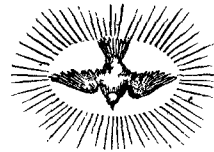


Advent Review



OUR FIELD
AND SABBATH HERALD.



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

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THE MATCHLESS GIVER.

BY MRS. P. ALDERMAN.

How blessed to trust our all to Him
Who never sleeps, and ne'er forgets
To guard His trusting children's steps,
Who saves them from the curse of sin!

Sin-deluged is this world of woe,
On every hand the spoilers lurk.
Each heart knows the deceiver's work;
To God the weary heart may go.

His power o'ercomes the tempter's might.
He gives the soul its sure release
From bondage into sweetest peace;
In him is only radiant light.

Not like the worldling does he give
His love. I cannot comprehend
His wondrous love to call me friend,
And by his death to let me live.

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.

THE POWER OF LOVE.

BY MRS. E. G. WHITE.

LOVE is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those

whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause.

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and

power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I

am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.

THE SABBATH: A REVIEW.

BY ELD. D. H. LAMSON.

(Continued.)

THERE is no objection to the term, "throughout your generations," applying to the Jewish economy as it did; but that is no evidence that the Sabbath law did not reach farther, as has been clearly shown. The *usus loquendi* of the phrase may apply to the feasts of the Jews, that were to expire by limitation, but the Sabbaths of the Lord are excepted in Lev. 23: 37, 38. The strong reason why the Sabbath did not cease with the Jewish economy is, because it was not made for them alone, but for all the world, for man universal. It was not the Jews' Sabbath nor the Gentiles' Sabbath alone, but God's rest, commemorative of his creative power. Ex. 20: 8-11.

Mr. S. quotes Hosea 2: 11: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts," and says that in the above text "the Lord declares that he would cause all the Jewish sabbaths to cease. The seventh-day Sabbath is one of them, and therefore he caused it to cease."

If Mr. S. had been in the least ingenuous, and really desired to know and tell the truth, he never would have made such an application of the text. It was the curse of God, and not his blessing, that was thus to come upon his people. It was their lewdness, their whoredoms, and their awful sins that caused the destruction of the vines and the fig-trees, and the desolation of her land. It was the fulfillment of the threatened vengeance of God for Sabbath-breaking. "Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths when ye dwelt upon it." Lev. 26: 34, 35. The same prophet Hosea says: "I have written him the great things of my law, but they were counted as a strange thing." Chap. 8: 12. The prophet Jeremiah, a few years later, says: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever. . . . But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem, on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Chap. 17: 24-27. The disastrous calamity has come to the gates and palaces of Jerusalem and a once happy people, and Hosea 2: 11 has been more than once literally and graphically fulfilled. It would be well for Mr. S. to remember that falsehood is a grievous crime.

Mr. S. claims that the new covenant embraces the whole human family, as though it were a peculiarity of the new covenant. The covenant with Abraham did that: "In thee shall all families of the earth be blessed." Gen. 12: 3. This must mean the whole human family. The same was confirmed to Isaac. Gen. 26: 4. "Unto Jacob for a law, and to Israel for an everlasting covenant" (see Ps. 105: 8-10); that is, to true Israel, which includes all the nations of the earth. This blessing was finally to come through Christ; for so Paul explains it in Gal. 3: 29. "If his [Christ's] children forsake my law [Mr. S. professes to be one of them], and walk not in my judgments; if they

break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. . . . My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89: 30-34. God's covenant was the ten commandments: "He declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 13. God says he will not alter that. Ps. 89: 34. Mr. S. says he has not only altered it, but abolished it entirely. Who should be believed, the Lord or Mr. S.? "Let God be true, but every man a liar." Rom. 3: 4. The new covenant is the everlasting covenant, yet it was made with the house of Israel and the house of Judah. No others are mentioned either in the promise of Jer. 31: 31-33, or in Heb. 8: 8-11. It includes the whole human family only by their becoming the true Israel of God, Christ's children. The new covenant is not a new law, but a new agreement. In the old covenant the law was written on tables of stone. In the new covenant the law, and the same law, is written in the fleshly tables of the heart: "I will put my law in their inward parts, and write it in their hearts." Jer. 31: 33; 2 Cor. 3: 3. The old covenant was the agreement between God and the people. Ex. 19: 5-8. The new covenant is the agreement between God and his people. Moses was the mediator of one, Christ of the other, the ten commandments being the conditions of both.

"The old covenant was not adapted to the salvation of men," says Mr. S.

What, then, will become of all who lived from Sinai to Christ? That is the sheerest nonsense. All could have been saved under it. Obedience was the only requisite. The new covenant will save no one who does not obey it. Why not say that is not adapted to the salvation of men? There is the same reason. The fault was found with the old covenant only in this, it was not obeyed. "For finding fault with them," says Paul in Heb. 8: 8. The covenant was well enough if they had kept it.

Mr. S. clings with the utmost tenacity to the exploded theory that the old covenant and the law, or ten commandments, are the same thing, and quotes Gal. 3: 24: "The law was our school-master to bring us unto Christ." He would be glad to have us believe that the ten commandments were the school-master, and then show that the school-master has given way to Christ. But he cannot prove that the school-master was the ten commandment law. Paul does not say so. What have the ten commandments to say about Christ? How do they point out any escape from condemnation? They simply show the sinner his guilt, and leave him under the sentence of death. Another law steps in and shows him that there is a way of escape, and leads him to the remedy, the law of types and offerings, which for over four thousand years pointed the world forward to a Redeemer who was to come. Mr. S. should pay a little more attention to the difference between moral and typical laws.

Mr. S. calls the moral law Agar, and bondage, and the old covenant, and the bondwoman.

But Paul says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. And further: "For I delight in the law of God after the inward man" (Rom. 7: 22); but Mr. S. hates it. He must love "the old man with his deeds." I will not stop to notice a reference to Gal. 4: 21-31, as it has no reference to the ten commandments. I have looked carefully at the decalogue, and I cannot find that Agar, nor Arabia, nor Mt. Sinai, nor the bondwoman, nor any of these things were written on the tables of stone. Mr. S. must be amazing credulous; some one has deceived him, or he is deceiving himself most woefully.

To show that the Sabbath has been changed, Mr. S. first appeals to prophecy: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, your priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Eze. 43: 26, 27. The 25th verse says: "Seven days shalt thou prepare every day a goat for a sin-offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish." Mr. Smith had better go to raising stock, if he is going back to sacrificing goats and bullocks—going back to sin-offerings and burnt-offerings.

He talks about the mystical temple, the priests of which, the chapter says, shall be Levites of the seed of Zadok (verse 19), each of whom is to offer a bullock for himself. Are the advocates of a Sunday-Sabbath utterly gone daft? But he says "that on the eighth day, *i. e.*, the next day after the Jewish Sabbath, or the first day of the week, the usual services performed on the seventh day should be performed on the eighth." But the 18th verse tells what shall be done on the first day; the 22d verse, what shall be done on the second day; then seven days more are counted off in verse 25, and yet seven days more in verse 26, making in all sixteen days. When these days were expired, the altar would be ready for the daily offerings. Neither the Sabbath nor the first day of the week is mentioned, and no reference is made to either. It is hard to treat such a fanciful interpretation of Scripture with the scorn it deserves. Ps. 118: 22-24: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." The gospel day is, no doubt, here referred to. John 8: 56 says, "Abraham rejoiced to see my day: and he saw it, and was glad." It is the whole New Testament dispensation when as Abraham's seed all can become heirs according to the promise. Gal. 3: 29. In this gospel day we are to "rejoice evermore," to be "rejoicing in hope," "in hope of the glory of God." Not one word is said about the first day of the week or the Christian Sabbath. It is like many others of Mr. S.'s statements—mere assumption. Sensible people want proof, and not assertion.

The reference to Matt. 21: 42, if it proves anything, proves that it was fulfilled then, before the death of Christ. The day of Christ's ascension seems the most probable time when Ps. 118: 22 was fulfilled. He then appeared in the presence of God for us, and took his seat "at the right hand of God." "He ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 4: 8. This gospel day, then, is the day the Lord hath made,—this new covenant day, which, by becoming Christ's children, the whole human family may rejoice in, and be glad. Acts 4: 10 and 1 Pet. 2: 7 say nothing whatever about any day of the week, not a word about the keeping of any day as a Sabbath. Mr. S.'s application of these scriptures is but another specimen of his blind credulity, evincing that he is a blind leader of the blind, with not the faintest essence of a reasonable faith.

Mr. S. says one thing that does him honor. He not only admits that there is a Sabbath for this dispensation, but "peremptorily asseverates it." He does not wish it disputed, and quotes Rev. 1: 10 to prove it. It is the first really logical thing he has said in all his articles. But after quoting the text, he shuts himself up to the same blind reasoning. "The term 'Lord's,'" continues Mr. S., "has a fixed and definite signification in the Scriptures." "When applied to the common objects of life, it designates something set apart from a secular to a sacred use. Thus the Lord's supper (1 Cor. 11: 20) designates a meal distinguished from common meals by being observed in honor and commemoration of his death. So the expression, 'the Lord's day,' designates a day set apart from a secular to a sacred use." "Hence, as the passover has its substitute under the Christian dispensation, 'the Lord's supper,' so the seventh-day Sabbath has for its substitute the 'Lord's day.'"

Mr. S.'s "hence" is entirely inadmissible; for neither point is proved. The Scripture nowhere says so. We have only Mr. Smith's word for it, which is found to be wholly unreliable. The last passover partaken of by our Saviour was on Thursday, according to the common reckoning. The Lord's supper was instituted the same night. The people known as the "Disciples" observe the Lord's supper every Sunday morning—not a very reasonable time to take supper, but they do it. Why do they not do this on Thursday or Friday, since it is to commemorate Christ's death till he come (1 Cor. 11: 26), and not his resurrection. It is proper enough to celebrate the Lord's supper on any day, and it is to be done often (1 Cor. 11: 25, 26)—not a very fitting antitype of a day that came but once a year. Ex. 12: 6. The substitution in either case is but a myth of Mr. Smith's overwrought imagination. What day of the week is the Lord's day? If Mr. S. and his brethren will let the Bible answer this question, it can be easily

settled. It certainly is not Sunday, the first day of the week; for that day is never called by that title, nor by any other sacred title, in all the Bible. We are not, however, left to conjecture as to where this term does apply. "The seventh day is the Sabbath [rest] of the Lord thy God." Ex. 20: 10. "The seventh is the Sabbath of rest, holiness [margin] to the Lord." Ex. 31: 15. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 12-14. A most comforting promise, but not to those who call it the old Jewish Sabbath, but the "holy of the Lord," the Lord's "holy day;" fair warning even to ministers. "For the Son of man is Lord even of the Sabbath day" (Matt. 12: 8)—not the first day of the week, but the Sabbath. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. When we read, then, that John was in the Spirit on the Lord's day, it means the Sabbath day.

Mr. Smith further says: "I shall show that the seventh day was not observed as the Sabbath after the resurrection of Christ, by the apostles and the early Church. It is a fact that out of the whole number of times the Sabbath is mentioned in the New Testament, it is never spoken of by Christ or any of his apostles as a precept or command, but only as a historical fact."

Now I "peremptorily asseverate," as Mr. Smith says, that the Sabbath is never mentioned in the New Testament as a historical fact, within the meaning of Mr. S.'s "asseveration." It is spoken of many times as a recognized and existing institution; and the fact that the evangelists, writing as they do from six to thirty-two years after the cross, and that Luke, a Christian minister, who penned the history of the Acts of the apostles, both and all ever call it by its sacred title, is enough to mantle the cheek even of Mr. S. with shame to deny it. Jesus says: "It is lawful [i. e., according to the law] to do well on the Sabbath days." It is right to lift a sheep out of a pit, or lead an ox away to watering. Matt. 12: 11, 12; Luke 13: 15. Works of charity and mercy were always right and proper, even on the Sabbath day. Deut. 22: 4; Ex. 23: 5. Jesus applied this scripture to the things admissible on the Sabbath. Here, then, is the law of the Sabbath from the lips of the Saviour. When speaking of the desolation to come to the grand city of Jerusalem, an event that was to transpire thirty-nine years after the words were spoken, when he knew the words of Moses would be fulfilled (Deut. 28: 50, 58) in a destruction which was to come largely, if not entirely, in consequence of Sabbath-breaking (Jer. 17: 21, 27), he said: "Pray ye that your flight be not in the winter, neither on the Sabbath day." The sacredness of the Sabbath, then, was to be made a subject of prayer by the chosen apostles of Christ, for thirty-nine years after the cross. Matt. 24: 20. We may well expect that they would not only carefully observe it, but ever speak of it with becoming reverence.

(Concluded next week.)

SUGGESTED THOUGHTS.

BY: J. Q. FOY.

WHAT else in order to happiness need the Christian know but that his Heavenly Father rules the world.

Does it become us to fear and tremble, lest, because of our imperfections, we fail to pass the "final, searching test," when our Heavenly Father, who made us, has promised to restore and perfect that which has been marred and defaced by sin, if only it be submitted to his fashioning hand?

Equally guilty with the incendiary is he who, knowing that life is in peril, makes no effort to rescue those in danger from the flames. What shall be said of those who know that men and women are rushing on to eternal ruin, yet refuse to sound the alarm?

MAN'S FALL AND RESTORATION.

WHAT light and beauty all creation crowned
When God placed man in Eden's holy ground,
E'er sin had marred, or sorrow brought the tear,
Or human heart had throbb'd with grief or fear.
One thing alone the Father did demand,—
Strictest obedience at his creature's hand;
If he should fall from his integrity,
Then death as surely would his portion be.

But sad the scene by Holy Writ portrayed,
Of man's own will God's laws he disobey'd;
With his own hand he quenched his guiding light,
And caused his soul to grope its way in night.
He hared his bosom to the serpent's dart,
Then clasped the odious monster to his heart.
His Maker's laws he trampled 'neath his feet,
And made his own destruction most complete.
His mind perverted unto sin and shame,
A willing slave to Satan he became.

Then outraged Justice wore a righteous frown,
And raised his sword to smite the sinner down.
But Mercy flew on pinions white as snow,
And shielded man from the descending blow.
Then God in love devised a wondrous plan,
That he from death might rescue fallen man;
That Justice, Mercy, might be reconciled,
And he redeem his wicked, erring child.
Through all the universe there was not one
Could pay the penalty, but God's own Son.
Oh, matchless grace! oh, boundless love of God!
Who sent his only Son to shed his blood.

The Son with joy approved his Father's will,
While man's redemption did his bosom thrill;
And he at length of all his glory shorn,
Came down to earth, of lowly virgin horn.
In human form he walked our streets below,
And loving ministries to men did show;
And though by them rejected and despised,
He with their sorrows ever sympathized.
He cured the sick, gave sight unto the blind,
He cast out devils from the tortured mind,
He cleansed the lepers, hungry thousands fed,
And unto life again restored the dead.

For thirty years the way of life he taught,
Then to the altar as a lamb was brought.
He kept the law which sinners had defied,
And for the sinner's sin was crucified.
The shivering earth groaned for its bleeding Lord,
While angry Justice sheathed his gleaming sword.
From death's domain the mighty Conqueror rose;
For he had triumphed over all his foes.
E'en Satan's head he bruised beneath his feet,
That man redeemed might stand in him complete.

And sinners now can see the reason why
God can be just and yet can justify
The sinner, who on Jesus Christ believes,
And through his death eternal life receives.

Christ is the Rock on which his followers stand;
Through him alone they reach the promised land.
And faith's bright shield can quench each fiery dart,
Which Satan casts at every human heart.
All through the ages that have past and gone,
The just have lived and walked by faith alone,
And not by sight; for that which mortals see
Is not eternal, nor can ever be.
Through death's dark veil, the ear can catch no
sound;

There all is silent as the insentient ground.
No ray of light by mortal eye is seen;
For death's dark shadow ever lies between.
A living faith alone can pierce that veil,
Where human heart and human vision fail;
And by its light we see yon heavenly shore,
Where Jesus reigns in triumph evermore.

And God's own Spirit comes to human hearts,
And of the things of Christ to them imparts.
He strives to lead them in the heavenly way;
The most refuse, while but the few obey.

The time draws near when Christ shall come again,
Not to be scoffed at by rebellious men;
For he will come his victory to complete,
In robes of power upon his Judgment-seat.
Then shall the trumpet's blast the world surprise,
While from the dust his sleeping saints shall rise,
And clothed immortal to their Lord ascend,
While angel guards their shining way attend.

And his dear saints who live until that day,—
Who from earth's vanities had turned away;
Who had revered and loved his holy name,
And for his sake bore buffeting and shame;
Who kept their garments all unstained by sin;
Who had from darkness tried lost souls to win;
And who through perils, spreading far and wide,
Had been made white, and purified, and tried,—
In one brief moment they shall changed be,
From mortal life to immortality.
Cleaving the air, they rise to meet their King,
While heaven's arches with loud praises ring.

Then woe to those who have refused his grace,
For they in peace can never see his face;
For all who have in sin's dark pathway trod,
Shall fall beneath the flaming wrath of God.
And in God's time the awful day will come,
When sinners shall arise to meet their doom;
For root and branch his foes he will consume,

When Satan and his hosts shall be destroyed,
And all the powers of darkness be employed.

