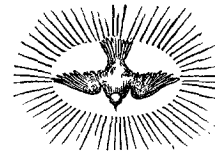


Adventist Review



AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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THE BRIDGE OF PRAYER.

The bridge of prayer, from heavenly heights suspended,
Unites the earth with higher realms in space;
The interests of those separate worlds are blended
For those whose feet turn often toward that place.

In troubled nights of sorrow and repining,
When joy and hope seem sunk in dark despair,
We still may see, above the shadows shining,
The gleaming archway of the bridge of prayer.

And angels come from their celestial city,
And meet us half-way on the bridge of prayer;
God sends them forth, full of divinest pity,
To strengthen us for burdens we must bear.

O you whose feet walk in some shadowed-by-way,
Far from the scenes of pleasure and delight,
Still free for you hangs this celestial highway,
Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernal,
And happiness walks hand in hand with care,
And faith becomes a knowledge fixed, eternal,
For those who often seek the bridge of prayer.

—Sel.

Our Contributors.

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

DILIGENCE A NECESSARY QUALIFICATION IN THE MINISTER.

BY MRS. E. G. WHITE.

TRULY earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier.

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had more energy

and accomplished something in spite of obstacles, they would have far better health.

Every one should have an aim, an object, in life. The loins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken.

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing.

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of his word, things new and old.

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to to-day to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him."

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men.

The subjects which many of our ministers pre-

sent before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you.

Those who teach the word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.

Many of our young men might to-day be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort.

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon,

or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think.

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures.

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold.

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a life-time; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age.

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word.

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word.

THE TWO THEREFORES.

BY J. W. SCOLES.

ADVOCATES of the no-law theory almost invariably take the position that the Sabbath was unknown until the time of the exodus of the children of Israel from the land of Egypt, and in proof of this refer us to Deut. 5:15 to show that it was given at this time, and for the Jewish nation only. Great stress is laid upon the word "therefore," in this passage, and the claim is made that God here reminds the Israelites of their wonderful redemption from the house of bondage, and that because of this deliverance, and for no other reason, he commands them to keep the Sabbath day. And at this juncture, Antinomians exclaim, "We were never back yonder under Egyptian bondage; hence we are under no obligation whatever to keep the Sabbath."

Without stopping to consider the exceeding lameness of this position when taken into consideration with such passages as Deut. 24:17, 18, 20-22, etc., we will simply say that if God had never before this referred to the Sabbath, and was now for the first time laying its obligations upon the people, such a claim as the one just set forth might be made with some show of reason. But this is not the case. The book of Deuteronomy is just what the name indicates; it is a *repetition* or a rehearsing of the law. Nearly forty years previous to this time, Jehovah himself had proclaimed his law from Sinai, in the midst of the most awful and solemn manifestation of power ever vouchsafed to the giving of any legislative decree before or since. And in this original proclamation, the Sabbath is recognized as an existing institution, while the reason given for its observance is one which far antedates the deliverance of Israel from Egypt; namely,

the fact that God in six days had formed the heavens and the earth, and had himself rested, or "sabbatized," upon the seventh day, and had then blessed and set apart as forever holy this identical day, thereby constituting it for this reason above all others, the Sabbath of the Lord.

Now, why do Antinomians so persistently pass over these facts as found in the original record of Gen. 2:3, and Ex. 20:8-11, and try to raise an entirely different issue on Deut. 5:15? Is it because they think the word "therefore" as connected with the command by Moses is more weighty and powerful than the "wherefore" connected with the same command by God himself forty years previous? or is it because they seek to avoid the plain conclusion to which the original passages would lead them?

But, it may be asked, if this be true, why does Moses give a reason for observing the Sabbath which is contrary to that given by God? We answer, The reason given by Moses is not a contrary, but an additional one. In Deut. 5, evidently no attempt is made to preserve the exact phraseology of the "ten words," as spoken by God on Sinai, for the obvious reason that the two tables of the law were in the direct possession of the priests, and all that was necessary for Moses to do was to simply refer to their principles. And thus it is that when he reaches the fourth commandment, he says (verse 12), "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee;" and then, in verse 15, he throws in the additional reason, "And remember that thou wast a servant in the land of Egypt," etc. The especial meaning of this last passage is made very clear by an examination of Ex. 1:11-14; 5:1-9, and 8:25-27, where we get an idea of the condition of the Israelites at the time referred to in Deut. 5:15. During their sojourn in Egypt, their burdens grew so oppressive that their religious worship was doubtless greatly restricted, inasmuch that they could not even sacrifice acceptably to God in the land of the Egyptians, much less observe the Sabbath in such a way as to fulfill its original design. But now a new generation was coming up; and of all that vast multitude who came up out of the house of bondage, only a few individuals remained, and even their recollections of former tyranny were growing indistinct after the lapse of forty years of freedom. Is it any wonder, then, that we hear Moses appealing to their gratitude in Deut. 5:15? And as he reminds them of their former condition, and refers to their great deliverance, need we be surprised that he gives this as an additional obligation resting upon them to honor God by strict obedience to his previously given commands?—I think not; and it seems as though this view of the question only gives an added beauty and harmony to God's law, instead of marring its perfection.

But if our Antinomian friends are still determined, in the face of all explanation, to hold to their meaning of the word "therefore," and continue to argue that its use in this text does confine the Sabbath to the Mosaic dispensation, we have another instance in which the same word is used, and, singularly enough, too, once more in regard to the law of God; not by Moses this time, however, but by Christ himself; not concerning the good news of the emancipation of the children of Israel from the bondage of Egypt, but in regard to the gospel of Him who came to "heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Listen to the words of the great Teacher, as in his inimitable sermon on the mount he sets forth in this, his inaugural address, the light in which he views his Father's law: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

Weak, indeed, must be the position of those who seek to evade the fact that Christ is here speaking of the unchangeable moral law of God, and showing its enduring obligation; and who, in order to avoid this conclusion, endeavor to attach a secondary meaning to the word "fulfill" in this connection, thereby making it literally mean, "to finish, and set aside as no longer necessary, and therefore useless." Thus we would have Christ uttering the superfluous sentiment that he came "not to destroy the law, but to destroy and set it aside as useless." Away with such false and designing

interpretations of the words of Christ! Rather by far let the rubbish of such doctrine be set aside as useless, which would thus seek to make foolishness out of one of the grandest truths ever uttered by the Son of God! Indeed, so plain does the next passage render the meaning, that it is well-nigh incredible to think that any one professing a desire to see light in God's word would dare to take the position that anything of a ceremonial or transitory nature was meant. Hear Christ as he interprets the meaning of his own language: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall *in no wise* pass away from the law, till all things be accomplished." Verse 18 (R. V.). And then, as if glancing down through the lapse of years to the time when "iniquity [lawlessness] should abound," and when men should offer violence to the law of God by willfully trampling it under their feet, Christ utters the following solemn warning, and places his words on record in regard to this matter forever: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," or, as Dr. Adam Clarke paraphrases it, "shall have no place in the kingdom of Christ here, nor in the kingdom of glory above."

The word "therefore" in the above passage, is surely of as much force as in Deut. 5:15, and just as surely refers to the reasons which Jesus had just given; *i. e.*, that he did not come to destroy the law, but that, so far from its being abrogated, it was to stand as long as heaven and earth should remain. If Christ meant what he said (and he certainly did; for he was to "magnify the law and make it honorable." Isa. 42:21), then the fourth commandment is still binding, and the seventh day is still the Sabbath of the Lord our God; and, although not Israelites according to the flesh, neither once servants in the land of Egypt, it still remains for us to "remember the Sabbath day to keep it holy, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* [for this reason] the Lord blessed the Sabbath day and hallowed it."

May God give us a desire to see light in his light, to walk therein, and to faithfully do his commandments, that at last we "may have right to the tree of life, and may enter in through the gates into the city."

Springdale, Ark.

DOES NOT WISH TO BE UNSETTLED.

BY ETHAN LANPHEAR.

How common is this idea in the world, even among professed Christians. A few days since I received a letter from an Adventist brother at Ionia, Mich., inclosing therewith a letter of introduction to his brother living in Plainfield, N. J. My correspondent learned of me by my articles in the REVIEW. He stated that he had a brother here, a good Christian brother and Sunday-school teacher; that he felt a deep interest in his behalf, that he should accept the truths and doctrines of the Bible as received by the Seventh-day Adventist denomination. He wished me to call upon him with a view to make him familiar with the doctrines of the Adventist faith, etc., and to become friends in the good cause, and thus be a help to each other. My correspondent stated that he had sent to his brother various tracts, covering the prophecies, Sabbath, etc., but had received no replies. He hoped that by my intercession he might be reached.

I felt it to be rather a delicate matter thus to approach a man with whom I had no acquaintance, lest I might offend him. So I concluded to drop him a note, forwarding with it his brother's letter of introduction, and stating his brother's request, and also ask if it would be agreeable for me to call upon him, or for him to call upon me, and have a friendly talk upon the matter referred to. In a few days I received a polite and gentlemanly reply, but he closed his remarks by saying that he would have to decline the offer, as he did not wish to become unsettled; for to enter upon the study of those questions might unsettle one's mind altogether, and he thought there were questions upon which all could agree to work without going into this matter, and that his brother had better turn his attention in other directions, etc.

Here we have a sample of what exists in the

churches all over the land. Thousands upon thousands of men have adopted a church theory, and settled down as this man has. He is a deacon in a popular church, and a Sunday-school teacher, and is satisfied. He does not wish to investigate further, lest he may find new truth, and become unsettled in his position in church and social relations. How many pastors and people have settled themselves down on a good salary, or in some stock company, or business, or social relations, and are perfectly satisfied without further investigation; and yet cannot give a reason for the hope that is within them! How different from the rule we find laid down in John 5:39, 40: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Men enter the church as if that were the end of the requirements of the gospel, hold their place, commit no special crime against the community, and seem content to be recognized as good and respectable citizens, and are satisfied. They are settled, and do not desire to be unsettled; they have indorsed the church creed, and have stopped there as if they were saved. What a mistaken idea! If they would search the Scriptures, they would find that salvation is a progressive work, and that only those who grow in grace (favor) and in the knowledge of our Lord and Saviour Jesus Christ shall be saved. The man who settles down satisfied that he has learned all that is necessary from the Bible to warrant his salvation, will ever be a small pattern of a Christian, if a Christian at all.

No denomination or person will ever make any great progress in religious life and usefulness in the world, if satisfied with present attainments. God's word is too large for mortal man to grasp in a moment; and the more we read and study it, the more light will be reflected upon our pathway, giving inspiration to the true worshiper that will aid him in the work of bringing salvation to men. Work, work! search for new truths; this should be the ambition of every professed follower of Christ. God despises slothful, easy Christians. Woe is pronounced upon "them that are at ease in Zion." God knows the thoughts and intents of every heart. He cannot be deceived, neither is he to be mocked. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3:15, 16. "Many are called, but few are chosen." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom."

Church membership is not enough to insure eternal life. It is estimated that there are about two hundred million nominal Protestants in the world, and that not over one tenth of these are Christians. Half the population of much of the country do not attend church at all. There is formalism in the pulpit, coldness in the pews, and sin increasing everywhere. The balance of the one billion, four hundred millions of population are mostly made up of Catholics, Mohammedans, and Pagans; and yet professed Christians do not wish to be disturbed or unsettled from their places of ease in church relations, by new thoughts concerning the teachings of the Son of God, which a closer study of God's word would reveal. The professed Christians would seem to have lost their hold upon God, lacking oil in their lamps, like the five foolish virgins that put on an outward appearance of godliness, but lacked the inward ability to reflect the true light that leadeth unto eternal life. The wise were they that "kept the commandments of God and the faith of Jesus."

Plainfield, N. J.

—Every man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, molds the man.—*Dugald Stewart.*

—To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—*T. L. Cuyler.*

MY ANGEL NAME.

BY TORIA A. BUCK.

"I have called thee by thy name, thou art mine." Isa. 43:1.
"I will give him a white stone, and in the stone a new name written." Rev. 2:17.

THERE'S a melody that's sweeter
Than the music of the spheres;
There's a song that cannot perish
With the dead and changing years.
'Tis a promise far exceeding
Earthly grandeur, wealth, or fame;
It is written by the prophet,
"I have called thee by thy name."

It has thrilled my soul at midnight,
When all other sounds were still,
I have heard its music mingling
With the tempest on the hill.
Oh, the message never faileth,
Dark or bright, 'tis still the same;
By the hand of God 'tis written,
"I have called thee by thy name!"

When the years of time are over,
And the toils of earth are done,
When these mortal days are ended,
And eternity begun,
When earth's trials vex no longer,
Past all faithlessness and blame,
When the waiting kingdom cometh,
What shall be my angel name?

Not the name I write; another
Will be given me in that day,
When the earth shall shine in splendor,
And the heavens shall pass away.
Not the name which lips of mortals
Speak in words of praise or blame;
No! in that resplendent morning,
I shall have another name.

When our faded sky shall brighten,
And the blighted earth shall bloom;
When a richer, rarer glory
Shall illuminate the gloom;
When o'er all its radiant splendor
Swells the angel's glad acclaim,
I shall at my Saviour's bidding,
Answer to my angel name.

East Randolph, N. Y.

THE CHURCH THEN AND NOW.

BY ELD. C. H. BLISS.

THAT there has been a great departure from primitive Christianity is admitted by every candid observer. The simplicity, fervor, and devotion of the early Church is almost wholly gone. The Christian who once thought, "Woe unto you when all men speak well of you," has now only reached the height of his ambition when all men speak his praise. Even a few years have made a great change in this respect.

An anecdote is related of a very prominent man who lived years ago who was very kind to the poor. One man whom he had assisted in various ways, never failed to praise and flatter him before his face whenever opportunity afforded. The good man was very much opposed to receiving praise for his work, and requested him to stop it; but to no purpose. Being determined to stop it, he finally brought forward an account against the poor man, and sued for collection, which had the desired effect. But such cases are rare. In this age of the world praise and flattery are more eagerly sought than gold and silver. The strength which stimulates many of the pulpit orators of the day finds its foundation in the admiration of the people. Talent is worshiped, and God's power is seldom seen. But few seek alone that honor which comes from God. Says Christ, "How can ye believe who seek honor one of another?"

There is but very little genuine faith in the world to-day. A feeling of doubt and uncertainty seems to have seized the minds of all. "When the Son of man cometh, shall he find faith on the earth?" But few are willing to risk anything for their religion. Once, church members sold their possessions and parted with their goods, and placed the price thereof at the disposal of those who had charge of the work of God; but now, a cheap religion is the boast of the churches. Festivals, suppers, lotteries, etc., are resorted to in order to make up the deficiency. Love of praise, sectarian pride, and gratification of appetite, are the most successful avenues to the pocket-book. Love for perishing souls is seldom used as a direct means by which to raise church funds. This motive seems too weak in our modern Christianity to supply the necessary means to carry on church work.

The minister of the gospel of Christ once preached as though he believed that the salvation of his hearers depended on their receiving the truths presented. The importance of his message stirred his own soul to its very depths. The sharp truths which he spoke were like arrows piercing the very heart of the sinner. But now the ministerial essay is read, often in a careless, unconcerned manner, and but few visible results are realized. Indeed, no special burden is felt as to the result. If the discourse is noted for its beauty of expression, and is clothed with high-sounding words, and delivered in a pleasing manner, so that those of the most refined tastes are satisfied, it is pronounced a grand success.

One of the evidences of the Messiahship of Christ was that the poor had the gospel preached to them; but one of the best evidences of the prosperity of a modern church is the selling of the pews for a sufficient sum to raise the salary of the pastor. Thus the rich are able to occupy the best pews, and the poor are often wholly excluded.

The minister of the cross was once guided by the Spirit of God in selecting fields of labor, and was governed wholly by a sense of duty; but now he often goes to a field of his own choice, and preaches one of his most eloquent sermons. If it pleases the hearers, his services are solicited for the future; and when the salary is fixed, it is almost always in advance of what he received the year before. Modern ministers believe in progression. Pride, covetousness, extortion, gluttony, and sensuality are seldom rebuked in our popular churches. Indeed, they are often encouraged. Not long since, I witnessed the public presentation by a leading divine of a pair of gold bracelets to a church member, in whose creed I read the following: "Let all our people be exhorted . . . not to adorn themselves with gold and pearls and costly array."

Pride and ambition have opened the gate wide, so that all may enjoy church privileges. No crosses, no sacrifices, no self-denial are required. Apparel and ornamentation are small matters, so that the heart is right. Eating and drinking "to the glory of God" are relegated to the days of Paul. To experience religion is to be happy. So it is all right to gratify appetite and passion. Self-denial belongs to the Dark Ages. Fun and foolishness are all right, as they build up the physical system. Theaters, dog-shows, etc., are all right, inasmuch as they divert the mind, and rest the brain. At least so reason many modern Christians. Truly, they are "lovers of pleasures more than lovers of God."

