

Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 17.

BATTLE CREEK, MICH., TUESDAY, APRIL 27, 1886.

WHOLE NO. 1662.

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.

PAST AND PRESENT.

BY ELD. L. D. SANTEE.

Why mourn for the mercies we've scorned in the past?
Why weep that we journey life's desert alone?
Why lament that the roses eluded our grasp,
While the thorns were our lot through some fault of
our own?

Why weep for the blessings that vanished with years?
That sunshine was darkened when fell the sad rain?
Why add to our darkness the blur of our tears,
And fill up our hearts with the anguish of pain?

All our weeping life's seasons can never restore.
Past daisies no longer look up to the skies.
The roses, once perished, shall bloom nevermore;
No more life for the love that is scorned till it dies.

But the present, its pages press close to our face,
Fair, white, and unsullied, for mortals to write.
Shall we trace there a record of angelic grace?
Or mar its fair pages with stains like the night?

Ah the present! what conflicts what victories to win!
Then, brother, be valiant, and arm for the fray.
What grand deeds for Jesus, what battles to win!
What loving acts done may be yours for to-day!
Chetopa, Kan.

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.

ESAU'S MISTAKE.

BY MRS. E. G. WHITE.

ESAU, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears.

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach—the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particu-

lar dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever.

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come." The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance.

The glory, riches, honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry

out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; not one indifferent spectator will be there.

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh."

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could, through them, be recommended to God, and thus secure heaven. Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth as a covert they flee, but they fail to be such, then.

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's

disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience.

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellow-men in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow-men, whether believers or unbelievers, this rule is to be applied: Love thy neighbor as thyself.

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world. We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

SUNDAY TO THE FRONT.

BY A. SMITH.

"TO CHRISTIAN MINISTERS—A REQUEST."

"SABBATH Observance as a special department of work, was adopted by the National Woman's Christian Union in 1884, and is a department that must commend itself to the entire Christian ministry, to whom we confidently appeal.

"It would be easy to prove, what most of us admit, that the prosperity of our country is in God's providence dependent largely on the preservation of the Sabbath as his holy day; that Sabbath desecration is alarmingly on the increase, and is a national sin; that the influence of Government is most powerfully exerted for evil through the Sunday mail service; that largely in consequence of this influence the consciences of very many Christian people have become so weakened that Sunday travel, Sunday amusements, and the Sunday newspaper, once so shocking, have become tolerable, and are now embraced.

"Without question, the ten millions of church members in this country can, as Prof. Austin Phelps has recently said, bring about the needed reform if they will. Is it not equally true that the ministry have it in their power, by united, faithful, and persistent influence, to move the Church to this action? And is there not an urgent need that every effort be put forth now to stay the desolating tide?

"To you, then, our organization of Christian women appeals for help; and having (in common with the World's Sabbath Observance Prayer Union, whose branches are in every land) set apart the first week of April for special Sabbath work and prayer, we ask that on the first Sabbath of April next, you will preach a sermon on 'Sabbath Observance'; also that the prayer-meetings of that week have for their subject the sanctification of the Lord's day among professed Christians, and the proper recognition of the day by Government. In order that the children may be especially taught on this subject, we advise also that on the same Sabbath, or the one previous, the Sabbath-school repeat the fourth commandment, and have a brief address upon the subject. A concert exercise on this theme has been prepared, and can be obtained through the local W. C. T. U., or by addressing Mrs. J. C. Bateham, Painesville, Ohio. Price, fifteen cents per hundred. Sample free.

"While hoping much from concerted action, we would not presume to dictate the day, should the one named be especially inconvenient to you, and shall be glad to join at all times in any effort to lessen Sabbath desecration.

"In behalf of the National W. C. T. U.,

"JOSEPHINE C. BATEHAM,

"Superintendent Sabbath Observance Dept.,
"FRANCES E. WILLARD, President."

The above article is from the New York *Weekly Witness* of March 11; and the appeal, coming as it does from the W. C. T. U., an organization having wide influence, and addressed as it is to most willing advocates of the theory it seeks to enforce, is indicative that the so-long-agitated Sunday question is rapidly striding into secular power. It seems that the effort on the first Sunday in April is to be world-wide. It will be noticed that among other exercises, the children are to be taught the fourth commandment on that day. The following is a part of the catechistical exercises recommended:—

"WOMAN'S CHRISTIAN TEMPERANCE UNION.

"DEPARTMENT FOR SABBATH OBSERVANCE.

"The Fourth Commandment.

"LESSON TEXT: Remember the Sabbath day, to keep it holy.

"Question 1. Where do we find these words?

"Answer. In Exodus 20: 8. It is the fourth of the ten commandments which were given at Mt. Sinai; being written by the finger of God on tablets of stone, and sent by the hand of Moses to the Israelites.

"Ques. 2. Was it a new command?

"Ans. It was not. He says *remember* because while slaves in Egypt they had been obliged to work every day, and now when free, they might forget that God had given the Sabbath to all the world at the time of the creation.

"Ques. 3. Where do we learn this?

"Ans. In Gen. 2: 3, where it says, 'God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created;' and in Ex. 20: 11, a part of the fourth commandment, which says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.'

"Ques. 4. What does it mean to sanctify, to bless, and to hallow a day?

"Ans. To sanctify, is to set apart; to hallow, is to make sacred; to bless, is to make it a blessing. The meaning is, that God set apart the seventh or Sabbath day to be a sacred day, and when so observed it would always be a blessing.

"Ques. 17. Did Jesus teach that we must obey the fourth command?

"Ans. He did. He says, 'I came not to destroy the law [of which the fourth commandment is part], but to fulfill it;' not to say we will have no Sabbath, but that we must keep it holy. He says he is 'Lord also of the Sabbath,' just as much as he is of man, for whom the Sabbath was made; and so certainly he has a right to say how it shall be observed."

Coming from the source that they do, the above admissions concerning the seventh-day Sabbath are valuable, though not to first-day observers; for they flatly contradict some of the positions taken by other advocates of Sunday sanctity. The following questions and answers constitute about the easiest letting down on the Sabbath question, from Bible authority to human tradition, that we have ever seen:—

"Ques. 5. Why do we not still keep the seventh day for our Sabbath, instead of the first, or Sunday?

"Ans. We still keep one day of rest after six of work, thus imitating God's example at creation; and at the same time we honor and keep in memory the resurrection of Jesus Christ, who on the first day of the week rose from the dead, and thus completed our redemption.

"Ques. 6. If Jesus wished the day changed, why did he not command it?

"Ans. A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such directions afterward, when 'speaking of the things pertaining to the kingdom of God' (Acts 1: 3), as always after that time the disciples seem to have observed the first day of the week as Sabbath (see the narrative in the Acts); and every time Jesus appeared to his disciples after the resurrection, was, so far as recorded, on that day. Plainly, it was wiser to make the change quietly and gradually, as it was done, so as not to frighten

away Jewish converts or bring persecution on themselves from the Jews."

Do the advocates of Sunday sanctity propose to enforce first-day Sabbath-keeping "quietly and gradually, so as not to frighten away" their seventh-day Sabbatarian friends? It does not look much like it; but it does look as though Rev. 13: 8, 15-17 is soon to be fulfilled.

With the temperance movement of the W. C. T. U., seventh-day Sabbatarians have the most hearty sympathy, and will render every reasonable aid in the temperance cause; but, at the same time, they deprecate the mistaken zeal of that society in uniting with the question that gives them their name, one of a religious character. And although their intentions may be the most liberal toward those who conscientiously differ with them as to the day of the weekly Sabbath, yet they should know that when the question of enforcing Sunday sanctity becomes embodied in national law, carried as the people of this country are by popular crazes, the state of affairs will become intolerable for those who dissent from the popular idea, and religious persecution must inevitably follow.

"RISEN WITH CHRIST."

BY J. M. HOPKINS.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1. These precious words of counsel were evidently written for those who have followed our dear Saviour in the beautiful ordinance of baptism, who have "risen with Christ" from that liquid grave, wherein has been buried the "old man," "the body of sin." In the preceding chapter, verse 12, we read: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." In beautiful harmony with this are words found in Romans 6: 3-6: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

We quote also impressive language found in Paul's epistle to the Ephesians: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by [whose, margin.] grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Chap. 2: 4-6.

To my mind the ordinance of baptism is one of the most impressive and expressive which our Lord enjoined upon his people. As our dear Saviour died for our sins, and was buried in the tomb, so also we profess by this act that we have crucified the carnal nature,—all that is not in harmony with the holy law of God and the pure gospel of his dear Son,—and that we have "risen with Christ," to "walk in newness of life." How beautiful, how fitting, how dear to every lover of Bible truth! How many times our hearts have been made to rejoice, as we have witnessed this ceremony! Our thoughts are ever carried back to that happy hour when we, too, thus followed our blessed Lord. And how vividly are brought to our minds the solemn vows we then made!

By this act we do also express our faith in, and hope of, eternal life through the power of Christ in the resurrection. See John 11: 25; 1 Pet. 3: 18, 21; 1 Cor. 15: 12-23, 35-55; 1 Thess. 4: 13-17.

Beloved, this is our holy faith, and this has been our profession. How appropriate, then, are the words of our text, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." And yet, Christians, how soon we forget our solemn vows, the solemn steps we have taken! How quickly our hearts lose the impressions of this sacred rite! Instead of earnestly and prayerfully pressing on, thus seeking "those things which are

above," our affections are too soon placed upon our earthly possessions and pleasures, and we wander away from the side of our Saviour. How sad, how lamentable is this! We have said that we have "risen with Christ," to "walk in newness of life,"—a holy, sinless life, following our Lord in his life of purity and love. We have professed to put the world with its sinful allurements beneath our feet, and to have "put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. And yet, how little of the real spirit of Christ do we possess! How slow we are to imitate his examples of unselfish love!

In view of this the apostle continues his holy admonition: "Set your affection [margin, mind] on things above, not on things on the earth." Col. 3:2. Precious words are these, prompted by the loving Spirit of God. God is above; Christ is there; the holy city, the New Jerusalem, with all its charms, beautiful and eternal, is there. There is to be the Christian's blissful home. Holy angels with harps of God are there. There is our hope. This world is not our home. It is not congenial to the child of God. The whole atmosphere of earth is pregnant with sin, and laden with death.

"Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven.

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

Why, then, beloved, should we place our affections on things below? Better far to heed the precious words of inspiration, and raise our hearts and loves to God above. How much we need his loving care and protection! How much we need the guidance of his Holy Spirit! How much we need wisdom, light, and strength from the heavenly sanctuary to carry us through to our journey's end!

Let us return to our "first love;" let us remember our solemn vows, our holy and exalted professions. Let us consecrate ourselves anew to the Lord and his work, "seek those things which are above," and ever "walk in newness of life." May the Lord bless every dear child of God who may read these words, is my prayer.

Chatfield, Minn.

WHY I BELIEVE THE "TESTIMONIES."

BY ELD. A. O. TAIT.

To give all the reasons I have for believing that these valuable volumes are given through one of the gifts of the Spirit, would be more than is practicable for this short article. But some of the reasons most important to me are the following:—

1. They plainly expose the wrongs in my character, and bring them out in a vivid light for me to behold,—wrongs too, many of them, that I did not know existed.
2. The kind, though plain, reproofs they give of these wrongs, together with the pointing out of the way in which I may overcome them.
3. The exalted purity they teach. I never read them that I do not find my resolutions to overcome the world and sin strengthened; the thought is stamped afresh in my mind that I must be better and climb higher toward the divine standard.
4. They so perfectly agree with all the teachings of the Bible.

It seems to me that the best way to become convinced that the Spirit of the Lord inspired these testimonies is to carefully read them, and then as carefully practice what they teach, and then after a few months' trial compare our characters with what they were before and see how much better we are,—how much kinder we are in the family, in the church, and in the outside world; how much less we are inclined to be tattlers and busybodies. I think that if faithful, earnest work has been done, we shall see that an innumerable train of evils has been rooted out, and in their stead have been planted principles of the purest and most ennobling character.

It is with the "Testimonies" as it is with the Bible, the strongest evidence is the *internal* evidence. We may bring all the reasonings of a sage to prove their divine origin; but we are not so well and thoroughly convinced, and do not have such precious, confiding trust in them, as is ob-

tained by studying them and obeying what they teach.

NOTHING CAN MAKE US AFRAID. PS. 91:10.

BY ELIZA H. MORTON.

The driving storm is sweeping past,
With drifting snows and mournful blast,
The awful pestilence is here,
And many hearts are filled with fear;
If our peace with God is securely made,
Then nothing below can make us afraid.

Disease and death are in the land,
And thousands fall on every hand;
Though plagues and famines here abound,
And wretchedness is all around,
If our peace with God is securely made,
Then nothing below can make us afraid.

The dreadful earthquake's quivering shock,
The sudden woe of hidden rock,
The bloody war and cruel strife,
Have not the power to mar the life.
If our peace with God is securely made,
Then nothing below can make us afraid.

A shining guard of angels bright
Is promised by the King of Light.
'Tis sweet to feel the sheltering Arm,
'Tis joy to know that naught can harm.
If our peace with God is securely made,
Then nothing below can make us afraid.

Portland, Me.

WALKING IN THE LIGHT.

BY ELD. WM. COVERT.

THERE is but one reason assigned in the Scriptures for walking in darkness—"because their deeds were evil," etc. John 3:19, 20. Judging from what we find here stated, it is not a virtue to be found in the darkness. Thousands are walking in darkness simply because they imagine that some one else is there, and that it is their duty to hunt them up. They are stumbling over everything along the route. Their pathway is so dark that they know not at what they are stumbling. 1 John 2:9-11. If an individual would enjoy the religion of Jesus, he must not suffer himself to be led off on this dark road.

It is true that our brethren and sisters are not perfection, yet they can never be brought into the light by an accusative spirit. Hold up the lamp of truth while you remain in the shining path, and in a tender spirit call in unmistakable tones of love, "This is the way, walk ye in it."

How pleasant is the life of him who dwells in the sunshine and walks in the light! By the darkness of night we may behold the moon and stars, but we are never enabled to profit by the products of the far-off worlds. By the light of the sun we behold the glories of our own world. The merry bird greets the rising sun with its cheerful song, while the devouring wolf and cowardly panther hide in the darkness of their dens to avoid the light of day. The honest man loves the light of noonday; the assassin and burglar choose the blackness of midnight.

Notwithstanding all the good things which can be truthfully said of the light, yet many will insist on the necessity of walking in darkness. They see darkness in everything. They would almost follow up the storm for the privilege of abiding beneath the cloud. They talk discouragement, and encourage doubts, and feed on fear, and by and by drink despair. They are usually found on the very verge of some dreadful evil. They scarcely ever take a full inspiration of present enjoyment. They either see an evil storm, a devouring fire, or a destructive flood where a beneficent Providence intended a dispensation of his love. To them God's bow of promise is unseen, or its meaning unknown. When you meet these people, you are compelled to listen to a recitation of their doubts, discouragements, or perplexities.

This is far from what Jesus delights to hear. It is his will that we cultivate faith and courage. In your communications, write of courage and success. Dwell upon the love of God who gave his Son to die for us. Think of the blessed privilege of working with Jesus in the cause of redemption. Praise God for every blessing; all came from him. Do not tell people of your doubts, it only increases them. Remember that they do not want to hear them. They come from Satan; do not afflict God's people with them. If you do,

then you are doing a service well pleasing to the enemy; for he wants his goods put upon the market. Our business is to let our light shine; to speak of God's love; to encourage the brethren and sisters to be diligent and faithful in his service. We should speak of the beautiful and the good in all things where we can properly do so; encourage good things by doing good from a pure heart.

The writer recently received a letter which stated that the brethren in the place from which it was written were getting along well in their meetings, and that their Sabbath-school was excellent, etc. This is as it should be. Talk about the bright side. Remember that the light is sweet and lovely to the Christian. Jesus talked faith and courage even when he hung upon the cross. We should possess the spirit of our Master in this respect. The Christian should not only walk in the light, but he should be a light to those who sit in darkness. The Church is the light of the world. She was even represented as being clothed with the sun in the days of the apostles. The path in which the righteous tread is represented by the word of God as a "shining light, that shineth more and more unto the perfect day."

A SOLEMN WARNING.

BY S. M. BUTLER.

"THE end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. This is a solemn declaration. "The end of all things is at hand." Reader, can it be true? Are we, this present generation, you and I, actually living right in the closing hours of time? So Peter says. Let us see. The end of all things will be when the Lord comes. He says, "If I go and prepare a place for you, I will come again, and receive you unto myself." Peter must mean, then, that the coming of the Lord is right at hand. Can it be possible that that grand, culminating event of the ages is just about to transpire? If it be true, the fact must be fully set forth in the Scriptures; for Paul says they are given that the man of God may be thoroughly furnished. 2 Tim. 3:16, 17. What do they teach respecting this time?

It is natural to look to the prophets first, since it is to them that God has revealed his secrets. Amos 3:6. In Daniel 2 we find mention made of a great metallic image. In his interpretation, Daniel told Nebuchadnezzar that this image symbolized four kingdoms that should rule successively upon the earth; and that the fourth should be divided into ten parts, symbolized by the ten toes of the image. He further told him that in the days of these kings the God of heaven should set up a kingdom. Verse 44. The four parts of this image have been developed respectively by Babylon, Medo-Persia, Grecia, and Rome. We are now living under the divided state of the Roman Empire, and the time has therefore come for the setting up of the everlasting kingdom.

The seventh chapter of Daniel covers substantially the same ground, with some additional features, the most prominent of which is the little horn on the fourth beast, which all agree in applying to the papacy. Among other distinctive acts, it was to "speak great words against the Most High" (verse 25) which the papacy has repeatedly done, as its whole history abundantly testifies; but its most blasphemous utterances have been reserved for more modern times. In verse 11 the prophet says: "I beheld then, because of the voice of the great words which the horn spake." "Then"! When? The two previous verses speak of the Judgment, in close connection with which the prophetic attention is attracted by the blasphemous utterances of this apostate power. The Judgment began in 1844. Has the world since then witnessed any presumptuous act on the part of the papal power? On July 21, 1870, in the great Ecumenical Council, assembled at Rome, five hundred and thirty-eight men against two declared the pope to be infallible! Were ever words more daring? In almost immediate connection with this bold utterance the beast is destroyed and given to the burning flame, which destruction is accomplished by the brightness of Christ's second coming. 2 Thess. 2:8. Thus we see that all that remains is the closing act in the great drama.