The heavens and earth again shall be renewed,
And sin and death shall never more intrude.
Christ's loyal bride shall then to earth come down,
And God's own smile shall be her lasting crown.
And in that kingdom which shall last for aye,
His saints shall dwell and reign with him alway.
—Mrs. Jane Pardon, in Springfield Evangelist.

SHOWING GRATITUDE.

BY ELD. WM. COVERT.

A BROTHER recently related to me an instance of a little boy who had earned ten cents. He had been taught the Bible rule of tithing; and, being of a conscientious disposition, he paid over a penny to the church treasurer. Soon after paying his tithe he was taken sick. Upon his recovery to health he was so filled with gratitude to God that he gave five cents of what remained of his money as a thank-offering, because he had been restored to health. I was much pleased in a late quarterly meeting, to learn that some of the children were cheerfully paying in a tithe of their income. In contrast with the above is the following from a church treasurer to the State secretary of his Conference:—

"Our church is yet unfinished, and under the circumstances we are still under no obligation to pay tithes."

We could not imagine where he had learned about this exemption from duty because of the building of a church house. I took my Bible and turned to 1 Kings 6: 38, and learned that Solomon occupied seven years in building the temple at Jerusalem, yet we never hear that the people were excused from paying tithes because they were building a meeting-house, although they donated very large sums for that purpose. We did not think the point was well taken; for if such a sentiment should prevail in some Conferences, very many of the churches would be excused for many years, at a time, while other churches would be under obligation to pay for the preaching done for such congregations. They ought to study well this subject, and perhaps they will reverse their decision.

HAVE YOU COUNTED THE COST?

BY J. C. C.

"For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke 14: 28.

Our Saviour asked this question of the multitude to whom he had just uttered the solemn and impressive words recorded in the 26th and 27th verses of the same chapter, which declare that we must count the love and society of our dearest friends and kindred, the fondest hopes or ambitions of this present life, yea, even life itself, of less value and importance than the love and service of our adorable Creator and Redeemer. And while that service does not always require the sacrifice of these earthly interests, there have been some in every age who have been called upon to make a choice involving one or more of the alternatives here presented. Our Saviour wishes very forcibly to impress upon our minds the truth that in obeying the exhortation, "choose ye this day whom ye will serve," we should not make the choice lightly, and cannot make it successfully, without having earnestly and thoroughly counted the cost. No man of judgment will enter upon a business venture of any importance without first taking this precaution so eminently necessary to success. How much more necessary to give time and earnest thought to a subject where such momentous consequences are involved! If we choose Christ and his service, there will be many things pleasant to the carnal heart that we shall be obliged to give up. This is plainly set forth in the 27th verse: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." There is, however, this compensating thought: They who bear the cross here, will wear the crown hereafter. The pleasures of this life are none of them enduring, and all its comforts perish with the using; but in the presence and service of God is fullness of joy, and at his right hand are pleasures forevermore.

With these facts in view, how can any hesitate or forbear to choose "that good part which shall never be taken away?"

Just here comes in a thought that it is important for the young to remember. They are every day thoughtlessly, yes, almost unconsciously, making decisions that must seriously affect their whole lives, and have a very important bearing upon the one great decision that pertains to the life to come. When I see a boy or girl indulging a habit of fretfulness and impatience, I am prompted to ask, Have you counted the cost of this indulgence? In a thousand ways it will cost sorrow of heart, and mar your comfort and peace of mind in this life more than tongue can tell, and, if you continue in it, will develop in you a character that cannot inherit eternal life. Oh, count the cost! When I see children cultivating an inclination to deceive, either their teacher, their playmates, or their parents, I feel like crying out, Count the cost, count the cost! There is no practice that will poison more rapidly or destroy you more certainly. If you foster such a disposition, it will cost you the esteem and confidence of your fellow-men, yes, and your own self-respect; and when a person gets into a place where he despises himself, it would be better for him if he had never been born. But worse than all this, such a disposition will cost you your chance for a home in God's kingdom. If you turn to the 21st chapter of Revelation, and read the last verse, you will find that God says that there shall in no wise enter into the heavenly city anything that defileth, or worketh abomination, or maketh a lie. The 15th verse of the next chapter says that among those who are left outside of the city will be "whosoever loveth and maketh a lie." It is a habit easily formed, and becomes rapidly confirmed. Before you suffer this poisonous weed to take root in the garden of your character, I beseech of you, count the cost.

There is another habit into which, I am sorry to say, some boys are unfortunately led,—a habit that produces more sorrow and suffering than perhaps any other practice that is common among men; a habit that does not always begin in boyhood, for, alas! many who escape in boyhood are drawn into the snare in after years,—young men, middle-aged men, old men, men in every station of life. I am glad that not many girls or women are numbered among this class; and yet, sad to say, there are some. I know you are anxious to know what this dangerous habit is. It is drinking intoxicating liquors. No one, boy or man, who begins this practice, expects to become a drunkard; but, oh! when I see how blindly they rush from danger to disaster, I can only say, It cannot be that they have counted the cost. Alas! it cannot be reckoned. We may recount a part, but the finished record is written only in God's book, and in the blighted hopes and crushed hearts and darkened lives of the victims and those who hold them dear. This road does not lead to good health, happy lives, honorable careers, comfortable homes, self-respect, usefulness, or the confidence and regard of your fellow-men. If you go that way, it will cost you all these. Can you afford it? Count well the cost and make your choice. Make your decision wisely, and adhere to it in the fear of God, and all will be well.

The word of God plainly declares that no drunkard can inherit eternal life. Can you afford to give your home in the city of God for the pleasures (falsely so called) of the wine cup, that are empty, and endure but a moment? Before you enter any of these by-roads to perdition, count the cost, and I am sure you will choose wisdom's ways, whose ways are pleasantness, and all her paths are peace.

"THE WISE SHALL UNDERSTAND."

BY T. S. PARMELEE.

Holy prophets have foretold the coming of the Lord and the end of the world. Daniel was allowed to see the end and things that must transpire in the time of the end. He was told that "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." See Dan. 12: 9, 10.

The common opinion that the end will come without a moment's warning, is not only without foundation, but is also utterly false; and there is great reason to believe that it is held by many who lack true wisdom. "The fear of the Lord is

the beginning of wisdom." Prov. 9: 10. All who fear the Lord love him. All who sincerely love the Lord desire his presence. Those who allow the love of self to occupy the place of the love of the Lord in their hearts, cannot bear the thought of his soon coming. They generally wish to hear as little about it as possible. The idea that we can know nothing about the time is very pleasing to them. Many of them read the words of our Saviour, "But of that day and hour knoweth no man;" and because the day and hour are not known, they add to God's word, and say that nothing can be known about the time. Yet the Saviour also said, "So likewise ye, when ye shall see all these things, know that it [he, margin] is near, even at the doors." See Matt. 24: 33-36. Even a child has sense enough to know the difference between knowing the day and the hour, and knowing when it is near.

It is a noteworthy fact that people who lack wisdom lack common sense. Men may be wise in the wisdom of this world, and still lack true wisdom. Many religious teachers who are considered wise, will quote Matt. 24: 36 and then add their own interpretation,—that the last day will come without a moment's warning, without any sign whatever; that it may come to-day, or a thousand years from to-day. But Jesus says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. People who, after reading these words, fail to see that signs will be given, lack wisdom.

The apostle Paul wrote, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 2. The wisdom of this world seems to be able only to cull these words out, without noticing the explanation which follows. The apostle clearly shows that one class of people will be overtaken as a thief, while another class will not be in darkness, and will not be thus overtaken. He goes on to say: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verses 3, 4. Our Lord said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 3: 19.

The Saviour often taught in parables that the wise could understand, but many people listened to him who were not wise. Of such he said: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Matt. 13: 14, 15. After writing the words quoted by our Saviour, the same prophet who first wrote them also says that he asked the Lord how long this would continue, and that the Lord answered him, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6: 11.

God does not save people in spite of themselves. The time comes with every person who persists in his selfishness, when God lets him have his own way. It is a fearful thing for the sinner, but God is too good to save any man against his will. He is now working to bring his people into harmony through a knowledge of his truth. His word is truth. John 17: 17. Before the coming of the Lord, many will be given over to strong delusion, for the very reason that they receive not the love of the truth. 2 Thess. 2: 10, 11.

"Light shineth in darkness; and the darkness comprehended it not." John 1: 5. Many will not receive the love of the truth, because their deeds are evil. Like the Pharisees of old, their deeds, which appear good to those who praise

them, come from a selfish motive; and the very ones who ought to be the first to accept the message for the times, are the first to reject it, and hinder others from seeing it. See Matt. 23: 13. Although in the last days, men shall wax worse and worse, deceiving and being deceived; yet when the Lord Jesus comes, he will find some faith on the earth; for in the time of the end, "many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

"THE MAJORITY."

BY GEORGE THOMPSON.

ONE day, while conversing with a gentleman in regard to the second coming of Christ, he said: "It may be so, but it is so unpopular. I prefer to go with the majority."

This is but a sample of many others. The opinions of men are accepted in preference to the teachings of the Bible. People seem to think that the "majority" cannot be in error. This, however, is just the opposite of the truth. Ever since the fall of man, those who have advocated truth have been in the minority. Truth always has been and always will be unpopular. Noah preached for a hundred and twenty years that God would destroy the earth with a flood; but there is no record that during all that time he ever made a single convert, except those of his own household. They doubtless thought him an "alarmist," and not worthy of their attention. How could one man know more than all the world. They saw no indications of a flood. But did it come?—Yes; their unbelief did not stop it. It came, and took them all away. But how was it with unpopular Noah?—Safely sheltered in the ark; shut in by the hand of God. When the "fountains of the great deep" were broken up, doubtless many would have been willing to enter the ark; but, alas! it was too late. When God sent them the warning by his servant, they scoffed at him. They never could accept that; it was so *unpopular*.

Will this dark history repeat itself? Hark! "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. Inspiration has given us signs by which we can tell when the great day of God's wrath is near. These signs are placed in the most conspicuous places in the universe—in the sun, moon, and stars, on the earth and sea. Luke 21: 25. Notwithstanding all this, our Saviour warns us that it will not be popular. He points us back to the time of Noah, and says it will be just as it was then.

Every reformation which the world has seen has met with great opposition; and shall we expect the warning of the third angel to be an exception. The world will point to the lofty church spires all over the land, and say, "This doctrine is not true. The Lord is not coming. Look at all the churches in the land. They are not preaching it. How can these few Adventists know more than all these?" Only a few, like the Bereans, will "search the Scriptures daily, whether these things are so." John, on the lonely Isle of Patmos, beheld our time in vision, and saw only one hundred and forty-four thousand of earth's teeming millions, who "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

Reader, will you be of that company? If so, you must make haste. The number will soon be made up. The message which is gathering them out, has girdled the earth. To-day there are persons of every nation, kindred, and tongue, who are rejoicing in the truth, and expecting the Saviour soon to come in the clouds of heaven. It is unpopular now, but it will soon end in a blaze of glory; and as the ark sailed upon the waters of the flood, so will those who faithfully obey its teachings, land safely in the haven of eternal rest. May God help us to have something of the interest that Heaven has in the work.

Willow Hill, Ill.

—God strikes not as an enemy, to destroy, but as a father, to correct.

—You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.

The Home.

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

A THOUGHT FOR MOTHERS.

ONLY a tired woman, pausing when day was done,
To think of the many duties which, from dawn till set
of sun,
Had filled up the flying moments, taxing the hand and
heart,—
Hand and heart which so simply and bravely had done
their part.

Above, in the quiet chambers, five little sleepers lay
Whose needs and joys and sorrows had filled up all
her day;
Little wants had been tended, little griefs made light,
Little rights defended, and little wrongs set right.

Crowding one on another, the constant claims had
pressed,
Till, musing now in the twilight, a thought, but half
confessed,
Arose and stirred in her spirit—"Everything seems so
small;
I had meant to do so much for the Master; surely this
cannot be all!"

When, in the deepening twilight, fragrant with even-
ing balms,
Over her drooping eyelids sleep laid caressing palms,
Into the land of shadows her spirit wandered free,—
Land where sometimes earth's children meet heavenly
ministry.

The sound of low, questioning voices fell first on her
spirit-ear,
Then a pause of hushed expectation, and following,
soft and clear,
The silvery tinkle of water, as from a vessel poured;
And then, through a breathless rapture, floated the
voice of the Lord,

Falling in tender cadence, "Know ye what I have
done?
Among you as he that serveth am I, the beloved Son.
Not being ministered unto lifts to the highest estate,
But in rendering lowliest service souls grow divinely
great."

Slowly her eyelids lifted; the twilight had deepened
to night,
But the thought that had dimmed her spirit had fled
before the Light;
She arose, and ever unfaltering, uplifted by His word,
She walked in lowly service, strong in the "joy of the
Lord."
—*Evangelical Magazine.*

"THOU ART THE MAN."

"It's the last straw that breaks the camel's
back," said Lucy, bursting into tears.

The pleasant June sunbeams came peeping into
the cool, stone-paved dairy, where pans of milk
and cream were ranged in orderly array; great
stone pots stood under the shelves, and a blue-
painted churn was already placed on the table for
service.

Mr. Bellenden was justly proud of his dairy.
Not a chance guest came to the house but was in-
vited down to see it; not a housekeeper in the
neighborhood but secretly envied its many conven-
iences and exquisite neatness.

"And it is n't the dairy alone," triumphantly re-
marked Seth Bellenden. "You may go through
the house from garret to cellar, and you'll never
find a speck of dust. There never was such a
housekeeper as my wife."

Mrs. Bellenden was young, too, scarcely three
and twenty. She had been the daughter of a re-
tired army officer, delicately reared, and quite ig-
norant of all the machinery of domestic life until
she married Seth Bellenden.

"It's very strange," Lucy had written to her
father. "The farm is beautiful. You never saw
such monstrous old buttonball trees, nor such su-
perb roses, and the meadows are full of red clover,
and the strawberries shine like jewels on the sunny
hill-sides. But nobody sketches or reads. I do n't
think there is a copy of Tennyson in the whole
neighborhood, and no one ever heard of Doré or
Millais. All they think of is how many eggs the
hens lay, and how many cheeses they can make in
a year; and the woman who has a new recipe
for waffles, or a new pattern for a horrible thing
they call a 'crazy quilt,' is the leader in society."

But presently young Mrs. Bellenden herself
caught the fever, and became a model housewife.
Example is all-powerful, and Lucy began to be-
lieve that the whole end and aim in life was domes-
tic thrift, money-saving, and the tread-mill of work.

"My dear," said Seth, "if you thought you
could get along without Hepsy—the maid—I might
be able to afford that new reaper before the oat
crop comes in."

"I'll try," said Lucy.

After this she rose before day-break, and worked
later in the night than ever.

"What is the matter with your hands, Lucy?"
Seth asked one day, "They are not so white and
beautiful as they used to be."

Lucy colored as she glanced down at the mem-
bers in question.

"I suppose it is from starting fires," said she.

And then she took to wearing old kid gloves at
her sweeping and dusting and digging out of the
ashes.

"My coat is getting shabby," Seth one day re-
marked.

"Why don't you buy another one?" asked his
wife.

Seth laughed a short laugh.

"What do you think Mrs. Higginbotham has
done?" said he. "She has ripped up her husband's
old suit, and cut a pattern by it, and made a new
one, and entirely saved him ten dollars."

"I could do that," said Lucy, with sparkling
eyes. "I'll try it."

"You could do anything, my dear," said Mr.
Bellenden admiringly. And Lucy felt that she had
her rich reward.

Company began to come as soon as the bright
weather set in. All the affectionate relations of
Mr. Bellenden soon discovered that the farm-house
was cool and shady, that Lucy's cooking was ex-
cellent, and that the bedrooms were neatness itself.
Some of them were even good enough to invite
their relations as well, and so the house was full
from April to December. All the clergymen made
their home at (Bro.) Bellenden's when they came to
Sylvan Bridge for ecclesiastical conventions; all
the agents for unheard-of articles discovered that
they knew somebody that was acquainted with the
Bellendens, and brought their carpet-bags and val-
ises with that faith in human hospitality which
is one of life's best gifts.

Mrs. Bellenden's fame went abroad among the
Dorcases of the neighborhood in the matter of but-
ter and cheese; she took the prize in the domestic
department of all the agricultural fairs, and the ad-
joining housewives took no trouble to make things
that they could borrow of Mrs. Bellenden "just as
well as not." And one day when poor Lucy, under
the blighting influence of a horrible sick head-
ache, was endeavoring to strain three or four
gallons of milk into the shining pans, the news
arrived that Uncle Paul was coming to the farm.

"Another guest," said Lucy, despairingly. And
then she uttered the proverb that introduces our
sketch.

"Oh, it's only Uncle Paul!" said Mr. Bellen-
den. "Do n't fret, Lutie, he's the most peaceable
old gentleman in the world. He'll make no more
trouble than a cricket. John's wife thought she
could not have him because she had no hired girl
just now,"—

"Neither have I," said Lucy, rebelliously.

"And Sarah Eliza don't like company."

"And I am supposed to be fond of it!" observed
Lucy, bitterly.

"And Reuben's girls do n't want old folks stay-
ing there, it's too much trouble," added Seth.

