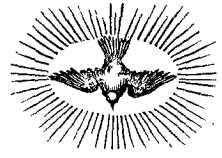


Adventist Review



OUR FIELD
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 COST OF TRUTH.

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of easy life,
Blown by the careless wind across our way.

Great truths are dearly won, not formed by chance,
Not wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard huffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of golden gems;
Not in the world's gay halls of midnight mirth,
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.
—*Woman's Journal.*

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.

EXCLUSIVENESS AMONG LABORERS.

BY MRS. E. G. WHITE.

It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase.

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his.

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors fol-

low just his plans. If all manifest a humble, teachable spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This is God's order, and if men expect success, they must labor according to his arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of his children to be shadows of others; but he would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be wherever allowed to exist.

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there. According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited.

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith; how much they could have asked of God, and how willingly he would have bestowed his grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they

do not live by faith and increase in the knowledge of the truth day by day. The workers need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy.

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to minister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected.

There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus. Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's word, but which have so long been buried up under the rubbish of error that they have almost been lost sight of. Do not profess to be more than you really are, the Lord's servants to do his work.

In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in his life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about.

There were also registered in this book the names of workers who appeared to be humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass.

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas.

Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of his good pleasure.

HAS GOD ABOLISHED THE TEN COMMANDMENTS.

BY ELD. R. F. COTTRELL.

To a person who has any just sense of the character of God as revealed in the Bible, the thought that he should ever abolish a code of moral precepts like the ten commandments, is preposterous. And it is self-evident that God, who knows the end from the beginning, and who created man a moral and intelligent being subject to law, would have one, and only one, moral rule or law of right for all the race from first to last. This will be admitted by every candid, unsophisticated mind; for right is right, and there must be one eternal rule of right, a part of which is the right of our Creator to test the loyalty of those he has created. There is a test of loyalty and reverence which God himself has placed in the very midst of his moral precepts. The Sabbath is a memorial of God as our creator. It tests our reverence for him. It was a part of his law before the commandments were spoken from Sinai, and by it the people were tested, or proved, whether they would walk in the law of God or not (Ex. 16:4, and onward); and God is testing the people by the same commandment now by the preaching of the last message of the gospel. Rev. 14:9-12.

That mind must be terribly deceived, if not hopelessly depraved, that can venture to assert that this good law, or any part of it, has been abrogated. A person may be deceived by the sophistry and perversions of false teaching; but when one takes the field zealously to proclaim the abolition of a law which commends itself to every intelligent mind as being just and right, he gives forcible evidence of being in possession of that mind which is enmity against God, and not subject to his law.

There is only one reason why any who profess to believe and obey the Bible assert that the ten commandments have been abolished. That reason is, that they find themselves, with the great majority of professed Christians, out of harmony with the Sabbath commandment; and instead of yielding to its claim, they seek an excuse for evading it, persuading themselves that the Sabbath of the fourth commandment has been abolished; and finding therefore no scripture or reason which is not of equal force against the entire code, they recklessly venture into an unequal warfare against the only complete code of moral precepts which God ever gave to man.

A little tract has fallen into my hands entitled, "The Seventh-day Sabbath Abrogated." Why say the *seventh-day* Sabbath? Why not come up squarely to the work, and say *the* Sabbath? Is there some other Sabbath which has not been abrogated? When was it instituted, and where commanded? The first sentence of the tract reads,—

"Is the seventh-day Sabbath now binding?" is a question often asked by many who are honestly seeking to know the truth.

Yes, and the reason why so many at this late date are stirred up to make the inquiry is, that the "third angel" is now sounding the warning to the world against the traditions of men, which make void the commandments of God, and is calling the attention of all who have ears to hear to those commandments. Rev. 14:9-12. As a consequence, "many who are honestly seeking to know the truth," are embracing the only weekly Sabbath of the Bible. He continues,—

"Surely, if it is, it should be plainly taught in the Bible."

Very true; and so it is. What other Sabbath is "plainly taught in the Bible"? The writer closes his tract with some of A. N. Seymour's "unanswerable" questions, to a few of the first and best of which I will reply.

1. Where is there one command of God to keep holy the seventh-day Sabbath prior to the time of Moses?"

We have no record written prior to the time of Moses; but the institution, the sanctification, that is, the appointment of the Sabbath, is given historically in Gen. 2:2, 3.

"2. Where is there one command of God to any of the Gentile nations, either in this or any preceding dispensation, to observe the seventh-day Sabbath?"

"The Sabbath was made for man." All who belong to the race of mankind are entitled to its benefits: and there are the best of promises to all the Gentiles who will turn to God and keep it. Isa. 56:6, 7. While we remain Gentiles, we are "aliens from the commonwealth of Israel," "having no hope, and without God in the world." Gentiles are "strangers and foreigners," but may be naturalized, and so become "fellow-citizens with the saints." Eph. 2:11-20. Who would wish to remain a Gentile, when he might have all the benefits of the "covenants of promise"?

"3. Where is there one command of God to any believer in Jesus Christ, to observe the seventh-day Sabbath subsequent to the crucifixion of the Son of God?"

No repetition of the commandment was needed. The believers in Christ did not ask for a repetition of it before they would obey; but after the crucifixion they kept the Sabbath "according to the commandment." Luke 23:56. The commandment is found in Ex. 20:8-11, and it is nowhere else repeated verbatim and entire in the whole Bible.

"4. Where does the Comforter, or Holy Ghost, or Spirit of truth, which was to guide the Church into all truth, command any one to keep the seventh-day Sabbath?"

Here we have it again, the *seventh-day* Sabbath. Where has the Spirit commanded any other? To follow the questions through would be too much for the reader. But in the sixth question he asks for "one text in all the living oracles of God," etc., referring to the ten commandments. Why, man, the living oracles are the ten commandments; and it was at Mount Sinai, according to the first Christian martyr, that the Fathers received them "to give unto us." Acts 7:38. They are a precious gift to us in this dispensation, and God has graciously handed them down the ages even to us, and is now calling our attention to them by a special message promised in prophecy 1800 years ago, and now being fulfilled in fact to this last generation. The Lord is good. He is not slack concerning his promise.

But when men drink in the spirit of war against his commandments, they seem to be bereft of reason; and they will wax warm, as does Mr. Seymour, and challenge the world to answer their negative objections, founded after the model of skeptics and infidels, and which have no necessary bearing upon the subject. They will demand a repetition of a law already clearly revealed, and that the law which demands obedience of "all the world" (Rom. 3:19) and the Sabbath which "was made for man" (Mark 2:27), should be proved by a text of Scripture to be intended for a particular class, as "Gentiles," or "believers in Christ." This is just as reasonable as it would be to demand a text which says, "A. N. Seymour, thou Gentile Christian, remember the seventh-day Sabbath to keep it holy." The Scriptures are not quite so definite as this, but they are sufficiently definite for those "who are honestly seeking to know the truth," and are not deceived by the sophistry and perversions of false teachers.

THE TWO LAWS.

BY ELD. O. A. JOHNSON.

Those who oppose the Sabbath of the Lord usually assert that there is but one law; that the New Testament teaches that the law is abolished, and hence the Sabbath is also abolished. They entirely overlook the fact that the Bible teaches plainly that there are at least two laws.

Of course none will deny that God spoke the ten commandments with his own voice, and wrote them on tables of stone, and that these tables were kept in the ark. See Deut. 4:12, 13; 10:4, 5. God himself calls the ten commandments "the law." Ex. 24:12. (See new translation; also Danish translation.) Now while the decalogue is called the law of God, it is never called the law of Moses,

neither is there anything in this law relating to ordinances or sacrifices. See Jer. 7:22, 23.

Besides this law, another law was "added because of transgression," and it was given through the mediator Moses. Gal. 3:19. This law was written in a book and kept by the side of the ark. Deut. 31:24, 26. Now the Bible is very careful to notice this distinction in the giving of these laws, as will be seen by the following texts: "If they will observe to do according to all that I have commanded them [the ten commandments], and according to all the law that my servant Moses commanded them." 2 Kings 21:8. If the decalogue and the law given through Moses are one and the same law, then why is the Lord so careful to make the distinction shown in the verse quoted? Again we read: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath [thus the decalogue was given], and commandest them precepts, statutes, and laws by the hand of Moses thy servant." Neh. 9:13, 14.

Here we see that a careful distinction is made between the law spoken by God himself and the law given through Moses. If all this is one law, why make this distinction?

The law given through Moses is also called the "law of the Lord," because it originated with God. See 2 Chron. 34:14; Josh. 24:26; Neh. 8:8, 18; Luke 2:23. It is also called the law of Moses, because given through Moses. Josh. 1:7; 8:31, 32; 23:6; Neh. 8:1; Luke 2:22. Now the law of Moses related *only* to ordinances or rites and ceremonies; for says Paul: "Which stood *only* in meats and drinks, and divers washings, and carnal ordinances [rites, or ceremonies, margin], imposed on them until the time of reformation." Heb. 9:10. The ten commandments related *only* to moral duties, while the law of Moses stood *only* in ceremonies.

Although the Bible makes such a careful and plain distinction between two laws, yet our opponents still claim but one law. Now, that the Bible teaches positively that there are at least two distinct laws, may be seen by reading other texts. In Ezra 7:25 we read: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws [plural, not less than two laws] of thy God; and teach ye them that know them not." Now if this text does not prove that there are at least two distinct and separate laws, who can tell what it does teach? for it cannot be said that there are two laws of the same kind, or two copies of the same law, for that would be but one law.

Should it be said that this is the language of the king to Ezra, and not the words of Ezra, then I would reply by saying that that king knew and admitted a truth,—the existence of two laws at least,—a truth which many now deny. But that the prophets clearly recognized two laws, one the law of God, and the other the law of Moses, may be clearly seen by reading Dan. 9:10, 11, thus: "Neither have we obeyed the voice of the Lord our God, to walk in his laws [at least two laws], which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law [law of God, the decalogue], even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him." I hardly see how anything could be plainer. First, he speaks of laws which cannot mean less than two laws. Then he refers to the transgression of the law of God spoken by his own voice, which is the ten-commandment law. After this, he speaks of the law of Moses wherein the curses are written that will come upon those who violate God's holy law written on tables of stone. See Deut. 27; Josh. 8:31-34. If the language of Daniel does not teach the existence of two laws, I do not know what would teach it.

By rejecting this distinction in the two laws, and refusing to make this difference, priest and prophet turn from one of the plainest duties laid down in the word of God; for thus we read in a prophecy relating to our time on this very subject: "Her priests have violated [Danish trans., perverted] my law, and have profaned mine holy things; they have put no difference between the

holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22 : 26.

THE OLDEST LIVING PERSON.

BY ELD. WM. COVERT.

I VISITED a very aged lady on the 26th day of March, 1886. I will give a sketch of her history, and would then inquire if you know of another person who is so aged. I received the following from her son, Peter Coulter, with whom she is now living near New London, Howard Co., Ind :—

Mary Perry, daughter of William Perry, was born April 27, 1769, in Chester Co., Delaware. She lived in single life until thirty-five years old, when she was united in marriage to William Coulter. She lived with Mr. Coulter till she was fifty-two years of age, when he died. Several years later in life she married a Mr. Bennaman, whose name she now bears. She has been living in widowhood many years since his death. Her oldest child was born on her thirty-sixth birthday, April 27, 1805. She is the mother of eight children. The youngest is a married lady about sixty years of age. I think that most of her children are living, the oldest being almost eighty-one years of age, while his mother will be one hundred and seventeen April 27, 1886, if she reaches that date. She says that George Washington was at her father's home when she was fifteen years of age.

According to these dates, she was six years old when the Revolution began, seven at the Declaration of Independence, eight when the first Congress assembled, fourteen when independence was acknowledged. She was eleven years old when the sun was darkened in 1780, and sixty-four when the stars fell in November, 1833. She is seven years older than the United States of America, and has lived under the administration of every president of this country. She has lived to see an addition of about sixty millions of people to the population of her own country.

I saw her sitting in her chair, and piecing quilts; saw her thread her own needle, and arrange the pieces with her own fingers. She plays with the little folks, and is a great admirer of children. I inquired into the habits of her life, and learned that she had always been even-tempered and industrious. In her younger years she often worked in the harvest field. She pulled flax, broke and spun it, wove it into cloth, and made it into garments to clothe her children. She still continues to read her Bible by the evening lamp.

She has always been guarded in her diet, both as to quantity and quality. In younger days she drank but little coffee or tea, and drinks neither now; but she uses chocolate with her meals. She eats but little meat, and takes very little medicine of any kind. When she has felt the need of a remedy, she has used some simple teas of home prescription. She never was guilty of tobacco-using in any form, and has enjoyed health almost without interruption during the entire period of her life. She was afflicted with a severe cold during the latter part of this past winter, but she has rallied from it, and gone to work again. She still thinks that it is her duty to labor to support herself, which she does by selling blocks for quilts, pieced by her own hands, to those who desire them as a memorial of work performed by the oldest hands of industry now plying the needle.

As I beheld this lady, now almost six-score years of age, still desiring to do her part in life lest she should become a burden to some one, I felt that I would profit by the lesson. One hundred and seventeen; yet not willing to eat the bread of idleness! One hundred years since she became a full grown woman, she is still laboring six days in the week! Where is there another living person of so great an age who is so able to help and support himself?

—Secret prayer is to the Christian what winding is to the clock.

—Get but the truth once uttered, and 'tis like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.—James Russell Lowell.

ANGEL WHISPERS.

BY ELD. L. D. SANTEE.

THERE are angel voices in the air,
Though their music our dull ears have never heard;
Heavenly is the music pure and rare,
And their cadence oft the human heart has stirred.

Oft-times souls in dark despair
Feel their songs of consolation, feel their power;
And in humble, penitential prayer
Seek for pity in each dark and trying hour.

Angel music thrills the sky,
Though the heavenly angels are by us unseen;
Oft are guardian angels nigh,
And they do the will of God above supreme.

Some souls on the earth there be
Old with sin and crime and passion more than years;
And the pitying angels, as they see,
Turn away their anxious faces wet with tears.

And their music, sweet and low,
Is but an echo from the farther shore;
Though we never hear it, yet we know
They would tell us of a life forevermore.

Soon we 'll reach the golden strand,
While the harps of all the blessed ones shall ring,
As we enter in the dear home land;
And at last we 'll hear the songs the angels sing.
Stover, Kan.

SEPARATION FROM THE WORLD.

BY ELD. ALBERT STONE.

FEW things more accurately determine our moral standing in the sight of God than the manner in which we relate ourselves to the world. There is no truer test of Christian character than that of our daily habitudes. That which is in our hearts will be continually going out in actions. We may fall through sudden temptation as did Peter, and like him rise again, with less harm to ourselves and the cause of truth than is inflicted by an habitual spirit of worldliness. The former may happen to one whose general character is truly religious; the latter cannot. In his prayer for his disciples, Jesus said: "They are not of the world, even as I am not of the world." The apostle John says, "If any man love the world, the love of the Father is not in him."

Wherever there is a Christian heart, it will manifest itself by turning to God, as the needle turns to the poles of the earth. What are the attractions that influence our daily lives? Do our hearts lean toward God from choice? Can we say with David, "I am a companion of all them that fear thee, and of them that keep thy precepts"? Do we covet the companionship of the saints above all worldly associations? Are we Christians by profession, and practically lovers of the world? Do we seek to know our poverty, wretchedness, and misery? Do we cry to God continually for the help without which we shall surely perish? Do we long to be in fellowship with the meek, the lowly, and the contrite in heart? Do we hunger and thirst after righteousness? Do we mourn that we are not more like the Master, that we are so slow to learn his lessons and imitate his examples? Do we watch and pray that we enter not into temptation? In short, do we live for Christ, for salvation, and for eternal life?

There are families and parts of families of Seventh-day Adventists that are isolated; they have not the privilege of associating and worshipping with those of like faith. These will have trials and temptations peculiar to their several conditions. Especially will youthful professors thus situated, need to guard against wrong associations. Our associations should be regulated by reason, religion, and the word of God. If our legitimate business leads us into the company of the irreligious, we may, by watchfulness and prayer, go there without harm to ourselves or others. But if from choice we seek the society of the world, it indicates that the love of God is leaking out of our hearts. In this case we are bartering heaven for a mess of pottage, and in the end we shall see that we could illly afford it.

It is the object of the third angel's message to distinguish the true people of God from formal professors. Those that receive the message into their hearts, as well as into their heads, will be transformed into the image of Christ. Let us remember that the third message is the last instrumentality that will be used in our behalf.

Eden Mills, Vt.

SPIRITUAL BLINDNESS.

BY A. L. HOLLENBECK.

PAUL in addressing the church at Miletus, relative to the fundamental principles of the plan of salvation, says: "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20 : 20, 21. The apostle has here set before the men of the present dispensation two distinct duties. First, the exercise of repentance toward God; for they have transgressed his law. Secondly, the exercise of faith toward Christ as the great sacrifice for their sins. The apostle understood the importance of these duties, and taught that both were indispensable in order to obtain freedom from the dominion of sin.