In the twelfth chapter of Daniel the prophet

is told that in the "time of the end many shall run to and fro, and knowledge shall be increased." Verse 4. This indicates a remarkable increase of travel in the last days. But have not people always run to and fro?—Yes; but never were they so much given to this as at the present. No other age ever witnessed so many conveniences for the benefit of the traveling public. A few years ago it took many days to cross the ocean; now the journey can be made in a week. Then a trip across the continent meant long months of separation from home and family; now it can be performed in a few days. People are quick to perceive the opportunities afforded by these modern improvements. Travelers are swarming in every direction. Then look at the increase of knowledge. The land is dotted with school-houses. Education is general. The domain of science is being explored to an extent never before imagined. Inventions are multiplying on every hand. The steamboat, locomotive, telegraph, submarine cable, and other wonderful improvements through the aid of electricity; gas, both for light and fuel; the use of cast-iron in the manufacture of agricultural implements; the invention of reapers and mowers; the wonderful improvements and achievements of the printing press,—all these and many more have been perfected within the last hundred years. And in the past few years the electric light, the telephone, telegraphing from railway trains in rapid motion, and a long list of other things that go to make modern life convenient, have been brought into use.

Knowledge of the word of God is also being diffused among the masses. The dark cloud of Catholicism has risen from a large portion of the earth, which was once covered with its darkness, and light is shining forth from the sacred volume as it never shone before. The gospel is no longer confined within narrow limits. "There is no corner on the globe where Christianity is unknown."—*Christian Union*. "The whole heathen world is dotted with missions."—*Phren. Journal*. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Now look at some of the signs in the physical world. Christ said there would be "signs in the sun, and in the moon, and in the stars." Luke 21:25. Time shall not cease and earth end her career without some forewarning. "There shall be signs;" where?—In the sun, moon, and stars; right where everybody can see them. At the proper time, God would hang out these signs in the heavens, when they would be for a warning. Have they come?—Yes, they are now all in the past. The last one appeared over fifty years ago. But there were to be other indications of the end. "Fearful sights and great signs shall there be from heaven." Verse 11. What mean the "fearful sights" that have made their appearance in the modern heavens, such as the aurora borealis (Acts 2:19, 20), red sunsets, sun storms, etc., if they are not a fulfillment of this prediction of our Saviour? Then look at the earthquakes, cyclones, tidal waves, cloud-bursts, and similar disturbances of nature, which everybody knows have become remarkably frequent of late. These agencies seem to have combined to spread destruction broadcast. Crowding all together as they do, the only reasonable conclusion is that they are only the first mutterings of nature's final convulsion.

"Prepare war, wake up the mighty men." Joel 3:9. When?—When "the day of the Lord is near." Verse 14. Now look over the earth, and see how the nations are fulfilling this command. More than \$2,500,000,000 are expended annually for war by the world. Eighty-three per cent of the income of Great Britain goes for that purpose. There are five million men belonging to the standing armies of Europe to-day, into whose hands are put the deadliest implements of warfare that have ever been known. The whole of Europe is in a state well represented by a subterranean fire, ready to break out into one mighty conflagration when the right moment comes, which cannot be delayed much longer. The restless forces will be held in check but a short time. When the sealing work is done (Rev. 7:1-3), the restraint of Heaven will be withdrawn from the earth, and then the nations will be plunged into a scene of carnage and bloodshed, the like of which the world has never witnessed.

But it is not only because of warlike indications

that the nations are exercised, but there is another source of perplexity that is very alarming. Europe is full of organizations of anarchists. What are they doing?—Planning general destruction, scheming to spread chaos everywhere. Turning to our country, we behold a state of affairs no less significant. There are tens of thousands of men at this very hour who stand ready to make war upon every existing civil and social institution as soon as a favorable opportunity offers itself. These men are arming and drilling right in our streets in broad daylight. When these classes are combined, the authorities are powerless to control them. This was forcibly demonstrated in the recent riots in London, where the mad rabble held the track of one of the most important railways in the world, delaying the trains for hours despite the best efforts of the police to drive them off. In the still more recent troubles in New York twelve hundred policemen were required to pilot a single street-car across the city and back again. Only let these dissatisfied classes know their power—and they are fast coming to know it—and then what?—Ruin! Labor and capital are coming rapidly to a conflict, of which the present collisions are but the first skirmishes. What will be the end? No wonder men's hearts are "failing them for fear"!

According to 2 Tim. 3, great moral declension was to be one of the most prominent signs of the last days. Paul describes the people as "lovers of pleasures more than lovers of God," while at the same time they would have a form of godliness. What an accurate description of to-day! Visit the theater, go to the skating-rink, attend the circus, look in at the dancing-hall, and whom do you find there?—The world loving professor, joining hands with the "sinner," and both absorbed in the giddy whirl of pleasure! The prayer-meeting? Oh! that has no charms for them.

Again, the apostle says that "evil men and seducers shall wax worse and worse." Wickedness on every side! The law powerless, juries bought, judges hired, lawyers bribed, witnesses suborned! "Justice is turned away backward." This is emphatically the era of crime. Men have always had evil natures; but in no age have they been so utterly reckless, so entirely abandoned, as they are to-day. "But evil men and seducers shall wax worse and worse." Roll back, ye heavens, and reveal the coming One! Drop, ye eternal curtains, upon these tumultuous human scenes!

Now, when all these things come to pass, what may we do? conjecture that the end is near? guess that the Lord will come sometime?—No! "know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.*" Luke 21:31, 32. Granting this text to be true, this present generation will witness the coming of the Lord. In view of this fact, what is our duty?—"Be ye therefore sober, and watch unto prayer." "Be ye therefore sober." This cuts across the track of many professed Christians. Pretended followers of Christ are often the gayest among the gay. While Christians ought to be the most cheerful persons in the world, they should not be vain and trifling. Frivolity is sin. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. People who are expecting translation certainly have enough to talk about without descending to the vulgar. The world expects better things of them. So does God. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

Who has not often been compelled to listen to aimless conversation, carried on by people who were intelligent, and who ought to have known better? If every sensible word were extracted from an hour's talk of this sort, they would not make one paragraph in a newspaper. "Watch unto prayer." Some one has said that prayer moves the Arm that moves the world. What sweet consolation it affords us in the battle of life to know that there is an ever-loving Friend to whom we can go with all our perplexities! and then, when "the cares that infest the day" are past, what comfort it is to commit ourselves into the keeping of this Friend during the darkness! Shut out from the world, and guarded during sleeping hours by holy angels,—what a comfort! Could anything be more safe? Never retire without first bowing in silent prayer. And when the morning comes, who

does not feel it a blessed privilege to ask God for his Spirit to guide and his angels to deliver? The closet, the silent grove, the family altar, what places are these! Improve these opportunities; you need the strength they will afford, and the blessings they will bring. The Saviour found need of them. Luke 6:12. Are you stronger than he? "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

Sumner, Mich.

A UNIVERSAL SABBATH.

BY ELD. G. K. OWEN.

"He which persecuted us in times past, now preacheth the faith which once he destroyed." Gal. 1:23.

We were recently forcibly reminded of these words of Paul, by the efforts of a minister in opposition to the law of God. He bitterly denounced the work of those who had been holding Bible readings and teaching publicly and from house to house, after the example of Paul in Acts 20:20. He said: "I would not do such a thing as to go around to the homes of the people, with my marked Bible, and disturb their opinions." He then went on to ridicule the idea, and even the possibility, of a universal Sabbath, confining the Sabbath of the decalogue to a small nation, a small country, and a few centuries. He circumnavigated the earth, wandered from pole to pole, and ransacked the darkest corners of hoary antiquity in search of some place in which to lose the ancient memorial of creation's birth and the Creator's rest, where the moving multitudes of earth could never find it more; thus trying to show the injustice of a law that would require all our race to observe one definite day as the Sabbath. At the end of these ramblings he declared that "Paul has freed us from the nonsense of a Sabbath." If men will have to give an account for every idle word, where will those appear who accuse the Creator of speaking and writing nonsense in Gen. 2:3 and Ex. 20:8-11, and of perpetuating nonsense while the new earth remains? Isa. 66:22, 23. Can such be sure of having their names written in the book of life, and of entering the land of rest? Eze. 13:9; Rev. 22:14; Matt. 5:19, 20.

But after all this labored effort to destroy the faith of the people in the universal Sabbath of creation, lo! he preacheth (in part) the faith which once he destroyed, saying, "I wish you Adventists would get converted, and keep the first day of the week, so that we could have a universal Sabbath." He did not, however, preach a universal Sabbath in the spirit or the letter of either the Old or the New Testament; but in the rebellious spirit of the one who was to "think to change times and laws," he would abolish every jot and tittle of the fourth commandment, which was written by the finger of the Creator, and spoken in the most solemn tones of awful thunder amid the fire and smoke of the trembling mountain,—yes, all this he could call nonsense, because it required a definite day to be kept on a round world; and then because human wisdom sees the absolute necessity of a definite, universal Sabbath on the same round world, he would seek to establish one on a heathen foundation (the venerable day of the sun) by the authority of a law enacted amid the alcoholic fumes and tobacco smoke of an American election.

What a contrast between the preaching of this minister and that of Paul! who delighted in the law of God after the inward man (Rom. 7:22); who pronounced it holy, just, and good (verse 2), and who said, "Do we then make void the law through faith? God forbid; yea, we establish the law." Chap. 3:31. The foundation upon which Paul rebuilt that faith which he once destroyed, was the sure foundation of the prophets as well as of the apostles. Eph. 2:20. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1:25. How this truth shines as we contrast the definite universal Sabbath, established and made holy by the Creator, with the counterfeit definite universal Sabbath that man's wisdom seeks to establish and keep holy in its stead!

Auburn, Mich.

—In taking revenge a man is but even with his enemy; but in passing it over he is superior, for it is a prince's part to pardon.

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.

EVENING THOUGHTS.

BY EMILY HUTCHINS.

WHEN the golden sun is setting,
And a glow is in the west;
When the birds have ceased their singing,
And all nature sinks to rest,

Then my soul itself reviewing,
Turns to look at that within,
Asking what the deeds and motives
Of the vanished day have been.

Did I feel the love of Jesus
When I gave that passing smile?
Or did love for self uprising
Half its purity defile?

Did the Saviour's benediction
Rest upon that trifling word?
When I spoke in hasty accents,
Did I think that angels heard?

O my Saviour, stoop to hear me;
For the day has run its race.
Pardon grant for past transgressions,
For the future give me grace.

Help me fix my heart on heaven,
May my love be wholly thine,
May my thoughts and acts be molded
By an influence all divine.

Battle Creek, Mich.

LET US BE KIND.

"COME, Nell, run down to the post-office and get the papers," said Mr. Watkins in a coaxing tone to his fourteen-year-old daughter, who was sitting in a hammock, deep in an interesting story.

Two little wrinkles gathered in the young girl's forehead as she said, poutingly, "Oh dear, father, I don't want to now; I'm reading."

"Now, that's a good girl," coaxed her father. "I want to see the news. Come, you're younger than I am."

"I should think you might wait till Uncle James goes, and he can get the mail," Nell argued fretfully.

"Perhaps Uncle James won't go to-day, and I want the papers," said Mr. Watkins, a shade of sternness now in his voice.

"Well, I suppose I'll have to go," Nell declared, petulantly, rising from the hammock and closing her book reluctantly.

She went into the house for her hat, and when she came out a moment later, ready to start for the office, Dr. Newhall, who had been calling on her invalid mother, said with a smile: "Going to the office, Miss Nell? Wait a minute, and I'll give you a ride there."

Half ashamed for fear the doctor had heard her petulant replies to her father, Nell waited while the horse was brought around.

Soon the young girl was seated in the chaise, bowling merrily along beside the kind old doctor, laughing in spite of herself at his funny jokes. Dr. Newhall knew well how to entertain young people, and was much beloved by them. All the boys and girls thought it was a great treat to ride with the doctor.

But by and by, after a short silence, the doctor said gravely, "Nell, I've a little story to tell you;" and then to the gray horse, "Whoa, Billy; slowly down the hill."

"One day when I was a boy of thirteen," the doctor began, "I was coming from school with the other lads of my age. For a week or more we had been planning to go swimming in the pond below my father's house the first warm day. And that was just the day for it at last—hot and muggy. So we were hurrying along, so as to have our swim before supper."

"The school-house was about two miles from our house, on the outskirts of the village. When nearly home we met my father on the road into town carrying a bundle. He stopped me. 'I wish you would take this package to the village for me, Jim,' he said, hesitatingly."

"I'm sure I looked disappointed; and my first impulse was to refuse, and rather crossly. But

father had not been quite well for a week, and if I did n't go he would; and he was a good, kind father. Something stopped the petulant word—one of God's good angels, I think."

"Of course, father, I'll take it," I said quite cheerfully. "Never mind, boys, I'll go swimming some other night."

"Father gave me the package. 'Thank you, Jim,' he said; 'I'm sorry to have you lose your pleasure. I was going to the village myself, but somehow I do n't feel very strong to-day.'"

"He walked with me to the road that turned off to the town, giving me some directions about delivering the package. When he was turning back he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into town, and back again. When I came near the house, I saw some of the neighbors standing about the door, and hurrying forms inside the house. One of the men came to me, the tears rolling down his face. 'Your father,' he said, 'fell dead just as he reached the house after he left you.'"

"I'm an old man now, Nell, but I've thanked God through all these years that I did n't refuse my father's last request, and that his last words to me were, 'You've always been a good boy to me.'"

The old doctor wiped his eyes at the recollection. Nell had been crying softly during the last of the story; and now, as she dried her eyes, she said, "Oh, doctor! and I was so cross to my dear father to-night. I never will be again."

It was a very thoughtful girl that walked from the post-office that night with the papers. It was with a thrill of pleasure that she saw her father sitting on the piazza, awaiting her coming. She went straight up to him, put her arms about his neck, and kissed him, as she said, softly and penitently, "I'm sorry I was cross to-night. Please forgive me, father."

"Of course I will, my daughter;" and he returned her kiss, thanking her for the papers.

Nell kept her resolution pretty well, though she often had a struggle with herself to keep back the petulant word. She wrote on a slip of paper, "Remember the doctor's story," and pinned it on her cushion on the bureau, where her eyes fell on it a dozen times a day.

And who of us ought not to remember the doctor's story? There is no pang of remorse so keen as the bitter regret with which we remember neglect or unkindness which we have shown to loved ones now dead.

And, after all, it is such a brief little while we can be with our friends on earth. Let us be kind.—*Children's Friend.*

PIETY AT HOME.

WHEN our Saviour told his disciples to go into all the world and preach the gospel, he added, "Beginning at Jerusalem." Jerusalem for us, as Christians, is not the local church to which we belong, or the community in which we live, but our home. Paul wrote to Timothy, "Let them learn first to show piety at home." A religion that does not brighten and bless the home, but reserves all its interest and activities for outer circles, is not the religion of the Bible. That holy book magnifies the family. It declares that the promise is "to you and to your children." Abraham was "the father of the faithful" because God knew that he would command his children and his household after him so that they would keep the way of the Lord (Gen. 18:19); and hence God said that in him should all "the families of the earth be blessed." The long genealogies in the Old Testament show that the covenant of grace embraces households and generations. They teach us that, though piety is not inherited, it can and should be transmitted. The Hebrews were enjoined, not only to keep God's words in their hearts, but to teach them diligently to their children. In the last verse of the Old Testament God promises that he will send Elijah the prophet to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. And the angel Gabriel quotes this prophecy to Zacharias in the temple as about to be fulfilled in the mission of John and Jesus. Luke 1:17. Family religion was to be a characteristic of the new dispensation, as it had been of the old. God placed his eternal Son in the home of Joseph

and Mary. Christ spent thirty years of his earthly life as a pious son, obedient to his human parents.

The history of the Christian Church is in harmony with the prophecies concerning it, and with the nurture and training of its Lord. It has rooted itself in the family in all ages. Its most eminent ministers and missionaries have come from pious homes. There is no nobler record on the earth than that of "the mothers of the great and good." There are no saints who will wear brighter crowns in glory than the humble, pious parents who trained up their children in the nurture and admonition of the Lord.

Home piety is the earliest outgrowth of personal piety, and hence the best test of it. If there are closets where parents or children commune daily with God, they will be like store-rooms filled with spices. A fragrance will go out from them to every apartment. The visitors in the parlor and the servants in the kitchen will inhale an aroma testifying to the presence of the Holy Spirit. As a single furnace, though out of sight, will, if supplied with fuel, warm the whole house, so a single true Christian will create a new atmosphere where he dwells. He will change the chilling air of selfishness to the genial glow of love.

In the home all can exert a Christian influence and do Christian work. Many are too diffident to speak or pray in the church meeting. Some have not the gifts that fit them for conspicuous usefulness. But who is too young or too ignorant to show piety at home? Who cannot keep a little light burning there that shall tell of the love of Christ, and shall illuminate the way to Christ? And as obligation always runs parallel with opportunity, we are all bound to do what we all can do so easily. Our first duty is to try by daily ministries in the loving intercourse of home, to win those who are our nearest and dearest to Christ. If a parent should let his children go naked or perish with hunger, he would be execrated as a monster. He would not be excused on the plea that he was not a great business man gifted with a special talent for making money. We would say he surely could do something, and he was bound to do what he could. But how much worse for a parent to neglect the spiritual interests of his children—to make no earnest and persistent effort for the salvation of their souls. He may not be a great scholar, or an eloquent talker, but he can set up a family altar, and gather his children around it, and read to them the word of God, and pray with and for them.

We should all learn to show piety at home for our own sake as well as for that of others. There is no place so well adapted to the cultivation of Christian character. What opportunities and what demands hourly in the home circle for all the graces of the Spirit,—meekness, patience, self-sacrifice, charity, faith! That care-worn mother, in the midst of her little ones who are so thoughtless, so fretful, so exacting, and yet whose tender spirits can be deeply wounded by a hasty word, must she not long for help divine? Must she not be ever lifting up her heart to God in prayer? Our Heavenly Father knew just what discipline we would need, and he placed us in homes, that by the daily attention of their petty trials we might be polished for the skies.

