There can be no doubt that the Sabbath in question was the seventh-day Sabbath, as it was the one on which the Jewish women resorted to the place of prayer. In A. D. 52, therefore, the ancient Sabbath of the Lord still remained the only Sabbath known to the Christian church.

I read again, this time from Acts 18:3, 4: "And because he [Paul] was of the same craft, he

abode with them [Aquila and Priscilla], and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Heretofore we have been dealing with isolated instances of Sabbath observance on the part of Paul. Now we are brought face to face with the fact that in Corinth Paul went into the synagogue every Sabbath day and reasoned with the Jews and the Greeks. Just how many Sabbaths were thus spent by him we cannot tell. The record indicates, however, that they must have been quite numerous. In verse 11 we are told that Paul remained in Corinth a year and six months. Taking it for granted that he continued his practice of teaching the people on the Sabbath day during that period, we shall have seventy-eight Sabbaths as the number which Paul devoted to public ministrations during his visit at Corinth. The last text which I shall read is found in Acts 17:1, 2: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Bringing these scattered Sabbaths together on the basis of calculation heretofore adopted, we shall have eighty-four in all.

But why attempt to particularize? From the last text read, it was ascertained that it was the manner or custom of Paul to resort to the synagogue on every Sabbath day, for the purpose of teaching the people. If, therefore, we would arrive at the actual facts in reference to Paul's Sabbath-keeping record, and learn the precise number of Sabbaths which he celebrated, we must multiply the years of his Christian ministry by the number of Sabbaths in each one of them.

Here I must close our talk for this evening. I will do so by calling attention to the contrast between the records of the first day and the seventh day of the week as found in the Bible. The former is mentioned only nine times in all the Scriptures, while the latter is spoken of fifty-six times in the New Testament alone. The first day of the week is never called the Sabbath, while the seventh day is in nearly every instance dignified by that title. The Lord Jesus Christ throughout his whole life made the first day of the week a day of labor; but at each of its weekly returns he observed the Sabbath of the Lord with scrupulous exactness, it being his custom to repair to the synagogue every Sabbath day. Never in all his life, so far as we can learn from the record, did the Saviour take the name of the first day of the week upon his lips; whereas he not only mentioned the Sabbath frequently in his public teaching, but he also referred to it in the greatest of his prophecies as something that would exist forty years after his death. Coming down in the history of the church to a point of time this side of the ascension, and tracing it hitherward as far as it is covered by the book of Acts, we find the first day of the week, whenever mentioned, spoken of as a secular day, while the seventh day is always styled the Sabbath, and always devoted to religious work by the great apostle to the Gentiles.

He who, under these circumstances, would find any difficulty in ascertaining which day of the two is the Sabbath of the Bible, must be obtuse indeed. The evidence is all on one side. From the creation to the death of Paul and the destruction of Jerusalem, the seventh day of the week was always called the Sabbath and regularly observed as such; while the first day of the week is never called the Sabbath and never treated as such.

Mr. T.—Well, I am more and more perplexed. Your argument, to all appearance, is unanswerable; and yet the conclusions which you reach are so diametrically opposed to all my former notions on this subject that I find it very difficult to adopt them. I am thoroughly resolved, however, to follow the teachings of the Bible on this subject. The change that you ask me to make is so radical that I cannot undertake it until I feel positive that there is no other view of the subject which you have failed to bring out. It seems to me incredible that our ministers should ever have been induced to adopt the theory of the change of the Sabbath, unless they can support it by a line of argument differing somewhat from any that you have considered as yet. Pardon me, but I am so anxious to be right before moving out in this matter that I am going to venture to ask a personal favor of you. It is this: Will you grant

me the privilege of inviting several of the ministers of the town to be present at our interview tomorrow evening, with the view of discussing this subject in a friendly manner?

Mr. B.—I have not the slightest objection in the world, sir. You are at liberty to invite as many of your friends, clergymen and laymen, as you may think best.

EASTER.

BY ELD. R. F. COTTRELL.

The festival called Easter is becoming more generally observed in the churches of various denominations than formerly. According to reports, the one just past was celebrated more generally than any previous one. Considering its increasing popularity, it may be well to inquire concerning its origin.

That which our English translators have rendered Easter (Acts 12:4) is in the original the passover, a feast of the Jews. The early Christians of Jewish descent were very naturally inclined to celebrate their ancient festival. This always came on a certain day of the month, and consequently on different days of the week. But the western churches introduced the practice of keeping it always on Sunday, the Sunday following Good Friday. "Victor, bishop of Rome, in the year 196, took it upon him to impose the Roman custom upon all the churches, that is, to compel them to observe the passover upon Sunday." He did not at that time succeed; but afterward "the Council of Nice (A. D. 325) ordered the solemnity of Easter to be kept everywhere on the same day, after the custom of Rome." Thus it seems that Rome, the power that was to think to change times and laws (Dan. 7:25), is the authority for observing this festival always on Sunday, the day which has been substituted by the same authority in place of the Sabbath of the Lord.

Easter as now held is not a Jewish institution. Like the Sunday Sabbath, it has pagan as well as papal features. Chambers' Encyclopedia gives the following definition: "Easter (Ger. *ostern*, Fr. *paque*, Scot. *pasch*, from Gr. *pascha*, the passover), the festival of the resurrection of Jesus Christ, derives probably its Teutonic name from the festival of the goddess Ostara, in Anglo-Saxon Eastre, which the Saxons of old were wont to celebrate about the same season at which the Christian festival of Easter occurs." Further he says: "Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara or Eastre seems to have been the personification of the morning or east, and also of the opening year or spring. The Anglo-Saxon name of April was Estormonath; and it is still known in Germany as Ostermonath. The worship of this being seems to have struck deep root in Northern Germany, and was brought into England by the Saxons. It continued to be celebrated in many parts of the north of Germany down to the beginning of the present century, by the kindling of bonfires and numerous other rites. . . . With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out; and in this case the conversion was particularly easy."

Would that the ten commandments were increasing in popularity as fast as is Easter.

"THEY HAVE MADE VOID THY LAW."

BY FRED A. LASHIER.

DURING the labors of the past winter, in daily intercourse with the people, we find a tendency on the part of many to evade the claims of the Sabbath, by endeavoring to prove the abolition of the ten commandments, claiming that they were given at the same time and in the same manner that the ceremonial law was, and were binding only till the crucifixion of Christ. The following from "Great Controversy," Vol. IV., describes the influence Satan has over the minds of the people at this time:—

"Says the great deceiver: 'We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanct-

uary, and shows that the last work for man's salvation is now going forward. Hold the people in darkness till that work is ended, and we shall secure the world and the church. The Sabbath is the great question which decides the destiny of souls. We must exhort the Sabbath of our creating. . . . I will invite popular ministers to turn the attention of hearers from the commandments of God to the Sabbath of our creating. . . . The people accept their ministers' explanation of Scripture, and do not investigate for themselves."

When we see around us every day ministers and church members trying to evade the claims of the Sabbath, the words of the Psalmist come to us: "It is time for thee, Lord, to work, to have made void thy law." Ps. 119:126. The indifference with which the people look upon God's holy law, stimulate us to greater diligence in presenting its claims.

NOTHING TO GIVE?—WHY NOT?

BY ELD. G. D. BALLOU.

THERE is no doubt that in some churches a spirit of pride manifested in a sense of shyness, the thought of not putting anything on the contribution plate, does much to stimulate contributions for church work. Indeed, this spirit prevails to such an extent in many sections of the country that some people will not attend church unless they have twenty-five or fifty cents to put on the plate. This spirit also has much to do with the size of the sums which appear on subscription lists for the support of ministers in popular churches. I have often heard ministers, when trying to raise funds, appeal to the pride of their congregations by telling them that if they did not give, the house of worship would soon become deserted, the services would be neglected, and the city in town would depreciate greatly in value. Besides this, business men have told me that they were obliged to give liberally, in order to maintain custom and prestige in the community. I have satisfied that, were it not for this popular method of extorting means from non-professors, preachers would have to seek a livelihood in some other way.

Nothing is more evident to a generous mind than that the returns we make to the Lord should be as freely made as his blessings have been bestowed. The air of heaven, the sunlight, the rain, and the water bubbling up from the earth and flowing in a thousand streams to refresh the weary earth and bless mankind, all come to us gratuitously. So with the blessings of God's love, Christ's injunction was, "Freely ye have received, freely give." We do not have to purchase the forgiveness of sins and favor with Heaven. We should be had freely when the soul cries to God with a humble penitence. When these favors have been bestowed on us, we are placed under greater obligations than ever before to him who has not only created us, but has so freely redeemed us from the condemnation of sin.

The hope of eternal life which such are tempted to cherish, still further increases the gratitude we owe to God. It must be plain to all that none can retain the favor of God without some suitable recognition of their obligations to him. Those only are godly or godlike men who follow the example of God. He bestows his blessings upon men; and we must do the same toward his children. Giving does not impoverish us, and it will not impoverish his children. For every spiritual blessing we bestow upon others, God will bestow upon us. "He that watereth shall be watered also himself." Our personal moral obligations must be met between us and God; but the growing out of gospel blessings must be met either by proclaiming the message of mercy to ourselves, or by assisting others to proclaim it. If we really have the spirit of Christ in us, we shall be anxious to find ways and means for showing mercy and favor to our perishing fellow-men, making known to others God's saving truth.

Christians are not limited to one means of service, but they find it a pleasure to dedicate to the service of Christ whatever talents they may possess. Such appeals will not be necessary to bring means to the treasury, where men have any just sense of their obligations. Considering the flood of light which God has

will giving to S. D. Adventists, one of the best things in connection with our work is that there are scores of individuals in our country who never give so much as a dollar to any of the work, from one year's end to another, and they seldom or never put forth any effort to get others interested in present work. Here is light that it should be the rejoicing of every heart to spread abroad, on account of the life-giving influence. How is it that we should fail to have a part in doing this

reason is very plain why many do not help. They never plan for this work, but leave that for God to do; or if they do make plans, they forget to let their best intentions and purposes be carried out. Their tithes are seldom paid, because they do not lay them aside as fast as means come in. They keep planning for worldly ends and schemes, and when the year is past they have nothing to show for it. They do not seem to hold themselves responsible to God for the use of their talents. They do not feel, like Paul, that they are debtors to their benefactors on account of God's grace and mercy (Rom. 1:14, 15); hence they have no personal sense of the obligation resting on them. They were to follow these individuals through the streets, you would often find them purchasing gewgaws, unnecessary articles of apparel, meats, useless articles of diet, and other things which perish with the using without doing any permanent good, and costing all the while a few cents to several dollars. These things absorb all the spare money, and none is left for the cause of Christ. Money is lost, too, in bargaining with dishonest hucksters and peddlers, and the cases of perishing sinners going to eternal ruin are never thought of till the very few are so poor but they could put into the hands of God from five to twenty dollars each and never miss it, by just stopping these little drains. It is painful to think that these individuals are not providing any treasure in heaven. They will have little or no fruit to abound to their souls. Phil. 4:17.

There is a remedy for this evil. A little faithful planning for the cause of Christ will clear away much of the rubbish of excuses on account of poverty. Those who will thus plan, even lying in wait to devise ways for advancing the cause, will very soon develop better business talent than they have ever manifested before. Whatever they do and dwell upon wisely, as a course of action, only strengthens the character, but makes the more easy of execution. A good way is to designate the tithe the proceeds of some certain piece of land or a certain amount of labor to some use of the cause, and then strictly carry out the purpose. For your own soul's sake and for the sake of others, plan to do something, and execute that plan.

Those who have more means will find it to their advantage to do some earnest planning for the cause of Christ. I have known cases of wealthy men's losing hundreds of dollars of their spare money by investing in some worldly scheme, designed to increase their wealth while they neglected to make any provision for the present advancement of the truth. It pleases the Devil to contrive to make money now, and think of the cause of God by and by. The mind becomes fixed on worldly schemes, and that "by and by" for helping God's cause never comes. Reverse this order. Now is the time to plan for eternal things, and by and by will be soon able to lay up treasures here. Should not all our labors tend to the present advancement of the truth? To-morrow or next year may be too late. But we may now act so that our example may encourage some one else.

Persons who do not plan for the salvation of their fellow-men, will fail as surely as the merchant who does not plan for his business. Without systems we are creatures of caprice and circumstance. We call us to use both our brains and muscles in the cause. We call men "shiftless" in the affairs of the world who do not lay thoughtful plans and faithfully carry them out. May the converting power of the Holy Spirit so fill our hearts as to be all to planning for the cause of God. "If we have not been faithful in the unrighteous mammon, who will commit to your trust the true things?" Luke 16:11.

AN IMAGE TO THE BEAST.

BY W. A. MC CUTCHEN.

THAT we are soon to witness the fulfillment of Rev. 13:14, 15, no person who understands the meaning of this prophecy, and who notes the movements of the professed religious denominations of this country, can for a moment doubt. The readers of the REVIEW are aware of the movement on foot, by ministers of different denominations, for a union of all denominations on points held in common by all, for the purpose of having greater "influence, power, and strength;" hoping thereby to better facilitate their work, and accomplish certain measures which they could not, should they remain divided. They are also informed in regard to the efforts of the National Reform Association in trying to get an amendment to the Constitution of the United States, in order to legislate upon matters of conscience, and Christian duties. And while the Protestant denominations of our land are thus giving unmistakable evidence of their intentions, it is interesting to note some indications of the attitude assumed by Catholics toward this question, and the part they may be expected to act in the fulfillment of this prophecy.

It is not unreasonable to suppose that the very people who represent the beast in the Old World, should take an active part in the formation of its image in the New; or that they should at least second the efforts of any others who do. If this be so, we must look for a greater intimacy between Catholics and Protestants than has existed heretofore; and the Protestants are certainly working for it as hard as any one. And while we can hardly expect the Catholics to yield to Protestantism, it is a lamentable fact that Protestants are conforming more and more to Catholicism, and the distinguishing features between them are fast disappearing; and having once gained the controlling influence in the nation, either by numbers or by sympathy from others, their ends are accomplished. Nor are they ignorant of this fact; for they are doing all they can to gain adherents, and to retain those they have, by establishing schools in every place possible; things of which they themselves speak.

The following extracts, from the "Pastoral Letter of the Archbishop and Bishops of the United States, assembled in the Third Plenary Council of Baltimore," published Dec. 21, 1884, in the *Monitor*, a Catholic paper of Galveston, Texas, furnish unmistakable testimony upon this point. After speaking of the power the Catholics have exercised in other countries, and of the beneficial results of the same, the letter says:—

"We think we can claim to be acquainted with the laws, institutions, and spirit of the Catholic church, and with the laws, institutions, and spirit of our country; and we emphatically declare that there is no antagonism between them. A Catholic finds himself at home in the United States, . . . and the right minded American nowhere finds himself more at home than in the Catholic church."

Remember, these words are from the "Pastoral Letter," and are the utterances of archbishops and bishops of the Catholic church in the great Plenary Council of Baltimore, and are taken from a Catholic paper. Who can fail to see the import of the language? Again we read:—

"To argue that the Catholic church is hostile to our great republic, because she teaches that 'there is no power but from God,' . . . is evidently so illogical an accusation that we are astonished to hear it advanced by persons of ordinary intelligence."

