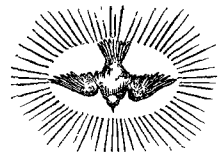


Advent Review



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.

VOL. 63, No. 16.

BATTLE CREEK, MICH., TUESDAY, APRIL 20, 1886.

WHOLE No. 1661.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

CHOSEN LESSONS.

"Him shall He teach in the way that He shall choose."—Ps. 25:12.

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it;
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest;
And His training, in the end,
Is completest.

—Frances Ridley Havergal.

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.

WHOM WILL CHRIST WELCOME?

BY MRS. E. G. WHITE.

CHRIST says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the

needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Jesus here identifies himself with his suffering people. It was *I* who was hungry and thirsty. It was *I* who was a stranger. It was *I* who was naked. It was *I* who was sick. It was *I* who was in prison. While you were enjoying your food from your bountifully spread tables, *I* was famishing of hunger in the squalor or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, *I* had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; *I* was destitute of comfortable apparel. When you were enjoying health, *I* was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you reamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture

is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels.

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers.

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"?

Our heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,—waiting to see if we will bless others, that they in turn may bless us. The Lord himself has made us to differ—some poor, some rich, some afflicted—that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts.

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not prepared for them—I have nothing cooked—they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say,

"Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant.

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health—they would love to do it if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, "then shall thy light break forth as the morning, and thy health shall spring forth speedily." Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. His soul shall be satisfied in drought, and he "shall be like a watered garden, and like a spring of water, whose waters fail not."

Wake up, brethren and sisters. Do not be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation?

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming—the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord?

WONDERS OF THE LAW.

BY H. WREN.

Our first impressions of the law are, that it is a prominent and important portion of the word of God. After a little more reflection, we discover that it is the foundation of the entire Scriptures, extending from the base of Sinai backward, through the brief records of twenty-five hundred years, to the beginning, and forward, through future centuries, till the end of all things. Further

on, we discover that it survives the dissolution of the heavens and the earth, escapes the final catastrophe of a world that rebelled against its righteous requirements, and sweeps away through all the wide dominions of God, and lasts while eternity itself endures. The more we reflect upon its contents and its bearings, the more are our eyes opened to behold wondrous things out of it. We might undertake in vain to make a catalogue of those wondrous things; for, as we shall see, in a general way such a catalogue must necessarily embrace all the wonders of the universe, and that would include the universe as a whole, and all the particular things in it; for there is nothing in all God's nature or works that is not wonderful. Let us make a brief summary, or attempt it, of the contents of the law of God:—

In the first place, its contents are exclusively good; or in other words, it excludes all evil. "All unrighteousness is sin;" but "sin is the transgression of the law." Hence, all unrighteousness is, in its relation to the law, an outlying and hostile fact. "Is the law sin? God forbid," says Paul. It is neither wholly nor partly sin; but is, in the sum total and in the various items of its composition, "holy and just and good."

In the next place, it embraces all good. If all unrighteousness is sin, or transgression of the law, then all righteousness would be and is the opposite, which is obedience to the law. The psalmist says, "Thy commandments are righteous." In another place, he says, they are "all righteousness;" that is, they include all that is righteous or right. This view of the law places it before our minds as the great rule by which to determine the moral character of actions. It presents it also as the barrier God has established against all sin, and as the pillar that supports all that is good and true. It stands between the kingdom of darkness and the kingdom of light, like the pillar of God between the Egyptians and the Israelites, casting the light of its glory over those who desire to keep it, and shedding the darkness of its condemnation over its transgressors. It constitutes the great and imperishable and indestructible wall built by the hand of God around his vast and far-extending empire, and of course around all the loyal residents of that empire. Against this godlike rampart, the arch rebel has almost unceasingly hurled his obedient "principalities and powers," often massing whole kingdoms and "armies of aliens" in desperate, but fruitless, effort to demolish or overthrow it. One more, yes, two more charges from the opposing power, and that power will concede the impregnable character of this structure, and in final defeat sink beneath the fiery lake to rise no more. So the law includes and externally supports all that is right, while it excludes and eternally condemns and overthrows all that is wrong.

The next wonder which we discover, or which may be spoken of as being included in the law, is, that it embraces all the works of God. How is this made to appear? Very easily. That law says: "In six days the Lord made heaven and earth," "and all that in them is." Here the material universe, with all its created contents, is found to constitute a portion of the law's possessions, as well as of God's possessions. One might suppose that the six days' creation spoken of by the law, does not directly include more of the universe than is embraced in the solar system, or even in our earth and its dependencies. If this supposition were true,—and it may be, and is, so far as this writer's knowing anything to the contrary is concerned,—it does not affect our proposition in the least; for it would still be true that the earth and its dependencies, or the solar system, are a part of the entire material universe, and the work of that six days was but an extension of the limits of a pre-existing kingdom that ruleth over all the heavens and earths, or worlds, and their dependencies that creative power may have produced at any time or place. Eye hath not yet seen the wonders of this portion of thy law, thou great and mighty Builder of creation! Earth, with its mountains and valleys, its oceans and plains, its forests and prairies, its grasses and flowers, its teeming life on land, in water, and in air; the heaven of blue ether above us, set full of stars, whose twinkling light dispels night's somber shades,—beyond this, beyond the reach of thought, thy works lie, and extend, and reveal thy wisdom, power, and love. Great and marvelous are thy works, Lord God Almighty! and thy law reflects them.

Another of the wonders of the law is, that it contains all scientific truth, and excludes all false science. How is this? Thus: scientific truth is always and only some fact, facts, or relation or relations of facts; some law, laws, or relation or relations of laws, which exist, and are imbedded, in creation, as a part or as parts thereof. Here we enter a boundless field. We might begin with geology, the study of the formation and substances of the body of the earth; geography, the science of the exterior parts and appurtenances; zoology, the science of animals and all that pertains to them; botany, the science of vegetable organisms; physics, the science of nature's phenomena and laws not embraced in the foregoing, as light, heat, motion, color, sound, electricity, force; chemistry, the queen of sciences, waving her wand over the whole domain of nature, and compelling every atom to tell the secret of its various likes and dislikes to other atoms; numbers, by which all things existing are marshaled in companies, great or small; all mathematics, revealing the infinite accuracy of all creation's laws and modes; language, the science that gives a word symbol to every fact, law, or combination in the universe; mind, the grand receptacle into which creation pours the knowledge of itself.

Then, after exhausting the treasures of truth presented before us in our own world, take the strong and daring pinion of astronomy, and wing the flight to other worlds, to learn—what?—Why, that it will require an eternity to make much advancement in God's school of science. Yet all is flashed out from God's all-seeing, all-touching, all-speaking law. The Sabbath is that part of the law that serves the purpose of this million, billion, trillion faced mirror, into which are cast rays of light and truth from everything in God's great museum, the universe, and thrown out upon the eye of man, that he may stand in wonder, love, and praise before the glories of creation. What a student a Sabbath-keeper, a law-keeper, should be, to the extent of his talents and opportunity! His mind should be awake to see and seize knowledge wherever found, and he must necessarily be found in the ranks of the intelligent, or seekers to become intelligent; must be the friend of all true education. Science, falsely so called, is that mass of human opinion not founded on the works of God as they exist, but upon conjecture in regard to those works, on their properties and laws. There is a counterfeit science, as well as a counterfeit religion. God's law excludes them both. False science is to meet the same fate that awaits false religion.

Again, the law embraces, as another of its wonders, God himself. "Thou shalt have no other gods before me." This excludes every god but the true One, and it positively includes Him; that is, we are to have *him*, not merely some portions of his character, but his entire being in all its attributes and relations to us and the universe—God, the eternal; God, the all-wise; God, the all-mighty; God, the all-righteous; God, the all-merciful. All that constitutes him the Deity and the one sole Sovereign of the whole universe, is the idea that we get of him from the law. His whole nature and character and position are represented by the Sabbath, his seal, or symbol.

Another of the wonders of this law, is its right to the sole and sovereign sway over the entire dominions of God, and over every portion of space included in those dominions. It is the law of the sovereign God, and is the representative of his authority in all places to which that authority does or can extend. "His throne [is] in the heavens; and his kingdom ruleth over all." His throne is the seat and center of sovereign power, and its symbol; while "his kingdom ruling over all," is another expression to denote that his law extends the power represented by his throne over all his dominions.

This fact brings us to another of the law's wonders; viz., that the annihilation of the wicked is demanded by the law. How does that appear? In this way: the law has exclusive right to hold and exercise sovereign sway over the dominions of God, as a whole, and of course over every separate portion of space within those dominions. Then if any person or power whatever that is hostile to the sovereign sway of that law, should arise anywhere within the territory of its exclusive jurisdiction, that law must demand the removal of that person or power. And as there is no escape nor appeal from what that law demands, there is and can be

no portion of space within the bounds of the universe where the transgressor can always remain. If he take the "wings of the morning and fly to the uttermost parts of the earth," he will there find that law claiming the right to exercise exclusive sway. He must stand aside; must vacate the territory of a prior and higher power. If he descend to hell or soar to heaven, he will find the same state of facts; and nowhere, in all the wide universe, is there a spot where he can find a quiet resting place. There is no escaping his doom, which is, to "be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power;" in other words, to be annihilated; seeing that the sovereign law of God and the would-be sovereign sinner cannot both exist, at the same time, in the same portion of space.

Another of the wonders of the law is its own immortality. We are not going to make an argument external to the law itself to prove its immortality. But we suppose that our readers will admit that the Author of this law is possessed of "natural and inherent immortality;" and that it is doing no violence to reason to take for granted this proposition. A little enlightening of the eye would enable us to perceive that a law coming from an eternal and unchangeable God must also be eternal and unchangeable. Here, then, is the immortality of the law.

But further, it will secure immortality to all who are loyal to it. How? It will not destroy that which obeys and upholds it,—it is impossible to believe that it will,—but will support and uphold all that are in harmony with it. It will not destroy such itself, neither will it permit any other power to do so; for that would be to admit a successful rival, or opposition, which we have seen it cannot do. It is law, eternal law. This requires obedience, eternal obedience; hence the immortality of the obedient is a necessary conclusion.

This brings us to the last of the wonders of the law of which we shall at present speak; viz., that the law demands the resurrection of the just, the creation of the new heavens and the new earth, and the setting up of the everlasting kingdom of Christ. How can this all be? As follows: Those who have died in the Lord have died loyal to his law. And we have seen that the law can neither destroy, nor permit any other power to destroy, its supporters; to permit such a thing would be to abandon its sovereign character, just as to destroy them itself would be to abandon its righteous character. Hence it is evident that the law of God must call for the resurrection of its dead loyal subjects; for without such resurrection their destruction is permitted.

The same kind of reasoning calls for the new heavens and the new earth. The law contains the heavens and the earth, as we have seen. But it contains them in their original state as created. They are the theater designed to exhibit the imperial sway of that law in this province of the great empire of God; but they are not now in a condition suitable to exhibit that sway. They are at present in a condition that exhibits the sway of quite another, even a hostile law. But the law of God cannot abandon its demands, as we have seen, in regard to its friends or its rightful territory. But, as its demands cannot be fully met in the present imperfect state of the earth, it is reasonable to conclude that the law will demand the creation of the new heaven and earth. Similar to the righteous dead, the earth is a servant of God's law held in unwilling bondage, from which the law must demand its deliverance, or cease to exert sovereign authority. But it can never cease to do this last; hence the new heavens and earth must appear to take the place in the law that the heavens and earth as first created held there.

The full establishment of the everlasting kingdom of Jesus Christ is a necessary result of the claims of the law of God. That law is everlasting, and it demands an everlasting realm, or kingdom, where it can exercise everlasting sway. Without such a kingdom, the claims of that law cannot be fully met in this world. In that kingdom those demands can be fully realized; for His scepter is a scepter of righteousness, and His kingdom that which shall not be destroyed.

Thus a glimpse at the wonders of God's law reveals to us the truths and glories of creation, and the Creator, the permanent and eternal character of all that is true and right; while it shows that all that is erroneous and wrong, like Pharaoh and

his host, is to be swallowed up and forever lost to sight, that the way may be cleared for the undisputed sway of the law of the most high God.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers."

"BE OF GOOD CHEER: IT IS I, BE NOT AFRAID."

BY J. M. HOPKINS.

'T WAS eventide, and on the boisterous sea
A ship was tossed in dread calamity;
The oarsmen toiled and struggled with the tide,
As in despair each with the other vied.
With rushing gale and white-capped billows' roar,
They feared a wreck upon the rock-sheltered shore.
They longed to reach some quiet, sheltered bay—
While on the mountain Christ had gone to pray.

As ever, when his loved ones suffer pain—
He saw them struggling with the angry main—
His great heart filled with tenderness and love,
As when he came from glory-land above;
With eager steps he hastened o'er the deep,
That from its perils he their lives might keep.

But lo! They see a form, one moving there
Upon the waters, though 't was darkness there.
"A spirit," phantom! Superstitious fear
Pervades their hearts, that boded evil near.
They cry aloud. Above the tempest wild
The Master hears the crying of his child.
He speaks,—like zephyrs mild from peaceful shade,—
"Be of good cheer: 'tis I, be not afraid."
Oh, precious words of peace and comfort meet,
Not even music with its cadence sweet
Could calm their fears, and soothe each troubled breast,
And to the toilers bring the long-sought rest,
Like those blest words, inspiring hope and cheer,—
"Tis I, be not afraid," thy Lord is near.

O weary, tried one on life's troubled sea,
With fearful heart, these words are said to thee.
"Tis I," says Jesus, when there's danger near,
"I, thy Redeemer; be ye of good cheer.
Mine eye beholds thee through the darkest cloud,
I hear thy pleadings o'er the thunders loud;
My heart yearns o'er thee when sharp griefs oppress,
The love I bear thee words cannot express."

O weary, tried one, yield not to despair,
Go to your God in firm, "effectual" prayer.
Press bravely onward with true heart and strong,
And make life's journey bright with hope and song.
Chatfield, Minn.

TRUTH VS. A GOOD SALARY.

INTERESTING CORRESPONDENCE.

BRO. S. CRAW, an operator in the Postal Telegraph Co., of Chicago, having recently embraced S. D. Adventist views, and commenced the observance of the seventh day, it led necessarily to some correspondence with the chief operator under whom he served, in regard to the question of retaining his position. We are permitted to lay this correspondence before the readers of the REVIEW; and we do so hoping that the reasons he gives for preferring truth to a position which commanded a good salary, and the favorable issue in this case, may encourage others in a similar position to follow their convictions without any delay, leaving the results with the Lord.

In making known his decision to observe the seventh day as the Sabbath, Bro. C. wrote to the chief operator as follows:—

"DEAR SIR: Unless it can be arranged satisfactorily, it will be necessary to consider this communication as my resignation, to take place on Friday next. Before you decide as to the acceptance of my resignation, I would most respectfully ask that you conscientiously and candidly consider the stand I take, and upon what grounds. If you will bear with me, I will briefly state my convictions as regards my duty.

"First of all, I claim to be a firm believer in the Bible, and am just simple enough to believe the account of the creation of the world in six days; the accounts of the flood, destruction of Sodom and Gomorrah, Babylon, Tyre and Sidon, and Jerusalem, the dispersion of the Jews; the 'fish story,' the prophecies of Daniel and the Revelation, the doctrines of Christ's birth, death, burial, and resurrection, and ascension after forty days, and in the moral law, or ten commandments, and that this law is binding upon us to-day to the same extent as when written. I read in that book that the seventh day does not belong to me, and I have no moral right to work on that day. I also read that by the mode of reckoning time as therein set forth, the day, or twenty-four hours, begins with

the evening before. I also read from standard authorities that the present mode of reckoning time is of comparatively recent origin, and is of human invention, being brought about by papal authority, which was none other than Pope Gregory. How, then, can I conscientiously work on the seventh day, which begins on what is commonly known as Friday?

"Now I am aware that by taking this stand I make myself a target, as it were, for the derision of the whole office, and I shall be considered extremely foolish; and some may judge me even more harshly. It may be said that this is my first love, but it has taken me several years to find out about this 'first love.' I believe in a hereafter, and I really believe you do, and that you expect to live in that hereafter; but I read that if one wishes to live then, he must conform to the word of God, and not to the doctrines and traditions of men.

"For proof and force of these ideas, one has but to investigate. I have wished that I could forget it all, in fact, I have tried to force this subject from my mind; but it will not be forced. What the pressure is that has been brought to bear upon me more forcibly of late than ever before, I will not attempt to explain. I have cast about for some peg upon which to hang the faith of first-day ideas, but the more I investigate, the more fully am I convinced of the untruthfulness of that doctrine. The very best of authorities tell me when the commandment was given for first-day observance, who gave it, and what the consequences were to those who did not conform to that royal edict as issued by the pope of Rome in the fourth century, as brought to light by eminent historians in the Dark Ages.

"Now it will require no little faith to give up a position which pays a thousand dollars a year for the sake of obeying this law; but I have decided to do it, let the consequences be what they may. I have faith to believe that I shall not starve, yet I may be reduced to straitened circumstances. Therefore, I shall look for support to the One that has promised to care for those who will but conform to his ideas of morality, and who will believe in the plan of salvation which has been given us. 'If in this life only we have hope in Christ, we are of all men most miserable.'

"To make the arrangement of which I speak, it will only be necessary to excuse me from duty from Friday night until Saturday night. I believe that my work for the Company has been satisfactorily performed, and that you would desire me to continue in its service; but my peace of mind will not permit me to work on that time which does not belong to me. I trust you will or can make this arrangement; but if you cannot consistently, then please consider this as my resignation to take place as stated.

"Yours very respectfully,
"S. CRAW."

To the foregoing the chief operator made the following reply:—

"CRAW: Are you not basing your belief of right and wrong on fragile grounds? Minds that are far above yours and mine have decided that true religion, a following of all that is good, is not in rites and ceremonials; that it is not necessary even to know Christ, but that if we follow his teachings, we do all. Suppose you had never heard of him, and yet lived the life of true and noble manhood, would God punish you? If so, your God is not mine.

"The principle of a true religion does not depend on a system of symbols, a certain day set apart, a certain ceremonial, a burning of incense, genuflections, the mummery of outside show, and observances of fast-days. The good God is not an idol, in this sense. It is the deep, underlying principles of good to your fellow-man.

"Observe a seventh day; it is right and full of sense. But for you or me or any one else (and you depend on historians entirely) to set apart that day, and say that to observe any other day than that is rank heresy, I say,—without any intention to wound your feelings,—I say (to put it mildly) it is simply senseless.

"If you can arrange with some day man to change off with you one day in the week, it would avoid any trouble in complying with your request."
"J. E. P."