IN THE DARKNESS.

BY MRS. A. W. HEALD.

THE sun had set as I stepped from the cars one day, and started to walk the lonely two miles leading to my home. The western sky was tinted with delicate colors, the October air was clear and bracing; and I thought, How beautiful is all nature? Truly, "the heavens declare the glory of God." In this lovely sunset glow I passed the pleasant dwellings and farm-houses. The tinted clouds grew somber; the air became more chill; and as I entered upon a long stretch of woodland, the dusk was fast settling into darkness.

Mindful of the yet long walk before me, I pressed forward with hastening steps; but the gloom had overtaken me. The tall pines were a wall of darkness on either side. The path was hidden, and my steps fell uncertainly upon the uneven road, rudely jarring my whole frame. Wearily I paused for rest, feeling almost timid in the silence, which was broken only by the light sighing of the wind among the pine-trees. Casting a hasty glance backward, I could just discern the way I had come by the uneven line of the tree tops, low in places, in others almost meeting above.

It had been a time of sadness; and with this backward glance into the gloom, my heart cried out in its grief, "This is a fitting symbol of human life!—the delicate tints of life's morning, when joy and innocence mark the passing hours; the more brilliant colors of youth, with its glowing ambitions, its loves, allurements, temptations; the dark shades of middle age, with its cares, disappointed hopes, perplexities, when the burden of life press hard and the path of duty is perhaps but dimly discerned."

Again looking forward into the darkness, I sadly questioned, Is this the future of life's journey? Must it end in darkness and sorrow? Are there no joys to come after the hopes of youth have flown? But in this dark hour of natural and spiritual gloom, an upward glance revealed the starry heavens. Tiny rays of silver light came gleaming through the surrounding shade; and these sparkling gems of night would not cease to shine upon me until safe in the sheltering home so near at hand; even as our dear heavenly Father's eye will guide us even to the end of the journey.

I think these hours of doubt and discouragement come at times to nearly all who are bearing the heat and burden of the day. The sacred psalmist has written, "There be many that say, Who will show us any good?" and he has recorded of his own experience, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief." Ps. 6:6, 7. But was this the habitual experience of the sweet singer of Israel? and is this the right attitude of mind for those who trust in the Lord for salvation? "It is good for me that I have been afflicted." "I called upon the Lord in distress; the Lord answered me, and set me in a large place." "Returned unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." "He healeth the broken in heart and bindeth up their wounds." "Surely, goodness and mercy shall follow me all the days of my life." Let us consult the wisdom of Solomon also: "Whoso trusteth in the Lord, happy is he." Prov. 16:20. The inspired prophets have written: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Isa. 30:19. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, . . . neither shall cease from yielding fruit." Jer. 17:7, 8.

May we not learn from these testimonies of the holy word, that to those who trust in God even sorrow and affliction will be turned into blessings; that there is healing for the broken-hearted, and happiness and usefulness for all? "The joy of the Lord is your strength." Neh. 8:10. May we not joyfully exclaim with the great apostle, "We know that *all things* work together for good to them that love God"? And should not the prayer of our hearts be, "More love, O Christ, to thee! more love to thee!"

"In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?"

"Green pastures are before me
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been;
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And he will walk with me."

Windham, N. H.

FOLLOWING DIRECTIONS.

BY HELEN L. MORSE.

THERE is much useful machinery now before the public. All housewives must have their sewing machines; farmers, their reapers and mowers; merchants, the patent labor-saving contrivances in the counting-rooms; and in every department there are innumerable inventions small and great for facilitating labor. With each machine comes a book of directions, and with even a cake of patent soap there are printed instructions as to how it should be used. If by some oversight the purchaser does not receive the directions, he does not attempt to use the article until the deficiency is supplied. These must be carefully studied and definitely followed. If the machine has been well tested, and proved worthy of confidence, the learner would not think of condemning it because he failed to operate it at the first or second effort, but he refers repeatedly to the book of instructions for a more correct theory upon which to

base his practice; by this means he eventually becomes master of the situation. If a cook fails of success in making an article of food from a recipe, she returns to the directions to see wherein she has deviated therefrom, correctly attributing her failure to some departure from the instructions.

In the realm of nature, and in the inventions of man, certain causes produce certain results. In the economy of God, specified conditions implicitly observed insure literal and complete fulfillment of the promises based upon those conditions. To you, O professing Christians, is the word spoken. You have put on the mantle of Christ in name. You have found this greatest of all patents, and have nominally sold all to buy it. With it comes the most definite, explicit, and valuable directions for its constant use. But many make little or no account of the instructions, and vainly seek by experiment or by their own wisdom to work it successfully. Others sigh and mourn over the very imperfect success they have in using it; and quite generally difficulties and perplexities and failures mark the course of the learners in this school.

This is not due to any defect in the article, or to any flaw in the directions. If it fails to do even to the uttermost all that it is warranted to do, a careful examination will trace this to a failure to make a correct application of the written instructions. These anticipate just such departures, and are adapted to all phases of mistakes, and oversights, and even misconstructions, if the searcher is thoroughly in earnest to understand them. They will be found to be comprehensive enough to include every emergency that may arise even in each individual case. This process of examination must be repeated day by day, and compared with the manner which the directions themselves give for conducting it. These directions are very forcible, and are made more emphatic by the imperative form used often, as follows: "*Search the Scriptures*"; "*Ask*, and it shall be given you; *seek* and ye shall find;" "knock," "strive," etc.

Those who give minute attention to the directions for using labor-saving machines, patent inventions, recipes, and to all the minor affairs that go to make up this little life, and neglect the complete instructions given for entering into the great eternal life; or who fail to see how their want of success in coming up to the standard of the measure of the fullness of Christ is attributable to unfaithfulness in consulting or following them, are preparing to hear, "Woe unto you! . . . for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

These directions sometimes come by word of mouth, and are even more important if from headquarters. What use would a merchant have for a clerk whom he could not trust to follow directions? What would a farmer do with a boy upon whom he could not depend to obey orders? How would the domestic affairs of a family prosper if the mistress' instructions were disregarded? Here also, "The children of this world are . . . wiser than the children of light." If you give diligent heed to obey your master on earth, and refuse Him that speaketh from heaven, out of thine own mouth shalt thou be judged.

These directions are translated into more than two hundred languages, and are circulated broadcast through the length and breadth of the land. Provision is made to supply the needy without money and without price, and the cost is merely nominal to all. They have stood the wear and tear of ages. Century after century they have reiterated their counsels and instructions, exposed to the open warfare of their acknowledged enemies and the wily attacks of professed friends. So important is it that each learner should understand the most improved method, that there is given line upon line, precept upon precept; here a little and there a little. They are familiarly known as the "Holy Scriptures," the "Word of God," etc., and their great Author, who sitteth in the heavens, declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16); also, "The holy Scriptures . . . are able to make thee wise unto salvation" (verse 15); and, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

The sure word of prophecy predicts a famine for the word of God, when men shall wander to and fro upon the earth seeking it and shall not find it. (See Amos 8:11, 12.) But in mercy that famine is delayed, and our long-suffering God is holding the winds that they blow not upon the earth till his servants are sealed in their foreheads. And our loving Saviour is pleading, "Sanctify them through thy truth; thy word is truth."

Battle Creek, Mich.

DUTY AND PRIVILEGE.

BY J. Q. FOY.

WE—professed Christians, I mean—talk of duty, of its being our duty to do this or that, to labor for the good of others, to help in this enterprise and that effort to advance the cause of our Master, to give of our means, and to labor and sacrifice in any and every way for this one grand object. We talk of all this as duty, and so it is; but why make so great a distinction between duty and privilege? As children of God, it should be a privilege to do any duty, and to labor and sacrifice for the upbuilding of his cause; and it should be a privilege because it is our duty. But is it not a privilege in another sense? To the business man, a scheme for adding to his already burdensome wealth, though it may call for the exercise of faith and for the outlay of that which he prizes so highly, and involve some risk,—not infrequently the risk of a total loss of all his wealth,—any such scheme is not regarded as a sacrifice, but as a paying investment; and according to the prospect of gain offered by the investment, will be his anxiety to invest; and proportionate to his faith in the enterprise will be the extent of his investment. To let such an opportunity pass simply because in order to improve it demands are made upon his purse, would be regarded as weakness, a want of business tact. Such opportunities are improved by men of the world in proportion to their ability, experience, or sagacity; and he who has the most faith, rather, perhaps, the most foresight, and who as a consequence invests the most freely,—that man secures the greatest advantage; for it is true to nature in worldly enterprises as well as in spiritual things that he who soweth sparingly shall reap also sparingly, and the reverse.

We know how worldly wisdom leads men to act, and it is as true as it is astonishing that "the children of this world are wiser than the children of light;" not that it need be so, and certainly not that it ought to be so; but because our undisciplined minds more readily grasp the things of time and sense,—the temporal things which are seen,—and lose sight of eternal things.

We are enlisted in a most noble enterprise, one that is destined to success; there is no question about that. And when it shall triumph, those who have espoused it, who have ventured to invest in it, will see that they have acted wisely. They have exchanged the unreal for the real, the shadow for the substance, the finite for the infinite; and upon their enraptured and astonished vision will burst all the glories of the eternal state—wealth compared with which the riches of this world are as the fading flower, treasures as enduring as the throne of the Eternal, and happiness without alloy. And yet it is true that every man shall be rewarded according to his works.

Talk of sacrifice who will, and let who will talk of duty; but they who are truly wise will awake to the awfully solemn yet glorious truth, that precious golden moments of probation are passing, opportunities burdened with eternal issues are flitting by, and that to us as Christians is granted the most wonderful privilege ever vouchsafed to mortals,—that of saving souls, and thus securing to ourselves unfailing sources of happiness and blessing, and of providing for ourselves "bags that wax not old, a treasure in the heavens."

Said our Saviour, "The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it,"—a sacrifice, or a good investment and a most wonderful privilege, which?

Battle Creek, Mich.

—If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—Luther.

The Home.

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

A MOTHER'S CARE.

I DO not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell—
Things e'en my husband cannot see,
Nor his dear love uplift from me,
Each hour's unnamed perplexity
That mothers know so well:

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearnings for that subtle poise
That turneth duty into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word;
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

And then upon his loving breast
My weary head is laid at rest,
In speechless ecstasy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity!

—Presbyterian.

PHIL'S EXPERIMENT.

"HAVE I got to rake up these leaves every day?" asked Phil with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling, and making just as big a litter as before."

"Your room has to be set in order every day," said his mother, smiling.

"I would n't care much if it was n't," said Phil.

"And your shirts have to be washed every week. And the dishes you eat on have to be washed three times a day. You keep on eating you know!"

Phil could not forbear a smile as he slowly raked away at the leaves. He might easily have gathered them in ten minutes, leaving in good order the little lawn which his mother liked to see nicely kept, but he usually dawdled over them for half an hour.

"Seems to me I have to do a great deal of work for other folks," he went on, mournfully. "I have to pile wood, and cut kindlings, and drive the cow, and water the flowers—and things."

"Do you have more to do for others than others do for you?" asked his mother.

"Yes ma'am; I guess so. Any way, if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed," said Phil, eagerly. "May I try it, mamma?"

"If you like. You may try it for one day."

"One day? Oh! I want to try it for a week. And if it works well, can I keep it up?"

"Yes."

"Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves, and rushed away to look at his fish-line; for he had made up his mind to go fishing when afternoon came, and have a pleasant time, now that none of those troublesome chores were to be thought of.

Running hastily to the barn, he fell and tore a hole in his trowsers.

"Mamma!" he cried, picking himself up and going toward the house. But he suddenly remembered that mamma was not to be called upon. He ran up stairs to change the torn garments.

"Ah! two buttons off my other pants, and I forgot to tell about it. Never mind; I can sew

them on myself. I often have. It's easy enough to sew on buttons."

It had been when mamma gave him the needle and thread. But now, as he took a fine needle and coarse thread, he wondered why it never seemed so hard before. It took him a long time to thread the needle, and then every stitch was a separate trial. He tugged away, got hot and flurried, and pricked his finger time and again.

At last, he felt sure the button was sewed on tight. But as he sprang up to put on the trowsers, he found that they were sewed to the skirt of the coat he had on. With tears half-way to his eyes, he took out his knife and cut the stitches. No one was waiting to see if his necktie was neatly tied, or to hand him his books. The school-bell was ringing, and he rushed away with the torn trowsers on.

But he was late, to his great regret; for he had begun school with a resolve not to have one tardy mark during the year.

The tear in the trowsers kept catching in things and tearing larger, until he was very much ashamed of it, and glad, at length, to hurry home. As he again sewed on the button, he could not help wondering if mending one's own clothes was not a little harder than cutting kindlings.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day when I get out of school."

He went to the dinner table with a boy's appetite.

"Where's my plate?" he asked, seeing no place ready for him.

"Have you forgotten our agreement?" asked his mother.

"Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her for a moment, then gave a rather blank look at the roast beef and sweet potatoes. But he was not ready to give up.

"I did forget, that's a fact," he said with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss his dinner," she said.

But his father said, "Let him learn his little lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself to think whether anybody had raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him.

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed, as his empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar." But his face fell as he saw none in his drawer. It was plain that they had not come up from the wash, and he would not ask for one. What did he want of a collar, any way, when no one would expect to see him at the tea-table?

He crept out to the barn, found a cup, and managed to get a good drink of milk from the cow. Then ate more apples, and from the hay-loft watched the merry group at play on the lawn, trying to think it very nice not to be expected to help about the chores.

But as he lay awake, after going to bed, restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about its being impossible for any one to live unto himself, or to escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good-will and cheeriness and loving-kindness with which these duties are performed. He fell asleep thinking he would probably not try his new plan longer than the week he had spoken of.

The clothing kept slipping from his unmade bed, causing him much discomfort as the coolness of the autumn night settled down. He awoke at the sound of the breakfast bell to a keen perception of the delightful odors of mutton chops, buckwheat cakes, and other good things.

"Well!" he exclaimed, jumping up, "I'm not going to live another day on apples, if I know myself. After all," he went on, as he dressed himself, "it's a mean and sneaking thing to try to shirk things. I get all I want to eat, and good, too [he sniffed eagerly as the appetizing smell came stronger], and it's a pity if I can't do a little to help on."

He was out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.

"I think I've tried it long enough, mamma" he said, with a smile. "I believe I'll do chores, and board with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes.—*Sydney Dayre, in S. S. Times.*

MAKING IT HARD TO MIND.

A LITTLE girl who was sent on an errand found the family just sitting down to tea, and was invited to share in the meal.

"No, thank you," said she, "my mamma does n't like me to eat away from home without her permission."

"Oh, she won't care," said the hospitable hostess. "I'll take the responsibility, and if she must whip somebody, tell her to whip me." Overborne by persuasion, the child sat down and ate with the family. Returning home, she refused to eat her supper, saying she was not hungry. Mamma knew that her children were not troubled with loss of appetite without cause, and with some tender anxiety, asked: "Why are you not hungry? Do n't you feel well?" Then, her experienced eye read in the child's expressive face that this question was a temptation to subterfuge, and she hastened to ask another, which should lead her to tell the truth,—

"What did you do at Mrs. Ellis's?"

At once the flimsy veil of deceit was blown away from before the little girl's vision, and she answered bravely,—

"Why, mamma, they asked me to stay to supper, and teased me, and Mrs. Ellis said you should whip her; and, mamma, I had hot biscuit, and two kinds of cake, and cheese, and—and Mrs. Ellis asked me if I liked tea, and I said yes, but you did not want me to drink it; and she fixed some tea, and said I should drink it, and you would n't know it; but I did n't do that, mamma, and I think folks have no business to make it so hard for little girls to mind their mothers."—*Christian Union.*

WHAT ARE YOU DOING?

Do you ever tell what the Lord has done for your soul? How does the world know that you are a Christian? Do you ever make a personal appeal to an unconverted soul? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend the church? Do you visit the poor, the sick, and the strangers? Have you sought to know our new members? Do you "go into all the world and preach the gospel" by giving as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the spread of the gospel? Do you take a religious paper? Are you an advocate of gospel temperance principles? Do you observe family worship? Do you ever hand any person a good book or tract? Do you contribute your part of the current expenses of the church? Are any of the ways of working and witnessing for Christ, your ways?—*Dr. George L. Spinning.*

—When we are most ready to perish, then is God most ready to help us.—*Luther.*

—We had better be content with the work given us, which we are able to do, and perform it faithfully, than to vainly wish for something beyond our reach, which we would not be able, perhaps, properly to perform.

Our Tract Societies.

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

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	57
" reports returned.....	25
" members added.....	1
" missionary visits.....	80
" letters written.....	47
" Signs taken in clubs.....	23
" new subscriptions obtained.....	10
" pp. tracts and pamphlets loaned.....	3,126
" " " " given away.....	2,230
" " " " sold.....	9,400
" periodicals distributed.....	407
Cash received on book sales, \$16.35; on periodicals, \$22.65.	
J. H. DORRICH, Sec.	