When our first parents transgressed God's moral precepts, they fell under the condemnation of the law, and became the lawful prey of Satan. "For sin is the transgression of the law." 1 John 3 : 4. "The wages of sin is death." Rom. 6 : 23. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12. The plan of redemption, based upon the conditions of obedience to God's law, and faith in Jesus Christ, proposes to save mankind from this lost condition if they will comply with these requirements. To obtain freedom from the condemnation of the law, and to escape the penalty of its transgression, requires action on the part of the sinner, as verily as on the part of the Redeemer. In the plan of redemption, the sinner has to do with both the Father and Son,—with the offended Father, because his law has been broken; and with Jesus, who, through the merits of his blood, offers pardon to all who will believe in him as the atoning sacrifice for their transgression. The first thing necessary on the part of the sinner, in order to exercise true repentance toward God, is to have a knowledge of the nature and extent of his sins. Without this knowledge it would be impossible for him to become truly converted. This knowledge can be derived only by measuring his sins by God's holy law. As soon as this is done, the enormity of his guilt appears, and he sees that he stands condemned in the sight of God. As there is not one redeeming quality in the law, he realizes that he must suffer the penalty of his transgression, or seek pardon through a mediating party. Thus far the penitent sinner has had to do with the law of God. It has been a necessary factor in creating in his heart a godly sorrow for his sins, and in causing him to feel the necessity of forsaking them before pardon of them could be granted. When the law of God has done its work of bringing the sinner to this point, then the way is prepared for him to exercise a consistent and scriptural faith in Jesus Christ.

Acting upon the convictions which the law of God has wrought in his heart, the repentant sinner casts himself upon a Saviour's mercy as his only hope. And as he seeks for that fullness of grace there is in Christ, he finds pardon, peace, and joy in the Holy Spirit. His life is now in joyous harmony with the exhortation of the apostle: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12 : 2. As he travels on in the way of life, reaching out by faith for complete deliverance from the power of Satan, his Christian experience is portrayed in the triumphant words of the great apostle: "That ye might be filled with a knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1 : 9-14.

Those who are understandingly convicted of sin by the moral law, and are led to Christ as their

only hope of pardon and eternal life, will be raised above the corruptions of this world into the kingdom of his abounding grace, and will, with few exceptions, remain steadfast, and grow in grace. The reason why so large a per cent of those who profess to be converted, soon fall away, is because they have not experienced Bible conversion. They make a great mistake when they fail to apply the moral law as the measure of sin, preparatory to their casting themselves upon Christ as their only hope of redemption from sin. Those who comply with the scriptural conditions, will experience genuine conversion. Instead of falling back, they will gain victories, add graces, and increase in spiritual strength, as they pursue their journey toward their eternal reward.

Those who reject Christ, and claim salvation through the law of God alone, are partially blind, to say the very least. And those who trust in Christ for salvation, while trampling the law of God under their feet, are suffering as great blindness as the others. Both these classes are flinging insult into the very face of Heaven. One dishonors the Son by making his atonement of no consequence in the salvation of men; and the other dishonors the Father by making his moral government correspondingly valueless. The only remedy for this spiritual blindness is to bring the heart and life into harmony with the law of God and the gospel of Christ. Those who before God repent of the transgression of his law, and exercise faith in Christ as a complete Redeemer, are the only ones who can be in full fellowship with the Father and Son.

John the prophet sees a loyal company obedient to God and true to Jesus. They are not swayed by Satan to the right or to the left. These have perfect eyesight. They are looking forward to the grandest event in this world's history,—the coming of Christ in the clouds of heaven. In joyous expectancy they await their transition from this world of sin and darkness to the highest state of joy of which mortal or even immortal minds can conceive. Soon they will see the inside of the beautiful city of God, and lose the disgrace of the fall in the glory of their Redeemer. The revelator says respecting his company: "Here are they that keep the commandments of God, and the faith of Jesus."

Dundas, Minn.

WESLEY ON DRESS.

BY ELDER J. P. HENDERSON.

THE evil of fashionable dress has been so much agitated among us as a people that it would seem unnecessary to say more; but in order to keep the evil subdued, continual agitation of the question is necessary, and even then it is not uncommon to see one of our own members decorated in a manner more becoming to the ball room than to the church. Anything worn for ornamentation and utterly void of usefulness is vanity, and has a tendency to tempt the baser passions of both the wearer and the admirer. "Christ can have no concord with Belial." There can be no more profitable fellowship between the righteous and the unrighteous than there can be between light and darkness. The head that is made dizzy with constant reflections upon "what shall I wear?" has no room for thoughts of Christ and Christian character. Herbert says:—

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

The following extracts in substance are found in John Wesley's "Sermons," vol. 2, pp. 259-61, and are equally appropriate in our day, and deserve careful consideration. What is true to Methodists is equally true to us, and should never become a thing of the past as it certainly has to them.

What harm, says Wesley, in wearing rich apparel?—Much every way. First, it engenders pride. Good clothing makes a man feel above his neighbor. Secondly, it tends to vanity. Once indulged in, it grows. The finer the dress, the prouder the person. Thirdly, it tends toward getting angry and every turbulent and uneasy passion. Fourthly, it tends to create and inflame lust; it has this effect both on the wearer and admirer.

Mr. Wesley quotes Cowley as saying:—

"To adorn thee with so much art,
Is but a barbarous skill;
'Tis like the poisoning of a dart,
Too apt before to kill."

"You poison the beholder with far more of this base appetite, than otherwise he would feel." Did you not design it should? Fifthly, it is directly opposed to being adorned with good works. It takes your money. You are not the humble person you otherwise would be. Sixthly, it is directly opposed to the hidden man of the heart, to the image of God. All the time you are studying this outward adorning, the inward works of the Spirit stand still. Instead of growing more heavenly minded, you are more and more earthly minded.

Mr. Wesley gives much comment which exhorts to true humility, declaring that one should dress according to his or her occupation and station in life, but always in a manner becoming true godliness and Christian deportment.

Star City, Ind.

DO N'T GO WITH THE MULTITUDE.

BY W. A. BLAKELY.

"Thou shall not follow a multitude to do evil." Ex. 23:2. Some of the weakest arguments, if they may be called arguments at all, used to support actions or creeds, are, "It is a universal custom;" "Nearly every one believes it;" or, "All the leading men accept and teach these views." The truth is that whenever an error has become popular, it has invariably had the support of eminent men to sustain it. And when these leading men accept and teach false views, of course there are many who are influenced by them. In fact, ever since men began to multiply on the earth, there have been more that were willing to follow error than truth. Then each succeeding generation becoming weaker by the sins of the one preceding it, we find that to-day the adherents of Paganism, Mohammedanism, and Catholicism, with the other numerous false systems of religion, all together (according to Rand, McNally, & Co., 1883) number 1,240,319,858, or include nearly the whole population of the world. Only very few accept the Bible as their rule of faith, and many of those who pretend to do so read it as though it were a sealed book (Isa. 29:11, 12), thus closing their eyes to the all-important truths that were written for us. If such is the case, can we depend upon the majority or leading men for our guides? "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isa. 9:16. All should be careful to use the word of God as their guide. Ps. 119:105.

Not many generations were born before the most prominent object among men was the wickedness of the people. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Gen. 6:4. These were then the men that were the leaders of society, popular religion, science, and thought, etc., using modern terms; and what was the effect of giving heed to "men of renown?" Noah's family alone stood when all mankind had departed from the law of God, and every imagination of the thoughts of his heart was only evil continually. But, nevertheless, "as the days of Noe were, so shall also the coming of the Son of man be;" and, instead of making the word of God their chief study, their hearts will be overcharged with the cares of this life (Luke 21:34), while they depend upon the ministers "of renown" for guidance,—a condition as bad as that of the Jews at the first advent of Christ.

"Likewise also as it was in the days of Lot." The whole city "both small and great," were destroyed for their iniquity. "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. Again, look at the case of Korah, Dathan, and Abiram, who "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes, of the assembly, famous in the congregation, men of renown." "And the earth opened her mouth, and swallowed them [Korah, Dathan, and Abiram] up, and their houses, and all

the men that appertained unto Korah, and all their goods. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." And the next day fourteen thousand and seven hundred of the people who sympathized with those "men of renown" died in the plague. The "whole congregation" murmured again and again against God; and yet there were among them the elders, princes, etc. Most frequently they were the leaders in the departures from right.

In the time of Christ the "elders," "chief priests," "scribes," and "Pharisees" led the multitudes into error. Instead of the people's searching the Scriptures, they gave heed to the leading men who sought for praise and earthly glory, and they were thus led to reject Christ. It is true that these men pretended to be teaching the word of God, offered long prayers, and were the leaders in religion; but that made their guilt so much the greater. So it always has been, and so it always will be. People will thus be led by ministers and eminent men instead of studying the Bible and informing themselves in regard to the most important duty of man—a preparation for eternal life.

What a sad truth it is that such is the condition of mankind! What an awful responsibility rests upon these ministers! Little does that man realize what he is doing, who pretends to be a watchman, and instead of warning the people of coming events, keeps them in darkness, and teaches them error. But why will not the people read for themselves? Why not take more interest in eternity than in the fleeting moments of this life? When mankind is so apt to err, why not consider well the step before we go with the multitude? "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

Also in connection with this thought, take into consideration the following admonition of Peter, which will help us to stand when unscriptural doctrines are presented: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

Healdsburg, Cal.

CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14:16.

COULD we know the extent of our ignorance, how wise we should be.

We do not mean to trust in ourselves rather than in the Lord, but that we do is manifest by the sad failures we sometimes make.

God does not intend that we shall be content, satisfied, with this imperfect state, but only resigned to that which he permits.

An inquiring mind is a good thing if it be content to search out neither more nor less than what God has revealed. See Deut. 29:29.

Whosoever is not prepared to do the little things of life is not prepared to do the great things. The ocean is made up of drops.

Some are saying (in their hearts, I presume), "I guess the armies of the Lord have halted, and his work in the earth has ceased." What they need is to get up a little higher, where they can see around.

I would rather be alone with God than in the company of those who do not fear him; and if I were required to describe his love, and all the sweet joy his presence brings, I should ask for a language I have never known, and for words I have never heard.

If you can't stop to thank the Lord for blessings received, thank him as you move along.

That so many of us have lived so long in the world without a more healthy Christian development, is a shame, and only furnishes matter for regret. Let us covenant with the Lord to-day that we will "be perfect."

Dear brother and sister, are you taking a firm hold upon God in these days of danger? are you advancing a little every day? If not, why not?

The Home.

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

A SONG OF HOPE.

THERE are times when life is dreary,
There are times when hope lies prone,
When the heart is, oh, so weary!
And the soul feels so alone.
Then, oh, then, my heart repining,
Turn thee, turn thee in thy way;
For, behold! the east is shining,
See the mountain bright with day.

When the soul sinks into slumber,
When thine eyes are wet with grief,
And the days that man can number
Bring no balm to his relief;
Then, oh, man! be lion-hearted;
They shall win who but endure;
Through the travail of the mortal
Immortality is sure.

Death in life is but the lesson
That is taught us every day;
And through every change and season
Life renews from death's decay.
Then, my heart, be thou not fearful,
Cast the idle doubt aside;
Forward! ever brave and cheerful;
There is One who will provide.

Nothing's lost! Why need we linger
Steeped in bitterness and gall,
When Faith points with certain finger
Where the Day-star shines for all?
Let us then be patient, steady,
Under trial, pain, or wrong;
Thus shall we make others ready,
With our strength make others strong.
—Sel.

MARGARET ALTON'S EXPERIENCE.

PART I.

THE thoroughfares of the great city of Chicago were teeming with hurrying men and women. To and fro rattled the wagons, loaded and creaking. Drivers snapped their whips. Cars rattled up and down the tracks. City gentlefolk swept by with their perfumes; and the poor and low, with the odors of foul homes and habits, slouched by in the passing crowds. Ragged urchins cried out their papers. Bewildered country people looked hopelessly from street to street, or stared with absorbed eyes into the gay shop windows. Every one seemed rushing insanely and heartlessly on, intent on their own concerns.

There were numerous sad faces in the crowds, steps that lagged and forms that drooped and, now and then, eyes with a great anguished yearning in them. Nearly all faces seemed full of lines of trouble and degradation.

There was one quiet figure standing near a shop window. The girl's eyes were not attracted by the jaunty bonnets and bright trimmings displayed, but were gazing on the great moving mass of humanity as if striving to solve the bewildering puzzle.

"What does this whirl all mean?" murmured Margaret Alton; "this rush, the rich and the poor, and these faces full of pride and selfishness, or marked with degradation and debauchery. Hear those poor shop girls laugh. How hard their tones, how bold their eyes, alas! what shoddiness in trying to imitate the rich and fashionable! Even the children's faces are marked with uncleanness. How can the sunshine fall so serenely to reveal such traces. Yes," mused Margaret, "and the more I look into it all, the darker it all grows. The exterior of these poor people is whiter than the interior. Corruption is the prevalent thing within,—selfishness, and coarse thought, and low living. How pitiable are our weak struggles for purity and right! They seem wholly vain. Is it better, I wonder, to laugh like these poor shop girls, and grow content to sink down to life's lowest level? Is it better to let the animal, with over-mastering corpulency, smother the painful movings of the spiritual nature beneath? Oh! I'm so weary-hearted to-day! Where is help for men's woes? Have n't I been trying to find a balm for men's sins and wounds and lowness? Alas! I thought it was in me to help the diseases of the soul. Out of my own weakness I expected

strength. I dreamed that philosophical laws of living might heal the world; but it is too late! O God, if there is a God!"—Margaret stopped with a white, troubled face.

"What does it all mean? As I tried to search others' hearts, I found my own full of corruption and weakness. Have n't I wept almost day and night for the past year? and still tears have not healed my remorse and sin.

"My heart hath withstood
All my year's bitter weeping; and still at its core
My sin lieth bleeding its bitterest gore."

My brow shows curves of unholiness, my acts reveal self-seeking motives, and my thoughts are but vanity and uncleanness. What deluded egotism! I dream I could help men! Not even a tear's weight could I lift from one sore heart. Like a straw on a great river of darkness I seem to-day. Look at these poor people! Their thoughts of God are as various as their minds. Some have not even a thought of him in their low brains. Is there a God? Does he care for mortals? I have sought at home and at church for a clew to all this horrible mystery. Alas! what shall I do? The burden of my woe and the mystery of life are more than I can bear."

The great clock near by sounded sharply, and Margaret started, whispering, "Another hour of life relentlessly gone," and soon she was lost in the crowd going home; only an atom in the teeming mart of the West. One cry quivered up from her anguished soul, doubtful but sincere,—“O God! if there is a God, and if thou carest for the sorrows of mortals, and if there is light and truth in this dark world, send it to me!”

Margaret did n't know then of the great tender angel that hastened from her side to tell the Father of the cry of that tempted one. She felt alone in a dark, lost place, without hope for herself or others.

"Hello, Strawberry!" cried a little girl as Margaret entered her own little street on the edge of the city. The child's soft fingers pressed Margaret's hands, and the fresh mouth was lifted for a kiss.

"Oh! Jessie darling, may you never be as sad as I am!" Margaret kissed her, and she wondered why two great tears had fallen on her face.

"Do you feel bad, Strawberry?"

"Yes, child; but I must hurry home to get supper."

She had hardly laid aside her wraps before Mrs. Davis, who lived below, came up to borrow some eggs. "Great crowd down town to-day, was n't there?" she said.

"Yes," answered Margaret; "so great it fairly frightened me. What is going to become of all these people?"

"Oh law! I never think of such things. I enjoy seeing the crowds, but I do n't bother my head with such thoughts. How did you like the procession?"

"I didn't see it," said Margaret. "I was so absorbed in the people's faces and sorrows I had no heart for anything else."

"Well, you are a queer girl," said Mrs. Davis, as she closed the door behind her.

Margaret soon had the simple supper prepared, and before long her brothers came in.

"Hello, Sis!" said Harry. "I did a rushing business to-day. Made the sharpest kind of a bargain. There was a green country fellow in, and I loaded him up with some of my last year's stock. He did n't know the difference between the new and the old, and it relieved me considerably." Harry rubbed his hands with a kind of satisfied self-congratulation, but Margaret sighed.

"See, here is our new business card," he continued, handing it to Margaret. There was a cut of the building, and the sign "Harry Alton & Co." extending over two doors.

"Why Harry, is this just honest? You do n't own two stores, and this gives the impression that you do. That isn't right, is it?"

Harry laughed. "Why, that's business, Sis. You women folks do n't understand."

"Yes; but it's dishonest business."

Harry's face colored as he appealed to his brother,—"See here, Tom, is n't that what all business men do?"

"Of course," assented Tom. "That's all correct."

"Yes," said Margaret; "but Harry pretends to be a Christian and to believe the Bible. I do n't

profess either; but I would n't do a thing like that." Her face flushed indignantly; but she continued sadly, "It's all the same wherever I turn—everything is false and corrupted. Oh! if I could find one that was real and true perhaps I could rest. If that is all the fruit that your Christianity brings forth, I cannot believe in it," and she hastened to her own room to sob out the day's heavy sorrow.

