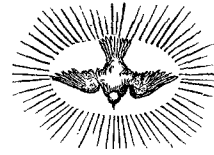


Advent Review



AND SABBATH HERALD.



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

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RESURGAM!

BY TORIA A. BUCK.

'Tis not in vain that still our feet press onward,
In paths where shadows lie;
No, not in vain the hand of faith points upward
Its finger to the sky.

Amid the thunder's roar the veil has rifted,
And 'mid the tempest's war
We see the light from parting clouds uplifted,
That shineth from afar.

The same light shone on Galilee's bright waters,
In days that come no more,
When, side by side with Judah's sons and daughters,
He stood upon its shore.

It is the light of faith! In early morning
It shines upon the hills,
Dark places of the earth its rays adorning,
And life with gladness thrills.

'Mid all our deep despair, 'mid doubts and wonder,
'Mid all our grief and pain,
There speaks aloud a voice of living thunder,—
"The dead shall rise again."

And so, 'tis not in vain we still press onward,
O'er paths where shadows lie;
No, not in vain the hand of faith points upward
Its finger to the sky.

East Randolph, N. Y.

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.

A PECULIAR PEOPLE.

BY MRS. E. G. WHITE.

THAT which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth.

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels

through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful.

"In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died.

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to going out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation.

The self-denial, humility, and temperance required of the righteous, whom God has especially led and blessed, are to be presented to them in contrast with the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving from decay the habitation He has given us. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." But light becomes darkness to all those who will

not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us.

The work of pruning and purifying, to fit us for heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good.

"No cross, no crown." How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.

THE SABBATH: A REVIEW.

BY ELD. D. H. LAMSON.

(Concluded.)

MUCH has been said by Mr. S. about the new covenant. It was made, as we have seen, with the "house of Israel and with the house of Judah." Heb. 8:8. When was it made, and how? "Whereupon neither the first testament [or covenant (*diatheke*)] was dedicated without blood." Heb. 9:18. Moses said as he sprinkled the blood of the first covenant on the people, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. Paul says he "sprinkled both the book and all the people." Heb. 9:19. That was the dedication of the old, or first, covenant, not the ten commandments, as Mr. S. has labored so hard but unavailingly to show, but the covenant or agreement written in the book concerning the ten commandments. The "new covenant" was made by the Saviour with the apostles. Proof: Matt. 26:27. "And he took the cup, and gave thanks, and gave it to them, saying: Drink ye all of it; for this is my blood of the new testament" (*diatheke*, rendered also "covenant" wherever the word *covenant* is used in the New Testament)—this is my blood of the new covenant, "which is shed for many for the remission of sins." This was the last evening Jesus had with his disciples before his death. That same night he is betrayed, and taken from them; they witness the horrors of the succeed-

ing day, and after his body is placed in Joseph's new tomb and they have prepared spices and ointments to embalm him, they, new-covenant Christians, rest the Sabbath day according to the commandment. Luke 23 : 56. This expression by Luke is most emphatic and convincing; for this was after the new covenant was made, and it was kept by those who had been parties to it. And that is not all; Luke, who writes long after the cross, says it was the Sabbath.

Mr. S.'s use of John 20 : 19 I never heard but once before. He says: "This was no accidental meeting and honoring of the first day of the week. It was a meeting according to divine appointment. The promise of Jesus before his crucifixion was, 'After I am risen again, I will go before you into Galilee.' Hence he met them according to promise."

With what a comfortable assurance Mr. S. speaks. I am almost persuaded that such imperturbable equanimity is altogether put on. It must be supposed that he is talking to those who will believe all he says without searching at all for themselves. The facts are that this meeting was at Jerusalem (Luke 24 : 18), while Galilee was, from its nearest point, about sixty miles away—about as near the truth as Mr. S. generally gets. Jesus did meet the disciples according to promise (Matt. 26 : 32) in Galilee, and they were seven in number, among them Simon Peter. John 21 : 3. This was the *third time* he had met with them. Verse 14. If this was on Sunday, it was a good day for fishing, as they, with the Saviour's help, had a most miraculous draught. Verse 11. The facts concerning the meeting with the disciples (John 20 : 19) are all against the common theory. Many of the disciples did not believe that Jesus had risen, did not believe the testimony of each other concerning the fact of his resurrection. How, then, could they have met to celebrate the day of it? Proof: "Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, *believed not*. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; *neither believed they them*. Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16 : 9-15. This was probably the same meeting as John 20 : 19. Luke says: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. *And their words seemed to them as idle tales, and they believed them not*." How it is possible to suppose that the disciples had met on this evening to celebrate Christ's resurrection, when they did not at all believe it themselves, is certainly beyond all ordinary comprehension. The supposition that John 20 : 26 means the next Sunday, may be believed by those who cannot count the fingers on both hands. *After eight days* would not be the next Sunday, as many of our wise men would have us believe.

In speaking of these meetings with the disciples, Mr. S. says: "The seventh day is unnoticed; it is not even mentioned. If the disciples met on the seventh day, *as they probably did*, the inspired writers take no notice of the fact. On the other hand, all the evangelists especially mention the first day of the week. On it he *repeatedly* met with them [we have seen how utterly false this statement is, as there is record of but one such meeting. John 20 : 19], blessed them, and imparted spiritual instruction."

Let us see how much of truth is in the above statement. The evangelists do mention the Sabbath frequently, and in plain contradistinction to the first day; and were it not for the unfortunate blindness of men, the Gospels alone would settle the matter incontrovertibly. Matthew writes at least six years after the cross, and he says: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Even a blind man could see that the Sabbath and the first day of the week are not the same day here. Mark wrote A. D. 63, and says: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James

and Salome, had bought sweet spices, that they might come and anoint him. [These holy women had kept the Sabbath faithfully. Luke 23 : 54, 56.] And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Luke says: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Here the plain distinction is again made in the last chapters of Luke, between the Sabbath, which our dear Lord's disciples did keep, and the first day of the week, which they did not keep. And Luke, a Christian minister, writing thirty-two years after the death of Christ, and writing by inspiration, makes the distinction, and knows nothing of a change.

"That the day of Pentecost fell on the first day of the week is indisputable," says Mr. S.

But he probably knows better. Horatio B. Hackett, D. D., Professor of Biblical Literature in the Newton Theological Institution, thus remarks: "It is *generally supposed* that this Pentecost, signalized by the out-pouring of the Spirit, fell on the Jewish Sabbath, our *Saturday*."—*Commentary on the Original Text of the Acts*, pp. 50, 51. I think this is full better authority than the "Rev." Mr. Smith. It is this brawling bravado that weighs so much with some of his denomination. I have been frequently told by his people that his very appearance and his voice, like a lion, would make an ordinary man tremble; that he is a veritable Goliath. It would not be surprising to find that he belongs to the same class that defied the "armies of the living God."

On Acts 20 : 7, Mr. S. says the word (*sunecho*), rendered, "came together," clearly indicates that the first day of the week was the customary weekly day for divine service.

But *sunecho* is not the word used in Acts 20 : 7. It is in both my Greek Testaments *sunegmenon*; in the margin, *sunago*. It is in the passive, and not in the active, voice, and there is not a word of truth in the interpretation given by Mr. S. Let us have a true statement of the case, and that as concise as possible. What are the facts concerning this meeting? 1. They had been there seven days. Verse 6. 2. It was an evening meeting, probably on our Saturday night. "There were many lights in the upper chamber, where they were gathered together." Verse 8. 3. Paul was left alone there, his companions all having gone on board the ship. Verse 13. 4. Luke, the one who wrote the Acts of the Apostles, with seven others, constituted the company. Verse 4. If Paul did preach all night, his eight companions sailed or rowed all night around the peninsula, a distance of not less than forty-five miles, the distance across being nineteen and one half miles. 5. Paul walked from Troas to Assos, and they took him in and came to Mitylene. Verse 14. That Paul had a meeting with the disciples at Troas is true; but that he or his companions observed it as a Sabbath is not true; for if the meeting was, as many authorities agree, held on our Saturday night, then Paul continued his journey on foot Sunday morning. I quote the following authorities among many: Prof. Hackett, Kitto, and Prynne. Paul's reckoning of time would be according to the Bible, and thus with Luke also, the historian; and the Bible begins the day at sunset. Nothing is proved by the fact that Paul held *one* meeting on the first day of the week. I am in the habit of holding meetings every day in the week, and yet for this cause I do not call every day the Sabbath.

The effort to connect Heb. 10 : 25 and its exhortation, not to forsake the "assembling of ourselves together," with Sunday, and to apply it to first-day observance, is exceedingly lame in every essential quality. The word used is *episunagagēn*. The most common reader can see that the etymology of the word is entirely different. The apparent disposition of Mr. S. to deceive the unlearned is certainly to be deplored. If the "Hebrew-Christian church" had kept Sunday and ignored the Sabbath, the world would have been stirred over the event, even in Paul's day. Paul did not do it; for he declares most emphatically that he had

"committed nothing against the . . . customs of our fathers" (Acts 28 : 17), a statement which would have been most positively untrue if he had not faithfully kept the Sabbath which the Fathers kept. The disciples' having assembled to break bread, may have been to celebrate the Lord's supper; it may have been an ordinary meal. The text does not say it was either the one or the other, and we are left to conjecture in regard to it. One thing is certain, the disciples did break bread every day. Acts 2 : 46. The margin says, "at home." It is not probable that they celebrated the Lord's supper every day; but if they did, it would not make every day the Sabbath. Acts 20 : 7 says it was on the first day of the week; therefore it was not on the Sabbath, for, as we have seen, the gospel writers have always made a plain distinction between the two days. Matt. 28 : 1; Mark 16 : 1; Luke 23 : 56; 24 : 1.

Mr. S. nearly exhausts his vocabulary of strong words in speaking of 1 Cor. 16 : 1, 2. There is a shower of terms such as "beyond contradiction," "evident," "equally evident," "rendered unquestionable," "indisputable affirmation," "inevitable conclusion," etc., etc.; and it all culminates in the astounding assertion that the apostle's affirmation that the Corinthian brethren remember him "in all things, and keep the ordinances as I delivered them unto you," is all-convincing. "What is this," exclaims Mr. S., in connection with the scripture under consideration, "but an indisputable affirmation that he himself delivered this first-day Sabbath ordinance unto them?"