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	770
" reports returned.....	414
" members added.....	31
" " dismissed.....	7
" missionary visits.....	5,914
" letters written.....	617
" Signs taken in clubs.....	580
" renewals and new subscriptions obtained.....	275
" pp. tracts and pamphlets distributed.....	305,510
" periodicals distributed.....	10,057
" Bible readings held.....	194
Cash received on sales, \$454.69; on membership and donations, \$103.89; on periodicals, \$285.18; on canvassing fund, \$66.00; on T. F. T. D. fund, \$405.00; on English mission, \$77.56; on International Tract Society, \$180.36; on German mission, \$10.00; on Australian mission, \$86.54; on S. L. Academy, \$97.00; on European and Scandinavian missions, \$1,048.41.	
MARY V. THURSTON, Sec.	

CENTRAL EUROPEAN MISSION.

THE following correspondence, recently held between a brother in France (who has received the truth by reading *Les Signes*) and his pastor, will, I believe, be of interest to the readers of the REVIEW. This brother seems indeed to have received with the truth the true missionary spirit; for he has gone to work earnestly to get the truth before others, as the following quotations from his letters show:—

"By means of tracts which I have distributed, and my feeble exhortations, three persons, besides the members of my family, have decided to keep the commandments of God. Many others acknowledge the incontestible truth upon which rests the Sabbath of the Lord; but worldly interests, doubts, and differences of opinion in their families keep them from obeying God. May God grant that they may recognize the importance of the observance of this day."

In a later letter he says:—

"I have recently visited several localities where I had scattered tracts or journals. I find that by this means, or by means of the conversations which this printed matter has given rise to, more than a thousand persons have heard more or less of the truth. Among this number about twenty acknowledge it to be the truth; but as nearly all of them are connected with the Free church, and this church is having a great awakening among our mountains, they fear to hinder the work of God in that direction by acknowledging themselves Sabbath-keepers; but I hope that God will help them to understand that the best way to work for him is to obey him."

The correspondence below is a good illustration of how the religious teachers, in many cases, endeavor to control the religious belief of those under their charge. But the fact that even under these circumstances there are found those who have the courage to obey their convictions when the truth is presented to them, shows that God has among

these nations honest souls who are not lacking in integrity to the truth. We have no better examples of moral courage than are shown by those who, with no knowledge of the truth except as they receive it by reading, and no association with those of like faith, firmly decide to obey their convictions, and take their stand on the commandments of God.

"MESSRS. EDITORS AND BRETHREN IN CHRIST: I feel it a duty in our Lord to make you acquainted with a letter that I have received from a pastor, thinking that if you judge proper to insert it in your esteemed journal, it may be of some use to those of your readers who, like me, are interested to know the incontestible truths upon which the seventh-day Sabbath rests, and at the same time upon what a trembling foundation reposes the sanctification of the first day of the week. Here is the letter which I received after a conversation with this pastor regarding the Sabbath:—

"MY DEAR FRIEND: I have thought of you much these two days past, and I should like to see you again for a little while, not to have one of those barren discussions which profit nothing for edification, and which only serve to plunge you deeper in your Sabbatic notions, but to talk fraternally with you, and understand your feelings. What is the condition of your soul? . . .

"I will not conceal from you that, personally, I have much regretted that you were entangled in this way. I have seen in you a man pious and zealous. I have founded great hopes upon you, and I said to myself, There is a man who will be a strength to his pastor, who will aid me in the Sunday-school, who will speak or pray in the meetings that we may establish in the country. You understand that, considering the ideas that you have received, — ideas which are not those of the Christian Church, — your presence would be an element of confusion in a meeting if you should speak. Permit me to ask one question: Have you made progress since you were a Sabbatist? You have had, I know, to sustain much discussion with many of your friends, and you have at such times, no doubt, been somewhat stirred. Do you believe that such discussions bring you nearer to God? Think seriously of this on your knees.

"I tell you frankly, with all the liberty that as your pastor I may take with you, I fear that you are in an evil way, seeking your own righteousness rather than the righteousness of Christ. I fear that you have obeyed an unworthy feeling of pride in setting yourself up, you, Mr.—, as judge of the Church universal, and desiring to change the day that for more than fifteen hundred years the Church universal has set apart for worshipping the Lord. Do you think it is agreeable to God for you to fold your arms two days in the week? for if you work on Sunday, you give offense to your brethren, which is no better. I say this to you, not to wound you, but because of the affection which I have for you. I respect your scruples, but I believe them to be false and contrary to the gospel; and I wish that, of yourself, after having reflected and prayed over the matter, — I know that you have done so, but you ought to do so still more, — I wish, I say, that you would throw into the fire all *Les Signes des Temps*; that you would, for some time, deny yourself the reading of the Old Testament, which you but illy understand; and that, letting alone the little horn of the prophecies of Daniel, which your journal interprets according to its fancy, you would read the gospel humbly, seeking to lay hold of the grace of Jesus with the faith of a little child.

"Do not be offended that I write to you thus. I do not seek to make myself disagreeable to you, nor to make these remarks for the pleasure of making them; it is because I believe that you are not in the right way, that I write thus."

"Here is the reply that I sent to the author of the above letter:—

"DEAR SIR AND PASTOR: According to the injunction of St. Peter (1 Pet. 3:15), and also in response to the questions you asked me in your letter, not having the opportunity to reply verbally, I feel it my duty to write you concerning my profession of faith, asking God to give me all the sincerity and humility which I need to answer you as a true servant of Christ, being supported by his own words, 'Every one that asketh receiveth.' Matt. 7:8.

"I am very grateful that you have written me, seeing that you believe me to be in error, and that you desire to know the state of my soul. This is the résumé of my faith: I believe that all men are by nature under the condemnation of the law of God, because all have sinned (Rom. 3:23); but that Christ came into the world to be made a curse for all those who shall believe on him as their Saviour, and who shall strive by the aid of his Spirit to live according to his will; and that each one shall reap at the resurrection that which he has sown in this world. Luke 14:14. Further, I believe that we ought to love God above everything, because he first loved us; that the best proof we can give of our love toward him is to keep his commandments (1 John 2:3, 4), which he himself declares that he did not come to abolish (Matt. 5:17); that this law is no other than the ten precepts that God wrote upon the tables of stone, and that they have nothing in common with the Mosaic rites that St. Paul declares have been nailed to the cross.

"After having examined and recognized the truth of these and many other like passages, I believe that it is impossible for any true servant of God to give a larger place to an institution of the Church given nearly three hundred years after the resurrection of the Saviour (as you very fitly admit in your letter) than to the pure word of God, to which we are commanded to add nothing and to take nothing away. Deut. 4:2; Rev. 22:18. And in this sacred word, we find this precept: 'Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God,' etc. Ex. 20:8.

"As to the spiritual progress that I have made since I

have kept the Sabbath, of which you ask me, I can say in all sincerity that since I have known by the grace of God the teachings of *Les Signes des Temps*, the veil which hid from me the holy Scriptures has been lifted, and consequently I am in a better condition to do the will of God, by the aid of his Spirit, understanding it better. Permit me to remark that what you call my false scruples, are only obedience to the commandments of God; and at the same time, if my ideas are not those of the Christian Church, what were those of the apostles when they observed the Sabbath (Acts 13:14, 42; 44; 16:13), as well as those of all Christians who lived in the first three centuries of our era?

"There are in your letter many other questions which I cannot answer at present for lack of space; but I promise to do so later if you desire it. As to the accusations which you bring against me, I leave them all to Him who judges justly. May I be permitted to ask you, in conclusion, How can I better understand the Old Testament by refusing to read it? and, above all, how can I thus conform to the words of Christ, who said, 'Search the Scriptures'? John 16:39. And as to the prophecies of Daniel, which you say are so illy interpreted by *Les Signes des Temps*, will you give me your interpretation of them? in order that I may, Bible in hand, see on which side the truth lies, and at the same time follow it.

"Asking God to show you that I am not in so great error as you have believed, I will close my letter. I thank you most humbly for your kindness to me, and pray you to accept my Christian regards."

B. L. WHITNEY.

ST. LOUIS MISSION.

WE have now been here two months. The more we see of the city mission work, the more faith we have in it. The workers are making their way into the best families, who recommend them to their friends. They now have about all they can attend to; and though they sometimes go out with fear and trembling, they usually come back with their hearts full of joy. Last week forty Bible readings were held. Donations to the amount of \$14.50 have been made to the mission. The sales and subscriptions in connection with readings amount to nearly \$50. The rent is \$20 per month. We could accommodate three or four more workers without much additional expense.

WM. EVANS.

Special Attention.

THE SABBATH IN MAINE.

"What Portland Clergymen Said of it Yesterday In Their Sermons Upon the Observance of Sunday. Reasons for the Better Keeping of the Day.

[From the Portland (Me.) Press of March 15, 1886.]

"IN accordance with the vote of the Ministerial Association, most of the clergymen of Portland preached yesterday upon the better observance of Sunday."

We understand that all the clergymen of the State were called upon to speak at the same time to their congregations on the same subject. The Portland Press is the leading Republican daily in the State, and of course exerts a wide influence. We present the following abstracts of what came out the next morning:—

"At the Congress Square church, yesterday morning, the pastor, Rev. Henry Blanchard, preached a sermon on 'The Better Observance of Sunday,' from the text, 'Not forsaking the assembling of ourselves together, as the manner of some is,' the words being a part of the 25th verse of the 10th chapter of Hebrews. Mr. Blanchard first gave an account of the way in which the united preaching on the part of all, or nearly all, of the pastors of the city on this important theme arose. He then said that he should confine his line of thought, because of *this union*, to one main point on which all the clergy would agree."

It will be seen that Mr. B. observes that all the clergy in this city are agreed upon the "better observance of the Sunday," and because of this "union" all should make that point prominent.

"Rev. Mr. Daniels took as his text Isa. 58:13, 14. This and kindred texts were aimed, not at the abuse of the Sabbath by what is usually termed pleasure, but at its prostitution to business. The word 'pleasure' has in it the proper idea of 'business.' The prophet aimed at the avarice of the people in exacting of their servants labor on the

holy day. There is nothing in which human nature finds so much gratification as in the accumulation of money from business. Covetousness, a most deadly sin against God and man, was, with the Hebrews, and is now with us, a prolific source of Sabbath desecration. The Sabbath newspaper, excursions, and postal service, after all excuses and discussions, are but for business gains. It is the same spirit which oppresses the hireling in his wages that seeks to rob the working-man of his Sabbath. The text invites the people to turn away from gratification of avarice, and to delight themselves in God's holy day. The Sabbath is the working-man's friend—this is the phase of the subject which we shall consider."

He then presented some interesting facts showing how the Sabbath is interwoven with man's physical nature, and applied them to Sunday observance. Again he says:—

"Virtue and prosperity decline where the Sabbath loses its hold. The laborer should insist with divine rights to have his time protected, one seventh for rest. The law of God should be the law of State, and no grasping corporations, greedy capitalists, money-making enterprises,—call them what you will,—should rob the working-man of his God-given right."

"The laborer should *insist*, . . . to have his time [meaning Sunday] protected." "The law of God should be the law of the State;" meaning that Sunday shall become the law of the State.

Once more he remarks: "In order to secure these desirable ends named, the day must be kept holy." Who will say what is meant by "holy"? The answer must be found, that the civil court will refer to the ecclesiastical court, which will itself define what is meant by keeping Sunday "holy." What does this mean but religious intolerance? Again:—

"When Sunday loses its sanction as a holy day, it necessarily becomes a holiday. Rest might mean, for a few, intellectual training; but as human nature is, it means for the multitude amusement, self-indulgence, and vice. It is so now where the irreligious element prevails. You will say that our Thanksgivings and memorial days are not so bad; and yet money-making greed has set a travesty upon these days with all kinds of sport, game, and play. Would a weekly Fourth of July promote public good? A weekly holy day does promote public good; a weekly holiday never. If the Sabbath be simply a holiday, many men must be deprived of their natural right of rest in order to contribute to the amusement of others. If Sunday's exercises, as is so often the case, when given to irreligious things, unfit one for Monday's work, would he not better work every day?"

"To the working-men, then, and we are about all such, the sacredness of the day measures its benefits. In this busy country it does not require much invitation to set work going on the Sabbath. It will complicate the labor question still more. Proudhon, the French socialist, charges his countrymen to 'restore and preserve the solemnity of the Sabbath.' *Working-men*, remember the Sabbath is a divine provision for your interest. Resist the encroachments of all business upon it. Avoid all pleasures which destroy needed rest. Make the day one of religious exercises with God, his word, his people, and his house."

The argument is to show that a Sunday holiday will never do for Americans. It, they say, will never do for the "working-man" to allow Sunday to be turned into a holiday; for if they do, it will eventually cause the laboring man to work seven days for six days' pay. If the working-man can be made to believe that argument, the Sunday cause will catch his vote. These extracts are but a sample of others, and show how the public mind in Maine is agitated on the Sunday question. Our time to work and spread the truth is fast passing.

The following I clip from the *Portland, Me., Press* of March 16, 1886, from the editorial notes:—

"The latest boycott is that of the ministers of Minneapolis. They have pledged themselves to take no newspaper that prints a Sunday edition, and in no way to give aid or countenance to such papers."

From every direction we hear the Sunday advocates saying, Our day must be brought to the front.

These are the not very distant mutterings of the tempest of agitation which is coming on this question.

A. O. BURRILL.

A TIME OF PERPLEXITY.

ONE of the signs which our Saviour gave as indicating that his second coming was near, was that there should be "distress of nations with perplexity." When his waiting people should see these things, they were to "look up," for their deliverance would be nigh at hand.

The history of the last few months shows that the world at large is perplexed beyond measure. Everything is so unsettled, and heavy clouds hang so low, that men's hearts have begun to fail, for fear of those things that are coming upon the earth. Especially is this so in the Old World. Nearly every State is threatened with some great calamity. The papers are filled with political prophecies, and all are watching to see their fulfillment. In *Lloyd's Weekly* of March 7, I find an article headed, "An Anxious Time," from which I take the following extract:—

"Although the whole of the last decade has been stormy, troublous, and depressing, we should have to go at least as far back as the Crimean war for such a time of anxiety as that in which this nation [England] now finds itself. For the moment, we happen to be at peace with all the world; but even this adds to the distress at home, since many of the workmen who have been employed in our military establishments are threatened with dismissal. An unusually prolonged winter has added a large number of out-door workers to the vast army of the unemployed. Foreign competition has impelled employers to force further reductions in wages, which had been reduced not long previously. Agriculture is languishing so greatly that landlords, farmers, and laborers are alike impoverished. As for the political outlook, it may be said that the country is in a condition of keen apprehension, in which fear predominates over hope."

Such is the state of things in England, which is one of the strongest nations on the globe. The time has come when men think it better to be at war than at peace. This spirit is fast filling the minds of the unemployed, until the country is threatened with worse things than were witnessed in London so recently. That scene of violence is only the forerunner of others which will occur, not only in England, but on the Continent, and even in peace-loving America, if things continue as they are at present.

The leaders of the London riot, who are now on trial, have expressed themselves as pleased with the meeting that resulted so disastrously. Mr. Hyndman said to a reporter after the riot:—

"I think the meeting of Monday in London was one of the best held in recent years; and its effect will be shown by more vigorous action in the future upon the part of my brother unionists in the direction of a still more energetic prosecution of means to attain the object of our resolutions. I regard it as a spontaneous expression of men who are being crushed by the present social system. . . . The class feeling shown by the workers yesterday to the non-producers of the West End leads me to believe that the struggle between the 'haves' and 'have nots' has at last begun in earnest. As a unionist and a worker, I have no regrets for the part I played, as an unemployed workman, in the demonstration."

The above from a leader in the movement shows that there is cause for being filled with fear at the present time. This nation has changed so much in the last few centuries that the iron rule of a King John would not be tolerated for a moment. The enlargement of the franchise only gives the people more of a spirit of independence, and courage to oppose oppression. The results of the London riot show that the wealthy are becoming fearful about the near future. Before that demonstration, London had raised about \$1,500 to help

the unemployed. Within ten days after the riot the amount was swelled to over \$320,000. This increase of subscriptions will only be an encouragement for another outbreak when this fund is exhausted.

But home trouble is not the only difficulty that causes fear and perplexity. The following from *Lloyd's Weekly* will show what uneasiness there is among the political men:—

"Peace has been signed between Bulgaria and Servia, and the larger complications which were dreaded as the result of the quarrel between these minor powers have, for the little time being, been averted. Europe is tranquil, though how long it will remain so is another question. . . . Peace is an excellent thing, and the great powers have rightly imposed it upon the belligerents; but it does not settle the Eastern question, which people still believe must sooner or later set the world in a blaze. Already the St. Petersburg Cabinet is objecting to the form in which the Treaty has been drawn up; and it is with many misgivings that we confess with regard to international politics—and especially as touching the Eastern question—that 'nothing is certain but the unforeseen.'"