Her sharp words had probed her brother's heart; but after supper they were soon forgotten as he hurried toward the great church on the avenue. He had been appointed a member of the Church Board, because he was a rising young man of sharp business abilities. He had openly expressed his satisfaction. "Just think! I am the youngest man on the Board; and I'm honored by all." Yes, he was flattered by pastor and people. Their words and actions declared that they thought him a fine fellow. And thus the church said to him, "You'll be saved. Heaven indorses your sharp bargains." * * *

(Concluded next week.)

THE EVERLASTING LOVE.

"No, Charlie, I shall not kiss you to-night; you have been a bad, troublesome boy to-day, and I wish you to realize that you have displeased me, and your heavenly Father too. God does not love bad children, and neither do I."

It was a mother's voice that spoke, but her tone was cold and unsympathetic. The boy looked at her wistfully for a moment, and then left the room with a troubled face.

"There is no use in saying my prayers to-night," he said to himself as he crept into bed. "If God is angry with me, he will not listen to me, and I do n't care."

Down stairs the mother bent over her work with an aching heart, as she thought of her boy's waywardness; but as she lifted up her heart in prayer for him, she little knew that with her own hand, that night, she had sowed a seed of infidelity that would spring up into luxuriant growth in time to come.

Twenty-five years later, a guilt-stained man, bowed down under the weight of remorse, sat with his face buried in his hands, in his pastor's study. "It is useless to talk to me of God's mercy and love," he cried bitterly. "I have sinned too deeply. God is of purer eyes than to behold iniquity. For me there can be only fearful looking forward to judgment."

Vainly the tender voice spoke to him of the pity of Him who "receiveth sinners," of the "blood that cleanseth," of the love that is "everlasting." Too long had it been the habit of his mind to feel that God was an enemy to be feared—one whose power was used to overthrow the sinner, one to whom "vengeance belongeth." The beautiful promises of the gospel fell upon deaf ears. "I have sinned too deeply, there is no hope for me," was his unvarying answer; and when the interview was over, he sought to drown his remorse by plunging into still deeper excesses.

"God does not love bad children." Mothers, beware that this heresy be not taught in your nurseries. Love begets love, and hate begets hate.

Let the thought most deeply impressed upon the young hearts given to your care be, that the awfulness of sin is that it is a wrong against love; that it is not so much God's anger they should fear, or the punishment that follows wrong-doing, as that they should most dread to grieve the dear Saviour, who has said to each one of us, "I have loved thee with an everlasting love."

Teach your little ones that God is at war with sin because he loves the sinner, and therefore wills to break the band with which Satan has bound him; that even when we trample on that love, we cannot destroy it; that we are his by creation, his by purchase, and that he cannot forget the work of his own hands; for if this thought be truly impressed, although in after life conscience may be stifled, and the wrong path chosen for a while, there may come a time when the prodigal will weary of his husks, and then his penitent eyes will be lifted, not despairingly but hopefully, to the Father's house, and he will see Christ, not as a door closed against him, but as the opening door through which he may gain access to that Father's presence.—*Parish Visitor*.

Special Attention.

THE GREAT OCEAN DISASTERS OF FORTY YEARS.

IN view of the recent loss of the steamer *Oregon*, which was saved only by a seeming chance from being a most appalling disaster in loss of life, the reader will be interested in the following list of casualties of this nature which took place between 1840 and 1879, according to the compilation of a New York paper. The list of course comprises only the more prominent cases of this kind:—

<i>President</i>1841..Never heard from.....All lost.
<i>City of Glasgow</i>1854..Not known.....450 lost.
<i>Arctic</i>1854..Off Cape Race.....562 lost.
<i>Her Majesty</i>1854..Missing.....All lost.
<i>Pacific</i>1856..Never heard from.....200 lost.
<i>Le Lyonnais</i>1856..Off Nantucket.....260 lost.
<i>Tempest</i>1857..Missing.....All lost.
<i>Austria</i>1858..Burned at sea.....533 lost.
<i>Hungarian</i>1860..Cape Sable.....205 lost.
<i>Rechid</i>1861..Missing.....All lost.
<i>Anglo-Saxon</i>1863..Cape Race.....237 lost.
<i>Hibernia</i>1868..Coast of Ireland.....50 lost.
<i>United Kingd^m</i>1869..Missing.....All lost.
<i>City of Boston</i>1870..Missing.....All lost.
<i>Cambria</i>1870..Coast of Ireland.....196 lost.
<i>Scandaria</i>1872..Missing.....All lost.
<i>Commander</i>1872..Missing.....All lost.
<i>Mary Church</i>1872..Missing.....All lost.
<i>Shannon</i>1872..Missing.....All lost.
<i>Churraca</i>1872..Missing.....All lost.
<i>Deven</i>1872..Missing.....All lost.
<i>Atlantic</i>1873..Meagher's Head.....546 lost.
<i>Ismaïia</i>1873..Missing.....All lost.
<i>Ville du Havre</i>1873..Sunk at sea.....230 lost.
<i>Anna</i>1874..Missing.....All lost.
<i>Trojan</i>1874..Missing.....All lost.
<i>Schiller</i>1875..Scilly Islands.....200 lost.
<i>Deutschland</i>1875..North Sea.....157 lost.
<i>Colombo</i>1876..Missing.....All lost.
<i>Mexican</i>1877..Missing.....All lost.
<i>Durley</i>1877..Missing.....All lost.
<i>Stamfordham</i>1877..Missing.....All lost.
<i>Sardinian</i>1876..Coast of Ireland.....
<i>Copia</i>1876..Missing.....All lost.
<i>Pommerania</i>1878..Off Folkestone.....Over 50
<i>Herman Ludwig</i>1878..Missing.....All lost.
<i>Bayard</i>1878..At sea.....Two saved.

EVANGELICAL UNION.

LOOKING FOR A BASIS.

THERE has been a feeling among leading Christians for many years that the evangelical churches ought to mutually agree on some basis of union. They all agree perfectly on the great doctrines of salvation, and their differences merely concern the minor matters of church government, the ordinances, etc. Some time since, an informal convention of Christians and Free Baptists was held in Boston, at which resolutions looking to the consummation of a union were unanimously passed; a committee was appointed to call an authoritative convention, and to take such other steps as may be necessary to complete the work. A union of the Free Baptists and the Congregationalists has been discussed for three or four years, and more particularly during the past winter. The only essential difference between them is in regard to baptism, the Free Baptists believing in immersion only, and the Congregationalists believing that baptism may be by immersion, sprinkling, or pouring. A special to the *Inter Ocean* from London says that a plan for the union of these two churches will come before the united session of both bodies in May; and although the basis of union was not announced, it was understood to have been determined upon. When Dr. Henson, of the First Baptist church, was interviewed on that subject yesterday, he said that the proposed union was not to be with the regular Baptist church. That church believes in immersion for baptism, that baptism is prerequisite to communion, and they therefore believe in close communion. But in England there are a large number calling themselves Baptists who do not believe in the sequence of the ordinances, and who therefore commune with Christians indiscriminately. With this class a union might be effected, but certainly not with the regular Baptists, either in this country or in England. Dr. Scudder, of the Plymouth Congregational church, was heartily in favor of a union, but exactly the nature of the movement referred to he did not know, nor could he say what basis of union would probably be adopted. He thought it would probably be neces-

sary for the Baptists, in case of union, to adopt sprinkling and pouring as baptism.—*Inter Ocean*.

GREAT MEN ALARMED.

AMONG the signs which Jesus gave that should mark his second coming as near, was this: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. This sign we see rapidly fulfilling. One of the most alarming features of our day, one which threatens more wide-spread trouble, farther reaching calamities, than the world has ever before seen, is the war between capital and labor. Each party is combining against the other, and the forces on either side are tremendous. Rapid communication by railroad and telegraph makes it possible for an organized body of men over a whole continent to strike all at the same moment, and stop all the wheels of society, and thereby produce the most fearful results.

The *Chicago Daily Inter Ocean*, of March 29, 1886, says:—

"It is estimated that 51,000 working people in the United States east of the Rocky Mountains are out on strikes. It is safe to say that the wages of these working people are the daily support of 150,000 people, when those dependent upon the strikers are taken into consideration. Calling the average daily wages earned by these people, when employed, \$1.25, which is certainly a low estimate, the loss to the laborers by their enforced and organized idleness is very nearly \$2,000,000 a month. This is an immense loss, and must produce great distress and suffering in many households.

"But this is not all. The wheels of industry in one important branch cannot be stopped without impeding those in others; and it is perhaps true that in many instances the wage-workers who are indirectly affected by these labor troubles, are greater in number than those who are active participants in them. The number of men who desire to work, and have no grievances against their employers, thrown out of employment in St. Louis, Kansas City, and other points along the lines of the railroads affected by the strike, is perhaps many times greater than the number counted among the strikers. Thus are the suffering homes, not too abundantly supplied before, multiplied."

"That is not all, though the most pathetic feature of a great strike. Beyond the laborer's wages there is great loss to the business of the country. The extent of this loss is incalculable. It doubtless will amount to millions of dollars every month during which the strike continues. In fact, the striking workmen and their employers are but a small portion of the people who suffer by reason of their disagreement. The situation has made business men think more seriously than for many a day. To have these troubles come just when business was beginning to recover from the depression of four years, has startled many men in all branches of trade and in all departments of trade, and they are asking, What of the future?"

In the same issue is the following report of the prayer of the Chaplain in Congress, March 27:—

"Give ear, O God of Jacob, and awaken us to see the danger which threatens the civilized world—a revolution more tremendous than any of which history tells, in which the scenes of the reign of terror may be enacted in every capitol of Europe and America. For long the few have mastered the many, because they understood the open secret—the tools to them that can use them; but now the many have learned the secret of organization, drill, and dynamite."

How forcibly these words of both editor and minister remind us of the prediction of our Saviour, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." These troubles will increase and grow worse and worse. Let the wise take warning in time. The coming of Christ is the only hope of the world.

D. M. CANRIGHT.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten."

HOW TO WORK FOR SABBATH REFORM.

THIS is becoming a leading question in the Woman's Christian Temperance Union.

A concert exercise is being sent out to Sunday-schools and Bands of Hope, in which are found among others these questions and answers:—

"*Ques.* What connection has Sabbath-breaking with temperance work?"

"*Ans.* Those that make and sell strong drinks, want to sell seven days in the week, and especially on Sunday, when men have most time and most money to spend; and so we find it is the saloon-keepers and their friends, that do more than any other class of people to break down our Sabbath laws and customs: and with their bars and beer gardens, they keep schools of vice on Sunday."

"*Ques.* What then is the duty of all Christian and temperance people?"

"*Ans.* To work for the prohibition of the liquor traffic and the proper observance of Sunday."

Thus it is made to appear very plausible to many minds that the success of the temperance reform depends on its union with the Sabbath (Sunday) reform.

The W. C. T. U., in an annual letter to State and local superintendents, present the following:—

"WORK FOR 1886.

"A corrected public sentiment is at the basis of all reform, and hence the occasion for both State and local superintendents to work unweariedly and in all ways, to raise the standard of Sabbath observance to the Bible pattern, and arouse a public sentiment that will require the day to be properly kept. The ministry and the newspapers furnish two of the readiest means for this end. . . . Let us emphasize—

"FIVE LINES OF WORK.

"1. *The April Sabbath.* Secure, if possible, a sermon on Sabbath desecration from every pulpit in your State on April 4.

"2. *The Half Holiday.* Secure Saturday afternoon as a half-holiday in order to prompt a better Sabbath observance.

"3. *The Sunday Papers.* They are the greatest enemy of the Sabbath in the homes where they enter. . . . Here the watchword must be, Agitate, agitate, through pulpit and press till the Christian conscience rejects them.

"4. *The Sunday Mail Service and Trains.* Here is the open gateway to most other Sabbath desecrations; the worse because of Government example." They propose "at all events . . . to present a monster petition one year from now" upon this special point.

"5. *The German Paper.* This is a new paper published monthly at the *Union Signal* Office in the interest of total abstinence and Sabbath reform." Its circulation is urged.

In concluding this annual letter they say, "Never was the outlook for this work so hopeful as now."

In view of these facts, who can say, even in his heart, "My Lord delayeth his coming?"

Never will we have a more favorable time than now to accomplish the work God has committed to our hands. Shall we sit still and let these opportunities slip, or shall we arouse and arm for conflict? If we wait till the storm bursts upon us, we shall be powerless to resist its influence. To be indifferent or inactive in a time like the present, is to deny our profession, and subject ourselves to the snares of the enemy.

Faith, courage, and united effort, with the blessing of God, will accomplish the work which is to prepare a people for the time of trouble and for final deliverance when the Lord comes. How solemn is the time, and how sacred the work! May the Lord help us to realize it! Let us work now while circumstances are so favorable, realizing that what we fail to do in peace and prosperity, will have to be done in a great crisis, and under most discouraging circumstances.

IRA J. HANKINS.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

Our Tract Societies.

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

FISHING NETS.

LAUNCH out into the deep,—
The awful depths of a world's despair,
Hearts that are breaking and eyes that weep;
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth,
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in the midst on our wreck-strewn strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal word!
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!
—*Sunday Magazine.*

CHICAGO SCANDINAVIAN MISSION.

It is now some time since I wrote concerning our mission work here. God has greatly blessed the labors of our Bible workers as well as our meetings, which we have held for the last two months. March 31 our hearts were gladdened by the baptism of ten dear souls, who with three others united with the church. We hope for others to take the same step before long. There is a great mission field among the Scandinavian population in this city, and there needs to be some one to keep up a constant work here. Our Bible workers see many new openings before them, and several of those for whom they work, are more or less interested in the truth which is set before them. Eleven young men and women are receiving instructions at our mission house, so as to work successfully in this great and good cause. Besides the four hours a day in which instructions are given, four to six hours are spent in doing missionary work. Bible readings are held with not less than one hundred persons, and about a hundred and fifty readings have been held since our mission started. We have sold and given away of our books and tracts not less than \$100 worth, and have taken seventy-seven subscriptions for our Scandinavian periodicals, and made three hundred and sixty family visits. J. F. HANSON.

DID JESUS ADVERTISE HIS MEETINGS?

"AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Luke 10 : 1. If any one man to-day should employ seventy men to go before him two by two, which would prepare the way in thirty-five different places, we should think that either he was an extravagant advertiser, or a most diligent and practical worker. The latter we believe especially applies to our blessed Lord. His time in which to work was very short, and he wished to meet the people at every place he visited, and deliver to them personally the message he had brought from heaven. Satan had circulated lying reports of him and his work, and these reports must be met. The people must hear from the lips of faithful men the truth in reference to his work and ministry. Good men may be prejudiced and stay away when he comes. Some Nathaniel must be urged to come and see for himself.

These disciples did not go into these places and sit down and wait for the Lord to come, but evidently went right to work repeating all they could of his wonderful sermons, telling the people of the remarkable cases of healing, awakening faith in those who needed the Saviour's help, telling them of others in their condition who had been benefited. In this way the people were stirred, an interest was awakened, prejudice was removed, and multitudes were brought out to meet the Saviour personally at his promised visit to their own city, announced by these two disciples.

"Oath seventy" besides the twelve, would

make eighty-two men the Saviour kept in constant employment. What a worker he must have been, and also what a judicious worker! No time was lost in arousing an interest after he came to a place. That had been done by those sent before him. Should we not learn a lesson from this, and employ more of those good *helps* the Bible speaks of? and are there not many who stand ready to be thus employed? Men and women, who will go for Jesus to-day to carry publications and hold Bible readings, and by a good personal report remove prejudice and prepare the way for some minister to follow and present the message of present truth?

This is still the Lord's work. Satan hates it, and has circulated lying reports. Shall we not take the Saviour's method of meeting this influence, and removing prejudice, and getting honest souls out to hear the living preacher who otherwise would not go? But the world to-day is larger than in the time of Christ. The territory covers more than Palestine and Judea, and many times seventy will be needed to help in the work. Every tent company ought to have a corps of workers to go several weeks, and even months, in advance of it. The cities where camp-meetings are to be held must be thoroughly worked up if the people are brought out to the meetings. Who is preparing for the privilege and honor of sharing in this work?
GEO. B. STARR.

Bible Readings.

"Search the Scriptures."—John 5 : 39.

TWO THRONES.

BY ELD. J. N. LOUGHBOROUGH.

1. WHAT cheering promise is made to those who overcome? Rev. 3 : 21.
2. How many thrones are mentioned in the text? *Ans.* Two.
3. What are these two thrones? *Ans.* The throne of the Father and the throne of the Son.
4. Where is the throne of the Father? Ps. 103 : 19.
5. What is associated with the Father's throne? "His kingdom ruleth over all." *Id.*
6. What is the nature of the Father's kingdom? Ps. 145 : 11-13. Margin, "a kingdom of all ages."
7. What did Daniel say of the Father's throne? Dan. 7 : 9.
8. What exalted idea did Stephen have of the Father's throne? Acts 7 : 38-50.
9. What is said of Christ's position on his Father's throne? Rev. 3 : 21.
10. When was it that John saw Christ on his Father's throne? *Ans.* A. D. 96.
11. Did the psalmist prophesy concerning this position of Christ on his Father's throne? Ps. 110 : 1.
12. Is that always to be Christ's position? *Id.*, last clause.
13. What did Peter say when quoting David's words? Acts 2 : 34-36. Christ was *Lord* in that he was on the Father's throne. He was *Christ* the Saviour.
14. What did our Saviour say of himself when he was about to give the gospel commission? Matt. 28 : 18.
15. Did Paul, in his writings, speak of Christ as being on the throne of the Father? Heb. 12 : 2.
16. How long did Paul say that Christ would remain on that throne? Heb. 10 : 12, 13.
17. For what purpose did he say that Christ is at the right hand of his Father?—As priest. Heb. 8 : 1, 2.
18. What did Zechariah prophesy concerning this position of Christ on his Father's throne? Zech. 6 : 12, 13.
19. Are you certain that the one whose name is called The BRANCH is Christ? Isa. 11 : 1-4; Jer. 23 : 5, 6.
20. What good proof have you aside from the statement of the last two texts, that this one whose name is called The BRANCH is Christ? Compare Isa. 11 : 4 with Rev. 19 : 15, 21.