It must have been the source of extreme gratification when Mr. S. found just where the first-day Sabbath originated. But if he finds it in 1 Cor. 16 : 1, 2, we can find it there too. Let us examine it carefully. "Upon the first day of the week let every one of you *lay by him* in store, as God hath prospered him, that there be no gatherings when I come." The above statements are exactly opposed to what the verse says: "Let every one of you *lay by him* in store." Would a person lay by him in store if he should put what he had to lay by in the collection box? Not much, my friend; that would be the last he would see of it. It was simply that their gifts might be ready when the apostles came. Greenfield, in his Greek Lexicon, at hand, says, "with one's self." Two Latin versions, the Vulgate and that of Castellio, render it, *appresso di se*, "with one's self;" three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, "at his own house;" the German of Luther, also at hand, *bei sich selbst*, "by himself;" the Dutch, *by hemself*; the Italian of Diodati, *appresso di se*, "in his own presence;" the Spanish of Felipe Scio, *en su casa*, "in his own house;" the Portuguese of Ferreira, *para isso*, "with himself;" the Swedish, "near himself." Bloomfield renders it, "by him;" another French translation, *chez lui*, "at home." The Douay Bible reads, "Let every one of you put apart with himself;" Theodore Beza, "at home;" the Syriac, "let every one of you lay aside and preserve at home." All these indicate clearly that it was not a general assembly, nor yet a public collection; and it is a most shameful thing thus to pervert the Scriptures. My Englishman's Greek New Testament literally says, "Every first day of the week [day is a supplied word in all Greek texts] each of you *by him* let put *treasuring up* whatever he may be prospered in, that *not* when I come *then* collections there should be." There is not the least hint of a public gathering, nor yet a public collection. Sunday apologists in the ministry must be hard pushed to try to make an argument without evidence. They soar "like a rocket, but they fall like a stick."

The last effort Mr. S. makes is from Heb. 4 : 9 : "There remaineth therefore a *rest* to the people of God." The verse before says: "For if Jesus had given them rest, then would he not afterward have spoken of another day." The name *Joshua* in Hebrew, and *Jesus* in Greek, are the same. The margin of verse 8 says, "Joshua;" and Paul is evidently contrasting the rest that Joshua did not give, with the final rest, or *sabbatismos*, in the kingdom of God. The rest on Sunday could not be the Sabbath that *remained*; for it never was a Sabbath, and is not now, so far as divine appointment is concerned. In Joshua's day, rest did not come. This word "rest" is not *sabbatismos* anywhere else in the chapter, though it occurs a number of times. The "another day" of Heb. 4 : 8, is the supernal rest in the ineffable presence of the

King of kings and Lord of lords. The Sabbath of and on the seventh day will be faithfully kept when the new earth shall appear. Isa. 66 : 22, 23.

The facts concerning the Sabbath, the true and only Lord's day, stand out in bold relief compared with the paucity of evidence for the *pagan* Sunday. The testimony from the law and Gospels is all-sufficient, and this argument will be closed by an appeal to the Acts of the Apostles. Here may be found the manner of their practice. In Acts 13 : 14 is recorded a Sabbath meeting. The record plainly says it was on the Sabbath, and Luke, a Christian minister, wrote it about A. D. 63, thirty-two years after the cross. It was at Antioch, a Gentile city, and his congregation was a mixture of both nationalities. This is proved by verse 42 : "And when the Jews were gone out of the synagogue, the Gentiles besought that these words be preached to them the next Sabbath." The 44th verse declares that "the next Sabbath day came almost the whole city together to hear the word of God." This was a Gentile call, a Gentile meeting. It was on the Sabbath, and many disciples were left there, if there were none before ; for the 52nd verse says, "The disciples were filled with joy, and with the Holy Ghost," and yet the most of them were Gentiles. Here are two Sabbath meetings recorded with Gentiles. In Acts 15 : 21, after James has given his counsel (verses 13-20), he says that the other things the Gentiles need to know may be heard in the synagogues every Sabbath day. The Sabbath was the day on which the women at Philippi, another Gentile city, were wont to assemble for prayer ; and Paul preached to them. Acts 16 : 13. We have now three Sabbath days recorded, and meetings upon them, all by one minister, Paul, the great apostle to the Gentiles. Acts 17 : 1, 2 is still more emphatic. After passing through Amphipolis and Apollonia he came to Thessalonica, where was a synagogue of the Jews ; "and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This makes six Sabbath meetings, and all largely with the Gentiles ; for this testimony says explicitly that "some of them believed, and consorted with Paul and Silas : and of the devout *Greeks* a great multitude, and of the chief women not a few." Verse 4. Luke calls them "brethren." What would not Sunday-keepers give for one such text as this ? Their cause from a Bible stand-point is hopeless, with such an array of testimony.

One more example of our loved apostle will close this argument. At Corinth, another Gentile city, Paul worked at tent making with a certain Jew named "Aquila" (chap. 18 : 2, 3), and "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the *Greeks*." Verse 4. He was turned out of the synagogue, and stayed with a good man named "Justus," whose house joined hard to the synagogue. Verse 7. He remained there a year and six months, teaching the word of God among them. Verse 11. "And Paul after this tarried there yet a good while, and then took his leave of the brethren." Verse 18. In this year and six months were seventy-eight Sabbaths ; and these with the six we have found before, make eighty-four Sabbaths that Paul preached, as we have seen, mainly to Gentiles.

I wish to call especial attention to the fact that in all these Sabbath meetings, the evidence is conclusive that they preached measurably, if not largely, to Christian assemblies, though they did meet in the Jewish synagogues. The reason is very evident : there were no other places for religious worship of the true God, unless it was some *proseucha*, or place of prayer. After the first sermon, recorded in Acts 13 : 42, the next verse says that "many of the Jews and religious proselytes followed Paul and Barnabas ; who, speaking to them, persuaded them to *continue* in the grace of God." Paul and Barnabas could not have persuaded them to *continue* in the Jewish faith, nor yet the proselytes to continue pagans. Many Gentiles believed. Verse 48. "And the disciples were filled with joy, and with the Holy Ghost." Verse 52. They went back to Antioch, Lystra, and Iconium, confirming the souls of the disciples, and abode there a long time at Antioch with the disciples. Chap. 14 : 22, 28. Paul and Silas at Philippi found brethren. Chap. 16 : 40. There were also Christian brethren at Thessalonica (chap. 17 : 10) ; also at Corinth. Chap. 18 : 4. In fact, this is exactly what the apostles were doing,

"strengthening all the disciples." Chap. 18 : 23.

My only object in this review is to get the truth before the people, and I truly believe that our position is impregnable ; and I only hope that all who read this review will take their feet off from the Sabbath of the Lord (Isa. 58 : 13, 14), and receive the blessing promised there. The day will come, when, with Eden restored, the primitive Sabbath of Eden lost will again honor our Maker and our King. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

"When that illustrious day shall rise,
And all Thine armies shine
In robes of victory, through the skies,
The glory shall be Thine."

THE SALVATION OF THE LORD.

BY ELD. F. PEABODY.

"STAND still, and see the salvation of the Lord." Not now, as then, is the command to "stand still ;" but now, as then, God's people have light while the world is in darkness. Then, as now, great light had been rejected ; now, as then, God's people know of the preparations that are being made for their deliverance. Then, only one nation was in pursuit ; now, the nations of the earth are wheeling into line, to hem in God's people by laws and commandments not of God. Now, as then, while the pursuers heed not (if they hear it) the blowing of the strong east wind, the pursued hear and heed the voice of the angel from the east with the last warning message to the world. A little way in the future it will be as then ; God's people will be delivered, and the pursuers will sink into everlasting oblivion. Let him who has light, open his eyes to the stupendous preparations for a grand deliverance for God's people, and that very soon. The prophecy is being given "before many peoples and nations and tongues and kings." Who will heed the warning cry, and make preparation for the final deliverance ?

"IT SHALL FALL."

BY HELEN L. MORSE.

THEY who expect by human legislation to enact a law that conflicts with the commandment of God, would do well to first meet the challenge in Lam. 3 : 37 : "Who is he that saith, and it cometh to pass, when the Lord commandeth it not ?" This challenge has boldly defied "the armies of the aliens," "the gods of Ekron," and the great adversary himself, for nearly three thousand years. Occasionally some pigmy who is a giant in his own estimation, tries to accept it, but is promptly trampled down, and slain with his own sword ; and the trumpet tones of God's challenge ring out with new force over his prostrate body. Nebuchadnezzar, Darius, Belshazzar, successively learned the might of God's power ; and Pharaoh and his host found themselves dust in the balance when arrayed against him. But through the ages many have sprung up who think they could have conducted the rebellion of these kings in a more masterly manner, and thus the way is strewn with wrecks, victims to their own folly.

And now in this presumptuous nineteenth century arises a class, "wise in their own eyes, and prudent in their own sight," to repeat history, and fulfill prophecy, by trying to tear down God's ensign, and attempting to plant their own standard in its place. They are setting up the golden image, and sending out heralds to proclaim, To you, O people, it is commanded that ye fall down and worship this image. But its fate is decreed in Eze. 13 : 11 ; for it is written of God's obedient people,—"and the scripture cannot be broken,"—"Whosoever shall gather together against thee shall fall for thy sake" (Isa. 54 : 15) ; and of God's purpose, "If it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God."

Battle Creek, Mich.

—Men are every day saying and doing, from the power of education, habit, and imitation, that which has no root whatever in their serious convictions.

THE JUDGMENT.

BY M. B. DUFFIE.

"The Judgment was set, and the books were opened." Dan. 7 : 10.
"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." Rev. 20 : 12.

SHOULD I not be thoughtful, anxious?
Should I cease to sue for grace?
There's a trial now in progress,
I'm defendant in the case.
Yes, the court is now in session,
And the Judge is e'er the same ;
Yes, the witness is an angel,
And they may have reached my name !

When I think how sins allured me,
And how seldom I withstood,
Ah, I fear there's much against me,
And but little that is good !
When they reach my case in Judgment,
When they pass upon my name,
What, oh then, will be the verdict—
Life eternal? death and shame?

Does my Counsel now stand pleading
At the bar for my reprieve?
For his sake, O Father, listen!
Angels, witness, I believe!
Righteous Judge, I pray thee, hear me!
In the name of Christ I call!
Have thou mercy on a sinner,
I plead guilty to it all!

Battle Creek, Mich.

DANTE'S "INFERNO."

BY H. STEARNS, M. D.

VIRGIL followed Homer ; Dante borrowed from Virgil ; and thus his awful and wonderful delineation of the torments of an eternal hell are traced back to their heathen origin. He who reads the cruel torments which the great Italian poet depicts, wonders at the power of his imagination ; but to such a second thought must come,—Is this the view of the future state that this Christian poet has found in God's word ? Can God be love, and yet assign men, creatures of his own hands, to an eternity of torture ?