Thus men are becoming more and more perplexed as to the near future. While the religious teachers are crying "peace and safety," the political leaders see a cloud hanging over the nations that shows by its electrical flashes and distant thunder that a storm will soon overtake the world. Jesus told his disciples that such would be the state of things just before the Son of man should appear. The Bible student who studies the prophetic chains can easily see that the conflict between Christ and Satan is rapidly approaching its last battle. The winds are yet being held, that the last message (Rev. 14:6-12) may finish its work. The louder the message sounds, the more we see the "winds" striving to break loose from the hands that hold them in check; but God will have his work finished.

While we can see where we are, what effect does it have upon us? We may become as perplexed as the world. Some may lack faith in this last work, and fear that Christ will not come as soon as they once thought he would. They are perplexed to know what to do. If they thought the Lord would come in a few years, they would want to put all their goods and talents into the work; but should the third message prove to be a disappointment as the first message did to many, they would feel sorry that they had parted with everything. Lord, give such more faith in thy word! Better, far better, to experience such a disappointment as that of 1844, if that were now possible, than to be with those who will be found without oil in their lamps when the Bridegroom rises up and shuts the door. The disappointment of that class will be deeper and attended with more sorrow than any other the world ever saw.

But if we believe the Bible, there is no room for us to doubt the work of this message. The signs are thickening around us, and show that the unbelieving world is becoming troubled and perplexed to know what shall come next. Then let us heed our Saviour's admonition: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Let us be of good courage, brethren. Let us awake, and use every talent God has given us.

J. H. DURLAND.

Risoley, England.

—What better security can we desire for a livelihood than the providence and promises of God? How sweetly do the birds sing, yet they have no barns; they know not one hour where they shall have provision for the next; they have nothing but what the providence of God giveth them. May not then a Christian, who hath a more excellent spirit than the birds, be as cheerful, though he knoweth not one day where he shall have provision for the next, though he hath nothing to live upon but the promises and providence of God?

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 6, 1886.

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

ALL THE TIME SABBATH.

The following unauthenticated paragraph has its periodical spells of going the rounds of the papers:—

"By different nations every day of the week is set apart for public worship. Sunday by the Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variety of longitude a different hour, and it becomes apparent that there is upon the earth a perpetual Sabbath."

This is no doubt very entertaining reading to those who seek to quiet their consciences with the idea that all days are sabbaths, and that there is no particular importance to be attached to one day above another. But one great trouble with it is that it has not one particle of evidence in its support aside from the first, sixth, and seventh days of the week. In the line of revelation and the true worship of God, the seventh day as the Sabbath everywhere appears. In the line of apostasy, Sunday has been honored by pagans and papists, and Friday to a certain degree by Mohammedans. No other days have been clothed with Sabbatic honors. And between these two thieves the true Sabbath has been crucified, as the Lord of the Sabbath was himself crucified between the two malefactors on Calvary.

THE TWO COVENANTS.

A CORRESPONDENT writes that if the ten commandments were the basis of the old covenant, he cannot see why they were not an integral part thereof, and why the abolition of that covenant did not consequently take away the ten commandments also.

This conclusion might follow if the ten commandments never had had any independent existence aside from that covenant. But they did have such an existence. They were binding on the world long ages before the first covenant was thought of; they rested on a different basis; they would have continued if that covenant never had been made. And when God, in making his agreement with Israel, made obedience to his law on their part the condition of the blessings he proposed to bestow on them, he did not in any wise remove his law from the position it had previously held; he did not cause it to cease to be his covenant independent of all secondary arrangements he had made or might make with men; nor did he then reduce it to the dimensions of that covenant, and confine it to that, so that its existence was dependent on the perpetuity of that covenant; but he arranged simply that if they would obey his law they should receive great blessings; if they did not obey, but broke the covenant, they would lose the blessings, and that special arrangement with them would end; but the law as an independent rule of life would continue to be binding, just the same.

So when the new covenant was made, the same condition of blessings to be conferred, namely, obedience to God's requirements, is made its basis, as it was the basis of the old; and God was not under the necessity of enacting a new law, but took the same law, and wrote it in the hearts of his people. Jer. 31:33.

DOES MONDAY BEGIN THE WEEK?

A COMMUNICATION received a few days since argued that Monday must be the first day of the week, and Sunday consequently the seventh day, because Christ was crucified on Friday and was to lie in the tomb three days and three nights, which would bring his resurrection as late as Monday; and the day on which he rose is called the first day of the week; therefore Monday must be the first day of the week.

This is a new turn, and a much more improbable one than that of those who try to throw the crucifixion back into the middle of the week on account of the expression "three days and three nights." This term is taken to mean three periods of twenty-four hours each, or seventy-two hours in all, so Christ must

rise precisely at the end of the sixtieth minute of the seventy-second hour after he was put into the tomb.

There are two fatal flaws in the position of those who have fallen into this hallucination, which it is utterly surprising that they are not able to discern. The first is that the expression "three days and three nights," as used in the Scriptures *does not mean* just seventy-two hours. In every case where any explanatory statements are given, it is *always* shown to be less than that. Secondly, the expression "in the heart of the earth" is claimed to mean in the grave or sepulcher. That it means this we deny in toto. Repeatedly proof has been called for from those who make this affirmation, but none has been given.

Now if "heart of the earth" does not mean the tomb, and "three days and three nights" does not mean three periods of full twenty-four hours each, then to say that the declaration that the Son of man should be in the heart of the earth for three days and three nights, means that Christ should be in the grave just seventy-two hours, is to jump at conclusions in a most short-sighted and puerile manner.

THE LORD'S DAY OBSERVANCE PRAYER UNION.

Such an organization as this has existed for seven years in London. It has now come to have branches in all parts of the world, and has become a "World's Union" of prayer for the better observance of the pseudo-Lord's day, Sunday. It sets apart the first two Sundays in April, and the week between, as a season of special prayer for the promotion of Sunday-keeping.

Last year this invitation was published in twelve different languages, and one hundred and eighty-three thousand separate copies were distributed. Since the beginning of the effort, six hundred and ninety-three thousand separate copies have been distributed.

All this shows that somebody is becoming zealous in this work; for such wide-spread movements as this are not worked up and carried through to such results as have already been accomplished, to say nothing of what is contemplated, without time and zeal and money. And all this within the few years named.

In connection with this, consider the awakening activity of the Roman Catholics on this question, the official action of their plenary council in the matter, and their subsequent efforts to enforce upon their people the course of action decided upon.

Look further at the efforts by the W. C. T. U., the International Sabbath Committee, and other organizations, to extend the work to other tongues, till all Christendom shall be aroused to take a new stand in behalf of the observance and enforcement of the Sunday rest, and the evidently approaching affiliation of Protestants and Catholics in this matter, and consider what these movements indicate.

Why do we see all these things just at this time? Why have not these movements taken place years ago? The one who reads the Scriptures, and who will consider these things in a spirit really fair and honest, can give but one answer; and that is that prophecy has pointed out an issue to come in regard to this institution of men which has been erected by tearing down and degrading one of the commandments of God; and these are the indications that the time of fulfillment is at hand.

Brethren, we are none too soon, nor too earnest, in putting forth strenuous efforts to make the message we bear world-wide in its operation.

RECEIVING THE KINGDOM.

How much of Dan. 7:13, 14 has been fulfilled? "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Thus reads verse 13, and so much according to the light on the subject of the sanctuary was fulfilled at the end of the 2300 days in 1844, when the time came for the cleansing of the sanctuary. For then, first, the Ancient of days moved his throne from the holy to the most holy place of the heavenly temple, the sanctuary on high, and, as stated in verse 9, "did sit," or as the word there signifies, "took a position as judge in a court of justice;" then, secondly, one like the Son of man, Christ, the minister of the sanctuary, was brought by "clouds" of angels (ten thousand times ten thousand, verse 10) into the most holy

place, where the Ancient of days had taken his position, and was brought near before him.

What next and immediately follows?—The closing service of Christ in his office as priest; namely, the examination of individual cases, the atoning for the sins of the righteous and blotting them out of the books (Acts 3:19) and the confessing of their names before the Father and the holy angels. Rev. 3:5. Thus he sets apart his people for himself. In this work he is assisted by the innumerable heavenly hosts referred to, for they also "minister" before the Ancient of days.

This work, in its natural order, must begin with the first inhabitants of the world, pass down through all the generations of the dead, and close with the last generation, that of the living. It is not yet done; for it has not yet reached the cases of the living. Some little portion of it at least is therefore future; but until this is all done, the next scene described in Dan. 7:14, cannot be fulfilled: "And there was given him dominion, glory, and a kingdom."

This is the kingdom promised him, of which there shall be no end; but this he cannot take till his priesthood is finished, the atonement made, and the sanctuary cleansed. Then he exchanges his priestly for his royal robes, and comes to this earth for his people, as King of kings, and Lord of lords.

So far, therefore, as Dan. 7:13, 14 is concerned we stand between the two verses, verse 13 having been fulfilled in 1844, verse 14 remaining to be fulfilled in the future. In this instance Daniel passes over Christ's closing work as priest in the most holy place, before his coronation; but in other places he brings it to view.

THE MORE SURE WORD OF PROPHECY.

In 2 Pet. 1:19 occur the familiar words, "We have also a more sure word of prophecy whereunto ye do well that ye take heed," etc. The words "more sure," often suggest the query as to what it is that Peter refers to, that is not so sure or certain as the word of prophecy, something than which the word of prophecy is more sure. In the verses immediately preceding, the apostle describes his experience on the mount when he witnessed the transfiguration of Christ. There Peter, James, and John saw with their own eyes a miniature representation of the kingdom of God—Christ glorified, and Moses, representing the resurrected dead, and Elias, representing the translated living, appearing with him in glory; and with their own ears they heard the voice of God giving assurance that Christ was his beloved Son.

That certainly was the best kind of assurance that they had not followed cunningly devised fables when they had made known the fact that Christ had been appointed to a kingdom of surpassing grandeur, and that he would come in that kingdom with power and glory. Was the word of prophecy which had set forth these things more sure than this? How could it be? Yet many have understood this to be the meaning of the passage, taking the ground that we are to rely on prophecy more implicitly than on the testimony of our own senses, even though attended by as great an illumination of the Spirit as was enjoyed by Peter, James, and John on the holy mount. But such a manifestation as that may safely be taken as equivalent to any prophecy, and hence not to be invidiously compared with other prophecies.

In view of this difficulty it has been suggested that Peter referred to the "cunningly devised fables" before alluded to, asserting that the word of prophecy was more sure than they. The objection to this would be the implied recognition of cunningly devised fables as worthy of some degree of credit; it would be acknowledging some good about them, only prophecy should be regarded as better and surer; whereas, there is nothing about the fables that is certain, or sure, or trustworthy; hence there can properly be no comparison between them and prophecy.

It has long been maintained in the REVIEW that the meaning of the passage would be better expressed by the rendering, "We have also the word of prophecy made more sure;" and we notice that the revised version gives it this reading. According to this, what Peter has said is that the word of prophecy is made more sure by the scene on the mount of transfiguration; not in an absolute sense more sure; for it is of itself as sure as anything can be; but more sure in the sense of being supported by additional evidence or testimony. What they saw and heard on the

mount confirmed what the prophecies had said concerning the coming and kingdom of Christ. In this sense the word of prophecy was made more sure by that wonderful scene.

THE BRIDE, THE LAMB'S WIFE.

A CORRESPONDENT writes that he cannot see how a city can be the bride, as in Rev. 21:9, 10, if we take that to be a literal city. There can be no question that the city spoken of is the literal city, the new Jerusalem, which shall come down from heaven as the metropolis of the new earth, the capital of Christ's everlasting kingdom. This city cannot be a symbol of the church; for the church is brought to view in the same connection as those who go in and out of the city (verse 27), and the nations of the saved who walk in the light of it. Verse 24. But the idea is almost universally taught in the religious world that the church is the bride. That cannot be according to the representations of Revelation 21.

But so far as any difficulty of understanding the matter is concerned, where is there any more difficulty in considering the city the bride than in considering the church the bride? How can the church, composed of an innumerable company of individuals, be the bride? The fact is, the term is simply a figure; and being a figure, it can be applied to one thing as well as to another, provided it fitly illustrates a union, that is to exist between Christ and such object.

Now the Scriptures represent the work of salvation for men as embodied especially in two covenants. These are figuratively represented by Agar and Sarah, one the bondmaid, the other the wife of Abraham. Gal. 4:22-31. The one covenant, answering to Agar, was made on Mt. Sinai, and its outward representative was the earthly Jerusalem of the Jews. The other covenant, answering to Sarah, the free woman, was made on Mt. Zion, and its outward representative is the new Jerusalem above, the city whose builder and maker is God, to which Abraham and all the ancient worthies looked forward as the consummation of their hope.

It is through the provisions of these covenants that the multitudes of the redeemed are to be saved. Hence they may well be represented under the figure of women, the joyful mothers of children. Therefore we have the prophecy of Isaiah 54, which Paul in Galatians 4 quotes and applies to the two Jerusalems. There he draws the conclusion that the Jerusalem which is above (the new Jerusalem, the city of God, in heaven) the representative of the new covenant, is the mother of us all. Such figures both Isaiah and Paul were inspired to use; and it is simply fidelity to these, and a further carrying out of the illustration, that John in the Revelation takes the same city and says that it is the bride the Lamb's wife. Certainly it can be appropriately be called the "bride" in Rev. 21:9, 10, as the "mother of us all," in Gal. 4:26; and both terms are applied to it simply because it stands as the representative of that covenant through which many sons are to be brought unto glory.

In accordance with the same figure, the marriage of the Lamb takes place when the union, for which so long a work of provision has been made, between Christ and his kingdom shall take place, and he receives his dominion, and this glorious city, representative of the covenant the work of which is then consummated, adorned as a bride prepared for her husband, is crowned with the honor of becoming the everlasting metropolis of his kingdom.

Then shall the earth bring forth in one day, and a nation be born at once (Isa. 66:8), when the saints rise from their dusty beds, at the coming of Christ and the resurrection, and the righteous living are changed, and all, as the children of Christ, who is called our Everlasting Father (Isa. 9:6), and children of the New Jerusalem, which is called our mother (Gal. 4:26), no longer left in this world as orphans (John 14:18, margin), are gathered home to the Father's house, and joyfully sit down, as guests, at the marriage supper of the Lamb. Rev. 19:9.

REPORT FROM AUSTRALIA.

I AM sure the time is right upon us when our time to labor in the cause will come to an end, and the truth of God will triumph. The time has come when it can be emphatically said that time is short, and what is done must be done quickly. The surest ev-

idence that we can have of this, is the progress of the third angel's message. God's angels are holding the winds of the last troublous times, so that general destruction cannot prevail until God's servants are sealed. When, therefore, we can see increasing evidence that this work is being accomplished, then we may be sure that the end of probation and the coming of the Lord are drawing nigh. This will be seen in the out-pouring of the Spirit of God,—not merely to make his people feel good, for there is something more important than that; but to give power to his truth, that it may triumph victoriously by reaching the hearts of all honest ones.

As to the extent of the knowledge of the truth, we can only say that it reaches to earth's remotest bounds. As far as we know, there is not at present a civilized nation that has not some believers of present truth therein. The influence of our missions at the present time, encircles the earth. There is not a month in the year, nor a day, when there is not somewhere a tent being used for the presentation of the third message. There is not a day, nor an hour in the day, but some one is preaching, or writing, or printing, or mailing, or doing something to advance, present truth, and get it before the people. It is always day somewhere; and in that portion of the globe, some mission is at work to let the bright light of truth shine before the world. Wherever they are, our people are of the same heart and the same purpose, having the same hope, and speaking the same things.

This is the Lord's doing, and it is marvelous in our eyes. And is it not an evidence that this is his own work? From the stand-point of our faith, there is nothing more encouraging to us than this. But this is yet no positive evidence that the loud cry has really begun, or is just about to begin.

But there is another feature of this work which we are permitted to behold here, which testifies even louder in favor of the truth; and that is, the way in which the hearts of those who receive it are being affected. We have never seen anything like it in America, nor even heard of it from any other part of the world. One prayer has been offered many times here,—that the Lord would clothe his word with more power, that it might speedily accomplish his design in the hearts of those who should receive it. This prayer is being continually answered in a most encouraging manner. The church here in Melbourne, which is the first S. D. Adventist church in the Australian Colonies, numbers fifty-four members, including those who came here from America. Many more are keeping the Sabbath, who will join in due time. When the people here do take their stand on the truth, it is with a whole heart and fixed purpose, having decided that it is the truth in its every part. Could our American brethren step in and hear them talk of spiritual gifts and their manifestation among us, they would see no difference between these newer members and those who have long kept the Sabbath and known Sr. White and her work for years. Not one of them uses tobacco, or even did when they embraced the truth, although it is used here more than in America, if possible. Tea and coffee are hardly known among them, but they are used here as much as in any other country in the world. If you make a call in the forenoon, afternoon, or at any time before midnight, you will be asked to have a cup of tea before you leave. But without a single argument, example, accompanied by the Spirit of Him who has made these truths so plain, has brought about these reforms.