In reply to this, Bro. C. offered the following rejoinder:—

"DEAR SIR : I do not wish to become too persistent, neither do I wish to become a bore to you on the subject of which I wrote you on Monday. The affair has been arranged, so I think it will be satisfactory to all concerned. For the sake of vindicating myself, and partly for the sake of argument, I wish to make a sort of a rejoinder to your note of the 19th inst.

"The first question being, 'Are you not basing your belief . . . on fragile grounds?' I will say, If the Bible can be looked upon as fragile grounds upon which to base ideas of right and wrong, I can but answer, Yes. I hardly think you will so conclude. As I said in my letter, I am a firm believer in that book; that is to say, I take it as my guide, and not the say-so of historians as you have inferred. I agree with you and the great minds, and at the same time with the Bible, that true religion now does not consist of rites and ceremonials. Why?—Because they were done away eighteen hundred years ago. The rites and ceremonials as regards the burning of incense, the sacrificial offerings of the blood of sheep and goats, the mummery and outside show and observance of certain days, etc., that have crept into the churches in these latter days, are without Bible authority, the most of them being instigated by the papacy. So far as genuflection is concerned, I have only to refer you to the fact that Christ knelt when in prayer; and as you say, if we follow his precepts and example we do all that is required of us. But he says: 'If ye love me, keep my commandments.' How it can be said that it is not necessary even to know him, when it is said, 'There is none other name under heaven given among men, whereby we must be saved,' except his, is not for me to say.

"The heathen, some of them, have never heard of Christ; but Paul says that they that have not the law shall perish without the law. Those that have the law shall be judged according to the law. Those that have not the law are a law unto themselves, having it written in their hearts and conscience. It can hardly be supposed there is a heathen on earth that has not some idea of right and wrong; and they surely will be judged according to the light they have. As we have heard of Christ, the case is hardly a supposable one so far as we are concerned. I do not see how God can be considered an idol in any sense, an idol being an image, which God is not. Where do we get the ideas for the deep, underlying principles of doing good to our fellow-men? This is nothing more nor less than the golden rule, which is taken from the Bible.

"I do not take the stand that any one person, or set of persons, or nation, has the right to set apart a day for the worship of God, whether it be the right day or not; yet 'this is a consummation devoutly to be wished' right here in our own country, by the National Reform Alliance, which has its head-quarters in Philadelphia. A careful review of the situation plainly shows that that body is straining every nerve to bring about an amendment to our Constitution, the end in view being to cause this free American people to observe Sunday as the Sabbath, peaceably if they can; *forcibly* if they must. When this is brought about, this country ceases to be free; and when that time comes (which I believe to be 'near, even at the doors'), God pity him that worships Him according to the dictates of his own conscience, if it conflicts with this reform movement, falsely so called.

"Peace and safety are preached to us now-a-days more than ever before; also the doctrine of the immortality of the soul, which is the key-note and foundation of Spiritualism; also the conversion of the world, and a thousand years of spiritual peace and prosperity before Christ comes, some even going so far as to say that they do not believe he ever will come, and to deny the truth of the final destruction of all earthly powers, the cleansing of the earth by fire, and many other things which, if sifted to the bottom by the word of God, will be found to be many times more heretical than the idea of a seventh-day, or Bible, Sabbath, if it is possible to find any doctrine more heretical than a first-day Sabbath. The Bible teaches one Lord, one faith, and one baptism; not about six hundred and sixty-six faiths and a dozen or so baptisms. Take this book, then, and test these many different creeds and dogmas; and I venture to say that if all prejudice is laid aside, there is not one of them but what can be torn to tatters.

"Now, I think you are a man capable of seeing

a point when it is made, and are candid enough to admit it when you see it; and I should like to place before you a book on the subject in question, not a one-sided affair, but giving extracts from authorities which I am satisfied you will admit of, giving an exhaustive explanation of the subject from the beginning until the present time, backed, of course, by the Bible.

"Yours very truly,
"S. CRAW."

Although Bro. C. did not lose his situation on account of commencing the observance of the seventh day, he has since seen fit to change his vocation to one more satisfactory to himself.

RESCUE THE PERISHING.

BY HELEN L. MORSE.

ALL, from the least unto the greatest, are ready to sing lustily,—

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave,"

But few have a conception of how much is comprehended in it, and fewer still are ready to meet all it involves. It is not to thank God that we are not as they are, nor to say, Depart in peace, be ye purified and saved; neither is it always to give money to help reach them through the established channels. It means personal contact, perhaps intimate association with those in danger, feeling in some sense the burden of their sins until you see them rolled off, washed away in the blood of the Lamb. It means wrestling with God in prayer for them and with them.

If your own child were to fall into the fire, though the coals were hot and the danger to yourself imminent, you would not wait to find a pair of tongs to pull him out. The least of your concern would be the effect upon yourself. Your intense anxiety to save him would swallow up all personal consideration. The poor waif ready to perish is Christ's child, created by his power, preserved by his love, redeemed by his blood. He did not shrink from the touch of Mary Magdalene. His own hand made the clay and anointed the eyes of the blind man. His own voice said to the woman taken in adultery, "Neither do I condemn thee, go and sin no more." He did not coldly reject her, but invited manifestations of love and penitence from "the woman who was a sinner," and afterward commended her attention to those who feared contamination from her presence. Is the servant greater than his Lord?

In a town in England was a valuable mine of coal; but the passage into it was very dangerous. There came a time when the miners did not come up as usual. The grief-stricken wives and mothers gave the alarm in the little village, and the leading men gathered at the opening to see what relief they could afford. They shouted down to them encouraging words, they let down to them baskets of provisions, with remedies, stimulants, etc. Then they offered liberal reward to any who would venture into the mine, but none was found ready to risk his life for money; and it was only when a few of the most resolute placed themselves in the buckets and gave the signal to descend that real relief reached the sufferers, and a part were rescued from a fearful death.

Salvation could never have come to this fallen world through the regrets of the heavenly host that man had sinned, nor through a sincere desire for his redemption, nor even by commissioning angels to attend to it. It took the grace of our Lord Jesus Christ to show how that though he was rich, yet for our sakes he became poor. Oh for more of that spirit among Christ's professed followers that caused him to think it not as desirable to remain equal with God as to make himself of no reputation, and take upon him the form of a servant, and endure privation, contempt, cruelty, agony, to rescue a perishing world from a fearful destruction! Then indeed could we sing with the "spirit and the understanding,"—

"Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save."

Battle Creek, Mich.

—Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Geikie.*

AN IMPRESSIVE PICTURE.

BY H. F. PHELPS.

JESUS mourned over an ancient city, saying, "If thou hadst known . . . the things which belong unto thy peace," and then spoke of some terrible judgments that were soon to fall upon its inhabitants because they knew not the time of their visitation. And of other cities he said, "It shall be more tolerable for Sodom and Gomorrah in the day of Judgment than for" you. Why?—They rejected the light and truth by which they might have been saved. Let us look for a moment at the evidences presented before them. What prophecies were fulfilled in their midst? The exact time for the appearance of Christ had been given by Daniel, one of their prophets. Chap. 9: 24-27. All might have known this, and some did. They "were looking for the consolation of Israel." Luke 2: 25, 36-38. Another prophet had said that Christ should be born in Bethlehem (Micah 5: 2), and it was so understood. They had read the words of Jeremiah descriptive of the anguish of the mothers of Ramah (chap. 31: 15), and many, no doubt, experienced in their own souls the fulfillment of the same, and their hearts bled at the cruelty of Herod's men of war. The Star was a matter of prophecy (Num. 24: 17); and could none understand it but those humble men of the East? The stir and commotion attending these scenes passed away, and soon all was as quiet as ever. Mothers remembered their little ones with a sigh, and priests, rulers, and people were all intent on their own interests.

Twelve years pass quickly away, and one morning Christ is seen in the temple, astonishing all by his wisdom in his questions and answers. This is as a passing breeze, noticed only by a few. Seventeen years more go by as quickly, when all Jerusalem and Judea are astir at the voice of a youthful stranger, preaching in the wilderness. Another of the prophets had spoken of him more than seven hundred years before; and John points to this very prophecy in proof that he is the person in question, and that he is doing the very work there spoken of. And this work is not done in a corner. Matt. 3: 3, 5, 7. And now some begin to muse in their hearts whether this is not the Christ (Luke 3: 15), and some even ask him, "Art thou that prophet?" And he answered, "No" (John 1: 21); and tells them plainly that Christ is standing among them; and the next day, pointing to him, he says, "Behold the Lamb of God." Verses 26, 29. And as Jesus himself is baptized by John, the Father is pleased to give in his favor an additional testimony, saying, "This is my beloved Son, in whom I am well pleased;" "hear ye him." Well had it been for that people if they had listened. No doubt some were troubled. While forty days pass away, Jesus is withdrawn from them, spending the time in fasting and amid temptations, and the learned doctors are busy quieting the fears and satisfying the minds of any who may be troubled about the matter.

Now Jesus returns and begins his work. A spirit of indifference settles upon the people, and many follow him at every step, seeking to find some cause for reproach, while the greater number follow for the loaves and fishes more than because of a desire to be benefited by his teachings. But few believe on him; and those who are inclined to believe the priests and doctors of the law—they ought to know—are ready to offer a solution of all their troubles, and quiet all their fears. Even the miracles,—healing their sick, opening blind eyes, unstopping deaf ears, casting out devils, and even raising their dead,—do not convince them. As to his teachings, "no man ever spake like this man;" yet they decide that "he hath a devil." Then comes the striking fulfillment of Zech. 9: 9, in his triumphal entry into Jerusalem; and they witness and experience the manifestations of his divine power in driving the traders from his Father's house.

All the city is moved. The children catch the spirit, and cry, "Hosanna!" The scribes, rulers, and priests look on with stoical indifference, and ask, "Hearest thou what these say?" "Master, rebuke thy disciples." As from day to day they steel their hearts against so much evidence, they are at last prepared for the bitter end. See! they pay Judas thirty pieces of silver, and afterward they buy the potter's field, just as was foretold by an-

other prophet more than five hundred years before. Zech. 11 : 12, 13. And now in quick succession the prophetic word is fulfilled, in which all the time they themselves are the instruments. Isa. 53 : 5 ; 50 : 6 is fulfilled in the scourging by Pilate, the smiting with the reed, and the spitting in the face of the Son of God. Ps. 22 : 16 is fulfilled in the cruel nails, as they are driven through his tender flesh ; verse 18, in the parting of the garments ; 69 : 21, in the bitter draught offered to him to drink. Even the words so full of anguish, "My God, my God, why hast thou forsaken me?" were uttered by the psalmist more than one thousand years before (Ps. 22 : 1, 8) ; and in the final act of the drama, when the sun can no longer behold the scene, but "goes down at noon" (Amos 8 : 9), only a few are found to acknowledge that "this was the Son of God." What blindness ! what unbelief ! We are led to think that they were willfully blind, and that the punishment they received was just.

But alas ! there is another and nearer phase of this picture. If those ancient cities can be tolerated in the Judgment more and better than those who rejected Christ, what can be said of that people upon whom all the light of the ages past and present centers, and for whom especially so many declarations of the inspired word have been recorded ? What evidences can we now see ? The finger of God has touched the prophetic seal (Dan. 12 : 4), thus bidding him to "run that readeth" (Hab. 2 : 2) ; and knowledge has been increased in every branch of learning, but more particularly upon the "sure word of prophecy" (2 Pet. 1 : 19) ; and light shines more and more as the day draws on.

Some of the most remarkable declarations of the prophetic word have been fulfilled in our day : The darkening of the sun and moon and the falling of the stars ; distress of nations ; earthquakes and tidal waves, causing destruction by sea and land ; falling of the hearts of men (Luke 21 : 26) ; the overthrow of the Ottoman Empire, Aug. 11, 1840 ; the ending of the 2300 days of Dan. 8 : 14, in 1844, bringing us to the Judgment work of Christ ; the decree of papal infallibility (Dan. 7 : 11) in 1870, in the face of all the blazing light of the nineteenth century ; the loss in the same year of the last support of the papal power, in the overthrow of the French, fulfilling Dan. 7 : 26 ; the giving of the messages of Rev. 14, by the only people that ever pretended to give an explanation of them, thus doing the very work there indicated ; the very work that will end by the coming of Christ in the clouds of heaven (verse 14) ;—all these signs are for our own generation, and say to us in more than thunder tones, "Let all the inhabitants of the land tremble ; for the day of the Lord cometh, for it is nigh at hand." Joel 2 : 1.

Look where we may, earthward and heavenward, in the air, on land and sea, among the nations (Joel 3 : 9-12), in the moral and political atmosphere (Isa. 59 : 4, 14, 15 ; 24 : 5 ; 2 Tim. 3 : 13), and we see only fulfillment of the words of Him who alone could see the end from the beginning. Matt. 24 : 11, 12 ; Luke 18 : 8 ; 2 Tim. 3 : 4, 5 ; 4 : 3, 4 ; Jer. 5 : 30, 31 ; 23 : 14 ; Eze. 13 : 3-6. In most solemn tones they all testify, "the end of all things is at hand." "Be ye also ready ; for in such an hour as ye think not, the Son of man cometh." But who believe ? Here and there one will pause to consider, "and he that departeth from evil maketh himself a prey" or "is accounted mad," (Isa. 59 : 15, margin) ; but the masses rush on in their mad race after pleasure and wealth, literally heaping up treasure against the day of wrath, to be a witness against them. James 5 : 1-7 ; Zeph. 1 : 18. And yet, like those in the former picture, who can be persuaded to believe ?

The spirit of covetousness is growing more and more marked as the rich grow richer, using "his neighbor's service without wages" (Jer. 22 : 13), and the poor become poorer, until they can bear oppression no longer, and they rise up to the spoil (Hab. 2 : 5-8) ; rise up in riot all over the land. But, again, the last message, which is to ripen the harvest for the heavenly garner, is swelling into the loud cry (Rev. 18 : 1), is reaching out to the nations of the earth (Rev. 10 : 11) ; still they will not believe. All these evidences are rejected by the masses, and,—astonishing as in the days of Christ!—those who "having eyes see not, or having ears hear not," are about to fulfill by their own efforts, through the free use of the God-given boon of every American citizen, the last link in the proph-

ecy ; are about to fill up to the brim the cup of rebellion and iniquity against the God of heaven, by saying to them that dwell on the earth, "Make an image to the beast." Rev. 13 : 11, 17. When this is accomplished, alas for our free institutions ! alas for American liberty ! This will be the last act in the drama. But why do they not see it ? It is like selling their Lord for money, but they do not know it ! Alas ! the "potter's field" will then be the world ; for the unmingled wrath of God will soon follow, and the slain of the Lord will cover the earth. Rev. 14 : 9-11. If Jesus were now here, we should hear him saying to the people of this nation, "If thou hadst known, even thou . . . the things which belong to thy peace." Lord, open their eyes, that they may see.

Fair Haven, Minn.

INCREASE OF CRIME.

BY GEO. O. STATES.

WHERE I was recently holding meetings, the resident minister, to counteract the effect of the truth, preached a sermon on the millennium. He said that the world never before stood higher both intellectually and morally, and never in its history was there more devotion and true piety ; and judging from the advancement which had been made for the past fifty years, we should soon see all turning to God. He seemed very much in earnest, and apparently believed what he said.

I have before me the *New London, Conn., Gazette* of Feb. 9, 1770. Under the heading of *Fresh and Late Intelligence*, I find a summary of news from all the principal cities, both in this and the old country. In carefully looking over these reports, not a murder, theft, or defalcation is mentioned. I also have a copy of the *Ontario Repository* of April 4, 1841, published at Canandaigua, N. Y. In this paper I find only one murder, and but few of the lesser crimes reported. Taking up the *Chicago Herald* of March 3, 1886, I note the following : Wife murders, 3 ; suicides, 5 ; patricides, 1 ; other murders, 4 ; attempts to murder, 2 ; besides the reports of strikes in nearly every part of our country, and other items, such as "Shamefully Beaten by a Clergyman," "Drunkenness in Congress," "Defaulters Arrested," etc.

After reading over these papers, and noting the constant increase of crime, I asked myself the question, How can an intelligent minister stand before the people and assert that the world is constantly growing better ? The only reason I can assign is, that Satan has so long been lulling the people to sleep with the vain hope of a temporal millennium that they are so blinded with this deception that they cannot see the true condition of the world. And while there is no hope that the masses will ever awake from this deception, still let us be faithful in lifting the warning voice, and thus seek to show the people where they are drifting, that the honest ones may escape the calamity that awaits the ungodly.

A FRIDAY'S SUNSET.

BY MRS. R. E. SHECKLER.

THIS mystic mantle of twilight thrown over the bosom of mother earth tells us, in language too plain to be misunderstood, that a new-born Sabbath day is before us. Well may we tremble as we approach the awful sanctity of God's most holy time ; for well we know how often in times past we have marred these holy hours with unsanctified foot-prints. How often have the white pages of Sabbath purity been stained and blotted by our sins ? How often have we placed the foot on the holy honor of this day by finding our own pleasure and speaking our own words ?

Soon we must bid adieu to peaceful Sabbaths here. We have long been numbered with transgressors, and now the powers of flesh and blood are uniting with principalities and powers to convene together to try to compel us to forsake "the ancient paths, to walk in paths, in a way not cast up." Well may we raise our helpless hands to heaven and cry for a strength not our own, that we may be enabled to carry this weekly memento through the time of trouble with no contamination on its bosom of purity. Truly, we are nearing the brink of troublesome waters. Shall we not obey

the mandate of the Heaven-sent messenger, and get ready to "enter in through the gates into the city" ?

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.

WHICH WOULD IT BE ?

BY MARY E. INMAN.

If I surely knew that Jesus
Would be here upon the morrow,
Would this feeble heart within me
Beat with gladness or with sorrow?
Would I be among the lowly
Who shall lift their heads in gladness?
Saying, Lo, our God is coming!
He will save us from all sadness!

Or would I from Jesus turning,
As it's told in ancient story,
Call unto the rocks and mountains,
"Fall and hide me from his glory?"
Let us ask ourselves these questions.
Time is given to make ready,
So that in the last great conflict
We may stand both firm and steady.

Ewart, Mich.

MARGARET ALTON'S EXPERIENCE.

PART II.

(Concluded.)

MARGARET took up her home duties wearily and mechanically. She tried to forget her doubts and sorrow, but the unanswered questions clamored for a hearing. "No one cares, no one can help me," she whispered over and over. "I must become a stoic. No one seems to feel as I do ; but somewhere, perhaps, others are full of the same trouble. Am I only a poor, morbid heart ? and has God no sympathy for me ?" Nay, God had not forgotten ; and the angel had been sent back to earth to answer the cry of her sorrowful heart.