Indeed, we would not suppose that the church would be hostile to our great republic when she expects to influence the government to the extent she hopes to, and to ask such favors from it. The real intent of this language is seen in what follows; and by their own words they betray themselves. The letter continues:—

"No less illogical would be the notion that there is aught in the free spirit of our American institutions incompatible with perfect docility to the church of Christ."

Who can fail to see by this the intention of uniting the "church of Christ" (?) with our American institutions? But to show that this is what they mean I quote again:—

"There is nothing in the character of the most liberty-loving American which could hinder his reverential submission to the divine authority of

our Lord, or to the like authority delegated by him to his apostles and his church."

Further comment is unnecessary. As we watch these movements, may we be prepared for the great issues before us, and prove loyal to God. *Montague, Texas.*

MORE WEAKNESS.

BY ELD. R. S. WEBBER.

I CLIP the following from an article by W. S., in the *World's Crisis*:—

"JOURNEY FROM EGYPT.

"The children of Israel left Egypt on 'the fifteenth day of the first month,' and traveled under divine commandment. If the seventh-day Sabbath had been previously instituted, this first day's journey could not have been on the Sabbath. From this starting point let us hunt for the Sabbath. As already seen, it was not on the fifteenth day of the month. Josephus says the Israelites journeyed 'hastily' from Egypt, and on the third day they came to a place called Baal-zephon on the Red Sea, where the Egyptians overtook them. And this agrees with Bible record, their first encampment being given at Succoth; the second at Etham; the third at Baal-zephon on the Red Sea (Num. 33:6); so they traveled on each of these three days, the 15th, 16th, and 17th; and there the Egyptians and Israelites lay encamped near each other 'all the night,' separated by a 'cloud of darkness,' and 'the Lord caused the sea to go back by a strong east wind all that night.' Ex. 14:20, 21.

"So this army of six hundred thousand did not march over till the next day, the fourth, consequently that was not a Sabbath; they then went 'three days' journey in the wilderness' (Num. 33:8), journeying on the 19th, 20th, and 21st. Here we have seven days' journey without an intervening Sabbath; seven days of servile work under divine instruction. Did they break a Sabbath? No; for it was not yet instituted."

This attack upon the Sabbath seems a manifestation of unpardonable ignorance or a willful perversion of the plain teachings of the Bible and the testimony of Josephus; and the statements are calculated to deceive the common reader.

The Bible does not teach that the Israelites traveled seven days in succession after leaving Egypt. It is very plain from what the Bible does say about it that they did not travel seven days in succession. Josephus does not teach it, but plainly teaches that they did not, as I shall show.

The Bible tells the day and month on which they left Egypt, and tells the names of the places in which they pitched as they journeyed from Egypt to the Red Sea; but it does not say how long they were traveling. See Num. 33:1-8. The Bible does not tell how long they remained at the Red Sea before the Egyptians came up to them; but it does say that the Egyptians found them encamping there. Ex. 14:9. They had doubtless been there a few days, as will appear by and by.

The Bible does not say that they immediately started on their journey three days into the wilderness, after they passed through the Red Sea; but it does say that they sang a song of deliverance. Ex. 15. It does not teach that they went through the Red Sea the fourth day after their departure from Egypt, and then journeyed the next day, the 19th day of the first month, as stated by W. S. There is not even a hint of such a thing in the whole Bible.

The Egyptians stopped to bury their first-born that had been smitten by the Lord. Num. 33:4. Therefore they could not have arrived at the Red Sea until some time after Moses did. W. S.'s statement is very evidently false.

But what does Josephus say? Does he say the Israelites and Egyptians encamped near each other all night, three days after the Israelites left Egypt?—No. Does he say that the Israelites went through the Red Sea upon the fourth day after their departure?—No. Speaking of the Israelites, he does say: "But as they went away hastily on the third day, they came to a place called Baal-zephon on the Red Sea." But where were the Egyptians at this time? They were probably at home burying their dead, and perhaps preparing to follow Moses. Josephus says that they "wept and repented that they had treated them so hardly." But, he says, "the Egyptians soon repented that the Hebrews were gone." Then they raised an army. "The number that pursued after Moses was 600 chariots, with 50,000 horsemen, and 200,000 footmen, all armed."

This could not be done in one day; Josephus says that Moses was five days preparing to depart; that God commanded him to begin to prepare on the 10th day of the month. Now if the Egyptians

were half of that time preparing their army to follow the Israelites, they could not possibly have been at the Red Sea in less than five or six days after the Israelites encamped there. Moses "went hastily" through a country "that was difficult to be traveled over, not only by armies but by single persons." Pharaoh was so far behind, he made haste in pursuit of them, and asked of every one he met which way they were gone. See Ant. of the Jews, b. 2, chap. 15.

It was impossible for Pharaoh to conduct his army, with 600 chariots, over the route described by Josephus, any faster than Moses marched his company. They both went hastily. When the Egyptians found the camp of the Israelites, they lay by them "all that night," separated by a "cloud of darkness." Then they all followed the Israelites into the sea and were destroyed. And as above shown, it is impossible to know what day this was, or how long it was after the departure of Moses.

But what did the Israelites do the next day after the Egyptians were overthrown in the sea? W. S. says they went on their journey; but Josephus says: "Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea and the force of the winds assisting it. And he conjectured that this also happened by divine providence that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai."—Ant. of the Jews, b. 2, chap. 16, sec. 6.

Again he says that the Israelites, after the Egyptians were destroyed, "were employed all the night in the singing of hymns and in mirth. Moses also composed a song unto God, containing his praises and a thanksgiving for his kindness, in hexameter verse."

Therefore the statement by W. S. that the Israelites went through the sea upon the fourth day after their departure from Egypt, and traveled the next day on their journey, is certainly false. It is remarkable that any person should make such blunders, with such plain statements of Josephus before him setting forth the contrary. Some seem to suppose they do God's will, if they make any statement, however false it may be, against his holy day.

There seems to be a great diversity of opinion among the writers for the *Crisis* concerning the time of the institution of the Sabbath, and the persons for whose benefit it was instituted. Some of them claim it was instituted in the wilderness for the Israelites only. This is the opinion of W. S. Eld. T. M. Preble, in his book upon this question, says that the Sabbath was made for *all mankind*. And in the *Crisis* he once wrote:—

"How happy we should be if from the heart we could all adopt the sacred truth brought out in the following lines:—

"Day ever bless'd,
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion."

Now as Eld. P. and W. S. are both prominent men, it might be interesting to the readers of the *Crisis* if they would publicly discuss their differences upon that point. But it is doubtful if they could make the point plainer than Jesus has done in Mark 2:27, and Moses in Gen. 2:1-3 and Ex. 20:8, 11. The effort of W. S. to prove that the Sabbath did not exist before the departure of the Israelites from Egypt, by falsely stating that the Israelites journeyed upon that day, is truly painful.

—The word of God is given to us to teach us how to live. To have aid in right living, we must have it in memory and obey its teachings.

—Truth and Justice are eternal,
Born with loveliness and light;
Wrong cannot exist forever
While there is a sunny right.
God, whose truth with love is swelling
Boundless to humanity,
Soon will sink all wrong and error
As the pebbles in the sea.

—A house in which God is not worshiped is not a safe place for a Christian.

—Humility is a very desirable and useful Christian grace, but it never finds expression when you occupy a back seat in the prayer-meeting.

"AN ADVENTER."

BY L. M. DUNLAP.

NOT long since, upon entering a shop for the purpose of having some repairing done, I met an aged and esteemed member of the Baptist church (a minister), who was also having some work done. Seeing that he was idle, I took from my pocket a *Signs* and handed it to him, asking him to read while he was waiting, when the following conversation took place. Looking at the paper, he said, "Why, are you an Adventer?"

D.—"Well, yes, sir; I'm an Adventer."

M.—"Well, you Adventers are very funny people. You've got your tracts and your papers everywhere—in every town and village, in every depot; and a man can't even sit down on a stool to rest a minute but he gets a paper poked at him."

D.—"Yes, we are considered rather industrious, and a vigilant missionary people. I think if all the other churches would put forth the same effort, and use of their means as freely as we do, the cause of God would make more rapid progress."

M.—"But there's one doctrine your folks cling to that I think is getting pretty old-fashioned."

D.—"What is that?"

M.—"Well, it's that old Sabbath."

D.—"True, that is rather old-fashioned; in fact, it is one of the oldest institutions of God's making. But don't you think that right there is where the Church of to-day is losing her strength—getting entirely too new-fashioned?"

M.—"Don't know but it is to a certain extent; but I want to ask you one question; that is, with all your missionary work, with all your printing presses, powerful minds, and preaching and church work done, can you give me a reasonable explanation of the terrible fact that infidelity is so rampant? Why is it making such strides—making such rapid progress in our land?"

D.—"Indeed, Mr. —, I do not know whether I can give an answer which would be a 'reasonable' solution of the problem to you or not. I have, however, an answer which seems reasonable, that I will give you. Last night I heard your minister in the Baptist church make the assertion that 'the Bible informs men, upon every page from beginning to end, that they have an immortal soul to save; and it tells me that I have an everlasting soul to save and fit for the skies.' He not only made this assertion, but others equally absurd, which we hear from the pulpit every Sunday. He, no doubt, had all classes of hearers: humble, devout Christians; ignorant, honest people who believed every word he uttered; a class under conviction; a class seeking for the truth; a class laboring under doubts and perplexities—perhaps a little skeptical; and doubtless some really infidel. Leaving out two of the classes of hearers named in the list (ignorant persons and infidels), nothing else could be expected of the remaining classes but that they are, at least, occasional Bible readers; and it must be presumed that the majority of these are more than occasional Bible readers. Take, for instance, those under conviction, those seeking for the truth, and those inclined to skepticism. They return from meeting, take their Bibles, turn them leaf by leaf, but fail to find that a single line (much less 'every page') says anything of the kind. Neither do they find a line which says anything from which such a conclusion can be drawn. With teaching of this kind, and with such assertions pressed upon the people from day to day, is it any wonder that infidelity is making such rapid progress in our land? It is a wonder to me why people should wonder."

—Do not be in a hurry, but be diligent.—*Macdonald*.

—"So act that your principle of action would bear to be made a law for the world."

—The best advertisement of a work-shop is first-class work. The strongest attraction to Christianity is a well made Christian character.

—Searching the Scriptures "is like a person shaking a fruit tree,—first shaking the tree and gathering up the fruit that falls to the ground, and then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each limb to see that no fruit remains. In this way and in no other shall we find the hidden treasures that are in the Bible."—*Luther*.

Special Mention.

THE THREATENED WAR.

The *Interior* of April 23, 1885, thus mentions concerning the war now threatened between land and Russia:—

We have looked upon the threatened war between England and Russia with apprehensive sympathy for England. Great Britain is the highly civilized, and under the ministry of stoic, the most Christian government, aside our own, in the world. It is by far the richest empires, and its wealth, so widely scattered so much of it afloat, is more exposed to destruction than that of any other. The Russians, they are not to be compared to the English sea, could effect great destruction of the property of private individuals by swift piratical operations. The life of one Saxon is worth more to them than that of a score of the barbarous Cossacks of Asia and Eastern Europe. When the Turk Cossacks fight, the destruction of life is of little consequence to the world than that which results from the tribal wars in mid-Africa; but the spilling of British blood is a waste of a civilization of the highest value. That England will be compelled to grapple in destructive war with huge barbaric power like Russia is a calamity to the whole world.

THE CONGO COUNTRY.

WHILE the great nations of Europe seem to be embarked upon a crusade of appropriating to themselves the territory of weaker nations throughout the world, the following sketch of the Congo country in Africa, over which there has been so much excitement, will instruct and interest our readers.

Congo.—The new Congo State embraces the entire basin of the Congo, except the lower portion, now seized by Portugal—an area of 40,000 square miles, with a population of 40,000,000 according to Stanley's estimate. After passing cataracts on the lower Congo, the stream is navigable for nearly its entire length of 2,700 miles. The Congo being, not the longest, but, next to the Amazon, the mightiest water conduit in the world. The extension of the eastern limit to the shore of the Indian Ocean vastly increases this magnificent domain, making of it a territory such as has never fallen under the control of a single human power, especially one whose practice is peace and non-interference. Of course the actual geographic boundaries as well as the *de facto* authority of the Association in this region, depends upon its ability to effect peaceful acquisitions and to exercise rule by force and persuasion. The Conference does not attempt to define the form of government, nor the extent or measure of authority. It simply says "let them go off," and gives free play to the exercise of the policy inaugurated by the Association.

As the primary motive of the International Association in penetrating the Congo region was geographical discovery, so the motive to which appeals for further development is largely trade. The territory on the upper Congo is elevated, and the climate is good for a tropical one. Along the coast there is fever, but on the interior lands of the Association there is little need of sickness if the use of alcohol and exertion in the heat of the sun is avoided. The thermometer ranges from 80 to 90 degrees. Mr. Stanley represents the region as rich in mines of copper and iron, and as containing vast deposits of gold and silver. It is abundant in gums, palm oil, and precious spices. It is well adapted for corn, cotton, and rice. Its agricultural resources seem to be prodigious. The natives are eager for trade. Nearly three millions in value of goods were exported to the Congo region last year from England alone, while over five millions in value were withdrawn from the interior. At the outset the benefits of trade, rather than the advantages of settlement, will be the reliance of the Congo State. Certainly it will be long before emigration would naturally turn from our domain to the banks of the Congo.—*Christian Work*.

—If you can do good to-day, defer it not to-morrow.

SUNDAY LAW IN CANADA.

9

Friends of Sunday in this country will feel three cheers to their Canadian friends for promptness in arresting Sunday desecration of the Dominion.

Troubles in the North-west have naturally a great deal of excitement throughout all the northern portion of Canada. Men have been for the news hour by hour. Under these circumstances some enterprising publishers of Toronto introduced a Sunday issue of their journals. Attention to do this coming to the attention of the Police, the following notice was served upon them Saturday, April 4:—

THE CONSTABLE'S OFFICE, TORONTO, Apr. 4, '85.
 My attention having been called to the advertisement made in some of the city papers of intention on their part to sell and dispose of an issue of their journals on Sunday (to-morrow, April 5), I wish to inform you that such a course is in direct contravention of the Lord's Day Act, and render all such offenders liable to arrest and prosecution, and upon conviction to fine and imprisonment. I have the honor to be, sir,
 Your obedient servant,
 W. C. DRAPER, Chief Constable, Toronto.

Some of the publishers issued their papers nevertheless, and were promptly notified on Monday morning to appear in the Police Court. Several who were selling copies were also arrested.

THE FUTURE OF THE SABBATH QUESTION.

10

SCIENCE is every day accumulating that the Sabbath question is destined to agitate more and more the public mind, till it becomes the leading question in the political as well as in the religious arena. The *Christian Statesman* of April 23, makes the following remarks:—

Whoever would understand the most important questions now working in nominally Christian communities must study carefully the movements affecting the popular observance and the legal safety of the Lord's day [Sunday]. The present confused and broken state of opinion and practice on this subject cannot continue. Either the secular world will carry communities that are called away into a practical abandonment of the Sabbath, or we shall have a reformation."