Lucy bit her lips to keep back the words she
might have said instead.

"Where is he to sleep? The Belfords have the
front room, and your Cousin Susie occupies the
back, and the four Miss Pattersons sleep in the two
hall chambers, and the hired men have the garret
room."

She might have added that she and her husband
and the baby had slept in a hot little den opening
from the kitchen for four weeks, vainly expecting
Mr. and Mrs. Belford to depart; and that she had
never yet had a chance to invite her father to the
farm in pleasant weather. But she was magnan-
imous, and held her peace.

"Oh, you can find some place for him," said her
husband lightly. "There's that little room at
the end of the hall where the spinning-wheel is."

"But it is n't furnished," pleaded Lucy.

"You can easily sew a carpet together out of
those old pieces from the Belford's room; and it's
no trouble to put up a muslin curtain to the win-
dow, and lift in a cot bed. There is a plenty of
good, sweet husks in the corn house, and you can

just tack a mattress together, and whitewash the
ceiling, and—

"What's that, Beniah? The cows in the rye
lot! Dear me! Everything goes wrong if I step
into the house a moment. And really, Lutie, those
things are your business, and not mine!" he added
irritably.

Lucy could not help laughing, all to herself, as
her husband ran up the steps. But it was a very
sad little laugh, and soon changed into a sigh.

"I wonder," said she, in a whisper, "if my poor,
tired-out ghost would haunt these stone pavements
and scrub shelves if I were to die? I never heard
of a ghost in a dairy, but I should think that it
might easily be."

But this little bedroom was fitted up, for all
that, as fresh as a rose, and Uncle Paul arrived, a
dried-up, yellow-complexioned old man, with an
old-fashioned cravat, tied in many folds around
his neck, and a suit of navy blue, with brass but-
tons. He had the polite way of half a century
ago, and Lucy thought she would like him very
much, if she only had time to get acquainted with
him. But she was churning ten pounds of butter
a day, and there was the baby and the company,
and the young chickens, and the baking to do for
the sewing society, which was to meet at her house
that week. She was almost too busy to sleep.
But Uncle Paul was watching her quietly all the
time.

He came out one day to the barn where his
nephew was putting a new handle on a sickle
blade.

"Pretty busy times—eh? Uncle Paul," asked
the farmer, scarcely taking the leisure to look up.

"Aye," absently answered the old man. "Did
I tell you, Nephew Seth, about the reason I left
your Cousin Eliab's?"

"Not that I remember," said Seth, breathing on
the blade, and polishing it with his silk handker-
chief.

"Dorothy died—his wife!"

"Oh, yes," said Seth. "Malarial fever—was n't
it?"

"No!" bluntly answered Uncle Paul. "It was
hard work. That woman, Nephew Seth, did the
house work for eight persons. Eliab did n't even
let her have a woman to help her with the washing
and ironing."

"Must have been a regular-going brute," said
Seth, tightening the handle a little.

"All the sewing, too," added Uncle Paul,—"
the mending and making. Never went anywhere ex-
cept to church. Eliab did n't believe in women's
gadding about."

"The old savage!" said Seth.

"She was fond of reading, but she never got any
time for it," said Uncle Paul. "She rose before
sun-up, and never lay down until 11 o'clock at
night. It was hard work that killed that woman,
and Eliab coolly declared that it was sheer laziness
when she could not drag herself around any longer.
And when she died, he rolled up his eyes—and
called it a visitation of Providence."

"Why did n't the neighbors lynch him!" cried
Seth, fairly aroused to indignation at last.

Uncle Paul took off his glasses, wiped them
vigorously, and looked his nephew hard in the
face.

"Why do n't the neighbors lynch you!" said he.
Seth dropped his sickle and stared.

"Nephew Seth," said Uncle Paul, impressively;
"thou art the man! Are you not doing the same
thing?"

"I!" gasped Seth.

"Your wife is doing the work of a household of
sixteen people," said Uncle Paul. "She is drudg-
ing as you could hire no foreigner to drudge. She
is rising early, and lying down late; she is offer-
ing up her life on the shrine of your farm and its
requirements. I have seen her grow thin and pale
even during the few days I have been here. I have
carried water and split wood for her, because there
was no one to do it. I have seen her daily carry
up Mrs. Belford's breakfast to her room, because
Mrs. Belford preferred to lie in bed, and cook
dainty dishes for Helen Patterson, because Helen
would n't eat what the rest liked. No galley slave
ever worked as she does. And you, with your
hired men,—whose board only adds to her cares,—
and your labor-saving machinery, stand coolly by,
and see her commit slow suicide. Yes, Nephew
Seth, I think it is a case for lynching!"

Seth had grown pale.

"I—I never thought of this," said he. "Why did n't some one tell me?"

"Where were your own eyes?" asked Uncle Paul.

Seth Bellenden rolled down his shirt sleeves, put on his coat, and went into the house. He told the Belfords and Pattersons that it was inconvenient to keep them any longer. He gave Cousin Susan to understand that her room was needed. He made arrangements to board the hired man at the vacant farm-house, and engaged a stout dairyman and a house servant to wait on Lucy. And he telegraphed to her father to come to Sylvan Bridge at once.

"She deserves a treat," he said. "He shall spend the summer with us." And then he went to tell Lucy. She had fainted among the buttercups, picking strawberries for tea.

Poor little Lucy! The machinery had utterly refused to revolve any longer. His heart grew cold within him.

"She will die!" he thought, "and I shall have murdered her!"

But she did not die. She recovered her strength by degrees.

"It is better than medicine," said she, "to know that Seth is thinking of me, and for me."

And Uncle Paul, "the last straw," as she had called him, had proved her salvation.

"I did n't want her to go as Eliab's wife did," said Uncle Paul.—*Home Circle.*

Special Mention.

ANOTHER S. S. OFFER.

IN the REVIEW of Feb. 16, 1886, was published a prize which Bro. G. W. McCready, of New Brunswick, had offered through the leading paper of his town, to any S. S. scholar who would find "any proof in the New Testament that Jesus Christ or any of his disciples ever observed the first day of the week as the Sabbath, or gave any instructions to others to do so, or that the disciples ever came together more than once expressly for Christian worship on that day, except in the case of daily meetings."

Instead of finding the testimony and claiming the prize, a correspondent of the paper in which the offer was made, cries out in alarm that it is "an opening wedge to do away with the Christian Sabbath," suggests "fraud," and advises the readers of the paper to "take no notice of the offer." A more ignoble confession of defeat could scarcely be made.

So, finding no one to take his offer so far as the Scriptures are concerned, Bro. M. is disposed to follow the Sunday usurper into the historical field, where it scarcely finds any more aid and comfort than in the Scriptures. To this end he has offered a prize to induce S. S. scholars to look up the history of this question, as appears from the following, which he published in the *Daily Times* of Moncton, of April 16, 1886:—

"A few weeks ago, a prize was offered to any Sunday-school scholar who would bring proof from the New Testament that Jesus Christ or any of his disciples ever observed the first day of the week as the Sabbath, or gave any instruction to others to do so; or that the disciples ever came together more than once expressly for Christian worship on that day, except in the case of daily meetings. The offer is still made, and the prize is increased by W. A. Raymond, of Alexandria, in the State of Minnesota; so that those who missed before have the opportunity of trying again.

"I now offer the small sum of \$2 to the first S. S. scholar, and \$1 to the second, who will show by undoubted historical records that the people of any nation, civilized or uncivilized, were in the habit of calling the first day of the week the *Sabbath* previous to the year 1500. That it was called *Sunday* nearly 2,000 years ago, and by a few called the 'Lord's day' nearly 1,700 years ago, is admitted; but that it was actually called the *Sabbath* during the first 1,500 years of the Christian era, is required to be proved. As an examination of sev-

enty-five of the principal languages of the world leaves it a matter of doubt, until it was introduced into the English language, less than three hundred years ago, the above offer is made to induce a search for authority for a *Sunday-Sabbath*. Competitors will please confine themselves to unquestionable facts of history, and the proof will secure the prize."

WHAT THEY WANT.

[BELOW is an editorial which I copy from the *Texas Christian Advocate*, which speaks for itself, and shows very unmistakably that nothing short of a realization of the predicted work of the second beast of Rev. 13 will ever satisfy such minds. Would be glad to see it in the REVIEW AND HERALD, if you see proper. W. R. PATTERSON.]

"The *Wesleyan Advocate* indorses the views of this paper on Sunday observance and the labor problem. Quoting the suggestion that at midnight every Saturday night, every railway train, every machine shop, every publishing establishment, every telegraph office, every street-car line, every Government office, should stop, close doors and transact no business for twenty-four hours, our contemporary adds:—

"Yes, that is the way; let us seek it, and walk therein. Practically, some time should be allowed for trains out to reach destination, etc., but for twenty-four hours every wheel in the United States should stand still. This will require a material Christian conscience, or at least a national sentiment; for so great a blessing cannot be had without co-operation in all the States. Let pulpit, press, and platform contribute to the formation of the sentiment. How restful that first Sunday would be!"

After quoting the above from the *Wesleyan Advocate*, the *Texas Advocate* continues:—

"Yes, and why may it not be realized? it may be little that we can do toward helping on such a mighty reform, but this does not excuse us from doing what we can. There is not one who reads this who cannot do something in behalf of this cause, if he will. If we can do nothing more, we can declare ourselves in full sympathy with it. If we do not do that, the weight of our influence is practically against it. That many influential men of our day, and many journals, both secular and religious, are alive to the importance of this question, and are doing all in their power, by both word and example, to secure a true and joyous observance of Sunday, the symposium which we have prepared, and present on the first page of this issue, will show. Let every man and every newspaper go and do likewise.

"It is impossible to take any negative or middle ground. Either the command in regard to the Sabbath is in force, or it is not. If it is, we must observe it ourselves, and do all we can to lead others to observe it, or be found wanting at the last day."

THE "SPIRIT BOARD."

A NEW FEATURE.

A FEW weeks since, while at Akron, Ohio, we learned that the city was much excited over some strange and mysterious revelations, received through the medium of what is called the "spirit board." Many of the leading families of the city, of various faiths and religious connections, alike with those who make no profession of religion, were receiving remarkable answers to questions propounded to the pretended spirits operating the board. The matter was receiving so much attention among those who professed no connection with Spiritualism, that I determined to visit some of the leading business men who were dealing in the "spirit board," to obtain what information I could. In company with one of our brethren, I called on several who had manufactured the boards, or kept them for sale, and found them free to answer our many questions, and give us the information we desired.

The "spirit board" is simply a planed board, about twenty inches wide by thirty inches long. The alphabet is printed and arranged on the board; the letters are placed at a suitable distance apart, in a straight line, equally divided on each side of the

board, according to their regular order. Besides, the words "yes" and "no" are placed on opposite corners of the board.

Two persons sitting in chairs facing each other, place the board upon their laps. Upon the board is placed a small four-legged stool, made for the purpose. Upon this the parties wishing to communicate with the spirits lightly place their hands. If the spirits are anxious to talk with those present, the stool begins to move. The question is usually asked, Who is present? The answer is given by the legs of the stool moving to different letters, spelling out the name of the person. All questions are answered in this way, except those that can be answered by yes or no. In such cases, the stool moves to the corner of the board containing the monosyllable that answers the question.

We saw the board, but did not care to see it operate. We were satisfied that the candid statements of those we interviewed were true. We talked with Baptists, Methodists, and those who had no religious faith, who had had more or less to do with the "spirit board." In answer to our questions, they all claimed to put no confidence in Spiritualism; yet all the parties interviewed, claimed that there was an *unseen power of intelligence*, superior to human knowledge, seen in the movements of the stool in answering questions and revealing facts unknown to any present. One man who was not a believer in the Bible, and had always doubted a hereafter, said that in this he found something beyond his power to fathom. A number of items were related to us which were calculated to convince the incredulous that their departed dead were permitted to communicate with them. One man was directed where he could put his hand on a lost revolver, and another was told that his distant son was in trouble, and needed his father's help, which proved true. The revolver had been hidden two years, and no person knew where it was. In one of the leading families of the city, some things of a domestic nature had been inquired into by the children. The board had made some revelations which the father did not care to have made known. The father was about to leave for New York on business. Before starting, he secretly burned the board. The family obtained another, and through it they learned that their father had burned the former "spirit board." This information was sent over the telegraph wire to New York. The father confessed that he had burned it. Many other interesting items were related to us. We repeatedly asked if these persons were not Spiritualists, and the answer was always the same, emphatically denying any connection with Spiritualism; yet the spirit always claimed to be the spirit of some dead person.

In this we have another feature of Satan's deep-laid plot to deceive the world. Rev. 16:13, 14. When we believe that man is immortal by nature, and conscious of all things in death, we stand upon a platform reared by the arch deceiver (Gen. 3:4), out of material which will prove a snare to entrap the world in Satan's last delusion. The popular faith of those who reject the last message of testing truth, will prove to be a deceptive bait to lead unwary souls to ruin. 2 Tim. 3:5-8; 2 Thess. 2:9-12. Satan does not care to separate the Church from the world. His purpose is to find within her precincts a cage for "every unclean and hateful bird," and to cause a fallen Church to drink the wine of false doctrines, till her reasoning powers are lost in a delirium of drunkenness. Rev. 18:1-5; Isa. 29:9-14. With such a state of things, and legions of fallen angels transforming themselves into the professed spirits of our departed dead (2 Cor. 11:13-15), what can we expect but deception and ruin?

Dear reader, has God mercifully sent to you the light of present truth? Believe it; obey it; and show your appreciation of the precious light by sending its divine rays to those in darkness, that many may be rescued. R. A. UNDERWOOD.

THE INCREASE OF STRIKES.

AN idea of the relative frequency of labor disputes and strikes can be formed from the census report on that subject by Joseph D. Weeks. In the year 1880, the number of strikes and lockouts in the United States was 762. But this year a mere review of those mentioned in the newspapers

shows that the number was much greater during the first four months of the year. In 1880 about 200,000 men appear to have been engaged, estimating the strikes of which the number was not reported, and the loss to the men in wages was over \$13,000,000. This year things are moving at a rate which involves to the working population a loss of over \$40,000,000 yearly, distributed among 600,000 workers, though of course it is to be hoped that the same state of things will not continue an entire year. But the loss in the census year would have sufficed to support throughout the whole year 26,000 families, so that it would have been actually cheaper for organized labor to keep that number of men in idleness the whole year than to resort to strikes as a means of settling their disputes; as for this year, the entire cost of the army and navy of the United States for the fiscal year ending June 30, will probably be less than the loss of labor resulting from these unwise methods.—*The Interior.*

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

THE CROWN OF PEACE.

Nor with earth's gold and rubies,
Nor pearls from the sighing sea,
Nor with rare Indian jewels
Of rarest radiancy;
But with his peace—rich blessing—
Thy Saviour crowneth thee!

Earth's gold and rubies tarnish,
The pearls with age grow dim,
The jewels lose their luster,
And fall from the crown's gold rim;
Christ's crown of peace it changeth not,
For there is no change with him.
—Franklin Pierce Lynch.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members...	58
" reports returned.....	38
" members added.....	4
" " dismissed.....	1
" missionary visits.....	77
" letters written.....	52
" subscriptions obtained, new and renewals,	12
" pp. tracts distributed.....	25,777
" periodicals distributed.....	557

Received on sales and donations, \$350.30; on periodicals, \$24.50. J. H. DORTCH, Sec.

DES MOINES MISSION.

Thus far nothing has appeared in the REVIEW concerning this mission and the work which is being done in this city. According to the direction of the Conference, we came here last November, and rented and fitted up a good house for a city mission. With the exception of a few families of Sabbath-keepers who had moved here, all were strangers to us. When beginning our work, our constant prayer was that God would direct us, and give us access to the homes of those who would be candid and give our message a careful examination; and the Lord heard and granted our petitions. Without any difficulty worth mentioning, we, in a few days, had all the readings we could attend to; and when we became acquainted with the readers, we found that they were a good class of people, including lawyers, merchants, clerks, bankers, book-keepers, the principal of the city high school, and other teachers.

The most of these readers became much interested, and accepted the different points of truth as they were presented. Of course the Sabbath question produced some commotion, as usual, and some requested us to close the work at their homes; but the majority frankly acknowledged the truth. I have many times seen people brought up to this question in tent meetings, but have never seen them so generally and thoroughly convinced as were these readers. We have been astonished at the convincing and convicting power of the Bible when the people read it for themselves. We have proved the truthfulness of St. Paul's statement in Heb. 4:12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

We have reason for courage when our young sisters can, with so little experience, take the Bible and lead people of age and mature judgment to accept of this unpopular message. At the present writing, we know of eighteen or twenty persons who have begun to keep the Sabbath since we came here. Others are undecided; some would take hold of it at once if it were not that they would lose their positions, and they do not know what they could find to do to support their families. Among those who have taken a stand is a lady teacher in the high school, of which her husband is the principal. She is a natural teacher, and we hope she will yet aid us much in the work in this city. Sabbath afternoon, April 24, she gave an excellent reading to the mission family on the subject of the two covenants. Her arrangement of the reading and manner of giving it, showed much talent in this line of work. There are others of whom we would be glad to speak. Some of the young people whose parents have accepted the truth, are much interested; and, as it should be, they feel anxious to inform their friends and neighbors of these things. We are instructing them the best we know how, with the hope that in due time they will aid us in sounding the notes of warning. There are many now investigating, some of whom we believe will yet obey. Many are anxious to attend our camp-meeting to be held here in the Governor's Square, June 9-14. If we are favored with good weather, the attendance from the city will undoubtedly be the best it has ever been.