We are often told from the pulpit and through the press that there is a sad decline in family religion; that family altars have fallen; that home religious instruction is obsolete; that parents are too busy to study the Bible with their children; . . . that the Christian culture of the young is turned over to the Sabbath-school, which, with the aid of a minister or an occasional evangelist, is held responsible for the salvation of their souls. No doubt there is a good deal of exaggeration in these statements, and yet there is some truth in them. The good old way of our fathers is not popular in these days. They used to regard the Christian home as a church in miniature. The family was a congregation for Bible study and for worship. But now there is so much engrossing business for the father, so many domestic and social claims upon the mother, so many lessons to be learned by the children, so many accomplishments to be attended to, so much preparation for shining in society, that really there is no time, in many homes not an hour, from Sunday morning until late Friday night for religion. It is relegated to the Sabbath. But when the Sabbath comes, then there is so much dressing for church that there is

no time for family worship after breakfast. Sabbath-school, then church, then a late dinner, then everybody is tired. The older ones want to read the religious newspaper. The younger ones want to read their Sabbath-school books and papers. The short afternoon is soon over. . . . And so the Sabbath has gone, and all the piety has been outside of home. If this is the way we are drifting, it is time for fathers and mothers to stop and think. We shall all have to give account for our children as well as for ourselves at the bar of God.—*Selected.*

Our Tract Societies.

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

RAIN-GIVING CLOUDS.

BY H. M. VAN SLYKE.

"If the clouds be full of rain, they empty themselves upon the earth."—Ecc. 11:3.

O CHILD of God, with heart of love
And hopes so full and free,
Dost grieve and pine like mourning dove
For sweet response to thee?

Dost look for fruitage from the seed
Thou'st sown with greatest care
In chosen spots upon the mead
Or in thy garden fair?

Look up to clouds above thy head,
And learn a lesson rare,—
Those fleecy forms will gently shed
Fresh showers everywhere.

And when the clouds are full of rain,
They hold it not for fear,
But empty out the precious gain
On earth, both far and near.

So hold thy chalice to the spring
From whence supply doth flow,
That fullness make thy glad heart ring
Wherever thou mayest go.

Then haunts of pleasure or of sin
No charms will have for thee;
But souls with love thou'lt gather in,
For all eternity.

Hamilton, Mo.

ENCOURAGING CORRESPONDENCE.

THE circumstances under which the writer of the following letter received a knowledge of the truth, were such as are calculated to encourage those engaged in the work of circulating our periodicals to continue in this laudable effort, not becoming weary because they do not see immediate fruit of their labor. How little we know which will prosper, this or that, or what the real result will be!

By some means, we know not how, *Les Signes* was sent to a pastor in Algeria. He became interested in it, and not only read it for himself, but gave it to his brother, who, according to his testimony, is one of the most sincere and devoted Christians of his acquaintance in Africa. This man, although a Spaniard, knows French; and he became deeply interested in the truths which he found in the paper. This letter is the third which we have received from him. He is now observing the Sabbath of the Lord, and seems to be in harmony with our faith on all points so far as he has had opportunity to investigate. What the result will be we cannot tell, but the readers of the REVIEW can judge for themselves, from the extracts which we give from this letter, that the writer has sensible ideas of the work which the message has yet to do in warning the world, and as to the means by which it is to be accomplished in the country from which he writes. He says:—

"DEAR SIR AND BROTHER: I received your letter with pleasure, and I see by it that I have at last found Christian hearts that respond to mine. It is difficult in these days to find those who truly love the Lord, and who seek, first of all, his glory. In these days all the world run after gain and worldliness, and the Lord is set aside. How many times I have sought, among those who call themselves Christians, some who were really living for the cause of God, and how few I have found! Almost all seem to be hypocrites, appearing well, but not Christians in reality, so lukewarm that it makes one sick at heart. I believe it is on this account that the Lord has said in his word that he would spue them out of his mouth. Rev. 3:16. So, dear brother, in view of the evil about us, what Christian heart would not be ready to warn men, and above all these worldly Christians, to open their eyes and consider well the time in which we are; and not to sleep like the world,

knowing that the time is near when we all must appear in the Judgment! While the Lord thus gives us a little while to live, let us employ it in warning the world to believe in Jesus, the only name whereby we may be saved; for there is salvation in no other.

"You have asked me to give you my idea of the best manner in which to do the work of the Lord here. I will give you my views as to the work which might be done in this country. If you will take an atlas, you will see that Algeria alone is as large as France and Tunis. All this Colony is peopled with about an equal number of French and Spanish, with some English and Germans, many Italians, and various other nationalities of Europe; there are also natives, Arabs, and quite a number of Jews. Nearly every one speaks or understands French. For the evangelization of this country almost nothing has been done. Here, as in America, every one comes to make money, and for nothing else. The French from France attend church only for the first few weeks after they come. They are ashamed to be called Christians, and so take a more fashionable name, calling themselves 'Freethinkers.'

"Oran is a city of 65,000 souls, of whom at least 4,000 are Protestants. About sixty of these ordinarily attend worship, the others only at great feasts, or almost never. There is a German service, also one in Spanish; but few attend, only about twenty persons at each service. In fact, spiritual death prevails everywhere; and how could it be otherwise, when one sees the pastors only during service, and that is all? Since the year 1830, when France took possession of Algeria, there has been Protestant worship in nearly all the principal localities. How much more might have been done if a religious paper had been published, either at Oran or the city of Algiers, to help sustain the Christian faith! At present, they have not the means to publish even a small paper. We have atheistic journals everywhere, which cast their empoisoned venom on every side against Christianity. An atheistic journal of Oran, recently published a carnival story, full of poison against the Bible and Christianity, and not a pen was raised in reply. You may think that I ought to have answered; but I am a foreigner, and they would have told me that it did not concern me; and if I had attempted to reply, the leaders would have been the first to disapprove of it.

"They tell me that there is a sort of a mission among the Kabyles, but I do not think that it is doing much. In all Algeria I think that there are only two colporters supported by the British Bible Society; and the national church has none that I know of. There is also an evangelist at—supported by the English. A great work might be done here in Algeria; but it needs living, earnest agents, who will work for the Lord and not for themselves. Spain lies just opposite us, about eight hours distant by steamboat. What a grand work might be done for Spain if a Christian Adventist mission were established at Oran!

"We have also a field of labor among the Marocs. I will speak of an incident in this connection. I lived for some years in the interior. One day I was at home, just about to read in my Bible, when I saw a Marroquin stop before the door, clad in the usual native attire, with girle and turban. He entered the house, took up my Bible, saying, 'This book is of God.' Pointing to heaven, I replied, 'Mulana Bono Christo' (God, good Christ). He kissed the book and began to weep. I asked: 'Are you a Mussulman?' He replied, 'No, English.' I understood that he meant to say, 'I am a Christian.' He asked: 'Are you Romanist?' I replied: 'No; I am a Spaniard, but English in religion.' He then asked if I worshiped images. I told him, No, and that I considered it a great sin; and in turn I inquired if he worshiped the Virgin. He answered: 'Mariam bone meja' (Mary, good woman), but to worship her, no; only Christ; the tears were still falling. I rejoiced to find that under the habiliments of a Mussulman, laborer, and Marroquin, I had found a true Christian. I asked him how it happened that he knew the Bible. He replied that he had one like mine at home, and that in his tribe there were forty who, like him, believed in Christ, and were no longer Mussulmen. We remained together half an hour, but were unable to understand each other much. I asked him to come often to the house, but did not see him afterward. How many children of God there are whom we do not know! I often think of the host of the redeemed, including every tongue and people and tribe and nation. We have the Marocs near here.

"The Israelites are very numerous throughout Algeria; but at Oran there are about 20,000 well-educated Jews, who read Hebrew and French, and are favorably disposed toward Christianity, but Christianity without idolatry, which they hold in horror. The Bible in French and Spanish, and the Pentateuch in Hebrew, are much sold among them. Once decided upon the work, we have only the great enemy atheism, that sort of drooling skeptics who call themselves 'Freethinkers,' who think of nothing but to mock at everything. Christianity has sufficient proof and strength to show its divinity; but thus far no one answers them. Puffed up with pride, they believe themselves right, and almost infallible; but when they shall see that Christianity has the strength of the truth in itself, and that it does not fear them, then they will also see that they may be mistaken. Yes, dear brother, Christians are needed here, living, aggressive, prayerful, and conscientious Bible Christians, without fear of men (Matt. 10:27, 28), who will root up all the plants within and without that our Heavenly Father has not planted; and then, having God on our side, we shall have the witness of the Holy Spirit in our hearts. I know that the work and the struggle will be terrible; but the more enemies we have to overcome, the better the warfare will go, considering always that it is not of him that will eth nor of him that runneth, but of God who giveth strength and sheweth mercy.

"Some days ago I was speaking with a Bible colporter, a well-educated Jewish Christian, concerning the Sabbath and conditional immortality. At first he could not believe that we ought to keep the Sabbath, but at last he came to understand that we were correct in our views; and upon

the immortality question also I think he is convinced. He has promised that he will lay these things to heart, and study them; and if convinced that we are right, that he will put himself on our side. I gave him your address, and if he does not write you, could you send him some papers?

"It seems to me that the Lord calls you to come over and help us (Acts 16:9, 10; Rom. 15:23, 24). I know that it is necessary to make preparations, to reflect and pray much, very much; but the Lord Jesus, King of heaven and earth, to whom all the gold and silver belongs, will help you in this holy enterprise, which is his. Yes, sir and dear brother, I pray you with all my heart to come and see us. There is a great work to be commenced here. The Lord will bless you here and all the church of God."

Bro. Albert Vuilleumier has just visited the man whose letter I sent in my last communication, and reports him as being firm and earnest in the truth, though not having before seen any Sabbath-keepers except those who, like himself, had embraced the truth from reading. Through the efforts of this brother, six are now keeping the Sabbath in his neighborhood in Southern France. Thus God is blessing and prospering his truth, and leading the honest in heart to receive it. May he help us to be faithful laborers in the great harvest field.

B. L. WHITNEY.

Basel, Switzerland, April 7.

THE WORK IN KANSAS CITY.

THE foundation is being laid for a good work in this city. We find plenty of openings for Bible readings among persons who are interested to learn. We have three sisters here who are engaged regularly in this work. Bro. J. M. Galle-more, of Salisbury, since last November has been canvassing here for "Thoughts on Daniel and the Revelation," and otherwise assisting in the missionary work, and has taken quite a number of orders for that book, though the canvassing work is very hard, from the fact that many of those who would buy books are out of employment. There is a great deal of building and other improvements being prosecuted, but there are many more mechanics and other laboring men than can find work. We have rented in a good part of the city, at one dollar per day, a good, commodious hall, seated with three hundred chairs, in which to hold our Sabbath meetings. We think the rent is very reasonable. Our meetings are encouraging, and are well attended; and we expect the interest to increase as the work advances. Aside from our Sabbath meetings, we hold three prayer-meetings a week, at private houses, in different parts of the city. We feel of good courage to labor on, knowing that if we are only faithful, God will care for us and bless our work.

D. T. SHIREMAN.

LONELY LABORERS.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him; and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sabbath-school. There is nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that

in your labor you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

Bible Readings.

"Search the Scriptures."—John 5:39.

ANY ONE DAY OF REST IN SEVEN.

DOES THIS ANSWER THE REQUIREMENT OF THE SABBATH COMMANDMENT?

BY ELD. R. F. COTTRELL.

1. WHAT is the meaning of Sabbath day? *Ans.* Rest day.
2. Which day is the Sabbath?
"The seventh day is the Sabbath." Ex. 20:10.
3. Whose Sabbath (rest day) is it?
"The seventh day is the Sabbath of the Lord." *Id.*
4. What made it his Sabbath (rest) day?
"He rested on the seventh day." Gen. 2:2.
5. Why was the Sabbath commanded?
"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11.
6. Can any of the days on which he worked be his rest day? See Gen. 1:3-31.
7. Did God bless and sanctify all days alike?
"And God blessed the seventh day, and sanctified it." Gen. 2:3.
8. Why did he sanctify that particular day?
"Because that in it he had rested from all his work." *Id.*
9. Will either of the "six working days" answer this description? See Eze. 46:1.
10. When Israel had manna in the desert, which days could they gather it?
"Six days ye shall gather it." Ex. 16:26.
11. Could they gather it on the seventh day?
"On the seventh day, which is the Sabbath, in it there shall be none." *Id.*
12. Suppose one, in the exercise of his right to choose his day of rest, had selected the second, third, fourth, fifth, or sixth day, what would he have had to eat on his Sabbath?
"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank." Ex. 16:19, 20.
13. But suppose he had decided to gather enough on Saturday to last over Sunday, how would he have succeeded?
"There went out some of the people on the seventh day for to gather, and they found none." Verse 27.
14. If he would not turn each Sabbath into a fast what must he do? Verses 22-24.
15. Did Nehemiah hold the Sabbath to be a particular day, or as merely any one day in the seven, when he shut the gates of Jerusalem during the Sabbath? Neh. 13:19.
16. Where did they lodge who chose to keep some other day as their Sabbath?
"So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice." Verse 20.
17. When the disciples of Christ "rested the Sabbath day according to the commandment," which day of the week did they rest?
"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:56; 24:1.
18. When Paul preached in the synagogue "every Sabbath," was there any Sabbath in the week on which he did not preach? Acts 18:4.
19. While the Sabbath was enforced by the penalty of death, was every one at liberty to choose his day? Ex. 31:14.
20. When the constitution and laws of the nation shall require all to rest on Sunday, the first day of the week, will all be at liberty to choose to rest on some other day in its stead?

—Urgent trials should awaken fervent prayers.

Special Attention.

PUSHING SUNDAY TO THE FRONT IN MAINE.

WHAT IS OUR DUTY?

It is only a few weeks since a strong effort was made by a majority of the city of Portland in behalf of a better observance of Sunday. We have never before seen such an interest manifested in this State to bring the Sunday question before the people. And from the interest manifested in a "better observance of Sunday," it is evident that public sentiment is fast shaping in favor of the fulfillment of Rev. 13:14-17. In the Portland *Daily Press* of April 12, I find the following:—

"The Observance of Sunday—What the Ministers Said on the Subject Yesterday—Services at the Chestnut Street and Second Parish Churches. Union services were held at the Chestnut street Methodist and the Second Parish churches yesterday afternoon, and addresses upon the better observance of the Sabbath were delivered by Rev. Dr. Small, Rev. Mr. Dunn, and Rev. Dr. Bashford at the Chestnut street church, and Rev. Dr. Dalton, Rev. Dr. Rennes, and Rev. Mr. Daniels at the Second Parish.

"After the introductory services at the Chestnut street church, Rev. Dr. Bashford stated that the Woman's Christian Temperance Union had issued a circular requesting that the first or second Sunday in April be set apart by all the churches in the land for the discussion of Sunday observance. The Portland clergymen had already given a day to this matter, but union services were arranged at the Second Parish and Chestnut street churches in response to the circular. Rev. Dr. Small was then introduced, and spoke substantially as follows:—

"There may be discussions as to the advisability of placing the electric lights in the streets of our city, but as to the star that shines in yonder heavens there can be no question. It has been placed there by God, and cannot be altered or removed. So it is with Sunday. It is God's arrangement. When man was brought into the world, one day in seven was set apart for rest and worship; and it is as much of a necessity to him as the food for his sustenance, the clothing for his protection from the elements, and the opportunity for exercise."

The old barriers are fast disappearing which have held these denominations apart, and a union has been formed all through the city to make the Sunday prominent. The reader will notice that the doctor argues that Sunday is fixed in the moral world like the stars in the firmament; and every argument is pushed to the front in its support. Observe the following:—

"Abundant testimony can be found to show that the use of this day of rest for secular purposes cannot be followed with profit. Dr. Small quoted the utterances of Lord Macaulay in the House of Commons as to the necessity of the observance of Sunday as a day of rest, and cited the case of the fisheries, persons in a position to be well informed having told the speaker that those engaged in this industry who observed Sunday came out better in the long run than those who did not."

"He counseled that no support should be given to either the Sunday or week-day issues of Sunday papers, and concluded by appealing to his hearers for their efforts in behalf of the better keeping of Sunday."

This appeal to not patronize Sunday papers is a sample of what is coming from thousands of pulpits, and it will have a powerful effect. The report continues:—

"Rev. Mr. Dunn was the next speaker.

"He said that he had been asked to speak on the practical phases of the question, and could think of no better way to begin his remarks than to ask of his hearers, 'What are you going to do about it?' Persons who should know tell us that the horse-cars were first run to accommodate church-going people; but the custom has grown so that the horse-car fares collected in the city of Boston on Sunday are one third larger than those

taken on the previous day, and the public gardens and parks of that city are thronged with people on the Sabbath.

"Personal example will do much to stay and turn the tide which threatens to sweep away our New England Sunday. We can withhold our mite from the transportation on Sunday by horse-car or other companies."

Mr. D. advises walking to church on Sunday. And the Rev. Dr. Bashford appealed to the workman to be careful to protect his interests in Sunday. He "said that as sure as he commenced doing seven days' work in a week, he would conclude by doing seven days' work for six days' pay."

"Every seat in the Second Parish church," continues the *Press*, "was filled at an early hour yesterday afternoon. The grand organ prelude attuned all hearts to the sacred hour, and when the hymn, 'With joy we hail the sacred day,' was given out by the pastor, the congregation were prepared to sing it with the spirit and the understanding. A psalm of praise and the commandments were read, and prayer offered, by the pastor. 'Before Jehovah's Awful Throne' was given with stately majesty by the choir, the music selected giving added expression to the solemn words.

"Rev. C. H. Daniels spoke briefly of the growing interest in the question of Sabbath-keeping, and thought it should be first brought home to the hearts of God's people. God's church, God's book, and God's day are the foundations of American civilization. We are in danger from the desecration of the Sabbath; all order and right go hand in hand, as do all disorder and wrong. Mr. Daniels concluded his remarks by introducing Rev. Asa Dalton, of St. Stephen's church, saying that he was the pastor whom it was impossible to introduce to a Portland audience.

"The relation of our national prosperity to church and home was particularly dwelt upon, and the strict observance of the Sabbath, the only pilot for the safe passage of the nation through the many evils which threaten its life to-day. The absence of the children from the churches of to-day was unfavorably commented upon. Let the habit of church-going be formed early.