The difficulty under which the Sunday question is unconsciously revealed in these words.

Why?—Because there is not a particle of proof for the institution; hence there is no standard to which to appeal to regulate men's opinions and practices in this matter. There is no way in which the trouble can be remedied and to this it will come; Put through some enactment on the subject; and then by the thumb-screw crush the consciences of men into conformity, as the papal church did during the Dark Ages.

THE NEW ENEMY.

11

In the *Interior*, comparing the different forms of fanaticism and error so rife in these days, to the growth of tares by the enemy while men slept, he speaks of the new delusion, called "Christian Science," as follows:—

But the husbandmen were never more surprised than at the springing up in their fields, with a growth, of this new delusion called "Christian Science." It seems incredible that so preposterous an idea should seize upon minds that are well disposed, and which were supposed to be reliable. It is in the same general direction as the "Faith Cure," except that it is non-physical—though it is very artistically sewed up in lamb-skin. One would say, in looking over the pretensions, that it is not worth giving any attention to, that it is too preposterous to be mischievous. But the fact is that it is killing churches, driving away good people, and is being sedulously taught to children. It has this immense advantage over mere sentimental delusions, that there

is a rich harvest of money in it. We hear of "practitioners" boasting of the large profits they are reaping from it. The deluded persons are mostly women. The fuel which these kinds of wild fire catch upon is abundant and increasing. Hypochondriasis, dyspepsia, nervous feebleness, and all the enervating influences which come of money, leisure, aimlessness, and any cause of melancholy, furnish it. To some extent, also, domestic trouble, bereavement, overwork, and care—anything exhausting or depressing, prepares the way for these religious delusions. Other factors in it are such "revival" performances as those of Harrison, the "boy-preacher." Religious inebriety, such as Harrison seeks to produce, is liable to result in religious insanity, or to react into infidelity. There is no possible form of religious fanaticism, however absurd, which under such conditions would fail of rapid extension, if it were pushed by the employment of the press, and access obtained to those who are thus in a state of mental receptivity for enthusiasms."

THE MODERN STANDARD.

THE *Inter Ocean* thus neatly draws a parallel between the morality of the ten commandments and the standard followed by most people in religious as well as secular society at the present time. And it does not damage the commandments any either:—

"The anxiety of some people to get hold of the revised edition of the Old Testament almost leads to the conclusion that they are expecting two or three of the old ten commandments to drop out, so as to adapt the book to this easy-going age."

Bible Readings.

"Search the Scriptures."—John 5:39.

5.—SAMUEL AND THE WOMAN OF ENDOR. 12

BY ELD. R. F. COTTRELL.

1. WHAT is said of Samuel?
 "Now Samuel was dead." 1 Sam. 28:3.
2. Have the dead knowledge?
 "The dead know not anything." Eccl. 9:5.
3. Are the dead aware of the condition of the living?
 "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.
4. Are they, then, guardian angels to the living?
5. Did Saul in his distress inquire of the Lord?
 "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6.
6. Then what did Saul say?
 "Seek me a woman that hath a familiar spirit." Verse 7.
7. What had God said about such persons?
 "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." Lev. 19:31.
8. How does the Lord regard such persons?
 "All that do these things are an abomination unto the Lord." Deut. 18:12.
9. What is the prophet's reply to those who propose to seek to familiar spirits?
 "Should not a people seek unto their God? for the living to the dead?" Isa. 8:19.
10. Are the revelations from familiar spirits reliable?
 "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20.
11. What was one of the counts in the indictment for which Saul was slain?
 "For asking counsel of one that had a familiar spirit, to inquire of it." 1 Chron. 10:13.
12. Since the Lord would not answer Saul in his own appointed way, is it to be believed that he would answer him through an agency which was an abomination to him? and was not Saul doing the very thing that God had forbidden?
13. What did Saul request of the woman?
 "Bring me up Samuel." 1 Sam. 28:11.
14. Did she get a real communication?

"And when the woman saw Samuel, she . . . spake to Saul, saying, Why hast thou deceived me? for thou art Saul." Verse 12.

15. Did he see anything? or did he have to ask her what she saw?
 He asked, "What sawest thou?" Verse 13.

16. What did she reply?
 "I saw gods ascending out of the earth."—*Id.*

17. Was he obliged to ask how the apparition looked?
 "And he said unto her, What form is he of?" Verse 14.

18. He saw nothing. How did he "perceive that it was Samuel"?

"She said, An old man cometh up; and he is covered with a mantle."—*Id.*

19. Saul "stooped with his face to the ground, and bowed himself." Was it before the real or a bogus Samuel?

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" Verse 15.

20. Did those sinners have power to disturb the repose of the man of God? Did his body really come out of the grave? or was it his spirit which came up out of the earth? In those ancient times, did the people understand that the dead were sleeping in the dust?

"And many of them that sleep in the dust of the earth shall awake." Dan. 12:2.

21. Did Paul teach that the dead in Christ are asleep?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

22. What does the apostle mean by this?
 "The dead in Christ shall rise." Verse 16.

23. Now which is the more reasonable, that those sinners, engaged in that which God had expressly forbidden, really disquieted the sleeping prophet and had him present with them, thus favoring their nefarious work, or that a fallen angel, a demon, was there personating and counterfeiting Samuel, and saying what he supposed he would say were he present?

24. Did the communicating spirit truly relate Saul's past course, and truly predict his death on the morrow? See 1 Sam. 28:17-19.

25. Can the spirits of devils work miracles when God permits?
 "They are the spirits of devils working miracles." Rev. 16:14.

26. If Samuel went to heaven at death, according to modern current theology, what good promise did he make to Saul and his sons?
 "To-morrow shalt thou and thy sons be with me." 1 Sam. 28:19.

27. Where were they with Samuel the next day?—In the state of death. The prediction proved true.
 "So Saul died, and his three sons, . . . that same day." 1 Sam. 31:6.

28. If familiar spirits tell some truth, and work miracles, are we bound to believe all they say?
 "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

29. In case signs and wonders verify the predictions of a prophet, should we follow his teachings without bringing them to the test of God's law?

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. 18:1-4.

30. Will great signs and wonders be wrought to deceive?
 "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

—It makes all the difference between great and small minds, whether they work for immediate satisfaction or for lasting results. The insect mind works for the current moment, oblivious of the future; the wise man plans for the distant as well as for to-day. Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had respect to the recompense of reward.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 5, 1885.

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

THE JUDGMENT OF THE GREAT DAY.

(Concluded.)

WHAT a historical study will be the work of the thousand years! Then every plan, purpose, and act of rebellion against God, from the beginning of the defection in heaven by the apostasy of Satan, to the last acts of wicked men at the close of time, will come under review; and the record will contain no imperfections through the lack of data, forgetfulness, or misjudgment, on the part of the historians; but all the records will be full to the minutest act, and absolutely true, just as each scene transpired; and everything will appear in its true light.

The work of examining the records contained in the books of God's remembrance, will solve to the minds of the saints many providences which have seemed to them dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5. Then will such scriptures as Matt. 12:41 and Luke 11:31, 32, have their application. For the course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with greater light and rejected it. And so, likewise, the course of those who have been cut off in their sins, but who would have repented had as great light been given them as was granted to those who lived at a later time, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21, 23; Luke 10:13.

But notwithstanding wicked men have been cut off, and the example of those that should live ungodly, they will come up in the Judgment just the same, for the complete punishment of their own sins. But their cases will be more tolerable in the Judgment than that of those who have had the example of their punishment before their eyes, and have had far greater light than they were favored with, and yet refused to repent. Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus even the mitigating circumstances are taken into the account of the Judgment of the wicked as certainly as are those of an aggravating character. Thus will God show himself to be in the highest sense just and righteous.

The thousand years at length expire, the examination of the records of the actions of all evil doers is completed, and sentence written according to their deeds. It now remains that the sentence be executed. To accomplish this, it appears that just before the thousand years expire, the holy city with its immortal inhabitants descends to our earth, and rests upon a place prepared for it. See Zech. 14:4, 5; Rev. 21:2. And when the thousand years reach their full termination, the wicked dead hear the voice of the Son of God, and come forth from their graves. John 5:28, 29. It is then that the "unjust" have their "resurrection." Acts 24:15. Then the "rest of the dead" live "again." Rev. 20:5. They come forth from the depths of the ocean, and from the caverns of the earth; for the sea gives up the dead which are in it, and *hades* gives them up also; and they come forth alive, for *death* itself gives them up. Rev. 20:13.

This resurrection of the unnumbered hosts of the wicked, removes from Satan the restrictions under which he has labored during the thousand years, while the wicked have all been in their graves, and the righteous all in heaven, so that he has had no one to practice his deceptions upon. The coming forth of the wicked to be again for a "little season" under his influence, constitutes the "loosing" of Satan; for he now has opportunity to work again among his deceived followers. And he commences just where he left off when he was bound and cast into the bottomless pit—that is, was confined to this desolated earth—at the beginning of the thousand years. He had then gathered the nations to the battle of the great day; but in the midst of the commotion he was suddenly taken, and his followers were de-

stroyed. This was indeed the beginning of the end with them; but the great battle could not then go on to the complete destruction of Satan and all his children; for the measure of their punishment had not then been determined. Hence the destruction is confined simply to the living wicked, and consists in depriving them only of this present life. A lake of fire sufficient for the purpose is made the instrument of this destruction, foreshadowing what will follow at the end of the thousand years. But right at this point the battle is suspended, and the work of the lake of fire is arrested, that the depth of guilt and the consequent measure of punishment belonging to every guilty being may be determined before his final destruction; and for this purpose the thousand years' Judgment by Christ and the saints is now thrown in.

At the end of the thousand years, the wicked, having been "many days" in the "prison"—the grave—are now "visited," that is, are brought forth to their destruction. Isa. 24:21, 22; Eze. 38:8, 9. This making alive again of the wicked is embraced in the statement made by the apostle Paul that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. It was a necessary part of the great plan of salvation, which Christ in engaging to carry out, pledged himself to perform, that all men should be made alive again from the Adamic death, that they might give account of themselves to God, and then pass to a destiny determined, not by Adam's sin, but by their own actions.

Satan, perhaps causing them to believe that he is the one who has given them their new life, true to his nature, begins to deceive them again. He incites them to come up around the "camp of the saints" (the city of God, the New Jerusalem which has then come down from heaven), for the purpose of its capture. Thus by the direct action of Satan, all the wicked, with himself at their head, stand in the presence of Christ, for the execution of the Judgment.

Paul assures us that all men will stand before the Judgment seat of Christ, to receive for the deeds done in the body both good and evil; and as the righteous stand in his presence immediately after they are made immortal, and receive according to their labor, it follows that those who stand before him to receive recompense for their evil deeds, must be the wicked who thus appear before him in the second resurrection.

And now for the first time all the members of the human family are congregated together in one vast assembly. The wicked see the righteous within the city—the kingdom of God—and realize that they themselves are thrust out (Luke 13:28); and when they come to comprehend in some degree the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till he could bear with them no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

We may safely conclude that in this company will be many who have gone down to their graves self-deceived, who will come up in the second resurrection, really expecting to be saved, and all unaware that it is the resurrection of the unjust; and to this class doubtless our Lord's words have reference: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." Matt. 7:22, 23.

Both classes, the righteous and the wicked, now behold the final results of faithful obedience, and of persistent sin—the one crowned with everlasting life, the other ready to perish forever; and as they comprehend the situation they will with one mind and voice declare, "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. 58:11. The terrible moment for them has now come when they must hear the Son of God pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

As the whole human family are there assembled, so every sin which has ever been committed is there represented also, the wicked and evil angels bearing their own sins, and Satan bearing his own and all the sins of the righteous also. And now, according to the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Gen. 19:24-28; 2 Pet. 2:6; 3:7; Rev. 20:9. The lake of

fire again appears as at the beginning of the thousand years, more potent and wide-spread, now enveloping the whole earth, and seizing even the elements themselves. This is the "lake of ungodly men." 2 Pet. 3:7. And thus the lake itself becomes the "gehenna"—hell—of the world. This is the lake of fire in which they will suffer a second death.

The furnace fires fed by the breath of the Almighty "like a stream of brimstone" (Isa. 30:33), glow and more fiercely. The elements themselves with fervent heat. 2 Pet. 3:10. The earth becomes a molten liquid mass; and the New Jerusalem, upon the glowing waves of that fiery sea, as it rode upon the angry waves of the flood, the world was destroyed by water. Then the question can be answered: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that will be righteous, and speaketh uprightly." Isa. 33:14. Yes, the righteous can endure the scene. There is safety in the city; and the saints can then, according to another declaration of the prophet, go forth to look upon the carcasses of the men who have transgressed against the Lord, "where their worms do not and their fire is not quenched." Isa. 66:24.

Meanwhile the fury of the fiery storm increases till the earth itself is reduced to a gaseous condition, and thus becoming invisible, seems to flee away before the face of Him who sits upon the great white throne, who is doubtless God the Father. Rev. 20:11. The city will seem for a time to be suspended in heaven, with no visible resting place. But He sitteth upon the throne utters the glorious promise: "BEHOLD, I MAKE ALL THINGS NEW!" Rev. 21:5. And then these purified elements, with the last remnants of sin and the curse purged out of them, are brought by God's re-creating power together again, and earth assumes its renewed form of more than primeval majesty and glory. The New Jerusalem takes place as the metropolis of the new earth; and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the glorious image of the Son of Adam, and live through endless ages. Thus all the universe, from planet to planet, from the sun, from the center to the utmost limits of God's creative works, peace and righteousness and happiness and life and joy shall then reign supreme. There shall there be no discordant note in the "music of the spheres." And then shall be heard that anthem which John declares shall ascend from every tongue, of "blessing and honor and glory and praise unto Him that sitteth upon the throne, and who is the Lamb forever and ever."

Sin being thus destroyed, and all the agents of evil from first to last, from highest to lowest, being cast out of existence, this evil principle shall never rise again to mar the handiwork of God. Its temporary history shall drift away, a little speck upon the inevitable past, the remembrance and the lesson remaining. And the universe shall be as clean and pure as it was before sin's polluting presence found lodgment in the mind of Satan. Then in its fullness will the reward prepared for the saints be entered upon: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Then will our Lord and Saviour take the throne of David to reign over Israel forever and ever and

GOD SHALL BE ALL IN ALL.

THE CHURCH—NO. 3.

REFERENCE has been made to the wrong of laying hands suddenly, inconsiderately, or unwisely, upon any one who may thereby be placed in position in the church of God. And we ought to extend the consideration to the injury which may be done by unwisely encouraging any one to take upon himself any sacred office for which he has not the proper qualifications. The principle is the same whether it be applied to a local elder or a minister. Such an action is injurious to the church, to the individual, and of course to the cause of Christianity. A man once solicited a license to preach. At our Conference he was put off, as none but himself believed that he had any duty in that direction. At the next Conference he was yet more persistent; and one of the elders remarked that such cases were hard to cure without a trial, and advised to give him a license, as a license for one year would probably put an end to his asking.