We look around us and see millions of neglected, downtrodden people, to whom the light of the gospel has never come. In ignorance are they born, in ignorance do they die. No virtue in us has procured for us a different lot, and yet we are asked to believe that these souls are doomed to an eternity of endless torture. The sense of justice which God has implanted in our minds, cries out against this thought. We go to the popular theologians of the day, but we receive no help. "It is a great mystery," they tell us. So, many an absurdity has been shielded under the venerable name of "mystery." We go to our Bibles, and on the first pages we read how life and death were placed before man, and that he chose death. Let us suppose that we are just simple enough to believe that "death" means *death*.

We read on, and learn that life comes through Jesus Christ, and that this life is eternal. We believe what God's word says. Man has forfeited his life by his own free will : "The wages of sin is death," and we have all sinned ; but God in his infinite mercy has provided for us a way of escape. Plainly he has pointed out the way to us, and with tender love he calls us to accept the offered redemption. If we accept, we have eternal life ; if we refuse, eternal death. This is but just, and we cannot deny it. We close God's Bible. How plain it is ! even a child can understand it.

We return again to the varied and confusing views which men hold in regard to the future state, but upon which we see the marks of imperfection. The horrible cruelty, torments devised with devilish cunning, more awful than words can express, all that the vilest spirit of revenge can conjure up,—these make up Dante's inferno, but not—thank God—the inferno of a just and holy God. Terrible enough will be the realities of the Judgment day, when those who have rejected Christ, will realize, too late, their infinite loss. But not forever shall arise the cursing and the wailing. Death shall claim his own, and sin and sinners shall be no more ; and from the chaos of the old, sin-defiled earth shall rise a new creation, more glorious than the first ; and every creature in heaven and on earth shall raise to God one universal song of praise, and "there shall be no more curse ;" for the former

things are passed away, and shall not be remembered, nor come into mind.

Littleton, Col.

COVETOUSNESS.

BY ELD. G. G. RUPERT.

"THE wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. 10 : 3. It seems, as we read the Scriptures, that God has taken special pains to have us clearly understand the sin of covetousness. In the text above quoted, he says that he abhors a covetous man. The Saviour says that covetousness is an abomination in the sight of God. See Luke 16 : 14, 15. He also says, in speaking of the man that would pull down his barns and build greater, in order that he might have room in which to bestow his goods, that such a person is a fool. Luke 12 : 15-21. The apostle Paul classes covetous persons with whoremongers, unclean persons, and idolaters, and says that they shall not have any inheritance in the kingdom of God and of Christ. Eph. 5 : 5. He also states in a letter to the church at Corinth, that the brethren should not keep company with such, no, not so much as to commune with them ; but should put away from themselves such wicked persons. We ask in all candor, with such statements before us, How can we dare make a profession of the religion of Christ, and yet be covetous and stingy ? My brethren, if we belong to this class, we can tell just how God regards us : 1. He abhors us ; 2. We are an abomination in his sight ; 3. We are fools ; 4. We are not worthy of a place among the people of God ; 5. We never can be saved ; 6. We have not been converted on this point at least ; 7. We violate one of the ten commandments ; and whosoever is guilty of one, is guilty of all. James 2 : 8-12.

These statements ought to startle every one of us, and cause us to ask ourselves the question, Am I a covetous person ? You ask, How may I know whether or not I am covetous ? We would answer, Whatever we do, we should do with an eye single to the glory of God. Now if our heart's desire in making money, and keeping it after it is made, is for the glory of God and the advancement of his cause, then we are safe ; but if our object and desire are to gratify our own pleasure, then the motive is wrong, and the desire is not pure. Another way to test ourselves is as follows : Suppose there is a meeting-house to be built, furniture to be bought for it, and a sexton to be paid, and it is in your power to help do this ; but if you do anything at all, it is done grudgingly. If such are your feelings, you may be sure your heart is not right. Again, do you like to go to a meeting where you know appeals will be made for money for the cause of God ? Before you leave home, do you plan all that it is possible for you to give and yet have left sufficient for your family ? Is all this done cheerfully and with great pleasure ? Do you wish after you have done this, that you had more to give, and feel sorry you cannot do more, and think, Now, the next year I will put forth a greater effort honestly to make money for the cause of God than I have done heretofore ? And I will add still more, Are you willing to make a covenant with God by sacrifice ? which simply means that you will devote your life to his service in the way he may see fit to use you. If you can say honestly, I am in harmony with all this in my actions, you may rest assured you are not a covetous person. I am sure nothing short of this will be accepted of God.

If Seventh-day Adventists were converted as they should be, there would be no lack of means. There would be a different showing of titles in our treasuries. Not only the tithes would be faithfully paid, but offerings would come in from those who are simply holding means that God has given into their hands to use in his cause, but which through covetousness are withheld. My brethren, for your sakes, and the sake of the cause, I pray you to loose that death grip of covetousness with which you hold the means of God. It is a worse companion for you than a poisonous snake. The snake might take this life, but God's means which you withhold, will stand before you as a witness in the last day, and tell a story that cannot be denied, and take away from you eternal life.

The Saviour speaks of the deceitfulness of riches. Wealth should be handled with great

wisdom. It seems to me that if a man ever needs the grace of God and his sanctifying judgment, it is that he may know how rightly to use the means committed to his hands. We know of men now who profess the truth for this time whose whole minds are given to money, money. They have means in their hands that would hasten the coming of the Lord if it could be used in the proper way ; but the wheels of the car of truth are blocked, the cause is hindered, and souls are being lost. Oh, what a fearful thing to be an unjust steward ! We think how terrible it is for a minister to oppose the truth, and hinder the people from receiving it ; but, dear brethren, the unjust stewards will be among that class in the great day. The rich men will weep and howl. The covetous men will cry bitterly. Some of the men who now could help the cause, say, Oh, the money would not be used judiciously if I should give it. Such excuses will avail nothing. That responsibility must be met by those who use it. God will care for that. Let us get the responsibility off from our shoulders ; that is all we have to look after. God holds every one responsible that handles any of his means. They must answer, not those that give it.

Dear reader, if you are troubled with this sin of covetousness, just say to it, "Get thee behind me, Satan." Pray to God for help, and rest not till you can say, I am clear on this point. What a fearful thing to rob God in tithes and offerings ! What a time it will be for many, when called to render an account of their stewardship ! "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." I tremble as I think of that day so near in the future. The Lord has said that we should cut down our possessions ; that we as a people have been robbing him, and that we are not doing one twentieth of what we should do. Many more such statements have been made ; still, with all this, very little change is seen. The Spirit of God is opening some hearts on this question. They are realizing their duty. On such may God's richest blessing rest. With the other class, may his Spirit still strive until they shall be fully converted, is my prayer.

TRIALS.

BY J. M. HOPKINS.

ALTHOUGH most necessary for our peace of mind and for the development of Christian character, there seems no lesson so hard for weak, distrustful humanity to learn as that "all things work together for good to them that love God." We are so slow to believe that the Lord will never leave us nor forsake us (Heb. 13 : 5 ; Ps. 37 : 23-25) ; so slow to appropriate to ourselves the blessed promise, "Lo, I am with you always, even unto the end of the world." Matt. 28 : 20. How little do we appreciate the truth that in all the affliction of God's people he also is afflicted (Isa. 63 : 9) ; that his great, loving heart beats in sympathy with every feeling of pain or sorrow endured by his children ; yet all this is true. We never shall be able to measure our Father's love, pity, and sympathy. Especially when trials come upon us are we apt to forget that we are not forsaken, and become despondent and gloomy, and almost murmur against God. It may be that it is just this murmuring disposition that the Lord would take from us ; and to show us our evil propensity, he permits trials to come upon us. Did not the trials come, our weakness would not be made manifest, and we should come up to the Judgment with defective characters.

God knows best. Losses may be a rich blessing. Long-continued prosperity might cause us to place our affections upon our possessions, to idolize them. Col. 3 : 1, 2. God sees our danger, and he reaches out his loving hand, and takes from us that which might work our ruin. We should not receive this dispensation of his love as a judgment administered in anger. We should humbly say, "Thy will be done." Our stubborn, willful hearts sometimes need to be broken, that God may pour in the healing oil of his precious love. Their iron doors sometimes can be opened only by the hammer of affliction, and then the sunlight of heavenly truth will shine into them. Or it may be that it will require the sharp chisel of pain pressed down by a Father's hand, to whittle away some rough, uncomely corner in the soul-temple, some unholy propensity ; or even to

give to some good trait already possessed a holier more heavenly luster. John 15 : 2 ; Dan. 12 : 10 ; Heb. 12 : 5-13 ; Mal. 3 : 3 ; 1 Pet. 5 : 10. Or it may require the loud thunderings of God's judgments to awaken in us a sense of our condition, of our obligations to him and to mankind. Better by far to humbly, gladly bow to the wise dispensations of Providence while yet opportunity is given to amend, than to stoutly rebel, and finally receive the unmingled wrath of God.

We love to sing and pray,—

"Nearer my God to thee,
E'en though it be a cross
That raiseth me."

But when the cross comes, how loath we sometimes are to take it up ; how deaf we are to the whisperings of conscience ; how slow we are to discern a Father's loving, guiding hand ! But God has said : "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20 : 37.

God does not afflict to gratify his power. He would uproot the thorns and thistles that he may sow the seed of heavenly truth. Those bitter tears may be to water the long-hidden and deeply-buried germs of a purer, holier life. Those sad privations may be the precursors of better days. Although some tender, sensitive chord is touched, it may awaken to higher life. Although some tender tie has been broken, it may form a connecting link with a better world. Although the fruitage of long years of toil may be swept away, it may, in the wisdom of God, be as treasure laid up in heaven. Then look up, tried one, and take courage. Trust in the promises of God. He has said that he "is a sun and a shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly." Ps. 84 : 11. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal." 2 Cor. 4 : 17, 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8 : 18.

Chatfield, Minn.

"SHE WAS AN ADVENTIST."

BY T. M. LANE.

NOT long since, a person uttered this sentence in a contemptuous manner, concerning a neighbor. Was there any reason for it ? She was a kind neighbor, respectable citizen, always obliging, exerted a good influence among the people, always attended church, frequented the prayer meetings, read her Bible much, gave of her hard earnings to the cause of Christ, had love and charity for all ; but "she was an Adventist."