"Rev. Dr. Dennon, of New Haven, Conn., was the last speaker. Dr. Dennon referred with regret to the fact that the pleasuring of church-going people had caused the Sabbath to have a lower estimate placed upon it than formerly. The Christian Sabbath is an institution of God. It is God's law, and behind it stands all the power of the Almighty. Brief reference was made to the benefits derived from its observance by all classes, especially the laboring men. Sunday papers, Sunday trains, and Sunday excursions of all sorts were strongly condemned by all the speakers."

It will be observed that all these prominent ministers of this leading city, who give a sort of mold to all the clergy of the State, are doing all they can to make the Sunday move popular, and thus cause the people of Maine to take a leading part in this move. And what is the tendency of all this? Is it not to help bring about a fulfillment of Rev. 13:14?

In view of the foregoing facts, what ought we who are in this State to be doing? Will not this season be the most favorable for our work that we shall ever have? We can place our canvassers here, and they can work unmolested. We now have our mission rooms open, and intend to add a large corps of workers, who will canvass, hold Bible readings, and possibly have a tent run through the summer. Shall we co-operate with the Lord? We have been praying for more laborers, and now they are coming to us. Shall they be sustained by our brethren and sisters' promptly paying their tithes? And will those who can, send to the mission provisions by freight? If we let these opportunities pass, they will never be repeated. Our worldly possessions will do us good but little longer. It is now we should be transferring our treasure to the other side.

A. O. BURRILL.

—Never leave your way to seek a cross, nor go out of the way to avoid one; appointed crosses are real blessings.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 27, 1886

URIAH SMITH, - - - - - EDITOR.
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WORTHY OF CONSIDERATION.

In the great Advent Movement of 1844, before the last prophetic period ended, it was a common occurrence to hear such remarks as this: "We must therefore, if we read the Bible aright, be near the termination of all the prophetic periods. Is not this *worthy of prayerful consideration?*"

The Bible was read aright on this point in 1844, by those who, illuminated by the Spirit of truth, were led out to herald to the world the near approach of the Son of man. The prophetic periods were then about to terminate: and that fact was worthy the prayerful consideration of every reader.

But we have now to present to the reader another fact more worthy still of his prayerful consideration, and that is, that the prophetic periods all *have* terminated. So near are we now to the final consummation, that we are down this side of all the great measuring lines given in the word of God to mark the course of events. An indefinite "little while" only now intervenes before the coming of Him who is soon to come and not to tarry.

The great fact that the prophetic periods have all terminated, is worthy of special consideration, as it brings the coming of the Lord very near. Many are deceiving themselves with the idea that the prophetic periods were given to mark the time of the advent, and hence that there can be no consistent movement on this question without a proclamation of definite time. They have, therefore, as time after time has passed by, resorted to every conceivable species of assumption and guess-work to fix new points in the future. In this they are only virtually saying, "My Lord delayeth his coming;" for there is no prophetic period which reaches to the coming of the Lord. These periods are not given to mark that event. Important movements are to be made, and important works accomplished, between their termination and the actual appearing of Christ; and if they have not yet terminated, it only follows that the coming of Christ is farther off than every other indication would lead us to suppose. It is a false position which thus puts off the coming of Christ, and one which is full of danger. But there is no occasion for it; for the voice of history and the testimony of the word of God rightly read together, show, not that we are to look to the future for the termination of the periods, and then to wait for all the events that are to follow, before we can hope to see the Lord, but that we are even now in the very midst, perhaps near the conclusion, of those events which were to follow the close of all prophetic time, alarm the wicked, and bring joy to the saints, as the King of earth draws near. Viewing thus the prophetic periods all in the past, for which there is abundant proof, we are not led to put off the coming of the Lord, but are brought, as it were, face to face with the great day. Let the reader consider well this solemn truth.

That we are past the prophetic periods is again worthy of consideration, because we are thus brought into the time of the cleansing of the sanctuary. This, in the type, was the solemn day of the year for all Israel, who reverently gathered around the sanctuary and afflicted their souls lest they should be cut off from the people of God. And the period of the cleansing of the new-covenant sanctuary (Heb. 8:9), is the most solemn period of this dispensation for the Christian Church. In this service, performed once for all, the plan of salvation is now drawing to a conclusion. And as Israel of old intently listened to hear the sound of their priest as he came out from making an atonement for them before the Lord, so we are to understand the position of our great High Priest, and watch that we may be ready for him when he shall come forth to pronounce the everlasting covenant of peace upon his people.

If the prophetic periods have ended, the angel of Rev. 10 has fulfilled his mission, and we are having the last message of mercy; for there is to be only one more message to the people after the proclamation of that angel is uttered. Verse 11.

If the prophetic periods have ended, the temple of God has been opened in heaven, and there is seen the ark of his testament. Special attention is drawn to the law of God, and men are called upon to carefully examine, that their lives may correspond to its every precept.

If the prophetic periods have ended, the seventh angel has commenced to sound. Then the anger of the nations has come; and the wrath of God, the reward of the righteous, and the destruction of the wicked transpire in quick succession.

These are some of the events that follow this portion of prophetic fulfillment. Is not the inquiry, then, whether these periods have terminated, worthy the serious attention of the reader?

The prophetic periods terminated! Startling fact! Oh that we could realize its full import! Those long lines of years which from the prophets' days struck forward almost to the border of the eternal kingdom, are all completed. A little period, indefinite in duration, but full of commotion, calamity, and peril, now remains to seal the probation of a rebellious race. The termination of the periods shows that we have reached this point. Given to guide the church through the labyrinth of time, they bring us to this fearful final hour, and here leave us. And as they are borne away from us into the past on the rapid tide, and we lose our grasp of them, we are to stretch every nerve to gain the immortal shore before us. An indifferent mariner, as he drew near some dangerous, rock-bound coast, sleepy, careless, or drunken, would be the execration of mankind. A careless professor in these closing days of peril, is the grief of angels and the joy of devils. Reader, awake to the times in which we live; for these things are worthy of your prayerful consideration.

WHO IS THE INFIDEL?

In a meeting held by one of our brethren some years since, at which it was our privilege to be present, an opposer in a very angry and excited manner interrupted the speaker with the reckless assertion that "Millerism had made more infidels than any other thing under the sun; that the Bible said we did not know anything about the time." Being unable to quote the passage he had in mind, he was asked if he was sure that the Bible made such a declaration. He was very sure it did, if he remembered correctly; but it was very evident that he did not remember correctly, or, perhaps, that he never knew precisely what the passage was, and had but an indifferent idea of what the Bible did teach on the subject of the second advent. But somehow everybody, from the lowest drunkard to the bigoted bishop, seems to know that the Bible says that no man knoweth the day or the hour; and, tearing this text away from its connection, they give it an unlimited signification, and seem to think it sufficient to put an eternal quietus on the agitation of the Advent doctrine.

This text the objector in question had got fixed in his mind in such a shape as to lead him to suppose that the Bible asserted that nothing could be known respecting the second advent of Christ. When informed what the text does mean, that no man maketh known, etc., and reminded that we were doing nothing of the kind, that we do not attempt to make known the day and hour, as the Bible does not reveal it, he was asked if he believed this text which stands in immediate connection with the other; namely, "When ye shall see all these things, know that it is near, even at the door." He could not be made to acknowledge that he did. He had taken his position that we could know nothing about it, and so it should be, and he would make no other reply. Very clearly, he did not believe this text.

Now infidelity is a disbelief of the Scriptures; and we ask, Who was the infidel in this case, the Adventist, who believes all the Scriptures, or the opposer, who for the sake of avoiding the conclusion that we are to know something about the second coming of Christ, was ready to deny one of the plainest statements in all the Bible? Adventism does not make infidels, it only develops those who are already such.

But this is no new phase of the question. This cry of infidelity is no new thing. Adventists have had to meet it all the way along. The *Advent Herald* of Feb. 14, 1844, under the heading "A Prediction Fulfilled," thus spoke on this point:—

"It has often been remarked by our opponents that the preaching of the Advent would make infi-

dels. This prediction has been fulfilled; or, at least, it has been the means of showing many to the world as infidels, who, but for the preaching of this doctrine, would have escaped all suspicion. In their efforts to escape the conclusions of Mr. Miller, many of our most distinguished ecclesiastics have been found to take strong infidel and neological ground; and among their hearers have been found ready listeners fully prepared to adopt any conclusions, however transcendental, if they could thus be made to believe the coming of the Lord a fable."

As it was then on the Advent doctrine, so it is now, not only in relation to that doctrine, but to the great truths developed since that time. Take, for instance, the law of God. Before the claims of the fourth commandment are enforced, a religious teacher can scarcely be found who will not contend for that law as one of universal and perpetual obligation; but when he is made to see that that commandment requires the observance of the seventh day as the Sabbath, he will, too often, to avoid the claims of this precept, declare the whole law abolished. And many professed Adventists, alas! are foremost in this impious work. But he, who, for the sake of avoiding an unwelcome truth, denies any part of the Bible, is an infidel. The preaching of these truths does not make infidels, it only develops those who are already such, or who, rather than embrace them, are willing to become such.

A little incident which occurred under the first message will further illustrate this point. An Adventist preacher was lecturing at Lowell, Mass., when a Methodist class leader accused him of being an infidel, and wished him to call upon him. The minister accordingly gratified him with an interview, and called on him at his shop. Here the class leader repeated his charge that the minister was an infidel. The latter instead of replying handed him his Bible, and wished him to read a passage that he believed. The class leader took the Bible and turned the leaves back and forth without reading. The minister asked him why he did not read. He replied that he was looking for a text. The minister then told him that he could have read and believed the first text he opened at. The class leader saw that he had proved himself the infidel, and handed back the Bible.

Keen-eyed skeptics notice these inconsistencies, and become strengthened in their position. They also mark the scoffing of professed religionists at the plain statements of the Bible, when brought out by a company of humble believers, and when they touch the pride and popularity of said professed Christians; and this powerfully builds them up in their infidelity. In proof of this, look at the following instance. In 1844, the *Universalist Trumpet* thus spoke of the midnight cry: "We used to hear, six months ago, much said about the midnight cry. All the abettors in Miller's follies joined in the cry. But of late we do not hear anything about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time owls generally cease to hoot."

This was copied by the *Investigator*, an infidel paper, with the following remarks:—

"We copy the above for the purpose of expressing the thought that occurred to us on reading it. The Millerites, whom this reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible and the Christian faith. He thinks them deluded; we will suppose he honestly thinks so. What, then, in such a case ought he to have done, as an honest, candid man?—He ought to have said to them: 'My Christian brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly I may impart some new views, which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'"

"Such or similar language from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he is accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian brother is enough to steep another and a reverend Christian brother up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking in spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice to prevent him at least from quarrelling with his brethren."

The spirit manifested by the *Universalist Trumpet*, has by no means decreased since that time. And in view of such testimonies as the above, it is easy to see one great source from which infidelity derives its strength. So long as professed Christians will scoff at Bible doctrines, or refuse to believe certain passages of Scripture, because they destroy a favorite dogma, they may take to themselves the credit of all the infidelity that is developed or created by such a course. And this is all the connection that Adventism has with infidelity.

THE ROAD TO RUIN.

UNDER this heading, the North British *Daily Mail*, published in Glasgow, Scotland, in its issue of April 5, 1886, gives the following fearful picture of the political condition of the European continent, and the disasters which threaten it. Nations impoverished and the people starving, that men and money may be always ready for war, and Europe an armed camp with over 20 millions of men prepared for strife, does not look much like the advent of that era of peace,—the advent of which so many pulpits delight in proclaiming as now at our doors. Well does the *Mail* say that there can be but one ultimate result, and that is, ruin! What kind of a ruin the prophets have told us. We give the article entire as follows:—

"We cannot say that we are in the least degree surprised at the grave and anxious fears which are now being expressed in well-informed political circles as to the continued maintenance of peace in Europe. The Continent at the present moment may be compared to a huge magazine, well stored with combustibles, which at any moment may be ignited by an accidental spark. The people are dissatisfied and discontented. Wages are being reduced, and starvation is the fate of no small proportion of them. It is under such circumstances that the professional agitator finds his opportunity; and the evidence of his labors is manifested alike in the Nihilism of the Russian Empire and the Socialism which appears to find so much favor in France and Germany and Belgium. The labor riots which have disgraced the last-named country within the last few days, are, perhaps, without important significance in themselves; but they have evoked expressions of wide-spread sympathy in the neighboring states, which may mean a very great deal indeed. There are many who seem to fear that we are on the eve of another such crisis in European affairs as was followed by the French Revolution in 1789, and all its consequent horrors; and it is hard to tell at what particular point the first explosion may happen. It is not difficult to assign a cause for this unhappy state of things. It is clearly to be traced to the growing poverty of the people, and to the heavy and increasing burdens imposed upon them, mainly for war expenditure. As Mr. Henry Richard very appositely remarked in the House of Commons the other evening, the people of Europe are 'arming and starving.' Such a conjunction as this can have but one consequence, and that is some violent upheaval of forces which will bring the most frightful disaster and ruin in its train.

"The recklessness with which the governments of Europe have added to their indebtedness during the last fifteen years is almost incredible; and as it still continues, it is bound to be followed by the gravest consequences. Between 1870 and 1880 the total debt of European nations increased from 2,940 millions sterling to 4,453 millions sterling—an increase of 1,513 millions, equal to a ratio of 51.40 per cent. The only two countries in Europe which showed a reduction of their indebtedness during these ten years were Great Britain and Denmark. The decrease in the former case amounted to 3.01 per cent, and in the latter, to 23.08 per cent. In the case of Russia, on the other hand, the amount of debt rose from 220 millions to 682 millions sterling, an increase at the rate of 210 per cent; France, from 468 millions to 750 millions sterling, or an increase of 60.25 per cent. Austria also shows an increase of from 340 millions to 419 millions, or 23.24 per cent; and Italy from 374 millions to 522 millions, or an increase of 39.57 per cent. Spain also added enormously to her debt—from 285 millions to 530 millions, or an increase of 86 per cent. Altogether, in the period of ten years to which we have referred, 1,513 millions sterling were added to the national debts of European nations. It may be safely asserted that the great bulk of this enormous amount of money has been absolutely wasted in war and warlike expenditure. People profess to find it difficult to explain the present depression in trade. Here is a plain and palpable cause which everybody can understand. How different might have been the situation if this enormous and almost incalculable amount of wealth (for there are few who can realize what fifteen hundred millions sterling really means) had been devoted to profitable and remunerative purposes! For we ought always to bear in mind that whatever impoverishes one nation, impoverishes all, more or less. Whether we desire it or not, a bond of union exists between one na-

tion and another which makes the prosperity and adversity of each act and react on the other. But the case looks a great deal worse when we come to consider the financial condition of some of the European states individually. Take France as an example. Not only has the debt of France grown between the years 1870 and 1880 at the rapid rate which we have just shown, but it is growing, and continues to grow, with a rapidity which betokens a serious collapse at no distant date. When the Franco-German war closed, and the people of France were called upon to raise a loan of 6,000 millions of francs, it was anticipated that the capital account of the nation's debt would be finally closed, and that an era of economy would be begun with the inauguration of the Republic. But any hope of this kind was very soon dissipated. The government of the Republic, animated by that insane desire for foreign conquest which afflicts all nations, has proved more extravagant even than the Empire. This very month a new loan is being issued by the government of France, which will form the fifth they have floated since the year 1878. The exact amount of debt owed by the French nation at the present date seems to be an unknown quantity; but it must be considerably in excess of a thousand millions sterling, and the interest which falls to be paid upon it will probably not fall short of £35,000,000 per annum. As the population of France is not much more than 37,000,000, it will cost them not far short of 20s a head for the payment of the interest on their national debt alone. And all the while the military expenditure of the government of France goes on enlarging and increasing. The French are now the most heavily taxed of the nations of Europe.

"What is to be the end of this? This is the question which those who look before them and reflect on the past history of the French people ask with bated breath. The steady accumulation of debt, and the steadily increasing burden of taxation on an impoverished people, can have but one ultimate result; and that is, bankruptcy and ruin. What hope can we have of a permanent improvement in trade, with a nightmare like this hanging over us? Europe is now an armed camp, with over 20 millions of men in arms, and upon whom are expended not far short of 200 millions sterling annually. When the match is applied to this heap of combustibles, who will venture to say where the conflagration will end? There are, no doubt, many people in this country who would not unwillingly see us enter the fray; but we hope the people, now that they have attained some control over their representatives in the House of Commons, will take good care to disappoint them. Isolated as we are from the Continent, we can afford to be spectators only, and not actors, in the crisis which we fear is but too surely approaching. We have enough to do with our own affairs, and if the people are wise, they will let the rulers of this country know that the attitude which they must maintain in regard to Continental disputes is one of absolute neutrality."

SPIRITUALISM.

THE following lately appeared in one of the city dailies of Des Moines, Iowa. It sets forth what is beyond all question true; namely, that there is an undercurrent of Spiritualism which is becoming so strong in almost all the different denominations of the land, as already to exert largely a controlling influence among them. To this declaration it seems that the Catholic Church is no exception. Thus the way is rapidly preparing for this great delusion to fulfill the part it has to act in the closing scenes of earth's history. The article is headed, "Rapid Growth of Spiritualism," and reads as follows:—

"A Saint Louis clergyman says: 'Do not put my name in the papers, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world, at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheistic classes, so much so that Spiritualism was ranked—and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches, are believers in Spiritual manifestations, and would rather give up their Christianity, than abandon their Spiritualism.'

"The Catholic Church made a strong fight against Spiritualism, but it was unable to beat it down. Some of the more intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it, at least they hold to their Catholic faith openly, and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists, and Episcopalians. There is no Christian denomination to-day, a part of whose membership is not tinged with Spiritualism."

—By examining the tongue of a patient, physicians find out the disease of the body, and philosophers, the disease of the mind.

CAMP-MEETING ADVERTISING FOR 1886.