Several miles from where Margaret Alton lived, in a crowded thoroughfare, was a house over the door of which was a black and gilt sign,—*"International Tract and Missionary Society."* It was here that the angel entered. Often during the summer he had listened to the prayers and hymns of the people of God, and winged to and from heaven with supplications and answers. If we go with him, ascend the long stairs, and enter the humble rooms, we see tracts and books. There is a picture of the dying Saviour, the shadow of the cross falling over the earth, and its light streaming into the world to come, yea, even brightening the eternal city to our wondering gaze. The angel smiles. "Thank thee, kind Father," he murmurs. "She will soon rejoice."

The angel soon finds the one for whom he is looking,—a woman with a calm brow. Her plain, dark dress is simple and neat. No jewels sparkle on her hands or breast, but the marks of nobility are stamped on her face and attitude. The angel bends over her, "Mary, do you love your Master ?"

"O Lord, thou knowest that I love thee."

"Come forth, then, with me, to seek the lost sheep."

"What ! in this strange, wide, wicked city ? O Saviour, I tremble. I fear I am not fit. I dare not go alone."

"Nay ; but with me."

"But, Saviour, I have no courage. I could not go to strange houses. My heart would faint."

"My grace is sufficient for you," whispered the Spirit of God.

But a dark form was also at her side, resisting the angel. "Do n't go," whispered the evil one. "You'll be only rebuffed and sneered at for your pains."

"What !" whispered the angel, "do you fear to go with Christ to seek his lost ones ? Did he fear to come to this dark world to seek you ? Did he tremble at rebuffs and hate and scorn ? Did he shrink from the cross ? 'If any man will come after me,' he says, 'let him deny himself, and take up his cross, and follow me.'"

"Dear Saviour, forgive me, I'll go." And Mary rose, a smile lighting her troubled face. The hot sun shone down, and the noise of the city rang in her brain, and the winding streets perplexed her

and her heart trembled. In a humble street she began her labors; but many were too busy to see her, and no door opened for her entrance.

Weary and thirsty, she came to the house where Margaret Alton lived. Mrs. Davis let her in, and refreshed her with a cup of cold water—may it have its reward! Then, as she canvassed for her paper, and tried to appoint a Bible reading, Mrs. Davis said: "You'd better see the young lady upstairs; she is of a literary turn, and perhaps she would be interested."

Margaret opened the door in response to her knock, and invited Mary in. All unseen, the angel came in with her. "Speak of the precious truth," he whispered.

"I hardly know," said Margaret in response to Mary's question, "whether I am interested in the Bible or not. I cannot understand it. It seems full of inconsistencies and contradictions, and I cannot believe it is the word of the Creator. All his work is full of harmony. How did sin originate? Why was it permitted to mar us so? Oh! I am in such trouble and sorrow! I am in utter darkness as to God or his purposes. I can't believe that he will let millions of souls moan in terror and remorse forever, and yet that is all I hear from the pulpit, until my heart bleeds with the thought. And these words come to me so often,—

"Can they sing with joy in heaven
When these wail so, racked and riven?
Oh! if heaven were piled on heaven,
God must hear through score times seven!"

"Do you believe God will permit such suffering for the deeds of this blind life? Eternity seems so long in comparison to this short existence. It would be worse, it seems to me, than to put a child in the penitentiary for life for stealing a pin."

"Oh no!" said Mary, "God is love. He will do the kindest thing for the wicked that he could do consistently. He made all creatures in the beginning; and if they will not choose him, then he will have to put them out of existence. You know the Bible says, 'The wages of sin is death,'—eternal death and oblivion. God does not wish to have to destroy any one. He continually pleads with the wicked to turn; 'for why will ye die,' he says. 'He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' To perish is to be blotted out, to come to nothing. So you see faith in Jesus saves us from perishing."

Mary's heart trembled with eagerness as Margaret questioned her, but she went on: "Oh, it all can be made so plain and beautiful to you. The Bible can prove itself to be the word of God by its beautiful harmony; and all life's perplexities can be solved. God means something by all this life and its strife. Peace shall come out of it at last,—everlasting peace. Please read these tracts, and let me come again next week and bring my husband, won't you?" The tears stood in Mary's eyes, and her interest touched Margaret's heart.

"Yes," she answered, "you may come; but you will have to prove it to me, I am so full of doubt."

"I believe there is something true about her," thought Margaret, as Mary went away. "It is so strange she should be so interested in me!"

As she read the tracts, they seemed fresh with God's Scripture, and so clear and conclusive. Was it an angel by her side whispering as she read them, "Be careful. Do not scorn them. Perhaps the Bible is God's revelation to man. Perhaps we are really living in the last days."

"Is the End Near?" was the title of one of the tracts. The question seemed to repeat itself over and over again to her heart; and a hope dim but sweet began to open like a wee flower in her breast. Ah, she did not know then of the tearful prayers that the people of God sent up to the Father for her, nor realize that he from whom cometh every good and perfect gift, was opening her heart for the reception of his precious message to man for these last days.

Monday afternoon found her anxious for the time to come when her newly found friend would arrive. At last she came, with her husband. Margaret scanned them with eager interest. She had long studied human nature; but never before had such characters appeared before her. Such calm, bright faces, such gentle manners, such love and sympathy, were all new to her.

"Will you please begin at the beginning?" she said, after they were seated, "and tell me how did sin have its origin? I feel that there is a God, and

that he is love; and yet I am enveloped in mystery when I look on man and nature, and see evidences of some cruel, destroying power defacing all that is so beautiful."

Then Mr. Noble unfolded the wonderful truths of God's word,—the truths that inspired the blind poet Milton to write "Paradise Lost,"—how once all was fair and perfect, fresh from the hand of the Creator; how the most exalted and beautiful angel of heaven, using the power of choice which God had given him, preferred to worship himself.

"If God made him perfect, how could he sin?" asked Margaret.

"He had the power of choice. God made him capable of loving. Love must be voluntary. God will not compel any of his creatures to serve him unless they desire to. Every characteristic of God is lovable. As we contemplate his perfection, our hearts can but glow with love; but Lucifer turned his eyes to himself. How did he pervert his faculties? Please turn to Ezekiel 28:17."

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness," read Margaret.

"That is the way sin originated, but there is no reason why it should exist. God did not immediately destroy Satan and those who sympathized with him, because there were other worlds and millions of loyal angels who did not comprehend the real nature of sin and the dire consequences it would bring. Satan must therefore manifest before the universe his real character. And the long-suffering and goodness of the rightful Sovereign of all things must also be displayed. Is not Satan trying constantly to make the world believe that God is a selfish being, seeking for his own glory alone? But when earth falls, when man is overpowered by the prince of this world, God shows his tenderness, his self-sacrificing spirit; for to redeem man, he gives his only-begotten Son,—one whom he loved above all others. Every pang that Jesus suffered for man quivered its pain through the heart of the God of love; and at last, when evil has been developed to its full, and God destroys Satan and all who have taken his part, all the universe will rejoice, and love God supremely; and we believe that that time is near."

A glad light overspread the faces of the missionaries, and Margaret's heart was filled with a strange longing to believe it too. "Is there proof in the Bible that I may believe all this as God's revelation to me?" she asked.

"Indeed there is. God has foretold the history of the world, and given incontrovertible proof of the inspiration of the Bible," and Mr. Noble hung up a chart on which the symbols used in Daniel and the Revelation were pictured. Then the wonderful prophecies were read, and history fitted to the word of God. Margaret's eyes glowed with interest. The mists seemed to be clearing from her vision, and she could see that the history of the four universal kingdoms corroborated the words of God.

"And now," said Mr. Noble, "where are we living to-day?"

"Down in the toes of the image," answered Margaret.

"And the next kingdom is"—

"God's everlasting kingdom."

"The world to-day is full of division and sorrow and sin; the kingdoms of the world are full of strife and woe and death; but God's everlasting kingdom shall consume all these, and peace and love and joy shall prevail forever. The kingdom of everlasting peace is soon to be ushered in. May God speed it!" Mr. Noble and Mary and Margaret knelt to pray. Margaret's heart was still in amazement. The dull aching was stopped, and the first timid thoughts of an awakening faith were reaching up toward God as her Father and Friend.

"Boys," she said at supper that evening, "do you know, I'm almost sure I shall yet believe in the Bible."

Day after day, through the hot afternoons, came the faithful servants of God to that distant street, to bring the love of God to that one longing heart. Angels came with them, and soon Margaret was led to the Saviour. She heard the sweet invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "In the light of the cross all other mysteries grew plain." Broken and weeping, she knelt where her Saviour poured out his life-blood to pay the penalty of her trans-

gressions; and she heard in her soul the whisper of "peace" from the throne of God. She no longer felt enmity toward the holy law of God. The Sabbath blessing and calm came over her soul as she met with the little company in the upper room at the mission. Those dear humble men and women! Her heart warmed toward them as with tears and songs they had fellowship together in heavenly places in Christ. The glory of God lit her face as she spoke of God's truth in the great church in the avenue. A holy power seemed to breathe through her words and acts. Songs of rejoicing burst from her lips.

"What is the matter, Margaret?" asked her neighbors.

"Oh! I've found the key. I know now that the Bible is God's word, that Jesus is his well-loved Son, and that he left heaven to save me, and that evil will soon have an end. Jesus soon is coming again. This earth is going to be redeemed and made fair as the garden of Eden, and God's plan of peopling it with a race of holy men and women is soon to be fulfilled. Oh! I am full of joy to overflowing. God heard my blind prayer; and because he heard me, I know he will comfort every other sad heart that is longing for truth and mourning for sin. Praise God!"

"You all dress so plainly," she said to Mary.

"Yes, the Bible teaches it."

"And you wear no jewels?"

"No, we cannot. When Jesus was upon the earth, he was crowned with thorns and mocked and spit upon. While we remain in the scene of his humiliation, doesn't it behoove us to be humble and plain? Besides, our bodies are filled with corruption. Jewels are unbecoming to us while here in this mortal state."

"I remember reading in the Bible that we must not wear gold or jewels or costly array; but I never saw the reason for it before. No, indeed! I should think one would be ashamed to lift up jeweled hands to Jesus, when his own bear the scars of the cruel nails driven for our sins."

The angel smiled as he looked at Mary's plain dress and lowly heart. "In heaven," he whispered, "are robes of glory for you, and a crown brighter than the jewels of earth; for they that win souls 'shall shine as the stars forever and ever.'"

* * *

—One of the surest ways of teaching a child to walk erect is to make him carry a burden upon his head; as in imitation of those graceful Oriental women whose upright carriage is ascribed to their habit of carrying their water-vessels on their heads, on their journey to and from the wells. If you want your child to walk erect in the moral world, teach him to lift his burden squarely above himself, and so to move cheerfully forward. If you let him shirk his burden, if you suffer him to throw it off upon the shoulders of others, he will grow up a moral weakling. But the boy who is taught from the very first to put himself manfully under his burden, braces himself up under it from the very first, and learns to carry himself like a strong, self-reliant man. And that is the way you want your boy to carry himself in the long walk of life—*S. S. Times*.

—Says Elizabeth Cummings: "I am convinced that at least one quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up and putting her eyes out counting stitches. 'I don't get any time for reading,' she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' Yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use in training her mind to think, and her eyes to see, is busy idleness and a waste of time."

Special Mention.

IS PROTESTANTISM DEAD?

THE Cleveland, Ohio, *Plain Dealer* of March 22, 1886, contains a sermon preached by a Catholic priest of that city, from which we copy the following extract. It is headed, "Man's Duty to God: The Necessity of Religion—Protestantism Said to be No Longer a Living Issue:"—

"At the morning services in St. John's Cathedral yesterday, Rt. Rev. Bishop Gilmour strongly condemned the action of the House of Representatives in passing the free school book bill, and advised that steps be taken to prevent the enactment of the law. Rev. D. J. Stafford officiated at the vesper service, and after concluding the service at the altar, preached a sermon on the 'Necessity of Religion.' He said:—

"When I was first ordered by my superiors to give this series of sermons, I intended to speak of the dissolution of Protestantism; but on second thought, Protestantism being dead, and no longer a living issue, I elected to speak of the necessity of religion."

The term "Protestant" as referred to in the above and defined by Webster, is, "One who protests against the doctrines and practices of the Roman Catholic Church; one who adheres to the doctrines of the Reformation." The above statement of the Romish priest, D. J. Stafford, if correctly reported, is enough to cause the blood of every true Christian and lover of liberty to boil. Could the fifty millions who were put to death by the Romish Church, rise from their graves, the world would know that Protestantism is not dead. Their blood, bones, and flesh (like Abel's) cry from the Waldensian valleys and mountains of Piedmont, from the dungeon, and from every den of cruelty where that power has slain its victims. But alas! we are compelled to admit that the statement of the Romish priest of Cleveland, Ohio, is the truth, so far as the mass of the popular churches of the present day is concerned. It is a common remark among professed Protestants, "The Catholics are not so bad, after all;" "there are many good Christian people among them," etc. They are spoken of as "one of the agencies by which the world is to be Christianized," and as "laboring in one common cause with the Protestant branches of the Catholic Church." When such expressions are common in public and in print, no wonder that the Catholic Church believes that Protestantism "is no longer a living issue."

A few weeks since, at a meeting of the Ministerial Association of Akron, Ohio, a proposition was made by some of their members to send for Father O'Connor, the converted Catholic priest of New York City, to deliver a lecture on Romanism in their city. It was voted down by a large majority of that professed body of Protestant ministers! The reason given for voting against the proposition was that there was too much of a feeling of union existing between the Protestants and Catholics to allow of such a move! Such a record from a Protestant ministerial association! when the Catholic Church is to-day the same she ever has been, in heart and purpose,—opposed to every principle of religious freedom; and is the same beast of cruelty, showing her iron teeth of death, and only held from her former work of persecution by the chain wrought out by the early Protestant Reformers, who suffered and died to gain the freedom and truth this Ministerial Association is professedly sworn to defend and maintain by every principle of honor. Who can doubt that "Babylon is fallen, is fallen"?

The same body of ministers sent a delegation to urge the Catholic priest of Akron, Ohio, to come and join them in the common cause of enforcing the "Christian Sabbath" (Sunday). At death, the dignitaries of the Catholic Church are eulogized

by those who bear the name of Protestant, as great and good men who have passed into their peaceful reward! No marvel that the power with "eyes like the eyes of a man" can see that Protestantism is dead so far as the popular churches are concerned! From the popular stand-point of to-day, we ask, Why do not Protestants and Catholics unite?

1. The doctrine of the Reformation was, "The Bible, the Bible alone," from which their faith and practice must be derived and sustained. But "fables" and the "traditions" of men have taken the place of the word of God. There are but few to-day who will defend their faith and practice by the Bible alone. Tradition is exalted above the Bible in many important points of faith and practice. In this the Protestant Church has really given away the *living issue* between them and the mother Church. In the Catholic "Catechism of Christian Religion" this question is asked:—

"Is the authority of tradition equal to that of the Scriptures?"

Ans.—It is God who speaks in both cases, and of course the authority of the former is equal to that of the latter."

In the "Catholic Christian Instructed" we have many quotations from the Fathers to sustain "prayers for the dead," "purgatory," etc.

Ques. How is it proved that sacrifice can be offered for the souls in purgatory?

Ans. By the testimony of the Fathers of the Church." Then follow the names of Tertullian, St. Cyprian, St. Crysostom, St. Augustine, etc.

Ques. Had the ancients these different modes of offering the holy sacrifice?"

Ans. St. Justin Martyr mentions the order of solemn mass. Tertullian does the same. It is found in the apostolic institutions. The practices of low mass are equally ancient. See Tertullian, St. Cyprian, Eusebius, St. Augustine. See, in a word, *all the Fathers of the early and pure ages.*"

Such authority from the Fathers can be greatly extended to sustain every doctrine that Romanism has fostered to curse the Christian religion. Our grandfathers a few centuries past raised the cry of *protest* against being bound by such authority when it conflicted with the word of God, and said, "The Bible, the Bible alone, must be our authority." But the degenerate Protestant Church of to-day has searched in vain for Bible proof for their practice of keeping Sunday for the Christian Sabbath, with some other doctrines they hold; therefore they are forced to *advance* in the reformation, or adopt the Roman Catholic rule expressed by St. Augustine, "When any doctrine or practice of the Church cannot be traced to its origin, and no time can be pointed out when it commenced, it is, therefore, it must be, grounded on apostolic tradition." Hence when the Protestant Church brings forward Ignatius, Irenæus, Justin Martyr, Crysostom, Tertullian, Augustine, and others for their authority for keeping Sunday (as they do), they have adopted the same authority that proves all the doctrines of the Catholic Church to be equal to, if not above, the Bible; therefore the only "living issue" upon which Protestantism was founded has been surrendered, rather than to advance in the increasing light of the Reformation. Thus a fallen church has become drunken with the false doctrines of the mother Church, and knows it not. Isa. 29:9-14; Rev. 17:1-5.

2. The Protestants believe, the same as the Catholics, in the inherent immortality of the soul and conscious state of the dead.

3. Certainly they stand a unit on the Sabbath question, so far as the day is concerned. The Protestant world has indorsed the day that the Romish Church "substituted" in place of the Bible Sabbath of the fourth commandment. The *North-western Christian Advocate*, of Chicago, Ill., said: "We warn them (the opposers of the measure) further, that in the contest for the Sabbath (Sunday) it may so fall out that Roman Catholicism in

America, and Protestantism will be found side by side; for neither of these will consent to be marshaled by German atheists." There is no doubt about their standing *side by side* on this great issue.

4. Temperance, divorce, and marriage laws are agitating the Protestant world in connection with the Sabbath question. These three are the great moral questions looming up before the nation at present. The rigid discipline of the Catholic Church in never permitting divorce, has been a subject of much favorable comment by Protestants in contrast with the loose laws and practice of divorce among their own denominations. The said reformers on the above issues have had no doubts about the position of the Romish Church on the Sabbath and divorce questions, but they have been anxiously waiting to know what the position of the Catholic Church would be on the temperance question. The *Akron Beacon* of April 1, 1886, says: "A letter from the papal See to the Plenary Council held at Baltimore, *urges total abstinence* on the part of all Catholics. It bids Catholic liquor-sellers choose a more honorable means of making a living." Such recommendations as these from the acknowledged infallible pope, must have weight among the subjects of that Church. The Protestant world applauds the pope for these words. Who can fail to see that the platform of the Romish Church and the one upon which the popular Protestant Church stands are so nearly alike that the priest of Cleveland, Ohio, was justified in saying that Protestantism is dead, and is "no longer a living issue." The *Plain Dealer* says that the sermon was a "scholarly effort."

How much longer shall we have to wait to see the Protestant world reach her hand across the fast-closing chasm, to join with the Romish Church, and form an alliance to make the image to the beast? Thank God, the Reformation is not a failure, though the popular Church cease to protest! God will have a faithful few, who will not worship the beast nor his image, nor receive his mark in their hand or forehead. The *protest* will be carried on by those who keep the commandments of God and the faith of Jesus (Rev. 14:9-15), till the beast is given to the burning flame, and the loyal shout the victory in the kingdom of God. Dan. 7:11; 2 Thess. 2:8; Rev. 15:2, 3. The world must be lightened with the glory of the last message of *protest* (Rev. 18:1-5) against "that man of sin." Let us share in the battle, and triumph in the victory. R. A. UNDERWOOD.