21. For what purpose did Zechariah say that The BRANCH was upon the Lord's throne? Zech. 6 : 13 : "The counsel of peace shall be between them both."

22. With what testimony of Paul does this agree? 1 Tim. 2 : 5.

23. How has the apostle spoken of our approach to God through this Mediator? Heb. 4 : 14-16.

24. If Christ is now upon the throne of grace, what might the gospel work properly be called? *Ans.* The kingdom of grace, as illustrated in the parables of Christ. Matt. 13 : 31-33, 44-50.

25. Will Christ always mediate for sinful men? Rev. 22 : 11, 12.

26. When Christ comes again and raises the righteous dead, what will be his position relative to his Father's throne and kingdom? 1 Cor. 15 : 22-25.

27. Does Christ himself make a distinction between his own throne (reign) and his reign upon his Father's throne? Rev. 3 : 21.

28. Can these words respecting the delivering up of the kingdom, relate to Christ's own kingdom? Luke 1 : 32, 33.

29. What comparisons did David make to show the endless nature of Christ's throne? Ps. 89 : 29, 36, 37.

30. When Daniel had a view of the close of earthly kingdoms, what did he see? Dan. 7 : 13, 14.

31. What did Daniel say of this kingdom when explaining the dream to Nebuchadnezzar? Dan. 2 : 44.

32. What is the throne of this kingdom called? *Ans.* The throne of *glory*. Matt. 25 : 31-34.

33. Then what might Christ's future kingdom be called in contrast with the kingdom of grace? *Ans.* The kingdom of *glory*.

34. What kingdom was prepared for man at the foundation of the world. Ps. 8 : 4-8.

35. How is the establishing of Christ's kingdom upon earth spoken of in one of his parables? Matt. 13 : 40-43.

36. Who styles himself the father of the righteous? Heb. 2 : 9-15.

37. Then in whose kingdom are the righteous to shine forth after Christ destroys the wicked? *Ans.* Christ's kingdom.

38. What other promises made to the overcomer relate to the kingdom of Christ? Rev. 2 : 7, 11, 26, 27.

39. Where will the throne of Christ be located? Rev. 22 : 3.

40. In what condition will the earth be when the throne of Christ is placed upon it? Rev. 21 : 1, 2.

41. What will be the condition of the people at that time. Rev. 21 : 4.

42. Is it possible for our minds to form full conceptions of the glory of that kingdom? Isa. 64 : 4.

43. Is it because God has revealed nothing concerning these things that we do not comprehend them, or is it because we fail to form clear conceptions of a state of immortality? 1 Cor. 2 : 9, 10.

—Every duty we omit, obscures some duty we should have known.—*Ruskin.*

—The measure of our success is in proportion as we satisfy God.—*Dr. Krummacher.*

—Most pleasing to God is that life which is a constant cry for more of him, and for other souls. It is strange any redeemed one can rest a week, or even a day, without telling of Jesus' love, and trying to persuade some one for whom he died, to love him in return. To be daily at this work of the Master is the high privilege of every one.

—In our times of prosperity and peace, our souls are sometimes parched by too much sunshine. We shrink from the storm; and yet God's lightning and tempest and rain are his appointed ways for our deliverance. It is not pleasant to be enfolded in darkness, or to be smitten with God's arrow, or to hear the ceaseless dropping of the rain of our tears; but the darkness, and the storm, and the tears are doing a work for our soul-tillage, and one which could be done in no other way.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 13, 1886.

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

TROUBLED ABOUT SOUL SLEEPING.

An inquirer in the *Interior* of April 1, 1886, writes that some passages in the Bible seem to teach that the spirit goes immediately to heaven or hell at death, but others speak of the dead as being asleep till the resurrection; and he wishes to know how the editor of that paper could interpret these scriptures. In reply the editor makes some statements which, considering their source, seem to be well worth noting.

In the first place he takes away what is often urged as an objection to the view of unconsciousness in death—the idea that it is a gloomy doctrine, as if the dead were conscious of their long dark slumber. On this point he very justly says:—

"So far as the soul's experience shall go, the transition will be immediate, even though it should have been unconscious during thousands of years. The lapse of time would be quicker than the swiftest flash of light or glance of the mind. Should a soul have slept 5,000 years, there would be no measure of duration short enough to express that soul's experience of the lapse of time. To the soul itself, therefore, there can be no difference between passing to the future state immediately, or resting in unconsciousness for a time."

No one can doubt the correctness of this view. To every individual, so far as personal consciousness is concerned, no matter how long he may have been dead, or when he is raised, whether in the first or the second resurrection, the future state is connected immediately with the close of this life. How beautiful is this law which allows of such an experience, and yet permits the intervening of thousands of years, if need be, between the death of an individual and his resurrection, so as to make the real connection between the present and the future state consistent in itself, and in harmony with other of God's plans! It is certainly more consistent to suppose that, whatever the conditions of the future may be, those who are destined to enter upon the same condition there, should do so all at the same time, not some at one time and others perhaps thousands of years after, so that if one was in a state of punishment he should suffer there thousands of years before another perhaps much more guilty should be plunged therein, so that however long that condition might be continued it would always be true that the less guilty had had a longer punishment than the other. And just so with the bliss of heaven; some would enjoy it thousands of years before others equally worthy would enter upon it. In the epistle to the Hebrews this very point is deemed worthy of notice, and the declaration is expressly made that the whole family of the saved shall be perfected together. Speaking of the ancient worthies, Paul there says: "And these all having obtained a good report through faith received not the promise; God having provided some better thing for us, that they without us should not be made perfect." There is no scripture which asserts (the declaration of our contemporary to the contrary notwithstanding) that the spirit in a disembodied conscious condition, goes to God immediately at death.

But instead of laboring particularly to solve the difficulties of its inquirer, the *Interior* seems rather to labor to divert attention from the subject, as being one of no consequence. It says:—

"But we do not attach much importance to this speculative question." And again: "We never did understand the profit of raising a speculative question of this kind."

If the question led only to certain views concerning the condition of man in death, abstractly considered, it might be more justly regarded in this light. But when we consider its fruits, the gigantic systems of error that have grown up from it, it cannot be dismissed in this summary manner.

Consider, then, what great errors would instantly vanish away, if all men believed the Bible doctrine that the dead remain unconscious till the resurrection.

1. The Romish purgatory could not exist for a moment. No sooner would one begin to talk about the souls in purgatory, than he would be told that his

stock in trade was altogether imaginary, as there are no souls there. Thus this delusive doctrine, which is a great hot-house of fears and superstition among the ignorant votaries of Catholicism, would vanish, from foundation stone to final, warp and woof, substance and shadow, at one sweep.

2. The saying of mass for departed souls, by which such fabulous sums of money are wrung from the scanty means of the priest-ridden flocks of Rome, by a ministry which is itself either ignorant or designing, would at once cease. The whole thing would be shown to be, as it is, a fraud and a farce. What a pitiable sight it is to see a poor deluded wretch paying out money to a priest to get the soul of some friend through purgatory, when said friend is quietly sleeping in the ground, and there is no purgatory and no soul there; the priest meanwhile pocketing the cash, and doubtless laughing in his sleeve to think how profitable their little game is, and how charmingly it works. The Bible view of man in death would snuff out this fraud, as men snuff out a candle.

3. The invocation of saints as practiced by papists could not be carried on a moment in the light of the truth on this subject. What a farce to see men pouring out supplications to Peter and Paul and Andrew and St. Patrick to help them and intercede for them, when these are all in their graves waiting the resurrection. It would be a great deal more sensible to stick a pin in a chair, and bow down and pray to that. Under this head would also come Mariolatry, or the foolish mummery of the papal Church in the worship of Mary.

4. To say nothing of the great overshadowing systems of paganism, all of which are largely founded upon, or at least dependent upon, the doctrine that dead men are still alive, we come to our own land and speak of the modern delusion of Spiritualism. This ism is professedly founded upon this doctrine, and claims to have arisen for the purpose of demonstrating its truthfulness. But once establish the truth that the dead know not anything, and place this alongside of Spiritualism, and what becomes of the latter? It is at least shown up in its true light. It cannot conceal the fraud that it is. It is seen that whatever intelligence comes professing to be the spirit of a dead man, comes with a deception and a lie; for the dead know not anything; and there are no such disembodied conscious human spirits to come back and communicate. So if the truth on the subject of man's condition were entertained, instead of multitudes trooping after seducing spirits, and being duped into believing a lie, this huge deception would vanish out of the land, and the Devil would be obliged to seek other modes of working upon the credulity of mankind. Verily this is something else besides a mere "speculative question."

On the subject of the destiny of the wicked, the *Interior* takes ground not often conceded on that side of the question. It says:—

"We are inclined to believe that it [immortality] is not innate; that immortality—soul, spirit, matter, all created forces, materials, spirits, and things of whatever kind,—are sustained in existence by the will of God; that if God were to reverse his will, heaven and earth and all that is therein,—everything in the universe excepting God,—would vanish into absolute nothingness. We believe that God made all things out of nothing, and that they would without his sustaining power return to nothing."

None can reasonably question this position. But a query at once arises in regard to the continued existence of the incorrigibly wicked; namely, why should God, since they are irrevocably set against and in opposition to his will, grant them "his sustaining power"? Why should he exert his will to keep them in "existence," especially since he has threatened against incurable rebellion the very loss of existence, which this exertion of his will would prevent? It is impossible. He made no mistake when he inspired his prophet to write that the wicked shall finally "be as though they had not been."

ADDITIONAL TESTIMONY.

ACCOMPANYING the interesting sketch of the Sabbath agitation in Albany, N. Y., by Bro. Whitney, as given in this paper, he sent a private letter which contains some statements of too much interest to the readers of the REVIEW to be hidden away in the privacy of personal correspondence. We therefore take the liberty to present a portion of this letter to our readers.

"The conflict between good and evil seems to be deepening most rapidly. I have been surprised my-

self (though of course expecting just such things some time) to hear such preaching as I have listened to here, and as I have heard reported by others. It surely cannot be long, at the present rate of increase of corruption, before the message of Rev. 18:1-5 will be due. I could fill pages with that which indicates how fast the churches are coming into the condition there described; and let such preaching as I have known of here become the general order, and I know of nothing to hinder. It has been everything almost, from an entire discourse devoted to the subject of 'Cain's wife,' in which it was proved (?) with all seriousness that she was 'developed from a butterfly,' to a eulogy from the Methodist pulpit upon the Romish Church, for the steps she is now taking in behalf of more strict Sunday observance. Fairs and theatrical performances are resorted to in the once exemplary Methodist church, to support its various interests; and these are announced with as much freedom from the pulpit as are the religious services.

"On last Sunday night, at one of the leading Methodist churches, was preached a strong discourse, previously announced, in which all the crime, etc., of these days was charged as the result of the sin of *Sunday-breaking*. I had hastily prepared the inclosed tract, which I have since revised and enlarged, and these were handed to the people as they passed from the church. I expect the same to appear in the *Evening Journal* to-night, though somewhat changed."

The following is the leaflet referred to by Eld. Whitney in the foregoing, headed, "Sabbath Reform: Questions for the Thoughtful and Candid":—

"While the subject of Sabbath Reform is receiving some attention, and ought to receive much more, is it not important that candid people, especially professed Bible Christians, study thoughtfully every feature of it? As this is done, it may be found that the very foundation upon which it must be based, if permanent, is being overlooked.

"1. Before urging a rest day as one commanded by God, ought not we to be able to point to his definite command for it?

"Ans. Certainly, and here it is: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.' Ex. 20:8-11.

"2. When we urge the sanctity of a day of rest, should we not be sure that it has been sanctified by God himself?

"Ans. This is only reasonable, and we read: 'And God blessed the seventh day, and sanctified it.' Gen. 2:3.

"3. Before calling a rest day 'holy,' ought we not to know that God has called it holy?

"Ans. This must be evident, and we find the need supplied: 'This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord.' 'So the people rested the seventh day.' Ex. 16:23, 30.

"4. If we are to call any day the 'Lord's day,' ought it not to be that which the Lord has himself designated as his?

"Ans. There can be no doubt here; it ought. Then we have: 'Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day' (Isa. 58:13); and, 'The Son of man is Lord also of the Sabbath.*' Mark 2:28.

"5. If it shall be claimed and taught that the Sabbath has been changed from the seventh to the first day of the week, by divine authority, ought not we to have at least one plain 'thus saith the Lord' in proof of such change?

"Ans. We certainly should not be satisfied without it: but not a hint of such a change can be found in either the Old or the New Testament! Never once is the first day of the week commanded to be kept, said to be sanctified or holy, or called Sabbath or Lord's day! Never once is it said to be observed as such by Christ or his apostles!

"6. Why, then, is it that the first, instead of the seventh day (*Saturday*), has become so generally considered and observed as a Sabbath?

"Ans. It is owing to a change brought about, gradually, by the Roman Church during the Dark Ages (as history will prove), without the least authority from Scripture, which they themselves allow, claiming as they do that the Church not only has the power, but the right to make the change.

"Let Bible Christians awake and see that this 'Sabbath Reform' is based upon the right basis—the sure word of God.

"Dear reader, study that word for yourself, and

*The word Sabbath literally means rest. In the Bible, therefore, when referring to the weekly Sabbath, it always and without exception means the day of the week upon which God rested—the seventh day; and never any other.

God will give the honest light, and help such to do valiant service for the right, though they may have to stand alone in its defense.

"Read again the above scriptures, and reflect: The seventh day is sanctified, made holy, and commanded to be kept by God; was observed by the Creator, by the patriarchs and prophets, by Christ and the apostles; and nowhere are we, by any of them, told that we are released from the obligation to keep it. What is our duty? What will be our reward? The Saviour says: '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: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven' (Matt. 5:19); and, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14."

WAS ADAM A TYPE?

SEVENTH-DAY ADVENTISTS have held the view, founded on the very nature of things, as well as sustained by revelation, that no type of anything connected with the work of redemption, could have existed before the fall. The Sabbath was instituted before that event, hence the Sabbath is not a type. There is no argument which can be framed to show the Sabbath to be typical in its nature, which is not at once and completely demolished by this fundamental principle that all types date their commencement this side of the expulsion of man from paradise.

Some with a strange pertinacity cling to the idea that the Sabbath is a type. Why they should do so, we are unable to discern, since if it is a type, it must continue till the antitype is reached, which, upon their own showing, is yet future. But in order to sustain their position that the Sabbath is a type, their first work must, as a matter of course, be to disprove the proposition above laid down, and show that types could or did exist before the fall.

One of our opponents, in a work against the Sabbath, of far greater bulk than merit, thinks he can do this, and refers to Rom. 5:14, as proof. As this is the only text that has ever been urged for this purpose, we will look at it. The text reads as follows: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure [Gr. *τυπος*, type] of him who was to come." "This," exclaims the objector, in great buoyancy of spirit, "proves that Adam was a type of Christ, notwithstanding the universal and unqualified denial to the contrary; and how could all types originate this side the fall, if Adam was a type of Christ?"

There is but little danger of going astray here, if a person will keep his mind on the true question at issue. That question is, Was Adam a type of Christ before his fall? Let us go back in imagination for a moment to that happy period. Man stands forth in his innocence and uprightness, untaunted with sin, unafflicted with evil, and with unrestricted access to the tree of life. He needs nothing more but to remain in perfect obedience, until the period of his probation, whatever that may be, is accomplished, and his happy state thus become unalterably fixed. In that state was he a type of Christ? If any one is inclined to think he was, let us suppose that he never had fallen! Then no Christ would ever have come; for no redemption would ever have been needed. Then what becomes of the type? Thus we see that so long as Adam maintained his uprightness, he could not possibly be a type of a coming Saviour.

It is the fall which has wrought the mighty change that we now see, from the original holy and happy Edenic state. It is that which has changed man's relation to God, and made new institutions on the part of God, appropriate, if not necessary. When man had fallen, and redemption became necessary, and God had promised it, then types and figures of that work became appropriate. Before the fall they would have been a source of gloom and despair; after it, they were a source of encouragement and hope. Before it, they would have been sad reminders of coming sin, wretchedness, and ruin; afterward they were bright promises of coming glory.