THE camp-meeting season is just upon us; indeed it has already commenced on the Pacific Coast, and we are late in calling attention to this subject of advertising. But there is still time to do the principal part of the work for this year's series of camp-meetings. Every consideration connected with our work requires that our camp-meetings each year should be made more and more important. The work is enlarging in all directions, the end is drawing near, the interest in the truth is deepening, the public are becoming more and more impressed with the nature and importance of our work; and new and more effective agencies should be brought to bear upon the public mind, to impress them still more deeply. We cannot expect to reach the people of this busy age without making special efforts to do so. Much has been said in the "Testimonies" and by leading brethren relative to the importance of our camp-meetings and the necessity of getting the people out to attend them. These thoughts took form at our last General Conference, and a very interesting and suggestive report was presented, which we republish as follows, hoping to make our camp-meetings far more effective:—

"Your committee appointed to consider the matter of camp-meeting advertising, would respectfully submit the following for your consideration. We would recommend—

"1. That some four or five weeks before such a meeting begins, a corps of active workers go to the city where it is to be held and canvass it thoroughly, holding Bible readings, etc., as the way may open, but making no mention of the camp-meeting until it is noticed in the daily papers. This company should be under the direction of the President of the Conference, or some competent person who can direct in the work; they should also make friends with the publishers of the leading newspapers, so that a week or two before the meeting opens, short notices of our work and the coming meeting may appear; also, arrangements should be made with them so that during the meeting full reports of the sermons may be published. In order to secure this, it may be necessary to subscribe for a certain number of copies of the newspaper wherein the reports are published; but we believe that a strong effort should be made to carry this point.

"2. That camp-meeting posters, 28x42 in., be prepared, said posters to be gotten up in good style, and to contain the announcement, time, and place of meeting, etc., in bold type, and to be illustrated with a good cut of a camp-meeting scene. We would suggest that the REVIEW and HERALD Office be requested to get up such a poster, to be supplied to the different States. We would further suggest that as the bulletins in all the large cities are private property, and belong to the city bill poster, it would be best to hire him to do the bill posting, stating that they are to remain in sight until after the meeting. In smaller places, where there are no bill posters, of course our brethren can attend to the work. These announcements should be put up about ten days before the meeting.

"3. That instead of using small handbills, a four-page paper be prepared, the size of the page to be about the same as that of the REVIEW; the first page to contain an article on camp-meetings, comparing our meetings with those usually held by other denominations, also matters of general interest; the second page to contain a brief history of our people, the rise and progress of our work, etc.; the third page to contain notices from the press, or short articles that have appeared in some of the leading papers in regard to our people and our camp-meetings; the fourth and last page to contain a displayed advertisement of the camp-meeting, the daily program, or order of services, etc. On this page, on either side of the displayed advertisement, there should be a narrow column of reading matter, containing items of local interest. In the body of the advertisement there should be a good cut of a camp-meeting scene. About a week before the meeting, the workers should place this paper in every house within a radius of ten or fifteen miles. This part of the work should not be intrusted to the bill poster or distributor, as they are very liable not to do it thoroughly. Some good name should be selected for the paper, and we would suggest that of *Camp-Meeting Journal*.

"4. That a small invitation card be prepared, containing an announcement of the meeting, time and place of holding it, order of services, and an invitation to attend. These cards are to be used by workers and others, and handed directly to individuals. They will then consider it a personal invitation to attend the meeting.

"By combining these different methods of advertising, we are pretty sure to reach all classes of people.

"It is our opinion that no mention of the names of speakers should be made on the posters. They might appear in a reading notice in the four-page paper; but we would suggest that even there no display be made concerning them.

"The notice of reduction in railroad fare, and other

general directions, should be given both in the paper and poster.

"If the foregoing meets the mind of the brethren, we would suggest that a committee of five be appointed by the Chair to carry these suggestions into effect.

C. H. JONES,
A. R. HENRY,
J. L. PRESCOTT, } Committee."

We call the attention of all our officers of Conferences to this matter. We want this year to make a systematic, thorough effort to bring our camp-meetings into that prominence before the public which their importance requires. If we have light and truth for the people, God wants it to be brought before those whose eternal interests require it. The warning message is already rapidly extending its influence around the globe, and reaching those of every denomination. It is time that our cities and centers of influence in every Conference should be stirred by these great truths. We want to make a special effort to have laborers present who will be able to instruct the people thoroughly, and interest them deeply in the precious truths for this time. Hence the importance of bringing the people out to hear. The plan for advertising our camp-meetings presented by the report which the General Conference adopted last year, we believe is a most excellent one. It calls upon the chairman to appoint a committee of five to carry it into effect, and we hereby appoint as such committee, Uriah Smith, W. C. Gage, A. R. Henry, J. E. White, W. C. Sisley.

Presidents and officers of Conferences who wish any bills or the *Camp-Meeting Journal*, which are recommended in the report adopted by the General Conference, can correspond with this committee at Battle Creek, Mich. We trust that strenuous efforts will be made to bring this matter to a point as speedily as possible. We ask the presidents of Conferences to see that a systematic and thorough-going effort is made preceding each camp-meeting, to thoroughly advertise the fact in each locality. Arrangements should be made to report in the leading papers the discourses and interesting features of each camp-meeting.

It will be noticed that the third recommendation of the report requires the preparation of a four-page paper to be used in the place of handbills. In this recommendation there is a provision made for items of local interest to be published on one page of this paper. Where such items are obtainable, they should be forwarded to this committee in season to go into the issue designed for that particular camp-meeting. Let us this year put forth a greater effort than ever before to make our camp-meetings the means of great good to our fellow-men.

Geo. I. Butler, Pres. Gen. Conf.

INFLUENCE OF MINISTERS OVER LEGISLATORS.

In compliance with a petition to the Iowa Legislature, from the ministers of the city of Des Moines, made in the early part of the session just closed, a Sunday bill was introduced and finally acted upon by the Senate a short time before its final adjournment.

A few days before the session closed, the Senate committee, appointed to consider the bill, voted unanimously to indefinitely postpone its further consideration. Some of the ministers of the city, hearing of the action they had taken, requested an interview with them. This was granted, and one of the ministers made a short but telling speech, setting forth the claims of Sunday, upon which the committee turned squarely around and unanimously voted for the consideration of the bill. Accordingly it was brought before the Senate for action, and passed with only three dissenting votes. Had it not been for a great rush of business the last day of the session, and a desire to close by a certain hour, the bill would doubtless have been brought before the House.

In a meeting of their association since, the ministers congratulated themselves over the passage of their "cherished bill," as they styled it, in the Senate, and that, too, with so little opposition; but likewise felt to censure themselves for not attending to the matter more closely, believing that it might as well have passed both houses and become a law, had it been properly looked after.

Thus we see the influence of ministers over our law-makers. Legislators will be made tools in the hands of the Church. Thus it has ever been with a union of Church and State. The great desideratum of the Church—a command for Sunday-keeping—

must be supplied; and as it cannot be found in the moral law of inspiration, it will be sought for at the hands of the civil law of men. It *must* be had, and created if it cannot be found. But when it is made, what will they do with it? When the ministers advocate a more strenuous observance of the first day of the week, to what will they appeal for authority, civil or religious law? Will they take the State code into the pulpit? We do not quite so apprehend; but rather that they will condemn without law, and turn the condemned over to the civil authorities for correction.

The issue is before us. Action upon it is bound to come, and the stern realities of an image to the beast must be met. In conclusion we would say in the language of Rollin, "A wise foresight of the future ought to make us prepare in time of peace whatever may be needful in time of war."

Des Moines, Ia.

W. A. COLCORD.

INTRODUCTION OF RAILWAYS.

THE introduction of railroads, now intersecting each other at thousands of points, turning the world into a vast checker-board, within the last sixty years has revolutionized travel almost beyond the power of conception. It has been said, "Everybody goes everywhere now." The dates when these roads were introduced into different countries may be of interest. We clip a list from a recent issue of the *Scientific American*.

"The following are the dates of the introduction of railways in the various countries from 1825 to 1860:—

England.....	September 27, 1825
Austria.....	September 30, 1828
France.....	October 1, 1828
United States.....	December 28, 1829
Belgium.....	May 3, 1835
Germany.....	December 7, 1835
Island of Cuba.....	In the year, 1837
Russia.....	April 4, 1838
Italy.....	September, 1839
Switzerland.....	July 15, 1844
Jamaica.....	November 21, 1845
Spain.....	October 24, 1848
Canada.....	May, 1850
Mexico.....	In the year, 1850
Peru.....	In the year, 1850
Sweden.....	In the year, 1851
Chili.....	January, 1852
East Indies.....	April 18, 1853
Norway.....	July, 1853
Portugal.....	In the year, 1854
Brazil.....	April 30, 1854
Victoria.....	September 14, 1854
Colombia.....	January 28, 1855
New South Wales.....	September 25, 1855
Egypt.....	January, 1856
Middle Australia.....	April 21, 1856
Natal.....	June 26, 1860
Turkey.....	October 4, 1860

A. S. HUTCHINS.

Battle Creek, Mich.

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.

(4.) READ awhile in some standard history, such as Rollin, Gibbon, or Bancroft.

(5.) Spend awhile on some study for self-improvement; such as, grammar, if you have not studied it in school; geography, if you are deficient in it; writing, if you need it; natural philosophy, or elocution, or some book on good manners; some study that will be a personal improvement to you daily.

(6.) Read a little daily in some good *weekly* paper. Be careful about throwing away your time on *daily* papers. They are fascinating. They will take all your spare moments if you are not careful. You cannot afford it. One good *weekly* newspaper will contain all the news that you will really have time to read; but you should not neglect to keep up with the times by reading at least one such paper.

(7.) Write some every day. Do not throw away your time on long letters and many of them. This is a sheer waste of precious time. If you must write a letter, make it short; leave the unimportant ones a week or two, and then they will not need to be written. But write something daily. Write for the *REVIEW*, the *Signs*, or the *Instructor*; or for a lo-

cal paper, or something else of importance. The habit of writing will do you good.

There, I would have a program something like that. But be careful that you do not undertake too much; that you do not have a program that you cannot possibly carry out. If you do, you will get discouraged and fail to do anything.

4. Finish what you begin. It is very demoralizing to a man to begin a thing and leave it unfinished, and then undertake something else and leave that undone. School yourself to finish what you begin. This will add to your moral force of character, and be invaluable to you in every line of life.

5. Do well whatever you undertake. The habit of skimming over a thing, just looking at it, and dabbled with it a little is very bad indeed. It leads a man to be a loose thinker and a poor workman. His thoughts are never of much value. Think hard, think close, think long upon one point, till you have thought everything you can think about it. Do not be in too much of a hurry to get through one thing, and to begin another. One thing well done is worth a dozen half done. It is an old saying, that what is worth doing at all, is worth doing well.

6. Have constantly in preparation some subject, or article, or theme on which you are particularly working. Put your best thought on that, and let other things be secondary to it. This will keep you growing, and will give you satisfaction in the end. On this subject of system, Bishop Simpson, in his "Lectures on Preaching," pp. 80, 81, says:—

"What is not done systematically, is oftentimes not done at all. To be successful, he must mark out a system for himself, must arrange his hours of study, and adhere to them as strictly as possible. With a system adhered to, much can be done. Hannah More says: 'A good packer will get in twice as much as a bungler.' As far as practicable, the morning should be spent in study, and kept as free from interruption and intrusion as possible. Dr. Alexander says: 'Tell me how you spend your forenoon in your early ministry, and I shall be better able to predict how you will preach. If you idle, stroll, or habitually visit before noon, your mental progress may be divined.' It is difficult to say what number of hours should be thus devoted. I should be inclined to place the *minimum* at three hours, and the *maximum* at six. Mr. Wesley enjoined his preachers, wherever practicable, to spend all the morning in study, or at least five hours in the four and twenty."

This is sound advice, which we wish our preachers would follow. Now listen to what the Lord has said to us in the "Testimonies" upon this very point. They are golden words of advice. In "Vol. IV.," pp. 411, 412, I read:—

"Persons who have not acquired habits of close industry and economy of time, should have *set* rules to prompt them to regularity and dispatch. Washington, the nation's statesman, was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid. Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. But many will never attain superior rank in the pulpit or in business, because of their unfixedness of purpose, and the laxness of habits contracted in their youth. Careless inattention is seen in everything they undertake. A sudden impulse now and then is not sufficient to accomplish a reformation in these ease-loving, indolent ones; this is a work which requires patient continuance in well-doing. Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. *If order and regularity are essential in worldly business, how much more so in doing work for God.* The bright morning hours are wasted by many in bed. Precious hours, once lost, are gone never to return; they are lost for time and eternity. Only one hour lost each day, and what a waste of time in the course of a year. Let the slumberer think of this, and pause to consider how he will give an account to God for lost opportunities. Ministers should devote time to reading, to study, to meditation and prayer. They should store their minds with useful knowledge, committing portions of Scripture, tracing out the fulfillment of the prophecies, and learning the lessons which Christ gave to his disciples. Take a book with

you to read when traveling on the cars or waiting in the depot. Employ every spare moment in doing something."

No better advice could possibly be given to a minister upon this point of study and proper use of his time. It is worthy of being learned by heart, and repeated daily until it has become a part of the character. The Rev. Samuel Miller, D. D., has written an excellent book, entitled, "Letters on Clerical Manners." It is rich in sound advice. He says:—

"Strive to acquire the habit of close and fixed attention in study. I know not a more fatal defect in a student than the want of this habit. He who has not learned the art of fastening his mind on a subject, and of holding that subject firmly and strictly before it, will never look deeply into anything; will never accomplish anything which deserves the name of investigation. It is generally known that to the possession of this power Sir Isaac Newton ascribed all his attainments in science. If you do not already possess the precious faculty in question, try to attain it. If you fail at one time, be not discouraged. Try again and again. It is richly worth all the agony of effort that you can possibly make for its acquirement. Make incessant efforts, then, until you succeed, to summon your powers to concentrated action; to shut out, at pleasure, all extraneous objects; to go from step to step without interruption; and to keep fast hold of the thread which you first seize until you trace it to the end. From the moment that you open a book, or take your pen in hand, give undivided attention to what you are about, until you close the one or lay down the other."

The Methodist Discipline contains some good advice upon the subject of the proper use of time, and order in our studies. I quote a few words, though I could hardly advise to rise as early as is suggested here, if you are up late evenings:—

"Ques. 1. What general method of employing our time shall we advise?"

"Ans. We desire you (1) As often as possible to rise at four; (2) From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published; (3) From six in the morning till twelve, wherever it is practicable, to let the time be spent in appropriate reading, study, and private devotion.

"Ques. 2. Why is it that the people under our care are not better?"

"Ans. Other reasons may occur, but the chief is, because we are not more knowing and holy.

"Ques. 3. But why are we not more knowing?"

"Ans. Because we are idle. We forget our first rule: 'Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary.' We fear there is altogether a fault in this matter, and that few of us are clear. Who of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk or read what comes next to hand. We must, absolutely must, cure this evil or betray the cause of God. But how?—1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your former employment. 'But I have no books.' Be diligent to spread the books, and you will have the use of them."

Are these hard rules to go by?—No; they are easy and even delightful when once established. But, granting that they are hard, you can never excel in anything unless you are willing to work hard for it. Here is the trouble with most of us,—we desire to be great men, and do great things, but we are not willing to do the work necessary to bring this about. Your success will be in proportion to the hard work you perform. D. M. CANRIGHT.

—Loose professors are one of the Devil's best-laid snares for simple souls.

—Do you feel yourself weak? It is the Spirit bidding you to go to God for strength.

—Always be doing something, or have something ready to do; a Christian should never have any idle time.

—God is the best friend; if you have none, he will be one, and one just suited to your needs and disposition.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

441.—WHERE IS THE ARK?

Why do we find no mention of the ark of the covenant since the Babylonish captivity, as recorded in 2 Chron. 36? C. H. O.

Because the ark has never been found since that event. In the Apocrypha (2 Maccabees 2:2-7) it is recorded that Jeremiah, being warned of God, had the ark hid in a cave; it is also stated there that the place of its hiding shall never be known until the time when God gathers his people. This is all the historical evidence that exists as to the whereabouts of the ark since the Babylonish captivity.

442.—TEN COMMANDMENTS CALLED MOSES' LAW.

1. Are the ten commandments ever called Moses' law in the Bible?
2. If not, to what does the term "law" refer in Heb. 10:28? J. W. R.

1. No.
2. To the code of regulations provided by Moses for the enforcement of penalties for violation of the ten commandments.

443.—HOW LONG IS THE LAW TO CONTINUE?

What is meant by Luke 16:16, as to the continuation of the law and the prophets? MRS. M. H.

The text reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The evident idea is, that up to the time of John the law and the prophets were the sole sources from which religious instruction was drawn; but with the coming of John the Baptist, there commenced the New Testament teaching. That Christ did not intend to suggest that the law and the prophets ceased to be valid at that time, is proved by verse 17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." The idea conveyed by the words, "The kingdom of God is preached, and every man presseth into it," is that by the coming of Christ as predicted, additional force was given to the preaching of the kingdom of God, so much so that men are more readily convinced of its certainty, and hence exhibit greater eagerness in accepting of the conditions by which they may eventually become subjects of that kingdom.

444.—THE ATONEMENT.

If by "atonement" is meant the satisfying of a demand, how could the blood offered for an atonement for sin, convey that sin into the sanctuary? S. M. L.

Atonement does not mean the satisfying of a demand, but an expiation of, or a bringing into harmony with. It signifies literally, an at-one-ment. In the cleansing of the earthly sanctuary, which was the work performed upon the day of atonement, the blood that was offered did not convey sin into the sanctuary. The sins that had accumulated there had been brought in by virtue of the offerings made during the year, and the blood that was offered upon that day was to effect a harmony between the offender and the offended.

445.—PAYMENT OF TITHES.

Do S. D. Adventists make the payment of tithes a test of fellowship? H. W. S.

They do not. The payment of tithes is a matter that is to be left with each individual member to decide. To be acceptable to God, it must be a purely voluntary offering. Those who profess to pay tithes and then make false returns, are accountable to God alone for that act. Those who neglect this matter thereby deprive themselves of great blessings, and displease God.

446.—SEPARATION OF WICKED AND RIGHTEOUS.

When will the separation brought to view in Luke 17:34-37 take place? E. A. C.

The expression, "one shall be taken, and the other left," which occurs three times in those passages, should be rendered, according to the original, "one shall be seized and the other escape." The time of that separation is most appropriately placed immediately after the close of probation, and extends during the time of the pouring out of the seven last plagues. During that time the wicked will be seized with the plagues, while the righteous will escape.

447.—KEYS OF THE KINGDOM OF HEAVEN.