CRITICISM FROM AN ENGLISH STAND-POINT.

THE following criticism is from *Present Truth*, published at Grimsby, England, and is a well-merited rebuke to a spirit of boasting that is quite too prevalent in this country:—

"The old spirit of persecution seems to be inherent in Massachusetts. The Puritans, fleeing from religious intolerance in the Old World, had no sooner established themselves than they flogged and banished Baptists, put to death and imprisoned Quakers, hung and burned persons suspected of witchcraft. And now the liquor party are having their turn. Boston Commons can be used for dances, political meetings, low concerts; but last summer men were fined for preaching thereon. Appeal was made to the Supreme Court, and the judges of that court confirmed the decision. Mr. Wm. F. Davis was fined \$83.25 (£17) for preaching the gospel twice on Boston Common. The worship was orderly, there was no obstruction; but a city by-law, enacted by men in the interests of King Alcohol, had forbidden it. Mr. H. L. Hastings, editor of the *Christian*, and others have also been fined.

"What with men fined and imprisoned for preaching the gospel in Massachusetts, and imprisoned and fined for keeping the commandments of God in Tennessee, Arkansas, and California, where, O Columbia, is thy boasted freedom?"

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 20, 1886.

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

THE LAKES OF FIRE.

A CORRESPONDENT asks if there are two different lakes of fire spoken of in the book of Revelation, one at the beginning, the other at the end, of the thousand years.

In connection with the second advent at the beginning of the thousand years, there is a manifestation of fiery judgments and indignation (Isa. 66:15; 2 Thess. 1:7, 8), which is called "a lake of fire." Rev. 19:20. And at the end of the thousand years the place of final destruction is very definitely called "the lake of fire." Rev. 20:10, 14, 15. In one sense these are two different lakes of fire, and in another sense they may perhaps be considered as one. They are different in that they are a thousand years apart, with nothing of a like nature to connect them; and they may be called the same in that they are both manifested after probation is ended and for the same purpose, namely, as the closing up of God's controversy with sin.

After probation is closed and Christ comes, the work is begun. It commences with the battle of the great day, Satan at the head of his hosts being arrayed on one side, and Christ and his army on the other. So far as the Devil and his angels are concerned, the work might perhaps be carried through to completion right then and there. But with the case of wicked men this could not be; for as they fall in the battle it is only with them the close of this present life; and the close of this life cannot under any conditions or any circumstances be the final settlement of their account with God. For this death, even though it be in the fires of the last day, they die in Adam; but they must be judged, raised from this Adamic death, and then on their own account receive the just deserts of their own deeds, which is the second death.

This judgment work has all to be done with the wicked who are alive at the last day, and with all the wicked who are in their graves; hence God cannot in the battle of the great day, and in the lake of fire produced by Christ's second coming, make a full end of his indignation. Therefore the battle proceeds just far enough to slay the living wicked, and the lake of fire with its attendant convulsions (Rev. 6:14-17; 16:17-21) is continued just long enough to reduce the earth to a chaotic condition as it was in the beginning (Jer. 4:23-27; Gen. 1:2), when God interposes and the scene is suddenly arrested. Satan is bound (Rev. 20:1-3) by being deprived of the power of leaving this dismantled globe; the battle ceases; the fires of the burning lake go out; and the dark earth is left to be the cheerless abode of Satan and his angels for a thousand years. He finds no subjects to deceive here; and he cannot wing his way to other worlds to find them there. These circumstances are the "great chain" that binds him.

The saints are all taken to heaven when the thousand years begin (John 14:2, 3; Rev. 15:2; 20:5), and immediately enter upon the necessary work of judgment in the cases of the wicked. Rev. 20:4. The records are at length all examined, and the sentence due to every man's deeds is written against him. The thousand years expire. The time comes for the earth to be fitted up for the everlasting and happy abode of the saints. The New Jerusalem with Christ and his saints comes down and rests upon its surface. Its thousand years of repose are now broken by other throes. It is so far brought back from its chaotic state that human beings can for a time inhabit it. The wicked are called forth from their graves, and stand up an exceeding great army.

A new hope, or a final despair, seizes the heart of Satan as he looks upon the countless myriads. Now he has victims to work upon again. His hands are loosed. He goes forth to deceive them. He finds not only those he had at the beginning of the thousand years to marshal again to battle, but all the wicked dead who have come forth from their graves—Cyrus, Alexander, Scipio, Hannibal, Cæsar, Charlemagne, Napoleon—all are there. The city of God throws up

its gleaming spires in the distance. He makes them believe that that city is an intruder into his domain, and is the only spot that is not his. He persuades them that as Cyrus took Babylon they can take that city; and then the earth will be theirs forever. He takes the offensive; and the battle he began a thousand years before, *he now resumes*. They come up around the camp of the saints, the holy city. Rev. 20:7-9. Fire comes down from God out of heaven; and the lake of fire which was kindled a thousand years before, but for the time being was quenched because it could not then accomplish its work, *now reappears*.

No obstacle now remains to stay its progress. The fire seizes upon the rebellious hosts. The less guilty fall speedily beneath its power. It burns on—the more hardened and incorrigible go down with weeping, wailing, and gnashing of teeth. It burns on—all the wicked of the human family are at length devoured for their own sins in the raging sea of flame. It burns on—the earth melts; the breath of the Almighty still kindles the rolling waves and dashing spray of fire; the city—another ark with more than eight souls saved—rides safely on the glowing flood. It burns on—no furnace ever glowed like that; one after another the rebel angels yield up the life to which they have so tenaciously clung, in agony beyond mortal expression. It burns on—with tenfold fury the frantic flames leap up to heaven. All the hosts of evil angels at length are gone; the arch fiend alone remains. Not a human sinner is left; not an evil angel to cast upon him a look of either sympathy or hate; he looks upon himself, the sole survivor of that fatal rebellion he projected in heaven so long ago, and he in the remorseless grasp of the all-devouring fire. No hope can linger in that ordeal. He yields; and in the last convulsive, despairing, expiring groan of the arch traitor, rebellion vanishes from the universe of God.

But not yet have the final fires completed their work. Not only must the agents of evil, root and branch, be destroyed, but the slightest trace of sin must be purged away. "The elements shall melt with fervent heat." 2 Pet. 3:10, 12. Resolved to their ultimate atoms, these elements as gas vanish away. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20:11.

Literally will this seem to be fulfilled. But the earth, though purified, is not destroyed. The city remains; the throne remains; and all matter is still the servant of Him who sits thereon. He says, "Behold, I make all things new." He calls back the particles driven off by the fiery blast; and beneath his plastic hands, and beneath the joyful eyes of saints, they readily take shape again. Into such forms of loveliness they combine as infinite perfection and infinite beauty, working with infinite power, command. The second creation is more glorious than the first; and as the morning stars then sang, and the sons of God shouted for joy, so will they sing and shout again, while the redeemed, adding a new chord to the harmony, will produce a song more fervent in its thrilling joy than was ever heard in heaven or earth before.

Such is the result to which the wonderful working of the Lord, both at the beginning and the end of the thousand years, looks forward. And whether we call the scenes two lakes of fire, or one lake in two divisions, seems immaterial.

"THE POWDER MAGAZINE IN THE EAST."

ELD. S. H. LANE kindly forwards to us a copy of the North British *Daily Mail* of April 1, 1886, containing the following stirring article under the heading given above. Everything which throws light on the situation in the East, is of special interest at the present time. The *Mail* says:—

"Every attempt has been made to choke off the impending re-opening of the Eastern question in the Balkan Peninsula, and it is a matter of great regret to every lover of peace to see that all the efforts put forth are very likely to have been put forth in vain. Russia not only has her eye on Prince Alexander, but upon our difficulties in Ireland. The Delimitation Commission in Afghanistan has suddenly begun to work badly. It would be more correct indeed to say that it is not working at all, and that the Russian agents in the valley of the Murghab are sitting quietly in their tents, waiting for the order to repeat the escapade of General Romanoff a year ago. Russia is concentrating troops on the Austrian frontier, with the intention of swooping down upon Prince

Alexander; and there is nothing to show that Austria is in the slightest degree prepared to restrain the ministers of the Czar should they take it into their heads to risk the final plunge, and to march at once upon Sophia, *en route* for Constantinople.

"The Greeks, as usual, are making the most ridiculous attempts to appear heroic. When the traveler visits Rome, he asks himself, in the Piazza di Espigna and in the Corso,—wherever in fact he sees the modern Roman,—how it came to pass that the ancestors of so stunted a race managed to conquer the world. The history of Athens, unlike the history of the Eternal City, is crowded into some two hundred years; but, so far as it went, it was full of glorious deeds, and one wonders at first how it could possibly happen that children so degenerate should have sprung from so great a stock. It is possible that the greatness of Rome and the greatness of Athens were to a large extent due to the feebleness and the littleness of the half-formed communities with which they had in many instances to measure swords; but still, when every allowance has been made for the glamour of history, it is a thousand pities that people who owe something to the great memories of the past, should insist upon making themselves supremely ridiculous, as the Helenes are doing now. The Greek ministry has failed to restrain what newspaper correspondents are pleased to call the war, from raging in the pulses of the Greek nation. The people have no idea what war means, or they would not clamor for it, when they know that the first step the government took to prepare for hostilities was to raise a little money by selling the mules appointed to carry the provisions of the army. Greece is supposed to have about seventy thousand men at her disposal; but they are all badly armed, and they cannot be put into the field with more than three days' rations.

"The Turks, as a rule, are but a sorry lot; but in this instance the hundred thousand men ready to be slipped upon the soldiers of King George, are fairly armed, and they are decently fed—thanks to a war loan contracted recently by the Porte. The terms upon which that loan was granted were, it is true, most ruinous; but the Sultan knew that this time he was fighting for his life, and therefore the money was not spent on palace favorites and palace luxuries, but was devoted to the objects for which it was raised. It is believed that the Greeks will have to deal with about one hundred and twenty thousand Turkish troops, most of them seasoned soldiers; and if the contest does take place, and Europe consents to keep the ring, there can be no question as to how the business will end. The point to ascertain is whether the great powers are willing to keep the ring; and as to that, the choice lies, we should say, entirely with Russia. Austria, as is her wont, is entirely unprepared for action, and if she had a hundred thousand troops ready, it is not likely that a power which was willing to become the tool of the Czar when King Milan was set on Prince Alexander, is prepared to move hand or foot to save the brave but unfortunate prince who made so gallant a resistance against what were really the combined forces of Serbia and Austria. Prince Alexander has been bitterly reproached and lectured in this country, because he refuses to accept Russia's ultimatum that his appointment as Governor-General of Eastern Roumelia shall be made for a period of five years only. Why, it is asked, should the prince imperil the peace of Europe over a mere matter of form? In five years, it is argued, he can do great things; and if at the end of that period he has brought about the unification of Bulgaria and Eastern Roumelia, the great powers are not likely to interfere with him. The fallacy of this argument consists in supposing that the five years' term is the only or indeed the principal bone of contention between Prince Alexander and Russia. The prince knows perfectly well that he is hated in St. Petersburg because he is in a fair way to build up a great nation as a buffer between the Danube and Constantinople, powerful enough to stop at any time the march of Russian armies southward. He is also quite aware that the man who is directing the Russian policy against him is General Scobelev, who was at one time his own war minister, and who was dismissed because he played the game of his master, the Czar, a little too openly. The prince has gone too far to retreat. Submission to Russia would mean political annihilation. By holding out it is possible he may lose his throne, and perhaps his life; but he will, at all events, die as a brave man should do—trying to walk in the plain, straight course of his duty. The entire object of Russian diplomacy is to re-open the coveted road to Constantinople. It was a sufficiently severe trial to get across the Danube in 1877, even though the Turkish generals had been bought over; but to get across the river, and then to fight every inch of the way to the Balkans, and through and beyond them to the limits of Eastern Roumelia in the teeth of Prince Alexander, is a piece of work too hopeless to be contemplated. Unless the ministers of the Czar are prepared to abandon all their dreams of some day sleeping under the shadow of the dome of St. Sophia as the lords and the masters of the Golden Horn, the revolt of Prince Alexander must be suppressed at once. Austria, cowardly and mean to the backbone, as she ever was, is seconding the designs of the Czar, even to her own detriment. Our readers have not forgotten the abuse showered upon Mr.

Gladstone because during the Mid-Lothian campaign of 1879 he denounced Austria as a foe to human freedom.

"The whirligig of time brings its reverses. Mr. Gladstone can now point to a great empire, as Austria is supposed to be, deliberately cutting her own throat, and playing into the hands of her greatest enemy, because Prince Alexander is no more disposed to have Austrian than Russian masters set over him. The Greek Chamber is to meet early next week. This means that, as the ministry has failed to control the popular frenzy, the representatives of the people have been called in to advise, and almost as a matter of course they will vote for a war in which their country will be wiped out of the map of Europe, unless the great powers intervene to save her. While the Greeks are firing off their pop-guns in the South, Russia is expected to take the field in the North. There is no doubt whatever that the long-staved-off war has at last come to our very doors; and the worst of it is, that the moment Lord Rosebery says a kindly word for Prince Alexander, there will in all probability be new and grave complications in Afghanistan. With a possible war in Central Asia before us, and an Ireland more or less in revolt behind us, the prospect is serious indeed; and for that very reason, because it is so full of menace, it is to be hoped that we shall hear no more of land purchase in Ireland. We have no millions to waste on Irish bogs when we may be to-morrow fighting at the gates of Herat for India and all that India means to British prestige and British commerce. The horizon is black with war clouds; and for that very reason Parliament should hasten to deal with the only Irish problem we can safely touch—the future local government of the island."

THE IOWA CAMP-MEETING.

Our people in Iowa have doubtless noticed the appointment of their camp-meeting for June 9-15. Very likely, some of them were surprised and disappointed. There has been for a number of years quite a difference of opinion among the believers in that State, as to the best time at which to hold their annual Conference and camp-meeting. Quite generally (though with some exceptions), those in the northern part of the State prefer the early summer, while those in the southern portion prefer the later months, the reason for this difference of opinion depending somewhat upon the different crops raised, and the convenience of getting away from home at the time of the meeting.

There have been quite warm discussions on this subject, the Conference being very equally divided upon it. In the history of this Conference, by far the larger number of its annual meetings have been held in June, but several have been held in August. At the last meeting, held last August at Des Moines, the subject came up for consideration as usual. Those desiring that it should be held late in the season made an effort to have it fixed by a vote of the Conference for that time. They failed in this, the question being referred, after much discussion, to the Conference Committee for decision. Then those desiring it held early in the season called up the question, and after a lengthy talk they failed to secure its appointment for June, and again it was referred to the Conference Committee, and there left. The Committee, therefore, by a double vote of the delegates, have the unpleasant duty placed upon them to decide this question, knowing that they cannot please all their brethren. After giving the matter careful consideration, they have decided to appoint it as above, for the following reasons:—

1. This time suits as large a number of the Sabbathkeepers of the State as well as any they could select, the Conference being about equally divided on the subject.
2. As a less number of camp-meetings are held in the early summer than later, it is much easier at that time to secure suitable help for the meeting than in August or September. Often at that season three camp-meetings are running at the same time, so it is exceedingly difficult to find such help as is needed for all of them. This is not the case in June.
3. There is usually far less sickness upon the ground in the early part of the season than in August. Quite a number were ill upon the ground last year.
4. It is usual to hold one or more local camp-meetings in the fall, in different parts of the State. When the annual meeting also is held in the autumn, it interferes with them, and they affect it unfavorably. But when the annual meeting is held in June, it gives an excellent opportunity for these local meetings.
5. But the most important reason yet advanced in favor of the early camp-meeting, is that it is so much more favorable to the success of our tent labor. A

camp-meeting in August breaks in upon the tent-season. The tents are already set, and good interests are created, and perhaps at their very high the camp-meeting comes off, when the tent has to be taken away and the ministers leave. We are certain that in quite a number of places in Iowa interests were entirely ruined by this course, and churches might have been existing to-day but for this. Tent meetings for several years have accomplished far less than they might if the camp-meeting had not taken place in the midst of the tent season. In this case the expense to the cause is greatly increased. The tents are sent out, and large freight bills are paid at the beginning of the season; then the camp-meeting comes off in August, and the tents and ministers have to go to the camp-ground, and either the remainder of the season is lost, or the tents all have to be shipped again at a large increase of cost. When the camp-meeting comes early in June, the ministers being at the meeting, the tent companies can be formed, the tents can be sent out immediately after, and thus all can start in at once, and continue through the season till cold weather. The influence of a good camp-meeting has an excellent effect upon the tent companies. They are in the very best condition to do good work in bringing souls to Christ. Last year some tent companies did not get out till July. Several weeks were thus lost.

We should say even if it was quite inconvenient to attend an early camp-meeting, yet it would be better to have it then, because so much more could be done in the tent-meetings. As it is, half of the Conference can attend fully as well in June. But it is objected that the weather is then usually bad. Sometimes it is, and sometimes it is not. The last two camp-meetings were both held in August, and we had such rains on Sunday that our attendance was largely diminished. We cannot tell what the weather will be. Our people usually come now on the cars; and if the roads are bad it makes but little difference. But it is said that the attendance will be small in June. That depends upon how much interest our people have to attend. To the best of our memory, our camp-meetings held in June have been generally as well attended as those held later. We know there are places in Iowa where the corn needs cultivating in June; but we think our brethren could better afford to hire a person to work in their corn field a week in June, than to stay away from this important meeting. We know of good brethren who are present at every camp-meeting held in the State, who live in the very localities where some say they cannot attend unless the meeting is held at a later date. The fact that some do attend shows that it can be done. We greatly desire a large attendance at the coming camp-meeting. It will be a very important one. We ask our ministers everywhere in the State to urge the people to come out to this camp-meeting.

We have given above some of the reasons why the Committee to whom this question was twice referred, have decided that the camp-meeting shall be held June 9-15. This is their best judgment, and we trust that as our brethren have referred the matter to them, they will cordially acquiesce in the decision, and from this time on put forth every effort to make this camp-meeting the most important and the best ever held in the State. We shall expect a general rally. Get ready, brethren and sisters, and be sure to come to the Iowa camp-meeting. We shall have more to say concerning this matter.

GEO. I. BUTLER, *Pres. Iowa Conf.*

WORKERS' MEETINGS.