The ministers are very active in opposing us. Every Sunday some one preaches against some phase of our message, and they charge their people, over and over again, to have nothing to do with us. But notwithstanding this, our work is moving right along, and will so continue until it is done, provided we do our duty. With our Bible readings we have connected the "Thoughts" canvass. I think about two hundred orders have been taken for this valuable work, besides some for the "Marvel of Nations," "Vol. IV.," etc. The canvassers aided us very much in securing good places for holding readings. There are many evidences that the Lord has gone out before us, and is opening the way for the truth to go. One lady with whom we are reading had been very anxious about the prophecies. She had been studying the image of Dan. 2, and had marked it all out the best she could. She was greatly rejoiced when the reading was given on the image. At every reading she seems overjoyed that so much light is being thrown upon her pathway. We have reason to believe that there are scores of honest ones in this city who will obey when the light is set before them as it should be.

Now just a word to our brethren and sisters in Iowa. I think all who have been acquainted with our work this winter, feel certain that the establishment of this mission was a move in the right direction. We feel very grateful to those who so cheerfully donated money, bedding, furniture, fruit, etc. The expense of a large mission is considerable. We have thought that possibly many of our people who will come to the camp-meeting, would be glad to bring jars of fruit, butter, etc., for the mission, if they understood our wants. Anything of this kind will be thankfully received. A little from each family would supply us a year and save much expense. It has been comforting to us to know that the work here has had the prayers of so many of our people; and we greatly desire that you will continue to pray for the success of the Des Moines mission. A. G. DANIELLS.

TO VIGILANT MISSIONARY WORKERS.

I WISH to say in behalf of the little company of commandment-keepers at this place, that we are very grateful to those vigilant missionary workers who have so nobly responded to our call for help. I have recently called on quite a number who are receiving papers, and nearly all are much interested in them. On inquiry I find that many have received letters and postals who have not answered them; but in nearly every case they told me they were reading the papers, and were pleased with them. I would suggest that those who have not responded, be written to a second time. We are having plenty to do to follow up the growing interest. J. S. MILLER.

Moosup, Ct.

—Nothing overcomes anger more than silence.

Bible Readings.

"Search the Scriptures."—John 5:39!

DOES THE GOSPEL SUPERSEDE THE LAW?

BY ELD. R. P. COTTRELL.

1. Is the law made void by faith?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

2. What law is the theme of this epistle?

"I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

3. How does he characterize that law?

"The law is holy, . . . just, and good." Verse 12. "The law is spiritual." Verse 14.

4. Was it a law to the Jews only?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

5. Will Jews and Gentiles be judged by it?

"But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:10-12.

6. When will they be judged by the law?

"In the day when God shall judge the secrets of men by Jesus Christ." Verse 16.

7. Who will be justified in the Judgment?

"The doers of the law shall be justified." Verse 13.

8. What proves that by the term "law" the apostle here means the ten commandments?

"Behold, thou art called a Jew, and retest in the law. . . . Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Verses 17-22.

9. Did the Author of the gospel teach the perpetuity of the law?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17-19.

10. Did he teach the keeping of the commandments as the way to eternal life?

"If thou wilt enter into life, keep the commandments." Matt. 19:16-19.

11. Did James teach obedience to every precept of that law?

"If ye fulfill the royal law, . . . ye do well. . . . Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2:8-10.

12. What shows that he meant the ten commandments?

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11.

13. Shall we be judged by that law?

"So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12.

14. What is sin?

"Sin is the transgression of the law." 1 John 3:4.

15. By what is the knowledge of sin?

"By the law is the knowledge of sin." Rom. 3:20.

16. What is the wages of sin?

"The wages of sin is death." Chap. 6:23.

17. Did Christ suffer the penalty due to our sins?

"Christ died for our sins." 1 Cor. 15:3. He "bare our sins in his own body on the tree." 1 Pet. 2:24.

18. Why did he give himself for us?

"That he might redeem us from all iniquity." Titus 2:14.

19. What sacrifice did the Father make for us?

"He gave his only begotten Son." John 3:16.

20. Why make the infinite sacrifice of his own beloved and sinless Son?

"That he might be just, and the justifier of him which believeth in Jesus." Rom. 3:26. To save the sinner and at the same time vindicate the righteousness of the law which condemned him, the penalty was inflicted on God's own beloved Son as our substitute. To save sinners, the righteous law must be dishonored, abolished, sacrificed, or his Son must die a sacrifice for sin. The broken law justly demanded the life of the sinner, or a sinless substitute. He died for our transgressions. Is it reasonable to suppose that the law died at the same time, and that by the same stroke? Was not the law divinely honored?

21. To what conclusion are we brought?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 11, 1886.

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

JOSHUA'S LOSS.

It is not our custom to pay any attention to anonymous communications; but sometimes there are errors so gross, or misapprehensions so amusing, involved in these, that it may be proper occasionally to depart from the rule, and notice them.

A writer from Hickory Corners, Mich., says:—

"I have long noticed your fervency on the Sabbath question. But as you regulate your Sabbath by the sun, it is quite clear that you lost one day at the time when Joshua commanded the sun and moon to stand still. It is too bad that you got one day behind; but with your earnest zeal, it is possible you may yet catch up."

How is this? Did we lose a day in the days of Joshua? We did not live then. That was 1451 years before Christ. If Joshua lost a day there, it was bad for Joshua. We think he would greatly resent the insinuation. Is it possible that a man who was so near to God and had such power with him that at his word God arrested the motion of the heavenly bodies in their course, and held them there for a day—is it possible that he should in that very act run right into an error himself, and throw the whole nation of God's people into an error, and cause them to live for nearly 1500 years in constant violation of the law of God! Astonishing! Yet if a day was lost then, Joshua lost it, and the whole nation of Israel lost it, and the error was never corrected by David or Solomon, prophets or holy men, for 1451 years, to the Christian era, and for twenty-seven years more, to the commencement of Christ's ministry; and then, strange to say, the Son of God himself did not correct the error, but kept the same day the Jews were keeping as the Sabbath, and declared it according to the law, "according to the commandment." Does our friend believe that the whole Jewish nation was for so long a time living in violation of the Sabbath by keeping the wrong day, and that our Lord himself fell into the same mistake? This is the inevitable conclusion from the position taken. We can see no reason why intelligent men should cling to such ideas.

It is claimed that a day has been lost by reckoning the day by the sun. But that is the very reason why a day has not been lost. What does the record say?—Simply this, that the sun "hasted not to go down about a whole day; and there was no day like that before it or after it." It was all the same day; but it was a long day. Now if the Lord should see fit to put into some week a day seventy-two hours long, it would not disarrange the other days at all, nor throw the seventh day out of its order. It would be ours to keep it when it came, just the same. We are to keep the seventh day; but it is not left with us to regulate the length of the days.

But this long day of Joshua does play absolute mischief with the seventh-part-of-time theory. Perhaps, however, we should not call it "mischief." It serves it just right. It annihilates it. According to that theory the whole world is thrown into confusion by the long day at Gibeon, and none should travel in any direction east or west.

The sun is the body which God has appointed to rule the day, and when we go by that we cannot fail to be right, always and everywhere.

WHAT THE "SPIRITS" SAY ABOUT SUNDAY-KEEPING.

SPIRITUALISTS are sufficiently numerous to be able to embarrass the success of any movement against which they might throw their united influence; and it has been a query with a good many whether this class, so hostile to everything supposed to be taught in the Scriptures, and held sacred by the popular churches, would not stand directly in the way of the designs of the Sunday reformers, and of the success of the Sunday movement.

A spirit communication in the *Banner of Light*, of April 17, 1886, foreshadows how this question is to be regarded by them. The following question was asked the spirits:—

"In what does Sunday, or the Christian day fo—

'holy worship' consist? Is it anything more than a requirement the people have made for themselves, rather than a direct command from a God or Jehovah?"

To this the communicating spirit replied as follows:—

"While humanity may not have had a direct command from an omnipotent Being to observe one day in the seven as one of rest, as one of cessation from toil and strife, yet in our opinion it is a law of nature that man should have a period of such rest, of such cessation from strife and labor. The human system, physical and spiritual, must wear out under the friction of toil and discord, unless there be a cessation of this from time to time. The demands of life, pressing upon mankind, may push them forward continuously to delve and toil, to create avenues of strife and of labor, and to compete with each other in seeking the highest means of a physical existence; but the demands of the spirit, speaking in a voice that will be heard, also declare that man has a higher nature which must be fed, and which must be cultured. Through his struggles, through his experiences, man has learned that it is wise for him to come to a pause in his daily toil, and to claim one day in seven, perhaps, as a time when he can rest, when he can seek for mental and spiritual recreation, as well as for bodily repose. This is a law that we consider divine, speaking out through the avenues of life, calling man up to a comprehension of that which his soul requires. The Sabbath day was not decreed by any command of Jehovah, it is only an outgrowth of the common sense of man speaking through the outer world."

Thus, it seems, the spirits are unwilling to give God the glory of establishing an institution which is found to be so essential to both the physical and spiritual well-being of mankind; but men, through their own "common sense," have worked it out on their own plane. And there are multitudes who would spurn it from the hand of God, who will gladly accept it if presented in such a way that through it a little glory seems to redound upon themselves.

But the interesting point in the foregoing extract is that the spirits urge upon their human disciples the value, yes, even the divinity, of the idea of one day's rest in seven, and that *it should be observed*. This is sufficient for all practical purposes; for we apprehend that when the Sunday issue is once brought to bear upon the world, the powers that be will not care particularly on what ground Sunday is observed, only so that it is observed. If a person does not want to receive the mark of the beast in his forehead, it will be equally acceptable if he will receive it "in his hand."

PREPARATION FOR THE IOWA CAMP-MEETING.

As the time is approaching for our important annual convocation, we feel a deep interest that it shall be a grand success. Somehow a cloud has seemed to rest upon the State, and unfavorable influences have in a measure prevailed. Testimonies of reproof have been given, presenting before us the fact that Iowa needs to have a new experience, and enter into the work of God more earnestly. There were features in the last annual meeting which brought sadness to the hearts of many of the servants of God; yet God greatly blessed us in several of our meetings. His Spirit was present, and many hearts were moved. During the year since that time, his favor has at times been manifested.

We have felt deeply impressed with the importance of making extra efforts to secure a large attendance of our people at the coming camp-meeting, June 9-15. We expect that Eld. Haskell will be with us, and probably Eld. Canright, besides those who have been connected with the work in this State in the past; and we appeal to our people for a large representation. A document has been written, to be read in all the churches in Iowa on Sabbath, May 29. A workers' meeting will be held the week preceding the camp-meeting, and we ask the ministers, colporters, and workers in every branch of the cause, and all who expect thus to labor the coming year, to be present at this workers' meeting. Let there be a general attendance. And we also desire the delegates appointed by the different churches, to be present, that we may get some of the business out of the way before the meeting proper begins. We ought to have one or two sessions of the Conference, that the committees may be appointed, and the auditing work mostly done, so that when the camp-meeting begins we may be ready to commence the work of seeking God without anything to hinder us.

We hereby appoint Sabbath, June 5, as a day of solemn prayer and fasting throughout the State. The

special object we have in view is that the Lord may turn our captivity, and raise the cloud which has in a measure rested upon us; above all, we should pray God to especially bless his people at the camp-meeting, that they may have a new conversion to him. There is a large number of interested people at Des Moines who have been brought to an acquaintance with the truth by the Bible readings which have been held there the past winter; and quite a number have already taken their stand, and many others are hanging in the balance, undecided which way to turn. We want a special blessing at the camp meeting, so that many of these will take their stand on the side of truth; we want it not only for these, but that we may be especially blessed ourselves. We have lived too far from God. We must make a determined effort to seek him most earnestly in this day of prayer and fasting, that he will revive his work in Iowa the coming year; and we want especially to have a work done in our own hearts. Let us make this a day of seeking to find what there is in our hearts to hinder the Lord from taking possession of them; then put it away, and God will help us. We trust that the officers of the different churches throughout the State will remember this appointment, and call attention to it. Remember, also, the article to be read on the 29th of May, and try to have a general attendance on that day. Do your utmost to make this occasion of fasting and prayer on June 5 a solemn and important one. May God bless his people greatly throughout the State of Iowa.

GEO. I. BUTLER, }
H. NICOLA, } Conf. Com.
A. G. DANIELLS, }

FROM AUSTRALIA TO AMERICA.

We arrived at San Francisco Sunday, April 18, having been absent from America eleven months and seven days. To give particulars of the experiences of this time, would be to repeat the reports which have appeared in the *Signs* and *Review*, and a number which we have learned were never received. It requires nearly two months to go and return, so we were in this distant field only about nine months. About two months were spent in locating and getting ready for operation when the tent season should come. During this time, however, our brethren were engaged in holding Bible readings, and each one sought to do what he could to prepare the way for labor. About twenty thousand copies of the *Signs* were freely distributed, and a few subscriptions were taken.

From the time of the commencement of our tent meetings, there has been a gradually increasing interest in the work in Australia. As nearly as we could estimate when we left, there were in Australia and New Zealand over one hundred and fifty observing the Sabbath; about one hundred and twenty-five had signed the covenant. The tent has been pitched five times, in four different suburbs of Melbourne, and in no instance have the efforts been without good results. The latest effort has been made in Yarra, where thirty-five have signed the covenant, among whom are merchants and representatives of the best class of citizens. Two stores close each Sabbath, thus preaching a louder sermon than can be delivered at the tent. The present interest, to all appearance, is greater than that of any other period since our work commenced. There are over one hundred keeping the Sabbath in the vicinity of Melbourne, besides a few in distant towns who have received the light through correspondence and the efforts of friends.

More than one thousand copies of "Thoughts on Daniel and the Revelation" have been sold, between four hundred and five hundred copies of "Vol. IV." of "Great Controversy," and nearly six hundred dollars' worth of other publications, charts, etc. About four hundred subscriptions have been received for the *Bible Echo*. There are quite a number of agents actively engaged in selling our publications and soliciting subscriptions for our periodicals, principally for the *Bible Echo* and the *Good Health*. This labor includes both Australia and New Zealand. The work is progressing with comparatively less effort in New Zealand than in Australia. One remarkable feature of this work is, that of those who have taken their stand for the truth, only one used tobacco, and he gave it up after having been addicted to the habit for over forty years. One drank intoxicating beverages, but he signed the temperance pledge. Tea, coffee, and flesh meats are fast disappearing from their tables. In dress and healthful living they will favorably compare with our best churches in America.

We left Melbourne Tuesday, Feb. 23, and spent one month in New Zealand. Those who had taken their stand for the truth when we were there before, were now more firmly established, and others had become interested. We have reason to believe that the bitterness manifested toward the truth, has been such as to prevent some from uniting with us at Auckland, who otherwise would do so. It seems strange to us that individuals who believe that there is no scriptural authority for the observance of the first day of the week, should rigidly meet upon that day, and break bread, and at the same time manifest bitterness toward the observance of the fourth commandment.

We spent two weeks at Kaeo, one hundred and sixty miles north of Auckland. The interest here had progressed from the time of our former visit. On Sunday before we left, seven were baptized. The Spirit of God was present, impressing minds with the solemnity of the scene and the importance of the truth. That evening three more decided to keep the commandments of God, and desired baptism. Accordingly, Tuesday, the day before our departure from them, eight more were baptized, after which we repaired to the home of Father Hare, where each individual participated in the ordinances, and arrangements were made for future meetings. Nineteen adults of one family took their stand for the Sabbath, and we heard of other entire families who decided to do so even after we had taken the boat for Auckland. Therefore we cannot tell how many at the present time are keeping the Sabbath in this vicinity; but those who are observing it, will sign the covenant, and when an opportunity presents itself, they will be baptized.

We regard New Zealand as a most promising field of labor, but perhaps it is no better than some portions of Australia. As we took the parting hand of some, much feeling was manifested that we should send help to that distant field, and that immediately. One brother said, with tears in his eyes, "Send us a minister, and he will live for anything to get to a house to live in, food to eat, or a horse to take him from place to place." We left these friends with the greatest reluctance, as their first public meeting and Sabbath-school were to be held on the following Sabbath. But having purchased our ticket a month previous, and secured our berth, it was necessary that we should leave on that boat. The next Monday we received the following telegram:—

"Sabbath-school and services well attended. Isa. 12:1, 2."

We at once returned,—

"Telegram received. 1 Cor. 15:57, 58."

There are not so many observing the Sabbath at Auckland, as in Kaeo and vicinity; but there are many convinced of the truth of the Sabbath, who would observe it if there were public meetings held where they could attend services on that day. We do not know of any more hopeful field for tent labor than Auckland. The home tent season would commence about September, though some seasons such meetings could be held during the entire year. On Tuesday, March 30, the brethren met at the home of Bro. Edward Hare, where we held a consultation as to the method of holding future meetings in the city. We then spent a short season in prayer, and committed our brethren to a covenant-keeping God.