The tithing system is also fast taking hold of the people. Many of them have already adopted it, and no doubt all will do so soon. We do not have to urge these things upon the people. Once they have taken their stand to obey God's law, they begin to think and act as though they expected to do all these things as a matter of course. So we let their consciences work, and keep about our evangelistic duty of presenting before the public such great truths as the Sabbath, the soon coming of the Lord, the Judgment, etc. Some of these statements may seem exaggerated; but nevertheless they are true, and much more might be told that would seem almost incredible.

But quite as encouraging is the way the truth takes hold of the hearts of those who first hear it. Every day we are finding individuals who are on the point of keeping the Sabbath, and some are even keeping it, who have only heard one sermon, or even a part. Some, perhaps, have purchased a few tracts. One

night quite recently, Bro. Israel came in from meeting and told us of a lady who had never heard or read a word on these subjects; but she had heard of the meetings and the interest manifested, and said she, "I am certain that you are right about the Sabbath and the coming of the Lord." This is only one case out of many.

The missionary spirit that is immediately manifested by those who embrace the truth, would put many of our American brethren to shame. As soon as they take hold of the truth, they immediately go to their friends and others to tell it to them. In this way the truth is rapidly spreading, and more is being accomplished than all that we ourselves are doing. There is no method that they do not use to get the truth before their friends. Although they are as earnest as any company we ever knew, yet they are not of that indiscreet class who do not know when and how to speak to best advantage.

To illustrate this spirit, let me tell you about two little boys who have lately been baptized and joined the church with their mother and older brother, who supports his mother. One was ten, and the other fourteen, years of age. They both wanted to do missionary work; so they manage to take six papers each, and send them out. The papers come to about forty cents a month, and then the postage on them is a cent apiece, and on the letters four cents, all of which they pay by their own efforts.

Those who have embraced the truth are mostly men and women of the very best class, but not wealthy; most of them have little of this world's goods. But many of them hold positions of trust, such as prominent school-teachers, contractors, foremen of large wholesale houses and manufactories, and know how to conduct themselves in good society. They represent a good class of people; and so you see they are associated with many classes. The truth is their theme day and night.

I know of but few who have lost a situation through commencing to observe the Sabbath. The employers usually decide that they cannot be spared. One sister had charge of many of those employed in a large wholesale ladies' underwear establishment. When she embraced the truth, she notified her employers of her intention, and gave notice of leaving. But after consultation, they asked her if she would not continue her work if she could have the Sabbath to herself, to which she of course gave a favorable answer. When Friday came, she was told to make no discount for the day lost, but to draw a full week's salary.

Those who are contractors employ many men, and now employ mostly Sabbath-keepers. Their work often calls them out into the country; and as they frequently hold Bible readings where they go, a general spirit of inquiry is being aroused. From what we have learned, there are probably about eight now keeping the Sabbath in one place as the result of what was to all outward appearance a feeble effort.

The tent has now been pitched four times. In each place the efforts of the workers have been successful in bringing out more or less. It is at present pitched in the suburb of a city called South Yarrar, and the very best people are attending. There are some of the ministers of other denominations besides many others who seem very interested. While here, I speak every other evening. Last night I spoke on the signs of the times. Some were afterwards heard to remark, "What wonderful things these men are telling us! Did you ever hear such things?" The people hardly turn their eyes from the speaker after he once commences. We hope for more to be accomplished here than in any other place. You who have felt such an interest in this far away land as to give of your means, will never regret it in the kingdom of God.

The truth is, brethren, the Lord has gone out before us, and prepared the way for the truth to be received; and when it is brought to the people, they recognize it as truth and accept it at once. And these are only the droppings of what will be the loud cry of the third angel's message. Where are we in the progress of this work?—Just as certain as this is the truth is the fact that we have but a short time to work. The day is almost gone, and what is done must be done at once. If you want an interest in the kingdom of God, then I beseech you in the name of the truth you have professed for many years, act as though you believed it. Do not say, I am going to wait until the work goes with greater power. It is now that we should move, when all Heaven is interested in preparing hearts to receive the last mes-

sage of mercy. Co-operate with the angels while you have this opportunity. Make friends with them, so that when this world fails, they may receive you into everlasting habitations. Now is the time to work. If you wait a little longer, the golden opportunity may have fled, and your regrets will be vain. If you have not the spirit of the work, do not rest or feel satisfied until you have. Seek God in earnest prayer, commence to work, cultivate a spirit of disinterested benevolence, and God will help you.

There never was a time since man fell when God was more willing than now to make his people a power in the land. But it will not be by some great outward display, but by humbly seeking him and putting on the whole armor of God, and laying aside our ease and comfort and personal interests and taking hold on God. Do not in any case let selfishness come in and take possession of your hearts. Watch and be sober; because our adversary, the Devil, goeth about seeking whom he may devour. He is on the track of every one of us. He would keep us asleep a little longer, until it is too late for us to work. But in the name of God, and for the sake of the truth and our own souls, let us every one arouse! Let us put on the whole armor, and prepare for the fast-approaching conflict. It is God who has gone before us, and it is he who will fight the battles for us. But we need to make haste to do our part. Trials are coming, when our love and faith will be severely tested. The times ahead of us will be different from those in the past; and our only way to escape the peril before us, is to seek God earnestly, and examine ourselves to see that our hearts are in harmony with these precious principles.

We cannot at one leap form a character that will stand; it must be made up little by little, by right habits, so that there will be no unsoundness in it, else we shall fall in the times of trouble ahead of us. There will be no opportunity then to redeem the past. May the Lord bless you all with his Holy Spirit. Do not be discouraged in well doing because of past failures; but now, while you have opportunity, take hold in the fear of God, and he will help. Some of the standard-bearers may fall, but let others be prepared to take their places. Who is gaining an experience in this work? We see unmistakable evidence that we may expect the out-pouring of the Spirit in larger measure than ever before. May God bless you all, brethren, and may you be prepared to receive a large share of the Holy Spirit in your hearts and upon your work. And may he keep you all to his heavenly kingdom, is my prayer. S. N. HASKELL.

TIME LOST.

Among objections urged against the observance of the seventh-day Sabbath, we are frequently told that time has been lost, and therefore we cannot know when the seventh day comes. Now this claim that time has actually been lost, is an absurdity which causes grave astronomers to laugh; for they know that the calculation of eclipses at present exactly coincides with dates of recorded eclipses thousands of years in the past.

One astronomer who has taken observations over Europe and Asia, and who has been in the employ of our Government, was conversing with one of our ministers on the subject of lost time; and referring to an eclipse recorded on the day of the great battle of Salamis, B. C. 480, and to others, said, "Reckoning the eclipses back to this one, shows that our record of time since that date is correct."

And here let us present another testimony bearing on this subject, which ought forever to settle this question of lost time in the minds of those who may read it, that is, if facts are of any account. It is from the pen of Dr. C. S. Robinson, and we find it quoted in a recent issue of the *Christian*. It is too good to be lost, and we give it in full:—

"Once as I entered the observatory of Harvard College, at the close of day, a friend who had led me there asked if I might be shown the new instrument that had just been introduced. The professor replied courteously, 'Yes; I think there may be time enough yet for him to see a star if you will find one.' My companion 'found one' by looking in a worn book of astronomical tables lying there on the desk, and replied quietly, 'There is one at 5.20.' So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eyepiece, lay the enthusiastic professor. While my friend stood by, with what seemed a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting

for the stars. One was the word 'there' spoken by the professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant—the same particle of the instant—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer stroke could not see the star; he was looking at the second-hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he bade it ages ago!

"Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber in the tube. But afterward I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations 1,000 years old. And God's fidelity to the covenant of nature, here now almost 3,000 years after David had made the nineteenth psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say that those two professors almost wondered—so used to such things were they—at the awe-struck devotion, the hushed reverence, with which I left the room." A. S. HUTCHINS.

Ministers' Department.

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

QUALIFICATIONS FOR THE MINISTRY.

8.—LANGUAGE.

AFTER all other qualifications have been considered, language, the ability to express one's self plainly, readily, and easily, must be noticed as one of the most important qualifications for the ministry. It is largely through this medium that the minister has to reach the people. Through it he must convey to them God's message of divine truth. Upon this largely depends whether or not the people are interested in the truths presented. His success or failure will depend very largely on his ability in this direction. It needs but little argument to show that this is so. Merely a desire to move the people is not enough. A thorough knowledge of the truth is not enough. How to convey that truth to the people, to reach their hearts, to move their souls, to influence their lives,—this is the question for him to settle. And to attain this end, he must depend very much upon his words, what they are and how they are said, and in what manner they are delivered.

The Bible recognizes this as an important qualification for the ministry. "Apt to teach" is the requirement of inspiration. The Lord said of Aaron, "I know that he can speak well" (Ex. 4:14), and for this reason he was chosen to be God's minister. Apollos was an eloquent man. Acts 18:24. It is recorded that he mightily convinced the Jews, and that he was an acceptable minister. Of Jesus Christ, even his enemies bore testimony that "never man spake as this man." John 7:46.

It has always been true that successful ministers have been without exception those who were the most apt and easy speakers. The reasons for this are apparent to every one. People will not listen attentively to a dry, slow, uninteresting talker. What he says may be sound, wise, and important, but that is not enough; a right manner of saying it will win more than half the battle. Take a stammerer, for instance, one who stops and stumbles in his utterance; has he any calling to be a public laborer?—Certainly not. All will say that he is excused from such labor. The people would not endure it. Take one who is slow in his speech, drawing out his words; can such a man entertain, instruct, or move an audience?—No. He would only injure the cause he sought to advance. All such persons should consider themselves excused from such work.

A proper use of language, then, is an indispensable qualification for the ministry; which means that a man should possess the ability to express himself clearly, distinctly and readily, and in a manner that will attract his hearers, secure their attention, and hold their interest. If after a fair effort he finds he cannot do this, he is only wasting his time. If the Lord has not given him that talent, he will not be re-

sponsible for it. Yet there is another side, also. Much can be learned by practice and earnest effort. The world has furnished many remarkable examples of men who at first gave no promise of ability in this direction, but who afterward became most eloquent speakers. Demosthenes is notably one of these; Bishop Simpson was another; and scores of others might be named who at first made bungling and discouraging work, but who by perseverance, hard study, and determined will, succeeded in overcoming these difficulties, and became ready speakers and popular orators. I know of quite prominent cases among our own people which illustrate this very point. When they first began to preach, every one predicted a failure. They were slow of utterance, and bashful, and made many blunders; yet they succeeded in making acceptable speakers, and some of them now rank among our best preachers. So let none become discouraged without at least a fair trial of his abilities.

Every one who designs to be a public speaker should give considerable attention to his manner of speaking. He should ask his friends to criticise him in this respect. He should watch to see where he may fail. He should ask counsel and advice from men who have made a success in public speaking, and he should watch to see wherein their excellences lie. He should read up on the subject, and avail himself of every help within his reach. He should study to cultivate his voice; for that is the instrument through which he must perform the whole of his work. There is very much in the proper culture of the voice, and the proper use of it after it is cultivated. It is a very unfortunate thing for a young man to begin public speaking without any idea of how to control his voice. He is almost certain to fall into bad and injurious habits, which once formed are very hard to break. Many a man who might have been a powerful speaker and a useful minister, has ruined himself entirely by wrong habits of speaking. Proper instruction upon the start would have saved him all that.

If any one thinks this a matter of small importance, and that if he is only called of God and has his heart in the work, that will suffice, he will find that he has made a sad mistake. God requires us to avail ourselves of every possible means for improvement. Sr. White says: "Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching people to obey God's moral law, they should not be found violating the laws of God in regard to health and life. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in their respects, they may preserve their life and usefulness much longer than men in any other profession." "The manner in which the truth is presented ever has much to do in determining whether it will be accepted or rejected." "Some reason that the Lord will by his Spirit qualify a man to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunity to educate mind and manners; and after we have done all we can for ourselves, making the best use of advantages within our reach, then we may look to God with earnest prayer to aid by his Spirit that which we cannot do for ourselves."—*Volume IV.*, pp. 44, 45.

Very much might be said upon this important subject; but we urge those who are public speakers, or who design to be, to study this subject for themselves. Obtain some good book on the culture of the voice, and study it carefully. A few simple rules may be given here:—

1. Speak very distinctly, enunciating every syllable in each word.
2. Avoid speaking so rapidly as to run your words together.
3. Especially avoid speaking in a high, strained key.
4. Avoid speaking all the time on the same pitch, whether it is high or low, or any other key. There is nothing more wearisome than sameness; hence it is well to exercise as much variety as possible in your manner of speaking.
5. Cultivate the habit of talking mostly in a conversational tone, just as you would talk with one individual in earnest conversation. There is more power in this than in any other way of speaking. It may seem strange, but it is something very hard to do, something which few accomplish. Those who can

accomplish it have a rare and priceless gift. The greatest orators, the most charming speakers, those who will hold an audience the longest and with the most intense interest, are the ones who speak largely in this manner. Many have the idea that noise, thundering tones, and high and loud talk is eloquence, but it is not at all.

I have been surprised to see how simply and easily some of the finest orators spoke. It did not appear to weary them, and they seemed to use no effort at all. They just stood and talked naturally, leisurely, and familiarly, as friend would talk to friend. Of course there are times when for a few moments the most powerful and impassioned appeals can and should be made; but the great body of every discourse should be in a simple, conversational tone. This it is very easy to advise and very hard to practice after you have learned some other way; and I would earnestly advise all our young preachers to take every possible precaution to begin properly and go cautiously until they first learn to speak easily and naturally.

D. M. CANRIGHT.

“AM I HIS?”

I WENT to our weekly prayer-meeting last Wednesday night. I always go when I can, though I am sure to take cold, the air is so chilly. I noticed two or three strangers in one corner of the dimly-lighted room, and wondered who they were. The minister opened the services by giving out a sepulchral hymn, which was sung in the usual doleful style. He then prayed his stereotyped prayer, in which he confessed with great minuteness and prolixity all the sins of which we are not specially guilty, and expressed a feeble, halting faith in God's pardoning love through Jesus Christ. After the prayer he announced the second hymn,—

“Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?”

He exhorted us all to sing it with the spirit and the understanding. The singing was sad enough to suit the most despondent heart. I noticed during the singing that the strangers in the corner seemed very restless, and held a whispered consultation. As soon as the hymn was finished, one of them, a small hunch-backed man with a high forehead, an aquiline nose, and an eye that seemed to look into your very soul, arose and said:—

“Brethren, I am Paul, sometimes called the apostle to the Gentiles. I am a missionary journeying with my friends and fellow-laborers, Peter and John, who were in Christ before me. We heard that there was to be a prayer-meeting here this evening, so we came in, hoping to be refreshed and edified. But brethren, if your prayers and your songs represent your religion, it is not that which we believe in and preach. We do not say as you sing, ‘I long to know,’ but we say, ‘I know in whom I have believed.’ We do not have anxious thoughts as you seem to have. We cast all our care upon Him who careth for us. And we know that all things work together for good to them that love God.

“I have just been writing a letter to the Philippians. They are poor and persecuted. But I told them to rejoice in the Lord. I repeated the exhortation, saying, Rejoice in the Lord always, and again I say, Rejoice. And in a letter to the Thessalonians which I sent when a prisoner at Rome, I commanded them to rejoice evermore. When Silas and I were in the dungeon, we did not sing any such doleful hymns as you sing here. If we had, the prison would not have been shaken. We praised God while our feet were fast in the stocks. Brethren, ye are coming to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, . . . and to Jesus the mediator of the new covenant. Yes, if you believe in Christ, you have come. You are not in captivity that you should hang your harps on the willows or sing doleful dirges. You have entered upon the glorious liberty of the sons of God. Away then with all your doubts and fears. Rejoice in the Lord always, and again I say, Rejoice.”

He sat down, and a rough, earnest-looking man arose. He said, “I am Simon Peter, an apostle of Jesus Christ; and I say unto you strangers, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begot-

ten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, . . . wherein ye greatly rejoice. There are given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature. If ye suffer for righteousness' sake, happy are ye; yea, rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. I heard the Lord Jesus say, ‘I am the door; by me if any man enter in, he shall be saved.’ You all know whether you have entered the door or not. And if you have entered it, you have his promise that you shall be saved. What right, then, have you to be asking, ‘Am I his or am I not?’”