We expect many of these meetings will be held preceding camp-meetings the present year. In many Conferences it is difficult to hold a two weeks' camp-meeting; there is failure to hold the people so long. Where the seasons are short, the pressure of farmers' work is so great that they think they cannot be so long absent from home. In other States, where the seasons are longer, these may be held with success. What can be done to make these shorter camp-meetings accomplish as much good as possible? We are satisfied that workers' meetings, when carried on in a profitable manner, and held the week preceding the camp-meeting, will accomplish much good. They prepare the way for the meeting the following week. The ministers and workers then understand their duties to be performed throughout the meeting. The spiritual condition of the workers is vastly improved after proper instruction is given, and they are better able

to help those who afterward come on the ground. Many things can be looked after at the workers' meeting, which will relieve the larger meeting from the burden of them. The workers there get a spiritual fitting up which is of great value. The examination of ministers and licentiates could be largely attended to during the workers' meeting. Plans could be devised for the success of the meeting which would result in great good.

Eld. O. A. Olsen, who has had success in this class of meetings, gives some instruction upon these points in this Review. In order that they may accomplish good, there must be a general attendance of the following classes: 1. The Conference officers; 2. The camp-meeting committee (who should be present beforehand); 3. The ministers, licentiates, colporters, canvassers, and workers; 4. Those who intend to engage in any branch of the work; 5. Leading brethren and sisters of influence in the Conference. These can work a portion of the time, and get everything in readiness for the camp-meeting, so that when the people come on the ground, all the preparation is in the past. They can also have the business all planned, and considerable of it done, and out of the way of the spiritual interests of the meeting. If enough would come together to organize the Conference and appoint committees, much of the auditing work might be done. All those having accounts with the Conference should have their reports ready before they come to the meeting, so as to turn them over to the Conference officers to be looked over in time.

We hereby notify the Conference officers, camp-meeting committee, ministers, licentiates, workers, and leading brethren, etc., of the Iowa Conference, to be ready for a good workers' meeting the first week in June. Do n't fail to be on hand.

GEO. I. BUTLER.

WORKERS' MEETINGS: THEIR OBJECT, PLAN, ETC.

It has been found by experience that a week of preparatory meetings, called a workers' meeting, the week before a regular camp-meeting, is a source of much benefit to the camp-meeting following; and at the request of others we will give a few ideas in reference to their object and plan.

THEIR OBJECT.

- First, to secure unity and the hearty co-operation on the part of all present.
- Secondly, to seek a preparation which will fit us to enter upon the real work of the camp-meeting.

THEIR PLAN.

The Conference and camp-meeting committees should meet on the ground a few days before the beginning of the workers' meeting, for the purpose of laying their plans in reference to the meeting, planning the camp, with all its work, and all its arrangements, so that when they begin work, they will know just what to do, just where the tents are to be placed,—the large tents and the smaller ones, the book tent and the dining tent. Sometimes it is a help to draw a plan of the camp on a large sheet of paper, with the position of the different tents. The camp-meeting committee should see that the Conference tents and other camp equipments are all on the ground in season. Then as soon as they have the plan of the camp arranged, they can begin to pitch some of the smaller tents and also one large tent, say a forty-foot tent, preparatory to holding meetings. It is not out of place to have several brethren present, as there will be considerable to be done to get ready for the workers' meeting. On Monday the brethren will begin to come to the workers' meeting, and by Tuesday night most of them will be present; they should make it a point to be there.

OPENING OF THE WORKERS' MEETING.

The first meeting should be used by the president of the Conference in making a statement before those present of the plan of work, the plan of the camp, the manner of the arrangements, etc., etc. In this way all the workers will have an understanding of the plan, and this is important; otherwise they do not know how to relate themselves to it. Then this first meeting should close with an organization of the workers, and it should be understood from the very beginning that *all are to be considered workers*. What we mean by organization is, that the company of workers present should be divided into a number of smaller companies, each with a head, or leader, and so arranged that all the work will be going on at

the same time as far as consistent. To make this still plainer, here is the work to be done on the camp ground:—

The cleaning of the ground. A proper number of men should be designated for this work, with one of them appointed as the leader, who should see that the work is done.

The pitching and arranging of tents, both the large tents and the smaller ones. Three persons make a good company to pitch small tents. There should be several of these. To pitch the large tents requires larger companies. A company is needed to seat the meeting tents; another, to arrange the book tent; another, to prepare the grocery and provision stand. In this way divide up the work, and be sure that all have a part in it. Each class of labor should have an overseer, and these overseers should report to the president. The sisters present should also be permitted to have a part. At different meetings last season the sisters took an interest in making appropriate mottoes, which were fastened at proper places in the large meeting tent, also in the bookstand. They also arranged the pulpit with trimmings of evergreens. These things had a very good effect on the people that attended. It gave them an impression that the people who composed the gathering had some measure of good taste and sense of propriety. Many people have a prejudice against camp-meetings, and come expecting to see tents set up in any way except with system or order, and everything with a rude and rough appearance; but coming and seeing a systematic arrangement of the camp, and some taste and skill exercised in the preparations, makes a very good impression on their minds, and this prepares them to be more benefited by the truth that they may hear.

By arranging matters in this way, no one will be driven to death, no one will be over-worked and overcrowded, the president will not have to be everywhere and do everything. All taking a part, and doing that which has been assigned them, makes it easy and light. And that is not all; the preparations will be made in season, so that when the time comes for the camp-meeting proper to commence, the preparatory work will all be completed, and thus the meeting may be entered upon without delay.

THE PROGRAM.

We have found the following program to work quite well. The bell should be rung for every exercise, the same as during the regular camp-meeting.

Rising,	5 A. M.
Morning meeting and worship,	5:30-6:30 "
Breakfast,	7 "
Work,	7:30-11:15 "
Meeting,	11:30 A. M. to 1 P. M.
Dinner,	1 "
Work,	1:30-6 "
Meeting,	6:30-8 "
Retire,	8:30 "

The morning meeting takes the place of morning worship during the workers' meetings; therefore a prayer and social meeting is the most appropriate. At the close the president should give such directions as may be proper during the day. The noon and evening meetings should be of the nature of giving instruction in reference to the work and the part that each one is to act, not merely in the work of preparing the ground, but also in the religious part of the meeting. Here is a very important matter, and this should really be the principal burden of the workers' meeting. The camp may be well organized, and the work of preparation in good shape, but this is not the object of the gathering of the meeting. So much is lost many times in our camp-meetings because so many feel no burden of the work nor its responsibility! Ministers are often seen strolling carelessly about the camp ground, and during important meetings stand around or sit in the back part of the congregation, apparently unconcerned spectators. All this has a depressing effect on the meeting. Many of the brethren and sisters, and even of our young people, might act a very important part, and be a source of real help and strength in the meeting; but as it is, they often stand as only lookers-on, and leave the burden and work to a few who are laboring to their utmost against great difficulties. The real object of the workers' meeting is to effect a change in this respect; for it is very evident that such a state of things must work against the best interests of the camp-meeting. Therefore, during the workers' meeting this matter should be carefully considered, and every one's duty made plain, that all may understand

that it means work indeed; yes, work for every one.

First, every minister and licentiate should be made to realize that he has come to the camp-meeting to work, not merely to look on. The nature of this work should be talked over, so that every one may fully understand what is expected of him, and what part he is to act. Every minister should realize that the camp-meeting means individual responsibility on his part; and this work should commence as soon as the people begin to come to the meeting. If the suggestion to draw up a plan of the camp on a large sheet of paper is carried out (and it can be done with very little trouble), then the camp can even be divided into districts before it is all completed; that is, before all the campers are settled. Then, if such a division is made, and a minister or some other appropriate person is placed in charge of these several districts, they can be on hand just as soon as the brethren begin to come, make their acquaintance at once, assist them in getting settled, tell them about the interest manifested in the workers' meeting, find out how they stand, and begin right then to help them. If this plan is followed, you will see its good effect all over the camp; but if this work is all left for the camp-meeting committee, not much will be done.

This matter should be taken up during the workers' meeting, and carefully dwelt upon, so that all may understand their duty, and what is required of them,—not only understand it, but also seek the special blessing of God to fit them to do this work; then the result will be that you will have a large corps of workers to take hold, and as these will be assigned to their several districts, you will have this work going on all over the camp, and in this way you will be gaining much valuable time. It is our general experience that in most cases you do not engage in real religious work till about Sabbath morning. But if this plan is followed, you will be fully organized by Thursday morning, if the meeting opened Wednesday evening. We have found that in the early morning meeting on Thursday, the brethren and sisters took hold as intelligently and earnestly as if it had been the second or third day of the meeting. And how could they do this? Why, the ministers and other leading brethren and sisters that had been present during the workers' meeting, had taken hold to help those who had just come to the regular camp-meeting. When the workers thus make themselves useful, and cultivate the spirit of work, it is not long before the whole camp catches the same spirit.

Secondly, not only should every minister and licentiate be at his post, but every brother and every sister should be a worker. What an opportunity for work is here presented! On the camp ground all classes of people congregate. Here are the unconverted, the discouraged, the backslidden, and those who are in trial; here are the old people and the youth and children; all are in need of help, and all are here accessible. What an excellent chance for those that have the spirit of labor, those that have the real missionary spirit and burden for souls. Our young people should also be instructed in the spirit of work. Instead of being idle lookers-on, they should be instructed in the work, and made to feel that they have a responsibility resting upon them. What a blessing young people might be to others of their own age if they themselves had a real experience in the things of God and a burden for souls! All these things should be carefully taken up day by day during the week of the workers' meeting. Bible readings on the subject of work and our responsibility are great helps.

The Sabbath during the workers' meeting should be made a day of special importance. This should really strike the key-note of the camp-meeting. During the early part of the workers' meeting, those who have the care of pitching tents will be erecting all the Conference tents, so as to have them all up by the time the brethren begin to come in; then they should be ready to take hold and help the brethren pitch the tents they bring with them. It is a source of great encouragement to those who come to the camp-meeting, and wonderfully aids its interest, for brethren that are strangers to find others on hand to help select a place for their tents, and also assist in pitching them; and at the same time the ministers and workers are busy making the acquaintance of all that come, and giving assistance here and there, speaking words of encouragement. The result will be as stated, that the brethren and sisters will be

ready to enter into the real spirit of the work at the very first meeting.

Not only is it at the commencement of the camp-meeting that this work is so important and efficient for good, but it should be kept up during the entire camp-meeting. Every unconverted one, every backslidden or discouraged person, should be looked after, and proper labor bestowed upon them. The young people and the children should be cared for, and have proper efforts made for them. Here is work to be done in the district meetings, and in other cases it is well to take the individual alone; a season of prayer with them may be of benefit. The burden of the workers should be to study how they can reach the souls that are in special need of help. If this work is thus properly carried on, much more will be accomplished by our camp-meetings, and the effort that is put forth, especially on the Sabbath, will be much more effectual in its results.

All these things should be planned for, and faithfully talked up, so that they may be thoroughly understood during the workers' meeting. During this time, much business of the Conference can be done; especially the auditing, which takes up so much time. It has seemed to us that it might be a proper thing for the president to appoint the auditing committee, and notify them by letter in time, so that they could be on hand, and in this way most of the auditing might be done before the camp-meeting proper commences, and thus save much important time. We only make this as a suggestion.

Having had a little experience in connection with these workers' meetings, and seen their good results, we submit their consideration to those who have the responsibility and management of our camp-meetings, and hope that the camp-meetings of 1886 may be greatly blessed of God.

O. A. OLSEN.

SUNDAY LAWS OF THE STATES.

In a book entitled "The Lord's Day," recently issued by the American Sunday-school Union, the author, in discussing the above topic, makes the following interesting statements:—

"I. Work is prohibited under penalties in the shape of fines, ranging from one dollar to fifty dollars, in all the States and Territories, except California, Louisiana, Oregon, Arizona, Idaho, Montana, Washington, and Wyoming. This is generally interpreted to mean work for gain in one's ordinary calling. Necessary work is allowed, and judges usually stretch the word "necessary" so as to make it include much that is not really necessary. Louisiana has a local option Sunday law. In most cases those who observe the seventh-day Sabbath are allowed to engage on Sunday in such work as will not disturb those who keep the latter day. Such a provision ought to be made in the law of every State and Territory.

"II. Under various penalties, buying and selling, opening stores, exposing goods for sale, and other kinds of business, are prohibited in all the States and Territories except California, Colorado, Georgia, Illinois, Louisiana, Ohio, Idaho, Montana, and Wyoming. In some cases, as in Ohio, the law against labor would be interpreted as covering most kinds of business. To these laws there are many exceptions. For example, New York and Pennsylvania allow the sale of provisions at certain hours on Sunday. In New York, tobacco, drugs, fruits, papers, and confectionery can be legally sold. Similar exceptions are made in several other States.

"III. The sale of intoxicating drinks on Sunday is prohibited except in California, Colorado, Florida, Louisiana, Nevada, Texas, Arizona, Idaho, Montana, and Wyoming. The penalties range from \$2.50 to \$500 in fines; but in Connecticut, Indiana, Michigan, Ohio, Pennsylvania, and Rhode Island, imprisonment from ten days to six months may be added. In some States, cities are allowed to regulate the matter for themselves.

"IV. Contracts made on Sunday are illegal in Alabama, Iowa, Maine, Michigan, Minnesota, New Hampshire, New Jersey, and Wisconsin. In other States they are permitted, or there is no law on the subject.

"V. Traveling and transportation are permitted in most of the States. Attempts have been made to limit or prohibit them in Delaware, Maine, Massachusetts, New Jersey, North Carolina, Pennsylvania, South Carolina, Vermont, and Dakota, but the laws are practically dead letters. More legislation and more strict enforcement of the laws are imperatively needed in this matter.

"VI. All the States and Territories which have any Sunday laws at all, except Ohio, Virginia, and Wyoming, prohibit sports and amusements of various specified kinds on Sunday. They differ greatly in regard to the kinds of sports named, but those most commonly prohibited are hunting, fishing, shooting, dancing, cards, gaming, racing, and public entertainments.

"VII. All the laws mentioned are good, and ought to be enforced. Friends of the Sabbath in States which have no Sunday laws, or whose Sunday laws are inadequate, should secure their enactment at the earliest possible date. In a few States there are Sunday laws which ought to be repealed. As examples, I may refer to the law of South Carolina, which requires every one to attend religious services, and that of Vermont, which ordains that Sunday shall be kept as a holy day, and that religious meetings must be held by every denomination of Christians. Since these laws are obsolete, it would be better to have them repealed. It will be impossible to enforce reasonable and proper Sunday laws so long as unreasonable and improper laws remain upon the statute-books; for the enemies of the Sabbath can make such enforcement unpopular and even ridiculous by enforcing all the Sunday laws, the bad as well as the good. It is, then, as much our duty to see that improper laws are repealed, as it is to secure the enactment and enforcement of proper laws."

There are several very peculiar features in the foregoing, which admit of extended comment, but space forbids.

For the purpose of getting more definite information upon the same subject, we recently wrote to the attorney general of each State and Territory, asking for an abstract of the laws respecting Sunday observance, the exceptions in favor of those who observe another day of the week, etc. Up to the present time, replies have been received from only twenty-six of those addressed. From these replies we learn that exceptions from the operation of the law, for those who observe the seventh-day, are allowed in the following States and Territories: Wisconsin, Maine, Texas, Dakota, Connecticut, Michigan, Minnesota, Indiana, Nebraska, Kansas, Illinois, and West Virginia. The States that are reported as not granting such exceptions are New Hampshire, North Carolina, Colorado, Kansas, Maryland, Mississippi, New Mexico, Alabama, Oregon, South Carolina, Tennessee, and Massachusetts. Kansas has also the following additional exception:—

"No person whose religious faith or practice is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command as a Sabbath, for rest from labor, dedicated to the worship of God, shall be subject to perform any military duty, or serve as a juryman in a justice's court on that day, except such person shall be subject to perform military duty at any time in case of insurrection and invasion in time of war."

There is considerable variation in the conditions of the Sunday laws of the several States, also in the exceptions, where any are made. G. W. M.

WHAT IS THE REAL WORTH OF MONEY IN THE CAUSE OF GOD?

As I have read in reports from Bro. Haskell concerning the work in Australia, such expressions as, "We know we have the prayers and sympathy of our friends in America," and "Our success depends upon the blessing of God," and especially while reading his last report, in which, after relating how remarkably the truth is spreading there in unexpected ways, he says, "The day is almost gone, and what is done must be done at once. If you want an interest in the kingdom of God, then I beseech you in the name of the truth you have professed for many years, act as though you believed it. Do not say, I am going to wait until the work goes with greater power. It is now that we should move, when all Heaven is interested in preparing hearts to receive the last message of mercy. Co-operate with the angels while you have this opportunity. Make friends with them, so that when this world falls, they may receive you into everlasting habitations. Now is the time to work. If you wait a little longer, the golden opportunity may have fled, and your regrets will be in vain,"—as I have read these expressions, I say, I have been led to reflect much upon the nature of the work of God, and the above question, as related to its progress.

In a conversation with Bro. Haskell just before he left for Australia, he was speaking of how difficult it seemed to raise money for this enterprise, and expressed the belief that the Lord would show, under such circumstances, how, in ways as yet unseen, he could work to accomplish his purpose. It seems that his faith in this regard, united with that of others, has in a great measure been realized. This has undoubtedly brought a rich blessing to those whose faith has been tested by undertaking the work without seeing how it was to be supported; and it must certainly be a cause of rejoicing to all who love the truth, and desire to see its advancement. But there

is another side to this question, which ought not to be overlooked. May there not be those who have lost a blessing which they might have enjoyed, had they sacrificed for this enterprise in the time of its uncertainty and greatest need? As I parted with Bro. H., I assured him that he should have my "sympathy" and "prayers" in his work. He replied substantially as follows: "I certainly shall appreciate these; and if you can with the 'sympathy' and 'prayers' send along some liberal donations of money, they will be appreciated as well, for they surely will be needed; but we go *trusting in God.*"

Here is the principle: God has use for all the money men will bestow upon his work, for which he will return them a blessing now and a reward in the world to come; but if men selfishly withhold their means when the opportunity is offered, God uses other agencies, the work goes, the unimproved opportunity passes, and they are the losers, though the Lord in mercy may grant them other openings for doing good. Such has been the case in the work of God thus far; but sometime, and we know not how soon, the privilege of encouraging the hearts of God's servants, of showing the genuineness of our love, and of saving souls, will be forever passed.

The Lord is saying to us that he "will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God." God is in no way dependent upon us for the accomplishment of his work, as has in a degree been illustrated by the development of the work in Australia; but he graciously offers us the privilege of "co-operating with the angels."

The Australian mission still needs financial aid. Other enterprises are in need, and new ones should be undertaken; and again the Lord says, "Now is your opportunity." Oh! may none of us neglect our privileges until it shall be too late; but let us devote all we possess,—yes, *ourselves*,—to his work, that we may share in the blessing here and the triumph hereafter.

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.

10.—HOW TO STUDY.