The boat sailed at 2 P. M.; and as the steamer *Alameda* directed her course to the Pacific Ocean, we gave a last look to waving hands, feeling that our attachments to these Colonies were stronger than to any place we had ever before visited. Our interest is so interwoven with the Australian Colonies that we would be more than willing, if it were God's will, to take our family to this country, and make it our home until the war is over.

As we stepped aboard the steamer, the purser handed us an album containing thirty-six photographs of the first-fruits of the efforts to establish the truth in Australia. Getting it at this time, and under these circumstances, it was greatly appreciated. Our American friends who have taken so much interest in the Australian mission, will also appreciate the photographs of those who were among the first to take their stand for the commandments of God and the faith of Jesus in this distant land. We hope that none of them will be thrown when the cloud-washed through surround the throne of God. A correspondence has already commenced with some in America. While New Zealand and Australia are represented as one field by our friends in America, they are and ever will

be two distinct fields of labor; we trust that some one will soon go to proclaim the third angel's message in New Zealand. A godly minister and his wife would meet a hearty welcome in that Colony. New Zealand has one representative in California; and we hope that when he returns, if not before, there will be other laborers of experience who will be willing to give themselves to the work in that hopeful field.

ACROSS THE PACIFIC.

Our voyage was a pleasant one; for during no trip on the water did we ever have a smoother sea. The first Sunday we were invited to preach to the saloon passengers. This service showed who were the religious passengers, and they spoke appreciatingly of what they had heard. From that time we held daily Bible readings. The only regret expressed was, that we had not become acquainted before, so as to have commenced our Bible readings at the beginning of the voyage; but we trust that impressions were made which will result in the salvation of some souls in the kingdom of God.

We arrived at Honolulu Sabbath, at 5 P. M., April 10. On Sunday our brethren met, and three rooms were more or less filled with interested hearers. Our boat left Sunday, at 4 P. M.

We long for the time when we shall see the cause of truth established in every part of the world. We long for the contest to be over, when out of every nation, kindred, tongue, and people there will be representatives who had part in the last message of mercy, and who will cast their crowns at the feet of Prince Immanuel in the kingdom of glory.

We arrived at San Francisco Sunday, April 18, and were rejoiced to behold on the wharf the countenances of those of our brethren we last saw when we left the American shores—Brn. Charles Jones and E. J. Waggoner. We were in season for the general quarterly meeting, and for one week had the pleasure of uniting in labor with Bro. Butler. Having labored and shared responsibilities with him for nearly fifteen years, never before having been separated but for a few months at a time, and then never so circumstanced but that we could counsel together by means of correspondence, it made the meeting one of more than usual interest to me. There were about five hundred of our California brethren and sisters in attendance, and the meeting was one of more than ordinary interest. The union which unites the Healdsburg College, the church, and the Publishing Association, creates a strength which is not exceeded in any of our Conferences. This is as it should be. It is God's means of carrying forward his work. Our work is a missionary work; and the blending of the interests of these several branches of this cause, makes this a strong Conference.

The curse of the general educational interests of the present day, lies in the separating of scientific education from religious education. Our schools, as far as possible, should pattern after the schools of the prophets, and should directly contribute to faith in God and to the upbuilding of his cause on earth. Quite an army of workers will go from Healdsburg College into the missionary field this year, some as preachers, others as canvassers, colporters, and Bible readers. The missionary work in California has been gathering strength, year by year, during the last seven years. The publishing work also shows the prospering hand of God. Were we in the right condition, God would do far more for us than we have yet seen. The truth is his; and by the power of his Spirit he will soon cause it to triumph. May the Lord hasten the time when rays of the light of the third angel's message will be carried from all these institutions to every nation, kindred, tongue, and people. God has gone before us and prepared the way, and the people of the isles are waiting for his law.

Thursday, April 28, we took the train by way of the "Middle Route" for the East. Arriving at Kansas City one half hour late, detained us twelve hours. We experienced the four seasons, and nearly every climate in the world, on the journey from the heat of the tropics to the cool breezes of more northern climes; from the snow-capped mountains, crossing the ever-parched desert, through the ever-blooming, arid fields, green by means of irrigation, and over the broad prairies of Colorado and Kansas, still continuing our journey farther east. Along the route we passed the half-clad, uncivilized Indians, with their miserable huts, the "dug-outs" and "adobe" houses; cities ranging from the smallest number of inhabitants to over one half a million, with their churches, schools etc.

We spent a few hours at Battle Creek, Mich., stopping over one train. Arrived at home Friday morning, May 7, after an absence of thirteen months and seven days, feeling thankful to God for the privilege of acting some humble part in his precious cause, for true friends in the truth, and for health to enjoy it and them. To meet with old, tried friends in the cause after an absence of a year or more, is a foretaste of future bliss. S. N. HASKELL.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 2.

THE NATURE OF THE MILLENNIAL REIGN.

We have seen that the saints will reign with Christ during the thousand years, and that they will also reign with him in the kingdom of which there shall be no end (Luke 11:33), because his dominion is everlasting and his kingdom immortal. Dan. 7:14, 27. Now since these kingdoms begin at the same time, that is, when the saints of the Most High obtain the kingdom with Christ, and sit with him in his throne (Rev. 3:21), then the millennial reign must be distinguished from the rest of the immortal reign by some difference in its nature; and we shall find that this part of the kingdom is especially distinguished from the rest of the kingdom by the fact that the saints during this time sit in Judgment with Christ. This Judgment cannot occur during the time of grace; for men must first serve their time of probation, and do all the deeds and speak all the words whereof they are to give an account, before judgment can be passed upon them on account of such words and deeds. Neither can the saints sit in judgment after the thousand years, during eternity; for then there never could be any restitution, so that the old things could pass away and God make all things new. Rev. 21:4, 5.

If the thousand years are the time of the Judgment, then they must necessarily come in between the time of probation and the eternal glories of the new earth. The Judgment cannot take place before the time of probation has come to an end, and the wicked cannot receive their punishment before the decision of the Judgment has been passed. Every one can see that the wicked receive their final punishment at the close of the thousand years (Rev. 20:7, 9, 12); and the Bible testifies plainly that the thousand years are the time of Judgment. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

The horn here spoken of is a symbol of the papal power. Dan. 7:25. This power continues to reign over its followers, numbering more than two hundred million, until the time comes that the saints possess the kingdom; and then the time has also come when judgment has been given to the saints of the Most High. But in no place is this revealed more clearly than in Rev. 20:4. Neither can a text be presented which more decisively settles this matter, because in this place the reign of the saints with Christ during the thousand years is directly spoken of; and every one desiring to obtain clear light on the Bible theory of the millennium, must necessarily lay down the statement of this text as a foundation for his theory. He who neglects to do this will fight as one beating the air; for the whole idea of a millennial reign has originated from this text: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The saints here spoken of, who lived and reigned with Christ a thousand years, are the very same persons, whom Daniel calls saints of the Most High, to whom the judgment and the kingdom are given. Dan. 7:22, 27. They are ALL the saints of God; for all his saints will have the honor of taking part with Christ, both in the investigative and the executive judgments, that are passed upon the ungodly. "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; . . . to execute upon them

the judgment written: this honor have ALL HIS SAINTS. Praise ye the Lord." Ps. 149:5-9.

It is also evident that it is all the unbelieving and ungodly who are thus judged by the saints. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2. "The world" can here signify nothing else than all unbelievers. But if all the saints shall share in the Judgment, and this judgment is passed upon all the ungodly, and begins with the first resurrection, at the commencement of the thousand years, when Christ comes in his kingdom and sits upon the throne of his glory (Luke 23:42; Matt. 25:31), then the rest of the dead, spoken of in Rev. 20, who did not live again until the thousand years were finished, must necessarily be all the ungodly. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:5, 6. All the saints have part in the first resurrection, because it introduces the Judgment, and they must all take part in the Judgment; and they continue to share in this Judgment until it is finished; that is, all the saints who sit in judgment with Christ, and reign with him at the beginning of the thousand years, continue thus to reign until the thousand years are finished. And this text does not teach that any one at a later period during the thousand years, can be added to their number. It is only those who have had part in the first resurrection that can share in the Judgment and reign.

This text does not in the least intimate that the saints shall preach the gospel during the thousand years, nor that any one during this time will be converted; neither is any such thing hinted at in the whole chapter. Moreover, it is a plain fact, which every one ought to know, that the Bible nowhere shows that the time of probation and the Judgment of the ungodly can occupy the same period. Probationary time comes first, and after that the Judgment; for "it is appointed unto men once to die, but after this the Judgment." Heb. 9:27. And this Judgment is revealed when Christ appears the second time without sin unto salvation. Verse 28. Then God will judge the world in righteousness by that man whom he has ordained for this glorious work. Acts 17:31. When the final judgment is executed upon the ungodly, at the close of the thousand years, then this is done in harmony with the decisions of the investigative Judgment, previously written in the books. Then shall be executed "upon them the judgment written." Ps. 149:9. The punishment which every one must receive according to his works, has previously been written in the books of heaven; and it is this very work, so wonderful and honorable, in which the saints are permitted to share during the thousand years.

This grand truth is also clearly proved by the testimony of the Scriptures in Rev. 20:12-15: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Rev. 20:4-6 describes the reign of the saints with Christ, how they sit in Judgment during the thousand years, and share with him in the decisions rendered and recorded in the heavenly books with regard to the ungodly, according to their deeds. Verses 8, 9 describe the ungodly who have part in the second resurrection at the end of the thousand years, and now are led captive by Satan according to his pleasure. Verses 9, 10 present all the wicked suffering their final punishment previously appointed; and verse 11 presents the passing away of the former things and the supreme reign of the Almighty when he shall become all in all. When the former things have thus passed away, and He that sits upon the throne has made all things new, then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4, 5.

In Rev. 20:12-15, quoted above, the investigative

and the executive Judgments are again described in other words; and some details, not previously spoken of, are here presented. The 12th verse shows how they are presented before God. The 13th verse describes the manner in which they are raised. Verses 14, 15 speak of the punishment they are to suffer. Verse 12 mentions the fact that this punishment has previously been written in the books. For this reason the books are opened before their punishment is poured upon them, and they are all "judged out of those things which were written in the books, according to their works."

From whatever point of view any one may look upon these testimonies, and how much any one may try to twist and turn them, yet no one can find in Rev. 20 any reference to repentance or the preaching of the gospel. Every one can see that the whole is a representation of the Judgment in as plain terms as it possibly could be presented. This is the only chapter in the Bible where the thousand years' reign is directly spoken of. Those things which are not stated in the Bible, we cannot be required to believe; but those things which are plainly stated and especially emphasized in the Scriptures so that no one can misunderstand them, ought to be believed and joyfully accepted by us. And every one can see that the grand, main subject in Revelation 20 is the millennial reign and the Judgment.

These testimonies are not yes and no, but yes and amen in Christ Jesus. They are as plain as that two and two make four. Any one might try by some modern method to prove that two and two make five, yet it would not be true; it would only prove that their method was wrong. No more can all the conclusions drawn from other texts disprove the plain truths found in Rev. 20; viz., that the millennial reign is the time of the Judgment; and that the special work of the saints, as they reign with Christ a thousand years, is to sit in Judgment.

If any one should ask, What will the Lord do with all the people that live upon the earth during the thousand years? we would answer, It is by no means certain that any of the human family will live upon the earth during that time. Rev. 20 does not intimate any such thing. The works of the ungodly are not spoken of until the thousand years are expired (verse 7) and the second resurrection has taken place; neither is it stated that the camp of the saints is found upon the earth before that time. Verse 9. But this point will be made plain hereafter by many Scripture proofs.

J. G. MATTESON.

A DISGRACE TO SEVENTH-DAY ADVENTISTS.

EVERY one who loves the present truth, feels jealous for the good name and sacred honor of the cause. Whatever disgraces the cause, disgraces him and the God whom it represents. Occasionally I see, here and there,—though I am glad to say they are few,—some families who profess the present truth, but whose appearance is a disgrace to the cause. I refer to the slack, untidy, dirty, and disgraceful appearance which some make, in their own persons, in their homes, and on their premises.

Let me describe a family as a sample of what I mean. First look at the premises where they live—everything around shows shiftlessness and laziness. Probably the front fence is broken down, the front gate is off from the hinges, or perhaps there is none at all. The doorway is covered with litter; perhaps the cattle, ducks, and geese, and such like, are allowed in the front yard. The fences are poor. The barn doors are down; the sheds are filthy; the tools lie here and there, some of them rotting. Look at the crops. They are not more than half put in, and but poorly tended. Shiftlessness, shiftlessness, shiftlessness, is written all over the farm and buildings. As respectable people go by, they say, "There is a sample of these Seventh-day Adventists. Look at them!" It makes your ears tingle and the blood come to the face to have it known that you have anything in common with such families. Now go into the house. The floors are all bare, not even a rag carpet. Perhaps there is a pillow or an old hat crowded into some broken window; one window curtain is up, and the other down; one is twisted this way, and the other is torn half in two. Not a picture, hardly an ornament, or a tidy thing in the house. Look at the bed clothing. Perhaps it is eleven o'clock, and the beds are not made; the sheets and pillow-cases look as though they had not been washed in an age. Go into the pantry. You will find one general

mixture; broken dishes, unwashed knives and bowls; sugar in one dish and—hair-pins in another; codfish on one shelf and—shoes on another; flies and cobwebs on the windows and in the corners. Behold the stove. It looks as though it had never seen a single drop of blacking. Look at the wood-shed. What a sight! Barrels and boxes, feathers and chips, broken tools, cast-off garments, and filth generally. And these are Seventh-day Adventists, are they?—the people who believe the Bible; who believe the "Testimonies;" who expect to live with the angels, and have a home in the city of God! These are reformers, examples for their neighbors! The Lord pity them, and pity us!

Here they come to meeting. Look at them. The father's hair looks as though he had not seen a barber in a year, and a comb only occasionally. His neck and ears are unwashed; his collar is soiled; his boots are not blacked; he is coarse and ill-mannered every way. And he expects refined people to call him *brother*; the saints of God to love him, and honor him, and visit him, and the world to respect him. What are such men thinking of? Look at the mother—a perfect slattern. Her clothes look as though they had fallen on her. She does not believe in pride, oh no! she believes in great plainness of dress, of course. She is very humble, she is. And then look at the children. Their shoes are dirty; their hands are dirty; buttons off here; rents there, and a slipshod appearance generally.

People cannot help being poor sometimes, and it is no dishonor to wear plain clothes, and to live in a house without carpets; but it is a shame, a burning shame, a disgrace, and a sin before God and man, for any man in a civilized country to live and dress and appear like that. They are worthy of church discipline; there is no use in it. The poorest house can be kept clean, and the cheapest clothes, though patched, can be kept tidy and neat. There is no possible excuse for man, woman, or child to go filthy and unwashed. One such family in a church will do more harm than two respectable families can do good. Bro. White used to say that the Devil sent some people around on purpose to disgrace the cause; and I think he was right.

Come, brethren and sisters, if any of you live, or dress, or appear like this, for the Lord's sake, for the sake of the church, for the sake of the precious truth which you profess, for the sake of the neighbors around you, and for your own soul's sake, clean up, wash up, and straighten up. Fix your fences, clear up your door yards, cultivate your crops better, clean your houses, make your beds, get down the cobwebs and dust, wash your children, use some soap and water on their clothes, patch them up, and appear decent if nothing more. Perhaps some of you will say, "Well, we are not as bad as that." Probably not; but if you are anywhere near to it, then it means you. Do not come to meeting with an old rack-a-bones horse, so poor that the crows are after him, with the harness all tied up with tow strings, and the tire withed on. We do not favor pride, style, and show, feathers and jewelry, but we are decidedly in favor of soap and water, of brush and broom, of barbers and combs, of clean houses and tidy clothes. And we believe that every Christian should use these, as well as pray and keep the ten commandments.

D. M. CANRIGHT.

THE "VANTAGE GROUND" BEING GIVEN.

THE last paragraph of the thirtieth chapter of "Vol. IV." of "Great Controversy," reads as follows:—

"The Christian world will learn what Romanism really is when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is soon to be given her. In the near future we shall see, and shall feel, what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."

The most casual observer cannot fail to see how the forces of this power are strengthening "in leg-

islative halls, in the churches, and in the hearts of men;" and the more careful observer will also discover that she is about stepping upon the "vantage ground" in these directions. This is particularly apparent in the growing recognition of "church days" among all classes. The observance of the season of Lent just closed, has been far more extensive and marked than ever before, so far as I have had opportunity to observe. The interest in the observance of Good Friday and Easter especially seems to have been remarkable in many respects. In this city (Albany, N. Y.) the like has never been seen. Judging from reports, the same seems to have been true in New York and other places. A resolution for adjournment over Good Friday was presented to the Legislature here, and was supported by a lengthy speech from Senator Murphy of New York; but by the president of the Senate it was ruled out of order as being "without precedent," and an "evasion of the Constitution." Although this ruling was sustained, there was strong opposition to it, and evidently some bitter feeling. I notice that the stock and mining exchanges in both New York and Chicago were closed on that day. The New York correspondent of the Albany *Argus* writes:—

"The theaters were shut on Good Friday night, for the first time in the history of New York. That shows how it has become suddenly fashionable to be religious during Lent. Whether there is an increase of piety is another question. The belles of wealth have made a hobby of lenten observances, and of course are whimsical at it."