My mind quickly recalled many of the circumstances in the life of Christ. He was the Son of God. He came all the way from heaven to earth, and took upon him our nature ; became one of us ; walked as God's minister among men ; spake as never man did ; healed the sick ; cleansed the lepers ; made the lame to walk ; opened the eyes of the blind ; fed the multitudes ; expounded the Scriptures ; began with Moses and the prophets, clearly pointing out that he was the Messiah, and teaching that if men believed in God, it was their duty to believe in him also ; blessed the little ones, raised the dead, and scattered blessings everywhere ; but because he confounded the hypocritical scribes and Pharisees, exposed their Satanic, fanciful notions, and spoke against their traditions, they raised the cry that no prophet could come from Galilee ; this was the carpenter's son and his people lived in Nazareth ; he was a false prophet, of course, and the end of all controversy was reached.

But what of this Adventist woman ? Where was the trouble ? Ah ! she kept God's ten commandments, seventh-day Sabbath and all, as Christ did (John 15 : 10) ; and, as in the case of Christ, her noble acts, obedience to God and fidelity to the truth, were all overlooked because she was an Adventist. God's faithful followers have always been looked down upon. But let us ever be his devoted children, walking in the commandments of God and the faith of Jesus, and when Christ shall come without sin unto salvation, to save those who have looked for him, we can exclaim, We have waited for him, and he will save us.

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.

SUPPLICATION.

BY MARY E. INMAN.

HELP me, Lord, from day to day;
Still keep me from falling.
Let me not turn deaf away
From thy Spirit's calling.
I would ever keep my heart
Open to thy pleading.
Full of love thou surely art,
I am ever needing,—

Needing help and strength and grace,
In my weak condition;
Help to bow before thy face,
With meekness and contrition;
Strength to stand up firm and true
For thy law, so holy;
Grace to ever keep in view
My Saviour meek and lowly.

Evart, Mich.

THE HOSPITAL FOR BROKEN RESOLUTIONS.

ABOVE my head, over the entrance to a large building, was a sign in large letters, "Hospital and General Home for Broken Resolutions." I was standing in the doorway, talking with the general superintendent, a man of somewhat severe though most noble aspect. He was just saying,—

"Yes, the hospital is filling up rapidly now, but later in the year it will be crowded to overflowing. The only rest our doctors and nurses have is about New Year's time, when there is a grand thinning out both of our sick wards and the adjoining Home where our good Resolutions remain when out of employ."

So saying, he acceded to my urgent request that I might inspect the institution, and accordingly we visited first a general lounging room, where a group of convalescents were conversing. I noticed crutches or canes at the side of each. I was glad that they were so much engrossed by their conversation that they did not notice our entrance, as in this way I could be an unobtrusive listener. The superintendent told me the speakers' names. Mr. Resolve-to-be-punctual was speaking when we entered.

"Yes, it was a sad experience," he was saying. "A warmer welcome I never received from any host than that on last New Year's morning. He embraced me most ardently, and declared that he should never under any circumstances allow me to leave him. For a fortnight I received the kindest treatment, but after that time a series of cruel acts of regret resulted finally in my summary dismissal in February, in such a rough manner that, as you all know, I have not yet recovered from my injuries."

"Your experience was much like my last," said Miss Resolve-to-speak-no-ill-of-others, "except that I was turned out in a week. I foretold from the first that I was not likely to have a comfortable stay, in spite of my hostess' cordial greetings on New-year's-day. The very next morning she nearly turned the cold shoulder on me when her attention was engrossed by a spicy bit of gossip, but I was patient and forbearing. On the seventh day, however, I heard her repeating with such evident gusto an outrageous piece of slander, that my self-respect obliged me to leave; for my sensitive constitution was already seriously impaired by her treatment."

"Well," said Mr. Resolve-not-to-smoke, "I doubt if any of you have had such a fight as I this month. A man took me in on his birthday. He had nearly smoked himself to death, and I was glad to help him, and determined to stick by him as long as I could. He was a plucky fellow, for though I could see he perfectly hated my presence, some strong sense of duty obliged him to treat me well. He actually housed me for a whole month, though many a time he was on the point of turning me loose. Poor fellow! I was sorry to leave him, but I saw it had to come. One day he determined he would smoke, if he died for it, and if he never saw me again. In justice to myself, I must say that his health had improved wonderfully during my stay, but it all seemed of no use, and after a regular hand-to-hand fight—for he was a strong fellow, and I was determined to stay—he shoved me out-of-doors so

violently that I felt as if my very backbone were broken. Poor man! he'll probably want me again on his next birthday, but my stay will be shorter then than the last."

At a beckoning gesture from the superintendent we moved on into a ward filled with little cots, in each of which lay a poor little Broken Resolution, slowly gaining strength for renewed efforts to help the people of this wicked world.

"These two belong to a very large family," said my guide, pointing to the nearest cots—"the Resolve-to-act-on-the-sermon family. When well they attend all church services, and seek for homes while the sermon is being preached. They often find excellent homes for life in this way, and we consider it a much more reliable means of obtaining places than those generally secured by the New Year and Birthday Departments. But many even of this excellent family are turned away before their entertainers have quitted the church doors. One of the commonest causes of their discharge is the sudden alienation inspired in their hosts by the dissipating conversation in which so many of our church-goers indulge, even while walking down the church aisle and on their way home."

Here the occupant of a cot close at my elbow, Master Resolve-to-be-a-Christian, spoke up:—

"I was taken in by a sweet young girl at a prayer-meeting one evening," he said; "but the very next night she went to a gay party, and, though I advised her to wait and pay more attention to me, so recent a visitor, on her return she seemed to have forgotten all about me. I waited several days in vain for any notice, but finally, being nearly starved, I had to leave her. If this were the first time, I should not feel so discouraged; but she has welcomed me so eagerly so many times, and then treated me like this, that I begin to weary of going to her. I did hope she would keep me until I could send my big brother, Resolve-to-grow-as-a-Christian, to take my place."

How any one could resist that loving little fellow, with his peaceful, restful face, was hard to see.

We next went over the spacious building adjoining the hospital, where all good Resolutions who were well enough to leave the hospital, and yet had no permanent homes, were cared for.

In the first room I saw many little creatures dressed in somber colors, and some in black.

"My name is Resolve-to-live-so-that-I-may-be-ready-to-die," said one, in response to my question. "My sisters and I find many permanent homes with the friends of those who die or have some great sorrow. We think we are better off than most other families of Resolutions, for we are seldom turned away. My last experience, however, was a sad one," she continued, sighing. "My hostess kept me until she put off her mourning dress, and then she put me off too."

We met one worn-out-looking old man in the hall.

"Who is that?" said I.

"Poor old Resolve-to-read-the-Bible-in-course-a-chapter-a-day," replied the superintendent, with a smile. "He belongs to the New-Year's-day Department, but he seldom keeps a home after the first two months; when his keepers get to Leviticus they turn him off at short notice."

In the next room were a great many good Resolutions—Miss Resolve-not-to-be-lazy, Mr. Resolve-to-keep-the-laws-of-health, Mr. Resolve-to-use-no-slang, and his brother, Resolve-not-to-exaggerate. Miss Resolve-to-be-obliging and Miss Resolve-to-be-patient, were there, and a host of others, all in a more or less degree bearing marks of the neglect or cruelty of their former entertainers.

"Besides the regular church service allotment, there are numerous good Resolutions," said my guide, "who go out with every good book and newspaper which appear in the world. These often find excellent permanent homes in this way. . . . But, sir, I cannot help observing that I think the common treatment which our charges receive from their entertainers is simply shameful. And now I have said so much, I will go still further," he continued, waxing indignant. "You may remember, sir, that you yourself have often acted in this same unprincipled manner. Only last New Year's you promised to give a permanent home to three of our most valuable helpers—Miss Resolve-to-be-contented, Mr. Resolve-to-be-charitable-in-judging-others, and Mr. Resolve-to-think-more-of-others'-happiness-than-my-own. Where are they now?"

His question was answered in a most uncomfort-

able manner for me, by the sudden appearance of these three old guests of mine. As each approached me, the superintendent, before whom I seemed suddenly to grow quite powerless, deliberately stabbed me with a slender, sharp instrument, which wounded at every thrust. I tried to escape, but was prevented by a crowd of other good Resolutions. Birthday and New Year Resolutions whom I had not seen for years; Church Resolutions; Bible Resolutions—all kinds came rushing in upon me from all sides. Numerous as they were, however, my ruthless guide managed to inflict a stab for each of them in my poor body. By this time, even in the midst of the tumult of reproaches which met my ears, I more than once heard the superintendent addressed as *Conscience*! When I became conscious that he was in reality that dread character, I made one more desperate effort to escape. I pushed, I struggled—when, lo! I awoke. I was in my study chair, the lamp burned low, the clock pointed to midnight, and before me lay my open book, with the mark at these last words which I had been reading before I fell asleep:—

"He who will form but one good resolve at a time, and make that the subject of earnest prayer and constant daily effort, need reproach himself with few broken resolutions."—*Hester Wolcott, in Christian Union.*

THE BLUES.

WHAT are they? a disease, or merely an intensified spirit of discontent? Something that can be battled with and overcome, or an unconquerable malady, stealing away our comfort, and filling the mind with gloomy and unwholesome forebodings? Reference to the dictionary shows that the expression is abbreviated from "blue devils," which is but another name for melancholia or hypochondria. And to go still farther, we discover that hypochondria is "a mental disorder, arising ordinarily from digestive derangement."

Now there are some very significant facts about this trouble called "the blues." In a great majority of cases it is a malady common to the easy, well-to-do part of the community, those who are not overburdened with cares, and who experience but little anxiety as to the matter of receiving and enjoying daily bread. Then again, it attacks with great frequency and violence persons of no particular religious belief and tendencies. We do not mean to assert that either Christians or persons hampered with cares and privations are not often cast down and sorely depressed, in view of adverse circumstances and perhaps bodily suffering; but what we do mean to say is, that the peculiar state of mind in which one is said to have "the blues" pertains chiefly to those who should be afflicted with nothing of the kind. How often the expression is heard from persons who, dwelling at ease, with nothing to really try them, would seem to be too highly favored to allow themselves to be downcast or morose, "Oh, I have the blues! I do hope I shall feel brighter to-morrow."