I wish to offer in this article some suggestions as to how to study to the best advantage. There is a proper way to study, as well as to do any other work. From lack of knowledge, a person may work to great disadvantage, and lose much that he does. I will give you the best advice I can upon the subject, and will quote what some excellent authors have said, hoping it may benefit some one.

It is true that circumstances are often against us, so far as study is concerned. We have to be constantly changing from one house to another; often have to travel day and night; are in meetings at all times of the day; are interrupted by visitors, and often have to visit when we would like to study. All this is very unfavorable to settled habits. Many, also, have never had the privilege of more than a little common-school education, and some not even that much. Some are very poor, not able to have many books. Yet, even under these disadvantages, we can do a great deal if there is a will to do it, and if study is pursued in a proper manner. The world has afforded many examples of men who have become ripe scholars under just as great disadvantages as we have. The early Methodists had just about the same difficulties, and yet many of them became excellent scholars. William Cobbet obtained a fine scholastic education when a soldier in the army, where everything was against him. Elihu Burritt, a poor blacksmith, mastered several languages while at work for his daily bread. Adam Clarke, while traveling on a circuit, and laboring under as many disadvantages as any of our preachers have, became a renowned scholar. Our brethren can do the same thing if they try as hard.

How shall this be accomplished? I will suggest:—

1. Have a regular time for your study, just as far as possible. This should be the forenoon. I believe that it is the privilege and duty of every minister to have his forenoon to himself for his necessary study. If this part of the day is allowed to slip away

without study, the probability is that the whole day will go, and nothing will be done; but if he takes these early morning hours for his study, he will feel that he has gained something. He will be better prepared for the labor of the latter part of the day and evening. Of course this cannot be adhered to under all circumstances. The "Testimonies" constantly urge that the minister should make daily improvement, which he cannot do without daily study. I quote from "Vol. IV."—

"Those who are never content without the consciousness that they are growing every day, will truly make a success of life." Page 413. "The mind and heart need culture daily, and neglect will be productive of evil." Ministers "should be continually making marked improvement." Page 443. "Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator." Page 545. "The mind needs to be trained by daily tests, that it may acquire power to stand in any difficult position." "Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your life-time. Every day you should be learning, and putting to practical use the knowledge gained." Page 561. "Those whom God has called to minister in word and doctrine, should have time for meditation, prayer, and study of the Scriptures."—*Spirit of Prophecy*, vol. 3, p. 293.

Now, this can never be done without some time devoted every day to study. The forenoon is the best time for that, and I believe that our ministers would be more efficient if they would divide their time in this way.

2. Have some system of study marked out beforehand, which you design to pursue for the next few months or year. Do not allow yourself to go blundering on through the year with no definite idea of what you wish to accomplish. Secure the best advice, and then select what is most important for you to know. Choose the books that you will read, mark out your plan, and then work to it with all the might you have. Anybody, in any calling, will do ten times as much when he works to a definite plan, as he will when he works merely in a haphazard manner. Do not allow yourself to fall into that way of doing. It is ruinous to any man. He wastes his time, squanders his strength, and injures himself. A man in any business must have some definite plan upon which to work, or he will not succeed. And this is just as true of ministers' work as of any other. There are a thousand subjects constantly presenting themselves to you, about which you would like to know something. If you dabble a little with this and a little with that, you will never know much about anything. Life is too short, and science is too long, for one man to take up more than a very few things. So decide what is the most important for you to know, then refuse to be distracted with other things, and give your attention to that. Select beforehand the standard works which you ought to read, and then stick to them. Do not allow yourself to pick up this book, and that, and the other, which has no particular bearing upon your duties. Do not waste your time in that way.

3. Have some daily program written out, which you will follow. This you will find to be a great aid to you, particularly if you are inclined to be scattering in your labors, and disorderly in your habits. All scholars recommend this, and great men have adopted it with success. You ought to keep a diary. Have a slip of paper in that diary, on which is your program of daily duties. Look it over every morning and follow it implicitly. Mr. Wesley said the man who did not live by rule, did not live at all. This was the secret of his success in life. He was a man of system, of order and rules. Washington was noted for this; everything had to be done in just such an order. Franklin was the same. I would suggest as a daily program one something like this:—

(1.) Study the Bible.

(2.) Read in the "Testimonies."

(3.) Study a few minutes in some Bible help; *i. e.* Bible Geography, Bible Dictionary, History of the Holy Land, Bible Commentary, or something of this kind, that will throw light directly upon the Bible.

D. M. CANRIGHT.

Progress of the Cause.

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

"YET ALWAYS REJOICING."

THERE comes the clear commanding word
Across the current of the years,
"Behold the Bridegroom, Christ your Lord!"
Is this a time for tears?

The ringing word calls out response
From myriads, in the time so brief;
Thousands who slept arouse at once,—
Is this a cause for grief?

And eager hearts take up anew
The precious things which we have had
In Christ, above all failure true;
Come, let us all be glad!

And truths return, long left unknown,
Vistas of glory opening,
And rich realities full-grown,—
Shall we not rather sing?

The gospel of God's grace is still
Proclaimed, and many gladly hear
And live; for God his house will fill;
Sure, this is cause for cheer!

Meanwhile, the clearer grows the way
As sides are taken. Ah, no doubt,
We're moving toward the perfect day!
Lift up the heart and shout!

And soon, in answer to all this,
The longed-for One himself shall come!
We cannot grieve before such bliss,
Nor weep in sight of home.

—Malachi Taylor, in *Christian at Work*.

ENGLAND AND SCOTLAND.

SINCE my last report, the good work has made some progress in the British Isles. January 1-17 we held at Grimsby a missionary Institute or school, which has, through the blessing of the Lord, already proved a help to the work. Those who were laboring as colporters, and those who desired to be connected with the work, attended, forming a class of fifteen or twenty. As this was the first effort ever made in this mission to instruct workers how to labor, the deepest interest was manifested by all connected with the class, to learn all they could in regard to each point introduced.

The geographical location of our work in the different parts of the globe was also pointed out. As we located those countries by the aid of large outline maps, all seemed to be impressed that ours is a world-wide message. As we further pointed out the various countries which constitute the colonial possessions of Great Britain, situated in all parts of the world, and then referred to the well-known fact that in all England, Scotland, Ireland, and Wales there is scarcely a family that has not friends or relatives who have left these mother countries and located in the colonies, all immediately saw that if we were successful in introducing the truth in these Isles, those who become interested in it would send papers and tracts by thousands to their relatives and friends in other lands, and by this means and through personal correspondence the truth might be sent to all parts of the world. And if papers advertising our books reach the colonies, the reader would naturally order books from the mother country, understanding the value of the English money, and the names of the coins. We have learned of quite a number not of our faith who have become interested in reading our papers, and after reading them have sent them to friends in the colonies. Already the office at Grimsby has sent considerable reading matter to the British possessions in North and South America, Northern, Central, and Southern Africa, Asia, and Australia.

Lessons were also given in canvassing, sale of publications, how to keep accounts, economy, how to hold Bible readings, and on other subjects. Three lessons were given each day. Elds. Wilcox, Durland, and John assisted in teaching the class. A prayer and social service was held each morning, some of which meetings were precious seasons. As the immediate result of the institute several began work as colporters. We have at the present time ten colporters at work, three of whom are engaged in the ship mission work.

The depression in business circles is appalling. Hundreds of ships are laid up in the ports for want of traffic. The winter, according to the papers, has been the severest known for fifty years. Nearly all farm work has been suspended, and many manufacturing establishments are running on short time, or are closed up altogether for a time, as the result of which thousands upon thousands are out of employment, and want and privation are so keenly felt that bread riots are not an uncommon occurrence. But notwith-

standing hard times, our colporters are doing something. Our three ship missionaries sell each week from \$10 to \$40 worth of books and tracts, besides disposing of hundreds of papers, some of which they send to all parts of the globe through the kindness of ships' crews. Already some in distant countries have embraced the truth through the labors of our ship missionaries.

It has either rained or snowed nearly every day the past winter; so our colporters in the country, towns, and cities have not been able to work but a part of the time. When they could work, they have done well. One lady colporter has obtained in one city one hundred and fifty subscribers for *Present Truth*. Other workers also have sent in subscribers, so our paper constantly enters new families. When spring fully opens, and work and trade revive, we expect to see the books and papers sold in large quantities.

At the general quarterly meeting held at Grimsby, in January, in connection with the Institute, we organized a General Tract and Missionary Society for Great Britain, and a General Sabbath-school Association. The Sabbath-school work is growing. The *Instructor* is used in each school. At the same quarterly meeting three were baptized by Eld. Wilcox, two of whom united with the church at Grimsby.

I have been laboring in two new fields for several weeks. Some have become deeply interested. Reading matter has been purchased, and some have subscribed for the paper. One young man who fully embraced the truth, attended the Sabbath meeting at Grimsby March 13, and on first-day following it was my privilege to baptize him. He united with the Grimsby church. He holds Bible readings in the town in which he works, and has upon two occasions, at the request of his friends, given two discourses in a public hall. The attendance was good. As he left us at the close of the meeting at which he was baptized, with \$4.50 worth of books which he purchased to loan to his friends, we could but rejoice that there are some in England who will yield to the claims of the truth, and embrace it under trying circumstances.

Elds. Durland and John are now laboring in new fields, with some interested ones at each place. On Tuesday, March 16, Eld. R. F. Andrews and myself left England to commence the work in Scotland. After visiting three places, we secured a suitable hall at Lockmaben, in Southern Scotland, a town of two thousand inhabitants. We have given thus far five discourses, the attendance varying from fifteen to seventy. We have advertised extensively, and called on nearly every family in the place, and given them a personal invitation; but, although a church-going people, they seem afraid to hear what they consider as something new and strange. We have carried papers to their houses, thinking they might read if they would not hear. Those who do come to our meetings pay good attention. The most of them bring their Bibles, and turn to the texts as we mention them. The Scotch are a candid people, nearly all belonging to the Presbyterian church. There must certainly be some in Scotland, yes, many, who will yet embrace the truth. The truths of the third angel's message will ere long gain a foothold here; but in doing so, it will meet determined opposition. But as the message is the truth for this time, the Lord's hand will bear it through every storm. S. H. LANE.

CANADA.

ST. CATHERINES, ONT.—I came to this place April 1, where there is a company of eight, seven of whom have lately embraced the Sabbath through reading and the influence of the one who furnished them with the reading matter. They seem hungry for the truth. Others also are interested. I have spoken to them four times, held five Bible readings, and have appointments ahead. We hold the meetings in private houses. R. F. COTTRELL.

April 8.

MINNESOTA.

VILLARD.—Since March 31 I have been laboring in this vicinity, mostly in Dist. No. 10. The attendance has been good considering the hurrying times. The farmers are all busily engaged in seeding, yet the house has been well filled at every service. I am now presenting the Sabbath question. Some have already acknowledged the truth, and I hope to see some accept it in this place. I have distributed quite a large quantity of our publications. JOHN W. MOORE.

April 11.

WEST VIRGINIA.

WISEBURG, JACKSON CO.—I have just closed the meetings at this place, having been here since Feb. 28. We had the promise of using the United Brethren meeting-house before we came here, but the members soon made an attempt to lock us out. They were prevented from doing so, however, by the carpenter who finished the house; for as he had not been paid for his work, he claimed it as his. They then revived their Thursday night prayer-meeting, and also had meetings every Sunday at half past ten. There was no public opposition, but the stay-away

argument was successfully used. I visited twenty-one families, and held Bible readings with nearly all of them. Preached twenty-three times and gave twenty-eight Bible readings; also sold \$6.50 worth of tracts and books. As a result of the meeting, six signed the covenant; several more are convinced of the truth, and will probably obey soon. The brethren will keep up their meetings and hold Bible readings from house to house. I hope to visit them again soon. W. R. FOGGIN.

April 4.

MISSOURI.

UNION SCHOOL-HOUSE, NEWTON CO.—March 19, in company with Bro. D. T. Jones, I came to this place to finish up the work which had been started here about two months before. Began meetings the evening of the 20th. On the night of the 23d, Eld. Cochran, a Disciple minister, came, and publicly challenged us for a discussion. We proposed to let him occupy every alternate night, but this would not satisfy him; so after carefully considering the matter, we finally decided to enter into a discussion with him upon the Sabbath question. He affirmed that the first-day was the day enjoined upon Christians for public worship, and to celebrate the Lord's supper. We affirmed the obligations of the seventh-day Sabbath. We spent eight evenings discussing propositions. Eld. C. took about the line of arguments usually brought forward, with a few exceptions. The Lord gave freedom in meeting this opposition, and the truth gained a decided victory. Three have since decided to obey the truth. There are now twenty-six keeping the Sabbath at this place, and they have all been brought into the light within a few months, through the labors of Bro. D. N. Wood, E. G. Blackmon, and myself. May the Lord bless these dear souls, and help them to continue faithful. J. W. WATT.

INDIANA.

NEW MARION.—I have finished here for the present, having held meetings four miles east of this place for over four weeks. Some have embraced the truth, and others are deeply interested, for whom we shall pray that God will help them to take up their cross, and follow in the footsteps of Him who said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The Methodist minister who was to come here to uphold the Sunday-Sabbath, came last Sunday afternoon, and preached one sermon on the Sabbath question; but his arguments were not new. After he had finished, a Campbellite minister who was present asked to say a few words in conclusion. He said that I had told the people why we keep the seventh day for the Sabbath, and that his Methodist brother had told them why Christians ought to keep the first day, and that he did not think it best to have any more said on the subject. But he wanted me to show him in the New Testament where Christ or his disciples ever met on the seventh day of the week to break bread. I refused to answer him there and then, at which he became very much excited. The following night I reviewed both ministers before a large audience of attentive listeners. I thank the Lord for the present truth that shines so bright in this age of darkness and skepticism. May God bless those who are active in his work, and arouse those who are not. M. G. HUFFMAN.

March 31.

DAKOTA.

BADUS, HURON, VILAS, AND MADISON.—In company with Bro. S. B. Whitney, I spent Sabbath, March 20, at Badus, trying to help and encourage the brethren there. We then went to Sioux Falls and Huron to ascertain the best location for our city mission and camp-meeting. After looking at the situation in both places, we rented a house, and our mission is now located at Huron, and we hope to begin work next week. We expect to have seven or eight Bible workers, and hope to have the work thoroughly done before the camp-meeting commences. We trust our brethren all over the Conference will rally to the support of this mission, and help us with money or provisions or anything which is needed for the family of workers. Our scattered brethren can do something in this way to help spread the truth, and we hope they will not be slow to take advantage of the opportunity. Goods or boxes sent by freight or express, should be *prepaid*, and thus save the mission a large outlay of means.

March 27, 28, a good quarterly meeting was held with the church at Vilas. The ordinances were celebrated, a deacon was ordained, and six were added to the church. On Sunday a vigilant missionary society was organized, and definite plans were laid to carry on the missionary work. Twelve dollars were paid for the support of the mission at Huron.

April 3, 4, was with the church at Madison. An elder was ordained. As a whole, the church stand united, and are trying to walk in the light. Some

who have not been wholly in harmony will, we trust, thoroughly repent and take hold in earnest. We feel of good courage, and hope to see real advancement made in the cause of truth in this Conference. My post-office address, till further notice, will be Huron, Dak.
A. D. OLSEN.

IOWA.

AMONG THE CHURCHES.—Since the meeting held at Mt. Pleasant by Eld. G. I. Butler, I have attended meetings at Afton, Fontanelle, Riverton, Logan, and Dunlap. The church in Afton is somewhat reduced by removals and deaths. The members attended the meetings well, and seemed of good courage. While at Fontanelle the weather was stormy, yet the members of the church showed a commendable zeal in attending all the meetings; and the good Spirit of God seemed to be in our midst, as was manifest by tearful eyes and earnest exhortations. This church has increased its membership since its organization, and if love and union continue with them I believe others will be added to their number.

The church at Riverton is reduced by removals, but there are a few earnest, faithful ones here, who made some effort to attend our meetings that were held in a private house. We held our meetings in the daytime at Logan, as our brethren lived too far away to attend evenings. The brethren here own a house of worship; but as it is not in a central part of the city, there was not much outside interest. If these church members "shine as lights in the world" (Phil. 2:15) they will light up a large field. There are earnest ones here who love God and his truth.

The church at Dunlap is also reduced by removals. I tried to encourage those who remain; and when the time comes that the Lord shall gather his people, and take "one of a city, and two of a family" (Jer. 3:14), I hope a few may be gathered from this place.

Different branches of the work received attention at all these meetings. A few persons were found who thought they would canvass for "Marvel of Nations" and the "American Sentinel." I obtained one subscription for the above-named book and paper, and one for the REVIEW; three copies of the *Gospel Sickle* were taken, and a little over twelve dollars were pledged and paid on the "benevolent fund."

C. A. WASHBURN.

MICHIGAN.

BEDFORD.—After spending about two months at Battle Creek, assisting in the College and in other ways, I am again at liberty to work in my district, among the churches. Last Wednesday I came to Bedford, which is eight miles out in the country from Battle Creek. There was a small company raised up here before there was any church in Battle Creek. Here is where Eld. White began to write his book on the "Signs of the Times." Bro. Godsmark's house was the head-quarters for our brethren for many years. Bro. and Sr. White have spent many a day here in this good home. God has greatly blessed Bro. and Sr. G. for the sacrifices they have made. Three of the children have gone out to preach the message, and all the family are in the truth.

Quite a number of scattered believers are located in this vicinity, though they have had no meetings for years, as it was not far to attend at Battle Creek. This winter, however, it was thought best to start meetings here and make an effort to add others. Sr. Lane and Bro. O. C. Godsmark, with a little assistance from others, have held meetings here several weeks. Quite a number have become interested in the truth, and some have begun the observance of the Sabbath. They have a convenient hall, and will now have regular Sabbath meetings. Their Sabbath-school numbers about thirty-five, and is fully organized. We organized a class, and elected a leader, clerk, and treasurer. If matters work as we expect they will, a church will be organized after a few months. We had an excellent meeting on Sabbath day; and some who had been undecided took a firm stand. About a dozen arose for baptism. Quite a number in the neighborhood are convinced of the truth, and are almost persuaded to obey. A club of fourteen copies of the *Sickle* was taken. Sr. Lane remains to complete the work.
D. M. CANRIGHT.

March 12.

AMONG THE CHURCHES.—Since my arrival in this State, Feb. 25, I have visited the companies of believers at Mundy, Flint, Hazleton, and Thetford, Genesee Co. As is the case in many of our churches, I found some who were earnestly engaged in trying to advance the cause they love, while others seemed to be resting at their ease, waiting for something to turn up. Bro. G. H. Randall was with me at Mundy and Hazleton. Bro. H. W. Miller joined us at the latter place. We tried to impress the minds of the brethren with the scenes connected with the opening of the temple of God in heaven, as brought to view in Rev. 11:19, illustrating the subject by the use of a miniature ark containing the tables of the testimony or ten commandments. Solemnity pervaded the entire congregation, and many seemed to feel that truly the hour of God's Judgment had come.