Now, since the Edenic state, with all its blessings, has come to an end, through sin, and a divine Being has come in to restore the obedient members of our revolted race to that blessed state, Adam in his unfallen condition may now be taken to represent

that which he did not and could not do before his fall. Hence, the careful reader will mark the phraseology which the apostle uses: "Who *is* [not was] the figure of him that was to come." He is now; he was not then. Adam was the representative of the race; and unless we say that God designed that he should fall, he was, in the purpose of God, the father of an immortal race of beings, that immortality to be derived from obedience alone to the divine will. But this position the first Adam lost; and now he becomes a figure of the second Adam, who steps in to complete the work in which the first failed. Thus the only text in all the Bible which can possibly be pressed into the service of showing that any type existed before the fall, entirely fails to accomplish the purpose of the objector.

IN GREAT WRATH.

THE angel showed John that at a certain time the Devil was to come down in great wrath, knowing that he had but a short time. Rev. 12:12. Our theory locates the fulfillment of this prophecy at the present time, and facts corroborate the application. As never before, the enemy is leveling his batteries against the people of God; and the watchful ones have indications such as have never before been given, of the fearful and perilous times in which we live.

But the query arises, why Satan's wrath should increase because he knoweth that he hath but a short time; for this is the reason given by the prophet why he comes down in this manner. In answering this question, we must consider,—

1. That the object of Satan in tempting man in the beginning was to gain power to his side, and thus strengthen his hands in his revolt against the King of heaven.

2. That as soon as the plan of salvation was formed, he set himself to work the defeat of that plan, if such an event could possibly be accomplished.

3. That eventually to the first advent of Christ to live a perfect life in the habiliments of human nature, and so provide an acceptable sacrifice for the fallen race, the Devil looked forward to that point as the time when he would make his mightiest effort to thwart the great scheme of redemption; for if by any means he could overcome Him into whose hands had been committed the work of redeeming the race, the whole plan would end in utter failure. The day at length arrived. The Lord of glory in mortal flesh undertook his mighty mission; and no sooner did he appear upon the stage of action, than Satan, with all his power, and with every device of temptation and danger, undertook to thwart his purposes. He even triumphed a little while, as he laid him in the tomb; but the bars of death were broken, and even the keys of the grave were borne away; and lo! as the conflict ended, Satan was the vanquished one, and Christ the victor. Christ then ascended to heaven to plead thenceforth in behalf of those for whom he had shed his blood; and thenceforth it was beyond the power of Satan to mar that plan by destroying any of its provisions. Henceforth all that remained was for the truth to be proclaimed among the nations of the earth, and as large a number as possible be gathered out and made ready for the kingdom of heaven; and thenceforth, all that Satan could do, was to exert his power upon the human race, and keep as many as possible from obeying the gospel. He might yet do something in this direction; and it would be some satisfaction to him, seeing he could not defeat the plan, to keep as many as possible from embracing its provisions, and securing its results. A very natural and prominent part of his plan would be to corrupt the truth, to engraft heathenish errors upon the Christian system, to turn all worship into a low channel of servility and superstition, and so pollute the pure streams of God's word with deceits and falsehoods, that men in obeying the mongrel system, instead of being sanctified through the truth and thus prepared for heaven, would be degraded and benumbed in their moral natures, and so be made the easier victims of hell. Hence his efforts in developing that huge compound of heathenism and Christianity, the Romish apostasy; hence all the vagaries of ill-learned minds, the false doctrines, the fanaticisms, and hypocrisies which have hovered about the path of Christianity, oftentimes soiling her robes, hampering her steps, and setting her in a false light before the world. Thus has he manifested his wrath against the work of Christ. From this we may add another consideration:—

4. That if all the world were hopelessly in the hands of Satan, there would be nothing to excite his wrath in the fact that he had but a short time. His fears, perhaps, as he viewed his impending doom, but not his wrath, would be aroused as he drew near the termination of his career.

We have now before us the grounds and motives of Satan's unwonted wrath in these last days. Every soul that breaks away from his power, and flees to Christ, the strong tower of his flock, adds poignancy to the chagrin of his defeat, in not being able to thwart the work of Christ, and stirs up all the accumulated malevolence of his nature. It is a fresh defeat, the bitter fruit of his failure in his personal conflict with the Saviour here upon earth, and his wrath is stirred. His wrath is not against those who are fighting under his banner, but against those who are ranging themselves under the standard of the truth. And what excites his wrath as he beholds the shortness of his time to work, is to see a company coming up who are taking hold in earnest for salvation, who are resolved in the strength of the Lord, in whom is everlasting strength, to break away from his cruel power, and as the fruits of that plan of salvation which he could not defeat, secure the glorious reward of everlasting life. When John says, therefore, that Satan is come down in great wrath, he means that this wrath is against the remnant church. As his wrath is excited by the shortness of his time, it will increase more and more as the end approaches. He knows that if he would get those who have set their faces heavenward into his clutches, and drag them down to perdition, he must do it soon, or it is too late. Would that all the people of God might realize with equal vividness that what they do in the work of overcoming, they, too, must do soon, or they are lost forever!

We need no better evidence that we are drawing near the close of our work, than the manifestations we now have of the wrath of the enemy against us. He is a good student of prophecy. He doubtless has a better idea than we can have of this world's future history, especially the events that are immediately in store for it. He understands when his opportunities will cease, and he proportions his efforts to the exigencies of the case. He *knows* his time is short. Do we know equally well that our time is also short? and are we acting accordingly?

We are often reminded of the words of Horace Greeley in reference to the conflict between freedom and slavery: "The end of this long contest visibly approaches." So the end of the longer contest between the powers of light and darkness, the forces of heaven and hell, still more visibly approaches. The prophecies proclaim it, the nations of the earth proclaim it, the elements of nature proclaim it, the sun, moon, and stars have proclaimed it, wicked men and last-day scoffers proclaim it, and now the Devil himself proclaims it, by his increased efforts to make the church of God his prey.

He is endeavoring to break in upon us on every hand. He has not come down for nothing. How can we resist him? One great point is gained when we are forewarned. Let us then remember that though his object is uniformly the same, he does not always come against us in the form of open opposition. Although he goes about like a roaring lion, he does not always creep up, and, the first thing we know, pour into our ears a roar that half frightens us out of our senses. If he always approached us under a manifestation of what we now generally understand by the word "wrath," with storm and bluster and scowls and threats, we would be set at once on our guard against him. But he has a mask for all cases, and the more intent he is on the ruin of souls, the more skillfully will he use them. When his own soul is the most fiercely stirred against us, perhaps he will approach us with an influence as balmy as June's mildest zephyr, as innocent as a cooing dove; he will put on the air of a devoted friend, he will throw around his form a garment of light, and clothe himself in robes of sanctity; "holiness" and "salvation" are terms that revel on his tongue; he would have us believe that he is intent only on doing us good at any effort and any sacrifice, while slily endeavoring to untwist and sever the cords of our attachment to the great principles of God's word, and of our love for his special work in the earth in these days. He has come down in (*θυμος*) "strong passion or emotion of the mind," greatly intent on the one object of separating from the soul-saving truth of his time every one who begins to be attracted thereby. Again the question

recurs, How shall we resist him?—"To the law and to the testimony."

The promise is, that when he comes in like a flood, the Spirit of the Lord shall lift up a standard against him. Blessed promise! Can we claim it? Have we much of this Spirit? Without it, we may well shrink from the perils which even now appear in distinct outlines before us; with it, we can say, Let the conflict come; for all the legions of the wicked one cannot harm us.

THE SUNDAY AGITATION IN ALBANY, N. Y.

For some weeks past the question of more strict Sunday observance has been a leading one in the churches here, especially in the Methodist churches, of which there are some ten or twelve. The particular phase of the question that has become most prominent is that relating to Sunday papers. Sermons have been preached denouncing them in the strongest terms. Congregations have been urged to withdraw from them their patronage in every way; and in one of them, I understand, the members have been solicited to sign an agreement to this effect. Last Monday, April 5, the following, which speaks for itself, appeared in the *Evening Journal*:—

"THE LATEST BOYCOTT.

"The Methodist Preachers Declare Against the Sunday Papers.

"The Methodist preachers of Albany this morning unanimously adopted the following resolutions, introduced by the Rev. D. R. Lowell:—

"Resolved, That we, members of the Albany preachers' meeting, regard the Sunday newspaper as a great evil, a powerful agency in the secularization of the Lord's holy day, a dissipater of religious thought and worship, a strong promoter of non-church-going, a usurper of the time and thought due to holy meditation and Bible study, an enemy of the church, the Sabbath, and soul culture.

"Resolved, That we will not encourage or patronize these Sunday publications, and that we will by all honorable and proper means oppose them, and as far as we may, prevent their circulation.

"Resolved, That we will read these resolutions from our several pulpits, will invite our people to unite with us in refusing to patronize these Sunday issues, and urge upon them the importance of uncompromising opposition to this invasion of the holy Sabbath and our religious rights."

The next day the editor of the *Argus* replied to these resolutions in a scathing manner, and the Albany Secular Society passed resolutions deprecating the action of the Methodist clergy, and pledging its earnest support to the Sunday papers. Strong, positive words from others have been called out by this action, and what the end will be remains to be seen. One thing, however, is apparent to one who views the matter in the light of the prophecy of Rev. 13; viz., that the circumstance points with certainty to what is coming, and forcibly illustrates how the decree "that no man might buy or sell save he that had the mark . . . of the beast," can be passed when the time comes for it.

If a single denomination has the boldness now to take such a stand as this against that which has the power, and exerts the influence of, the secular press, because it violates the Sunday, it is easy to see, when the various denominations are united in the matter, how they will withdraw all support and favor from the few who refuse to comply with their demands. Indeed, this system of "boycotting" appears to be a sort of training school for the very work which the prophecy indicates will be carried out against the people of God. It is doubtful whether any of us realize what a pressure will be brought to bear upon us then, or how near this experience we now are; but we may see clearly from these indications that it is surely approaching, and all should feel the importance of being prepared to stand.

E. W. WHITNEY.

MAN'S STATE IN DEATH.

We are told by our popular teachers that the soul, or spirit, is not in the least crippled or curtailed by the death of the body, but that it still lives, and is in full possession of all its faculties, its powers being in no way depressed or contracted, but rather exalted and expanded; that while in the body it makes use of the bodily organs or senses to manifest itself; as, for example, the soul looks out through the eyes of the body, as we look out through a window; but that it can see with its spiritual eyes, and loses nothing whatever of its power by the decay and death of its clay tenement.

If this is so, why does the loss of the bodily eyes prevent the soul from seeing? Why does not the soul use its spiritual eyes? since they remain as sound as ever. Is the soul absolutely dependent upon the death of the whole body for the exercise of its immortal faculties? Suppose a man should lose his physical senses one after another till all are gone. He first loses his sight, then his hearing, his smelling, his tasting, and finally his feeling. Now the senses are all closed, the body is dead. But when his eyes failed, his soul could not see; and when his hearing failed, his soul could not hear. Then to suppose that when all bodily functions are gone, then suddenly the soul is in full possession of all its powers and faculties, is to suppose as great a miracle at the death of every person, as it was in the first place to create a man out of the dust of the earth.

R. F. COTTRELL.

"THE COMING ONE."

UNDER this heading in the *Christian Union* of Mar. 11, 1886, Lyman Abbott, the editor, and a widely known scholar and writer, says some excellent things on the second advent, the destruction of the wicked, and the new earth. We quote a part of his article:—

"Christ is still the Coming One. The prophecies of neither Old Testament nor New Testament have reached their fulfillment. I cannot be expected to condense here into a paragraph the discussions which have filled volumes; and therefore I shall not attempt to prove this debated proposition. When, many years ago, I began the systematic study of the New Testament, it was with the preconceived idea that the New Testament prophecies of a second coming had been historically fulfilled in the advent of the Spirit and the destruction of Jerusalem. My preconception was vague, but perhaps it was none the less positive for that reason. The simple study of the prophetic discourses of Christ, especially the one on the last days in the Temple, convinced me that this conception was not tenable. The further study of the apostolic writings has confirmed that conviction. The New Testament points forward to a future coming almost as distinctly as it points backward to a past one. The second advent is scarcely less prominent than the first advent. Christ is still the Coming One. Christianity is not yet in the preterite tense. The Incarnation is not ended. The Church has walked quite too long with her face turned wholly toward the past. This is one reason why she has not made greater progress. The gospel speaks to hope as well as to mercy, and to fear and awe as well as to hope.

"Second Adventism . . . was unquestionably the faith of the primitive church. It is to-day the faith of the profoundest students of the Bible—witness Alford and Meyer. It is the faith of the most aggressive workers in the Christian Church—witness Moody and, I believe, Spurgeon. It need not be buried beneath literalism. That Christ is coming; that he will come suddenly, like a bolt of lightning, like the unexpected flood, like a thief in the night; that he will come with such manifestation of himself that the most unspiritual will be filled with awe at his coming, with signs and portents which no eye can fail to see and no heart to perceive—this I believe to be as clearly taught in the New Testament as any truth not purely ethical.

"Of this coming the prophet here gives intimations. What says he of it? He says that the Messiah will come to judge and to destroy. Not only will his fan be in his hand, but fire will go out of his mouth. This saving work is a double work. It is partly choosing out from a corrupt world what is savable, it is partly destroying what is unsavable. Some types and intimations of this second process we get from time to time; but these types are prophecies of the great and terrible consummation when he will utterly consume whatever offends and vitiates and perverts. He comes as the soap of the fuller, to cleanse what is cleansable. But not all can be cleansed. He will come also as the fire of the refiner, to destroy what cannot be purified."

"Awful as this fire will be, awful as is all the refining of the Lord who is a consuming fire, he consumes only what he cannot save; and all that he cannot save, he burns. Of all the gold, not one whit will be burned. In heretic or orthodox, in pagan or Christian, within church walls or without them, whatever is divine will emerge from the flames purified and perfected. Whatsoever does not emerge will be utterly destroyed. Neither root nor branch shall be left. The end of the burning is destruction, not torment. He curses not as an infinite Torquemada; the kindling of the fire is not the kindling of an infinite and eternal *auto da fe*. His fire is the fire of the reformer; it burns what it cannot save, and it burns only that it may save. His flames are purifying flames. There is no warrant for the idea that has come down to us from an age of cruelty in punishment, that fire is a symbol of prolonged torture. It is a symbol of destruction. The unquenchable fire consumes the tares and the chaff. The refiner's fire consumes the dross. The fire of Gehenna burning in

the valley of Tophet consumes the refuse of the city. I do not press the simile. I seek not to draw aside the awful veil which hides the future from my sight. But when another, more curious than myself, assumes to do so, and to defend the torments of immortal spirits in unending flames, he disregards, or violates, —sometimes the one, sometimes the other,—the laws of symbolic interpretation. The fires of awful import in the Bible imagery are fires which do not torment, but destroy, utterly, ineradicably, with no hope or possibility of phoenix-like restoration from their ashes, all things that corrupt and destroy the life of love and truth and righteousness.

"And then, when the day of destruction is past, shall come the day of perfected redemption. The bow of promise followed the deluge of water; a brighter light shall follow the deluge of fire."

"The Sun of righteousness shall arise,
And there shall be healing in his wings."

When the wicked have become as ashes, then shall righteousness and peace spring up, and the old-time desert shall bud and blossom as the rose. And there shall be a new heavens and a new earth, wherein dwelleth righteousness. For this we are to work and watch and hope and pray. For this coming of the Lord we are to prepare the highway. And all ministry of the gospel, all instruction in righteousness, all work of church and school-house and Christian home, is a making of this path straight, that He whose right it is may come. 'How long, O Lord, how long?'"

We rejoice to see such words as these from such a man in such a paper. May they have a wide reading.

D. M. CANRIGHT.

"WHAT SHALL THIS MAN DO?"

In deciding our duty as individuals, it is very natural to look around to see what others are doing. We wish to know what this one or that one will do. The answer to the inquiry is, "What is that to thee, follow thou Me." In helping the cause with our means, one is apt to think, if he does not say, "I am willing to do my full share in proportion to my means, if others will do theirs." Well, suppose that others more wealthy than you do little or nothing; will that release you from obligation? An apostle has said that they who measure themselves by themselves, "comparing themselves among themselves, are not wise."

"Follow thou me," is the command of Christ. He is our example. When the question of sacrificing in his cause is before us, we may safely look to his example of sacrifice and suffering to save sinful men. Looking to Jesus, we shall not have a low estimate of our duty to him and our fellow-men. But to gauge our duty by what others do is not safe. Instead of this, we should set a right example, one worthy to be followed. Says Paul to Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And the duty enjoined upon Timothy is not restricted to him alone. All who will, are free to do the same.

R. F. COTTRELL.

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.

9.—EDUCATION.

IGNORANCE is no more useful in the cause of God than it is in other callings. Some narrow-minded men have supposed that education and culture were a hindrance to a minister, that he could not be as spiritual as an illiterate man, and that the Lord could not use him as well as a man uncultured; or at any rate, that an unlearned man could do just as well as a man of education if he was only devoted enough. But facts are against such a theory. It is not reasonable, and the history of the church shows that it is not true. The danger to educated men is that they will become self-sufficient, and depend upon themselves and not upon the Lord. But the most ignorant men often do the same thing.