What constituted the "keys of the kingdom of heaven" that Christ speaks of in Matt. 16:19, that were given to Peter or the church? S. H. F.

By the term, "keys of the kingdom of heaven" is signified that which will unlock and open the kingdom of heaven to the understanding of mankind. This was spoken to him as the representative of the true church of God for all time, or so long as a necessity should exist for the enlightenment of any as regards the kingdom of God.

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.

THE GOSPEL STANDARD.

BY TORIA A. BUCK.

"In the name of our God we will set up our banners" Ps. 20:5.

LIFT high the gospel standard
O'er all our sunny land!
For truth and honor speed thee,
O noble pilgrim band!
The star of peace is shining,
By prophets long adored;
Then bravely stand, His sword in i a d,
The scepter of our Lord!

And thou, while thou art sleeping,
And duty calls in vain,
An angel's hand is reaping
The rich and ripened grain.
The hours are swiftly speeding,
The night is coming on,—
At every turn the watch-fires burn,—
And finds thy work undone.

Oh, well the soldiers guarded
The forts in days long past;
They heard amid the battle
Their Leader's bugle blast.
They saw the harvest whitening,
His glory led them on,
And bright his form shone through the storm,
Till the field of death was won.

O heirs of heavenly glory,
Rich shall thy harvest be!
And saints shall tell the story
Of victories won by thee.
Then rear the gospel standard
O'er the hills our father's trod;
O'er the world's wide field, our sun and shield,
The banner of our God.

East Randolph, N. Y.

HAWAIIAN ISLANDS.

HONOLULU.—By request of the General Conference, we came here the latter part of last December. Two of our missionaries had spent over a year in the place, during which time they had sold a great many books, and obtained quite a list of subscriptions to our periodicals, besides circulating much reading matter gratuitously. This had given the people a chance to know something of our faith; but, while it had inclined some toward us, many had shut their eyes and ears to the truth.

The Roman Catholic and Congregational churches are the leading religious elements here, and these two are about equally intolerant in this place, each claiming it as their right to control religious thought, and to forbid their members to look elsewhere for truth. The spirit of the "old missionaries" may be gathered from some of their expressions about us; such as, "Do these men come here thinking to teach us old missionaries?" "I would gladly welcome you if you had come to work with us, and build up our work." "We object to your talking to our members." To prevent as far as possible the members from coming under Adventist influences, they were told to stay away from our meetings. They say to us, "You have the truth, and we can learn something at the tent; but we cannot break away from our church." "I would gladly go to the tent, but we are in business here, and have to do the best we can." Since the tent was pitched, many have bought books and taken our periodicals, and paid for them; but they dare not attend a single meeting. The spirit of boycotting and social ostracism is in the church here, and is used to coerce the members as I think I have never seen it before in any Protestant church. Many of the missionaries to these islands have closely followed the injunction to be "diligent in business," and have amassed worldly wealth. I have never seen a more complete fulfillment of Jeremiah 5:31.

But despite all the opposition, there have been those who attended the meetings, and sixteen adults have decided to obey as the result of tent and missionary efforts. Nine have been baptized. One young man has gone to the college at Healdsburg, and other students are preparing to go. Many officers and sailors while in port attended our meetings, and we have reason to hope that good results will follow from some of these cases. Times are hard here, but we have received \$60 in our contribution box. If there were other places here where we could raise up small companies to strengthen the one we have, we might look for a good church to be established; but such is not the case. And as some of our people intend moving away, it is hard to tell what we shall have in this city in a year from this time; but the influence of the work will be felt somewhere. I shall probably return to California the latter part of April.

Brn. Scott and La Rue will continue in the mission as duty may demand. W. M. HEALEY.
March 26.

MAINE.

RICHMOND.—I have just spent a few days at this place, and have had some good meetings. Nine were added to the church; four by letter, and five are new members. An elder and a deacon were elected. This church is willing to help the cause; and should all in the State as readily respond to calls for assistance, we should not be so short of means to push forward the work. Our brethren can assist by sending to us to 113 Pearl St., Portland, Me., by freight, potatoes, apples, beans, or dried fruit. Now is our time to work. We are of good courage.

A. O. BURRILL.

IOWA.

BRIDGEPORT AND COALFIELD.—Since my last report, I have finished my course of meetings at Bridgeport. I gave thirty-eight discourses there, which resulted in the addition of nine new names to the covenant. We at once organized a Sabbath-school of thirty-two members, which has since been regularly kept up, though sometimes the attendance has been small on account of bad roads, the scattered condition of the Sabbath-keepers, and much sickness in the neighborhood. On the evening of Feb. 21 I commenced meetings at Coalfield, three miles from Bridgeport. Gave twenty-eight discourses; three signed the covenant. I understand that three or four others have commenced to keep the Sabbath. I expect to return in a few days and visit at their homes all who are interested.

A. P. HEACOCK.

April 18.

NORTH PACIFIC CONFERENCE.

RENTON, W. T., EAST PORTLAND AND DAMASCUS, OR.—The meetings at Renton were a source of help and encouragement to the church, as were the reception of the truth by two ladies of influence and the conviction of others from whom obedience is hoped. A Sabbath-school is now organized. Several have united with it who are not as yet keeping the Sabbath.

At the late quarterly meeting, the first time for three months I spent the Sabbath with the church at East Portland. Two ladies near the city have recently embraced the Sabbath. We expect to see good fruit from the family Bible readings being held in the town. The school at this place has been a success. Teachers and scholars have acted well their part. The former and several of the latter have chosen the Lord's vineyard as their future field of labor. The new church at St. Johns is now inclosed.

I am now with the church at Damascus, holding a few meetings. A missionary spirit has been awakened, and the church has taken an advance step. May their influence for good be felt, and many others be added to their number. A family from the East Portland church have recently moved here, and thus increased the working force at this place.

CHAS. L. BOYD.

WISCONSIN.

PLAINFIELD, WAUSAHA CO.—We have continued the meetings at the brick school-house five miles southeast of this place, for eight weeks. Twenty-five grown persons have accepted the truth, and about twenty children; and many others are deeply interested, who are reading, as did the noble Bereans of old, to see if the things they have heard are so. We hope that they also will obey the truth. The interest created by the meetings has spread for miles in many directions. It was so great that at two of the town meetings religion was the main theme of conversation.

We have a general meeting appointed to commence here in a tent May 15, and continue over two Sabbaths, if the interest still demands it at that time. Baptism will be administered. The first meeting will commence with the Sabbath. Sabbath-school at ten, and preaching at eleven A. M., Sabbath. All our brethren and sisters who can come from other places are invited. We hope for a large gathering from the outside. It is expected that Eld. Breed and wife will also attend.

I. SANBORN.

WM. SANDERS.

MINNESOTA.

BRAGDON, STOWE PRAIRIE, AND VERNDALE.—March 31 I closed the work at Bragdon. Although we did not see our labors crowned with as good success as we had wished, yet we thank God that he has a few followers at Bragdon who will obey his law.

April 2 I came to Stowe Prairie, and met with that church on the Sabbath. The Spirit of God met with us, and we had a good season together. Sabbath eve I met with the little company at Wrightstown. I found them greatly in need of help. In the five meetings I

held there, I tried to make the path of duty plain before them.

April 9 I came to Verndale, expecting to take the train for Battle Lake; but as I missed it, the brethren invited me to stay with them over the Sabbath. There is but a small company here, but they seem to be earnest in the work. I tried to encourage them in their missionary efforts. As there seemed to be a general interest to hear, it was thought best for me to stay a few days. God has blessed in all of the meetings, and I have had freedom in the preaching of his word, for which I praise his holy name.

April 12.

C. M. CHAFFEE.

NEW YORK.

BROOKLYN.—Our meetings in the hall are still well attended. The ministers complain of *that floating preacher* who takes their members away. I spoke on the Sabbath question Sunday evening. There was an excellent interest, and at the close several said that we had the truth. Some who were present I think will keep the Sabbath. One minister preached against our work last Sunday, and warned his people against allowing "seducing spirits and doctrines of devils" to be introduced into their families. Some have been to see their minister in regard to the Sabbath question; one minister has promised to preach upon it. His idea seems to be to wait until we are gone. I think most of them know that the "stay-away" argument is the most effectual one they can use. The *Greenpoint Star* has published a large portion of the lectures thus far given, and the editor sent me word this morning that he would be pleased to publish an article next Saturday concerning our people and the nature of our work. He says the clergymen do not feel just right about his publishing so much of our work; but he says it is a mystery to him why the clergymen do not take up these questions. God is raising us up friends who I think will help us by and by when we need help.

A. T. ROBINSON.

KANSAS.

CHETOPA.—Our meetings are still in progress. We have quite thoroughly canvassed the law and the Sabbath question. The chief opposition has been against the law. The excitement attending the strike and the building of two lines of railroad through the town have worked against the interest of the meeting. Some are deciding, others are investigating.

L. D. SANTEE.

JOSEPH LAMONT.

DIST. NO. 9.—After our good Institute, held in February, I spent some time in visiting the churches and small companies of Sabbath-keepers in this district. March 21, I commenced a course of lectures at Lakin Center, Harvey Co. The few brethren at this place have done well in keeping up meeting and Sabbath-school. Although there is much prejudice in the community, we had a fair attendance. Three signed the covenant, and others promised to keep the Sabbath. April 9, my wife came and assisted in the work until the 15th, when we came to Valley Center to hold the church quarterly meeting. We found some discouraged, but have done what we could to advance the cause and strengthen the weak. One was baptized and united with the church. My wife returns home from this place, and I go to Newton to perfect the organization there. We are of good courage. To the Lord be all the praise for the advancement of his cause!

April 19.

OSCAR HILL.

ALTON, PORTIS, AND CHERRY VALE.—After our last report, we attended the workers' Institute, and then returned to our home at Alton, after an absence of about four months. Though we returned to rest, yet we devoted a large share of our time to laboring for our brethren and sisters at home. We spent a few days at Portis. This church had been tried by the wrong course of a member whom they were obliged to cut off. However, we left them strong in God. We started back to Cherry Vale. Spent a few days at the home of Bro. and Sr. McCullough, at Lawrence. We feel that our visit with this dear family was a profitable one.

When we returned to Cherry Vale, we found the brethren and sisters, who are all young in the faith, somewhat discouraged on account of the scarcity of work. With families to support, rents to pay, and scarcely any work, the future prospects looked gloomy enough. Satan, taking advantage of this, tried to make them believe it was because they kept the Sabbath; but our coming among them cheered their drooping hearts, and their hopes revived. At the parting meeting the ordinances were celebrated. It was cheering to see this church participate in these ordinances, and to hear them speak of their determinations from that time onward to have more faith in God, and to press on, let the results be what they might. Last Sabbath four who had been taken into the church subject to baptism, were immersed. Three others were added, increasing the membership to thirty-two. Eight or ten more, who signed the covenant, can no doubt be brought into the church

through careful labor. There are many cares and perplexities connected with this labor for souls, but it is sweet to work for Christ. Soon we may enter into the joy of our Lord. We are now, for a few days, at Stover. We feel strong in God, and our hearts reach out after precious souls.

April 15.

M. AND H. ENOCH.

MICHIGAN.

SAND LAKE, KENT CO.—This church has a membership of about thirty. They are greatly scattered, only about fifteen being able to attend meeting. All are in limited circumstances. Nearly two years ago their house of worship was burned. It was without insurance. Last summer another house was erected and nearly finished, and paid for. During the past winter I spent several weeks with this company. Was with them last Sabbath and Sunday. Six persons are keeping the Sabbath as the result of my labor here, and there are others for whom we hope. I leave the brethren here of good courage, and most of them have a desire to do what they can to help forward the work of God.

H. M. KENYON.

April 20.

CARSON CITY.—Closed meetings here last night, after having given a full course of lectures. By visiting and advertising we kept a fair attendance, with increasing interest to the close. The last night the house was well filled; and when we asked all to arise who believed that we had clearly demonstrated every point upon which we had spoken from the Bible, nearly all arose. When asked how many would endeavor to obey the truth, eight new ones responded. As many more were deeply interested, who we hope will yet decide to walk in the light of present truth. Bro. Van Deusen was with us the last two days of the meeting, and baptized four willing souls. A collection was taken the last night, which will nearly, if not quite, pay for advertising and lights for the whole series of meetings. We thank God for his goodness, and take courage.

S. M. BUTLER.

April 19.

G. W. CAVINESS.

MAPLE GROVE, SAGINAW CO.—Nearly two years ago some of our brethren commenced to hold Bible-readings in a school-house at this place. As an interest was awakened to hear preaching, meetings were held the following winter, and as the result about sixteen persons commenced to observe the Sabbath. Since that time Sabbath meetings have been regularly maintained. As the time seemed to have come to organize a church here, we met with these brethren April 10, 11, and effected an organization of seventeen members, some of whom, however, were members of the St. Charles church. We expect others will yet join them. An elder, a deacon, clerk, and treasurer were elected, the first two mentioned being duly set apart by the laying on of hands. The blessing of God has rested upon this company, and we trust that it will continue with them.

J. FARGO.

F. D. STARR.

QUINCY.—Have just spent four days in this place, assisting Brn. Wales and Pound in closing up the work with this church. We had a very pleasant time. On Sabbath day there were about forty present, children and grown people, all of whom now belong here. This makes a pleasant contrast to the little handful of only ten or twelve who met here for so long. The Sabbath-school passed off well; all seemed to take an interest in it. After speaking on the ordinances and various duties of church members, fourteen grown persons were admitted into the church. In the afternoon we went two miles where nine were baptized. It was indeed a pleasant scene. Quite a number more are keeping the Sabbath, some of whom will be baptized the next time we visit the place, and doubtless all will soon unite with the church. Preached on spiritual gifts Sunday evening, which was well received. The subject had before been spoken upon. I believe that these new brethren have been instructed in all points of our faith and practice. The evening after the Sabbath nearly all came together, and we celebrated the ordinances. It was the first time for the most of them, but all took hold promptly, and enjoyed it much. We praise the Lord for the good work that has been done in this little church, and hope that similar efforts may be made in other churches.

April 20.

D. M. CANRIGHT.

INDIANA.

BELMONT.—I came to this place March 18, and after two church houses had been closed against the truth, I commenced meetings in a school-house March 23. Have given seventeen discourses. The attendance has been quite good considering the very stormy condition of the weather. The interest is fair, and the hearers seemed universally pleased until I reached the plan of salvation and the Sabbath question, when search was made in every direction for some one to come and clear up the matter; but the effort was in vain, as no man could be found who would undertake it. The result is, a large majority of the people say

that we have the truth, and that the ministers know it; therefore they will not attempt to refute it. The people here are mostly poor, but generally kind and hospitable; but it seems almost impossible to get them to move out in any reform. This country is poor, and behind the rest of the world in many things; yet we trust that the Lord has a people here, and that in due time he will gather them into the fold.
D. H. OBERHOLTZER.

PLEASANT LAKE AND CORUNNA.—I commenced meetings at Pleasant Lake April 7, and continued till the 15th. This company was raised up last summer by Eld. Rees and Bro. Godsmark. Most of them are sisters, and necessarily labor under much embarrassment. A few truth-loving, God-fearing ones meet regularly to worship and learn about the message. Others are of those referred to by Ezekiel, when he says, "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not." Chap. 33: 32. Some were captivated by the beauty of the truth and not by the power of God. Some have lost their "first love"; yet we are by no means discouraged as to the existence of this company. God loves them, and if they seek his love and favor, he will bestow upon them the needed blessings,—courage, humility, union, love, and true Christian dignity. Two willing souls were baptized.

Began meetings at Corunna on Friday evening, April 16, and continued till Sunday. Held seven meetings. Three were baptized. This church also was raised up last summer by the same tent company. They are up and about their Master's business, although but youthful in the cause. Many Bible readings have been held by them the past winter, the result of which is now apparent. Several have commenced to keep the Sabbath, and others are deeply convicted of their duty to do so. At the meeting one promised to keep the Sabbath. We bespeak for them spiritual prosperity if they continue active and humble.
E. E. MARVIN.

PENNSYLVANIA.

SALEMVILLE, BEDFORD CO.—Since my last report, some progress has been made in the German work at this place. Late last fall it became necessary to provide a place for worship. Believing that the blessing of God would enable them to erect a church building, ground was broken for that purpose Nov. 15. The brethren are poor, depending upon their daily labor to support their families; but they took hold with a will, cheerfully donating all their work, not one asking a single dollar for labor performed, which in some cases amounts to nearly one hundred days. As a result of their sacrifice, they have felt the blessing of the Lord, have grown strong in the present truth, and have a neat frame building 26x40 ft., with vestibule and gallery, the latter being used by the primary department of the Sabbath school.

March 27, 28, the house was formally dedicated. Opportunity being given for all present to assist in raising money to pay off the debt, above \$174 were received in cash and good pledges, which left a deficiency of \$66, which was assumed by the building committee. After holding a few meetings, a church was organized, and the ordinances were celebrated. Four were baptized, making the present membership fifteen. Eld. J. S. Shrock did most of the preaching. His labors were highly appreciated, especially in the two German services held. There are others who we trust will soon follow out their convictions and fully unite their interests with the message. We shall labor on, trusting that other precious souls will be gathered in.
J. E. ROBINSON.

April 13.

TEXAS.

CURRIS.—The work here is still progressing, though it has been interrupted somewhat by severe weather and my own ill health. Have just reached the Sabbath question, but cannot yet tell what the results will be, though omens of good appear. By improving invitations to visit and converse, two other families began the observance of the Sabbath before hearing a discourse on the subject, and others are just on the point of deciding, but are waiting to hear the subject through; and I think several others will then take hold of the truth. Opposition, both private and public, has not been wanting. Last Sunday the minister in charge made an effort against the truth; but, as is often the case, his wrath was made to praise God, and the prospects for the truth are brighter now than ever before.

Have taken orders for over \$50 worth of books, including Bibles, and also five subscriptions for the Review. Hope to get others before I leave. I don't know that I have seen such a change wrought on a community since I came here, as has been especially noticeable since the two-hour effort of the Baptist minister last Sunday, and my reply to the same. It is very evident that the Lord is working for his people. I have tried earnestly to plead with God for his blessing, and feel thankful to know that he hears prayer. On coming to this new field, I felt that some-

thing must be accomplished; that some degree of success must attend the efforts put forth, or I could not go away satisfied. How good the Lord is to show his willingness to bless! I have made it a point, while visiting from house to house, to carry with me samples of our different books and papers, and solicit purchases and subscriptions, knowing that these can preach when ministers are far away. It is sweet to gather precious souls. May they be securely garnered in the everlasting kingdom is my prayer.
April 7. W. A. MCCUTCHEN.