Sabbath, March 13, I spoke twice to a goodly number assembled in the school-house at Thetford. Good attention was given to the word spoken. At this place I met Bro. Leland, who was engaged in a series of meetings at the Elkhorn school-house, in Tuscola county, where a good interest had been aroused, and some had decided to obey. By request, I joined him at that place; and as a result of the meetings, eight have signed the covenant, and others have promised to obey. Four opposition sermons were preached by the United Brethren minister from Vassar; but they served only to strengthen those who have decided in favor of the truth.

Thursday evening, March 25, we began a series of meetings at the Baptist church in Millington, Tuscola Co. Notwithstanding the roads are bad, and the nights dark, our congregations range from fifty to one hundred and fifty. We are now in the midst of the Sabbath question. Good attention is given, and some interest is manifested. We hope for some good results from this effort.
J. F. BALLENGER.

NEBRASKA.

AMONG THE CHURCHES.—During the past five weeks, I have visited the churches at Valparaiso, Schuyler, Sutton, Exeter, and Friend. I did what I could at these places to increase the faith and confidence of our brethren in the great truths of the third angel's message, and to impress upon their minds the solemn fact that we are very fast approaching the close of this work. I also tried to impress them with the importance of believing all the different points of present truth, and of having such a love for it that they would cheerfully obey it in all its parts. Satan does not care if we do accept a part of the truth, so long as he can induce us to rebel against other portions. If he fails to cause us to manifest the spirit of the dragon against both the commandments of God and the testimony of Jesus, it serves his purpose about as well to beget within us a spirit of hatred against the "testimony of Jesus, which is the spirit of prophecy," even though we are keeping the commandments, the fourth with the rest.

There are others whom Satan cannot induce to rob God by taking his holy time, the Sabbath; but they are led to rob him in "tithes and offerings." These persons seem to think that God will by and by open wide the pearly gates of the New Jerusalem, and bid the multitude of those who have been robbing him to enter in, and say unto them, "Thou good and faithful servant!" Oh for more large-hearted, noble-souled men and women, who will not only return to the Lord a faithful tithe, but also make liberal offerings to help forward the work! My heart was made glad to meet many who have a deep and enduring love for the truth, but I was pained to see some willing captives of Satan bearing a harvest of the pernicious fruits spoken of in Gal. 5:20, 21.

The work with the churches, in addition to the work at the mission, has kept me very busy, having conducted from two to four services every day. The dragon is becoming very much disturbed here in Lincoln. A few days ago the M. E. pastor warned his congregation to "beware of the Seventh-day Adventists that are holding Bible readings from house to house." There were about 2,500 people present when he warned them. He also said he would stand at the Judgment bar of God, and swear the blood of those that were led away from his church, upon the heads of those who were conducting the Bible readings. The spirit he manifested in speaking against us was of such a bitter character that many of his own members were surprised and displeased. It is evident that he overdid the matter, and we hope that good will grow out of it. Pray for the work here. My address is 1817 M St., Lincoln, Neb.

A. J. CUDNEY.

AMONG THE CHURCHES.—Since my last report I have visited the company at Jackson, who are trying to be faithful. They have built a small meeting-house, which they have cleared from debt. I next visited a family north of Neligh who came into the truth by reading, and who are trying to spread the truth. At Ewing I found three families trying to live in harmony with the truth of God. These brethren are scattering reading matter in their town, which has created quite an interest among the citizens to hear on present truth.

Met with the church at T'wing according to appointment, and found the brethren here of good courage. Bro. Lessenger had been laboring here with this church. One good family had taken their stand for the truth of God, and united with the church.

The church at Kirkwood is small, but the members are trying to let their light shine by living in peace and harmony with one another, and by lending reading matter to all who will read. Quite an outside interest to hear was manifested by those not of our faith; and if the brethren here will live faithful, I am satisfied that precious souls will be added to their number.

I spent two Sabbaths with the church at Brewer. The brethren felt encouraged to press on in the good work. Two souls began to obey the commandments of God, and still others are interested, and are investigating to know for themselves whether these things

are so. Good reports are coming in from different parts of the field that the work is moving steadily forward. To the Lord be all the praise! Many of the brethren are coming up to the help of the Lord with their means, and may the Lord grant that others will do the same, and so enjoy the blessing that the Lord pronounces upon those who are faithful stewards.
H. SHULTZ.

April 11.

OUR GOOD PAPER, THE REVIEW.

WHILE reading No. 13, of the present volume, dated March 30, my thoughts were called to meditate a little on this channel of light and instruction that is open to the people of God in these last days. On the first page was "Words for the Young." Here is food for thought, opening up the inner life of the young of to-day, and then plainly pointing out what they should be to meet the mind of God. How alarming is their condition as therein revealed! Oh that every young brother and sister in our midst would diligently and prayerfully read that article! On the same plane of thought other articles are interspersed through this number, such as, "Acquaint Thyself With God," "Christian Character," "Entering the Christian Life," "The Life of Christians in the Last Days;" and then that line of thought closes up with the eventful and deeply interesting "Week of Practice." I was very much interested in reading these articles one by one. All were good food for thought, but more especially were "Words for the Young," and the "Life of Christians in the Last Days;" then the application of the foregoing lessons in the "Week of Practice." Here, I fear, is a faithful picture of the every-day life of many who profess the name of Christ.

Brethren, try the "week of practice," and you will better understand Deacon Emmons' difficulties. But I hope your wife and children will not become alarmed, and think that because of your good endeavors you are going to die. You may, perhaps, feel with Amos Tucker, that you "would rather go to forty-nine prayer-meetings, than to work at being good for one week;" but do not become discouraged at the first effort, if it is not satisfactory. Continue the work in the name of Jesus, and you will succeed. Remember the character pointed out in the article, "The Life of Christians in the Last Days." Place your mark high and work to it; and may Heaven help you, my brother and my sister, that you may reverse the experience of both Deacon Emmons and Amos Tucker, that "the week of practice" may become as pleasant as the week of prayer.

But these are only a part of the valuable articles of this number of the REVIEW of which I have spoken. What a good paper we have! No other in the world is its equal for the special field it is called to occupy. It is filled with God's truth to us for these last days. It contains the experience of God's people as they are journeying to the heavenly Canaan. It speaks of their faith, progress, and conflicts, as pointed out in the word of God; of their final gathering soon to come, and of the glories shortly to be revealed. Its thoughts burn with an intensity of earnest anxiety that is not born of earth, for the closing up of the great controversy, and the deliverance of the people of God.

But how many are destitute of this means of grace, and are spiritually dried up as the result! How many have it, but never read close enough to become interested in the precious truths it contains from week to week! No Seventh-day Adventist can afford to be without this good paper. If there are any in the Conference that are too poor to take it, send your names to me, stating the facts of your condition, and we will see that you are supplied. No one should content himself without our church paper. Wake up, brethren, you that have become careless about this matter. Renew your zeal. Double your diligence. The night is far spent, the day is at hand. Do not forget, if you are not taking the REVIEW AND HERALD, to send your name at once, and then read it diligently and prayerfully.
J. H. COOK.

Special Meeting Department.

COLORADO CAMP-MEETING.

THE attention of every S. D. Adventist in this Conference is called to the appointments in this issue of the REVIEW, of meetings to consider the different branches of our work, to be held in connection with our coming camp-meeting. It is expected that Brn. G. I. Butler and S. N. Haskell will be in attendance a part of the time, to aid us by their valuable counsel, which we so much need. Other efficient help has been promised by the General Conference, and it is hoped that this will be the best camp-meeting ever held in Colorado. It is also hoped our brethren will show that they appreciate the kindness of the General Conference in sending us needed help, by making a grand rally at this meeting.

There will be a workers' meeting prior to the camp-

meeting, beginning May 12. It is expected that every one who anticipates laboring in the cause this year will be present at this meeting. There will be those present capable of giving valuable instruction to those who expect to go into the field to labor in any capacity. Brethren, let us all begin at once to lay plans and devise ways that we may be in attendance at this annual feast. Let us faithfully keep the covenant we have made that we will seek God as never before for the outpouring of his Holy Spirit.

WM. OSTRANDER, Pres.

KANSAS, ATTENTION!

RAILROAD fare to and from the Kansas camp-meeting, is arranged as follows: On the Santa Fe Road, we can secure for parties of ten or more, on one solid ticket, that is, all going together, a rate of five cents per mile, or one and two thirds rates for the round trip; parties of twenty-five or more, a rate of four cents per mile, or one and one third fares for the round trip; and for parties of fifty or more, one fare for the round trip. We expect the same fare on the U. P. and Kansas Southern, and Gulf; but this is not certain as yet. Will give notice through the REVIEW as soon as possible. It is now time to commence the work of arranging for these tickets. Parties will have to arrange to go on the same train, and buy one ticket for all, say ten, twelve, or twenty-five in one ticket, as the number may be that go from one place. It is not a very convenient arrangement, but it is the best that we can make. To make the plan successful, some one must work the matter up, and perfect the arrangements. All that expect any reduction will have to be on time. The day of starting should be the 18th; but this will be left to the parties and those appointed to superintend the matter.

We appoint Eld. John Gibbs, of Ottawa, for north of the road, from Newton east; Eld. S. S. Shrock, of Lehigh, from Newton east to Florence, Emporia, and McCully; Eld. G. H. Rogers, for Lyons county, Barkley, Osage City, and Burlingame; Eld. O. Hill, of Grenola, for that part including Sedgwick, Wichita, and Eldorado. Each superintendent should ascertain just how many will go from their territory, and arrange with them as to the time to start.

By way of suggestion I would say that probably Newton would be the first starting-point. It is probable that a company of twenty-five could be made up there, and I think at Florence a company of fifty might be secured. Possibly a company of fifty could be made up at Newton, by a little effort and joining forces with Elds. Gibbs and Shrock. Fifty entitles to one fare; twenty-five, to four cents for the round trip; and ten, to five cents round trip. If these superintendents see proper to appoint some one living in their territory to work up the matter for them, that is their privilege. Each church should report to them at once how many contemplate going from their company. Scattered ones should send in their names. You can make it very little trouble for the superintendents if the matter is attended to at once. Will not the elders see to this without delay, and decide where it would be most convenient for them to start? Then await further instructions from superintendent. Any correspondence about this department of the work may be directed to E. M. Kallach, Ft. Scott, Kan., as he is the camp-meeting secretary.

J. H. Cook.

News of the Week.

FOR WEEK ENDING APRIL 17.

DOMESTIC.

—Out in Colorado there is a town having one church and thirty saloons.

—"We are assured," says the *Chicago Inter Ocean*, "that there will be no Asiatic cholera this year."

—Three members of a surveying party were drowned while attempting to cross a river at Sunnyside, W. Va.

—Monday evening the colored people of Boston held an indignation meeting relative to the Carrollton (Miss.) massacre.

—The running of street-cars by electricity was begun Thursday at Montgomery, Alabama, the machinery working perfectly.

—An outbreak of small-pox at Carmi, Ill., has resulted in three deaths, and it is feared there are many cases in the surrounding country.

—The lower house of Congress on Saturday passed bills authorizing the building of twenty-two bridges, chiefly over the Mississippi and Missouri Rivers.

—A bill has been passed by the Senate authorizing the people of Washington Territory and the adjacent part of Idaho to form a State government.

—In New York, Tuesday, the police authorities arrested eleven members of the Board of Aldermen of 1884, the charges being the acceptance of bribes for their votes on the Broadway Railroad franchise.

—The Pemberton cotton mills, memorable for a great disaster with the loss of many lives in 1860, caused by the

collapse of the buildings, were destroyed by fire with a loss of one life and about \$90,000.

—At the inquests at St. Louis and East St. Louis over the bodies of Thompson and other men shot by deputies, the juries returned verdicts Tuesday night that the shooting was not justified, and held certain persons (deputies) mentioned responsible for their deaths.

—Near Oketo, Neb., Wednesday morning, a train on the Republican Valley Railroad was wrecked, causing two coaches to leave the track and plunge into the Blue River. The cars burst open in their descent, thus permitting the rescue of the drenched occupants.

—At East St. Louis over \$50,000 worth of property, mostly loaded freight cars, was destroyed by incendiary fires, the work of the strikers. During the afternoon eight companies of Illinois militia were on the ground and succeeded in quelling the disorder which prevailed. Mr. Powderly appeals to the Knights of Labor to send subscriptions to aid the strikers on the Gould lines in the Southwest. He says the battle against Gould must be fought out manfully. On the other hand, Mr. Gould has secured the indictment of Martin Irons and several other knights at St. Louis, for tapping the telegraph wires, for the purpose of securing the correspondence between Mr. Gould and Mr. Hoxie.

—A very disastrous tornado swept over the towns of St. Cloud, Sauk Rapids, and Rice's Station, Minn., Wednesday afternoon, leveling hundreds of buildings, and killing and wounding a large number of people. The number of killed is estimated at one hundred. The same day a cyclone, followed by a hailstorm, devastated the region about Exira, Iowa, but resulted in no loss of life. The hailstones were very large, and demolished immense quantities of window glass. Wednesday night another tornado devastated Monroe township, Nordaway county, Missouri, leveling all kinds of structures, killing three persons and fatally wounding others. The city council of Minneapolis, Minn., have appropriated \$25,000 for the benefit of the cyclone sufferers in that State.

FOREIGN.

—The Pasteur fund in Paris now amounts to over \$100,000, and the hospital is assured.

—In the Greek Chamber of Deputies April 10, several speeches were made in favor of war with Turkey.

—The Egyptian Government announces its readiness to deliver at Suez samples of the petroleum recently discovered in the Soudan.

—The Attorney-general of England, Mr. Charles Russell, is the first Roman Catholic who has filled that office since the Reformation.

—Cholera has broken out in the city of Brindisi, Italy, on the Adriatic Sea, where at last accounts there were sixty-eight cases and ten deaths.

—Dr. Reichard, the African explorer, claims to have acquired a portion of territory equal in size to half of Germany, around Lake Tanganyika, one of the great lakes of Central Africa.

—A French fleet, in command of an admiral, is said to be in the South Pacific, with the object of annexing the Leeward Islands. It is said that some of the Society Islands will also be declared French territory.

—The Earl of Shaftesbury committed suicide in a cab in London, Tuesday, by shooting himself. He was the eighth Earl of Shaftesbury, succeeding on Oct. 1, 1885, to the title on the death of his father, the noted philanthropist.

—Five thieves entered the magazine at Colon, Cuba, for the purpose of stealing powder. During their operations one lighted a match, causing an explosion, which killed seven persons instantly, wounded thirty-eight others, and wrecked twelve houses.

—The *Army and Navy Gazette* says that much uneasiness is felt among the European officials in India in consequence of the existence of Brahmin plots against the English regime. The agitation for an increase of the native armies and the arming of the native soldiers with artillery of improved pattern is very formidable to the foreign-born residents, and the reduction of the English garrisons in consequence of the military necessities of Burmah has added to the alarm.

RELIGIOUS.

—Bishop Ferguson, of the Episcopal mission of this country in West Africa, has received the King and Queen of the Greboes into the church.

—Rev. E. J. Adams reports that in South Carolina the Presbyterian church has now over one hundred colored ministers and two hundred churches, with 11,000 communicants.

—The Sultan of Morocco has withdrawn the protection from his Jewish subjects granted them 20 years ago, at the appeal of the late Sir Moses Montefiore, who it is feared will now be exposed to insult and persecution.

—The Episcopalians, like the Methodists, are trying to raise one million dollars for missions to celebrate their centennial year. They expect to raise the fund by five-dollar subscriptions before the meeting of the General Convention in October next.

—Bishop Warren states that 100,000 new members have been added to the Methodist Episcopal church North during the last three months. These figures have no reference to the Methodist Episcopal church South, which has also had large additions.

—Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ. One of them was arrested and imprisoned, but was released on the ground that he must be crazy!

—The masses are at length being reached to a large extent in France. It is estimated that more than 400,000 persons attended the McAll Mission in Paris alone last year; while Mr. Gibson reports 35,000, and Miss De Broen, in her Belleville Mission, counts 20,000 a year.

—The American Congress of Churches will meet in the Music Hall, Cleveland, Ohio, on the 25th, 26th, and 27th of May. Governor Foraker, a member of the Methodist church, will preside, and among the topics of discussion will be "Religion and the Public Schools" and the "Working-man's Distrust of the Church: Its Causes and Remedies."

—The disestablishment movement has manifested itself in Sweden. The Lutheran church, both in Sweden and Norway, is the church established by law. Dissenting churches have of late years, for various reasons, sprung into existence, and in some of the larger centers of population such churches have developed considerable strength. With the growth of dissent has grown the desire for equality, and the jealousy and dislike of a favored class. A few earnest men at Stockholm have started the Religious Liberty Union, and have issued a prospectus. Several tracts also have been published setting forth their grievances.

Obituary Notices.

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

BUCK.—Died Dec. 19, 1885, Dickie, only son of F. P. and F. E. Buck, aged 2 years, 3 months, and 25 days. Dickie was a particularly bright little boy, and is greatly missed in the family circle. Services were conducted by the writer. Sorrowing relatives and friends were pointed forward to the glad reunion to be obtained through faith and obedience at the resurrection of the just. A. P. HEACOCK.

NOURS.—Died March 26, 1886, of enlargement of the liver, Sr. Naomi Nours, of Chittenden Falls, N. Y., aged seventy-five years. She embraced the truths of the third angel's message about thirteen years ago, and was known among her circle of friends and acquaintances as a consistent Christian, quiet and peaceable in her daily life. Just at the beginning of the Sabbath she died, in full hope of a part in the first resurrection. Funeral services in the M. E. church, conducted by the writer, from 1 Thess. 4:13-18. M. H. BROWN.

TAYLOR.—Died of consumption, in La Grange, Monroe Co., Wis., March 26, 1886, Anna B. Taylor, in the thirty-ninth year of her age. Sr. Taylor embraced the doctrines of the Sabbath and second advent of our Saviour in 1880, by reading tracts and papers, and through the admonitions of a faithful sister of our church. She united with the church in La Grange in 1880, and has since lived a faithful and conscientious member. She was faithful in every duty to the end. She leaves a husband and one son and many friends to mourn their loss. "Blessed are the dead which die in the Lord." Funeral services were conducted by Eld. Delapp (Methodist), from 1 Cor. 5:10. C. W. KING.

GRAY.—Died of consumption, at the home of her parents, in Duck Creek, Wis., March 29, 1886, Mary Alice Gray, aged 21 years, 1 month, and 27 days. Sr. Alice was baptized about eight years ago, and united with the Fort Howard church, of which she remained a devoted member until the time of her death. For a number of years she held the office of church clerk, and was also a faithful teacher in the Sabbath-school. Her deportment was always quiet and gentle. She will be greatly missed in the church and family circle; but we have every reason to believe that her friends, if faithful, will meet her again in the glad morning of the resurrection, when she will come forth clothed in immortal health and beauty. The funeral was largely attended by friends, relatives, and former school-mates, remarks being made by the writer, from Ps. 116:15. C. W. OUBS.