Unfortunately, as we thought, this advice was, for

the man had a family, and a home for them; with plenty of fruit, and a comfortable home, having unbounded confidence in his success. Whether if he could have a suitable field, he came and moved to a newly settled section of country. But his efforts to preach were comparatively failures, and, as is too often the case, he became involved in some difficulty with one of the believers, and thereafter devoted all his time to vindicating himself and to showing that the others were all wrong. He paraded these matters before every congregation that he met, until all became disgusted with his course. The last time he saw him the money for which he sold his land was all gone; his family were destitute of the means of life; he was complaining of everybody—of individuals with whom he got into trouble; of church members because they would not upbraid and condemn the others; and of the Conference because they suffered him to expend all his money and did not come to his support. And in that condition there was not much more hope that he would ever live a Christian life than there was that he would ever become a successful minister.

He indeed, he said that he alone was to blame for the sadness of his condition, because the Conferences always give licentiates to understand that the holding of a license is only a *trial*, an experiment, and not to be considered as a pledge of much, if any, pecuniary support. But this is not altogether a fair view of the case. By giving him a license we strengthened his conviction that it was his duty to go, and increased his confidence in his own ability, inasmuch as he was caused to think that we saw in him those qualities which he imagined in himself. His worldly matters were deranged, and his family brought to destitution; the cause in the field of his work were disheartened and weakened; and the cause was reproached before the world, as he was taken as its representative, and there under the sanction of the Conference, he held a license under it. All this might have been avoided by a more judicious and consistent course; by giving him proper counsel and refusing to give him a license.

Another instance: A young man apparently had no business in the ministry. And it appeared advisable to lay the oversight of the work, to send him to a field somewhat distant. And if he were in that field it was suggested that it would be better to have him ordained, that he might meet the needs of the cause in every phase in which it was presented. Some expressed doubts of the wisdom of the course suggested, but the suggestion prevailed upon. He was ordained and sent into the field. His case differed from that of the other man, in that he had ability as a speaker, and under a judicious course of instruction and training he might have become a useful laborer. But he was elated with the publicity of the position suddenly thrust upon him. He became puffed up, haughty and overbearing in his manner, and injured the cause wherever he went. He soon became restive under the counsel of the members of the Conference, and unwisely chose his places and methods of labor. After some time he found that useless labor, when all distrusted his ability in the position he occupied, we advised him to go to a new place, secure a hearing, and hold on to it until he had raised up a church and established it in the truth. Only in that way could he properly settle the question of his call to the ministry. His reply to this remark gave us the clue to his entire failure. He said, "That question was settled when I was ordained."

Another instance: A shipwreck of his faith, after shaking the confidence of many in the stability and nature of our cause, and especially in the correctness of our Conference organizations. The whole amount of the injury done to individuals, to the churches, and to the cause of the gospel by this one injudicious act of laying hands on this man, will never be known to us until the great day shall reveal the secrets of all hearts. In a certain church held an election, and chose for their pastor a man who had been some time a professor of the faith, who appeared to have abounding zeal, and whom this particular church knew but little of. He had not been long a resident of that place. He was present. We had the most friendly feelings toward the man, but were firmly convinced that the church had acted unwisely,—that he was not qualified to serve them in the position to which they had chosen him. Under such circumstances it some

times becomes a serious question what course the attending minister should pursue. In this case we knew that the individual elected was sensitive, and it would have been hazardous to say to the church that they had made a mistake. He would have settled back in complete discouragement and attracted sympathizers to blame us for his overthrow. Upon reflection we decided to waive the ordination, and absented ourselves from the place for a few weeks that the case might develop itself. On our return we found that no argument was needed to convince the church that they had acted indiscreetly. Already the elder elect was at variance with the members, and it was painfully evident that the prosperity of the church depended upon a reversal of their action.

When he laid before us his complaint against the church—for he was the first to complain—we advised him to decline the office. As he had not been ordained, and as he had convincing proof that he could not serve them acceptably, we told him that he had it in his power to give an easy solution to the difficulty, by declining the office, and requesting them to elect another. And then he further proved his unwillingness to bear responsibility in the church by utterly refusing to take this advice. Had he accepted it and acted upon it, he would have raised himself in the estimation of his brethren, and restored good feeling in the church. But his refusal to do so widened the breach between them, and they were compelled to rescind the vote by which he was elected.

This leads us to speak of another error which often obtains in the churches. Brethren sometimes feel that because it is their privilege to choose their officers, therefore it is an infringement on their rights to offer advice in regard to their choice. Had the church, or the leading brethren, consulted us in the matter, we could have given them information which would have saved them from all this trouble. But they did not consult us; they asked no advice; and we could give them none, because we had no means of knowing whom they were about to choose. In order to act freely in our choice it is not necessary to vote blindly, to be moved by caprice or humor, or by some personal feeling. All should act as intelligently as possible, having in view the honor of God and the best interests of his cause. And they should seek the best information and advice they can get in order to do thus act.

These instances are quite sufficient to illustrate and enforce the lesson which we have before us: "Lay hands suddenly on no man; neither be partaker of other men's sins." If we do that which naturally tends to lead others to injure themselves, their brethren, and the cause of truth, we are to some degree responsible for the injury so done. Again the apostle says: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men." But in order to fulfill this injunction we must know that they are faithful; they must be proved.

And what is true of the elder, in this respect, is true also of the deacon. He should be a man of experience, a man of judgment; not excitable, not one whose judgment is easily swayed from the right, and whose sympathies are easily perverted. Such weaknesses in a deacon are often as dangerous to the peace and prosperity of the church as they are in an elder. As will be seen in the consideration of their qualifications, the deacons have often to deal with some of the most difficult and delicate questions which come before the officers of the church.

The duties of the clerk are more easily defined; and his qualifications are more easily determined than those of either of the other officers. They are such as almost every intelligent person, capable of transacting ordinary business, may be supposed to possess. Yet we are sorry to say that, as a general thing, the duties of church clerks are most sadly neglected, or very imperfectly done. We have found comparatively few, in all our travels, whose books gave satisfactory knowledge of the doings and the standing of their respective churches; few who are prompt and thorough in making their reports to the Conference. We shall be highly pleased if our efforts shall cause an improvement in this respect.

J. H. W.

—I have found nothing yet which requires more courage and independence than to rise a little but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

THE OBJECT OF OUR CAMP-MEETINGS. 15

THE object of the camp-meetings is to get the truth before those not of our faith, as well as to benefit our own people. For either purpose these meetings are important. They afford the only opportunity that many of our people have to hear the living preacher, and not a few make great sacrifices to attend them. During the year our papers are the only preaching that they have; and some do not have the privilege of attending even a social meeting with those of like faith, during this long interval. What they hear at the camp-meetings is food for them a long time. These meetings also give a mold to the cause in the vicinity where they are held, and to a large degree they determine the character of the work in the several Conferences during the year. The officers for the various State Conference organizations are usually elected at this time, and other important business transacted which is of special interest to our brethren and sisters. These meetings should also be made seasons of instruction at which the cause in its several phases should be presented, and the best methods of laboring in connection with them set forth.

No pains should be spared in making these seasons profitable to those who have any desire to labor in the cause of God. We are living in an important time, when every effort possible should be put forth to prepare a people to stand in the time of trouble which is just before us. Those who have been most intimately connected with the cause, and have had the deepest experience in divine things of any among us, usually attend these meetings; and the discourses given partake more of a practical than of a doctrinal nature. The wants of the cause are also presented, and an opportunity is afforded to learn more of the nature of our work than can be learned in other meetings. Those not of our faith are frequently interested in much of this instruction. Many of them have read our publications, and have thus learned of our views and become interested in them.

Our publications have been distributed everywhere, and it is by this means that the public generally are becoming interested to learn of our work. It is upon these occasions, therefore, that special efforts should be put forth to seek God. It was on the day of Pentecost that God came near and poured out of his Spirit, and three thousand were converted. This was the largest meeting of the kind that had ever been held by the disciples, and they had been together seeking God ten days. The object of our camp-meetings, briefly stated, is to encourage and strengthen our people in the work of God, particularly to impart the necessary instruction to those who desire to labor in the cause, and to spread the knowledge of the truth as extensively as possible.

WHERE SHOULD THEY BE HELD?

Having stated the object of the camp-meetings, this question is easily answered. They should be held where the largest attendance can be secured. The success which has attended those held in our largest cities the past few years sustains this position. In some instances there has been a failure in securing a large attendance, in consequence of holding the meeting a mile or two out of the city, or so far away that the people could not walk, nor ride on the horse cars. The more accessible the location to the public, the better. If the meetings must be held some distance out of the city, it is better to go out far enough that people can obtain cheap excursion tickets by rail to the ground. In this case they should always be held on the line of some principal railroad, that would consider it an object to accommodate the public by running their trains so that persons can attend service in the forenoon, afternoon, or evening, and return home. On this point it is necessary to say but little, as our experience in the past has taught that grounds that are easy of access, dry, and otherwise pleasantly located, are the most desirable. Groves are far more pleasant than open fields; but it is usually impossible to secure them in cities. For this reason more camp-meetings are held where there is not a tree or shrub than in groves; but a large tent to be used as an auditorium is necessary. Its size should be in proportion to the demands of the place and circumstances of the meeting. We would say to our brethren, locate your meetings where a large attendance can be secured, and then prepare to accommodate all who come.

PREPARATION FOR THE MEETING.

Wherever the location, prepare the way first by a canvass of the locality where the meeting is to be

held. In cities this will require quite a number of active workers. When the time of the meeting arrives, the plan of distributing quite a number of camp-meeting *Signs* supplements has been found to be a successful one. These can be printed at the *Signs* Office, and sent out with the paper. In addition to these, have a sufficient quantity printed to circulate over a large extent of territory. Some Conferences have used as many as twelve thousand in one season. The experience of those Conferences that have made advertising a study, has taught them that it is better not to scatter handbills or posters until a week before the meeting. At that time they also begin to insert articles in the city papers, stating where the meeting is to be held, describing the grounds, and giving such particulars as are of interest to the general reader. The best and most popular papers in the city should be selected. Advertising the meeting in this manner, a few days before it begins, if it is done properly, will never fail of securing an attendance, providing the meeting is held in a proper place.

The grounds should be arranged to present a neat, tidy appearance. Nothing should be seen that would indicate a "don't care for looks" spirit. The tents should be pitched in line and in some regular order. Our God is a God of order. No one will fail to recognize this fact if he will read carefully his directions to the Israelites, after he had brought them out of the land of Egypt, with respect to the arrangement of their tents. The private walks for ladies and gentlemen should be so arranged that no trouble can arise in connection with them. This is very important. Lives may be sacrificed in consequence of a lack of sanitary regulations in such matters. Upon this point consult Deut. 23:12-14. God anciently gave special directions upon this point, and he is no less particular now. It would be well for those who design to prepare grounds for camp-meetings, to study the plan God anciently gave his people with respect to their tents and surroundings; not that it can always be followed in every particular, but much can be learned as to how God regards these things. Make ready for the great King to come into your midst; seek him to come, believe that he will come, and he will not disappoint you.

S. N. HASKELL.

BRIEF BIOGRAPHIES OF EMINENT MEN.—NO. 2.

EUSEBIUS.

AMONG the names made immortal by their connection with ecclesiastical research, none is more conspicuous than that of Eusebius. Indeed, he is universally known as the father of church history, and is acknowledged authority on all events involving the early Christians, from the beginning of the first century to the last half of the fourth.

Little is known of his early life, for his biography, which was written by his successor in the episcopacy, was destroyed. He was probably born about 270 A. D., at Cæsarea in Palestine. We first learn of him at Antioch, as an enthusiastic student in the Scriptures. After some years devoted to this study in various theological schools, he returned to Antioch, and there opened a school of his own. It is probable that it was during this connection that he formed a friendship with Pamphilus, a Christian martyr of extensive learning, who was at that time at the head of an ecclesiastical school in Cæsarea, and who had gathered many books illustrative of Scripture and theology, especially the writings of Origen. To this library Eusebius had free access, and soon devoted himself to its collection and care. He also aided Pamphilus in rendering a correct and complete copy of the Old Testament, which had suffered greatly from the ignorance or negligence of other transcribers.

At the beginning of the fourth century, while the Diocletian persecution of the Christians was at its height, Pamphilus was imprisoned and finally beheaded by order of Urban, the pagan governor of Palestine. After his death, Eusebius, who had distinguished himself by his assiduous devotion to his friend during the latter's imprisonment, as a token of respect took the name of Pamphilus in addition to his own, and was thereafter known as Eusebius Pamphilus. Eusebius himself was soon after subjected to persecution, and was obliged to seek refuge in Egypt. Here he was imprisoned until the abdication of Diocletian in favor of Constantine set him free, and permitted him to return to Cæsarea, where he was made bishop in 315. He then resumed his former labors, and wrote many theological works, embracing

commentaries, concordances, histories, treatises, and defenses. These, of course, were all written in the Greek language, but have passed through many translations. Perhaps his most valued work is his "Ecclesiastical History," but it owes its pre-eminence more to its being a repository of the opinions of the earliest Christian writers, whose works must have otherwise perished, than to any original power of its own.

Eusebius also took a most prominent part in all the questions of that age involving the church. The leading topic of discussion during his time, seems to have been the opinions advanced by the Arians, or followers of Arius, and which caused great dissension among the Christians. The original church, headed by Alexander, the chief bishop, held in their belief the Father and Son as co-equals, while the creed of the Arians gave the Father pre-eminence. That Eusebius leaned toward the latter sentiment, though he never withdrew from the mother church, is shown by his calling councils to reconcile the conflicting parties, and by his great influence and friendship with Constantine, procuring the recall of Arius, who had previously been banished.

But it is this friendship with Constantine that of all the life of Eusebius concerns us most deeply; for by this means he left an emblem of his great power and a legacy of usurpation to all subsequent generations. It is probable, as will be shown, that mainly at his instigation the Sabbath was changed from the seventh to the first day of the week. It is well known that Constantine was by birth and education a pagan; but afterward professing Christianity, on his accession he put an end to the persecution which had been carried on with great severity against the church for some years. The hearts of all Christians were therefore filled with gratitude toward him, and none entertained the sentiment more fervently than Eusebius, who had by this means been rescued from a seemingly hopeless imprisonment and exile. His ability and learning soon raised him to imperial favor, and while he had influence with Constantine, this very favor influenced him in turn, tempting him to please, and even to flatter at the expense of his faith.

Besides bringing himself over to the church as a relic of paganism, Constantine brought another more lasting relic,—the keeping of Sunday as a holiday, as was the custom among the pagans or sun-worshippers. This Eusebius sanctioned, according to his own testimony, and soon after, probably thinking to please Constantine still more, perhaps to gain some higher favor, suggested and recommended the transfer of the Sabbath to Sunday. The proof of his authorship is especially convincing from the fact that he does not claim Scriptural or any previous ecclesiastical authority for so doing, but plainly states that "all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day;" and then gives as conclusive reasons for so doing, "because it has a precedence, and is first in rank and more honorable than the Jewish Sabbath." But these reasons will not avail him when brought into account in that "great day" by the One whose power to sanctify he tried to usurp. Eusebius died about 340, leaving the observance of Sunday as a universal monument of his selfish desires in courting the favor of an earthly king.