The fact is, a minister ought to be the best informed man in the world. He has to handle the grandest subjects, the most sublime truths. He has to be much in communion with the embodiment of all knowledge and wisdom, God himself. He has to deal with the most subtle of all forces, the human mind; the most delicate of all interests, the hearts and affections of men. He has to meet the learning of the world, and cope with the wiles of Satan and the power of sin. He must meet with, and labor for all

classes of men,—the low and the high, the poor and the rich, the ignorant and the educated, the coarse and the refined. Well may the apostle exclaim, "Who is sufficient for these things?" Certainly not the coarse, uneducated, ill-mannered, ignorant man. He may do something, but it cannot be great; he may influence some, but it cannot be many; he may reach certain classes, but it will be the lowest; he may occupy a certain sphere, but it must be narrow.

Look at examples in the Bible. Moses, the greatest of all God's chosen instruments of the Old Testament, "was learned in all the wisdom of the Egyptians." Acts 7:22. Samuel founded and conducted the school of the prophets (1 Sam. 19:20); and Daniel was the wisest man in all Babylon. In the New Testament, Paul was the most useful and influential of all the apostles, and he was a great scholar. Festus said to him, "Much learning doth make thee mad." Acts. 26:24. But he was God's chosen vessel selected by a miracle.

Then look at the great reformers, Luther, Melancthon, Calvin, Wesley, Clarke,—all ripe scholars and thoroughly educated. Indeed, you cannot mention a great reformer of any age who was not a scholar. So let none say that God does not want educated men in his work. It is true that God can, and sometimes does, use unlearned men in his cause; but generally their work is local and limited.

Take your concordance, and see how often and earnestly the Bible urges all to seek after knowledge and understanding and wisdom. It never commends ignorance. "Because the preacher was wise, he still taught the people knowledge." Eccl. 12:9. Sure enough, how could he teach the people knowledge if he were not wise himself? And this is the main business of the preacher, to teach the people knowledge. Peter says that it is the "unlearned" who wrest the Scriptures. 2 Pet. 3:16. Again, the Lord says, "The priests' lips should keep knowledge." Mal. 2:7. Paul exhorts Timothy, "Till I come, give attendance to reading." 1 Tim. 4:13. And the aged apostle, just before he was beheaded, when he knew that he could live but a few weeks longer, sends to Timothy for his books, saying, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4:13. How forcibly this shows the great attachment that holy man had for his books, even to the last breath. Would to God we could see that same spirit in all our ministers. We should then see different fruits from their labors.

Now turn to what the "Testimonies" say upon this point. In the plainest and strongest language they have urged for years the importance and necessity of education and mental culture on the part of our ministers. Here are a few lines out of hundreds on this subject:—

"God alone can measure the powers of the human mind. It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness." "Mental culture is what we, as a people, need, and what we must have in order to meet the demands of the time." "Minds have been crippled and dwarfed for want of earnest, severe taxation. The time has come when God says, 'Go forward, and cultivate the abilities I have given you.'" "We have a dwarfed and defective ministry." "Our young ministers and those who have been some time preaching, show a marked deficiency in their understanding of the Scriptures." "There must be a decided change in the ministry. A more critical examination is necessary in respect to the qualifications of a minister." "Those who occupy responsible positions should so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power. And why should not a man thus privileged become intellectually strong? Again and again have worldlings sneeringly asserted that those who believe presents truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but is there not some reason for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness."—*Testimonies*, vol. 4, pp. 413-415, 441, 442, 549.

We all know that these words are true, and much needed by us all. Now shall we heed them? Shall we make a change? Shall we improve? Shall we raise the standard higher? I feel sure that it will be done, and that those who will not come up will be left behind and dropped out.

As ministers, it is clearly our duty to do our very best, which will be poor enough, and then trust God to make up what we cannot do. "The approbation of Christ on human efforts was given in the words, 'She hath done what she could;' and when a minister does all he can,—when he brings his all of strength, and study, and skill, and tact, and prayer—when he has exhausted all the resources which God hath put in him,—then divine power accomplishes the rest. But if the preacher expects divine power will supplement his indolence in study, his waste of time in frivolous conversation, his hours spent in amusement, his waste of opportunities and energies, no wonder that he shall be disappointed. To him the divine voice is: 'Cursed be he that doeth the work of the Lord negligently.' He is Ananias holding back part of the price."—*Lectures on Preaching* (Simpson), pp. 212, 213. If through indolence a man only does half what he might, how can he expect the power of God to make up what he himself ought to do?

But why argue this point further? All must agree that men should fit themselves by study and culture to be polished tools in the Lord's work. Our people all over are waking up to this subject, and are feeling dissatisfied with the lack of many of our ministers in this respect. There is a loud call on all hands for a change, for more decided measures to bring our ministers up to a higher standard of education, culture, and efficiency. I believe this move is of the Lord, and that it is time we did something about it. It is true that circumstances are often against us; but these can and must be overcome.

D. M. CANRIGHT.

DO NOT SPOIL THE PRAYER-MEETING.

It is a real pity that so many prayer-meetings are spoiled which by a very little thought and effort could be made intensely interesting and helpful. Many times it is the fault of the leader. He seems to have made no preparation whatever for conducting the meeting. He does not know what chapter he wants to read, and he turns half the Bible over before he finds one with which he is satisfied. He has selected no hymns, and when the time for singing comes, he inflicts long pauses upon the meeting while he searches nervously through the hymn-book for something that it will do to announce. Or perhaps it is over-preparation which the leader brings to the meeting,—too much Scripture-reading, too long a prayer, quite too much talking. Which of these blemishes is most hurtful, it is hard to decide. To conduct a prayer-meeting well, there should always be preparation, and each portion should be brief. The leader should know just what he will read, and should never read many verses; just what he would sing, and should never sing many stanzas; just what he will say, and should never speak many minutes. Preparation, promptness, brevity, vivacity, life, and true devotion, are some of the essential elements needed to make a good prayer-meeting.—*S. S. Times*.

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.

If Mrs. Ella Muhlhauser will furnish us her post-office address, her query will be answered by letter.

N. A. B., Logan, Iowa, will find a reply to his query, in the Review of Feb. 2, 1886, page 75.

433.—ANOINTING OF THE MOST HOLY.

What constituted the anointing of the most holy, as referred to in Dan. 9:24, last clause? * * *

We do not know that it is possible to determine the details of that work. There is a diversity of opinion with regard to what is meant by the anointing of the most holy, some claiming it to mean the preparation of the heavenly sanctuary for the work that was to be performed there, while others incline to the belief that the anointing of Christ at his baptism is intended. It seems to us that the weight of argument is in favor of the first-named position.

434.—KINGDOM OF HEAVEN.

In Matt. 4:17 Christ says, "The kingdom of heaven is at hand." The *Instructor* Sabbath-school lesson for Jan. 2, stated that the kingdom of heaven was established when the plan of redemption was laid. How do you harmonize these two statements? J. S. H.

It is reasonable to suppose that the plan of God's kingdom on this earth was formed at creation. Had man not fallen, God's kingdom, as one of glory, would not have been interrupted. In consequence of man's fall, the kingdom of grace was provided, the duration of which extends from man's fall to the close of Christ's priestly work in the heavenly sanctuary. God's kingdom, as one of glory, untarnished by the least trace of existing sin, will follow, and continue without end. In speaking of the kingdom of heaven as existing upon this earth from the fall of man to his final redemption, the signification is "the kingdom of grace." When Christ said "the kingdom of heaven is at hand," it is reasonable to suppose that he referred to it as a "kingdom of grace," and referred more particularly to his own death, burial, and resurrection, as the all-important considerations connected with that kingdom and the validity of its provisions. As the success or failure of the kingdom of grace depended entirely upon those events, he could with perfect propriety speak as he did.

435.—NOT GONE OVER THE CITIES OF ISRAEL TILL THE SON OF MAN BE COME.

Please explain Matt. 10:23, last clause. L. F.

The text reads: "Ye shall not have gone over the cities of Israel, till the Son of man be come." These are some of the words of Christ in giving his charge to the twelve disciples. The evident signification is that they would not enter all the cities of Israel upon their mission until he, Christ, would come by such manifestation of his spirit and power as to confirm beyond question the preaching of the apostles. This was triumphantly accomplished by his transfiguration, his triumphant resurrection, his presence after that event, and his final ascension to heaven.

436.—OPEN AND SEALED EVIDENCE.

Can you describe, in full, the "open" and "sealed" evidence, required anciently, to effect a legal transfer of real estate? See Jer. 32:7-11. W. S.

The "open" evidence was the deed or writing of transfer that was subject to inspection at any time by the general public; it was a duplicate of the original writing of transfer, which was sealed up in a bottle, and put in a safe place for the protection of the owner of the land. This last constituted the "sealed" evidence.

437.—ADAM AND EVE AND THE TREE OF LIFE.

Are we warranted in supposing that Adam and Eve partook of the tree of life before they were denied the privilege by the act of God in placing an angel to guard it with a flaming sword? C. L. S.

Inasmuch as God gave them permission to partake of the fruit of all trees except the tree of knowledge of good and evil, it is very reasonable to suppose that they did partake of the fruit of the tree of life. So long as they remained in a sinless state, they could partake of that fruit, and the effect would be to perpetuate that life until, probation being ended, they would possess immortality. Had they continued to partake of it after falling, the effect would have been to perpetuate a life of sin, and hence the protection that was placed around it.

438.—ZEDEKIAH'S EYES.

In "Testimony" No. 27, page 63, the statement is made that Zedekiah's eyes were put out at Babylon; and in Jer. 39 we are informed that they were put out at Riblah. Please explain. H. W. S.

The writer of "Testimony" No. 27 did not intend to say that his eyes were put out at Babylon, but that when he arrived at Babylon his eyes were out. It is not stated at what place that transaction occurred, hence there is no contradiction of the Scripture statement. The revised edition of the "Testimony" states the matter plainly, and just as the author designed it to be understood in the first edition.

439.—THE LEOPARD BEAST.

If the leopard beast of Rev. 13 symbolizes papal Rome, how can it be said that the head that was wounded to death represents the same? Why do the beast have the seven heads, representing all the forms of government? J. Q. F.

The leopard beast, with its seven heads, represents Rome in its entirety; but the one special object of that beast was to represent papal Rome, and the head that was wounded to death, but was afterward healed, represents that form of the government. The other six heads belong properly to the dragon, or to that form of Rome represented by the dragon.

440.—AGE OF AHAZIAH.

According to 2 Chron. 21:5-17 and 22:1, 2, Ahaziah was older than his father. How do you explain the matter? M. J. M.

2 Kings 8:26 says that Ahaziah was 22 years old when he commenced to reign, while 2 Chron. 22:2 says he was 42 years old. The former statement is the correct one, as the latter makes him two years older than his father, which is an absurdity. The mistake in Chronicles undoubtedly occurred in transcribing from the original manuscript, in which letters were employed for numerals, and as there was a great similarity in many cases, it would be a very easy matter for errors to occur when those numbers came to be written out in words. This explanation is adopted by commentators, and has the merit of being consistent with reason.

Progress of the Cause.

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

THE HARVEST.

BY CALVIN GREEN.

In the word we read, The harvest
Now is white with ripening grain;
On the hills and in the valleys,
In the cities, o'er the plain.

Now has come the time to gather
Precious sheaves God's house to fill;
And reward for all who labor,
Waits for them on Zion's hill.

As we raise our eyes in wonder—
Lo, how vast the ripened field!
Lo, how few the willing toilers,
And how rich the harvest yield!

Now we hear a voice beseeching,
"Go ye also, toil with care,
In my vineyard, never fainting—
Strength will follow humble prayer."

Soon the harvest will be over,
Soon be lost earth's setting sun;
Then with joy each faithful toiler,
Will receive the glad "Well done."

Knoxville, Iowa.

NORWAY AND SWEDEN.

LAST Sabbath we held our first meeting in our new mission house, which we call "Bethel." It is the custom here to give scriptural names to such places. On Sunday afternoon we dedicated it to God's service. More than seven hundred hearers were present. We had seats for five hundred and fifty persons, and the rest stood. Appropriate hymns were sung, and after prayer Bro. Oyen presented an interesting sketch of the mission in Christiana from the beginning to the present, besides brief remarks upon the history of Seventh-day Adventists in general. I then presented a synopsis of our faith, and the choir sang an anthem. The Lord blessed and helped us in these exercises. We feel under great obligations to God and to our brethren in America for the help we have obtained. The ventilation and heating arrangements of the building are excellent. The hall is well lighted, the whole is plainly yet neatly and tastefully arranged, and the preaching can be heard distinctly in all parts of the room. To-night we begin a course of lectures, to be continued five weeks. May God add his blessing and souls be gained for the truth and his kingdom.

During the month of February, Bro. Johnson has labored in Lindesburg, Sweden. There has been a great deal of snow, and traveling has been very difficult, yet he has held meetings once and often twice a day in a room crowded with hearers. Fifteen persons are keeping the Sabbath, and a church is organized. In Örebro four have been added to the number of those who strive to keep the commandments of God and the faith of Jesus. J. G. MATTESON.
March 16.

SWITZERLAND.

GENEVA AND LAUSANNE.—I have spent nearly five weeks in these cities, holding meetings with my brother, Eld. D. T. Bourdeau. He had given several lectures in Geneva, and some of our canvassers had succeeded in securing there and in Lausanne a goodly number of subscriptions for *Les Signes des Temps* and the *Herold der Wahrheit*.

We tried to raise the interest in Geneva, and advertised anew through the leading journals and by means of circulars, that we would give a special course of lectures; but at the very time we were giving our lectures, more than a score of ministers from different parts of Switzerland, and from France, held protracted meetings in the largest halls in the city, which doubtless kept many from attending our meetings. Still a few fully decided to obey the truth. One of the number, who had been a colporteur, is now engaged in canvassing for our periodicals and in distributing our tracts. We have reason to believe that the untiring labors which have been bestowed in Geneva, will yet result in much good. My brother will still continue to keep up the interest there.

When we had given about eight discourses in Lausanne, we saw that our meetings were well attended, and that there was an interest also on the part of the German population there to hear the truth. Hence it was decided to have lectures given in German, and Brn. Conradi and Ertzenberger, with other helpers, came to assist in the best manner possible, in pushing forward the work in that city; while it was also decided that I should return to Italy to continue the work there. Pray that God may open the way for the truth here, and enable us to labor effectually in his cause. A. C. BOURDEAU.

NEBRASKA.

CULBERTSON.—We had the privilege of extending the hand of fellowship to seven precious souls, who joined the S. D. A. church at this place. This increases the number of brethren and sisters belonging to the church here to thirty. The Sabbath-school has a present membership of fifty. We were glad to welcome to our fellowship here, a brother and his family from Oregon. FREDERICK JÖRG.
April 5.

INDIANA.

DENVER.—Commenced meetings here April 3, which we continued till the 5th. There was no outside attendance; but the occasion was one of profit to the friends there. Four were baptized, one was added to the church, and one dismissed. The tract and missionary work received attention, and other business was disposed of. On Sabbath afternoon the ordinances were celebrated. This church is young and small; but the members show a determination to spread the precious truths they believe. E. E. MARVIN.
April 5.

KANSAS.

CHETOPA.—We have commenced a series of meetings in the Disciple church in this city. The interest seems to be good, but owing to bad weather the attendance thus far has been small. The papers have given us kind notices, and we hope through the help of God to do a good work here. Two families are obeying the truth in this place. We have found a pleasant and welcome home at the house of Bro. and Sr. Pond. Oh for wisdom from above that our efforts may be well directed and our work efficient. JOSEPH LAMONT.
April 5. L. D. SANTEE.

NEWTON, HARVEY CO.—Although there is no organized church here as yet, we thought it best to hold a two days' meeting the first Sabbath and first day in April. The Lord came very near to us. The little flock seemed much edified and strengthened. Though the majority of the band are sisters, all are deeply in earnest; they also indorse the tithing system. One more has commenced to keep the Sabbath. Our time is all taken up in holding Bible readings, and in caring for the flock. Our Sabbath-school numbers forty-five, and grows in interest. W. W. STEBBINS.
April 5.

ILLINOIS.

SHERIDAN.—I spent Sabbath and Sunday, April 3, 4, with this company, attending their quarterly meeting. Although the roads were very muddy, we had a general attendance of our brethren and sisters at all the meetings. We celebrated the ordinances on Sabbath, when many good testimonies were borne. The preaching was practical, and the brethren and sisters responded heartily to the importance of departing from every evil lurking in our fallen natures, and making careful preparation for the contest before us. The church here is working in harmony, and seems to be in a prosperous condition. I go from here to assist Eld. Kilgore in holding some meetings in the western and central parts of the State. A. O. TAIT.

MASSACHUSETTS.

WORCESTER.—I attended the quarterly meeting with the church at Worcester, April 3, 4. This was the third Sabbath I had spent with them this year, and a steady progress in the work there was evident. The friends are becoming more settled in the truth, and are beginning to take hold of the missionary work with a good degree of interest. On Sunday the time was spent in talking over the various branches of the work, such as the circulation of the *Signs*, the distribution of our tracts, the sale of our publications, the paying of tithes, and liberally contributing to the support of the cause. The church responded promptly by subscribing for a club of sixty-eight copies of the *Signs*, to be used in the missionary work. Union and harmony seem to prevail, and the results of missionary labor by the church are being seen. One more took his stand on the truth last Sabbath. If these brethren and sisters humbly seek God, and individually gain a deep Christian experience, this may become a strong church. D. A. ROBINSON.