He sat down, and the third stranger arose. He was younger than the other two. His face was like that of an angel. His voice was as musical as a woman's. He said:—

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him. We know that we have passed from death unto life, because we love the brethren. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that believeth on the Son of God hath the witness in himself. I speak unto you that believe on the name of the Son of God; that ye may know that ye have eternal life. . . And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. O my brethren, how can any one who believes in such a Saviour as ours be sad? You ought to rejoice in the Lord always, as our beloved brother Paul says. The joy of the Lord is your strength. Your doubts and fears dishonor God and grieve the loving heart that bled for you on the cross. They are not evidences of humility, but of ingratitude and willful, wicked unbelief. Sing again, sing,—

“Give to the winds thy fears.”

The singing awoke me. I had dozed and dreamed while the minister was offering his long prayer. Yet Paul, Peter, and John were there. They were not sitting in the corner as I had imagined, but they were in the Bible. Their words of joy and hope which came to me in my dream, were before the minister, in the holy book. But instead of reading them and thus cheering our hearts, he would read all the wars in the old prophets. I have often wondered what the apostles and primitive Christians would say if they should return to the earth and attend some of our prayer-meetings.—*Obadiah Oldschool, in Interior.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

424.—DESTRUCTION OF THE FLESH AND SAVING OF THE SPIRIT.

Please give your views upon 1 Cor. 5:5? J. J.
See “Man's Nature and Destiny,” pp. 113, 225.

425.—NAZARITES.

1. What constitutes a Nazarite?
 2. If a person takes a solemn obligation to abstain from all intoxicating drink during life, will this obligation bring such person under the restrictions of the law which was formerly binding upon the Nazarite? H. P.
1. A Nazarite was a Jew who devoted himself by a vow to a life of extraordinary purity and devotion. For a complete description of a Nazarite, see any Bible Dictionary.
2. No.

426.—THE LAW OF CHRIST.

Gal. 6:2 reads thus: “Bear ye one another's burdens, and so fulfil the law of Christ.” To what does the term law refer in this passage? J. W. R.

By the nature of the injunction, it seems very reasonable to conclude that the law of love is referred to, as found recorded in John 14:34.

427.—STRENGTH OF SIN.

In what sense is the law the strength of sin, as stated in 1 Cor. 15:56? C. A. W.

The degree of power that sin possesses to work in-

jury to the transgressor is dependent upon the nature of the law transgressed and the penalty one thereby becomes liable to suffer the infliction of.

428.—CHRIST THE FIRST FRUITS.

Why is Christ called the first fruits of them that slept (1 Cor. 15:20), since others were raised from the dead before him? M. M. H.

Because those who were publicly raised from the dead previous to Christ's resurrection were subject to death again, while Christ was not.

429.—COMMENCEMENT OF CHRISTIAN DISPENSATION.

WHEN did the Christian dispensation commence? H. H.

At the close of the Mosaic dispensation, when the veil of the temple was rent in twain, showing the completion of the services of the earthly sanctuary.

430.—SINNING AND PERISHING WITHOUT LAW.

I should like an explanation of Rom. 2:12,—“For as many as have sinned without law shall also perish without law.” Also, do the Scriptures teach different degrees of punishment? If so, is that difference in length of time or severity of punishment? In this connection how do you explain Rev. 20:9? H. J. F.

1. In general terms, Rom. 2:12 may signify that men are held accountable only for an observance of the laws especially obligatory upon them. Thus, at different ages of the world, different special obligations have prevailed. The people of Noah's time had obligations resting upon them different from those who lived after the flood. As regards heathen nations,—those who never had a knowledge of God's moral law, and are in no way responsible for their ignorance of it,—the text may mean that they will perish without suffering the infliction of punishments to which the wicked in general are subjected.

2. Ps. 24:4; Isa. 59:18; Jer. 25:14; Rom. 2:6, and other passages, give evidence that there will be different degrees of punishment, but we are not aware of any evidence in the Bible by which it may be determined whether the difference is in duration or severity. Rev. 20:9 states the final act in the destruction of the wicked, but in saying that “fire came down from God out of heaven and devoured them,” it does not necessarily imply that they are all devoured at one and the same time, nor that it does not require a longer time to destroy some than others.

431.—“DISCERNING OF SPIRITS,” ETC.

What is meant by the expression “discerning of spirits,” in 1 Cor. 12:10? Also in chapter 14:32,—“And the spirits of the prophets are subject to the prophets?” W. H.

We presume it is the use of the word “spirits” in the two texts, upon which information is particularly desired. One definition of “spirit” given by Webster is, “Temper or disposition of mind; mental condition or disposition; intellectual or moral state.” This is the evident signification of the word as employed in the passage under consideration. In the last-named text Paul is not speaking of prophets in the sense of those who predict future events, but in the sense of public speakers or teachers, or those who engage together for social worship. By the instruction given in the chapter he teaches the order that should be observed, and the regard that should be had for each other. By saying that “the spirits of the prophets are subject to the prophets,” he evidently means that when Christians participate together in social worship, it is incumbent upon them to have due regard for each other, thus avoiding confusion, and giving all an equal opportunity to enjoy the benefits of the meeting.

432.—THE MAN WITHOUT A WEDDING GARMENT.

Please explain how the man who had not on a wedding garment could gain admittance to the wedding feast, and fully believe he had a right to sit at the feast? See Matt. 22:11, 12. W. S. C.

The texts in question are part of a parable related by Christ. Parables are generally related for the purpose of teaching or impressing one or more points with force and clearness, and do not admit, as a rule, of literal interpretation in every particular. Because one may gain admittance to a wedding feast here without having on a wedding garment,—that is, without being properly prepared,—it does not follow as a necessary conclusion that one may get into heaven who does not belong there, and afterward be cast out. The important point that Christ evidently designs to teach by this parable, or at least one important point, is the bitter disappointment and anguish of spirit that will be experienced by those who expect to be saved, who suppose their salvation is all secured, but finally ascertain, when too late for a remedy, that they have omitted an all-important consideration. This point being well established, it is not necessary to attempt a too literal interpretation of the remainder of the parable. The examination of the guests that took place when the man was found who was without a wedding garment, occurred in an anteroom before they had gone into the feast. This examination fitly represents the work that is going on in the heavenly sanctuary during the great day of atonement, and the man in the parable who had not on a wedding garment represents those who, when their cases are examined, are found without the robe of Christ's righteousness to cover their sins. They once made a profession of faith, and were numbered with God's people here; but failing in some important particulars, they did not obtain that which would secure to them the blotting out of their sins; hence they are cast out into outer darkness, and are not allowed to participate in the wedding feast of which Christ is the bridegroom and the new Jerusalem the bride.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

SELF-DENIAL.

BY J. M. HOPKINS.

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

"And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:38.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

"DENY thyself," was Christ's command,
"Take up thy cross and follow me;"
Live for a purpose, noble, grand—
A blessing to humanity.

"Deny thyself!" Canst thou, my heart,
This holy admonition take!
Canst thou from cherished pleasures part,
And of the Saviour's toils partake?

Live not for self to feast thy soul,
And revel in the sins of earth;
Those low desires corruption dole;
They have no high or holy birth.

"Deny thyself!" Oh blessed thought!
It savors of a life divine,
Though oft with pains and trials fraught,
All earthly glories 't will outshine.

Go, look abroad. The world hath need
Of Christ-like, self-forgetting toil.
Bind up those hearts that, suffering, bleed;
Seek jewels rare that sin may spoil.

Live not for self, but, like our Lord,
Take up the consecrated cross;
And thine will be a rich reward,
When earthly riches are but dross.

Chatfield, Minn.

ENGLAND.

RISELEY AND KETTERING.—After I returned from Southern England, I spent two weeks at Riseley. March 8 I baptized five persons at this place. A good impression was made upon those who witnessed the baptism, and I hope the time is not far distant when others who were present will also obey.

Sunday, March 14, I began a series of meetings at Kettering. I have now held two meetings, with good congregations. Never in England have I been welcomed with such a friendly spirit. After the first meeting, I received an invitation from a Methodist class leader to speak in their mission hall one evening, when the hall I have is engaged. I accepted the invitation, which is the first one I have had since I came to this country. Several gentlemen came forward and invited me to their homes. I hope to see some fruits of this effort. May God give wisdom in the work.
J. H. DURLAND.

NORWAY.

LAURVIG.—Wednesday, March 3, I came to Laurvig to help Bro. Olsen a short time. I stayed one week and held eight meetings. Bro. Olsen has labored in this place about two months and a half, and a great interest has been awakened. The people come evening after evening, and listen with the closest attention to lectures on the prophecies, the Sabbath, immortality, and other Bible subjects. He has used two halls, the larger of which will accommodate three hundred persons closely seated, and they are often crowded to the utmost capacity.

About thirty persons have commenced to obey the truth, and many others are deeply interested. The leaders of some other denominations held some meetings, and tried to bring reproach upon this work by misrepresentations and false accusations, but this resulted only in revealing their own bitter spirit and increasing the interest. They tried to get their accusations printed in one of the political papers, but the editor refused to publish their article. Afterward, Bro. Olsen replied to their attack in three discourses, which the same paper was willing to publish. The first appeared in print yesterday, and filled about five columns. The Lord has greatly blessed this work. A good spirit prevails, and it was indeed a pleasure to preach to these friends. The short acquaintance I formed with them has been very precious to me, and my prayer is that God may bless them, and help them to overcome in their warfare against sin and the world, and that we may meet in the day when Christ shall gather his people.
J. G. MATTESON.
March 10.

SWITZERLAND.

It has been my privilege to co-operate with my brother in the work here, and especially at Lausanne, during a period of four weeks. The interest at this place was more than ordinary, there being fewer revivals and other influences to divert the minds of the people. We soon saw that the interest among the Germans was equal to that among the French; and as the work in Italy demanded the presence of my brother, it was decided that he return to Italy, and that Bro. Ertzenberger and Conradi join me at Lausanne. This decision has been carried out, and the results thus far are encouraging, as regards both the Germans and the French. We have now held about twenty meetings for the French, Bro. Ertzenberger speaking half of the time, and about thirteen meetings for the Germans. We take up the third message to-night.

One thing that has been greatly in our favor, were the labors of a strong corps of colporters, including Bro. Adémar Vuilleumier, Oscar Roth, Sr. Robert, lately returned from America, and a young brother from Bienne, who has lately decided to obey. He had been under conviction since before we left that city, but being employed in a bank under tutors, he at first had not courage to take his stand. There is nothing here like the work of faithful colporters to arouse the interest of the people and encourage them to attend our meetings. This is especially the case where any amount of other religious and educational interests are on foot. When laboring under the Baptist denomination thirty years ago, I learned the value of colportage work in our efforts for the Catholics. I used often to wonder why there was not more of it among us, and hailed it with joy when it was brought into use upon a system showing a degree of perfection hitherto unknown, and perfectly adapted to the growing work of the last message.

As I have looked at the vastness of the work and the few preachers to push it forward, at times feelings of distress bordering on discouragement have almost overcome me, and I have been led to exclaim, "How will this work be accomplished?" God has mercifully answered this question by our missionary system now being put into execution. And we hope that by relieving many of the older workers from a double burden, the lives of some will be prolonged, and more work be accomplished.

We cannot boast of numbers in Geneva, but we are thankful that God has given us one man, who having embraced the truth as the result of our lectures, and having made some experiments with us in getting French and English subscribers, starts with Bro. Comte for Southern France to-morrow, to obtain subscriptions for our French paper, do colportage work, and open the way for public efforts.

Geneva, March 16.

D. T. BOURDEAU.

NEW JERSEY.

PLEASANT VALLEY.—I labored a few days at this place, which is Stewartsville Station P. O., and as a result two accepted the truth and followed their Lord in baptism.
J. S. SHROCK.

NORTH PACIFIC CONFERENCE.

RENTON, WASH. TER.—A brother residing at this place assisted largely in building a Presbyterian meeting-house (which has been dedicated), and thereby secured its use for our people as long as it is used for a church. In harmony with the earnest solicitation of this brother, I am now conducting a series of meetings here. The attendance and interest are good. We confidently hope that souls will be saved, and that the family now residing here will have others to go with them to the kingdom.
CHAS. L. BOYD.

KANSAS.

YATES CENTER.—Since our last report, we have continued our labors near this place, and have been much encouraged by seeing others accept the truth. About forty are now keeping the Sabbath, and we have a Sabbath-school of fifty-six members, which takes fifteen copies of the *Instructor*. Tea, coffee, tobacco, etc., are being laid aside as useless. A weekly prayer-meeting is established, and we expect to have a good church here. We have obtained thirteen yearly subscriptions for the *REVIEW*. One brother and his family had been alone here in keeping the Sabbath for six years. They greatly rejoice to see so many of their neighbors obeying the Lord with them. Although two ministers have lately been here to oppose the work, the brethren were only confirmed in the faith they had received. Our courage is good, and we feel like praising God for what we see of his work here.
R. F. BARTON.
March 28.

GEO. W. PAGE.

MICHIGAN.

MEETINGS at Elkhorn school-house closed Sunday evening, March 21. The interest has been good from the first. Seven have signed the covenant, and quite a number besides have begun the observance of the

Sabbath according to the commandment. The use of tobacco is holding some from taking a stand for the truth, but we hope that they may yet give up all for Christ. Donations were received to the amount of \$6.44, and \$14 worth of books were sold.
EUGENE LELAND.

EUGENE LELAND.

SOUTH ALLEN.—Commenced meetings here in a school-house Sunday, Feb. 21. This place is about seven miles east of Quincy. The roads have been almost impassable, and it has been stormy weather most of the time, which has made the attendance small. Have given four discourses, and sold about \$10 worth of books. Four adults have signed the covenant, and others are nearly ready to do so. The prejudice is very strong here. I shall remain but a few days longer.
W. C. WALES.

March 21.

BYRON.—March 18 I came to this place to hold quarterly meeting. The meeting was appointed to be held March 20, 21; but on account of inclement weather, it was held Wednesday, March 24. There was a fair attendance, and the Lord met with us by his Spirit. Nearly all present signed the pledge to pay God an honest tithe. We were sorry to find that Satan had begun his work of separation here; but if the proper steps are taken, God will bless this little company. I now return to finish up the work where I have been laboring the past winter.

March 25.

C. M. CHAFFEE.

AUBURN.—Again I am in my native State. By the sudden changes of climate and scenery I am reminded of that grand, glad change that awaits the overcomer. In New Orleans we had about a week of winter, the coldest weather the inhabitants had known for many years. About the sixth of January the frost stripped the rose bowers of their blossoms and fresh green leaves, and the orange trees of their evergreen foliage and yellow fruit; but about a week or two later the leaves were starting again on the roses. When I left for Michigan Feb. 15, all nature seemed to indicate the near approach of summer.

I bade farewell to those who had learned and those who were learning to love the truth, and to the faithful laborers who remained in charge of the mission, and arrived at Freeland, Mich., Thursday evening in time to speak to the congregation assembled at the church. I was glad to find this church awakened through the blessing of God which had attended the meetings that had been in progress for several weeks. We are continuing the work at the church and in school-houses in the vicinity. Some are embracing the truth. My address is Auburn, Saginaw Co., Mich.
G. K. OWEN.

March 8.

OHIO.

PAYNE.—I have just returned from visiting some of the brethren in the truth. We met on Sabbath and had a good Sabbath-school, after which we held a Bible reading, which was very profitable to us all. There are eight or more families in and around the village of Payne, who are keeping the Sabbath of the Lord and all his holy commandments. Many of them have received present truth by reading, and others are deeply interested. I think that if some of our ministers would come to this place with a tent this summer, there could be a good S. D. A. church organized. Payne is a flourishing village, with about one thousand population, in a good location, on the New York, Chicago, & St. Louis R. R. Bro. Wm. Gossett and myself are canvassing. Many are reading the *Signs of the Times* and tracts from the *REVIEW* Office. To God be all the praise for what has been done in this place.
C. A. MEVIS.

March 21.

INDEPENDENCE.—For the past four weeks I have been holding meetings near the above-named place. Seven years ago Eld. Mann held a series of meetings here. No one made a start at the time, but a year later two embraced our faith as a result of the previous effort, and were baptized by Eld. M. A few others have since that time commenced to observe the seventh day. Last summer Bro. Iles, Burkholder, and Shepherd held a tent-meeting here, when sixteen signed the covenant, and professed faith in the third angel's message.

I have tried in the fear of God to preach the word, not shunning "to declare all the counsel of God." All was not accomplished that I had hoped to see, yet I believe that good will result from the effort put forth. I attempted to set before them in a clear light the subjects of spiritual gifts, health reform, tithing, etc., endeavoring to show them the necessity of embracing and obeying the whole truth, and that nothing short of this will save us or fit us for God's kingdom. I am more than ever convinced that the main thing in trying to bring our truth before the world should not be to labor for numbers, but for character; not merely to get them to keep the Sabbath and sign the covenant, but to possess the truth down deep in their hearts. About one half signed the pledge to pay tithes. We did not think best to organize a church here just now, but hope that neces-

sity will demand it in the near future. Some will unite with the Bellville church for the present. They have a good Sabbath-school of twenty-eight members. All have the REVIEW to read. Bro. H. H. Burkholder has assisted me much in these meetings.