A Christian has no right to despond. One for whom God provides amply should be ashamed ever to carry about a gloomy countenance. If you feel blue, and wish you knew the potent charm which would dispel the shadows lowering about you, go and perform some service or other for your Master; and remember that the very best and surest panacea for discontent or depression, is a visit to some one in real trouble. Ten to one, such a visit will send you to your home with a heart full of thankfulness to a merciful God who has granted you exemption from real trial or real suffering. Too often, far too often, a fit of "the blues" means in reality, a lack of appreciation of God's goodness, abuse of the laws of health, or a willful indulgence in needless despondency. Trust in God. Guard well your health, think more of others than of yourself, and take up the sensible old refrain, "Away with melancholy." . . . The blues are frequently brought on by overwork as well as by doing nothing, and a little recreation will not come amiss or do harm in that case.

"What is the matter?" asks a solicitous acquaintance upon meeting a richly-clad, well-fed friend, whose lugubrious face would indicate a tortured mind or body. "Oh, I have the blues," is again the reply, "and with no apparent reason either; I have only just got into the dumps and can't seem to rise above such feelings."

There are grand remedies for such complaints, did these imagined sufferers only know it,—infallible cures for every "blue" person who, without actually having a complaint, yet imagines that troubles of a doleful nature are pressing him down. The next time you feel blue, dear friend, just step out and make a visit to some lane or alley—no matter where you live, there is one not far off—and call on some one who, unable to walk a step, assures you with a patient smile that could strength to walk about only be recovered, earth would really seem to be without a trial; or go and see that poor disabled man or woman, who declares to you that could he or she only gain strength to earn bread for their family, nothing would ever really trouble them again. . . . Remember that you are never so badly off that you cannot find those who are worse off. Look at your blessings and think of your mercies, and the blues will go to the winds. Keep a good conscience and a good digestion, and leave the rest to take care of itself.—*Christian at Work.*

Special Attention.

THE "AMERICAN SECULAR UNION."

ITS NINE DEMANDS.

IN the general clamor for union among the churches, and the loud calls for a unification of Church and State, that a unity of action may be enforced, there arises a demand for another, an opposing union, with an entirely different object before it, and whose designs, if carried out, will destroy the entire structure, and dig up the very foundation stones of the churches' union.

The "American Secular Union" calls our attention to the fact that those who are called "advanced believers" now in the churches, constitute a very numerous class, and that they would prove themselves guilty of a great want of wisdom if their efforts were not utilized. The Union says:—

"We hope to find a common basis of action, and our united efforts will certainly do more to oust the general foe from his position than either they or we could accomplish single-handed."

The "old orthodox faith" is too narrow and contracted to suit their ideas of free moral agency. The "theology" of the past is too much cramped to accommodate itself to their expanded views of free-thought rights. The Bible, as a standard, is too ancient; its warnings and threatenings are too incompatible with their principles of justice, and its promises are too limited, because they are not extended to men in their sins. These, therefore, stand before them as a triple-headed foe. To destroy these is the object for which the "Secular Union" exists. The omens which point to their success are found in that which they already see, as now existing in the different church unions. Hear them:—

"The churches are honey-combed with men who have long ceased to believe in the traditions of their faith. They remain in the fold, not because the mental atmosphere is congenial to their taste, but they are victims either of custom, of fashion, or of necessity, or of the three combined." "But," say they, "let the 'American Secular Union' become better known, its principles more thoroughly understood, and its exchequer well filled, and then such an exodus from the churches would in all probability be witnessed, the equal of which has not been seen during the present generation."

They are confident that when all the "advanced believers" make their exode from the churches, they will enlist fully under their banner, and unite with them in deadly strife against all orthodox devotees and theological dogmas. Already they are sounding the "long roll," and the echoes of the trumpet are reverberating from hill and dale that the conflict is at hand. They say:—

"When we behold the strong front the orthodox party are now presenting against progressive thought; the efforts they are making to counter-

act secular influence; the powerful organizations they have formed, backed by wealth and fashion; the elaborate machinery they have called into existence to spread their doctrines,—when we remember all this, if we are not stimulated to more united action in the promulgation of our principles, we deserve to be charged with a deficiency of zeal fatal to the proper advancement of our views. To counteract these appalling evils, and to replace them with noble truths, is the primary object of the 'Secular Union,' at the head of which is one of the noblest and most powerful exponents the cause has ever had—Colonel Robert G. Ingersoll."

Here, then, is the general-in-chief, rank and file, of the forces arrayed on the side of the "Secular Union." And what can we expect when this Union stands on a foundation so adverse to every principle on which a true and permanent union can stand, as is expressed by the following:—

"There is nothing whatever in the smallest degree sectarian in what the Union proposes to accomplish. Our aims are truly Catholic, which is more than can be said of any religious system that the world has ever seen. As already stated, *it is not pretended for one moment that all who unite with us will agree upon every matter that comes before them, either of a social, political, moral, or theological character.* Such an agreement would be completely out of harmony with the fullest right of that private judgment for which we contend."

Their nine demands are as follows:—

"1. We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.

"2. We demand that the employment of chaplains in Congress, in State Legislatures, in the Navy and Militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriation for educational and charitable institutions of a sectarian character shall cease.

"4. We demand that all religious services now sustained by the Government shall be abolished, and especially that the use of the Bible in the public schools, ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

"5. We demand that appointment by the President of the United States, or by the governors of the various States, of all religious festivals and fasts shall wholly cease.

"6. We demand that the judicial oath in the courts, and in all other departments of the Government, shall be abolished, and that simple affirmation, under pains and penalties of perjury, shall be established in its stead.

"7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.

"8. We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

"9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

Now let these nine demands be adopted, and their principles carried into effect, and we shall see a union formed where every one sees adversely, thinks differently, and takes great satisfaction that he is independent of his neighbor. When "natural morality" is the rule and no-restraint is the idol worshiped, there is no standard higher than the natural and carnal heart, and each one for himself can dictate. A war waged by one union, to propagate natural morals, against other unions formed with the avowed purpose of enforcing Christian laws and usages, will culminate in ruin to both. What else may we expect? Truly, the times are perilous!

R. M. KILGORE.

Our Tract Societies.

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

SORROWS OF LIFE.

BY ELIO. L. D. SANTEE.

SOMETIMES I grow tenderly sober

As I think of the bosoms that ache;
Of the sorrows that, all the world over,
In the hearts of the tollers awake;
Of the many who wait, and who wander
As exiles away from their home;
Of the hearts whose unsatisfied hunger
Asks bread and receives but a stone.

Some are living a life dark and lonely,
In a pitiful struggle for bread;
They bear heavy burdens, and only
Find rest when they rest with the dead.
I think of the moaning and sobbing
Which none but the Saviour can hear;
Of the sad, burdened hearts that are throbbing
In agony, conflict, or fear.

I think of the pale faces lifted
To watch for the light of the day,
While the mists from the mountains have drifted
Their dark shadows over the way;
Of the rivers of tears ever falling,
The sad eyes e'er watching the door;
Of the pitiful voices e'er calling
On ears that shall hear them no more.

Oh! the sorrows of life are so many,
And so sad is the work to be done,
That I question myself, Are there any
That live all the time in the sun?
That never have reason for sighing,
With ever a smile on the face,
Ne'er walk where the shadows are lying,
But ever the sunshine can trace?

Ah! no; for the whole world is kindred,
Joy and sorrow the portion of all;
Storm and sunshine are strangely commingled,
And tear-drops o'er all faces fall;
And the hearts whose unsatisfied hunger
Is longing and fainting for love,
Soon will find its fruition up yonder;
For there's rest for the weary above.

Chetopa, Kan.

SOUTH AMERICAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	21
" missionary visits.....	43
" letters written.....	22
" letters received.....	6
" Bible readings held.....	22
" periodicals distributed.....	782
" pp. reading matter distributed.....	5,888
" pp. publications sent to Georgetown and East Coast Societies.....	4,008
" Signs taken in clubs.....	15
" Good Healths taken.....	1
" Pacific Health Journals taken.....	3

S. A. BLAIR, Sec.

Berbee Co., British Guiana.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	497
" reports returned.....	312
" letters written.....	462
" letters received.....	129
" missionary visits.....	1,483
" Bible readings held.....	714
" persons attending Bible readings.....	1,433
" subscriptions obtained.....	690
" pp. tracts and pamphlets distributed.....	269,061
" periodicals distributed.....	6,255
" Signs taken in clubs.....	800

Cash received on tract fund, \$1,137.77; on periodical fund, \$267.19; on fifteen-thousand-dollar fund, \$210; on other funds, \$190.91.

L. C. CHADWICK, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	747
" reports returned.....	432
" members added.....	97
" dismissed.....	14
" missionary visits.....	2,493
" letters written.....	895
" new subscriptions for periodicals.....	654
" pp. tracts and pamphlets distributed.....	470,373
" periodicals distributed.....	9,881
" Bible readings outside of missions.....	330

Received on membership and donations, \$158.14; on sales, \$550.34; from agents, \$457.48; on periodicals, \$436.44; on Australian mission, \$75.75; on camp-meeting

fund, \$35.96; on College fund, \$115; on city mission fund, \$124.93; on English mission fund, \$50; on International T. and M. Society, \$16.45; on Scandinavian and European missions, \$126.70; on reserve fund, \$230.30; on South Lancaster Academy, \$50; on other funds, \$794.75.

H. P. HOLSER, Sec.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 21, 1886.

No. of members.....	373
" reports returned.....	286
" members added.....	14
" members dismissed.....	10
" missionary visits.....	1,114
" letters written.....	715
" Signs taken in clubs.....	143
" Sickles " " ".....	66
" Stimmes " " ".....	103
" subscriptions obtained for periodicals..	188
" pp. tracts and pamphlets distributed...	247,636
" periodicals " " ".....	5,310
" annuals " " ".....	42
" Bible readings held.....	135

Received on membership and donations, \$99.92; on book sales, \$316.37; on general sales, \$137.04; on periodicals, \$172.67; on ten-thousand-dollar fund, \$208; on Australian mission, \$233.38; on European and Scandinavian missions, \$71.55; on other funds, \$81.80.

ALICE H. BEAUMONT, Sec.

TOPEKA MISSION.

THE Topeka mission is no longer an experiment, but a reality. The arrangement of our house is now nearly complete. We are pleasantly located on the western side of the capital of our State. Have at present eight Bible workers and two canvassers. The Lord has gone out before us, and our workers are meeting with success far beyond our expectation. Many families are becoming very much interested in the truths we love so well. How thankful we should be that we have the privilege of working for the Master! We have held two hundred and six Bible readings, sold \$94.17 worth of books, and taken fourteen subscriptions for our various periodicals. Pray for this mission.