S. ISADORE MINER.

A BETTER WAY.

EVIDENTLY the churches are in trouble about their Sunday, and something should be done to help them. The *Christian Statesman* of April 16 copies from the *Watchman* an article upon "A Standard of Sabbath Observance," from which we take the following: "The enforcement of Sunday laws, for which appeals are frequently made, is rendered in many cases difficult, if not impracticable, by the fact that among those who believe the observance of the Lord's day to be obligatory and important, there is no agreement as to the standard of observance." And he might just as truthfully have added that there is no agreement as to the reasons why it should be observed. In fact, the very reason why there is no "standard of observance" is because there is no reason why any should observe the Sunday.

After lamenting the fact that Christians travel upon Sunday trains, and Sunday papers are read by Christians, he tries to adjust the difficulty in this way: "The churches have need, if they would rescue the Lord's day for its appointed uses, to set up for themselves, their members, and their families, a standard of proper observance, and live up to it." Have the *Watch-*

man and *Statesman* drifted so far from the underlying principle of Protestantism, that God's holy law furnishes them no standard for religious practice? Or are they so wedded to their man-made Sabbath, that they entirely ignore God's claims upon them? Do they not know that they must soon meet before God's holy law in the Judgment, and meet the fourth commandment which tells them that the seventh day is the Sabbath of the Lord their God?

If they will stop their vain and God-dishonoring business of "setting up for themselves, their members, and their families, standards" of right and wrong, and turn reverently and submissively to their Bibles, they will find that the proper way to observe Sunday is to use it as God and Christ and the prophets and apostles have used it, as a common laboring day, then if they wish to really honor God by keeping his sanctified rest day (the seventh day), they find *already set up a standard* so plain and so reasonable that no one need be mistaken in regard to his claims. See Ex. 20:8-11; Isa. 58:13, 14. In that great decisive day which is just before us, instead of being like the foolish man that built his house upon the sand (Matt. 7:26, 27), they will then be glad to have a home in the city of God. Rev. 22:14. What is the better way? J. E. SWINNEY.

NATIONAL REFORM CONVENTION.

THE annual convention of friends and delegates of the National Reform Association was held in the First Presbyterian church at Pittsburg, Pa., April 22. The attendance was not large, averaging two hundred, but this was not looked upon by the leaders as indicating any diminution in zeal or numbers; but because no special effort had been made to bring out a large gathering, they preferring local and frequent conventions in the different States. Any lack in numbers, however, was more than balanced by the enthusiasm and determination manifested.

Although the aims and objects of this movement are well known to Seventh-day Adventists, it is possible to receive from a printed report so strong an impression of the nature of the coming struggle that it can be clearly seen by one coming in actual contact with the spirit and apparent motives of the leaders. Reasoning from their stand-point is logical, and presented with such force and apparent candor that it must have a powerful effect on the minds of the majority of Christian people who virtually base their position on the same premises as are maintained by them. Reports of the various officers show a rapid increase of strength and popular favor. They propose more fully unite with other reform movements to present a solid front to the enemy, which is obviously the Liberal element, liquor traffic, etc. As one of the speakers said, "show them that Christians know their rights and intend to maintain them."

Addresses were made by representative men as follows: Hon. Felix R. Brunot, "The Bible and Public Schools;" Rev. Wm. Weir, "The Rights of Christian Citizens," in which "the strong, defiant attitude taken" was warmly commended; Prof. D. McAllister, "Social Compact," in which he argued to show that the Sabbath is amenable to moral law the same as individuals posing it; Rev. J. W. Coleman, "Necessity of Christian Amendment," in which, after asserting that Jesus Christ is now invested with kingly authority over the earth, he logically reasoned that it is the duty of the people to acknowledge their King in national Constitution; Rev. F. M. Spencer, "State and Lord's Day," in which the continuing open violation of the Sunday Sabbath was portrayed; Dr. J. N. Hays, "U. S. Mail Service and the Sabbath," a powerful appeal to the Christian people to take a decided stand against this work; Rev. R. J. George, "Our Duty to Our Ruler of Nations," an effort to prove the propriety of the future reign and kingdom of Christ were used as applying to the present time; Rev. S. W. Dyke, "Divorce Reform." A very interesting temperance lecture was given by Mrs. Mary Woodbridge, and stirring remarks were made by the editor of the *Christian Statesman* and other leaders in the movement.

The constitution of the association was amended in various ways, making its demands stronger and more specific. Strong resolutions were passed regarding themselves to increased activity, especially regard to the Sunday mail service, Sunday newspapers, etc. Of all the subjects discussed, the Sabbath question received the most attention and kindled the most fervent zeal, they recognizing the fact that Sabbath observance is the foundation of moral government. Pres. Hays hoped the next Congress could be so flooded with petitions that it would be glad to grant all that was demanded.

I came home thankful for the truth regarding the closing scenes of this earth's history, and determined to "cry aloud and spare not," till the great victory of the right is won. H. E. ROBERTS.

Progress of the Cause.

...not goeth forth and weepeth, bearing precious seed, shall doubt-
gain with rejoicing, bringing his sheaves with him."—Ps. 128:6.

JUST FOR TO-DAY.

BY J. M. HOPKINS.

Just for to-day! I pray not, Lord,
For future years; they are not mine.
Just for to-day oh, let me share
Thy tender love and grace divine.

Just for to-day; why should I fear
The evils I may never see?
Just for to-day help me, O Lord,
To consecrate myself to thee.

Just for to-day give strength to bear
Whatever trials earth may bring;
Just for to-day, Lord, tune my heart
Thy matchless grace and love to sing.

Just for to-day help me to do
Whate'er may be thy righteous will;
Just for to-day. Be this my prayer,
That I thy purpose may fulfill.

field, Minn.

DENMARK.

COPENHAGEN.—After I left Örebro, I was in Chris-
one week, and held one meeting on the Sab-
which was well attended. Sunday I went to
men, according to the urgent request of Bro.
He is having a good interest there, and some
are gained for the Lord. The priests as well as
teachers had attacked us so bitterly in meetings
through the press, that it was thought best to re-
Bro. Olsen obtained a large hall for the pur-
Three times it had been refused, but he went
with time and finally got a favorable answer.
Five hundred hearers were in attendance.
seemed to receive a good impression, as the
blessed our efforts, and one after another of the
objections brought against the truth was over-
The reply was taken down in shorthand,
will appear in print.

Monday morning I came to Copenhagen. Here
Bro. Brorson and Bro. Johansen from Chris-
The last-named brother has been canvassing
Denmark—a work which on account of stringent
is very difficult. He has, nevertheless, had some
and is now working in this city. This is the
week I am here. We have delivered six lect-
and held two prayer-meetings. From fifty to
hundred people have attended. We have hired
halls, both situated in the center of the city, one
which we can use only twice a week and the
three times. One will seat more than one
and people, the other nearly three hundred.
The first we pay about \$2 a meeting; for the
92 cents. Copenhagen is the largest city in
Scandinavian kingdom, and has the liveliest
It has 329,000 inhabitants. The people are
strongly given to pleasure-seeking, vanity, and
sinning. They are also notorious for infidelity.
Sensuous topics have but little attraction for them.
In this, the government and the people are in
opposition, and there is danger of internal
Strong divisions of the army are constantly
arms ready to attack the citizens if necessary,
barricades are mounted and ready for immediate use,
a man-of-war is stationed near the harbor. We
some large posters printed, but the mayor forbade
posting them; so we distribute handbills. The
in this country is very unfriendly to all re-
sions efforts outside of the State church.

These circumstances are not favorable to our efforts;
but the Lord can work for us, and we trust he
Bro. Bronson had labored some here before I
Seven persons have commenced to obey the
and two Sabbath-keepers have moved in from
country. Several are quite interested. Pray for
that the Lord may bless our efforts.
April 10. JOHN G. MATTESON.

VIRGINIA.

QUICKSBURG, MARKSVILLE, AND CEDAR POINT.—
In my last report I have held meetings at the above-
named places. At Quicksburg we continued one week
with a good degree of interest manifested. Several
are almost persuaded to obey the whole truth,
and we trust it will not be long till they come out
from upon the side of the Lord. All seemed to be of
good courage.
Marksville also, our meetings continued one
week. The interest seemed good. One was added
to the church. Others expect to unite with us in the
future. Bro. G. A. Stillwell assisted in the serv-
ice at this place. Eld. A. C. Neff attended the
meetings at both of these places, and his presence and
words were of much encouragement to all present.
Some plans were laid for the coming summer's labor.
We hope to be able to start out with the tent early in

Our meetings at Cedar Point were also very encour-
aging to the little company at that place. Quite a
number not of our faith were in attendance. At each
of the above places the ordinances were celebrated
in a solemn and impressive manner. May the Lord
greatly bless these efforts for the interest of his
cause.
B. F. PURDHAM.

April 22.

MISSOURI.

POOL'S PRAIRIE, NEWTON Co.—Our quarterly
meeting was postponed to the second Sunday in April
in order that we might secure a suitable place to hold
it. We had an excellent meeting. Spoke Sabbath on
the necessity of church organization. Nearly all
voted to be organized into a church. I believe the
interest is as good here as it ever was, as the house
was crowded at this meeting, and many could not
gain admittance. One young lady will canvass for
Signs and "Sunshine." The brethren feel greatly en-
couraged.
E. G. BLACKMON.

April 14.

CALIFORNIA.

PLACERVILLE.—Feb. 26 we began meetings here,
which continued for three weeks; and as the result
nine persons promised to walk in harmony with all
points of our faith, and six adults were baptized.
Meetings were held during the day to strengthen and
encourage those already in the faith. Much time was
spent in giving instruction in the missionary work.
Thirty-six yearly subscriptions were added to their
club of *Signs*. All pledged to faithfully pay the
Lord's tenth. Five subscriptions were taken for *Good
Health* and three for the REVIEW. Over \$25 worth
of Bibles and other books were sold, and \$25 were do-
nated to the work. We left the friends greatly en-
couraged.
WM. INGS.
E. A. BRIGGS.

FERNDALE.—We have just closed a series of meet-
ings on Dow's Prairie, Humboldt Co., resulting in
seventeen's signing the covenant to keep all the com-
mandments of God and the faith of Jesus. Some
others are keeping the Sabbath, who we trust will
soon fully take their stand. We also organized a
Sabbath-school of twenty-nine members, and estab-
lished regular Sabbath meetings. Forty-five signed
the anti-whisky and tobacco pledge, a number signing
the teetotal pledge also.
N. C. McCURE.
F. L. McCURE.

April 13.

NEVADA.

RENO AND ST. CLAIR.—In company with Eld.
Briggs, I spent March 24-30 with the church at
Reno. No special effort was made to create an out-
side interest, although some interested listeners were
present. Some practical duties were set before this
church, and there was quite a willingness to act in
harmony with the instructions given. All the com-
pany present vowed to hereafter deal honestly with
the Lord, and return to him his due in tithes and of-
ferings. Thirty-four *Signs* were added to their club,
and sufficient means was pledged to carry on the mis-
sionary work for the present year.
From March 30 to April 7, we labored in the inter-
est of the St. Clair church. Here we found an out-
side interest, every seat being filled. Instruction was
given in missionary work. Thirty-four *Signs* were
added to their club, and some other subscriptions were
taken. After a Bible reading on tithing, every one
pledged to faithfully pay the tenth to the Lord. As
the outside interest continued, it was thought best for
Eld. Briggs to continue the meetings for a few days
longer, while I returned to Reno to finish the work
there.
WM. INGS.

IOWA.

SINCE my last report, Feb. 1, I have visited and
held meetings at the following places: Des Moines,
Winterset, Adel, Knoxville, Monroe, New Sharon,
Sandyville, Woodburn, Osceola, Afton, Creston, Fon-
tanelle, Prescott, Riverton, Sharp, Delphos, Silome,
Kellerton, and Davis City. At Knoxville and Mon-
roe, Elds. Olsen, Tenney, and others did the preach-
ing. At Des Moines and Sandyville I shared the la-
bors with Bro. Farnsworth; and at the last six places
named, with Bro. R. C. Porter. Bro. Wilson and
Larsen attended part of the meetings at Riverton,
and assisted in the labors. In this time I have deliv-
ered fifty-four discourses, and attended forty-six other
meetings. A tract society of twelve members was
organized, thirteen members were added to the
churches, two elders and one deacon were ordained,
and the ordinances celebrated three times.
At Fontanelle the entire book on tithing, by Bro.
Butler, was read, after which all the members at-
tached their names to the pledge to pay all their
tithes. At Riverton a church difficulty was settled so
satisfactorily, and such hearty confessions were made,
that our last meeting with them was one of the best
we ever enjoyed. At every place I have labored, we
have had some of God's blessing, and I am encouraged
to press on.
H. NICOLA.

MONROE, DES MOINES, AND POLK CITY.—April 10,
began meetings at Monroe, remaining until the 20th.
This church is making better progress than previously,
and will have some additions soon.

Held two meetings with the company in Des Moines,
and was pressed to remain longer. There is a good
opening there, I believe.

Held a three days' meeting at Polk City. The new
converts there are doing well. They have some op-
position and persecution, but this will do them good
and help to establish them. The Christian church
was closed against us, although they had contracted
the use of it for our meetings. In a former report I
gave the impression that these were partly old Ad-
ventists, which was a mistake; all are new converts.
L. McCoy.

WASHINGTON TERRITORY.

SINCE my last report I have visited Colfax, Gar-
field, Farmington, Medical Lake, Plaza, and Dayton.
At Colfax, where the tent was pitched last summer,
I found a few obeying the truth. I held two evening
meetings, and visited among the interested ones in
the day time. Sabbath and first day, March 21, 22, I
was at Garfield, where the third tent-meeting of last
season was held, and gave four discourses. I was
pleased to find the few already in the faith maintain-
ing their Sabbath-school and Sabbath meetings.

On first-day evening I spoke at Farmington, eight
miles from Garfield. Many of the members of this
church live quite a distance from the place of meet-
ing, and so are deprived of the privilege of regular
services; but those who are near by are faithful in
maintaining the meeting and Sabbath-school. Leav-
ing Farmington I drove on to Medical Lake, calling
on several scattered Sabbath-keepers on the way;
and at the Lake found a number of believers in the
message. Some of these who have been so situated that
they did not strictly observe the Sabbath, are now re-
leased from these hindrances, and promise to fully
obey the truth. While in the place, I gave one dis-
course in the Baptist meeting-house. I had a full at-
tendance. The resident minister took part in con-
ducting the services.

Sabbath, March 28, I spent with a family of our
people near the old Plaza post-office. On the next
first day I gave a discourse to a full house in their
district school-house. The week following I drove
over one hundred miles to Dayton. I attended the
quarterly meeting with the Dayton church April 4;
and while there I gave two evening discourses to at-
tentive audiences. April 5 I came to Walla Walla,
thus completing my carriage ride of six hundred
miles. By traveling in this manner I have been en-
abled to call upon many of our scattered members
that I could not have reached by public conveyance.
April 7. J. N. LOUGHBOROUGH.