March 30.

W. J. STONE.

MINNESOTA.

GOOD THUNDER.—By the urgent request of some of the brethren at this place, I commenced meetings Feb. 28, continuing three weeks, with a good interest to hear the truth. As a result, eight have taken a decided stand to keep all the commandments of God. Among these are a Baptist minister and wife. He had preached very hard against the doctrine of S. D. Adventists; but, availing himself of the opportunity to attend our Sabbath-school convention, held Feb. 27, 28, he was very forcibly impressed by a few remarks from Eld. Hill, concerning the placing of the law of God in the ark under the mercy-seat, showing that the ten commandments were the foundation of God's throne. He was made to tremble over the thought that he had been fighting that which was sacred, and he began to search diligently to know if this was truth for these last days. Becoming fully satisfied that he had been preaching against the last message, he publicly, in his own church, gave the people to understand that he had lost all confidence in Sunday sacredness, and that he was sorry he had ever been found fighting against truth. He and his wife are now rejoicing in the light of truth.

The ire of the dragon is stirred. But still the work is onward.

M. H. GREGORY.

March 19.

LAKE CITY, MINNEAPOLIS, KINGSTON, ETC.—After visiting quite a number of our Scandinavian churches with Bro. Olsen, we separated at Mankato, Feb. 25, Bro. O. going to Iowa. The Lord had met with us in every place, and much good had been accomplished. At many places the interest was such that I had to promise to return as soon as possible.

I went to Lake City and labored about two weeks, especially in Wisconsin, where some of the members reside. The interest continually increased, but I could not remain longer, and the brethren promised to visit the interested ones and do for them what they could. One was baptized. I have spoken several times in Minneapolis, when I have passed that way. The church there is prospering; several have lately embraced the Sabbath.

At Kingston one family has moved away, but those who remain keep up Sabbath-school and Sabbath meetings, and the Lord is blessing them as they faithfully do what they can for his cause. I was also at Litchfield one day, and spoke twice; the outside attendance was good. At present I am at Monticello. The meetings are well attended, both by the brethren and those not of our faith. Hope the Lord will bless his word to his own glory. Will the children of God remember the cause among the Scandinavians.

March 22.

L. JOHNSON.

PENNSYLVANIA CONFERENCE.

JAMESTOWN, N. Y.—We are having some interesting features in our work here of late. Since our camp-meeting considerable attention has been given to the development of the interest which was awakened in favor of the truth. Several have decided to obey, some of whom are among the most influential people of the city. About three weeks ago I came here with two Bible workers, and have since secured the assistance of two canvassers. We have already on our hands more Bible readings than we can do justice to, and have had good success in selling the "Marvel of Nations" and "Great Controversy." There are many very respectable colored people here, with whom some meetings have been held with considerable interest; and it was more especially in behalf of them that we thought best to come.

We have organized a flourishing Sunday-school of over fifty members, which is growing in interest. It is conducted in harmony with our approved plans, using "Bible Lessons No. 1," for old and young. As yet we use "Gospel Hymns" in singing, because the children are familiar with it. We think that we are gaining an influence by means of our Sunday-school that we could have secured in no other way; at least some of our most interesting Bible work has been brought about while working for the interest of the school. The prospect is that much good will be accomplished if the Lord continues to bless the work. I believe that many opportunities for doing general good have been passed by where we might have gained an influence which would have assisted us greatly in presenting the truth.

D. B. OVIATT.

INDIANA.

NEW MARION.—The meetings east of this place still continue with increasing interest and attendance. I am now in the midst of the Sabbath question. Some have already commenced its observance, and others are on the point of deciding to keep the Sabbath of

the Lord. One night last week there was a Campbellite minister present who asked the privilege of saying a word or two before the beginning of the service. I granted his request, not knowing what he wanted to say. He told the people that they had all come out to hear in order that they, too, might know which day to keep; that if it was right for the speaker to keep the seventh day, it was also right that they should keep it. Therefore he wanted them to give their undivided attention to the discourse, and if the speaker could show them from the New Testament where they were commanded to keep the seventh day, or where the disciples ever met together to break bread on that day, they should accept it, and if not they should discard it as false. After the discourse, he told the people that I had failed to establish the points, and therefore he wished their attention for a few moments, till he should set before them the facts of the case. But they would not hear him, and he became very much excited, and by his coming he helped to make many friends to the truth.

I was requested last night to announce that the Methodist minister from Versailles would preach on the Sabbath question next Sunday. We hope that his efforts to hold up Sunday as a sacred institution will help many honest in heart to see the beauty of God's truth and accept the same. I have many invitations to visit. Have sold some books and tracts. I shall remain here as long as the interest demands.

March 23.

M. G. HUFFMAN.

VERMONT.

BELLOWS FALLS, MIDDLEBURY, AND BRANDON.—I feel to assure the brethren that although I have said little of late, there is no such thing as failure in doing the work God has assigned us. Our weak forces are assaulting the great battlements of sin and error and worldliness in this State; and it cannot be expected that definite results will be seen so quickly as hitherto. We now have much more to contend with, nevertheless we are all encouraged by the good beginnings made. Bro. Danford Ayers for the last two months has been left alone at Bellows Falls. He reports fair sales of books, tracts, and periodicals, with excellent interest in the Bible readings constantly held afternoons and evenings. Interest seems to be so awakened that he deems it advisable to present the truth publicly. This he is now doing in a hall procured for that purpose.

Encouraging reports come from Middlebury. Decided interest is manifested by some of the best families in the place. Ministers, interrogated upon the truth by those interested, are now raising the opposition. Eld. M. E. Kellogg is there, and as one of the best halls in the place can be obtained at the bare cost of lighting and heating, it is deemed expedient to commence a course of lectures there. It is confidently hoped that many will come and listen, and that interested ones will fully accept the truth.

Brandon has from the first proved a hard field of labor, as have the others; yet we are encouraged for the work here. Many have been interested by Bible readings and the reading matter distributed. We have lately been giving lectures in the town hall, which we procured at the cost of lighting and heating, and payment of janitor; but this makes such a bill as to cut off any extended use of the hall. Bro. Pierce joined in this work, and we have now given eleven discourses to audiences usually ranging from fifty to one hundred. Some have listened with candor and much interest, for whom we have great hope. We shall follow the interested ones with personal efforts and instruction.

We have also opened meetings at Forestdale, two and a half miles from here. It is a quiet village of fifty or more houses, and much interest has been manifested in the two services already held. We are confident of a good interest here, and shall continue the meetings indefinitely. Many there have been interested by Bible readings, and we hope they will be brought to the full acceptance of the truth.

Bro. Farman and Herman Ayers, from the Rutland mission, are meeting with much success at North Sherburne, at a distance of twelve miles. Some sixteen or eighteen (including children) have in a short time been led to the observance of the Sabbath, and we have answered their call for help by dispensing with the much-needed assistance of Bro. Pierce at this place; and he has now joined them in their work. I am therefore left alone in the meetings here. It will be necessary for me to cease meetings at the town hall, continuing them at Forestdale.

I have confident expectation that fruit will result from these efforts. There is an iron cast upon everything, and the work goes hard; but God has promised to be strength to those who turn the battle to the gate, and we intend with his help to strip off the mantle of idolatry and falsehood, and let the people see the light of God's truth. Brethren, give prayers, strength, and means to forward the good cause.

March 23.

I. E. KIMBALL.

KANSAS GERMAN WORK.

MILAN.—Have labored here March 10-28. Gave twenty-one discourses, and held several Bible read-

ings and other meetings. Seven, all heads of families, have decided to walk in all of God's commandments. Sold books to the amount of \$20, and received \$8.80 in donations. A Sabbath-school has been organized, and they will hold weekly meetings. May the Lord bless this little company. I return home to assist in the quarterly meetings in Marion county.

March 30.

S. S. SHROCK.

THE GERMAN WORK IN EUROPE.

SINCE my last report the Lord has granted us a safe and quick journey to our new field in Europe, and we are already in the midst of a course of lectures on the beautiful Lake Geneva, having on one side the majestic Alps and on the other the Jura Mountains. We were much pleased with the publishing house at Basel, and rejoiced at its facilities and the hearty welcome we met; we hope that soon its power may be felt through the whole of Central Europe. I spoke a few times here, and had also a good meeting with our brethren at Tramelan. I also visited Zurich, where through colportage work some interest has been awakened. Several have embraced the truth, and they were glad to see a minister, and listened very attentively. We hope their desire to hear the truth will be gratified in the near future.

For nearly three weeks we have been in Lausanne, where French and German lectures are being given. Of the 32,000 inhabitants 8,000 are Germans, the rest French. We have four German and three French meetings a week. The hall, though small, is located quite centrally. The attendance varies from fifty to one hundred and twenty-five. What encourages us much in our German meetings is the regular attendance of the same persons, and the interest with which they listen. Already donations amounting to nearly \$20 have been received toward our expenses. We have four laborers here besides the ministers, Bro. D. T. Bourdeau, and J. Ertzenberger, and myself. We have of late organized our work, adopted a daily program, visit from house to house, and are now having some sermons printed at Basel for free distribution.

Our laborers find that entrance into the houses can be gained and Bible readings held. Last Sunday nine persons came to our own dwelling for a Bible reading, and several more said they would have come, had they not had to attend a special meeting to elect a new pastor. All this gives us courage. Sr. Robert, who has labored in Chicago, is with us and helps the laborers here with the experience gained there.

I have received some good news from Russia, and hope to go there and visit the brethren as soon as we get settled and I can leave this interest. So far, while it seemed hard to leave so many friends behind and such good interests, we feel that it was in God's providence that we came, and hope as fast as possible to get acquainted with our new field, and to master its difficulties. We have no time to get homesick; for besides ministerial duties we have considerable manuscript to look over for new German works, sermons to write, etc. We hope still to be remembered by our friends in America before the throne of grace, and shall be glad if we can report that their prayers for the success of the work here have been answered.

March 15.

R. CONRAD.

Special Meeting Department.

KANSAS CAMP-MEETING.

THIS meeting will be held, no providence preventing, May 19-25. The place will be given in the future. Our numbers have greatly increased the past year, and we desire and expect a large attendance. It is now time to commence to lay your plans for attending, so as to be ready. If we do our part, the Lord will open the way, brethren, though many difficulties may seem to arise. This meeting will be very important; can you afford to be absent?

I cannot now say who will be present to help us; but the President of the General Conference promises to send the best help he can. We also expect special rates on the leading railroads.

J. H. COOK, Pres.

—If you cannot pray over a thing, and cannot ask God to bless you in it, do not do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

—The more you feel your weakness, the more you should cleave to Jesus, who is your strength. Let the ivy be your example; and as that cleaves to the oak, so do you cleave to Christ.

—That every day has its pains and sorrows, is universally experienced and confessed. But let us not attend only to mournful truths; if we look impartially about us, we shall find that every day has likewise its pleasures and its joys.

News of the Week.

FOR WEEK ENDING APRIL 3.

DOMESTIC.

—There are over 300,000 Knights of Labor in the United States.

—Admission examinations to Harvard College will hereafter be held at Paris, France, in June of each year.

—A stone has been taken out at the Vinalhaven, Me., quarry 500 feet long, 40 feet wide, and 9 feet thick.

—Travel to Europe this spring will, it is said, exceed the transatlantic travel of last spring by 20 per cent.

—High water undermined a cotton factory at Prattville, Alabama, and the structure collapsed, causing a loss of \$85,000.

—Petroleum has been struck in the sulphur mines at Lake Charles, La., and one well is flowing at the rate of 200 barrels daily.

—About 2,500 miners on the Baltimore and Ohio Road and its branches struck Thursday for an advance of one quarter of a cent per bushel.

—During a funeral in a negro church in Bullock Co., Alabama, a cyclone struck and demolished the church, killing four persons and wounding ten.

—Arthur B. Smith, a lumber merchant of Pinconning, Mich., died of Asiatic cholera a few days since, from eating raisins imported from Valencia, Spain.

—The two leaders and seven of the mob who drove the Chinese out of Oregon City recently were indicted by the United States Grand Jury at Portland Tuesday.

—At a meeting of the presidents of anthracite coal companies it was unanimously agreed that the total output of coal this year should not exceed 33,500,000 tons.

—In the Brazil (Ind.) mining district 1,500 miners have signed the temperance pledge, and several saloons have been closed, owing to the conversion of the proprietors.

—Alaska cannot be as much of a polar region as some imagine, as Gov. Swineford reports that the coldest weather at Sitka last winter was fourteen degrees above zero.

—A cold wave is general throughout Texas, with heavy snow in some districts. Thousands of sheep having been sheared in the past two weeks, stockmen fear heavy losses.

—The cloak-makers' strike at New York, which had continued two weeks, ended Wednesday. Seven thousand persons have been idle, and the manufacturers' losses are estimated at \$50,000.

—There is a scarcity of food at Key West, Fla., where a great fire raged Tuesday, and it is feared much suffering will result. Five thousand persons are thrown out of employment.

—More than 7,000 bills and resolutions have been introduced in the House so far this session, and yet not more than one or two measures of prime importance have been fully considered.

—The belief is now expressed that the steamship *Oregon* was wrecked by collision with the schooner *Charles R. Morse*, of Boston. The latter has not been heard of since the *Oregon* disaster.

—The steamer *Idaho*, which has just arrived at Portland, Oregon, from Sitka, brings the news that there is great excitement in Alaska over the mines on the Yukon River. The rush of miners amounts to a stampede.

—In San Francisco a dozen Chinese firms have engaged in lithography; and in the printing business,—cheap work, as in label and card printing,—they are proving formidable competitors of the American printers.

—A steamer collided with a bridge at New Orleans Tuesday and sank, drowning two men. Another steamer which was aiding in the rescue of the crew, exploded her boiler, blowing overboard four men, who were lost, and wounding five more.

—Lime cartridges are coming into use for blasting purposes. A hole is bored, the lime cartridge inserted, and water is poured over it. The increase in volume of the slacked lime splits and cracks the substance which it is desired to blast.

—The skeleton of a mastodon has been discovered on a farm near Mattoon, Ill., and scientists from the University of Illinois are expected to superintend the work of exhuming the remains. Teeth four inches square on the face have been taken up.

—There are 150 papers and magazines published in the United States by men of color. The newspapers are issued weekly, and the magazines quarterly. The most conspicuous and influential of these publications is issued in New York, and has a circulation of 9,000 copies.

—It is stated that a telephone transmitter has now been perfected which will render conversation between New York and Chicago an easy matter. A test of a circuit of eight hundred and seventy-eight miles was made Monday, resulting in the ticking of a watch being plainly heard.

—A recent number of *Science*, opposing the cruel fashion of destroying our birds for decorating gress, says that against less than 500,000 North American birds sacrificed to science from the beginning of their study till now, more than 5,000,000 are annually sacrificed for decorations.

—Gerouimo and three other Apache chiefs, with twenty-nine hostiles and forty-eight squaws, surrendered to General Crook on Saturday. Soon afterward he took advantage of a heavy storm to make his escape, with a number of his followers.

—The United States Senate has passed the bill for a commission of five persons to investigate the relations of the alcoholic liquor-traffic to revenue and taxation and its economic, criminal, moral, and scientific aspects. We fear the liquor interests will prevent the House from ordering this desirable investigation.

—The great strike in the Southwest still continues, with no prospect for a speedy settlement. Apparently the Knights of Labor are determined to resort to the most extreme measures, if necessary, to gain their point, and serious times are anticipated. Already news has been received of an open conflict at Fort Worth, Texas, in which a number of strikers were shot dead by the police.

—Fire Sunday morning destroyed the Peoria county almshouse, near Peoria, Ill., the loss amounting to \$40,000. The 115 inmates escaped without injury. Other losses by fire are, the Crystal Window-glass works at Bellaire, Ohio, loss 55,000; the business portion of Havana, Ill.; nine buildings at Dorchester, Wis., loss \$30,00; and office of the Toronto, Ont., *Mail*, loss \$50,000.

—A sample of oil from the oil fields recently discovered in the Brigham basin, Wyoming, is said to contain forty per cent mineral sperm oil, and twenty per cent kerosene, and is of high illuminating power. The oil field is eighty miles long by forty wide, and ranchmen have used it for lighting purposes the past winter. Great quantities of gas escape during the process of digging.

—Heavy rains in sections of Alabama, Tennessee, and Georgia during the early part of the week, caused freshets which swept away a number of railway bridges, and flooded valuable property, causing an entire suspension of railway traffic. A construction train with sixteen men, went through a bridge between Opelika and Danville, and it is feared that many of the men perished. The loss of property thus far is estimated at \$2,000,000.