He continues with a description of its observance among the higher classes in New York. The suddenness with which these observances have become popular seems especially significant in this consideration of the subject as indicative in some degree of how the "vantage ground" is soon to be given. The Washington correspondent of the Albany *Evening Journal* writes much in the same manner concerning the marked observance of Lent and Easter there. Of Easter here, the *Sunday Argus* says:—

"The gloom and sadness of Lent have melted away in the brightness and splendor of the dawn of the resurrection; and to-day the churches vie with each other in celebrating the greatest of festivals, the consummation of the work of redemption, the final fulfillment of all the prophecies. Thousands of voices are lifted up in exultant hallelujahs, and the deep-toned organ is heard in triumphant strains. The choicest treasures of Flora's kingdom deck altar, chancel, and pulpit, and the preacher turns from the pathetic tragedy of Calvary to the glorious victory over death. The influence of the season is contagious. Every one thinks of festivity, and how to make up for the long abstinence from social entertainments imposed by the lenten observance. Parties, balls, and receptions will be resumed with renewed zest and eagerness, and the chimes of matrimony will be heard in unison with the joy bells of Easter."

The *Journal* follows next day with,—

"The observance of the day seems to grow more general, year by year, and yesterday the attendance at the churches was greater and more general than ever before. The musical programs in all the churches [of which there are between fifty and sixty,] were elaborate, the discourses appropriate, and the observance, as a whole, worthy the great theme which gave rise to it—the resurrection of the Saviour."

A more minute description of the services in several of the churches follows in the order of the magnificence displayed. The Catholic churches of course head the list, which, however, includes all the leading denominations, even the Baptists. What more marked or positive indications are needed that this power will soon occupy the "vantage ground," and then what remains? The Spirit of God answers that "in the near future we shall see, and shall feel, what the Roman element is," and that in the secret recesses of her massive structures throughout the land will be repeated her "former persecutions." Can we realize it? and are we preparing for it? Are we doing what we can to help others prepare for it? Our time to work is short, the difficulties attending the work are constantly increasing, and why is it that we hesitate to give ourselves and our all to the work of warning those who may be reached before it is "too late to escape the snare."

E. W. WHITNEY.

WHO IS LOOKING AFTER THEM?

I READ a brief sketch of the life and labors of Mr. Haven, who was a great business man, and yet an earnest worker in religion, and I was impressed by the following passage:—

"He would find a young man in his Waterford Sunday-school, or at a carpenter's bench or a blacksmith's forge, or struggling along in school or at college, who might, in his opinion, be of service in the ministry, but who lacked the means to secure the needful training, or lacked the word of prompting and of cheer—which is often of much more importance than money—to induce him to press forward in preparation for that service. Mr. Haven would take that young man by the hand, question him kindly as to his purposes and desires, and counsel him as to his wiser course. He would promise such aid as, in his judgment, seemed desirable to bring the young man where God wanted him; nor would he desert that case until the attempted work was completed. In more than one or two instances he took a young man directly into his family, and gave him a home there until his preparatory studies were completed. He was careful, however, here, as in all his charities, to do nothing for a young student which the student ought to and could do for himself. He never forgot that he was doing most for others when he was stimulating them to do most for themselves."

This is just what needs to be done among us as a people. Here is a large number of young men, and even young women, who could be useful in the Master's work in some way; but they need a little encouragement, a few words of advice and counsel, and perhaps a slight amount of aid to start with. Our leading brethren should look after such young persons, hunt them up, talk with them, and give them a start if they possibly can. No work will pay better.

D. M. CANRIGHT.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

CORRECTION.—The numbers to questions in this department last week should have been 448 to 453.

454.—ANGELS TO BE JUDGED.

What angels are to be judged by the saints, and what is that judgment? See 1 Cor. 6:3. C. G.

Evil angels are evidently the ones referred to, but we do not know that it is possible to determine what that judgment will consist of. Judging includes investigation, weighing evidence, passing sentence, and executing the same. It seems probable that in the judging of angels, the part taken by the saints may consist of the two first named lines of work.

455.—LAW OF GOD IN THE HEART.

In what sense was the law of God to be put into the hearts of his people in the new covenant dispensation, different from that of the old? J. W. R.

By at least three different methods, viz.; 1. By the interpretation given to the law by Christ he taught that it took cognizance of the thoughts and intents of the heart (Matt. 5), whereas under the old dispensation the idea was more prevalent that it related simply to outward acts and appearances. 2. Under the new covenant, the Holy Spirit is promised to teach believers all things. John 14:26. 3. The outward ordinances of the new covenant—baptism, the Lord's supper, and washing of feet—are all memorial in their nature, and carry the mind at once to those acts by which Christ sealed the new covenant. They appeal to the heart as the seat of the affections, and impress more emphatically than any previous ceremonies ever could, the great sacrifice that was required to meet the demands of a broken law. From and after the sealing of the new covenant by the blood of Christ, that stupendous fact must have a greater effect upon the hearts of people, by way of impressing upon them the holy character of God's law, than any previous occurrence that the world had ever known.

456.—THE "GREAT GOD."

Who is the "great God" spoken of in Titus 2:13? G. W. R.

The text reads thus: "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." A literal translation of the words italicized reads thus: "And the appearing of the glory of the great God," etc. Thus it is seen that it is the glory of the great God as manifested in the appearing of his Son, that we are to look for, and not the great God himself.

457.—"RIGHTEOUS" MEN AND "GOOD" MEN.

Please explain the difference between a "righteous man" and a "good man," as mentioned by St. Paul in Rom. 5:7? R. F. B.

This text will be best understood by a knowledge of a Jewish custom. The Jews divide men, as to their moral character, into four classes; viz., 1. Those

who are just and exact in their deal, neither defrauding nor giving. 2. Those who are accommodating, willing to borrow and lend, but do not practice philanthropy. 3. Those who are pious, benevolent, and philanthropic; willing to discommodate themselves for the comfort, convenience, and benefit of their fellow-men. 4. The impious, wicked, grasping, selfish, and dishonest. The term "righteous" was applied by Paul to a man of the first class, and "good" to a man of the third class.

458.—CHRIST'S LAW.

Does not the pronoun "his," in the phrase, "his law," of Isa. 42:4, refer to Christ? If so, what is this law? J. W. R.

The law of Christ as this law referred to by Isaiah is recorded in Matt. 7:12; also in Luke 6:31. These are the texts that should have been quoted in reply to question No. 426.

459.—"YE ARE COME TO MOUNT SION."

What did Paul mean when he said, "Ye are come unto Mount Sion"? There are several objects to which they are said to come, in Heb. 12:22-24. Explain how, where, and when they came to the "spirits of just men made perfect"? C. G.

In the 12th chapter of Hebrews, Paul institutes a comparison between the old and the new dispensation, and the relations of God's children under each. The several terms used in verses 22-24 are highly figurative, and are employed to signify existing conditions under the new dispensation. Under the old dispensation, Jerusalem, or the location of the earthly sanctuary, was the locality where the worship centered; but under the new dispensation, we look away to Mount Zion above (Sion is the Greek form of the word) as the point where our worship centers. By the words, "Ye are come to Mount Sion," is signified that we are, come to the time when Mount Zion is the central object of worship; we are brought in greater nearness to it. The signification of the "spirits of just men made perfect" was given in REVIEW No. 7, current volume, page 107.

460.—HOLY CITY.

What holy city is meant in Matt. 27:53? M. S. A.

The city of Jerusalem as it existed at the time referred to.

461.—FOREORDINATION.

In Rom. 8:29, 30, are these words: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rev. 22:17, last clause, reads thus: "And whosoever will, let him take the water of life freely." How do you harmonize these texts? C. H. W.

In the texts first quoted, Paul gives, in a very brief manner, a statement of the plan of salvation from its inception by God to its consummation in the final glorification of one who accepts of it and is saved by it. He then gives another brief statement, commencing not quite so far back, but extending to the same point. In these statements he touches upon only four principal points, but does not give a detailed description of any of them. The points in the first statement are, foreknowledge, predestination, conformity to the image of his Son, and the new birth as completed in heaven. He then goes over the same ground in a little different manner, beginning at predestination, naming the points in this order: predestination, being called, being justified, and being glorified. One definition of "foreknowledge," as given by Webster, is, "to think of, or contemplate beforehand." Worcester gives, among others, the definition, "to foresee." God's foreknowledge of man, with respect to his being saved, consisted in knowing that he would need a plan of salvation, and in providing such a plan. His predestination consisted in predestinating that those who should accept of the conditions of that plan of salvation, should be conformed to the image of his Son, and experience the new birth in its completeness. The "predestination" spoken of in Paul's second statement is reached by the same method as in the first statement. He says that those "whom he did predestinate" were also called, and such is the case; for the call extends to all the human race. Rev. 22:17; 2 Pet. 3:9. Those who accept the call, and comply with the conditions of the plan of salvation, and thus become predestinated, receive justification, and finally glorification. The signification of these texts may be made clearer by reversing the order of considering the points named. Those who are finally glorified, are made so because they were justified. They received justification because they became predestinated to that condition in consequence of accepting of the call. Take also the first series in the same manner. Those who will experience the new birth in its completeness, do so because they had become conformed to the image of Jesus Christ. They became thus conformed because of the predestination to which they were entitled in consequence of complying with the conditions of the plan of salvation that was provided by God's foreknowledge of man's necessities. This is the only view of foreordination that does not charge God with folly in imposing conditions in the plan of salvation, nor destroy man's free moral agency.

—Private prayer is your chief preservative from sin, temptation, and error.

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.

GOD'S WAYS.

Oh, there is comfort in the thought
That this hard path I never sought;
This path that must be hedged about
With thorns, lest I should wander out;
This path of trials, pains, and needs,
Is the safe one by which God leads.

Leads, for he ever goes before—
My gracious Master, tried and sure;
With pitying kindness, rare and sweet,
He smooths the way before my feet.
Ah, shame on me, that I should deem
It ever hard to walk with him!

My way and thine!—so far apart,
Both cannot lead me where thou art.
I may be wrong, thou must be right;
For thou art wisdom, truth, and might.
My way may end in death and night,
Thine must lead up to life and light.

Guide thou my feet that, faltering, tread
In the red prints thine own have made;
Where thou for love of me hast gone,
Hold thou my hand, and lead me on.
Thy "wherefore," Lord, I cannot tell,
But this I know—thou doest well.

Be still, then, trembling soul of doubt,
God's wondrous ways, past finding out,
That chill my heart, and vex my brain,
Will be as simplest truths made plain,
When I shall look on them as he
Who planned and worked them out for me.
—F. H. MARR.

NORWAY.

CHRISTIANA.—Our course of lectures and labor with the church in this place are now closed, and I am on my way to Copenhagen. Eld. E. G. Olsen came last Monday, so that he attended our special meeting for the Building Association and the yearly meeting for the Publishing Association. He remained with us during the week, and joined with Eld. Oyen and myself in the labor. Good confessions have been made, and some have taken a good stand for the Lord, while there are others who still remain in the dark. We have felt the presence of the Spirit of God in our meetings. There is a good outside interest, and some have decided to go with us to the heavenly country, while many others are considering the truth, and feel well disposed toward us.

Our last Sabbath meeting was attended by about two hundred persons, and one hundred took part in the ordinances. This is the largest attendance we have ever had on such an occasion. Six persons were baptized, and one sister, who had been separated from us for several years, was again received, thus adding seven to our number. J. G. MATTESON.
April 19.

ENGLAND.

KETERING.—The truth is still making progress at this place. Seven persons have signed the covenant to keep the commandments of God and the faith of Jesus. The interest to hear is still good, and I have hopes of seeing many more accept the last message. I have sold books and tracts to the amount of \$5.37, and received \$9.12 in donations. The hall I have been using has cost me \$1 per night. As the weather will soon be warm enough, I hope to pitch a tent in this place, and finish up the work, which is but just commenced. J. H. DURLAND.
April 19.

OHIO.

YOUNGSTOWN.—I came to this place April 29. Met with the little company here on Sabbath, May 1. Owing to death and removals, the Sabbath-school had gone down, and the brethren were becoming somewhat discouraged. No regular Sabbath meetings were being held. We reorganized the Sabbath-school with fifteen members, and have ordered a club of ten *Instructors*, and Sabbath-school record books. After a short discourse Sabbath afternoon, we enjoyed an excellent social meeting, in which all took part.

I commenced a series of meetings three miles north of the city, evening after the Sabbath. Have given three discourses. The attendance is fair. Have sold considerable reading matter. I am of good courage. W. J. STONE.

KANSAS.

CHETOPA.—Closed our meetings in the Disciple church last night. The interest is better than at any

former time. We have introduced the Sabbath-keepers' covenant, and twenty-one names have been affixed; this includes those who were already keeping the Sabbath when we came. Organized a Sabbath-school, which has twenty-six members. A club of *Instructors* has been ordered. Next Sabbath we expect to organize a church and a tract society. May the Lord bless this dear company and add largely to their number is our prayer.
May 3.

L. D. SANTEE,
JOSEPH LAMONT.

MICHIGAN.

WEST DUTTONVILLE.—A discussion of the Sabbath question at this place, occupied fourteen successive sessions. It was evident that the truth gained a victory, although it held but one third of the audience. Two more stated their convictions of duty, and partly promised to keep the Sabbath. All in the truth stand firm, notwithstanding this furious onslaught, prefaced, as it was, by boastful threats of utterly destroying this work. It will be remembered that this company is the result of labor by Bro. L. N. Lane and myself last winter. He will follow up the effort. May the Lord guide in the work. C. B. CHILDS.
April 27.

PINE CREEK.—Began meetings in a school-house three miles west of Pine Creek, Friday evening, April 16, with but a few present. This being entirely a farming community, and a busy time of the year, the outlook was not very flattering at first. But by the blessing of God the numbers have increased, until now our congregations average from seventy-five to one hundred, which is more than the house will comfortably seat.

We are now in the midst of the Sabbath question. Some are convinced that we have the truth, and we trust that a goodly number may be led to take their stand in favor of it. Bro. J. B. Buck, who is with me, has spoken several times. Bro. J. C. Clemens is also here assisting in the work. So far we find the people willing to hear, and we have all we can do in visiting and talking the truth to them at their homes. Last night there was so large an attendance that we had to improvise temporary seats for their accommodation. O. C. GODSMARK.
May 3.

IOWA.

DELPHOS AND DAVIS CITY.—From Kellerton I visited a company of brethren near Delphos, in Ringgold Co., who met for meetings at private houses. I spoke some twelve times in a school-house to a full house. Here Bro. Porter labored and encountered such a bitter spirit one year ago. All the friends are still steadfast, and quite a number are deeply interested. I felt that the time had come when a church should be organized here, and thus better establish the work; but I did not meet with sufficient encouragement. A bitter spirit is still manifested by the enemies of the truth; but all fair-minded people disapprove of the manner of the opposition to our work. I was strongly urged to remain longer, and am confident that prudent, earnest labor at this place will be successful in establishing a good, strong church. Our older brethren here need more courage and a spirit of labor. Three good souls have just decided to obey.

On my return to Davis City, I found that a Disciple minister had spoken once against us, and had reported, both privately and publicly, some slanderous and untruthful things as to church organization at Kellerton; and by perversion of the truth, had poisoned the minds of friends. I also found that seven sermons, by four different ministers, had been preached against us, and a Mormon minister, from Michigan, was then preaching evenings on the law and the Sabbath. I heard his third effort, which was the same ground taken by no-law advocates, only that he had successfully met this Sabbath heresy in Michigan, from those near head-quarters, and he was the man to provide a cure for the same. I might say here that the head-quarters of the "Reorganized church of Jesus Christ of Latter-day Saints" is at Lamoni, only seven miles from Davis City. Here Joseph Smith, a son of the prophet, is located. He is president of their organization, and publishes the *Saints Herald*, the organ of the "Josephites," as they are called by some. They disclaim all connection with the "Brighamites," or polygamists of Utah.

At the close of Eld. Scott's discourse, I arose and respectfully asked him if he would divide time with me in the discussion of this subject. Three weeks before, the Mormons had challenged me to debate the Sabbath with Eld. Scott. I offered to do so, each taking alternate evenings; or debate, if they would affirm first-day the Sabbath, or Lord's day, as having been taught by Christ and his apostles; they declined both. They cried, "Back down," but it was to no purpose with the people. So when it came our turn to ask for half the time, even offering to give him two evenings in three, he declined. I announced meetings at 3 P. M. each day, for the week, which proved a success. One of their apostles admitted publicly, after being completely hedged in, that there

was not sufficient authority in the New Testament to sustain Sunday-keeping; but upon being asked by what authority they observed the day, he replied: "We have later revelations which sustain our practice." We were able to show by the Book of Mormon and Doctrine and Covenants, that these pretended revelations taught the perpetuity of God's law, and gave no proof for Sunday at all. I also read from their Sabbath tract, that the Sunday-Sabbath was probably one of the things taught by Christ, but the apostles had forgotten to make a record of it. I showed further how they had garbled Neh. 9:14 by leaving out seven words between "Sabbath" and "by," thus proving (?) that the Sabbath was given by Moses.