ARKANSAS.

AMONG THE CHURCHES.—Feb. 15, I left Hot Springs county by team for a second visit to Star of the West, in Pike Co., where I labored among our scattered brethren, about thirty in number, until March 2. Many among them, both men and women, were using tobacco. I labored hard to show them the evil results of this habit, "that now it is high time to awake out of sleep; . . . the night is far spent, the day is at

hand;" that God's professed people should "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." See Rom. 13: 11-14. I baptized two, organized a church of thirteen members, and we celebrated the ordinances. I left others fully determined to quit the use of that filthy weed, and unite with the church in the near future.

I also stopped a short time with our brethren at Little Rock and Fayetteville, preaching a few sermons at each place, exhorting them to continue firm in the faith, and that we must through much tribulation enter into the kingdom of God.

March 19-21, I visited the little company at Siloam Springs, where we held a tent meeting last summer. Bro. Scoles was with me, and rendered valuable service. Here I baptized six, organized a church of eleven members, to which six more were added before we left, making seventeen in all. We expect still others to unite with them soon. Several had moved away, but are still firm in the truth. March 27, we dedicated to the Lord our new church at Springdale, and we all felt to thank God and take new courage. J. G. WOOD.
April 5.

MAINE.

CROTCH ISLAND AND PORTLAND.—I have just made a five days' visit to Crotch Island, which is about two miles from Portland. A few years ago a number of our people moved to this island, and among them were the elder and deacon of the Portland church. These, together with others on the island, make quite a company, so that meetings have been maintained with them. Spoke to them nine times. After considering the circumstances, we advised the organization of a church. Their membership numbered eleven, and two more were added afterward; so the church now numbers thirteen. A tract society was formed, a club of ten *Instructors* was ordered, and a tithe treasurer was appointed. There are others who will soon unite with them. There is a favorable influence on the outside. If we had some laborer who could go to an adjoining island, we think another company could be raised up. We became much attached to this people, and regretted we could not longer remain with them.

I have spent much of my time at Portland for nearly six weeks, and have found all I possibly could do. Some changes have been made in the mission, and it looks now as though we should see more fruits from our labors than formerly. We have only two canvassers at work in connection with the mission, but they find a good field for labor. In a few weeks our students from South Lancaster will return, and then we shall have a full corps of workers. We are of good courage. A. O. BURRILL.
April 4.

OHIO.

WHITE HOUSE AND LYONS.—I have been holding meetings at these places since Feb. 19. At White House I found a few good souls who were in the faith. The meetings were not well attended, but the friends were strengthened in the faith. Six signed the covenant, and a Sabbath-school was organized. I hope more may be accomplished in the future. Several are deeply interested, and are yet searching for light. Our expenses were all met by donations. About \$22 worth of books were sold at this place.

I spent several days with the Lyons church, when we had a very precious meeting together. The Spirit of God was with us to melt our hearts into tenderness. An elder and a deacon were ordained, and the ordinances of the Lord's house were celebrated. D. E. LINDSEY.
April 5.

AMONG THE CHURCHES.—I have been from the field of labor but little during winter until I closed my labor in the State March 8. Have been laboring with the churches most of the time. Since I last reported, I have been at Hamler, Portage River, Liberty Center, Bowling Green, Walnut Grove, and Mendon, besides two weeks' work at Broughton. At the last-named place there was but little to give encouragement.

My visits with the churches were profitable. Some who had grown cold spiritually were encouraged, while others who had never made a profession made their first start. Clouds of darkness seemed to scatter at each place, while the Spirit of the Lord came in to bless. Over forty numbers of our periodicals were taken. This includes clubs of the *Signs* and the *American Sentinel*. Was glad to join Bro. Underwood at Bowling Green. Our meetings were quite encouraging at this place, as he has reported. I remained a week after Eld. U. left. A young people's weekly prayer-meeting was established; and from a letter received I learn that the interest is deepening. It is hoped that this church will see better days.

I have enjoyed the work in Ohio very much, and have experienced the blessing of the Lord. I hope he will forgive all imperfections, and bless the work done to his own glory. I am of good courage, and praise his name for his goodness. I have been visiting friends in Indiana a few weeks, where also I have held encouraging meetings. Shall soon enter my new field of labor in Maryland, to which I was as-

signed at the last General Conference. My P. O. address until further notice will be Calverton, Baltimore Co., Md., care J. F. Jones. VICTOR THOMPSON.

I SPENT several days in visiting scattered Sabbath-keepers. I was glad once more to visit our much afflicted Bro. Smith and family at Richmond Center. He has endured long years of suffering with rheumatism, until he is more helpless than an infant; yet he is cheerful, hopeful, and patient in all his suffering, even thankful for his afflictions, which led him to investigate and accept the precious truth of God for these last days. What a blessed thought to know that our God is a sun and shield, and "no good thing will he withhold from them that walk uprightly." As I looked upon this suffering brother, I felt an increased desire for the time to come when the curse and its effects should be forever removed.

At Wayne and Williamsfield I visited my father's family. My youngest brother has recently taken a stand for the truth. While this has brought joy to the angels and to our own hearts, the opposers of truth have been much stirred. Held three meetings in the vicinity. God gave freedom in presenting the truth. There have been great revival excitements in this section the past winter. About forty cases of healing are reported at this place, and many more in surrounding towns. The leader of these meetings has been very free to do away with the law of God as the standard, at least some portions of it. He claims to be filled with the Spirit. The power that attends his work is taken as evidence that it is the work of God. Truly we are in the perils of the last days. "As Jannes and Jambres withstood Moses, so these also resist the truth." 2 Tim. 3:8. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Brethren, apply the test. Don't be deceived.

I spent one Sabbath at Greensburg. Was with the little company at Youngstown over one Sabbath and Sunday. Held two meetings in a school-house about three miles from town. I think that an opening here presents itself to help this company. Have held one Sabbath meeting at Mesopotamia on the fourth Sabbath of the month; also, by request, spoke two evenings in the Methodist and Congregational churches. I hope the day is not far distant when the truth will be presented in our own neighborhood.

R. A. UNDERWOOD.

IOWA.

DAVIS CITY AND KELLERTON.—March 11 I began meetings at Davis City, continuing three weeks, with an excellent interest. There is a small church of twenty members, much scattered, but there are a few faithful workers here who have done good, efficient missionary work, and have sowed the good seed. They have had very little help from ministers for years. Two were reclaimed, and over twenty have just started to obey. I shall return and baptize quite a number in a few days. There is but one church building in the place, a large house owned by one man, but free to all denominations. Some very determined opposition was stirred up, and the other side of the question will be shown.

The Mormon element is well represented here, and they came out in force, challenging me to meet them in defense of the Sabbath and the mortality of man. I declined to meet them in discussion unless they would defend the Sunday, Lord's day. This they publicly admitted could not be done from the Bible, and when asked for their reasons for honoring that day, they fell back on the pretended revelations of Joseph Smith. This admission crushed them, and sent a chill over the Sunday-keepers present. We hope for other good souls at this place.

The company at Kellerton, brought out during tent labor last year, are all holding out faithfully. We organized a church of fifteen members, and others are ready to obey. Love and harmony prevail among them, and they heartily receive all points of the faith. May God's blessing attend this band of believers, that they may grow in grace and the knowledge of the truth. L. McCoy.

BRIGHTON.—Brn. Butler and Porter commenced a course of lectures at this place Feb. 12. Bro. Butler remained with us until the 18th, then left to fill other appointments. He spent two evenings with us on his return to Battle Creek. We felt especially favored to have his labors once more here at Brighton. Meetings continued a little over five weeks. Bro. Porter enjoyed great freedom in presenting the plain truth. Toward the close of the meetings, Bro. H. Morrison came to his assistance, whose labor was very much appreciated. In many respects this was a hard place in which to labor, as the truth had been preached here seventeen years before, by Brn. Butler and M. E. Cornell, which stirred the entire community. At that time, a large church was raised up, and a large meeting-house built. But, chiefly on account of apostasies and removals, the church had almost gone down, and it was very hard to gain the ears and confidence of the people. But by advertising, and talking with the people at their homes, and leaving reading matter in every house, we succeeded in raising somewhat of an interest. Sunday nights the

average attendance was somewhere near two hundred; the rest of the time, between fifty-five and sixty.

There were five or six who had become discouraged and given up (some of them not entirely), who made a new start. One lady, the president of the W. C. T. U., who had never before heard these truths, took a decided stand; and there are a number of others for whom we have hopes. We trust that a favorable impression was made on the community. There were forty-nine discourses given, and a number of Bible readings held. Four subscriptions were taken for the REVIEW, two for the *Good Health*, four copies of "Thoughts on Daniel and the Revelation" were sold, and two copies of the "Great Controversy." Pages of tracts loaned, 5,390; sold, 980; given away, 290. J. W. ADAMS, Director.

March 30.

THE CAUSE IN ILLINOIS.

THE efforts put forth in the general meetings held in different parts of the State during the past few weeks, we have reason to believe will result in great good to the cause in these several localities. We were disappointed that there were not more from the surrounding churches to avail themselves of the privileges offered them. Those who did attend were benefited, and we trust they will improve upon what they learned and gained at these meetings. Unless an advance is made, the downward step will be taken, and an eternal loss will be sustained. The labors of Eld. Van Horn were highly appreciated by all who attended these meetings, and I felt sorry that more were not present to reap the benefits.

One noticeable feature presented itself, that deserves mention. In some parts of the State there were evident signs of a desire to sacrifice for the prosperity and success of the meetings in their district, several walking over fifty miles, even through rain and mud, to get to the meeting; others distant three or four miles, arranged to have their stock cared for, while they moved to town, into rented rooms or with other families, so that they could assist in caring for others and yet attend every meeting themselves. Here we saw well-filled houses with those from the outside, till but very little standing room was left. We were encouraged, and the brethren and sisters were cheered. This is as it should be, and as it will be where such meetings are appointed, if all take a lively interest in their success, and are ready and willing to lay aside their worldly interests for the time, and devote their energies toward building up the cause in their midst by laboring for themselves, in humbling their hearts before God and seeking him till they have found him dwelling in their homes and hearts.

Brethren, we need more of that pure and undefiled religion in the heart, and family, and church. Our children and our neighbors will then be attracted to the truth we profess as surely as the steel is drawn to the magnet. A worldly spirit manifested by those who profess the things which we as a people profess, is repulsive, and drives from us the Spirit of God, and we are left in a lukewarm and backslidden state, where we cannot benefit any one else who might inquire the way of salvation.

I am glad to know that some are stirred to move out in the field and labor in scattering the seeds of truth by a thorough canvass for some of our good books filled with the present truth. Their testimonies of good cheer and words of courage give evidence of new life quickened in themselves. As they have gone out in weakness and much trembling, looking to God for help, they have been greatly surprised at the success attending their efforts. One went to work among his own neighbors with "Great Controversy, Vol. IV.," and writes me that in delivering the large array of orders he had taken, he sold three more books than he had orders for. Another who has been canvassing the past fall and winter for "Sunshine" (Swedish) has sold more than sixteen hundred copies. Others are entering the work with "Thoughts on Daniel and the Revelation" and other books; and we believe and shall pray that God will bless and give these workers success. Some of the directors are working up a better interest in their districts, and their efforts in this direction are much appreciated. May God bless the workers!

Our city missions are doing nobly. At Chicago, Aurora, and Pullman new ones are being added to their numbers, and the prospering hand of God is visible. At Centralia the work is being opened up, and we send Bible workers to that city. Brethren and sisters, who will rally to the support of these workers in Illinois? You must all see and realize that this work in the State calls for means to carry it forward. I know that you desire to see the cause you love go forward. You would not have it stop. Those who have pledged should now come to the front, and cry, Go forward. And those who have not made pledges should esteem it a privilege to have a part in the work by replenishing our now depleted city mission fund. Who will help now? The tent season is just before us, and we want to run three tents, in different parts of the State, this summer. Shall we do so, brethren? or shall we keep them folded up in store? I believe you will all say, Take them out,

spread them, and sound the alarm. The morning cometh! R. M. KILGORE.

PENNSYLVANIA.

KENDALL CREEK.—I came to this place from Oceana county, Mich., to visit relatives, and also thought I would try canvassing for some of our works. Commenced to canvass for "Man's Nature and Destiny" and "Sunshine at Home" Jan. 17. Worked twenty-three days. Took one hundred and thirty orders for "Sunshine" and nineteen for "Nature and Destiny," besides obtaining one yearly subscription for the *Signs of the Times* and two for the *Gospel Stickle*. Of the one hundred and thirty orders for "Sunshine," only nine failed to take the book when delivered. I sold five copies of the "Great Controversy" and four of the "Marvel of Nations" in two days.

As circumstances are such that I shall have to abandon the canvassing work, much to my own regret, I pray that the Lord will raise up workers in his vineyard. NORRY LOOP.

Special Meeting Department.

NORTH PACIFIC CONFERENCE.

CAMP-MEETING.

THE North Pacific Conference will hold its next annual camp-meeting May 18-25, at, or in the vicinity of, Portland, Or. The exact place cannot yet be given. There are many reasons why every lover of the truth should be present at this annual convocation, and why all should bring their children and friends and neighbors. There are thousands in our Conference who are unacquainted with present truth; and to us is committed the solemn work of presenting this light to them. We shall have one less year in which to do this work than at our last annual meeting. Our corps of workers has more than doubled, but we greatly need the reconverting influence of God's Spirit to fit us for the work he has given us to do.

We greatly fear that some will not come at the commencement of the meeting. Perhaps they will get there the last of the week, and will then realize something of their loss, and wonder why we do not have a two weeks' meeting. Eld. Geo. I. Butler can meet with us just one week; and this may be your last chance thus to meet with him. Best of all, we expect Jesus to be with us the entire week. If we can all be baptized with the Spirit from on high, we may hope to carry the truth to many souls during the coming year.

There will be a stand where healthful provisions can be obtained at reasonable rates; also a restaurant, where a limited number can obtain meals. Tents, if ordered in season, can be rented at the following rates: 12x14, \$4.50; 10x12, \$3.50; 8x10, \$2.50. These you will find pitched on the ground. One dollar extra will be charged for floors. Send in your orders at once, to Wm. Potter, East Portland, Oregon.

CONFERENCE.

The tenth annual session of the North Pacific Conference will be held in connection with the camp-meeting, May 18-25. Every church is entitled to one delegate, and an additional delegate for every ten members. Thus, if a church has ten members, it is entitled to two delegates, and an additional delegate for each additional ten members. These are to be elected by the churches, and not appointed by the Conference, as has sometimes been done. Every one should be present at the first meeting, May 18, so that the committees may be appointed, and all business be done early. The last of the meetings may then be devoted wholly to religious exercises.

TRACT AND MISSIONARY SOCIETY.

The tenth annual session of the North Pacific Tract and Missionary Society will be held in connection with the camp-meeting, May 18-25. Every member of the Society is a voter, and it is necessary that every voter be present to assist in laying plans for the coming campaign. Special instruction is needed in the different branches of the work.

SABBATH-SCHOOL ASSOCIATION.

The eighth annual session of the North Pacific Sabbath-school Association will be held in connection with the camp-meeting, May 18-25. All members of Sabbath-schools are members of this Association, and should be present to participate in its deliberations.

CHAS. L. BOYD, }
WM. POTTER, } Conf. Com.
J. E. GRAHAM, }

—Study to be quiet, except when duty requires you to speak.

—Always have a word with God before you enter into conversation with men.

News of the Week.

FOR WEEK ENDING APRIL 10.

DOMESTIC.

—The wind capsized a steamer at Owensboro, Ky., Tuesday morning, three persons being drowned.

—Four grand hotels are to be ready by July 1 for the accommodation of visitors to the Yellowstone Park.

—A substance is now extracted from coal tar which is said to be two hundred and thirty times sweeter than cane sugar.

—For the past three months the waters of Lake Michigan have maintained a higher range at Chicago than for fifteen years previous.

—The merchants of Key West, Fla., have issued an appeal to the benevolent citizens of the United States for subscriptions in aid of those left destitute by the recent conflagration there.

—The labor troubles in the Southwest have had a depressing effect on the lumber trade, and mill owners in Wisconsin are reported to be undecided in regard to setting the mill machinery in motion.

—A coal famine prevails at Charleston, W. Va., on account of the flood. Hundreds of citizens in the submerged section of the town have been aided by a local committee, who distributed money, clothes, provisions, and fuel.

—A bill is now before Congress for consideration, setting aside the sum of \$147,758.74 to be appropriated to pay the Chinese government in consideration of losses sustained by Chinese subjects at Rock Springs, Wyoming, last September.

—At La Crosse, Wis., Tuesday morning, ten blocks were swept by fire, with a loss of about \$1,000,000. Eighty dwellings were consumed, four hundred persons rendered homeless, and about one thousand thrown out of employment.

—The "Bad Lands" of Dakota, situated principally along the Cheyenne and Grand Rivers, and the Little Missouri, are said to owe their origin to the burning of coal deposits once existing there. An exactly similar process is now said to be going on in parts of Wyoming.