WILL D. CURTIS.

OHIO TRACT SOCIETY PROCEEDINGS.

THE quarterly meeting of this Society was held at La Grange, Ohio, April 22, 1886, at 2:30 P. M. Meeting was opened with prayer by Eld. G. W. Anglebarger. The President stated that the work had increased the past year, and that our agents had been having more success than in the years previous, thus showing that the Lord was especially going before us and opening the way. Some of the directors gave short accounts of how the work was prospering in their respective districts. One reported ten or twelve canvassers in his district, and one city mission established, and the workers of good courage. The subject of missionary racks was mentioned, and from remarks made it was plain to be seen that good was being accomplished in this branch. Several questions having been handed in for consideration, some time was occupied in answering them, among which was the following:—

"Do agents who buy books of the T. and M. Society have the right to sell these books and keep the money for six months or a year or more before settlement?"

This question called forth some pointed remarks from Brn. Watts, Underwood, and others. The following resolutions were presented for consideration:—

Whereas, The Ohio Tract and Missionary Society has in the past lost many dollars by the failure of its agents to pay their accounts; and—

Whereas, The President and Secretary are not always acquainted with, and cannot always know, the reliability of persons desiring to act as its agents; therefore—

Resolved, That hereafter this Society will recognize as agents only those who by their prompt payment of accounts have established a good reputation as reliable persons, and such also as shall hereafter be recommended by the directors of the several districts; but all others, not regular officers of the Society, must accompany all their orders with cash.

Resolved, That the Tract and Missionary Society require all agents to report to the Society, every quarter, the amount of books sold and the amount on hand, and that they be invariably required to pay at the end of each quarter for all the books sold.

These resolutions were quite freely spoken to, and unanimously adopted. The minutes of the directors' meeting were called for and read as follows:—

Report of the meeting of the Board of Directors of the Ohio Tract and Missionary Society, held at La Grange, Ohio, April 21, 1886, at 7:30 P. M. Eld. E. H. Gates occupied the chair. The resignation of Bro. L. T. Dysert, director of Dist. No. 4, was tendered and accepted, on the ground that he had removed from the district, and could not work in its interests. On motion, E. A. Merriam was unanimously elected to fill the vacancy as director of Dist. No. 4. As Sr. Ida Gates's health is failing from overwork in the Ohio T. and M. Depository, she tendered her resignation, which was accepted. It was then voted that L. T. Dysert act as State Secretary for the remainder of the year.

After some remarks by Bro. R. A. Underwood, and the calling forth of those who intended to canvass and hold Bible readings, meeting adjourned sine die.

E. H. GATES, Pres.

IDA GATES, Sec.

Bible Readings.

"Search the Scriptures."—John 5:39.

JUSTIFICATION BY FAITH AND WORKS.

BY ELD. R. F. COTTRELL.

1. HAVE all mankind sinned?
"All have sinned." Rom. 3:23.
2. How can sinners be justified?
"Being justified by faith, we have peace with God." Rom. 5:1.
3. Is this justification without the deeds of the law?
"A man is justified by faith without the deeds of the law." Rom. 3:28.
4. Can no one be justified by the deeds of the law?
"By the deeds of the law there shall no flesh be justified." Rom. 3:20. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3:11.
5. Are believers under the law, or under grace?
"Ye are not under the law, but under grace." Rom. 6:14.
6. Did Christ 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. 5:18.
7. What did he say of those who do and teach the commandments?
"The same shall be called great in the kingdom of heaven." Verse 19.
8. Will praying without doing give us an entrance there?
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.
9. What will many say to the Lord in that day?
"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Verse 22.
10. What will he reply to them?
"I never knew you; depart from me, ye that work iniquity." Verse 23.
11. Did Jesus make the keeping of the commandments a condition of entering into eternal life?
"If thou wilt enter into life, keep the commandments." Matt. 19:16, 17.
12. Does Paul say that the doers of the law shall be justified?
"The doers of the law shall be justified." Rom. 2:13.
13. Can faith without works save us?
"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14.
14. How does James illustrate faith and works?
"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Verses 15, 16.
15. What conclusion does he draw?
"Even so faith, if it hath not works, is dead, being alone." Verse 17.
16. How only can we show our faith?
"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will shew thee my faith by my works." Verse 18.
17. Was Abraham justified by both faith and works?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Verses 21-23.

18. Are men justified by faith only?

"By works a man is justified, and not by faith only." Verse 24.

19. Why cannot the law justify men?

"For all have sinned." Rom. 3:23. "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Verse 20.

20. What is obtained through faith in Christ which the law can never give?

"Remission of sins that are past." Verse 25.

21. Does justification from past sins abolish the law transgressed?

"Do we then make void the law through faith? God forbid! yea, we establish the law." Verse 31.

22. Should the governor pardon the thief, would that abolish the law against stealing?

23. What is it that shall not have dominion over the person who is under grace?

"For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

24. Shall we then transgress the law, because we have been graciously pardoned, and thus set free from its condemnation?

"What then? shall we sin, because we are not under the law, but under grace? God forbid!" Verse 15.

25. What is a hearer of the word, and not a doer, like?

"He is like unto a man beholding his natural face in a glass, . . . and straightway forgetteth what manner of man he was." James 1:23, 24.

26. In the application of the figure, what is the glass into which we should look?

"The perfect law of liberty." Verse 25.

27. What man shall be blessed in his deed?

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25.

28. Shall we be judged by this law of liberty?

"So speak ye, and so do, as they that shall be judged by the law of liberty." Chap. 2:12.

29. How does the apostle identify the law?

"That law which said, Do not commit adultery, said also, Do not kill." Verse 11, margin.

30. Where is that law recorded entire? Ex. 20:3-17.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—There are many echoes in the world and but few voices.—Goethe.

—If you cannot be great, be willing to serve God in things that are small.

—Holy conversation is always profitable. Whatever we say to honor Christ, will never be spoken in vain.

—Hope never affords more joy than affliction. It is on a watery cloud that the sun paints the beautiful colors of the rainbow.

—"We can no more scold any one into loving us than nature can make buds and blossoms by continually nipping them with frost."

—Trials are medicines which the great Physician prescribes because we need them. Then let us trust in his skill, and thank him for his prescription.

—Be genuine. Brass and lead are useful metals in their own place; but when the one is proffered for gold and the other for silver, they both are counted shams. Honest brass has a far more honorable place in the world than sham gold; and the tawdriest of all tawdry things is a flashy imitation of what is really valuable. Whether the world reckons you as lead or as brass, as silver or as gold, your own intrinsic value is too great to justify you in becoming a tawdry sham.—S. S. Times.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 18, 1886.

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

A GREEK FALSEHOOD.

IGNORANCE OR DISHONESTY? WHICH?

THEOLOGICAL teachers are fast learning that the English version of the Scriptures cannot be used with any effect among English readers to uphold the doctrine of a Sunday Sabbath; for with the Bible in their hands, such readers can easily satisfy themselves, whatever inferences and sophisms may be set up to the contrary, that there is absolutely no testimony therein to be found in favor of such an institution. There is no record that Christ ever spoke one word concerning it; and when the apostles came to make up their testimony, they gave no instruction nor counsel in reference to it. They gave no law for it; they never kept it; and they left no example in its behalf. Hence we transgress no inspired authority when we devote it to secular uses.

But past generations, we do not now stop to inquire by what means, have introduced throughout all Christendom the practice of Sunday Sabbatizing. The Church finds itself to-day with this custom on its hands. Some who wish to know for themselves the foundation of their faith, question the practice and challenge its authority. They appeal to the Scriptures which Protestants profess to acknowledge as the sole authority in such matters. What ought all true Protestants to do in such a case?—They ought to submit the question fully to that tribunal, and abide by its decision; and if its authority does not sustain such an institution, then they should discard it as a doctrine of men, and return to the original institution as taught in the word of God, which men have tried to supplant by their new invention.

But few, alas! seem ready to take this course, but rather the opposite. Finding themselves, though by no fault of their own, observing Sunday, they seem determined to maintain the practice at all hazards, by fair means if possible (which is all right if it can be done), but if these fail, then by questionable methods, by sophistry, assumption and false assertion, rather than admit the truth, change their practice, and return with humble and honest hearts to the way which the Lord marks out in his word. This latter is the course to which we object, and which we shall try to expose for the sake of honest souls who may be endangered thereby.

Ask yourself, reader, seriously, these questions: Of what avail will error be to me in the great day when men shall be judged according to the truth that has been set before them? And even if by adhering to it, I might for a time enjoy the pleasure of going with the multitude and retaining a good name among men, of what profit will that be to me in the day when the Lord shall make up his jewels, and when he will account as such only those who have preferred his word above the traditions of men, and esteemed his favor more than the friendship of the world?

As remarked in the outset, theologians are learning that very little can be done with the English version in behalf of Sunday. But the New Testament was first written in Greek; the people generally are not acquainted with that language; can we, therefore, not manipulate that so as to make it appear to teach the sacredness of the first day of the week? Such is the question which they seem to propose to themselves; and such is the end which those who are either ignorant or dishonest seek to attain. The way in which they attempt this, and the real facts in the case, we propose now to lay fully before the reader.

There are eight texts in the New Testament in which the first day of the week is mentioned: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. It is of course to these that appeal is made. The construction is exactly the same in all these passages. It will be noticed that in the common version in each instance the word "day" is printed in italics, indicating that that word has been supplied by the translators. We shall show before closing these remarks that this is the right word to supply, and that it is really necessary to bring out the sense of the passages in full; but at present these re-

marks are confined to just what is expressed in the Greek. Omitting that word "day," we have "first of the week," for which we have equivalent words in the Greek.

But the word rendered "week," is the Greek word *sabbaton* in some of its forms, which is also the word for "Sabbath," and is translated "Sabbath" in numerous instances, when only the seventh day is intended.

Learning that "week" in the passages referred to, comes from the same word as "Sabbath," some, in defiance of the fact that it is sometimes necessary to translate it "week," propose to discard that translation, and call it "Sabbath." Then they have this reading, "first of the Sabbath."

This senseless phrase (senseless because they so translate it) does not quite read to their satisfaction, so they attempt to slur it over into "first Sabbath," and then, "first-day Sabbath," which is Sunday; and then, with a great flourish of trumpets, they proclaim, "Lo! Sunday is called the Sabbath in the New Testament! It is always called so. The inspired writers never call it anything else!" The stupid wickedness of this claim can easily be made to appear.