At Davis City, while this contest was going on, thirteen were added to the church, and fourteen were baptized. The Lord gave a precious victory, and all our people are firm. My health and courage are good, and I now go to other fields. L. McCoy.
April 26.

NEBRASKA.

REPUBLICAN VALLEY.—I have visited all the churches and companies of Sabbath-keepers in this valley, between Red Cloud and Wilsouville. In company with the district director, I visited the company a few miles southeast of Red Cloud. We found a good interest as the result of missionary work done principally by means of Bible readings. A goodly number were ready to accept the truth. Five or six are keeping the Sabbath. The interest to hear in the meetings was good. A tract society was organized.

At Franklin and Bloomington I met with the brethren in their tract and missionary meeting. It was their first meeting where any definite plans for work were laid. They seemed to take hold of the different branches of the missionary work with considerable zeal. I held meetings with the Wilsonville church three weeks. There was some opposition by a Baptist minister, but the victory was on the side of truth. Three united with the church, and heartily and cheerfully participated in the ordinances of the Lord's house. Some three or four others are keeping the Sabbath. God's tender Spirit came in, and the hearts of the older Sabbath-keepers were softened and much revived, and the church was greatly strengthened. Otherwise the district quarterly meeting was much hindered by stormy weather.

I held a few meetings with the Richmond church. Two commenced to obey the truth as a result of labor. There are a few brethren at Beaver City who are trying to hold up the standard of present truth. They have a Sabbath-school, and are doing what they can to interest others. I spoke twice at this place. A few seem interested enough to come to the meetings.

I spoke twice to the company at Oxford, and held one Bible reading with them. This is what is known as the New Era church. It was the first organized in this valley. The members are greatly scattered, but I see no reason why they should become discouraged. Before I left, four young people were baptized. The baptismal scene was a touching one. The hearts of all seemed to flow together in love. Those not of our faith, who were standing by, declared that God was with us. I hope to see these young people who were baptized, engage in the cause of their Master, help spread the message of warning to their neighbors, and add strength to their church. L. A. HOOPES
May 2.

THE WORK IN NEW YORK.

THE cause of God in the Empire State is rallying from the depression and discouragement subsequent to our last camp-meeting and Conference. For a few months the difficulties and obstacles that hindered the progress of the work seemed to multiply; but this spring the tide has turned, and the omens of good are increasing in nearly all parts of the Conference. The outlook was quite unfavorable for Buffalo, and it seemed as if that field would have to be abandoned; and we wrote to that effect to those in charge of the work there, because of the lack of means to carry it forward. When our brethren in western New York learned of this decision, they at once promised financially to sustain the work there, rather than have that important field abandoned, after all the efforts put forth, and all the means expended, for the furtherance of the truth. A council of the brethren, which met at our suggestion, decided to rent a house for one year, in such part of the city as would be suitable for a tent meeting, and to connect such a meeting with the work in Buffalo this present season. Such a house has been secured at a reasonable price, and pledges have been made toward the work which will more than pay the rent. Thus the cause in western New York will be carried forward and financially sustained by the brethren in that part of the State, at least so far as the mission in Buffalo is concerned. Those who have not donated toward the rent, will of course donate either money or provisions, to board and otherwise provide for the household expenses of the workers.

Here is a thought which I think all our brethren

and sisters should remember, that our missions can be greatly assisted by them, if they will ship to them by freight, *prepaid*, staple products which our missions would otherwise be obliged to purchase for use in the family; or in case you are going to visit the city where a mission is located, remember the cause after a godly sort, by taking to those in charge some donation, either money or something that will save the expenditure of money by the mission. In this way much good may be done, and the cause advanced in a practical and economical manner; and all, or nearly all, can help the cause of God in this way and not be impoverished by it. Such opportunities ought not to be neglected, and will not be by those who love God and his cause more than they love themselves, or by those who have a proper interest in the work of God. Some of our brethren have been carrying out this plan, and we trust that all will go and do likewise. If any wish to send articles by freight, it would be well to write beforehand to those in charge, and ascertain of what things they are in need; and also write when you send anything to them.

The interest in all our missions, Buffalo, Albany, Syracuse, etc., seems to be increasing, and the workers have much to encourage them in their labors. In the last two, the same places are still occupied by our mission workers. In Syracuse the term of rent holds us till May, 1887, while in Albany it was the judgment of those there that the interests of the cause demanded the present location for the head-quarters of our work in the capital of the State. The work in Watertown to prepare the way for the tent meeting this season is progressing well, and the field promises to be a fruitful one. The difficulty there at present seems to be an insufficient number of laborers. This we hope soon to remedy. We have already secured a fine location for the tent on State street.

Our school is not quite as large as it was last year, although it is in a prosperous condition, and we have an excellent class of students. It seems good and encouraging to rescue some of our youth from the corruptions and evil influences which prevail in society and in the public schools of our day; and it is sad indeed to see many of our young people placed, or permitted to go, where the influences are corrupting and constantly drawing them from the truth toward the world.

We would especially appeal to our brethren in central, northern, and eastern New York, to take hold and sustain the work in Albany and Syracuse, as those in western New York have promised to do in Buffalo. We would by no means encourage a sectional feeling, and advise any one to confine his liberalities to his own locality; but it is certainly proper and commendable for our brethren to feel a special interest in, and put forth special efforts for, the work nearest their own homes. May God give us all clearness of vision and understanding of the times, to know what Israel ought to do. M. H. BROWN.

KANSAS GERMAN WORK.

SINCE my last report, I have labored among the brethren in Marion county. The church here being large, and the brethren somewhat scattered, we celebrated the ordinances of the Lord's house at three places, Lehigh, Gale P. O., and Hillsboro, on three successive Sabbaths. At each of these places we held a preparation meeting on Friday before communion. These we found to be very precious and profitable seasons to us all. It is encouraging to see the love and union which prevail among the brethren. This was, on the whole, a refreshing time to us all; for the Lord came very near by his Holy Spirit. Three were received into the church by baptism, and eight by vote. Others would have joined, but sickness prevented. We had to withdraw the hand of fellowship from three members. This week I expect to visit the little company at Olney, Rush Co. April 23. S. S. SHROCK.

OHIO STATE MISSIONARY MEETING AND WORKERS' INSTITUTE.

This meeting was held in the northern part of the State, about thirty miles from Cleveland, at La Grange, April 16-25, and was one of the best meetings of the kind I have ever attended. Nothing very remarkable occurred, but throughout the meeting the grace of God seemed to drop upon us fresh every morning as the dew of heaven, and the meeting steadily advanced to the close.

The subject largely dwelt upon was work, *hard work*, coupled with faith, hope, courage, and the devotion of every power to the service of God. Personal faith in God and his promises, that lifts us above ourselves and connects us with Heaven,—faith in God's word and the various means he has ordained to carry it forward,—was grasped by many as never before. The canvassing work received more attention than any other one branch, and several persons of ability who had planned to enter other branches, changed their minds, and will now devote their entire time to the sale of "Thoughts on Daniel and the Revelation" and other important books, and to the training of young men for this special work. We be-

lieve that this is the proper way to make this work successful, and that canvassers may be trained who, with the help of God, will bring in reports of sales that will rejoice all our hearts, bring honor and glory to God, and save many precious souls. Two companies of canvassers thus start out, and we expect to hear good reports from Ohio.

A few persons for whom the deepest anxiety was felt were hopefully converted to God, and one was baptized. The workers separated with good courage for the summer's labor. GEO. B. STARR.

INDIANA STATE MEETING.

This meeting was held at Mechanicsburg, April 20-27. Eight discourses were given, and nine social meetings and twelve business meetings were held, which, with one Bible reading and one baptism, made a very busy week. Better harmony never prevailed among us, nor was better courage ever enjoyed by our people than during these meetings. Arrangements were made for running six tents this year. Five brethren go with the tents this season for the first time. The prospect for missionary and Bible work is encouraging. It is hoped that this branch of the cause will prevail until those in every field are thoroughly interested in advance of tent labor. Much interest was enlisted in the Bible work.

The attendance from without was excellent. Several hundred not of our faith were frequently present, and manifested much interest in our good meetings. Two were added to the church. The calls for labor were so numerous that we ceased to count them. "Come over and help us" was heard from nearly every quarter of the State. More men and more means to carry forward the work, is the sentiment of every lover of the truth. Encouraging letters were received from Eld. S. H. Lane, of Great Grimsby, England, and Eld. J. M. Rees, Newton, N. C. These were forcible reminders of the rapid progress of the last message of mercy. And as we remembered these dear brethren, with all others who in former years assisted in our counsels, but are now laboring in other fields, we could appreciate the fact that we are engaged in extending a world-wide message. WM. COVERT.

THE OHIO STATE MEETING.

This meeting was one of much interest, and showed many encouraging features in connection with the work in Ohio. It was the largest gathering of workers ever held in the State. At our camp-meetings we have had many more of our brethren present, but I do not know of a time in the past when so many were together who expected to devote their entire time to work in some branch of the cause in Ohio. The nature of the services was to impart instruction upon different branches of the work. Although the meeting continued over two Sabbaths, we had no spare time. The services at 5:30 A. M. were of marked interest and well attended. Eld. Starr's instructions to canvassers and Bible workers were valuable and encouraging to all. Preaching services were held each evening and on the Sabbath, with good outside attendance. Some came to the meeting feeling more or less discouraged, but a spirit of self-examination and confession brought a revival of faith and courage. The last Sabbath was a day of special interest. Many of the workers sought a deeper experience and a closer connection with Heaven, by confessing their sins. Two made a start in the service of God, and were baptized on Sunday.

Some four or five go out from this meeting to give their time principally to the canvass for "Thoughts." Some twenty canvassers and Bible workers enter our city missions in Cleveland, Columbus, Toledo, and Lima. The most of these are young sisters who have given themselves to the work of God. A number of them have made a success of teaching school. Now they leave an honorable work to engage in a *more honorable* calling, which demands a spirit of sacrifice and a burden for souls. There are not less than two hundred thousand Germans in Ohio, but, up to the present time, we have had no German laborers in this Conference. From this meeting Brn. Valentine and Boettcher (German brethren) begin the work among their nationality. Bro. Franz is preparing to enter the same work. This is a new and encouraging feature of the work in Ohio, and we believe that God is in this move. Six or eight besides the above go out to canvass for the "Marvel of Nations" and the "Great Controversy."

Owing to a failure of health, Sr. Ida Gates has felt for months that she should be released from the responsibilities of acting as State Secretary of the Tract and Missionary Society. At this meeting she offered her resignation. After considering the matter, the Board of Directors accepted her resignation, and elected Bro. L. T. Dysert to fill the vacancy. Sr. Gates has faithfully served the cause in this capacity for several years. In view of the fact that some of our noble sisters have thus labored until their health, and in some cases their lives, have been sacrificed, the General Conference last winter recommended that changes should be made in some of the States where the business had grown to large proportions,

and was endangering the health of some of our secretaries. Sr. Gates will connect herself with the Toledo mission, where her talents will be devoted to the cause, and we trust her health will improve by the change.

It was voted to hold our camp-meeting at Mt. Vernon, Knox Co. The managers of the fair grounds at that place offer us the free use of the grounds, and there seems to be a general calling of the citizens of that place for the meeting. It will accommodate our brethren in West Virginia the best of any point in the State that would be at all accessible for those in Ohio. There was a general desire on the part of our brethren to hold the meeting early in the month of August. D. K. Mitchell, John Sprinkle, Abram McClellan, G. A. Irwin, and Geo. Bisel were elected as camp-meeting committee. Many calls from Ohio and West Virginia came in for help in the near future, but all of these cannot be supplied this season. It was thought best to fill the calls where the greatest interest had been awakened through missionary labor. It was decided to run six tents in our Conference this season, two in West Virginia and four in Ohio. Eld. Chaffee has decided to return to West Virginia. Eld. D. E. Lindsey will join him in tent labor this season. Eld. Foggin and Bro. Lutten Haughey will have charge of the second tent in West Virginia. Elds. Gates, Stone, Anglebarger, and Mason, will each have charge of a tent in Ohio, assisted by other laborers.

Tents will probably be pitched first at Washington C. H., Fayette Co., Lockington, Shelby Co., near Vineland, Hancock Co., and at or near Payne, Paulding Co., Ohio. This puts nearly double the number of laborers into the field that we have had in the past. In God we hope for good results. Let prayers of faith from all our Sabbath-keepers in Ohio and West Virginia follow these laborers in their respective fields.

A card just received, May 3, from Bro. T. R. Williamson, who started out from the State meeting to canvass for "Thoughts," says:—

"I have taken orders in three days for seven copies of 'Thoughts' and two of the 'Marvel of Nations.' The people do not care to look at the 'Marvel of Nations' after seeing the larger book."

It has required a strong effort to get this brother into the field, but in three days he has done work equal to preaching one hundred and seventy-five sermons, with better pay than any Conference can give its best ministers. Who will engage in this honorable work of which the Spirit of God has said, "If there is one work of more importance than another, it is to get our literature before the people"? All left the meeting with feelings of hope and courage for the future success of the cause in Ohio. R. A. UNDERWOOD.

Special Meeting Department.

CAMP-MEETING FOR WESTERN NEW YORK.

We call the attention of our brethren in the western part of the State, to the camp-meeting appointed for Batavia, June 9-15. This has been decided upon for the especial purpose of benefiting our people in western New York, especially those who have been unable to attend our State camp-meetings because of the expense. This meeting is so favorably located that the opportunity will be a rare one, and should be improved by all. Send all orders for tents to J. V. Willson, 548 Fargo Avenue, Buffalo, N. Y. Terms of rent will be given next week. M. H. BROWN.

COLORADO CAMP-MEETING.

The camp-meeting this year will be held on a block adjoining the one where the meeting was held last year. It will be on the block between 31st and 32d streets, between Curtis and Champa. Persons coming on the cars should take the Champa street car to 31st St. Those coming with teams can find stabling at a reasonable rate, in close proximity to the grounds. No efforts have been spared to make this one of the best camp-meetings ever held. It is hoped that our brethren will not let any trivial matter detain them from our yearly convocation. Those coming to the workers' meeting can find directions by calling at the mission tent now pitched on the above-mentioned grounds. CHAS. P. HASKELL.

MEETING FOR DIST. NO. 4, NEW YORK.

For a time it was thought by some that a camp-meeting in Dist. No. 4, for the northern part of the State, would be an advantage to the work; but as some of the leading brethren thought it not advisable, it has finally been decided to hold a general meeting in Bro. Dana's school district, to begin Friday evening and continue till Monday morning, June 4-7. This will take the place of the proposed camp-meeting, and hence we expect a large representation from all

parts of the district. A special effort should be made in every church, to secure the attendance of all who can consistently go. It will be an important gathering, and the Conference will endeavor to furnish good help.

Come, dear brethren and sisters, with earnest prayers that the meeting may be the best one ever held in the district. Come Friday and stay till Monday, bringing with you what things you conveniently can, in the line of eatables, etc., so that the burden may be equalized. Let none stay away, however, thinking that there will be no room for them; for all will be provided for. M. H. BROWN.

THE WADENA, MINNESOTA, CAMP-MEETING.

OUR brethren and sisters of Dist. No. 6 have probably noticed Eld. Tenney's appointment for a camp-meeting to be held at Wadena, May 27-31. This meeting, brethren and sisters, has been appointed for your benefit, and to advance the interests of the cause in our district. Let us co-operate with those who have our spiritual interests at heart, and show that we appreciate this privilege, by attending with our families, and as many of our neighbors as we can persuade to go. It seems that the time of the appointment, May 27-31, will suit you well. Your spring work will then be over, and you can spend a few days in a special meeting for God's blessing without loss to your farming interests. We think that the place selected for the meeting will suit you well, as it is a pleasant place and easy of access. A day's drive will bring you from Gresham, Frazee, Luce, Maine, Wrightstown, Eagle Bend, Clarissa, Verndale, New York Mills, and most other points in the district. The brethren from Crow Wing and vicinity will probably come by rail.

Now, brethren, we hope you will all attend,—not a few from each place, but *all* if possible; for you all need the benefits of this meeting. Many of you have never attended a meeting of any size held by our people. You are acquainted with only a few Sabbath-keepers, and those in your own neighborhood, and you all have only such ideas of this work as you have gathered from the one who brought you the truth, or perhaps from reading our publications. This was all that was necessary at one stage of our experience; but the message is continually rising, new plans are being laid, new enterprises are being awakened, and we need to be acquainted with these, and to keep pace with the work as it moves along. Let us therefore be present at this meeting, and get better acquainted with one another, with the great work in which we are engaged, and with our Heavenly Father. Be sure to bring your children and as many of your neighbors as will come. Remember that "the great day of the Lord is near, it is near and hasteth greatly" (Zeph. 1:14), and that we should be careful to avail ourselves of every means of grace, that our preparation for its solemn realities may be sure.

Let no common excuse or hindrance keep you away from this meeting. Tents for family use will be on the ground, and can be rented at reasonable rates; so no one need stay away because they have no tent. Hay can probably be obtained in the village at a very reasonable price, and we shall make arrangements for caring for teams at the hotel stables. Straw will be on the ground for beds. If any have small stoves that could be conveniently carried, it might be well to bring them, as the weather may be cool. Come the first day and stay till the meeting is over. If any desire to write to me, direct to Maine, Otter Tail Co., Minn. WM. SCHRAM.