VIRGINIA.

QUICKSBURG AND MARKSVILLE.—April 2-5, I attended the quarterly meeting with the Quicksburg church. Quite a number of the brethren and sisters did not get to this meeting on account of rain and high water. Those who did attend seemed greatly to appreciate the privilege. We had a good attendance of those not of our faith, and the interest still seems to be good in the community. The ordinances were celebrated in a solemn manner. Eld. H. A. Rife was at this meeting, and did a part of the preaching, which was encouraging to all the brethren and sisters.

April 9-11 quarterly meeting was held with the Marksville church. A good interest was manifested at this place also. The most of the members were present at the services. Brn. A. C. Neff, R. D. Hot-tel, and G. A. Stillwell assisted in the meeting. The preaching was of a practical nature, calculated to awaken all to a sense of the importance of the time in which we live, and to a closer walk with God. On Sunday we spent the most of the day in considering the wants of the cause and our work for the coming summer. Some pledges were made on a tent fund just started. We expect to run one tent with a company of about three helpers, and also hope that a few canvassers may go out this season.

We earnestly desire that these meetings may prove a great blessing to the churches, and the means of forwarding the truth in this Conference. Notwithstanding the general complaint of "hard times," our tithes have been more than at any meeting for some time. The cause of God must and will go whether we have hard times or good times; for the "Lord seeth not as man seeth." If we do our whole duty, the blessing of God will surely follow, and we shall see the truth go forward. Let us come up to the help of the Lord, and see a good work accomplished among us.
B. F. PURDHAM.

April 14.

VERMONT.

BROWNINGTON, TROY, WEST CHARLESTON, ETC.—Feb. 18, in company with Eld. Kimball, I started for Brownington, where a Methodist minister had been giving several discourses in opposition to the Sabbath. Some of his arguments, though weak when laid beside Bible truth, had such a show of plausibility that a few Sabbath-keepers, young in the faith, were much troubled by them; and the brethren at Brownington greatly desired to have the sermons reviewed. This we did, to the seeming satisfaction of all except Eld. Gibson (the Methodist minister) and a few sympathizers. At the close of the review, Eld. G. announced to reply. After holding one more meeting, we went to the general meeting at Troy, Feb. 26 to March 3. This was a failure as far as attendance from other churches was concerned, because of a fearful storm. The roads were so blocked by snow-drifts that but few even of the Troy brethren could get to the meetings. However, we enjoyed some precious seasons with the few present at the day meetings, and in the evening the villagers gave us a very fair attendance.

Leaving Brn. Kimball and Pierce at the close of the Troy meeting, I returned to Brownington in season to hear and reply to Eld. Gibson's second course of sermons. The people acknowledged that the truth had gained a complete victory. The brethren were greatly encouraged and strengthened, and some who we hope to see yield to their convictions, admitted that the seventh day is the Sabbath. After holding meetings here and at Charleston, with good attendance and interest, March 15 I started for Burke. There are a few families of Sabbath-keepers at this place, who hold a Sabbath-school regularly, and are trying to live out the truth; but they very seldom have the privilege of hearing preaching. They very highly appreciated the meetings held. The neighbors came in to hear, and at their request the last meeting was held at one of their homes. I could not help wishing that we had some one to spare who could present the truth here and at Brownington until an interest should be fully developed.

From Burke, I returned to Burlington after an absence of more than a month. Since my last report, there has been no addition to the number of Sabbath-keepers here, except one little lad, who has taken a decided and intelligent stand. There are, however, two or three more persons who seem to be developing into good Sabbath-keepers. We were favored with the help of Eld. H. W. Pierce and wife for a short time, whose labor was highly appreciated. Our present force consists of Bro. John A. Clayton and wife,

Bro. E. P. Auger, and myself and wife. Our address is No. 3 Church St., Burlington, Vt.
H. PEEBLES.

NEBRASKA.

ANTELOPE, GREELEY, AND BOONE COS.—Since our State meeting at Fremont, I have been visiting the churches and scattered brethren in these counties. Feb. 26-28, in company with Bro. J. P. Gardiner, I held meetings near Neligh, Antelope Co., where are a few who have recently commenced the observance of the Sabbath through missionary work. They seemed to be in earnest, and anxious to know more about the truth. We held Bible readings on Sabbath day, and spoke twice on Sunday. Sold \$2.80 worth of tracts and books.

Monday evening we met with two families at Taylor Valley, who have been keeping the Sabbath here for several years. After an interesting Bible reading on the deceptions of Satan, we had a prayer and social meeting. Our hearts were cheered by the earnest testimonies of the few present. Sold three copies of the "Marvel of Nations," and obtained one subscription for the REVIEW. From here we went to Halifax, Greeley Co. This church has been greatly reduced by removals; there are, however, a few earnest ones left, who amid persecutions and trials are holding on to the truth and letting their light shine. They had not been visited by a minister for more than two years. The stormy weather prevented our holding but two meetings. They seemed greatly encouraged by our short stay. Sold \$9.55 worth of books.

March 13, 14, in company with Bro. Clark, visited the company at Cedar Rapids. We secured the town hall, in which we spoke six times on the different points of present truth. There was a good outside interest, and if the work could be followed up, others might be brought to take a stand with the people of God.

From March 17 to April 4, we held meetings with the church at Raville. The church and district quarterly meetings were held in connection with these meetings. An elder and a deacon were elected and ordained. The sins of backsliding and of negligence in paying vows were especially dwelt upon. Hearty confessions were made by some who had wandered from the right way, which brought light and the melting Spirit of God into the meeting. We received nearly \$500 in payment of pledges and donations to the missionary work. I am sure there are great blessings in store for the people of God if they will "come up to the help of the Lord against the mighty." My heart is full of thankfulness to God for his blessings which have been enjoyed during these meetings. Let me say to our brethren in Nebraska, Let us help every one his neighbor, and say to our brother, Be of good courage.
DANIEL NETTLETON.

Special Meeting Department.

PENNSYLVANIA CAMP-MEETING.

It is decided to hold our camp-meeting this year at Olean, N. Y., June 2-8. This place has been selected because it is more central for our brethren than any point we could reach. We shall therefore expect a larger attendance than we have ever had at any meeting in our Conference. We are also to hold a workers' meeting, which will begin May 26, to be conducted in harmony with the suggestions of Eld. Olsen in the Review. We urgently request all who are laboring or expect to labor in the cause in any capacity, and as many of our leading brethren as possible, to make arrangements to attend the workers' meeting.

All who desire to rent tents for the camp-meeting should address me as early as possible, so that there will be ample time to secure them. The sizes and prices are as follows:—

14x15	\$2.50
12x17	2.50
9x12	1.75

Bro. Haskell and other efficient helps from abroad will be at the meeting. More will be said through the REVIEW, from time to time, concerning the arrangements for the meeting.

D. B. OVIATT, Pres. Penn. Conf.

KANSAS ANNUAL CONFERENCE AND CAMP-MEETING.

This meeting will be held in Topeka, May 19-25, in the City Park, near the bridge, south side of the river. Special rates on railroads have been obtained over the Atchison, Topeka, & Santa Fe; Union Pacific; St. Louis & San Francisco; Burlington & Mo. River; St. Joe & Grand Island; Kansas City, Fort Scott, & Gulf; Southern Kansas; Mo. Pacific; St. Louis, Fort Scott, & Wichita. For parties of ten or more persons, traveling together on one solid ticket, for the round trip, five cents per mile; parties of twenty-five, four

cents per mile; parties of fifty, three cents per mile. Street-cars running to the grounds start from the Union Pacific, and the Atchison, Topeka, & Santa Fe depots. There will be a supply of family tents for rent at \$2.25 to \$3.25. Ample provisions for people and teams. A dining hall will be found on the ground. Single meals, 25 cts.; ten meals for \$2. We hope to have Brn. Haskell, Smith, and Canright with us during the meeting. E. M. KALLOCH, C. M. Sec.

News of the Week.

DOMESTIC.

—The presence of chinch-bugs in large numbers along the Okaw River in Illinois is reported.

—The Secretary of the Treasury Tuesday issued a call for \$10,000,000 in 3 per cent bonds.

—The school children of Salem, Ill., struck for abolition of the recess and earlier dismissal, and the directors conceded the demand.

—Quarantine will be established May 10 at New Orleans against vessels arriving from inter-tropical American and West India ports.

—At Clinton, Iowa, the Woman's Christian Temperance Union applied for injunctions against thirty-three saloon-keepers.

—Joseph Norman Lockyer, the eminent astronomer, will head an expedition to the West Indies to observe the eclipse of the sun on the 29th.

—One hundred thousand orange trees were planted last winter in Southern California. The crop next year is expected to aggregate 900,000 boxes of fruit.

—Three men were killed and others badly injured at Clintonville, Wis., by the explosion of eight kegs of powder which were being unloaded from a freight car.

—An open switch wrecked a freight train near Harmarville, Pa., Tuesday morning, engine and cars tumbling over an embankment. Three men were fatally injured.

—Shots were fired at sentries in the East St. Louis railway yards Tuesday morning. The soldiers returned the compliment, but it is not known that anybody was hurt.

—Thaddeus Stevens died fifteen years ago, and litigation over his estate continues. There is enough money left, it is said, to keep the matter before the courts several years longer.

—The levee on the Mississippi, sixteen miles below Helena, Arkansas, broke Thursday afternoon, and it is expected that the bottom lands for many miles will be submerged, with very heavy loss.

—All the street-car lines, save two, in New York, were "tied up" Monday, owing to trouble on the Third Avenue line. In attempting to run cars over the latter line in the afternoon, a conflict with the mob took place, and one car was demolished.

—The cost of supplying the whole mail service of the country, including the foreign mail service, is exactly one dollar a head for every man, woman, and child, and crying infant. That is to say, it costs \$54,000,000—and 54,000,000 is the present population of the country.

—On and after May 3, the rates of the Anglo-American Cable Company will be reduced to six cents per word. It is stated upon authority that the pool ocean cables will reduce rates May 1 from all points in Great Britain to all points east of the Mississippi River 70 per cent.

—It is expected that the French engineers and workmen who constructed Bartholdi's Statue of Liberty will arrive here next month to put it in place on Bedloe's Island. When completed, its light will be 320 feet above the waters of the bay. About \$40,000 is still needed to pay its expenses.

—Residents near Mt. Hood, in Oregon, noticed a cloud resembling smoke rising from its top March 27. As there is a large crater near its summit, many supposed it to be a volcanic discharge, though others pronounced it a vapor cloud. Mt. St. Helena near it had a decided eruption November 22, 1842.

—A California company propose to lower Tulare Lake 15 feet and connect it by a canal with the San Joaquin River, 40 miles distant. They expect thus to reclaim 375,000 acres of swamp land under water or frequently overflowed, and to provide irrigation for over 400,000 acres of valley land now almost a desert, besides improving the river navigation.

—A battle between strikers and police took place Thursday at the Havemeyer Sugar Refining Company's works at Green Point, L. I., the officers using clubs, and the mob, staves and bricks. Several shots were fired, but it is not known that any persons were struck by the bullets. Three policemen and one of the rioters have been removed to the hospital.

—A flood, caused by the collapse of a reservoir dam, Tuesday morning inundated the village of East Lee, Mass., tearing away every form of movable property, stock, and farm products. Eleven bodies have been found in the track of the flood, and other persons are missing. A number of mills and manufactories were ruined, entailing a loss of \$220,000, and hundreds of people are thrown out of employment.

—America's largest library is to have the finest library building on this continent. This was what Congress substantially said when it passed the Library bill last week. Though the bill carried an appropriation of only a million dollars, it provided that this should be allotted to purchasing the ground and commencing the building, the total cost of which is estimated at \$3,023,000. When completed, it will have room for 3,000,000 volumes, and suitable arrangements for displaying the rich art and cartographic treasures of the library. The present collection exceeds 500,000 volumes.

—Erasmus Sheppard, on trial for robbery at New Orleans, made a statement to the jury Thursday to the effect that when he was twelve years of age he was employed as messenger in a counterfeiting establishment at New Orleans, operated by a man who was recently Mayor of Galveston, who had with him as partners the then Mayor of New Orleans, city officials, judges, the chief of police, and a man who now holds a judgeship in Baltimore. They turned out large quantities of Mexican coins and United States bills, which were put in circulation by the city banks. The descendants of these persons, Sheppard said, now occupy the highest social positions in the Crescent City.

—A bill now before the New York Legislature makes every Saturday after 1 p. m. a legal half-holiday, and makes provision for the payment of commercial paper falling due thereon in such a manner as will effectually curtail the banking business on that day. A large meeting of influential lawyers, bank officials, and bank notaries discussed the bill favorably, and there seems to be every prospect of its becoming a law. The act is to take effect on the third day of July. Touching this Saturday-half-holiday matter, the following words from a letter addressed to Mr. Edward Johnson, the founder of the movement, from President Fargo, of the American Express Co, are noteworthy: "I have not the slightest objection to the whole world's knowing that this company would be more than happy to close each and every office it has, from New Brunswick to the Missouri River, at 12 o'clock noon sharp on each Saturday, and turn out each and all of its 10,000 employes for the remainder of the day."

FOREIGN.

—The British war reports show that 100,000 volunteers will go into camp on the Easter holidays.

—At Montreal 7,422 families, embracing 30,000 persons, have been driven from their homes by the flood, which is now receding.

—The Tower of London is again opened to visitors, having been closed to the public since Jan. 24, 1885, the day of the dynamite explosion.

—The heaviest Krupp gun ever made, weighing seventy tons, thirty feet long, and throwing a shell weighing 784 pounds, has just been mounted in Germany.

—Owing to family pressure, Ludwig, the eccentric king of Bavaria, has stopped the building of palaces and is retrenching in every way. He will pay his debts in yearly installments of £550,000.

—Fifty followers of a powerful Burmese prince set fire to the capital, Mandalay, Monday morning, and in the ensuing conflagration one third of the city, including the treasury and post-office, was destroyed.

—The town of Stry, in Austrian Poland, was totally destroyed by fire Sunday. One hundred of the inhabitants lost their lives, including fifty children supposed to have been burned to death in a school-house.

—Cholera has broken out at Venice and several other points in Italy. Private advices received in Paris state that cholera is steadily spreading in Italy, and that seventy cases and seventeen deaths have occurred at Brindisi during the past week.

—The Greek government is debating the question of summoning fresh reserves, and making an effective frontier force of 100,000 men. England has sent a circular to the powers, proposing that, if Greece does not disarm, the powers cease diplomatic relations with her, and blockade the Greek ports.

—A band of Mexicans attacked the Americans at Murphyville, Texas, Saturday night, but were driven off, and the Americans uniting, cleared the surrounding country of Mexicans. It is known that one of the latter was killed, and two mortally wounded, but it is believed a number of others were killed or injured.

—It is reported that, among the numerous papyri being constantly brought to light by the explorations among the tombs and ancient monuments of Egypt, one has been recently found near Assiout which, according to the report of Mr Jules Oppert, made to the French Academy, contains reference to Jacob and Joseph.

—A great mass-meeting to indorse Gladstone's Irish home-rule bill was held at St. James Hall, London, Thursday evening, at which resolutions were unanimously adopted, congratulating Mr. Gladstone on his endeavors, and expressing the hope that the bill would become a law, after being so modified as to harmonize with the desires of the Radicals.

—A speck of war has again appeared upon the Eastern horizon. The Greek commander on the frontier was summoned by the Turkish general to withdraw his troops; but the former refused to do so, whereupon the Turks, with 7,000 men and several batteries, advanced, and a conflict is imminent. The Greek and Turkish outposts exchanged shots for half an hour Wednesday evening, but no one was killed on either side.

RELIGIOUS.

—It is estimated that there are now 160,000,000 copies of the Bible in existence.

—Bishop Bedell and the city ministers of Cleveland, Ohio, are preparing to boycott the Sunday secular papers.

—The Roman Catholic clergy of Philadelphia are urging the liquor-sellers of their faith to close their drinking places on Sunday. The Decrees require this over the country.

—The evangelist Sam Jones is to visit Toledo in July. The leading churches will co-operate in the services, and will build a tabernacle that will accommodate at least 5,000 persons.

—M. De Freycinet, the French premier, has allowed a discussion of the question of a separation of Church and State in France, and civilities with the Vatican are becoming rather cool. The party advocating the divorce has a political influence which cannot be safely ignored.

—The report of the United States Commissioner of Education for 1883-4, just issued, states that there are in the United States 64,698 clergymen. The schools of the Logy, Protestant and Romanist, number 146, with 750 instructors and 5,290 students, which makes the proportion of one professor to about every seven theological students.

—The questions of disestablishment and church union are exciting intense interest in Scotland. A meeting of Scottish Presbyterians, to consider these subjects, was held a short time since in Glasgow, attended by nearly seven hundred ministers, elders, and other delegates. The speech of the meeting was made by Mr. Shaw, an Edinburgh advocate, who offered eight resolutions, which were adopted, expressing sympathy with the wide-spread desire for Presbyterian union, and pronouncing the great obstacles to union to be establishment and endowment by the State.

Obituary Notices.

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

HERMANN.—Died from the effects of a scald, April 1, 1886, Geo. W., son of Chas. and Carrie Hermann, of Rolling, Wis., aged 8 years and 1 month. This was the first death in a family of eleven children, which with the circumstances of the death made it especially trying. Sermon by the writer, from Jer. 31:15-17. S. S. SMITH.

MEYERS.—Died of pneumonia, April 9, 1886, at Bellvue, Col., John E. Meyers, aged 2 years and 16 days. Bro. Meyers, with his family, had lately obtained a hope in Christ, and commenced the observance of the Sabbath. "How terrible would have been this calamity two months ago. I could not have believed that the Christ's religion and the present truth would have given such comfort at such a time as this," were the expressions of his heart. Words of comfort by the writer, to a very large gathering of friends and neighbors. J. D. PEGG.