—A monster sea turtle of a species now extinct, was recently found projecting from a bluff near Butte Creek, Kansas, the parts of which were carefully taken out and brought to Philadelphia, where the restoration was made. The fore flippers alone were nearly five feet long, while its expanse from tip to tip of its extended flippers was about seventeen feet.

—A shocking railway disaster occurred on the Fitchburg Railroad near West Deerfield, Mass., Wednesday night, the cause of which was the settling of the track at the top of a high embankment, causing a passing train to jump the track and roll down the side, a distance of two hundred feet, to the edge of the Deerfield River below. Thirteen were reported killed and thirty wounded.

—The statement is made on reliable authority that the present commerce of the port of Pittsburg, Pa., exceeds in tonnage that of New York. Her steamers penetrate into the Northwest as far as the Upper Missouri, a distance of 4,800 miles, and as far South as the Gulf of Mexico; and Pittsburg coal dealers are now considering the feasibility of shipping coal by way of the Gulf to South America.

—The National House of Representatives Monday passed a bill granting pensions to soldiers and sailors of the Mexican war. It provides that all surviving soldiers and sailors who enlisted and served in the war with Mexico for any period, and who were honorably discharged, and their surviving widows, shall be pensioned at the rate of \$8 per month, the pension to begin after the passage of the act and to continue during the lives of the pensioners.

—Heavy snow and sleet storms prevailed Tuesday in Illinois, Michigan, Ohio, Indiana, Pennsylvania, the Eastern States, and Ontario, causing a suspension of traffic in many places. Telegraph wires were leveled in the Youngstown, Ohio, district, and near Dogmaw, Mich., a passenger train was derailed by the wind, fourteen persons being wounded. Houses and mills were wrecked by the wind in Ontario, and high tides wrought damage on the Atlantic Coast, damaging sea walls and structures at Long Branch, Ocean Grove, Asbury Park, and other summer resorts.

—More bloodshed is reported from the scene of the great strike, this time at St. Louis, where four men, not Knights of Labor, were shot dead by police deputies. A woman was fatally wounded, and one of the officers captured and beaten to death by the mob. By the request of the sheriff, companies of Illinois militia have been sent to East St. Louis. At El Paso, Texas, eight strikers were sentenced in the United States Court, seven of them getting ninety days in jail. Two men implicated in the Ft. Worth tragedy have been indicted for murder. Mr. Powderly has telegraphed Congressman Curtis to press the passage of his resolution for an investigation of the labor troubles in the Southwest.

—The first report of Commissioner Wright, of the Labor Bureau, gives the following rather startling facts and figures: In 1885 there were 1,000,000 men unemployed in the United States, not counting the criminals and idlers who would be idle even in prosperous times. This is 7½ per cent of all the labor of the country, and means a loss of \$3,000,000 a day to its consumptive power. The liabilities of business bankrupts in 1885 were almost double those of 1884, though the number of failures was a trifle less. Prices have constantly fallen, which is in great part due, Mr. Wright says, to the multiplication of machinery.

It would take 227,500,000 people to do without machinery the work done by our present population.

FOREIGN.

—The explored coal beds of Ireland contain 209,000,000 tons of workable coal, chiefly anthracite.

—Advices from Rangoon, Burmah, state that dacoits continue their marauding in the vicinity of Mandalay. They have destroyed 600 houses in its suburbs.

—The Belgian government has forbidden the use of dynamite in collieries and mines by workmen. Henceforth only overseers will be intrusted with the explosive.

—The London *Lancet* and other medical journals favor Professor Brisson's treatment for hydrophobia in preference to M. Pasteur's. It is claimed that Brisson's method effects cures even after rabies has developed.

—A Mexican anti-Chinese mob attacked the Chinese quarter of the city of Mazatlan, Mexico, March 28, smashing doors, windows, and furniture, the authorities being unable to quell the disturbance. The Chinese fled from the place.

RELIGIOUS.

—A statue of John Wesley is contemplated by Methodists, to be located, probably, at Washington.

—The number of infant baptisms in the Congregational churches of the United States last year was 7,139, or nearly two to each church.

—The official year book of the Church of England shows that during the last twenty-five years the church has raised and spent for religious and educational purposes the sum of \$407,866,185.

—Three working girls at St. Joseph, Mich., became insane recently from religious excitement attending the demonstrations of the "Pentecost Band" at that place. Eight others are slightly affected.

—The House of Lords in England has resolved, by a majority of fourteen, "that the time has come when, in the interest of religion and education, all national collections should be opened to the public on Sundays as on other days."

—A "cow-boy" revivalist known by the name of Lampasas Jake, tall and of grotesque appearance, is said to be exerting a wonderful influence over his uncultivated companions on the plains of New Mexico. He is without education, and possessed of an imperfect knowledge of the Bible, and many singular theological views; was entirely ignorant of the existence of Moody, Jones, or other revivalists, and had never been in a church in his life.

—The *Hemlandet* says: "The first 'Christian sermon' in America, in the tongue of our forefathers, was held by Bishop Jon, who arrived in America (Vineland) from Iceland in 1059, and suffered a martyr's death. Greenland's first bishop, Erik, arrived here in 1121. He also found his death in this country. After Erik's leave, Bishop Ezur of Lund Skane, Sweden, ordained a learned priest, Arnold, as Bishop of Greenland. He was succeeded in 1150 by Bishop Jonas Knut (Canute). We know at present the names of 17 bishops who have been in Greenland previous to 1410, and of those several visited the colonies of the Northmen (Nordmænnen) in America.

—A correspondent of the *Missionary Herald* writes from Japan that Buddhism is "breaking down much faster than Christianity can take possession of the wrecks." In one place the Buddhist temple was offered him to preach in, by the priest himself. He hesitated to do so, thinking the priest might not understand what he was doing, but one of the native Christians reassured him, saying he had preached in the temple, and that the priest knew what he was about. "He personally owns the greater part of the temple, and says that he is getting along in years, and cares very little what the people think, and if there's anything better than what he has learned heretofore, he wants to know it." The missionary, therefore, preached in the "Temple of the Three Monkeys" to a large audience.

Obituary Notices.

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

WHITMAN.—Died at Three Rivers, Mich., March 24, 1886, Grace F., daughter of H. and A. Whitman, aged nine months. Remarks at funeral by Rev. Shanafelt (Baptist). * * *

STOREY.—Died of typhoid fever, near Columbus, Kan., March 24, 1886, our dear and only daughter, Mary K. Storey, aged 9 years, 4 months, and 5 days. She was a good and promising child, who loved to read the Bible and our papers and books. We mourn, but not without hope. Funeral discourse by Eld. Whitehead (Methodist), from Rev. 21:4. D. N. AND J. B. STOREY.

GRIFFIN.—Died on Crotch Island, Me., of consumption of the bowels, after a long illness of four years, Bro. C. F. Griffin, Jr., aged 24 years and 4 months. Bro. G. was converted under the labors of Eld. J. B. Goodrich. It was my privilege to be with him a short time before his death. He felt that his sins were forgiven, and he was at peace with God and man, and was willing to die. We laid him away for a little while till the Master calls his people to be with him. Remarks by the writer, from Rom. 8:23. A. O. BURRELL.

Goss.—Died of cancer of the stomach, at Sandyville, Iowa, March 9, 1886, John Goss, aged 75 years and 8 months. Bro. Goss was converted to the Lord when a young man, and united with the Disciple church in Indiana. In 1850 he removed to Iowa, and in 1859 embraced present truth. The last years of his life especially were characterized with devotion and a zeal to do what he could in the cause he loved so well. His last illness, though painful, was borne with Christian fortitude and patience. He leaves a wife, a large family, and a circle of

friends to mourn their loss. His funeral was largely attended by neighbors and friends. A discourse was given from Rom. 8:12. E. W. FARNSWORTH.

GOODALE.—Died of diabetes, near Lapeer, Mich., March 1, 1886, Sr. S. M. Goodale, aged 64 years and 10 months. The last three years of her life were years of increased suffering, which she bore patiently. She embraced the S. D. Adventist faith about twenty-eight years ago in Oakland county, under the labors of Elds. Cornell and Lawrence, and united with what is now known as the Rochester church. About nineteen years ago she was married to Wright W. Goodale, then uniting with the church at Lapeer, Mich., continuing a consistent member of the same till she died. She leaves a husband, several step-children, and a large circle of friends to mourn her loss. No Adventist minister being near at the time, Eld. Rooney, of the Baptist church, spoke words of comfort from 2 Tim. 4:8. T. M. LANR.

Appointments.

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

CHANGE OF APPOINTMENT.

THE quarterly meeting appointed last week for Dist. No. 4, Minn., to be held April 24, 25, will be held May 1, 2, instead of at the first-named date. The reason for the change is, that Eld. Tenney cannot attend at the time first announced; but we may expect his presence at our meeting in May. ALLEN MOON, Director.

QUINCY, Mich.,	April 16-18
Coldwater, "	" 23-25
	D. M. CANRIGHT.

I APPOINT to meet with churches in Dakota as follows:—

Sioux Falls,	April 17, 18
Big Springs (evening),	" 19
Sunnyside, "	" 20, 21
Swan Lake, "	" 22
Milltown, "	" 24, 25
Bridgewater (evening),	" 26
Parker, "	" 27
Brotherfield, "	" 28
Spring Lake,	May 1, 2
Huron, "	" 8, 9
Millbank, "	" 15, 16
Brookings, "	" 22, 23

We would like a general attendance at all these meetings, as we shall hope to speak to the brethren concerning our city mission at Huron, our next camp-meeting, and other important subjects. A. D. OLSEN.

OLIN, Iowa,	April 22—
Lisbon, "	April 30 to May 2
Marion, "	May 4-10
West Union, Iowa,	" 12-16
Elgin, Iowa,	" 17, 18
Waukon, "	" 20-23

The meeting at Olin will continue into the following week. Will our people at each of these places not only be present themselves, but do all they can to bring others to the meeting. A kind, personal invitation will do much toward increasing the attendance. H. NICOLA.

QUARTERLY meeting for Dist. No. 4, Vt., will be held with the Bolton and Jericho church April 10, 11. We want this to be a profitable meeting, and hope the friends there will favor us with a full attendance. A. W. BARTON, Director.

PROVIDENCE permitting, I will spend the fourth Sabbath and Sunday in April, in the town of Wilburn, Ford Co., Kan., and hereby request all the scattered friends in Southwestern Kansas to meet me at the above-named place on Friday, prepared to stay over Sunday. Let all come prepared to care for themselves as far as they can, as there is but one family of Sabbath-keepers at this place. There can be room provided in which to make beds. The object of this meeting is to devise some plan for the spread of the truth in this part of the State, as well as for the mutual benefit to be derived from meeting with those of like faith, and hearing the searching truths for these times proclaimed. Let us pray and work for the success of the meeting. JOHN GIBBS.

Publishers' Department.

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

A PARTY writes from Council Bluffs, Ia., making inquiries relative to the best edition of the Septuagint and other works, but signs no name. If the writer will furnish us his name, the information he desires will be cheerfully furnished.

We have received a note warning all who may be solicited to buy articles called "Bohemian Oats" and "Red Lion Wheat," not to invest, as it is alleged that the articles are worthless. We know nothing of the matter ourselves, and publish this simply that parties concerned may be on their guard, and not be imposed upon.

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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European Mission.—Wis T & M Soc \$32.15.
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Christmas Offerings, Missions.—A friend \$2., I S Miner 10.
English Mission.—Mich T & M Soc \$125., M J Chapman 10.
Australian Mission.—Mich T & M Soc \$125.
S. L. Academy.—Mich T & M Soc \$50.
Arkansas Relief Fund.—Mrs Lovina Fox \$1.
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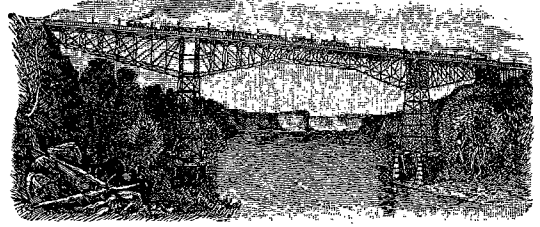
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The Review and Herald.

BATTLE CREEK, MICH., APRIL 13, 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

A PHILADELPHIA CHRISTIAN.

A COPY of the little tract, "The Coming of the Lord, by an English Writer," has been returned to us from Philadelphia. It bears the stamp of our Philadelphia reading-room. The person who has returned it has written on the margin, "The author of this disgusting blasphemy should be punished at the whipping-post." And then he signs himself "A Christian." Can any one tell to what age of darkness and barbarism in this world's history such a "Christian" as that belongs? If there are many such in Philadelphia, verily our missionary workers have entered a needy field.

A REQUEST.

WE would request all those under whose eyes this paragraph may fall, who have written either music or hymns that are used in our present hymn book, or have been used in any of our previous books, to inform us at once what pieces they are authors of, that we may give due credit, if such pieces should be used in the new hymn book. We desire and design to give as far as possible the names of all writers of either music or hymns, in the new book; but not having done so in the past, many hymns are doubtless passing along as anonymous, the authorship of which may in this way be ascertained.

A SPECIAL REQUEST.

WE desire all who love the truth in Indiana, to pray that our annual spring meeting, to be held at Mechanicsburg, April 20-28, may be one of great profit to the cause in this State, and a blessing to the church with which it is held. Let our united prayers ascend to the throne of grace Sabbath, April 24, that all may see the needs of God's cause in our midst, and come up to its support as his word directs.

IND. CONF. COM.

AN UNFAILING TEST?

MANY are ready to excuse themselves from obeying the fourth commandment of God's law by the inquiry (which seems to them quite plausible), How shall we know what is right when one says one thing and another, another thing? We refer them to the Bible, which ought to settle all differences; but they turn to us again saying, No two understand the Bible alike. Then we point them to the infallible guide, the life and character of Christ, which is a reflection of the teachings of the Bible. No one is safe who interprets the Bible contrary to the life and example of Christ. His life was in exact harmony with the Bible from Genesis to Revelation.

T. M. S.

OHIO CONFERENCE, NOTICE!

NOTICE is hereby given to the ministers, church clerks, church treasurers, and others of the Ohio Conference, that hereafter my permanent P. O. address will be No. 259 Adams St., Toledo, Ohio.

LOUIS T. DYSERT, Sec. Ohio Conf.

"AS YE SEE THE DAY APPROACHING."

THE great day of the Lord is rapidly approaching. Signs in every direction declare it. It will be a day of destruction such as the earth has never seen. Prophecy fulfilled and fulfilling warns of its approach, points out its perils and the only way of escape from the evil which is coming on the earth. The Lord has charged us not to forsake the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching. Can those who neglect these appointed helps be prepared to meet the realities of that dreadful day of the Lord? The Lord has appointed means by the use of which we may have the needed preparation. Neglecting the means, shall we be able to withstand in the evil day? Oh my soul! heed thou the warning voice of prophecy, the testimonies of the Spirit of God.

R. F. COTTRELL.

EIGHTY-TWO HELPERS.

A SHORT time since, Eld. Butler wrote an excellent article on "Helpers," showing that this was one of the gifts in the church which should be used more than we have done. He showed how the leading men in Bible times always had quite a number of these helpers with them to assist in their work. Eld. Starr in his work at the College called our attention to the fact that Jesus had a large number of such helpers assisting him in his work. Thus we read: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Luke 10:1.

Here were seventy men whom he sent before him to prepare the way in every village where he was to labor. Then he kept constantly with him twelve more, making eighty-two in all. Let the presidents of our Conferences think about this, and see what it may suggest as to furnishing help for their leading ministers.

D. M. CANRIGHT.

MEETINGS IN SYRACUSE, N. Y.

THE course of lectures commenced here Feb. 2, which are held on Sunday at 4 P. M., and Tuesday and Thursday evenings, still continues, with a good attendance from the first.

The testing truths on the Sabbath question have caused some to turn away; but we have had cause to rejoice as we have seen others make haste and delay not to keep God's commandments. Still others manifest a deep interest, who have not as yet come out

openly to keep the Sabbath of the Lord; but we have hope that God will give them grace to "make a covenant with God by sacrifice," and take this important step.

Our Sabbath services are quite well attended by those not of our faith. An excellent interest is manifested in the Bible readings held in private houses. Much good is resulting from this important part of the work, and we as workers are of good courage in the Lord.

A. E. PLACE.

April 9.

A PERTINENT QUESTION.

WHILE the great majority of Christian teachers are proclaiming a period of security, which they designate by the term "millennium," it seems that the notes of popular Christendom are not to be sounded altogether in the direction of "peace and safety." The following from a late number of the *Interior*, a prominent religious journal published in Chicago, is indicative of the views entertained by some of the more thoughtful, of the nature of the times upon which we are about to enter:—

"Whither are we drifting?" This anxious inquiry is heard on all sides. Unless there is a round-about and a change of direction, it is not difficult to say we are drifting upon the hardest times ever seen in this country. With a majority of Congress determined to degrade the currency, and labor organizations determined to drive capital out of manufactures, we have all the conditions for a prostration of confidence and a general stagnation of industry."

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