News of the Week.

FOR WEEK ENDING MAY 8.

DOMESTIC.

—There are 180,000 organized working-men in New York City.

—It is stated that Philadelphia now manufactures more yards of carpet than all Great Britain.

—It is said that there is more undeveloped land in the State of Maine than in any Western State.

—It is estimated that there has been a decrease of \$11,500,000 in the public debt during April.

—The labor troubles in Chicago have resulted in a virtual suspension of business at Muskegon, Mich.

—The Executive of the Knights of Labor has declared off the strike on the Gould system of railways, which took effect Tuesday morning.

—The Secretary of the Missouri Board of Agriculture reports that the outlook for stock and crops in the State at the present time has seldom been surpassed.

—The last remaining impediment offered by winter to navigation on the lakes disappeared Tuesday, when the ice in Duluth harbor was dispersed by the wind.

—The ship-owners, ship-builders, and lumber dealers of the Pacific Coast have memorialized Congress, asking that reciprocity with the Hawaiian Islands be not abrogated.

—One of the walls in the Brackett block at Minneapolis, Minn., collapsed Wednesday afternoon, burying a number of workmen, four of whom were killed and seven others severely injured.

—An attack by rioters Wednesday on the rolling mills at Bay View, Wis., was repulsed by the militia, who fired at the mob. Two persons were shot dead, and four others received mortal wounds.

—Governor Larrabee, of Iowa, has issued a proclamation, asking for a strict enforcement of the prohibitory law. The churches, teachers, judiciary, sheriffs, and other officers are invited to aid in enforcing the statute.

—A part of the U. S. Tenth Colored Cavalry encountered the hostile Apaches Monday in the Pinjoe Mountains, and an hour's battle ensued. One cavalryman and three of the hostiles were killed.

—Reports from life-saving stations on the lakes are to the effect that the water is generally rising, and in some cases stations have been submerged or partially washed away. A scientific investigator, it is believed, will be the next in order.

—A rival to the telephone has been invented and tried between Philadelphia and Reading, 60 miles distant, by which messages can be instantaneously sent and recorded by a type writer, so that the message is not lost if the receiver when "called up" is absent.

—The labor troubles in Chicago assumed a very serious aspect Tuesday night, when a mass meeting of anarchists and socialists wrought up to the highest pitch of excitement by the usual inflammatory speeches of their leaders, came into collision with a company of the police on their way to disperse the gathering. A bomb thrown by the mob, followed by a volley from revolvers and other arms, killed or wounded forty-four of the police, the remainder of whom immediately returned the fire, which they continued while they charged the mob and chased them in all directions, killing and wounding a large number. Quite a number of private citizens also received injuries in the conflict. The leaders of the riot, with one exception, are now under arrest for murder.

FOREIGN.

—During the last three months 698 families, comprising 3,477 persons, were evicted from holdings in Ireland.

—The Czar of Russia, at the urgent solicitation of a former citizen of San Antonio, Texas, is about to introduce the cultivation of American cotton in Asiatic Russia. It is believed that it can be raised there at much less expense than in the South, as labor is so cheap.

—Cholera now exists in several Italian cities, and is reported to be spreading. During the twenty-four hours ending May 7, twelve new cases of cholera and six deaths were reported at Venice, five cases and two deaths at Vicenza, and sixteen cases and six deaths at Bari.

—The reply of Greece to the demands made by the great powers relative to her present warlike attitude, is considered by them to be evasive and unsatisfactory. The powers themselves are adepts in this art of diplomacy, and are not to be deceived by any indefinite promises on the part of Greece. The latest dispatches indicate that affairs on the Greek frontier have reached a very critical point, making an open rupture with the Turkish forces stationed there almost inevitable.

RELIGIOUS.

—The Mormon church proposes to boycott the Gentiles in Utah. All Mormons who dare to patronize Gentiles are to be disfellowshipped.

—The Mobile and Ohio Railroad Company has decided from moral and financial considerations to stop the running of its freight trains on Sunday.

—More than 180 of the clergymen of Rhode Island have signed a memorial deprecating the Sunday newspaper as a hindrance to the proper observance of the Sabbath.

—The Swedish Diet has repealed the law, subject to the approval of the Council of the State Church, authorizing it to forbid any one from preaching whose preaching led to separation from their church, and to fine him from 50 to 300 crowns, or imprison him if he continued to preach.

Obituary Notices.

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

JENSEN.—Died near Pine River, Washara Co., Wis., March 20, 1886, of inflammation of the brain, Hanna Marie Jensen, daughter of Bro. Hans and Sr. Ane Jensen, in the fourteenth year of her age. Hanna loved the present truth, in which she had been instructed from a child. Parents, brothers, and sisters miss her much; but they hope to meet her in the first resurrection at the appearing of Christ. At the funeral the writer spoke in Pine River church, to a large company of sympathizing relatives and friends, from Eccl. 7:2: "And the living lay it to his heart." J. C. NIELSEN.

SHREVE.—Died near Tilford, Jefferson Co., Ill., March 12, 1886, Alvin C., son of Bro. and Sr. J. J. Shreve, in the ninth year of his age. Little Alvin was a sufferer the most of his short life, from a complication of diseases, being confined to his room the most of the time for many months before his death. He manifested much patience in his afflictions, and expressed a desire for a home in the new earth. He had an affectionate heart and pleasant disposition, which won for him the love of all. Words of comfort were spoken by the writer, in which sorrowing relatives and friends were pointed forward to the resurrection of the just, as the time when, through faith and obedience, we may hope for a happy reunion with loved ones who have fallen asleep in Jesus. A. K. ATTEBERRY.

SMITH.—Died of quick consumption, at North Paris, Me., April 27, 1886, Mellie G. Smith, aged 19 years, 5 months, and 9 days. While attending school at South Lancaster, Mass., Bro. Mellie took a cold which settled on his lungs; and although every effort for his recovery was made that could be made, by friends both there and at home, it was of no avail. During his illness he often expressed his gratitude for the privilege he had enjoyed of attending that school, and said that if he ever recovered, and could do so, he should certainly go there again. Those who had had the care of him since he was seven years of age, did all they could for his welfare, both spiritually and temporally. Mellie made a profession of religion about five years ago, was baptized, and joined the South Woodstock church, of which he was a member when he died. We feel that he rests in hope of eternal life, when Jesus shall come to make up his jewels. Remarks at the funeral by the writer, from Heb. 9:27, 28. S. J. HERSUM.

HODGES.—Died of Addison's disease, April 10, 1886, at Battle Creek, Mich., Fred M. Hodges, of Pompey, Onondaga Co., N. Y., in the 26th year of his age. Bro. Hodges for several years was a firm believer in all the truths held by us as a people. For some time he felt a desire to give his whole time to the work of God, but owing to the feeble condition of his father, he was kept at home; but this did not keep him from doing home missionary work among his neighbors and friends. For about a year he was troubled with a disorder of the kidneys and liver, which continued to increase till April 7, when his wife started with him for the Sanitarium, where the physicians did all they could for him; but it was soon seen that human aid was inadequate. His faith and trust were in Christ and the resurrection, and we feel that he sleeps in Jesus. The blow falls heavily upon his companion and parents, but they sorrow not without hope. Remarks by the writer to a large circle of friends, from James 4:13-15. A. E. PLACE.

FOSTER.—Died at Clarksfield, Ohio, after a protracted illness, April 22, 1886, Robert Foster, aged 80 years, 11 months, and 22 days. Bro. Foster was born at Fenton, Lincolnshire, England, in the year 1805; was married to Mary Moore in 1824; came to America in 1852, and settled at Brighton, Lorain Co., Ohio, and after a few years removed to Clarksfield, where he resided until his death. Bro. Foster was a devout Christian; was a member of the Methodist church for a number of years. About seven years ago he attended a series of meetings held near his home by Elds. H. A. St. John and O. F. Guilford, and embraced present truth, uniting with the Camden church, of which he remained a consistent member until his death. All who were acquainted with Bro. Foster will remember his earnestness and love for the truth, and the encouraging testimonies which he bore at our annual camp-meetings. He leaves an aged companion, with whom he spent sixty-two years of married life, and a large circle of friends, to mourn their loss. But we mourn not as those that have no hope, for we have every reason to believe that he sleeps in Jesus. Discourse by the writer, from 2 Tim. 4:6-8. GEO. W. ANGLEBARGER.

Appointments.

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

I APPOINT to meet with the church at West Union, Minn., May 20-23. First meeting Thursday evening. We shall be glad to see friends from surrounding churches. G. C. TENNEY.

THE Annual session of the Pennsylvania Sabbath-school Association, will be held in connection with the camp-meeting at Olean, N. Y., June 2-8. Let every school in the Association be well represented, if possible. Lesson slips will be provided for all. L. C. CHADWICK, Pres.

HOYTVILLE, Mich., May 15, 16. This is to be a special effort for brethren from Grand Ledge, Portland, and Vermonthville. Please attend, brethren. We need your counsel as well as presence. Meeting to begin at 11 o'clock A. M. on Sabbath, and continue till Sunday night. C. B. CHILDS.

THERE will be a general meeting for Dist. No. 5, Mich., at Wright, May 29-31. It is expected that the presidents of the Michigan Conference and Tract Society will be with us, also other ministerial help. We desire a general attendance from throughout the district, especially of the workers, that they may have the counsel of those who have the oversight of the work. Will the librarians please report in season for this meeting. E. H. ROOT.

SHOULD nothing in providence prevent, I expect to meet with the brethren and sisters of Dist. No. 6, N. Y., at North Creek, Warren Co., May 22, 23. I earnestly desire that there shall be a full attendance. The meeting will commence Friday evening, May 21, and continue over Sunday evening, and it is hoped that the friends will so arrange as to attend every meeting. I am anxious that the most possible good may be accomplished by this opportunity, and would be glad to see every Sabbath-keeper in the district in attendance, if possible. E. W. WHITNEY.

WE will meet with the Elk and Mont Rose friends May 21-23, at the Dyball school-house. Hope that every one will make an effort to be present, as matters of importance will be presented in which every one should be interested. At this time there will be opportunity for baptism, and we hope to perfect an organization at this place. Will some one meet us at Mt. Morris Wednesday, at the 11:30 A. M. train? J. F. BALLENGER.

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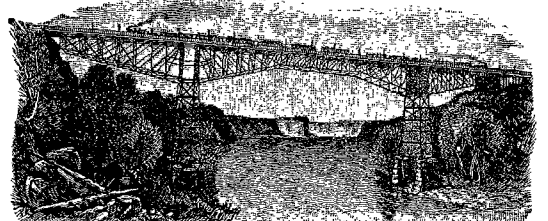
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Time Table, in effect March 21, 1886.

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

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The Review and Herald.

BATTLE CREEK, MICH., MAY 11, 1886.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue, including sections like Poetry, Our Contributors, The Home, Special Mention, Our Tract Societies, Bible Readings, Editorial, The Commentary, Progress of the Cause, Special Meetings, News, Obituaries, Appointments, Publishers' Department, Traveler's Guide, and Editorial Notes.

CAMP-MEETINGS FOR 1886.

Table listing camp-meetings for 1886, including locations like North Pacific Conference, Upper Columbia, Kansas, Topeka, Minnesota, Wadena, Colorado, Denver, Pennsylvania, Olean, N. Y., Iowa, Des Moines, New York, Batavia, Wisconsin, Minnesota, Maine, Houlton, Dakota, June 30 to July 6, Canada, P. Q., July 1-6, Texas, Aug. 6-18, and GEN. CONF. COM.

There comes to our table this week the first number of a new candidate for the favor of the reading public, called, "The Fireside Teacher, Devoted to Home Culture." The name and object, as here stated, will give the reader a good idea of the nature of the publication. The following is the table of contents of this initial number: "Industry—Helps in the Home—Nature's Panorama—Gertrude's Work—Esaias Tegnér (with portrait)—Kind Deeds Bless the World—The Relation between Reading and Character—Companionship of Books—The World of Plants (arctic)—Arithmetic at Home—Talks about Language (simple words)—The Cozy Club Corner (containing report of the Cozy Club and Old Friends)." It is a neatly-printed, two-column, 16-page journal, with cover. Published by G. H. Bell, Battle Creek, Mich. Price, single copy, 10cts. Yearly subscription, 75cts.

CHANGE OF LOCATION.

THE Wisconsin T. and M. depository has been changed from 901 E. Gorham St., to 1029 Jenifer St. All communications to any one connected with

1053

THE FAITHFUL THREE.

"Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:8.

F. E. BELDEN. Moderato.

F. E. BELDEN.

Musical notation for the first part of the hymn, including lyrics: 1. Look up - on the gold - en im - age, Hear the king's de - cree; See the burn - ing 2. 'Twas a hea - then king's commandment Governed conscience then; Yet how brave - ly 3. So when earth - ly creeds of er - ror Bid you bend the knee, Turn and read the 4. God is a - ble to de - liv - er As in days of old, All who walk the

D. C.—We will fol - low their ex - am - ple, Brave and faith - ful three, Bow - ing not be -

Musical notation for the second part of the hymn, including lyrics: fi - ery fur - nace, And the faith - ful three. Stand for the right Where for Je - ho - vah Stood those no - ble men! sim - ple sto - ry Of the faith - ful three. path of du - ty, Fear - less, firm, and bold.

fore the im - age At the world's de - cree.

Musical notation for the third part of the hymn, including lyrics: ev - er you may be, Trust in the Lord, Like the faith - ful three.

the work at Madison, should be addressed 1029 Jenifer Street. A. J. BREED.

MUSIC.

THE piece of music given in this number is from the sample pages of the new Hymn Book, which have been prepared for use in tent labor, as noticed in REVIEW of March 23. The collection contains fourteen pages, and will be sent for 7 cts. single copy, and 50 cts. per dozen. Send in your orders.

KANSAS, DISTRICT NO. 6.

I HAVE appointed Mrs. L. A. E. Matthews, Irving, Marshall Co., Kan., as district secretary of Dist. No. 6. All correspondence in regard to T. and M. work, relating to this district, should be addressed to her as above. WILL D. CURTIS, Director.

KANSAS CAMP-MEETING.

ALL station agents on the line of railroads mentioned in my notice in REVIEW of April 27, will be notified by their respective companies, to sell tickets within this State to persons attending the camp-meeting, at the rates there given. E. M. KALLOCH.

IOWA CAMP-MEETING.

ALL railroads in Iowa, now heard from, will make a one-third reduction for those who attend this meeting. A certificate must be procured of the agent at the starting-point. Bring this to the meeting, and have it countersigned by the proper person on the campground, which will entitle the holder to return at one-third fare. A. R. HENRY.

FAMILY TENTS.

IN answer to the many inquiries which I have received concerning small tents for camp-meeting use, I will say that a very nice, well-shaped tent, 12x14, with wall 4ft., 6in, high, well-roped, and made of the very best tent drilling, can be furnished for \$14. If any are wanted without ropes sewed in the gable ends and eaves to strengthen the tent, they can be furnished for \$12. Those well-roped are much the cheapest and best. Heavier duck and larger sizes will increase the price accordingly. These tents are manufactured by Bro. Wm. Armstrong, 136 Lake St., Chicago. R. M. KILGORE.

HOW TO SEND PAPERS.

FREQUENTLY notice appears from some of our missions, making a call for our periodicals. Our people usually generously respond by sending bundles

of papers by mail, freight, etc. This is right, and it is encouraging to receive them; but there are a few points connected with this work that should be understood by all:—

1. If you send them by mail, see that they are well wrapped, and if the package is a large one, place a string around it. Have the package all covered by the wrapper. Frequently we have received papers with the ends of the packages so unprotected that they were all worn out, or so badly soiled that they were almost unfit for use.

2. Never send old papers by

express, unless you prepay the charges.

3. If you wish to send by freight, do not do so until you correspond with the parties, and get full instructions how to send them. They can, often be sent free of charge if the proper course is taken.

4. Do not send other religious papers than those published by S. D. Adventists.

5. While your papers are accumulating, keep them protected from the flies and dust.

New Orleans, La.

T. H. GIBBS.

COLORADO, ATTENTION!

ALL those who are intending to come to the camp-meeting by railroad should correspond with me at once, that they may get all the benefit of the reduced rates. Also any desiring tents should let us know in time. The rental of tents this year will be three dollars; and if notice is sent in time, they will be all pitched when you arrive.

Now, brethren, don't wait until you are just ready to start, and then expect your railroad permit to reach you in time. We expect a grand rally this year. Bro. Smith and Canright are expected, and Bro. Butler has promised to spend the Sabbath with us; and all who stay away from this meeting will miss a feast which we are not often permitted to enjoy. So let us make a general effort to attend, and let none stay away. Means have been provided for those who could not otherwise come, therefore none need remain at home on this account. Everything has been done which could be done to help you. Now just show your appreciation; rouse up, and get ready, and then come. As we have looked around for grounds for our camp-meeting, we have met an element which leads us to believe that the times when we can readily secure grounds, even by paying for them, are nearly past. I say again, dear brethren, let us improve our present opportunity. My address is Cor. Jay St. and 14th Ave., Denver, Col.

C. P. HASKELL.

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OR,

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