TERRY.—Fell asleep in Jesus March 24, 1886, at the home of her daughter, Mary L. Reader, in Fellsburg, Edwards Co., Kan., Mary L. Terry, aged more than three-score years. Sr. Terry was born in Halifax, N. S.; but when she was but two years of age, she was brought to Portland, Me., since when she has lived in this country, though the latter part of her life has been spent in the West. After the death of her husband in 1872, she lived with the daughter at whose home she died. Her last illness was caused by inflammatory rheumatism, which caused her acute suffering; but during the last part of her sickness, she was free from pain and was permitted to enjoy seasons of prayer and reading her Bible. She had embraced the views of S. D. Adventists during the latter part of her life; and she fell asleep with the assurance that all was well. Words of comfort from Job. 14:1, 2. JOHN GIBBS.

Appointments.

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

KENTUCKY STATE QUARTERLY MEETING.

THE State quarterly meeting of the Kentucky Conference of S. D. Adventists will be held at Leitchfield, Ky., May 13-18. At this meeting plans will be made for tent labor the coming season. We hope all will realize the importance of this meeting as affording a favorable opportunity to seek God, and to devise ways to advance the cause of present truth, which is the most important of anything in this world. We desire a good attendance. Commence at once to get ready. Bring bedding and provision as far as practicable. Rooms will be furnished by the brethren to accommodate all that may come. A good hall is engaged for the meetings. KY. CONF. COM.

KY. TRACT AND MISSIONARY MEETING.

THE next State quarterly meeting of the Ky. Tract and Missionary Society will be held at Leitchfield, Ky., May 13-18. We desire a good attendance from all our societies. We trust every librarian will send at once to H. W. Rupert, West Clifty, Ky., a full report of all labor performed.

All money that can possibly be paid on indebtedness, either by societies or agents, should be sent in. At this meeting we hope to instruct librarians and district secretaries how to keep their books. Bring your books with you. Come brethren, to this important meeting.

G. G. RUPERT, Pres.

MAINE CAMP-MEETING.

The Aroostook camp-meeting will be held on the same ground as last year, at Houlton, Maine, from June 29 to July 6. More particulars hereafter.

MAINE CONF. COM.

I now expect to spend two Sabbaths, May 1 and 8, in Otsego, and will hold as many other meetings as the friends may arrange. Would like to see at these meetings all the scattered members of the church, and all Sabbath-keepers in the vicinity of Otsego, Mich.

D. M. CANRIGHT.

The Kansas Sabbath-school Association will hold its regular annual session in connection with the camp-meeting, May 19-25. We want all our schools to be fully represented.

M. ENOCH, Pres.

PROVIDENCE permitting, I will meet with the church in Chicago, Sabbath, April 24. Public services as the brethren may arrange.

WM. C. GAGE.

The Lord willing, we will meet with the brethren and friends of the cause in Michigan as follows:

- Cleon, Manistee Co., April 23-25
Davis school-house, four miles east of Elmira, Otsego Co., May 1, 2
Hayze, Charlevoix Co., " 4-6
Ely, Emmet Co., " 8, 9
Sencer Creek, Antrim Co., " 10, 11
Elk Rapids, Antrim Co., " 12, 13
Almira, Benzie Co., " 15, 16
At all of these meetings there will be opportunity for baptism.

R. C. HORTON. H. S. LAY.

PROVIDENCE permitting, I will meet with the church at Eaton Rapids, Mich., Sabbath, April 24.

L. O. MOORE.

The next annual camp-meeting of Colorado will be held at Denver, June 2-9.

The fourth annual session of the Colorado Conference will be held at Denver, in connection with the camp-meeting, June 2-9.

The fourth annual session of the Colorado Tract and Missionary Society will be held at Denver, in connection with the camp-meeting, June 2-9.

WM. OSTRANDER, Pres.

The second annual session of the Colorado Sabbath-school Association will be held at Denver, in connection with the camp-meeting, June 2-9.

A. P. WILLIAMS, Pres.

Publishers' Department.

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

"ATHEISM AND ARITHMETIC."

SUCH is the title of a pamphlet of 63 pages, by H. L. Hastings, being one in the series of the author's "Anti-Infidel Library." In this work extended consideration is given to such topics as, The Universe an Invention; Arithmetic in Plants, in the Planets, in Celestial Time-keeping, in Chemical Science, in Spectroscopic Revelations; Mathematics in Music, and in Vital Action. Plainly stated and proved laws, acknowledged to exist as pertaining to each of the topics treated, are dwelt upon and emphasized by the relation of familiar phenomena, and applications made that are unanswerable by skeptics. None can read this tract without finding new beauties in each of the realms explored, and added strength and force to the Bible teaching thereby illustrated. It is, withal, written in an attractive style, and cannot fail of being read with increasing interest. The circulation of this work can but prove of great and lasting benefit to mankind in rescuing the skeptical from the terrible delusion of infidelity. The pamphlet can be had by addressing H. L. Hastings, 47 Cornhill, Boston, Mass. Price, 15 cts.

BUSINESS NOTICES.

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

WANTED.—A girl who is healthy and willing, to cook and assist in general housework. Sabbath-keeper required. Good home for capable girl. Address at once Mrs. L. E. Gallemore, Salisbury, Chariton Co., Missouri.

RECEIPTS.

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

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

In sending money to this Office, please observe the following rules:—

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Freight.—REVIEW AND HERALD, R G Grant, Bela A Rogers.

Books Sent by Express.—Donald Bruce, Geo B Starr, H P Holser, F L Mead, Rosie C Mead, O G Lipsy, James Leason, Pierre Fredin, Wm Ostrander, Wm Potter, S Fulton, Huldah Schooley.

Cash Rec'd on Account.—Tenn T & M Soc per S Fulton \$100., Tenn T & M Soc per Bela Rogers 25., Ill Reserve fund per T M Steward 15., Ill Ed fund per T M Steward 15., Ill T & M Soc per Fannie Bolton 18., Wis Conf per Peter Christiansen 4., B C S S per W B Woodruff 10.92, Mich S S Assn per C E Wells 28.51, Mo T & M Soc per T J Wrightman 2., Gen S S Assn per W E L 3.90, B C V M Soc per M A E 69.99, Ind home mission per W A Y 52.50, Ind Ed fund per W A Y 10.50, College S S per N Lawrence 13.36.

General Conference.—Neb Conf \$161.45, Joseph Phillard \$1.92, Terrace Florida 3.30.

Australian Mission.—Wis T & M Soc \$6., North Warren Pa S S \$5.

English Mission.—Wis T & M Soc \$1., Ind T & M Soc \$26.25.

European Mission.—Wis T & M Soc 55c, Ind T & M Soc \$26.25, A friend \$1.

Scandinavian Mission.—Wis T & M Soc \$4.

S. L. Academy.—Wis T & M Soc \$1., Ind T & M Soc \$10.50.

S. D. A. E. Soc.—T M Steward \$5., Ind T & M Soc \$31.50.

International T. & M. Soc.—Mattie Bradbury \$5.

ARGUMENT ON SABBATON.

By this tract of 24 pages all the mystery attached to this term, as related to the Sabbath question, is effectually cleared up. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST. MINISTRATION OF GOOD ANGELS.

INTRODUCTION.—They are not the spirits of Dead Men.—The Heavenly Family.—Number of Angels.—Angels Real Beings.—Their Exalted Character.—Different Orders of Angels.—They are Ministering Spirits.—They execute God's Judgments.—Saints have Guardian Angels.—Angels Record the Deeds of Men.—Angels Assist in the Judgment.—Angels will Gather the Saints.

PART SECOND. ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings.—Why does God Permit Satan to Exist?—Origin of Satan.—Satan a Wanderer.—Satan Gains Possession of the Earth.—Order of the Fallen Angels.—Possessed with Devils.—Satan an Accuser.—Man in Prison.—The Mission of Jesus.—Redemption of Man.—Satan Bound.—Judgment of the Wicked.—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

OUR COUNTRY: THE MARVEL OF NATIONS.

Its Past, Present, and Future, and what the Scriptures Say of It.

By URIAH SMITH,

Author of "Smith's Parliamentary Rules," and other Popular Works.

THIS is a new and popular work on a subject of the deepest interest to all American Citizens. It takes a brief but comprehensive view of our Government from a

Historical, Political, and Religious Stand-point. It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to

A CHAIN OF PROPHECY,

Of which our Government is an important link, and shows that the location, the time of its rise, the nature of its constitution, and its wonderful growth and subsequent influence, as well as its future attitude were all clearly foreseen and pointed out by the Prophet of God, hundreds of years ago. Other great nations of the world are subjects of prophecy, and Why not our own?

THE SUNDAY QUESTION, MODERN SPIRITUALISM, AND NATIONAL REFORM

Are prominent among the topics ably discussed in this work. "THE MARVEL OF NATIONS" is a work of 289 pages. It contains a steel plate of the author, and

FORTY-ONE ILLUSTRATIONS.

It is printed in clear type, and elegantly bound. Price, - \$1.00.

Address, REVIEW AND HERALD, Battle Creek, Mich

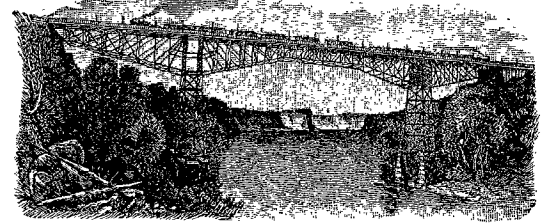
THE LOST-TIME QUESTION.

BY ELD. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

Single copies, post-paid, 3 cts. Discount by the quantity. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and departure/arrival times.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations and departure/arrival times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations and departure/arrival times.

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

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

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

*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays. ‡‡Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 20, 1886.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choral Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections in italics.]

Poetry.
 Chosen Lessons, F. R. Havergal 241
 "Be of Good Cheer; It is I, Be not Afraid," J. M. HOPKINS.. 243
 Which Would It Be? MARY E. INMAN 245
 "Yet Always Rejoicing," Malachi Taylor, in *Christian at Work*..... 252

Our Contributors.
 Whom Will Christ Welcome? Mrs. E. G. WHITE..... 241
 Wonders of the Law, H. WARREN..... 242
 Truth vs. a Good Salary..... 243
 Rescue the Perishing, HELEN L. MORSE..... 244
 An Impressive Picture, H. F. PHELPS..... 244
 Increase of Crime, GEO. O. STATES..... 245
 A Friday's Sunset, Mrs. R. E. SHECKLER..... 245

The Home.
 Margaret Alton's Experience, * * *..... 245

Special Mention.
 Is Protestantism Dead? R. A. UNDERWOOD..... 247
 Criticism from an English Stand-point..... 247

Editorial.
 The Lakes of Fire..... 248
 The Powder Magazine in the East..... 248
 The Iowa Camp-meeting, G. I. B..... 249
 Workers' Meetings, G. I. B..... 249
 Workers' Meetings, Object, Plan, O. A. OLSEN..... 249
 Sunday Laws of the States, G. W. MORSE..... 250
 What is the Real Worth of Money in the Cause of God, * * * 251

Ministers' Department.
 Qualifications for the Ministry, D. M. CANRIGHT..... 251

Progress of the Cause
 Reports from England and Scotland—Canada—Minnesota—
 West Virginia—Missouri—Indiana—Dakota—Iowa—Mich-
 igan—Nebraska..... 252, 253
 Our Good Paper, the REVIEW, J. H. COOK..... 253

Special Meetings.
 Colorado Camp-meeting, WM. OSTRANDER..... 253
 Kansas, Attention! J. H. COOK..... 254

News.
 254

Obituaries.
 254

Appointments.
 254

Publisher's.
 255

Traveler's Guide.
 255

Editorial Notes.
 256

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, Topeka,	May 19-25
Colorado, Denver,	June 2-9
Pennsylvania,	June 2-8
Iowa,	" 9-15
Wisconsin,	" 16-22
Minnesota,	" 23-29
Maine, Houlton,	June 29 to July 6
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas,	Aug. 6-18

Remember that next Sabbath is the fourth Sabbath of the month.

The article concluded in the Home Department this week describes the actual experience of one who was recently led into the truth through missionary labor, and is now an active worker in the cause.

Read the article in another column, entitled, "The Powder Magazine in the East." This is all we need to say in regard to it to any one who is acquainted with, or interested in, the prophecies for this time.

The reports from several of the recent quarterly meetings in the Michigan Conference are unusually interesting. The membership is being encouraged, the work is spreading, and there is unmistakable evidence of an advance move all along the line.

The president of the Michigan T. and M. Society writes us that he is now in Grand Rapids with the president of the Michigan Conference, furnishing rooms for the opening of a mission in that city. A house has been secured at 194 Sheldon St., and the work will begin in the near future.

The *Christian at Work*, speaking of a new Spiritualist paper, says:—
 "And now we have another namesake, and the child's name is the *Spiritualist at Work*. Appreciating the compliment, still the name of our contemporary

is suggestive of the fact that what is a virtue under some circumstances is a vice under others. To be 'at work' is good for a Christian but bad for a Spiritualist. There is also a Devil at work, and how he does work! Not only he but the whole world would be better off if he did not work so much. And we think the same thing of the Spiritualists."

Exceedingly true, every word of it. But some of the "work" which our contemporary, in its own case, would call "Christian," might as well be left undone; as when, for instance, it argues against the Sabbath of Jehovah, and ridicules the doctrine of the soon coming of the Lord.

The facts stated in the article by Eld. Underwood, in the Special Mention Department this week, are indeed startling. It is painful to behold the spirit that is diffusing itself through degenerate Protestantism. How can the children of the Reformers suffer themselves to be so willingly duped by the pretensions—just for the time being mild and politic—of the Romish apostasy? Do they not know that Rome never changes, and that any professions of liberality or friendship toward Protestantism on her part, contrary to the iron policy and intolerant spirit in which from its evil birth that Church has been molded, even though uttered by the lips of archbishops and cardinals, are the very quintessence of falsehood to beguile heretics, with whom their charming system of ethics gives them full liberty to play false. It is becoming more and more evident that the great principles of the Reformation are at last to be sustained wholly by the few who will be found loyal to the moral law of God.

Next Sabbath, April 24, is the Missionary Sabbath for this month, a fact that all our churches and scattered brethren throughout the country should especially bear in mind, and make an occasion of more than ordinary interest. The "Readings" that have been prepared and sent out are of a practical nature, and such as have an application everywhere. They are especially designed to interest the children and Sabbath-school pupils, as well as all the older ones. What an interesting spectacle is presented by this plan of all our churches devoting the fourth Sabbath of each month especially to the consideration of the missionary work! And as all enter heartily into the work, concentrate their thought and interest upon this particular branch of God's cause, and send up united and fervent prayers for the Lord to pour out an abundant blessing upon these efforts, there is no method of computation by which can be ascertained the benefits that will accrue. Upon these occasions all should be especially blessed by gladly embracing the opportunities of manifesting a liberal disposition for the welfare of God's cause and the good of our fellow-beings. These "fourth Sabbaths" should be largely promotive of spiritual growth in the churches, and should tend to unite all more thoroughly in the work. Upon them all are engaged in the same identical service, and this fact alone should tend to knit our hearts more thoroughly together in the bonds of love and sympathy, and call out our interest for our fellow-beings.

THE RESURRECTION.

The following poetical aphorism on the resurrection, which comes to us anonymously, is a gem of its kind:—

"Each night we seek a temporary death,
 And are unhappy if it fails to come.
 And morning dawns with life in every breath,
 And the tongue speaks that for a while was dumb!
 And when the longer death, which none escape,
 Conquers our seventy years, or less or more,
 Is it not sleep that takes another shape?
 And shall we not awaken as before?"

SUNDAY LAWS.

A CORRESPONDENT recently inquired how many of the United States had Sunday laws. We were not then prepared to answer. Deliberating upon the matter, it was arranged that Bro. Morse write to the Attorney-generals of the different States and Territories for an abstract of the Sunday laws so far as they affected the interests of those who conscientiously observed as the Sabbath some day other than the first day of the week. He gives in another column the results so far reached. Our readers will do well to preserve these facts.

WORKERS' MEETING FOR VERMONT.

We have had in contemplation a council meeting for the Conference laborers and all others who feel disposed to attend, and can now make definite appointment for it to be held at Brandon, Vt., May 12-19. Its purpose is to consider the mission and tent work for the season, the disposition of laborers, the camp-meeting, etc. Nothing definite can be said of the help from outside the State which we desire to receive at this meeting. We hope to get free return checks on the C. V. and Brattleboro and Whitehall Railroads for those paying fare one way. Ample provision will be made for all who attend. We may speak more definitely of this hereafter.

I. E. KIMBALL.

HOW THE CANVASS FOR "THOUGHTS" AFFECTS THE FIELD FOR PREACHING.

I CAN only speak from a limited experience; but after reading the remarks of Eld. Butler on this subject, in the REVIEW of March 30, present volume, I feel that I cannot refrain from saying a few words. This is the only place I have ever labored where the field had been thoroughly canvassed with this book, and the result is truly surprising. As already reported, eight were keeping the Sabbath when I came here, whose impressions of duty in this respect were first made by "Thoughts." I have taken special pains to ascertain in regard to this, and find that such is the case. Others began its observance before I reached the Sabbath question. Of course there were some who had never taken any interest in the subjects discussed in the book, and even some who, no doubt, had never read it; but after becoming interested through preaching, those having the books at home could return and read on the subjects for themselves.

I have now been here less than four weeks, and have sold more of our other books than I ever did at any three places where I have labored before, and the interest also is excellent. This difference in sales is not because the people here are more able to buy than elsewhere; for it is a new country, and the people are poor. "Thoughts on Daniel and the Revelation" has had its influence. It is a pity that this good book is not more extensively sold. On account of my voice, it seemed that I would have to give up my work last year; but I consoled myself with the thought that I could canvass for this good book, and it seems to me now that it would be a pleasure for me to do so.

W. A. McCUTCHEN.

SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES.

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

32 pp., sent post-paid for 4 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL.

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

TERMS.

SINGLE COPY, per year, 50 cents.
 To foreign countries, single subscription, post-paid, 2s.

Address, AMERICAN SENTINEL,
 1059 Castro Street, Oakland, Cal.

PACIFIC HEALTH JOURNAL

— AND —
 TEMPERANCE ADVOCATE.

A 24-PAGE BI-MONTHLY,

Devoted to the dissemination of true temperance principles and instruction in the art of preserving health. It is emphatically a journal for the people, containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and house-keepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by every member.

Price, 50 cents per year.

Address, PACIFIC PRESS, Oakland, Cal.