OHIO.

LA GRANGE.—April 17-20, in company with Eld.
W. J. Stone, I visited the new company of Sabbath-
keepers at La Grange. We were pleased to find that,
though they had been walking in the light but a few
weeks, tobacco, tea, coffee, and pork were among the
things of the past. It does one good to see persons
thus thoroughly brought into the truth. Seven were
baptized, and these, with fourteen who had previously
been baptized, were organized into a church. Sev-
eral more will soon go forward in the ordinance of
baptism and unite with the church. We organized a
tract society of sixteen members. All take the RE-
VIEW, and all signed the tithing pledge. They have
sent for fifteen copies of Eld. Butler's late work on
tithing. A committee was elected to raise funds and
purchase, if thought practicable, the building now
occupied by our people for meetings. The outside
attendance was good, although the mud was very
deep. This church is the fruit of the labors of Bro.
Stone and Mason the past winter.
R. A. UNDERWOOD.

BELLEVILLE.—After our good quarterly meeting
held at this place April 10-14, it was decided that I
should remain to follow up the interest. I continued
meetings until the 28th, with a good attendance. A
few meetings, however, were thinly attended owing
to the inclement weather, or other gatherings in
town. The last evening, our house was well filled
and the best of attention was given to remarks on
the three angels of Rev. 14. The Lord blessed in the
meetings. Six united with the church; one of whom
had formerly been a member in Tennessee. Two
others fully decided to keep the Sabbath. One, a
brother whose wife has been a member of the church
for a number of years, has served five terms as mayor
of the place. He states that he will soon unite with
the church. The other had been a constant tobacco
smoker. He at once abandoned the habit, and says
the Lord has taken away his appetite for it. Others
are almost persuaded to embrace the truth. I will
labor a few weeks in Hardin county before tent sea-
son.
VICTOR THOMPSON.

—Knowledge and talent, managed by grace, are,
like the rod in Moses' hand, wonder-workers, but
turn to serpents when they are cast upon the ground,
and employed in promoting earthly designs.

NEBRASKA.

AFTER closing our meetings at New Jerusalem, I went six miles west of that place, where I found one family of S. D. Adventists. In a school-house there I preached six evenings to a large congregation, and held a debate with a minister who had opposed us at New Jerusalem. He endeavored to do away with the ten commandments, but his effort proved a failure. Several here who are investigating the truth, have expressed their determination to be at the meeting appointed by Eld. Cudney at Kirkwood.

I next went twenty miles north-west, where I found three families of S. D. Adventists. They have had a Sabbath-school for a year. One of the families was brought to the light through reading, Bible readings, and Sabbath-school lessons. I preached twice at this place to a congregation of about thirty. The people are very anxious to hear, and urge me to continue meetings, which I hope to do soon. There are Sabbath-keepers scattered all through these new Territories, and one is amply rewarded for the trouble of looking them up. E. O. PARKER.
April 20.

RED CLOUD.—Since my last report five have begun to keep the Sabbath, making fifteen adults, besides several children, who are observing the Sabbath at this place. Three decided to keep the commandments as a result of the discussion held here in the winter by Eld. Cudney. It has led others to investigate. The previous efforts of a lay member in visiting and circulating reading matter had already done much to prepare the minds of the people; so when the meetings began they were ready to take hold of the truth. One of the most encouraging features in those that have already started, is that they all take the Review or have access to it.

One of our brethren has sold in this vicinity sixteen copies of "Thoughts," eleven of "Sunshine," and taken four short-term subscriptions for the Signs. He has also assisted much in holding Bible readings, and in general colporteur work. About two dollars' worth of tracts and pamphlets have been sold, and 7,238 pages loaned and given away. The good seed has been sown, and we have no reason to doubt that a standard of present truth will be erected here. L. A. HOOPES.

THE WORK IN MINNESOTA.

THE workers in Minnesota have not been inactive during the past winter, nor is the work here stationary. The labor that has been put forth has been blessed in the conversion of souls and the building up of the work. Members have been added to our churches, the cause has been strengthened, and interests awakened in new places afford encouraging reports. The efforts that have been made in canvassing and colporting have also met with encouraging success. Our greatest difficulty is to supply the great demands for labor in all directions.

As is generally known, the tract society headquarters have been moved to Minneapolis. It was evident that this location would better meet the minds of all our people in the State than any other. We have been putting up a small building for the depository, which is now nearly completed; and in a few days we shall have our books arranged therein. This building is located at 2,820 Nicollet avenue. We shall be glad to have our brethren, when passing through the city, stop and see our location; and as we shall keep on hand a full assortment of all our publications, also stationary and Sabbath-school supplies, we hope our brethren who may call on us, will come prepared to take supplies back to their churches and their homes.

We are glad to report encouragement in the work at Minneapolis. The Sabbath meetings and Sabbath-school are seasons of interest. The canvassers who have labored in the city during the past winter have had much encouragement; and it is evident that many people here are deeply interested in the investigation of the truth. Almost every Sabbath, some new faces are seen in our meeting.

As before intimated, the greatest difficulty we see is to follow up the interest and the work which opens in every direction. Laborers are called for in every branch of the cause; but in order to sustain these laborers, there must be a corresponding amount of means brought into God's treasury. This is a most serious matter, and should be carefully considered by every lover of present truth. I was thankful for the book on the tithing system that has recently been sent to all our churches. We now have this book on hand at the depository. If all those who have not received it will please write to us, we will supply them with the work at ten cents per copy. Address Mary Heleson, Box 1,076, Minneapolis, Minn. We urge every one to get this book and study it carefully.

There never was a period in the history of the work in this State when we were so much in need of the special blessing of God. And I most sincerely believe that it is not only by praying for the blessing that we shall obtain it, but by bringing our tithes into God's store-house, thus proving the Lord; and we shall surely find him true to his word. Mal. 3: 10, 11. The Macedonian cry is coming from every direction. Dear brethren and sisters, shall we re-

spond to these earnest calls by consecrating ourselves and our means to the cause of God as never before? Not only should our tithe be conscientiously paid, but we should not be forgetful of our offerings. The tract and missionary work calls upon your liberalities. In investigating the labor and the accounts of the different districts and societies, we see many things that are encouraging and commendable. But much missionary work cannot be done without means. Clubs of papers are indispensable to this work; but of course the publishing houses cannot produce them except they are paid for. Of books and tracts the same is true. That this good work may be encouraged and prospered, it is absolutely necessary that donations be made to the society.

We are sometimes almost tried at the idea that the cause of truth needs so much means. But if we look at the matter from the stand-point of the salvation of souls, and the Judgment, it is one of the greatest privileges offered to us in life, to contribute of our means to this glorious work. We believe that time is short. In the light of this fact, for what purpose are our means or earthly possessions, only as they can be used in the service of God to the salvation of souls? What a privilege, then, that we may use our means for such objects, rather than to gather them up and have them on hand only to be burned in the great conflagration of the day of God! We hope that every one will feel an individual responsibility in these matters. Do not think it means somebody else. It means you, dear reader. Let us pray, and labor as we pray, for the advancement of the precious cause of God in our State; and the Lord will be glorified in our salvation. O. A. OLSEN.

Our Tract Societies.

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

COMFORT ONE ANOTHER.

COMFORT one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another,
With the hand-clasp close and tender,
With the sweetest love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Comfort one another,
By the hope of Him who sought us
In our peril—Him who bought us,
Paying with his precious blood;
By the faith that will not alter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another;
Let the grave gloom lie behind you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all his people room.
—Margaret E. Sangster.

THE PHILADELPHIA MISSION.

IN my recent visit to the mission in Philadelphia, I noted some features in the work that will be of interest to our missionary workers. This mission was opened August 1, 1884, and since that time there have been from one to four persons laboring in connection with it constantly. Several have accepted the truth and are regular attendants at the Sabbath services. Others are somewhat interested. During the winter season, from four to six times each week Eld. Fero has preached in the lecture room to ordinary congregations. The principal difficulty he has found has been that of securing regular attendance. People induced to come by advertisement or invitation are not likely to be present more than once or twice; so on the whole we are inclined to think that ministerial labor in Philadelphia is not as profitable as it can be made in the country or in smaller cities.

The canvassing work has been more successful. Over eight hundred subscriptions have been taken for our different periodicals, mostly for the Signs. In re-canvassing they have found that quite a number, after reading the papers themselves, are sending them to friends in other States and also in other countries. It is remarkable that people who have not yet learned to love the truth, should as-

sist in disseminating it. The percentage of results taken is indeed flattering; hence we consider this part of the work encouraging. A number of Bible readings have been held, and openings being found for as many as the workers can find time to give. Bro. Kutz has done quite an amount of ship work. He places packages of periodicals on the vessels, and sells books and tracts as way opens.

We are impressed, so far as the great city of Philadelphia is concerned, that it will take a long labor from house to house to get the truth to the hundreds of thousands who reside in that place. Our reading-room has accomplished as yet nothing thus far. The only real influence gained has been by actual work. We think of changing our location, renting at a more reasonable rate, and carrying forward the work through the summer without ministerial assistance.

D. B. OVIAT

ALBANY MISSION.

Soon after the establishing of the mission in Buffalo, some of our brethren began anxiously to look forward to the time when a like work should be started in this city; but owing to the lack of means and laborers to carry on the work, it felt it should be carried on, it continued a matter of anticipation. Last summer steps were taken to start the missionary work at this place, by sending Bro. Stureman and Hicks here from Buffalo, who in company with Bro. Crockett, who was here, began canvassing for and distributing periodicals. Last December Bro. Wild was sent to take the place of Bro. Stureman and Hicks. He has had excellent success with "Sunshine" and "Signs," having taken to present date 213 subscriptions, besides selling 10,609 pages of tracts and pamphlets, etc. Bro. Crockett has also done some work.

One feature of the labor which I am specially pleased to report, is the children's work. The daughters of a couple of our brethren here, the only twelve years of age, have taken our periodicals, and, with the spirit of the message war on their hearts, have entered the homes of rich as well as poor, and accomplished what older heads could not accomplish. One little boy, one day, in a three hours sold twenty-two copies of Sabbath-tinels. This is additional proof that the third age, like the first, can be helped by the child. They may be an important factor in the closing work.

The following is a general summary of the work done here during the past year:—

Subscriptions to Signs.....	213
Periodicals sold (by children).....	5,400
" distributed.....	5,400
Pages books and tracts sold.....	38,000

Last autumn a brother and his wife of Erie county, felt the importance of the work and need of help to that extent that they sold their pleasant home in Keene, and began to make preparations to come here and devote themselves all they had to the cause of God. During the winter a very desirable location for reading and lecture rooms was secured at low rent, and in March this brother and his family came to Albany for opening the mission, and I joined them in April. Although some things have hindered a speedy prosecution of this work, yet we expect to have the rooms open to the public by the time this is in print. They have been fitted up at a cost below our expectations. Nearly all parties to whom we have had deal have been very generous in the terms given to the society.

Bro. Whitney, although severely pressed in the work in other places, has lent efficient help here. Several came in to our meeting last Sabbath and seemed to enjoy the service. The blessing of the Lord has been felt among us from the time which has caused unity and love to triumph. We trust that all through this large State there will be Aarons and Hurs who will stay up the hands of those who labor here, that as the work in the capital city opens in a more public way, we may see of the salvation of the Lord, and victory on Israel's side. A. E. PLACER
Albany, N. Y., April 23.

—Habit is a cable. We weave a thread of every day, and at last we cannot break it.—Hace Mann.

OHIO QUARTERLY MEETING.

Quarterly meeting of the Ohio Tract and Missionary Society was held at Bellville, Richland Co., April 13, 14. Meeting was opened by prayer by Eld. G. W. Anglebarger. Minutes of the last quarterly meeting (held in 1884) were read. One encouraging feature of the work, was that it was increasing and results have been accomplished the past year. Committee on resolutions submitted the following:—

Resolved, The Spirit of the Lord has spoken plainly and concerning our duty to send out canvassers and everywhere to spread the truth; and—

Resolved, There are many towns in Ohio that have never heard of the coming of the Lord; therefore—

Resolved, That we recommend that an effort be made to reach as many as possible of our brethren and sisters by address, to engage in canvassing for "Sunshine" signs, "Thoughts on Daniel and the Revelation," "Controversy," "Good Health," etc.

Resolved, We have been looking forward for many years when the silent messengers of truth should fall like leaves of autumn; and—

Resolved, Much success has attended the putting of our signs into reading-racks in hotels, depots, steamboats, and other States; therefore—

Resolved, That we recommend our brethren to take steps to place the new Signs of the Times supplement in depots, and other public places, in reading-racks, which can be purchased.

Resolved, The canvass for "Sunshine" and the Signs has been successful in getting the truth into hundreds of families.

Resolved, The time for the greater proportion of the three months' subscriptions for the Signs has expired and should be renewed at once if possible; therefore—

Resolved, That we favor the plan suggested by Eld. Haslam to follow up the work by using "Great Controversy," "Signs" and renewals for the Signs.

Resolved, The success attending our city missionaries has demonstrated that God's providence is going before us and that the people of our cities for the reception of the Signs.

Resolved, The large cities in Ohio are unwarned, and should be entered by our canvassers; therefore—

Resolved, That we recommend that steps be taken immediately to send one or more canvassers into the city of Cincinnati.

Resolved, We are in need of energetic canvassers in this city and our cities; and—

Resolved, Bro. H. W. Cottrell, who is now working in the city of New Orleans, is a member of the Conference; therefore—

Resolved, That we invite him to return to this State and to engage in the work in connection with our city missions.

Resolved, In many cases where the Signs has been sent to persons unacquainted with our theory and manner of work, and left in the post-office, the parties to whom it has been forwarded supposing if such papers were drawn from the office, pay for them would eventually be expected; therefore—

Resolved, That those sending our papers to such persons should also write to them, giving full information respecting the matter.

Resolved, That those sending our papers to individuals unacquainted with our work, should after a few weeks inquire by letter to them, of the interest taken; and where necessary are made after writing two or three times, discontinue sending them.

Resolved, The consideration of the first resolution drew out some interesting remarks from Brn. Fisher, Watts, Underwood, Beauman, and Thompson. It was stated that one brother, canvassing for "Sunshine" and the Signs, in less than twenty days took one hundred and five orders; and another in the same locality, in less than a week took twenty-one orders; while a brother spending of ten days at the work took forty orders; showing what can be accomplished when the Spirit is taken hold of in earnest.

Resolved, It was thought advisable to make a change in the location of the State depository, and Columbus, Capital of the State, was suggested as a good place to locate. Considering the subject an important one, it was voted that the Chair appoint a committee of five to recommend in regard to this matter. This committee afterward reported, recommending the adoption of the following resolution:—

Resolved, That we request the executive committee have charge of the State depository and the financial interests of the cause, to remove the depository to Columbus, Ohio, as provisions can be made for the same.

This resolution was carried by a unanimous vote. The following resolutions were also considered:—

Whereas, The city mission funds are now in the hands of the tract society secretary; and—

Whereas, This fact causes confusion in settling with our city missionaries; therefore—

Resolved, That we recommend that the city mission funds be held by the Conference treasurer, to be paid out by order of the president of the Conference, like other Conference funds.