To do this it will be necessary to look at the construction of the Greek; and it will be sufficient to take only one out of the eight passages in question, the construction, as already noticed, being the same in each one. Matt. 28:1 enjoys a certain distinction in being the first expression of the kind, hence the attention of the reader is invited to that.

The following are the Greek words of the passage, with a transliteration into English characters, accompanied with a literal word for word translation:—

ὥρῃ	δὲ	σαββάτων
Opse	de	sabbatōn
"Late	but	of the Sabbath
τῇ ἐπιφωσκουσῇ	εἰς μίαν σαββάτων	
tē epiphōskousē	eis mian sabbatōn.	

it beginning to dawn into the first of the week."

A word or two in regard to the meaning of this passage, before we enter upon a particular examination of the construction and the terms employed. Some have taken the ground, on the strength of this language, that the resurrection of Christ took place before the Sabbath ended. But this cannot be correct; for it is not a supposable case that Matthew and Mark would directly contradict each other in regard to such an event; but Mark says plainly, referring to the same time, "And when the Sabbath was past" (διαγενομένου τοῦ σαββάτου).

Accordingly we find that this word *opse* is used in reference to what is *already past*. In the vocabulary to Greenfield's Greek Testament, the following definition is given to this word: "Adv. late, viz., put for the first watch, at evening (Mark 11:19; 13:35); ὥρῃ σαββάτων, late in the Sabbath, i. e., after, or at the end of, the Sabbath (Matt. 28:1)."

Dr. Barnes in his "Notes" explains Matt. 28:1, as follows:—

"Matt. 28:1. *In the end of the Sabbath.* The word *end* here means the same as *after* the Sabbath, i. e., after the Sabbath was fully completed, or finished, and may be expressed in this manner: In the night following the Sabbath (for the Sabbath closed at sunset), as it began to dawn."

Bloomfield in his "Greek Testament with English Notes," remarks upon this passage as follows:—

"Matt. 28:1. *Opse de Sabb.* This must, with Krebs, Wahl, Tittm., Kuin., and Fritz, be explained, 'after the Sabbath,' i. e., as Mark more clearly expresses it, *diagenomenou tou Sabbatou*, [the Sabbath being past] which must determine the sense here. Of this signification the commentators adduce examples from Philost., Plut., Ælian, Xenophon."

In the well-known Commentary of Dr. Adam Clarke, under the 28th chapter of Matthew, we find these words:—

"Verse 1. *In the end of the Sabbath* [*Opse de Sabbatōn.* After the end of the week: this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. Thucydides, lib. IV. chap. 93, *tēs hēmeras opse en*—the day was ended. Plutarch, *opse tōn basilēōs chronōn*—after the times of the king. Philostratus, *opse tōn Troikōn*—after the Trojan war. See Rosenmüller. In general the Jews divided their natural day, which consisted of twenty-four hours, into *day* and *night*. Their artificial day began at the rising, and ended at the setting, of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night*: hence the same word, in Hebrew, signifies both *evening* and *night*. Gen. 1:5; Mark 6:47. Matthew has employed the word in this exten-

sive sense here, pointing out the *latter part* of the Jewish night, that which immediately preceded the rising of the sun, and not the *first part*, which we call the *evening*. The transaction mentioned here evidently took place early on the morning of the *third* day after our Lord's crucifixion; what is called our Sunday morning, or first day of the week."

Robinson, the standard lexicographer of New Testament Greek, in his lexicon gives the following as the definitions of the word *opse*:—

"1. Absol. late, late evening. Mark 11:19. Put for the evening watch, Mark 13:35. . . . 2. With a genitive, i. q. *at the end of, at the close of, after*. Matt. 28:1, *opse de sabbatōn*, at the end of the Sabbath, i. e., after the Sabbath, the Sabbath being now ended, i. q. Mark 16:1. For the genitive, see Buttm. §132, 5. b."

In the case before us, *opse* is used with a genitive (*sabbatōn* being in the genitive case), and hence has here the second of the definitions above given. This word occurs in the New Testament but three times, and in both the instances besides Matt. 28:1, is rendered "even," referring to the beginning or early portion of the dark part of the day, as in Mark 13:35. When used in connection with the word "Sabbath," it certainly carries us over into the evening or dark part of the following day (the evening according to the Bible method of computation being the first part of the day), and shows that the Sabbath was wholly past, as stated in all the authorities above referred to.

Let it be noted, then, on the evidence thus far presented, that the language does not teach that one series of Sabbaths there ended to make way for a new series, as some contend, under cover of which they wish to slip in the first day of the week. It only asserts that "when the Sabbath was past," and it was drawing on toward daylight on the first day of the week, the women came to the sepulcher, etc.

(Concluded next week.)

FIVE WEEKS IN CALIFORNIA.

To carry out the vote of the General Conference at its last session, we left Battle Creek about the last of March to attend the anniversary meetings of the Pacific Press, Healdsburg College, and St. Helena Health Retreat. We also stopped at Fresno to attend a camp-meeting, held by Elds. Loughborough, Jones, and Briggs, about the first of April. This was a local camp-meeting for that part of the State, but it was quite well attended by the brethren and sisters within a radius of fifty or sixty miles. It was a good meeting, and the brethren seemed much encouraged by the instruction which they received. We formed very pleasant acquaintances, and felt that it was a very profitable occasion. We were only present three or four days, as the meeting was far advanced before we reached the place.

We spent nearly two weeks at Healdsburg, assisting in the closing work of the college year, and speaking to the church. The experience through which the church had been passing for several months previous, was peculiar. Before last fall, the members had been in a cold condition, lacking spirituality, and having more or less difficulties among themselves. Sr. White had labored here very earnestly, trying to improve their spiritual condition; but up to the time of her departure, little progress had been made. Last fall some revival meetings were begun by Eld. E. P. Daniels, and a work was commenced in the church which seems to have been truly remarkable. It was characterized by repentance, and humbling of heart, and confession of sins; many souls were greatly blessed, and many seemed to receive a true heart conversion. The meetings continued for several weeks, until the time of the State camp-meeting, and were attended by deep feeling and, we cannot doubt, by a large portion of God's Spirit. These special services closed at the time of the camp-meeting, which many attended. Quite an interest existed among the outsiders to hear a course of lectures. Eld. Daniels had gone so far as to give one or two introductory lectures on the prophecies, and we firmly believe that if these had continued after the close of the camp-meeting, great good would have resulted. It is very probable that some mistakes were made in connection with these meetings, and that some steps were taken which marred the work. This is always liable to occur when God works with power, unless great care and judgment are exercised. Influences were brought to bear which resulted in not having the course of lectures, and some suspicions were cast upon the character of the work. These things have caused much trial and perplexity in the minds of a portion of the church. Feel-

ings were excited, and complaints were made, which produced dissatisfaction on the part of some of the members. This was the condition of things at the time when we reached the place. The result of the meetings seemed to be very encouraging, and we trust that much good was accomplished. Many of our meetings were interesting and profitable, and a better state of union was brought about. The Spirit of God came in, and many who had been much discouraged on account of the existing state of things, and who had indulged in feelings of dissatisfaction and complaint, were brought to feel differently. Good confessions were made, and a fair state of union was restored.

We spoke in the afternoon to the students at the college, in regard to proper spiritual preparation for work in the cause of God. These meetings were also attended by quite a number from the church who were not attending the school. In the evenings we spoke to a large congregation of students, church members, and others. The hall was crowded every night. On the last Sabbath of our stay, there was a really remarkable meeting. We had an excellent social service of nearly two hours' length, followed by an opportunity for those in need of help to come forward. A large number availed themselves of this opportunity for seeking God, and many heartfelt, broken confessions were made, and the Spirit of God came with power into our midst. The season of prayer following was a very precious one. A heavy burden seemed to be lifted from many of the brethren and sisters present, and great gratitude was expressed for the good influence of the meeting. This church seems to have great need of a meeting-house, as they have been confined to the college hall for a meeting room, which in many respects is inconvenient and too small. They have been near the point of erecting a house several times in the past, but difficulties have interfered. They came together after the close of the appointed meetings, voted to go ahead, appointed a building committee, and increased the amount of the pledges already made about three thousand dollars. The prospect now looks favorable for the completion of a suitable house of worship in the near future. Plans have been adopted and we expect the building will be erected immediately.

Services were next held at Oakland, in connection with the anniversary meetings of the Publishing Association. Here we were made happy by meeting Eld. Haskell, after his return from Australia, and hearing his encouraging words concerning the work accomplished there. Truly we have reason to thank God and take courage when we think that one hundred and fifty have commenced to keep the Sabbath in Australia and New Zealand, in less than one year after the establishing of that mission. A paper has been started there, and the work is already nearly self-supporting. We were glad to find Eld. Haskell in good health, and with excellent courage to press forward in the work of God.

Our meeting in Oakland continued nearly one week. The spiritual atmosphere was rather cold at first, but the preaching seemed to be very acceptable, and the Spirit of God began to work on the hearts of the people. There was a good attendance from the surrounding churches, and we truly had a large audience before us. Many familiar faces whom we had seen in past days were present, and some remarked that it seemed almost like being in Battle Creek. Toward the close, the meetings were excellent. Several of the morning services were characterized by the deepest feeling; heartfelt confessions were made, and an earnest determination to be more diligent and devoted in the work was expressed. On Wednesday afternoon, which closed the appointed meetings, a large number came forward for prayers. Many most excellent testimonies and confessions were made after the season of prayer, which was characterized by great feeling, and a number rose and expressed themselves as greatly blessed, and their courage largely increased. The interest was so great that the brethren living here continued the meetings, and we understand that they have been very profitable. They have also been holding meetings in San Francisco.

The Publishing Association meetings were encouraging. A good degree of prosperity seems to prevail in connection with the affairs of the Pacific Press. Their office is full of diligent workers, and we trust that God's blessing is resting upon the institution. Great changes have been seen in the last five or six years in this respect, and its financial condition has been greatly improved. We are sorry, however, to

learn that the circulation of the *Signs of the Times* has decreased the present year. We trust our brethren in the Eastern States will not drop the *Signs*, but continue to use it wherever it can be most profitably employed.