BUCHANAN.—Died of heart disease, at Glen Sutton, P. Q., March 22, 1886, Sr. Alma Buchanan, in the fifth year of her age. She was born in Sutton, P. Q., and at an early age gave her heart to the Saviour. Her attention was first called to the Sabbath about twenty-four years ago, and she immediately commenced its observance. She has been a member of the S. D. Adventist church at East Richmond, Vt., for many years. She was conscious to the last moments, and, committing herself to God, peacefully fell asleep in Jesus. She leaves a husband, three children, brothers and sisters, and many relatives and friends to mourn their loss. We believe she rests in hope. Funeral at the house of worship at East Richmond, Vt., March 25. Discourse by the writer. Text, 1 Cor. 15:49. M. E. KELLOGG.

BENHAM.—Died at her home in South Colton, N. Y., Sr. Orrilla C. Benham, aged 86 years, 1 month, and 15 days. Orrilla Hackett was born in Westford, Vt., Feb. 19, 1800; was married April 15, 1822, living a married life of almost 64 years. She received the Adventist faith some thirty years ago by reading. It was her comfort through life and her hope in death, and she leaves a record of faithfulness to her convictions of duty. She bore her illness with patience, not questioning the goodness of God. Her husband and children and sympathizing neighbors mourn her loss, but not as those without hope, being comforted with the cheering thought that they will soon clasp hands on the shores of deliverance. Words of comfort by the writer, from 1 Cor. 15:17-19. E. M. PLUMB.

MERRIMAN.—Died at Richmond, Maine, after a protracted illness, April 6, 1886, Martha J., wife of Bro. A. R. Merriman, aged 60 years, 1 month, and 23 days. Sister Merriman embraced the first message under the labors of Eld. James White, and received baptism at his hand. Probably she was one of the large congregation in the "Read meeting-house," mentioned in "Life Sketches," page 63. Some eleven years since, she, with her husband and children, received the third message. She had been very desponding about herself for some months before her death, yet we have evidence of her love to God and his truth. We laid her away in hope. She leaves a husband, two children, and seven brothers and sisters. Remarks by the writer from Rev. 21:4. A. O. BURRILL.

CLOUGH.—Died of typhoid fever, at her home in Peoria, Texas, Sr. Hannah Clough, in the 75th year of her age. She was taken with a severe chill on April 5, and died April 12. Her sickness was borne with unusual calmness and patience, and she was conscious to the hour of death. Sister Clough has been long identified with the third angel's message, having been one of those who were disappointed in the '44 movement. She was a native of Vermont, and embraced the truth there. The last eight years of her life have been spent in Texas, where she has been an unceasing worker in the cause she so much loved. She has attended every camp-meeting held in the State, and has ever been ready to discharge any duty that devolved upon her. The church at Peoria sustain a great loss, and we can scarcely realize that "Grandma" has been taken from us. She willed the most of her property to the cause. Funeral services conducted by J. W. Gage. FRANK GREEN.

HURLBUTT.—Died in San Francisco, Cal., March 22, 1886, Annie L. Hurlbutt, aged 26 years. She was born in Dalton, Coos, Co., New Hampshire. After the death of her mother about seven years ago, she came to California for her health. Four years ago last May she came to Humboldt county, where she found a very pleasant home with her brother, Mr. N. Hurlbutt, and family. About a year and a half ago, her health began rapidly to decline; nothing was left undone that could have been done for her recovery. In company with Mrs. Hurlbutt and Carter, she went to San Francisco about six weeks ago, where it was found that the only chance for life was to have a surgical operation performed, which she herself urgently requested. The operation was performed, but her blood was in such a condition that it was impossible for her to recover. She began to keep the Sabbath about six months ago, and expressed a desire to be baptized. Her remains were brought to her former home in Humboldt county, and the funeral services were held in the S. D. Adventist church at Ferndale.

That she had many friends was shown by the large gathering at her funeral, it being the largest ever held in the place. While her friends and relatives deeply mourn their loss, they believe that if they are faithful they will meet her in a land where death will never come. Funeral services were conducted by the writer. PHILIP KENT.

Appointments.

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

The Lord willing, I will meet with the brethren at Red Cloud, Neb., May 14-17. H. SHULTZ.

The eleventh annual session of the Kansas State Conference will be held on the camp ground at Topeka, May 19-25. The first meeting of the Conference will convene May 19, at 5 p. m. Hope all the churches who have not already done so, will immediately elect their delegates. J. H. COOK, Pres.

JAMES MORROW, Sec.

The twelfth annual session of the Kansas Tract and Missionary Society will be held at Topeka, Kan., May 19-25. We wish to see present every officer connected with the Society in its various branches. Our Society is an important factor in the great work in which we are engaged; it is therefore expedient that every member attend our annual meeting. E. M. KALLOCH, Pres.

MONROE, Wis.,	May 1, 2
Albany, "	" 5, 6
Avon, "	" 8, 9
Marshall, "	" 15, 16

W. W. SHARP.

Publishers' Department.

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

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—OR—

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I HAVE appointed Mrs. L. A. E. Matthews, of Irving, Marshall Co., Kan., as secretary of Dist. No. 6. All correspondence pertaining to tract and missionary work for said district should be addressed to her. WILL D. CURTIS, Director.

My permanent address from May 1st will be No. 533 Bluff St., Council Bluffs, Iowa. JOHN WILSON.

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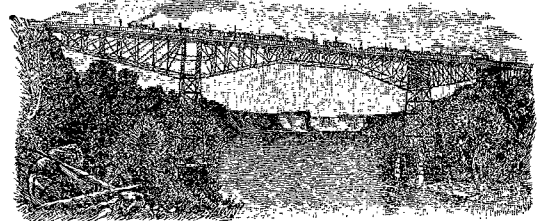
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Gr. P.	Day	N. Y.	Albany	High	Gr. P.	Day	N. Y.	Albany	High
Pass.	Exp.	Exp.	Exp.	Exp.	Pass.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
1.45	6.45	11.15	7.00	8.00	Ar. Dep.	10.38	9.15	8.00	9.10
10.38	6.30	10.03	6.45	6.40	Ar. Dep.	10.38	9.23	5.30	10.28
9.15	4.15	9.15	4.35	5.25	Ar. Dep.	12.03	10.55	7.15	11.42
7.57	2.47	8.22	3.18	4.17	Ar. Dep.	1.18	11.55	8.22	12.45
7.31	2.28	8.01	2.60	3.50	Ar. Dep.	1.50	12.20	8.52	1.35
6.45	1.42	7.23	2.00	3.03	Ar. Dep.	2.40	1.10	9.45	2.16
.....	12.15	6.13	12.28	1.25	Ar. Dep.	4.18	3.05	.....	3.41
.....	11.11	5.17	11.13	12.02	Ar. Dep.	5.40	4.35	4.57
.....	9.00	3.30	9.05	1.25	Ar. Dep.	6.35	7.00	7.10
a. m.	a. m.	p. m.	p. m.	p. m.	Ar. Dep.	a. m.	a. m.	p. m.	p. m.

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.					GOING EAST.				
No. 34.	No. 32.	No. 31.	No. 33.	No. 35.	No. 31.	No. 33.	No. 32.	No. 34.	No. 35.
Pass.	Exp.	Exp.	Exp.	Exp.	Pass.	Exp.	Exp.	Exp.	Exp.
p. m.	a. m.	a. m.	a. m.	a. m.	p. m.	a. m.	a. m.	a. m.	a. m.
5.45	10.10	11.10	10.10	11.10	10.20	1.26	7.45	8.40	9.40
6.25	8.05	8.35	4.10	.....	8.42	12.07	6.25	.....	8.67
8.12	9.28	9.54	4.40	.....	7.55	11.37	5.55	.....	8.17
8.53	10.05	10.10	6.20	.....	6.45	11.07	5.16	.....	7.10
9.30	10.39	10.28	6.00	.....	6.38	10.14	4.10	.....	6.19
10.47	11.3	11.50	6.28	.....	6.02	9.49	5.36	.....	6.52
12.30	12.1	12.25	9.07	.....	4.08	9.00	2.45	.....	4.35
.....	1.00	1.20	10.10	A	.....	4.08	8.55	2.40	.....
.....	1.20	1.25	.....	D	.....	3.16	8.15	1.45	.....
.....	2.11	2.21	.....	.....	.....	2.15	7.29	1.37	.....
.....	2.23	2.32	.....	.....	.....	1.26	6.52	1.10	.....
.....	3.19	3.15	.....	.....	.....	1.26	6.52	1.10	.....
.....	4.04	4.07	.....	.....	.....	1.26	6.52	1.10	.....
.....	5.11	1.26	6.52	1.10
.....	5.32	5.52	1.26	6.52	1.10
.....	5.58	8.10	1.26	6.52	1.10
.....	1.26	6.52	1.10
a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.

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MICHIGAN & OHIO RAILROAD.

GOING WEST.					GOING EAST.				
No. 34.	No. 32.	No. 31.	No. 33.	No. 35.	No. 31.	No. 33.	No. 32.	No. 34.	No. 35.
Pass.	Exp.	Exp.	Exp.	Exp.	Pass.	Exp.	Exp.	Exp.	Exp.
p. m.	a. m.	a. m.	a. m.	a. m.	p. m.	a. m.	a. m.	a. m.	a. m.
5.45	10.10	11.10	10.10	11.10	10.20	1.26	7.45	8.40	9.40
6.40	11.02	.....	.....	.....	8.42	12.07	6.25	.....	8.67
7.16	11.39	.....	.....	.....	7.55	11.37	5.55	.....	8.17
8.25	12.48	.....	.....	.....	6.45	11.07	5.16	.....	7.10
8.42	1.06	.....	.....	.....	6.38	10.14	4.10	.....	6.19
9.15	1.38	.....	.....	.....	6.02	9.49	5.36	.....	6.52
9.44	2.05	.....	.....	.....	4.08	9.00	2.45	.....	4.35
10.17	2.17	.....	.....	.....	.....	4.08	8.55	2.40	.....
10.55	2.56	.....	.....	.....	.....	3.16	8.15	1.45	.....
p. m.	2.50	.....	.....	.....	.....	2.15	7.29	1.37	.....
.....	3.04	.....	.....	.....	.....	1.26	6.52	1.10	.....
.....	3.45	.....	.....	.....	.....	1.26	6.52	1.10	.....
.....	4.10	.....	.....	.....	.....	1.26	6.52	1.10	.....
.....	4.45	.....	.....	.....	.....	1.26	6.52	1.10	.....
a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

JUNE 21, 1885.

CHICAGO, BURLINGTON & QUINCY R. R.

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Jan., 1886.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
* 8.45 a. m.	Galesburg, Ottawa and Streator Express...	* 7.10 p. m.
* 11.00 a. m.	St. Paul, Dubuque & Sioux City Express...	* 5.50 p. m.
* 4.45 p. m.	Amboy, Rock Falls, Sterling Express...	* 10.50 a. m.
* 12.30 p. m.	Kansas City & South Pacific Express...	* 2.00 p. m.
* 12.30 p. m.	Omaha Express...	* 2.00 p. m.
* 12.30 p. m.	St. Joseph, Atchison & Topeka Express...	* 2.00 p. m.
* 12.30 p. m.	Denver Fast Express...	* 2.00 p. m.
* 3.20 p. m.	Aurora Passenger...	* 7.45 p. m.
* 4.45 p. m.	Mendota & Ottawa Express...	* 10.50 a. m.
* 4.45 p. m.	Rockford & Forrester Express...	* 10.50 a. m.
* 6.30 p. m.	Aurora Passenger...	* 6.40 a. m.
* 10.00 p. m.	Freeport & Dubuque Express...	* 6.35 a. m.
* 10.30 p. m.	Des Moines, Omaha, Lincoln, Denver & Cal...	* 6.55 a. m.
* 10.30 p. m.	Idaho Express...	* 6.55 a. m.
* 10.30 p. m.	Texas Express...	* 6.55 a. m.
* 10.30 p. m.	Kansas City and St. Joseph Night Express...	* 6.55 a. m.
* 9.45 p. m.	Aurora Sunday Passenger...	* 2.30 a. m.

\$Daily. *Daily except Sunday. †Daily except Saturday. ‡Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 27, 1886.

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CAMP-MEETINGS FOR 1886.

NORTH PACIFIC CONFERENCE,	May 19-25
Upper Columbia,	May 26 to June 1
Kansas, Topeka,	May 19-25
Colorado, Denver,	June 2-9
Pennsylvania, Olean, N. Y.,	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
GEN. CONF. COM.	

Bro. Whitney, of Basel, favors us this week with another interesting communication concerning the progress of the truth in the Old World. The correspondence which he reports from northwestern Africa shows that the truth is finding friends in what may be considered the most unpromising fields, and where it would be least expected. How full of interest are such developments!

The movements of the W. C. T. U. on the Sunday question as reported by Bro. A. Smith, and the Sunday agitation in Maine as reported by Bro. Burrill, in this paper, are among the significant currents of the times. In days past when no movements of this kind were apparent, multitudes were ready to say, Well, when we see any such things as you anticipate beginning to come to pass, then we shall know that you are right, and will indorse your position. But now that the approaching Sunday issue is as clearly visible as a train of cars coming down a straight track, or a huge steamer coming in from the ocean, they seem to be unable to see that anything unusual is taking place. The moral of this is that when the testimony of the Scriptures is sufficiently plain and positive in regard to what is coming, the

only safe way is to accept it by faith, though it may be, as with Noah, concerning "things not seen as yet;" for if we do not, our minds become blinded by unbelief, and we are not able to discern the fulfillments when they do appear. How fitting would the reproach of the Saviour be to this generation, "Can ye not discern the signs of the times?"

WHY NOT REMEMBER?

SOME months ago, there was published in the REVIEW a special request that those writing to our foreign missions be sure to put on the *full amount* of postage; because, if this was not done, letters were charged *double full rates* at the other end of the line. But still we hear from Switzerland that letters are often received at the mission there only half paid. What is the result?—Just this: all that is paid on them counts for nothing, and *double* the full rate has to be paid by our friends there. Several double-weight letters have recently been sent them on which they have had to pay *twenty cents* each. Friends, why not remember to pay your own postage, and not subject the friends there to such a taxation. If you don't, your letters are an imposition.

A NEW PAPER.

WE have received the first number of a new German missionary paper issued from our publishing house in Basel, Switzerland. It is called the "Missionary Worker and Sabbath-School Teacher." The Editorial Committee are B. L. Whitney, W. C. White, and R. Conradi. These names furnish a sufficient guarantee that the paper will contain the best and most instructive things that can be said in reference to the important branches of the work to which it is devoted. Thirty-two pages, quarterly. Price, 30 cts. per year. As the circulation in the European field will be for a time quite limited, and as its instruction will be as well adapted to this longitude as that, it is asked that as large a circulation as possible be secured for it in this country. The typographical appearance of the paper is fine, and the price exceedingly small. Let our German brethren interest themselves to give it a wide circulation here. Subscriptions received at this Office.

KANSAS, ATTENTION!

WE should be very glad to obtain as nearly as possible the present number of Sabbath-keepers in this State. To do this we earnestly request the clerk of each church and the leader of each company to report their present membership to me. Hope also to hear from all scattered Sabbath-keepers at this time. Address me at Topeka, Kan., No. 165 Lane St.

JAMES MORROW, Conf. Sec.

CANVASSING IN MICHIGAN.

In view of the importance of the canvassing work, and considering the words of the "Testimonies" upon this subject, it has been thought necessary to make arrangements for more thorough and systematic efforts in this direction. Two brethren of considerable experience have consented to devote their time especially to this work, and we would commend them to the canvassers and directors of the several districts. Bro. J. D. Morton, of Battle Creek, is to have charge of the eastern portion of the State, including districts Nos. 1, 2, 8, 9, and 10, and the eastern half of No. 11. Bro. J. N. Brant, of Hillsdale, is assigned the western part, including districts Nos. 3, 4, 5, 6, and 7, and the western half of No. 11.

This is not designed to interfere with the work of the directors, and we hope they will not feel that the burden is removed from them, but that they will assist these brethren by their labor and counsel. We recommend that those wishing to devote their time to canvassing, and desiring instruction, should correspond with the brother who has charge of their portion of the State.

H. W. MILLER.

GENERAL MEETING AT SOUTH LANCASTER, MASS.

THIS meeting will begin Friday evening, May 7, and close Tuesday morning, May 11. The school will close on Friday, the day the meeting begins. We now confidently expect Eld. Haskell will be at this meeting. All our brethren and sisters will rejoice to

meet again this dear servant of God. Elds. E. W. Farnsworth and E. E. Miles, who are assisting in the special course in the Academy, will also be present. It is hoped that there will be a general representation from all parts of the Conference. We greatly desire to see our scattered brethren and sisters, as well as those from our churches.

This meeting will exceed in importance any that has ever been held here. The arrangements for the summer's work will be made at this time, and a goodly number will go out from the Academy to labor in the cause. We see omens of good in various parts of the Conference, and this meeting should be a Pentecostal season, where God will come near and show us of his salvation as we have never seen it before. As workers, all will need the special help of God as they have never needed it in the past. The real success of the work will depend upon this. Let there be a united, earnest effort on the part of all to seek God, and lay hold upon his strength, as we have not done in the past. The work is rapidly closing up, and what we do must be done speedily. Our farms, our shops, and all our worldly interests, will soon be of but little account; and happy will those be who have used these things to God's glory, and honored him with the talents intrusted to them.

Come, brethren and sisters, to this gathering. Come praying that God may meet with us, and enable us to obtain broader views of his work, higher, holier purposes, and a zeal and earnestness commensurate with the work God has intrusted to us.

D. A. ROBINSON.

KANSAS CAMP-MEETING.

THIS meeting is located at Topeka, the State capital. There will be no buildings on the ground, and hence provision will have to be made for camping out in tents. Hope that every one who has a tent will bring it to the meeting. We shall have about fifty on the ground for rent, and hope to be able to accommodate all who desire them. We expect this will be a large meeting, and one of great importance. Let every one who can come, be sure to be there. I shall be glad to see the ministers and a few more workers in the cause who feel that they can spare the time, on the ground as early as the 13th. There is much work to do on the camp ground, and there are many things which should be considered by the ministry and leading workers before the commencement of the meeting. The work of examining the ministers and applicants for license could be largely attended to at this time, and plans for summer labor might be largely matured. There is much that requires thought and earnest prayer in planning the work for the summer. So I hope I shall see the class of which I have spoken as soon as the 13th.

J. H. COOK.

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