Whereas, Influential men will be needed to labor in connection with the State depository in Columbus; therefore—

Resolved, That we invite Bro. W. H. Gilmore to locate there to labor in the interest of this important city mission.

Whereas, It has been demonstrated that each department of the cause demands a leader; therefore—

Resolved, That our canvassers and colporters should work in organized companies, each company having a judicious leader who shall take the oversight of the work.

By vote, these resolutions were taken up separately, and adopted after pointed and interesting remarks. The director of Dist. No. 4 having moved away, it was voted that the chairman be requested to appoint a director to act until the next yearly meeting. As many canvassers are expected to go into the field this summer, it was suggested by the president that each canvasser report every week to the tract society secretary the work he has done, so that arrangements can be made to have enough Signs to fill all orders that come in.

E. H. GATES, Pres.
MRS. IDA GATES, Sec.

THE BIBLE IN SCOTLAND.

MR. MOODY says: "There is no place I have ever been in where people so thoroughly understand their Bibles as in Scotland. Why, little boys could quote Scripture and take me up on a text. They have the whole nation just educated, as it were, with the word of God. Infidelity cannot come there. A man got up in Glasgow, at a corner, and began to preach universal salvation. 'Oh, sir,' said an old woman, 'that will never save the like of me.' . . . If a man comes among them with any false doctrine, these Scotchmen instantly draw their Bibles on him. I had to keep my eyes open and be careful what I said there. They knew their Bibles a great deal better than I did. If the preachers could get the people to read the word of God more carefully, and note what they heard, there would not be so much infidelity among us."

Special Meeting Department.

WISCONSIN CAMP-MEETING.

This meeting will be one of the most important ever held in this Conference; therefore every one that loves this precious cause should make a special effort to attend. The Spirit of God has shown how Satan counsels his angels concerning our camp-meetings. He says: "Until the great decisive blow shall be struck, our efforts against commandment-keepers must be untiring. We must be present at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it."—"Great Controversy," Vol. IV., p. 340.

Let us all go to the meeting, and take our children, and induce as many as possible of our neighbors to go with us. Let us go with the preparation of heart that the Spirit of God recommends us to make before we go.

"While preparing for the camp-meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray one for another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish, all envyings, all jealousies, all suspicions, all fault findings.

"The Lord speaks; enter into your closet and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions; plain, simple duties that must not be neglected will open before you. Do not carry this undone work to the camp-meeting. If it is not done at home, your own souls will suffer, and others will be greatly injured by your coldness.

"For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray; let the heart break before

God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts."—"Testimony" No. 31, pp. 159, 160.

May the Lord help all to heed his counsel, and prepare to come to the camp-meeting to be blessed, and to help others to receive this great salvation.

I. SANBORN.

CAMP-MEETINGS IN NEBRASKA.

THERE has been a desire expressed by many of our brethren in this State, to have several local camp-meetings this season, so as to obviate the necessity of going so far to attend, as some of the members, being obliged to stay at home, are thus deprived of the benefits to be derived from being present at these important meetings.

We will endeavor to comply with these wishes as far as may seem consistent. Nebraska comprises a large territory, and I am aware that it does incur a great expense to come from all parts of the State to one central point. And again, it is frequently the case that all the members of a family cannot leave home at the same time. We will try this season to overcome both these difficulties.

After much counsel, it has been thought best to hold camp-meetings as follows: one at Albion, Boone Co., June 10-16; one at Kearney, about the middle of August; and the general State meeting at Lincoln, the latter part of September. These places are easy of access to all our people in this State; and by making your plans in season every member of every family can attend one or more of the meetings.

I am convinced more and more of the importance of our brethren's all attending these meetings, and of the great loss they sustain by not attending. There are some of our people in this State who for years have not attended any of our general meetings; and I almost invariably find it the case that such ones are greatly lacking in spirituality, and in many instances they have given up entirely. While, on the other hand, those who have attended these important gatherings, enjoy more of God's spirit and are almost always ready to respond to the wants of the cause.

At the Albion meeting we hope to meet all our brethren from the north-western portion of the State, and as many others as can conveniently attend. The Kearney meeting will accommodate our people in the extreme south-eastern portion of the State and in the Platte Valley. These meetings will both be free from business, and a special effort will be made to seek God. More will be said on this subject in the future.

A. J. CUDNEY.

Our Gasket.

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

—Hope for nothing from this world, and your soul will enjoy rest.

—Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.

—A test of love to God is secret prayer. If you love your friend, you will often talk in confidence to him, and get his help.

—Ask God to give thee skill
In comfort's art;
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch.

—The trial of faith is the sure way of increasing it. We ask for more faith, and God tries what we have, and that is his way of answering prayer for its increase. He brings us into trials, so that we are compelled to look only to him for help. The life of faith is a wonderful life.

—God makes the glow-worm as certainly as the star; the light in both is divine. If mine be an earth-star to gladden the wayside, I must cultivate humbly and rejoicingly its green earth-glow and not seek to blanch it to the whiteness of the stars that lie in the fields of blue.

—In making the beautiful golden inscriptions on the backs of volumes, hot type overlaid with thin leaves of gold are pressed upon them, the heat causing the gold to adhere, without which the inscription would not be permanent. It is even so in the world of thought and speech. If we would make lasting impressions upon the character of hearers or readers we should not only press upon them with the hand of eloquent earnestness words overlaid with golden thoughts, but they should be burning words from hearts aflame with love.—Rev. J. R. Goodpasture.

News of the Week.

FOR WEEK ENDING MAY 2.

DOMESTIC.

- The Erie Canal will be opened May 11.
- Idaho will build a new Capitol at a cost of \$80,000.
- There are more than 2,500 lady physicians in the United States.
- A fast ocean steamer costs between \$700,000 and \$800,000.
- Ex-President Arthur is still suffering from an attack of sciatia.
- There were 48,000 visitors from the North to Florida last winter.
- The banking capital of the United States to-day is \$788,000,000.
- Eighteen buildings were destroyed by fire at Randolph, N. Y., Saturday night.
- The patent office is one of the few branches of the government which pays expenses.
- Diphtheria of a malignant type is epidemic in Greenwood township, near Hillsboro, Ill.
- The Commercial Cable Company is putting all its wires in New York City under ground.
- The peach crop of Delaware will be unusually large, unless some unexpected disaster occurs.
- From eight to twelve inches of snow fell Monday night in Northern Michigan and Wisconsin.
- According to the Salt Lake *Tribune*, the lineal descendants of Brigham Young now number 15,000.
- Governor Carpenter, of Montana, has issued a proclamation against cattle entering into the Territory.
- A dozen business houses at Chillicothe, Mo., were burned Tuesday morning, creating a loss of \$20,000.
- Business failures for the week number 167, against 198 last week, and 151 in the corresponding period of 1884.
- The Ohio Legislature has decreed that Cincinnati saloons must be closed from midnight until 6 o'clock A. M.
- A bill has been favorably reported in the Pennsylvania Legislature to impose a license of \$1,000 on skating rinks.
- Alabama physicians say that pneumonia is now worse in that State than ever before within thirty or forty years.
- Militia are on duty at the coal mines near Streator, Ill., to protect persons wishing to work from the violence of the strikers.
- By a recent enactment of the Kansas Legislature, it is a misdemeanor to sell or give tobacco in any form to boys under sixteen years of age.
- The leather manufactory of J. G. Brane & Co., at Woburn, Mass., was burned at midnight Sunday, with its contents. The insurance is \$45,000.
- During a fire at Pittsburg Monday night a building fell, killing two men, seriously wounding four persons, and injuring a number of others slightly.
- The improvement in General Grant's condition has been so marked during the past week that he has been able to walk out and ride in the park, on pleasant days.
- The ice in the Straits is broken up and is passing in huge masses from Lake Michigan to Lake Huron. The belief is prevalent that vessels can now get through.
- It is reported that the maple sugar crop of Vermont this year will exceed in value \$1,000,000. Vermont now produces about one-third of the maple sugar manufactured in this country.
- At a meeting of the Maryland Temperance State Alliance yesterday it was determined to again start a Prohibition party in Maryland, and committees on organization and platform were appointed.
- The number of railroad accidents in the United States during 1884 is given at 1,191. Of these, 445 were collisions, and 681 derailments; 65 are recorded as "various." There were in all 389 persons killed and 8,760 injured.
- The Democrats of Louisiana are irritated at the course adopted by President Cleveland, and in an interview Wednesday Senator Eustis said that from a Democratic standpoint the President thus far "has been a conspicuous and humiliating failure."
- The American McAll Association, the object of which is to "rescue France from the infidel," began its second annual session Thursday at New York, and among the hundred delegates in attendance, are Mrs. J. A. Garfield and Mrs. Rutherford B. Hayes.
- A collision occurred on the Iron Mountain road, seventeen miles from St. Louis, Monday afternoon between a special and a passenger train, two persons being killed and several injured. Both engines were completely wrecked. A misunderstanding of the train dispatcher caused the disaster.
- An overflow of the Red River has submerged a portion of Fulton, Ark., and the surrounding country is inundated, causing a heavy loss in live stock. Cultivated lands are under water and railway tracks and bridges have been washed out. In the Arkansas Valley heavy rains have caused serious damage.

FOREIGN.

- The Apaches are reported on the war path again in old Mexico.
- King Leopold, of Belgium, is now to be recognized as king of the Congo.
- The Emperor of Austria gave the pope as an Easter offering a chandelier for 600 candles.
- General De L'Isle telegraphed the French government from Tonquin, May 1, that the Chinese are loyally fulfilling the conditions of peace.
- An area of three million acres of very fertile land in New Zealand has been dedicated to prohibition. There is hope for the Maori race.
- A long-haired elephant, larger and more perfect than any specimen hitherto secured, is being extricated from the ice at the mouth of the Lena delta.
- Russia has a population of about 100,000,000; has a public debt of about \$350,000,000,000; she spends about \$10,000,000 a year above her revenues.
- Wealthy residents of Aspinwall have ordered ready-built houses from New York, which will be shipped in sections to replace the buildings burned by the insurgents.
- A terrible volcanic eruption has occurred at Passarvean, a province in the east end of the island of Java. A number of plantations have been devastated, and it is feared that fully a hundred persons have been killed.
- Word was brought to Gen. Middleton May 1, that Riel was intrenching himself at Batoche and preparing for a stubborn battle. Middleton decided to advance immediately, and at last reports a conflict was imminent.
- The Porte has replied to England that in the event of war between England and Russia, Turkey will remain neutral, and will close the Dardanelles and Bosphorus to men-of-war of either nation. Notice of this decision has been sent by the Porte to the various foreign ambassadors at Constantinople.
- There is a slight relaxation in the tension of the relations of Russia and England. Russia appears to be disposed to entertain England's latest proposal to submit to the arbitration of one of the crowned heads of Europe, the question whether the convention of March 17 was broken by Russia. It is believed that the King of Denmark will be selected as arbitrator in the event of mediation being accepted.

RELIGIOUS INTELLIGENCE.

- Of the 8,000 native Christian members of the Japanese churches, it is stated that only one-fourth are females.
- In Western New York there is said to be a town of 5,500 inhabitants, 3,500 of whom are Protestants, having four Protestant churches, whose entire membership is only eighty. There are 1,200 children, of whom only 200 are in Sunday schools.
- At a late meeting of the directors of the London Missionary Society, Rev. J. H. Budden bore emphatic testimony to the fact that the people of India are just now in a special state of preparedness and willingness to listen to the gospel. This witness is the more valuable as coming from a veteran Indian missionary, who has been forty-four years in that great empire.
- The work of the Canadian missionaries in the north of Formosa has come to an entire standstill so far as the missionaries are concerned. They have been forced to leave the island and retire to Hong Kong. The anti-foreign spirit there has full sway, and the result has been persecution of native Christians,—even to the death in some cases,—robbery and pillage of their goods, and the wild and wanton destruction of their chapels.
- Rev. M. Thomas, of Henthada, Burmah, writes of the conversion of an idol-maker who was the most influential Buddhist in the region in which he lived. His baptism has been a great shock to Buddhism, and the prospect for immediate success among the Burmans, is most cheering. Mr. Thomas has seldom seen, even among the Karens, such interest in Christianity as he found among the Burmans whom he met in that section of the country. The more enlightened Burmans are rebelling against the impositions of the Buddhist priesthood, and the Buddhist archbishop was fired upon during a recent visit to Henthada.
- The Jewish reformer, Joseph Rabinowitz, to whom reference has heretofore been made as the leader of a new movement among the Jews of Southern Russia, succeeded in opening on January 5, at Kishenev, the capital of Bessarabia, a synagogue in which Jesus Christ is recognized as the Holy Messiah. This was done under the authority of the Minister of Police, who was present. In his discourse, Rabinowitz sought to prove that the expectation of the Jews was met in Jesus. A Lutheran minister assisted in the service. The chief hope for this movement lies in the fact that it is from within the Jewish body; and the opening of what may be called a Christian synagogue has created a great sensation among the Israelites of Russia.
- Mission work among the 4,500 to 5,000 Chinese in New York is extending more widely, and meeting with greater success, than even Christian people here who have not given special attention to the matter are aware of. Churches of nearly every evangelical name have their Chinese Sunday-school classes, gathering five, ten, twenty, fifty, and, in one case, seventy-two scholars, each with his teacher. From suitable text-books, as the Tract Society's "English and Chinese Reading-Book," etc., the pupils are taught to read in English. Their confidence is gained in the process, and the way is opened for personal religious conversation.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth 14:18.

ROSS.—Died at Allendale, Mich., March 28, 1885, P. P. Ross of Brn. Daniel and Peter Ross, aged 84 years lacking two days. E. H.

MALIN.—Died at Vassar, Tuscola Co., Mich., April 8, 1885, of complication of diseases, Bro. Avery I. Malin, aged 81 years. Bro. Christian experience dates from his youth. He embraced the truth under the labors of Elds. Van Horn and Canright in 1848. He leaves several children to mourn their loss. Discourse by H. M. R.

HAHN.—Died March 23, 1885, in Peoria, Ind., Mary A. Hahn, 39 years, 4 months, and 27 days. Sr. Hahn embraced the truth by the Seventh-day Adventists in the fall of 1877 under the labors of Elds. Sharp and Rees, and faithfully lived them out to her death. She leaves a stricken husband, who, although our faith, had all confidence in her Christianity.

PACK.—Died in Sioux City, Ia., Feb. 19, 1885, Samuel W. Pack, 54 years, 8 months, and 11 days. The deceased was well known in religious circles, being a devoted Christian, and an active worker in the cause of Christianity. The funeral services were conducted by Rev. J. B. Chase. Mrs. S. W.