—A Mr. Chas. Tappan, an eminent engraver of New York, has engraved the Lord's prayer, with its title, and the ten commandments, with title and numbers, and his own initials within a circle less than forty-one one hundredths of an inch in diameter. The number of letters and figures on this plate is 1,550, and its area is a trifle over an eighth of an inch square; the number of letters to the square inch would be 12,000.

FOREIGN.

—The French Chamber of Deputies, by a vote of 323 to 180, has passed a bill permitting cremation.

—The roof of a theater at Heromal, Japan, caved in Feb. 28 from the weight of snow, 150 persons being killed or wounded.

—An illness of a serious nature has appeared in the mining region about Bilboa, Spain. It is supposed to be cholera.

—The singular fact is noted in the Sandwich Islands that since the volcanic phenomena early in March, the fire in the crater of the great volcano of Kilauae has become extinct.

—Prince Alexander absolutely refuses to submit to the powers as demanded by Russia. A St. Petersburg dispatch states that Russia has definitely decided to occupy Bulgaria.

—Additional orders for war material have been given by the Greek government; and both Greece and Turkey are making the most vigorous preparations for war. It seems now to be the general opinion of European statesmen that such an event cannot long be averted.

—A company is to establish large works near St. Petersburg for making rails from paper. They excel in their lightness and durability, and can be made in longer lengths and at a third the cost of steel rails, and give a greater adhesion to the driving-wheels of the engine, so that the working expenses are reduced.

—The natives of Senegambia, a region on the west coast of Africa, partly under French control, have rebelled against the French authority, and proceeded to open warfare. In a recent engagement, nine French soldiers are said to have been killed, and thirty-two wounded. Reinforcements for the colony thus endangered are being rapidly fitted out at Toulon.

—Affairs in Belgium are now said to be comparatively calm. At Tournai the employers have yielded to the demands of the quarrymen, while the operatives at Ecaussines have obtained a 25 per cent increase in wages. The total number of arrests made in Belgium in connection with the labor riots is 2,500. The government will be obliged to ask Parliament for a credit to indemnify persons whose property has been damaged or destroyed in the riots.

RELIGIOUS.

—Dispatches from Annam report fresh massacres at the Catholic missions in the province of Quangbang. The number of the victims is said to be 442.

—Reservation Indians at Round Lake, Wis., have begun the erection of a church; and at a temperance meeting recently several of the red men signed the pledge.

—The Indiana-Colonization Society, with the object of preaching the gospel in Africa, has been organized at Brazil, Ind., and will, if possible, found a state in Liberia next fall.

—In the Philadelphia Conference last week resolutions were adopted protesting against Sunday work, which includes camp-meetings, funerals, and unnecessary travel on

Sundays: refusing to support all newspapers publishing Sunday editions, and urging upon the people the duty of refraining from using the columns of such papers as a medium for advertising.

—Quite a sensation was produced in the House on Monday morning when the chaplain devoted his opening prayer to an invocation to God to rid the land of gamblers, whether in cards, dice, chips, stocks, wheat, bucket shops or boards of trade, to lead the people to know that money-making other than by the sweat of the face, was contrary to his laws. On motion of Mr. Butterworth, seconded by Mr. Weaver, the prayer was ordered to be inserted in the *Record*.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. H. D. 13.

BUSH.—Died of congestive chills, March 28, 1886, at Judd's Corners, Mich., Lucy A. Bush, aged 34 years, 7 months, and 28 days. For nearly four years she had been connected with the Hazleton S. D. A. church, which by this sudden bereavement suffers the loss of an esteemed member. Her illness lasted less than two days. A husband and seven children are thus made to keenly sense the loss they have sustained, yet not without hope; for they are consoled by the hope of meeting her at the resurrection of the just. Funeral services conducted by the writer, from Luke 20:34-36. F. D. STARR.

SNYDER.—Died of consumption, after an illness of two years, at Princeton, Pa., March 9, 1886, Kate E. Snyder, aged 37 years, 2 months, and 21 days. At the age of seventeen she was converted, and united with the Evangelical denomination. She lived up to all the light she had, and in 1879, when the light on the fourth commandment and the soon coming of Christ was brought to her, she gladly accepted it. She was a great help to the truth, her words and works corresponding to her profession of faith. Those who had the privilege of enjoying her company can truthfully say that she "being dead yet speaketh." Words of comfort were spoken by the writer, from a text of her own choice, 2 Tim. 4:7, 8. J. S. SHROCK.

CONRAD.—Peacefully fell asleep of old age, after a long illness, at Milwaukee, Wis., Feb. 19, 1886, my dear mother, Katherine Conrad, aged 81 years, 7 months, and 26 days. She was born in Feil, Bingart in the Rhine, Palz, Bavaria, Germany. In 1852 she came to this country, and in 1853 she was converted and baptized in the city of New York. She remained with the Baptist denomination until about seventeen years ago, when she embraced present truth, and joined the church at Little Prairie. The Sabbath was always a delight to her, and she was a lover of the truth until she died. Ever since mother was converted, she showed a missionary spirit, especially in this city, where she distributed thousands of pages of tracts. She died in the full hope of the first resurrection. As none of our ministers were within reach, funeral services were conducted by the German Baptist minister of our city. KATE C. HORNES.

WHARTON.—Died of lingering consumption, after an illness of several years, at Bellville, Ohio, March 13, 1886, Addie Wharton, daughter of Newell Grant, and sister of Mrs. Hampton Cottrell, aged 32 years, 11 months, and 18 days. Sr. Wharton had professed the doctrine of the third angel's message for the past two years, but was not baptized until about six weeks before her death, hoping that she would improve in health; but when all hopes of recovery were past, she felt that she could not lie down to rest without following her Lord in baptism. So in her feebleness two persons took her in their arms, and carried her to the water. She was very patient in all her sickness, and those that were with her until the last feel that she has a bright hope of a part in the first resurrection. Remarks at the funeral by the writer from Rev. 21:4. W. J. STONK.

DOTY.—Died of convulsion of the brain, Jan. 6, 1886, at her home in Marion, Waupaca Co., Wis., Emma J., wife of Andrew Doty, and daughter of Lincoln and Minnie Cole, aged 23 years, 6 months, and 12 days. Sr. Doty was of an especially amiable disposition, and was dearly beloved by all who knew her. About two months before her death she gave her heart to the Lord, commencing to keep all his commandments. She leaves a husband, parents, sisters, and brother to mourn her loss, but they mourn not as those without hope, trusting that in the great day of the Lord, they will meet her again where parting will be no more. The bereaved family desire to express their heartfelt thanks to the many kind friends for the sympathy and assistance granted them in their affliction. Words spoken by Eld. Tomkins (Methodist), from 1 John 4:8. M. A. J.

Appointments.

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

WATERLOO, Wis., April 17, 18
Victory, " 24, 25
Kickapoo Center, Wis., May 1, 2
At the latter place I will remain longer if the interest demands it. W. S. HYATT.

WAMEGO, Kansas, April 7, 8
Arispie, " 9-11
Springside, " 16-18
Greenleaf, " 20-22
Manley, " 23-25

Quarterly meeting for Dist. No. 6 will be held at Springside at the above-mentioned date. WILL D. CURTIS.

THE quarterly meeting of Dist. No. 9, Mich., will be held at Memphis, April 10, 11. Eld. R. J. Lawrence will be present. L. LAWRENCE, *Director*.

THE quarterly meeting of Dist. No. 4, N. Y., will be held at Gouverneur, St. Lawrence Co., April 10, 11. Hope for a general attendance, as there will be important matters to consider. HARVEY DANA, *Director*.

BULL CITY, Osborn Co., Kan., April 17, 18, at which time the new church building will be dedicated. We hope for a general attendance of the brethren living within a reasonable distance. J. H. COOK.

DIST. No. 8, Kansas, will hold their quarterly meeting at Noble, the second Sabbath and Sunday in April. Eld. John Gibbs is expected. Should like to see a general turnout. JAMES V. MACK, *Director*.

ALBEO, Ill., April 8; to continue as long as the interest may require. R. M. KILGORE.

THE quarterly meeting for district No. 4, Minn., will be held at Pleasant Grove, April 24, 25. Meeting to commence Friday evening. We hope for a large attendance of our people in this district. Librarians, please come and bring your books. We hope to have a representation from Brownsdale. We shall have ministerial help. ALLEN MOON, Director.

Publishers' Department.

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

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CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

- AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.
BASEL.—E. L. Whitney, Addie S. Bowon, 48 Welherweg, Basel, Switzerland.
CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.
GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Henage St., Great Grimsby, England.
CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.
NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.
BROOKLYN.—A. T. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.
ST. LOUIS.—Win. Evans, 2339 Chestnut St., St. Louis, Mo.
WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.
KANSAS CITY.—D. T. Shreman, 1516 E. Twelfth St., Kansas City, Mo.

THE address of the Topeka mission will henceforth be No. 165 Lane, Topeka, Kansas. Those wishing to correspond with me will please remember the address. WILL D. CURTIS.

THE Lincoln, Neb., mission is moved from 17th St. to 1817 M Street. Those coming to the mission or writing will please remember the change. A. J. CUDNEY.

ALL communications intended for the Maine Tract Society may be addressed to A. O. Burrill, 113 Pearl St., Portland, Me., instead of E. N. Redmond, who has resigned.

BUSINESS NOTICES.

Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.

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Chicago Mission.—Abbie L Frost \$2.
English Mission.—Mrs Richard Godsmark \$3., Mich T & M Soc 16.
European Mission.—H C Miller \$10.
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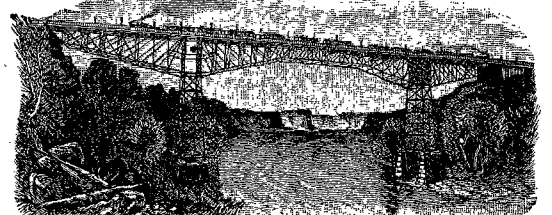
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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

*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. SPICER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

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Table with columns for TRAINS, LEAVE, and ARRIVE, listing train names and times.

The Review and Herald.

BATTLE CREEK, MICH., APR. 6, 1886.

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CAMP-MEETINGS FOR 1886.

We have arranged the camp-meeting program thus far as follows:—

North Pacific Conference,	May 19-25
Upper Columbia,	May 26 to June 1
Kansas,	May 19-25
Pennsylvania,	June 2-8
Iowa,	" 9-15
Wisconsin,	" 16-22
Minnesota,	" 23-29
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas,	Aug. 6-18

The readers of the REVIEW will be greatly pleased to hear again from Eld. Haskell in this week's paper. From the new and flourishing Australian mission the news is indeed cheering. The same may be said of reports all along the line.

After a clear and convincing discourse by Eld. Canright in the Tabernacle, Sabbath, April 3, on the subject of baptism, six College students and one Sanitarium helper were immersed by Eld. Gage in the Kalamazoo River, and united with the church.

At the celebration of the ordinances in this place, evening after the Sabbath, April 3, the attendance was perhaps the largest ever gathered here on such an occasion. Elds. Canright, Kilgore, and Steward, were present from abroad. The present membership of the church is 651.

There has just come to our table a neat 32-page French quarterly from the new office in Basel, Switzerland, entitled "Educatour Missionnaire et Journal de l'Ecole du Sabbat," which we take to mean "Missionary Educator and Sabbath-School Journal."

The editorial committee are Elds. B. L. Whitney, W. C. White, and D. T. Bourdeau. The S. S. department of the journal is under the management of sister Whitney. It is filled with instructive reading relative to the field which its name indicates that it is designed to occupy, and can but be of great benefit to the cause in Europe.

Before this paper reaches its readers, ground will be broken for an addition to the College building in this city, according to the recommendation of the last General Conference. Last week the Board decided upon the style, size, and location of the building. It will be joined to the present building on the south, and consist of two stories, with basement and well-lighted attic. The basement, first floor, and attic will be devoted to the Manual Training department; while the second floor will furnish a chapel, which can also be used for a general study room, 50 by 70 feet, capable of seating 500 students. By this means the present chapel can be divided into recitation rooms. These improvements are greatly needed even with the present attendance. They will make the work of the teachers much easier and all departments more efficient. It is designed to have the building ready for use by the beginning of the next College year, about the first of September next.

"Hints to Bible Workers," mentioned in another place, contains the following subjects: Preparation for the Work, Dress, Gaining an Entrance into Houses and Making Appointments for Readings, Length of Readings, Order of Subjects, Selling and Loaning Books, Manner of Conducting a Reading, Prayer, Singing, Asking Questions, Assisting your Readers, Practical Religion, Getting People to Obey, City Mission Daily Program, Bible Readings for Workers Nos. 1 and 2. GEO. B. STARR.

SOUTH LANCASTER ACADEMY, SPECIAL COURSE.

This will begin Wednesday, April 21, and continue till the end of the term, when there will be a general meeting, which will close Tuesday, May 11. This will make three weeks from the beginning of the special course to the close of the meeting. The meeting will begin Friday evening, May 7, at 7:30 P. M., and close Tuesday morning, May 11. We now expect that Eld. E. E. Miles of New York, will be here during the three weeks to give instruction in canvassing, Bible readings, and the missionary work. Eld. Miles' experience in the missionary field, together with his experience in teaching classes in Rome, N. Y., and Battle Creek College, well qualifies him to do practical work. Eld. E. W. Farnsworth will also be present, concerning the value of whose assistance during this time I hardly need speak.

We hope to see a goodly number not at present in attendance, here during these three weeks, to avail themselves of these opportunities. There should be representatives here from the most of our churches. We hope there will be some one or more in each church who will take the burden of this matter, and see who there is in the church that ought to come, and if possible persuade such to do so. The work is drawing to its close. Omens of the coming storm are all around us, and what we do must be done quickly.

There are those who would be profited by this drill even if they do not contemplate devoting their time wholly to the missionary work. We hope to see our workers who are now in the field at the general meeting following the close of the special course, as plans for the summer's work will then be made.

There is some ground for hope that Eld. Haskell may be here at the meeting, though the prospect is not as flattering as we could wish. The expenses at the special course will be, for tuition and board at Students' Home, \$10 for the course. Tuition alone, \$2. All who think of coming will confer a favor by writing us at once. D. A. ROBINSON.

"HINTS TO BIBLE WORKERS."

The fourteen-page tract under the above heading was written for the purpose of furnishing to all who wish to engage in holding Bible readings, all the light upon that subject, so far as it could be written, that has been gained from the experience of the workers in the various city missions, who have devoted their entire time to that branch of the work for the past year or two. It was hoped that this little work would

be widely circulated and that every one who tried to work might have what help could be gathered from it. To secure this object, the publishers have decided to reduce the price upon it to one cent a copy, or one dollar a hundred, to the State Tract Societies. We hope at this price that the various States will order them in large numbers, and see that they are placed in the hands of all who are now holding any readings or who ought to be more or less engaged in that work. The instruction is materially the same as would be given should they go to a city mission to learn how to do this work.

These cannot be mailed to individuals at this price, but will be sent free with every copy of the new edition of "Helps," containing a complete list of simple Bible readings the same as used in the New York City, Chicago, and other missions. Price 25cts. Address REVIEW AND HERALD or any State Tract Society. GEO. B. STARR.

A TESTIMONY ON THE STATE OF THE DEAD.

"WILT thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? or thy righteousness in the land of forgetfulness?" Ps. 88:10-12.

This testimony is by the Holy Spirit. Both Peter and Paul accredit David as a prophet. Acts 2:29-31; 13:33-36. Jesus also recognized the Psalms as prophesying of him. Luke 24:44. If we accept the testimony, we must believe that the state of the dead is truly represented as the "land of forgetfulness." If the soul existed in immortality from the day of death onward instead of forgetting, there would certainly be an increase of knowledge. The body, separate from the mind, has nothing to forget. It is that which in life remembers, which at death forgets. Consequently, it is the mind which goes into the land of forgetfulness. David asks, "Shall the dead arise and praise thee?" In another place he answers the question: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Silence and forgetfulness truly characterize the region of the dead. But those who sleep in Jesus shall arise to a glorious immortality. Christ is the resurrection and the life. There is no eternal life to mortal man out of Christ. R. F. C.

THE "TESTIMONIES."

SINCE General Conference I have been giving the "Testimonies," as furnished in the bound volumes, a careful reading, and have been so benefited that I feel the need of urging them upon others. Many, like myself, embraced the truth long after the first were given, and have not had the opportunity of seeing them; but now they come freshly bound, and are exceedingly instructive to all who desire a knowledge of the truth. Instructions are given concerning family affairs, our ministerial work, our church relationship, and our every-day life; instructions, too, that are indispensable to our safe guidance through these perilous times.

A set of these volumes should be in the home of every Seventh-day Adventist, and if doubt occurs in regard to duty on any point, the well-arranged index will soon aid you in finding just the instruction you need. Even concerning the little things of life, not one iota seems to have been passed by, but on everything we may find the needed light. How grateful we should be for "open vision" in these last days, and how careful we should be to "take heed" thereto, lest we yet be found naked and unclothed. J. P. HENDERSON.

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