MATHEW.—Died at Ft. Dodge, Iowa, Wednesday morning, 25, 1885, Cyrena Mathew, of Indianola, Ia. She was born in Indianola, Ia., July 18, 1867. For some six years she had been seriously ill with typhoid intermittent fever, which, in all that medical skill could effect, caused her death in the night of three days. Her mother was summoned by telegram, but could not reach her in time to be recognized. The deceased was converted four years ago at the camp-meeting at Des Moines, Ia., in which she had lived an earnest Christian life, cherishing the truth and the hope of heaven. While it seemed sad for one so young, before she was opening with such promise, to die, the one prepared to die here, is prepared also for life eternal. Her remains were buried in Indianola. The funeral service, attended by a large number of friends of the family, was held at the home of her mother, Mrs. W. We carefully laid her away to rest with a strong hope of seeing her in the first resurrection. There being no minister of nomination within reach, the services were conducted by Rev. (Baptist). OTEY AND CATHERINE.

KLOPFENSTEIN.—Died of consumption at Locust Point, Ohio, Feb. 22, 1885, Alvira Brown Klopfenstein, aged 13 months, and 8 days. Sr. Klopfenstein began to observe the truth in 1877 under the labors of Eld. Guilford, and was baptized with the church in 1879. Last summer she was married to James Klopfenstein. In the spring she contracted a fever which resulted in consumption. She lived a consistent Christian and was loved and respected by all who knew her. Before her death she was in a discouraged state of mind. In looking to a compassionate Saviour, she looked at her own sins, and felt that they were more than the Lord could forgive. Several days before she died, faith revived, and she was enabled to grasp the precious promises of God, and to trust in his grace. She kept the Bible, "Testimony No. 31," and the REVIEW by her side, and she could reach them at any time. When dying she was able to trust the promises of God, and replied that she could not attend the funeral, but received the telegram to go. The funeral services were conducted by Eld. Gasch (Baptist). E. H.

BUNDRIDGE.—Died of heart disease, at Portis, Kan., March 14, 1885, Mrs. Bundridge, wife of Bro. Geo. Bundridge, aged 62 years, 10 months, and 17 days. She came to a knowledge of the truth six years ago by reading, and united with the church at Portis. She died with a bright hope of eternal life. This sad bereavement falls heavily upon the family of the deceased. Remarks by Eld. from Hosea 13:14. C. W.

BAILEY.—Died in Freeport, Me., April 17, 1885, Nancy Bell Bailey, 60 years, 11 months, and 25 days. Sr. Bailey experienced the truth fifty-four years ago, and was for fifteen years connected with the Free-will Baptist church, after which she joined the Free-will Baptist church, and remained a faithful member till about eight years ago. She then embraced the third angel's message, in which she has since been a consistent believer. In the last testimony she gave, on the Sabbath before her death, she stated that she had the truth and cause of God. She leaves a husband, two brothers and sisters, and a large circle of friends to mourn her loss. The funeral services were held at the Free-will Baptist church in Freeport, a large congregation present. Words of comfort were spoken by the writer from Rev. 14:14. S. J. H.

MCCORMICK.—Died at the home of her daughter, at Hastings, Minn., March 14, 1885, Mrs. Lucinda McCormick, in the 60th year of her age. The body was taken for interment to Hanover, Kan., where her daughter resides. Mother had lived a Christian life for fifty years, having been a Seventh-day Adventist for the last twenty years, and she died as she had lived. Three sons and four daughters survive her loss; but we feel that our loss is her gain, and hope to meet her in the better world. Mrs. H. W. B.

BLACK.—Ruth Ann Black died at Corsica, Ohio, April 1, 1885, aged 57 years, 10 months, and 13 days. In youth she was heart to God, uniting with the Free-will Baptist church at the age of fourteen years, and ever after lived a devoted Christian. In 1848 A. M. Mann held a series of meetings at Corsica, when the truth shone upon her path. She was the first in that place to embrace the Sabbath of the Lord. The truth grew brighter and more precious till her death. Her last testimony was given at the church meeting, April 4. She was sick only eight days. A husband and four children mourn the loss of a faithful wife and dear mother. She now sleeps in Jesus to awake in immortal bloom. May the Lord reunite in the kingdom of God. Words of comfort were spoken by the writer from Rev. 14:13. R. A. UNDERHILL.

BURDICK.—Our two little children, Myrtle and Johnnie, died March 26, 1885, at the residence of their grandfather, L. H. Galla, Moody Co., Dak. Myrtle, aged 3 years, 1 month, and 10 days, was sick nearly two weeks of pneumonia, which finally terminated in membranous croup, proving too much for her wasted system. Johnnie was the pet of our household and is sadly missed. Johnnie was 18 months, though with us but a short time, had greatly endeared herself to us. We have now buried three children, and have had so long. We feel to thank God that they were spared to comfort our hearts so long. We hope to be a happy, reunited family in the world to come, where sickness and sorrow will never come. R. A. AND S. H. BURDICK.

HILL.—Died of consumption, April 12, 1885, at Assyria, Mich., Mary Hill, daughter of Wm. and L. M. Phinisey, and John Hill, aged 28 years and 23 days. Sr. Hill experienced the truth at the age of fifteen years, and united with the Seventh-day Adventist church at Vernon, Montcalm Co., Mich.; and though, for her hope yielded to discouraging circumstances, it revived at the end approached, and she gave good evidence of her love for God. She was desirous of living for her child's sake, but resigned to the evident will of God that she should sleep. Funeral services were held in the M. E. church at Assyria. Discourse by the writer to a large and very attentive audience, from 2 Sam. 12:14. J. L. B.

HAYNES.—Died at Raymond, Black Hawk Co., Iowa, March 14, 1885, Lorena Haynes, aged 70 years, 11 months, and 5 days. Sr. Haynes was born in the State of New York; moved to Ohio with her parents.

oved to Davistown, Ill., where she embraced the S. D. Advent...

Died near Waxahachie, Ellis Co., Tex., April 8, 1885, youngest child of John R. and Sarah A. Ransom.

Died at New Centerville, Wis., Jan. 1, 1885, of Bright's disease Jones, aged 77 years. Bro. Jones was born in 1808.

Died of catarrh and other chronic troubles, on the 23d of ... at the residence of her son William, at Red Cloud, Neb.,

Died at Eagle Lake, Minn., April 5, 1885, Samuel Moon, aged ... years. Father Moon was for many years a member of the

Joseph Porter died April 8, 1885. He was born April 13, ... at the age of 20 he united with the Disciple church.

Appointments.

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

TON, Neb., May 9, 10. A. J. CUDNEY.

MP-MEETING at Battle Creek, Iowa, May 28 to June 2. O. A. OLSEN.

VIDENCE permitting, I will meet with the church at ... Wis., May 9, 10. W. W. SHARP.

VIDENCE permitting, I will meet with the church in ... nton, N. H., May 16, 17. Would be glad to see a

VIDENCE permitting, I will join Bro. Olds in a gen- ... meeting at Ft. Howard, Wis., May 9, 10; Sturgeon

labor in the cause in any way. A. J. BREED.

eleventh annual session of the Kansas Tract Society ... held at Bismarck Grove, Kan., May 20-27. We hope

ERMONTVILLE, Mich., May 6, 7 ... alle, " 9, 10 ... amondale, " 16, 17 I. D. VAN HORN.

annual session of the Kansas Sabbath-school Asso- ... will be held in connection with the camp-meeting at

BROOKSTON, White Co., Ind. (with Eld. Reese), May 8-11 ... Pleasant Grove, Grant Co., " 21-25

THE Lord willing, I intend to labor with the following ... churches:— Racine, Wis., May 6

No preventing providence, I will hold a two days' meet- ... ing at Waterloo, Grant Co., Wis., commencing May 16, at

Publishers' Department.

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

My address for the present is 13 West Huron St., Buffalo, N. Y. R. F. COTTRELL.

THE address of the N. Y. City mission is 744 Broadway, N. Y. City, N. Y.

THE P. O. address of Eld. John Wilson and wife is now No. 37 N. Main St., Council Bluffs, Iowa.

My address is now 2,101 Highland Ave., Kansas City, Mo., instead of 911 Winter Ave., as heretofore. D. T. SHIRMAN.

My post-office address, till further notice, will be South Lancaster, Mass. Letters sent to State Center, Iowa, will be forwarded to me. E. W. FARNSWORTH.

RECEIPTS.

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

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Books Sent by Freight.—M Heilesen, L C Chadwick, L H Farnsworth, E H Gates, Geo A King, H Hayden, Neb Tract Society.

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—OR—

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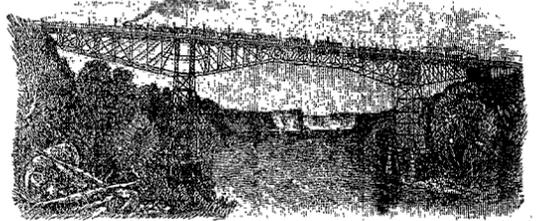
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Travelers' Guide.



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MICHIGAN CENTRAL RAILROAD.

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Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Jan., 1885.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists train schedules for various destinations like Galesburg, Freeport, Amboy, etc.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns: GOING WEST, STATIONS, GOING EAST. Includes times for Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago.

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

The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIORER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 5, 1885.

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CAMP-MEETINGS FOR 1885.

KANSAS, Bismarck, near Lawrence,	May 20-27
Pennsylvania, Jamestown,	June 4-9
Nebraska, Albion, Boone Co.,	" 10-16
Wisconsin, Tomah,	" 11-16
Minnesota, Mankato,	" 17-23
Dakota, Sioux Falls,	" 25-30
Canada,	" 25-30
Northern Maine,	June 25 to July 7
Nebraska, Kearney,	August —
Nebraska, Lincoln, State Meeting,	September —

THEY DON'T TOUCH IT.

THE evidence of the credibility of the Scriptures, constantly coming to light from the Babylonian tablets, and other exhumed relics of the long buried past, is an argument which the modern skeptic does not seem inclined to try to answer. We find the following item in the *Illustrated Christian Weekly* of May 2, 1885:—

"Recent deciphering of the cuneiform inscriptions on the Babylonian tablets in the British Museum revealed 26 names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees."

THE END OF A GREAT MAN.

How little the great men of this world know to what ignoble ends they may come! The Cæsars, who held in their hands the scepter of the world, certainly esteemed themselves among the high and mighty of earth, whom the people should profoundly venerate, if not absolutely deify. How would they have felt if they could have foreseen the fate revealed in the following incident:—

It is reported that "some workmen in Rome recently discovered the ashes of one of the Cæsars, who ruled the empire more than eighteen centuries ago; and as they were very white and clean, one gave them to his wife, who made them into lye for washing!"

BATTLE CREEK COLLEGE ITEMS.

THE third and last term of our College year was entered upon the 29th of April. Usually the attendance this term is lighter than at any other term of the year. This, instead of being a drawback to those who wish to pursue their studies successfully, is rather an advantage; since the classes are smaller, thus enabling the teacher to give more than the usual amount of at-

tention to the individual student. The studies pursued during this portion of the College year are among the most interesting and profitable of any laid down in the curriculum of the College course. They are as follows: geology, astronomy, botany, natural philosophy, logic, literature, rhetoric, grammar, geography, general history, civil government, geometry, algebra, Bible lessons, Greek, Latin, German language, arithmetic, reading, writing, spelling.

Let no one remain away because he was not able to enter the school at the commencement of the term. We have several classes in some of the principal branches of study,—such, for example, as grammar and arithmetic,—so that a student, even though coming late, would be able to find a class which would meet the requirements of his case.

Those desiring Catalogues will please inclose one stamp for each copy ordered.

W. H. LITTLEJOHN.

IS CANVASSING FOR OUR BOOKS AN HONORABLE BUSINESS?

EVERY person choosing any business employment should select one that is honorable. There is a satisfaction in knowing that our avocation is one upon which we can claim God's blessing; one that will honor God and benefit humanity. That employment is most honorable in which a person can do the most real good. The glory of God and the good of mankind are the highest objects for which men can labor.

When we consider the nearness of Christ's coming, the immense importance of salvation, the terrible doom of the wicked, the possibility of our being able to rescue some from the pains of the second death, and the command of God to let our light shine, we may be sure that the dissemination of the light of present truth is the most important work in which we can engage. There are several methods of doing this, all of which are very important. The work of the living preacher is one of God's agencies absolutely necessary in order to carry out the plan of God in man's salvation. Going from house to house canvassing and praying with the people and reading the Scriptures with them, is an important part of the work of the ministry as originally designed when Christ ordained it. Indeed, it would seem that Christ and Paul and other apostles labored in this manner fully as much as in giving public discourses. We call this "colporteur work." It was anciently "ministerial work." And we think it may clearly be shown that all missionary work is a part of ministerial work, as anciently practiced. Indeed, the specimens of ancient sermons we have on record in the Bible, are more like talks called out by the occasion than like modern sermons from set texts of Scripture.

The dissemination of printed matter is a modern work growing out of the invention of the art of printing. We have no question but that God designed this as a special means for the warning of the world of Christ's second coming. The general advance of education, seen in the fact that nearly all are taught to read, the extent of the business of printing, and the general circulation of the Bible and religious books, make it possible to warn the world in a comparatively short time.

There are thousands who could act a part in circulating the truth through reading matter, who never could do it successfully in any other way. There are many also who could begin to work in this way, who might in time learn to work in other ways. By this means the very best thoughts of able men, the most forcible productions from their pens, and the ablest presentation of truth which can be made, may be almost infinitely multiplied, and brought before millions upon millions of minds; whereas if it were not for this means, they could be known to but comparatively few.

All would say that for an able preacher to give a forcible, masterly presentation of divine truth to a congregation of one thousand people, by means of which twenty should be converted to God, would be a noble, most honorable work. Can any one tell us why the work would not be as honorable and noble if the same words were written out and circulated among a hundred thousand people, and a hundred times as many persons were brought to the truth? Such a step is perfectly practicable if we employ the printing press and the canvasser to scatter the truth. And in this case, can any one deny that those who thus contribute to help in scattering these precious thoughts of our able men, are engaged in just as honorable work as the minister who speaks from the

stand? They simply extend the radius of his words and his influence reach; and all the of influence of the minister's words over that would have been able to reach unaided, belongs to the canvasser or missionary worker.

Let us illustrate this point. Our dear Brother, for example, has long been one of our leading and ministers. He goes out to preach the God's word, and does much good in explaining wonderful prophecies of Daniel and the Revelation from the pulpit. He reaches a few hundred thousands of people by so doing. He writes, and with many other valuable thoughts, in a book by means of others' assistance his words may be presented through his book from the Lord comes; whereas if he should speak words in the oral discourse, they could only for a short time, and would perhaps soon be forgotten. Here we see a great extension of and enlightenment, by means of the words of Bro. Smith and the help of others in causing them many thousands of people. Suppose that good thoughts are the cause of the salvation of hundreds or thousands of people, is not the work of Bro. Smith in speaking and writing them honorable and noble one, if so many are thereby, and thus obtain eternal life? How can we deny that the work of extending the influence of these words, by means of canvassing for them, is just as honorable and noble, if it results in the salvation of others who would not have known but for this canvassing work?

The same principle applies to all the work of canvassing for present truth, when the motive is souls. Of course it does not apply to it as a matter of money making.

The testimonies of the Spirit teach that there is any work more important than another, the circulation of our reading matter." Away with the idea that the canvassing for such work is "Thoughts on Daniel and the Revelation" is honorable and noble work. It is all of that in which we desire to see hundreds engaged, and the world.

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