At the close of the meeting, Eld. Haskell left for the East, to attend important meetings at South Lancaster, while we, with Elds. Loughborough and Ings, and other friends, went to St. Helena to hold a two days' meeting in connection with the anniversary of the Health Retreat. We here met with a large number of friends from Healdsburg and other places. The meetings seemed to be quite profitable and encouraging, though they did not continue long enough to accomplish all that might be desired. They were well attended, and the Lord's Spirit seemed to be present; many hearts were affected. The Health Retreat seems to have prospered well during the past year. It has struggled along for years in a precarious condition, but now its establishment seems to be sure. We hear good words in all directions concerning the success there achieved in the treatment of cases, and some remarkable cures are reported. Its working profits have been nearly \$3,500, and, with the stock taken and donations, have increased its net value from \$5,322.76, as given in the report of May 5, 1885, to \$14,726.13, April 1, 1886. Of course this institution is very small in comparison with the Sanitarium at Battle Creek. It is just in its infancy, but is comparatively free from debt, and its progress the last year has been quite remarkable. Its location is quite romantic, and we trust that a course of usefulness is opened before it. We would not be understood to indicate but that trials, perplexities, and difficulties have been just the same with this as with all our other institutions. If God's blessing is upon the workers, it will be a success; but if they become careless and backslidden, it will not prosper.

Our stay here upon the Pacific Coast has been quite pleasant and agreeable, and we have enjoyed the meetings with the brethren. We now start for the Northern Pacific camp-meetings. G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 3.

EVENTS MARKING THE BEGINNING OF THE ETERNAL REIGN OF THE SAINTS.

WE have already seen that the millennial reign begins at the same time as the eternal reign, and constitutes the first part thereof. The Bible speaks of only two general resurrections, the resurrection of the just and that of the unjust; and the resurrection of the just is the first. The apostle testifies that he has hope toward God "that there shall be a resurrection of the dead, both of the just and unjust." Acts. 24: 15. Jesus also speaks of this second resurrection: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

All they that have done good shall rise first; hence they are those who have part in the first resurrection. But the thousand years begin with the first resurrection (Rev. 20: 4-6); consequently the beginning of the millennial reign is marked by the very same events as that of the eternal reign. Among these events we must, first of all, point out the glorious revelation of our Saviour, when he comes the second time, to judge the world in righteousness, and to redeem his people: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

This does not speak of a spiritual coming, nor of a great outpouring of the Spirit of God, whereby most men are converted; neither is here mentioned a coming in silence, such as only a few know anything about. The events here spoken of are such as all men must witness, when the Lord himself shall descend from heaven. He will descend in the same manner in which he ascended; that is, personally, bodily, and visibly. Acts 1: 9-11.

Neither is it the righteous alone who shall see Christ when he is revealed in glory, but all the ungodly as well: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail

because of him." Rev. 1: 7. For this reason, in the great day when the flaming glory from the face of Christ shall greatly terrify them, they will call upon the mountains and rocks, saying: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 16, 17.

When the Lord himself descends from heaven with a shout, the sound of his voice is so powerful that it shakes not the earth only, but also heaven: "Whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. 12: 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

Neither is the voice of the archangel a weak voice, that can be heard only in a corner. Christ is the archangel (Dan. 12: 1), and his voice is a mighty voice, like the sound of many waters. Rev. 1: 15.

The trump of God is the last trump, that wakes the dead from their silent slumber. 1 Cor. 15: 52. Then the voice of the Son of God shall sound so mightily that even the dead shall hear it, much more the living. John 5: 28, 29. The psalmist says: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 50: 3, 4. Heaven and earth shall be shaken in that great day when the Lord shall mightily roar from on high, and his voice shall make a noise even to the ends of the earth. Then must all the inhabitants of the earth perish, when the last great whirlwind shall be raised up from the coasts of the earth. Jer. 25: 30-32. Then the Lord shall send his angels with a great sound of a trumpet, and they shall gather together his elect. Matt. 24: 31.

When some, in the face of such testimonies, nevertheless teach that the millennial reign will begin without any great revolution in nature, or that Jesus will come in silence, unobserved, to gather his people, then it is evident that they are trying to defend a theory which is contrary to the Bible, and does not have truth for its foundation. No doubt the day of the Lord will come as a thief on the unbelieving; yet it does not come upon them thus because they know nothing about it when it comes, but because they are unprepared. 1 Thess. 5: 1-6.

Another remarkable event to transpire at the beginning of the thousand years is the binding of Satan. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

The expression, "the bottomless pit," used in the first and third verses, does not convey a very definite idea to our minds; but if we look at the original, and compare with other versions and texts, everything will be plain. "The bottomless pit" in Rev. 20: 1, is rendered thus from *tēs abussou*, which comes from *hē abussos*, meaning "the deep," "the abyss." This word is rendered "deep" in Luke 8: 31; Rom. 10: 7. The corresponding Hebrew word *thom* occurs nineteen times in the Old Testament, and is rendered "deep" every time. In the "Emphatic Diaglott" *abussos* is rendered "abyss" in Rev. 20: 1, 3. In the Danish and Swedish translations, it is *afgrunden*, "the deep;" in the German, *abgrund*, "the deep;" in the French, *l'abîme*, "the abyss." In some places the word represents great deserts (Rev. 9: 1, 2) from which the wild hordes of the Arabs came forth, and became a scourge to the nations of Europe. In the Septuagint, we find this very word *abussos*. In Gen. 1: 2 it is rendered "deep:" "And the earth was without form, and void; and darkness was upon the face of the deep." Hence we are not mistaken if we by this expression, "the bottomless pit," understand "the deep." This term, "the deep," presents in Gen. 1: 2 the chaotic condition of the earth. It was without form, and void, and no light shone upon it. That the "deep" in Rev. 20: 1, 3 presents the earth in the same broken-up, desolate condition, is abundantly proved by the events which take place at that time.

When the heavens and the earth are folded up like a vesture (Heb. 1:10-12); when every mountain and island are moved out of their places, and the mountains and rocks are broken down (Rev. 6:14-16; 16:20); when the cities of the nations have fallen (Rev. 16:19), and the earth shakes at the presence of the Lord, so that the mountains and the steep places, or towers (Danish version), are thrown down, and every wall falls to the ground (Eze. 48:20); when the earth is moved exceedingly, until it is utterly broken down and clean dissolved (Isa. 24:19), then the earth will again become a great deep; it will return to its chaotic condition, and become empty, void, and dark. Jer. 4:23.

All the texts referred to in the above remarks, speak of events that are to take place at the second coming of Christ, and consequently at the beginning of the thousand years, thus clearly proving that it is not only a single country or a small part of the earth that is desolated and broken in pieces, but the whole earth in general.

It will hardly be insisted by any one that the great chain wherewith Satan is bound is a literal chain of iron or copper, no more than that the key of the deep is a literal key of iron. This expression is symbolic, and shows that the activity of Satan is so narrowly limited that it ceases entirely. The wonderful chain of events occurring at this time, binds him, so that his work as a tempter, deceiver, and ruler over the children of disobedience ceases.

When the thousand years begin, Christ takes the saints away from the earth (1 Thess. 4:17), while the wicked perish, and descend into *hades* (the realm of the dead) until the second resurrection at the end of the thousand years. Rev. 19:18, 20, 21. This part of the subject, however, will be treated more fully hereafter.

At the coming of our Lord Jesus Christ, all the children of God will be gathered unto him (2 Thess. 2:1), that they may also be where he is, in his Father's house, the new Jerusalem (John 14:2, 3), which comes down from heaven at the close of the thousand years. If, however, any one supposes that the new Jerusalem comes down from heaven before the thousand years are finished, then let him prove his supposition from the Holy Scriptures. The burden of proof rests with the affirmative. Assertions amount to nothing until they are proved from the Scriptures. We are not to believe anything pertaining to the plan of salvation which God does not state in his word. But the Scriptures nowhere testify that the heavenly city is found on the earth before the close of the thousand years.

When the Lord Jesus shall be revealed from heaven with his mighty angels, he will not come to preach the gospel or to convert the heathen, but to bring vengeance upon them. He is coming "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:8-10.

Some have tried to maintain that only one class of the ungodly is spoken of in this text, because the word "them" is not repeated; but this idea is not well founded. In the original the word is repeated. The "Emphatic Diaglott" renders this text, "To those not acknowledging God, and to those not being obedient to the glad tidings." In the German and Danish the pronoun "them" is also repeated. Those who do not know God are all the heathen; and those who do not obey the gospel are all those of the so-called Christian nations who have set aside the gospel preached unto them. These two classes together evidently embrace all the ungodly who are living on the earth when Christ comes; and on them he comes to take vengeance. On the other hand, he will in that day be glorified in all his saints, and they continue to admire and glorify him, first in the thousand years, while they reign and sit in judgment with Christ, and afterward throughout all eternity.

Just before the coming of Christ the Lord pronounces the solemn sentence: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. If the Almighty Lawgiver says before the coming of Christ that the unjust shall con-

tinue to be unjust, and the righteous continue to be righteous, and thus makes all change of character impossible, it is in vain to labor to establish theories which teach the opposite. They can never be anything but empty imaginations.

All of God's people will be changed to immortality when the Lord comes: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Some of God's people live until Christ comes; the rest have previously fallen asleep. But they shall all be clothed with immortality at the beginning of the eternal reign, and enter with Christ into his glory. This great work is done, once for all, at the second coming of Christ.

When we understand that all these wonderful events take place at the beginning of the millennium, then we can no longer cherish the unscriptural idea that there shall be life and activity upon the earth during the thousand years, and that the majority of the human race during that time will be converted.

J. G. MATTESON.

THE SABBATH QUESTION IN NEW BRUNSWICK.

BRO. G. W. MCCREADY sends us the following, which shows that an interest in the truth is springing up in his section of the country. These indications are full of good cheer:—

"At an old meeting-house in this town, a few met for Bible reading this afternoon, the lesson being Rev 13. Perhaps a few months ago your 'Thoughts on the Revelation,' or the ideas advanced therein, would not have evoked much interest, even with the few who have Adventist tendencies; but the late numbers of the REVIEW, *Signs*, and *Sentinel*, show so unmistakably the awfully perilous times in which we are living, that the little gathering was moved to make further inquiry; and I hope they will seriously consider whether these things are so.

"About a year or two ago a Reformed Episcopal minister in this Province changed his views on the ordinance of baptism, and was received into the Baptist denomination. In the early part of the present year I wrote to him, enclosing an 'Appeal to Baptists,' and suggesting that as he had renounced one of the twin errors of the 'man of sin,' he might as well look the other fairly in the face, and come to an honest and scriptural decision about it. I claimed that the apostasy was not only to *change the ordinance*, but to *break the everlasting covenant*.

"After waiting nearly three months, I have received a letter from him, in which he declares his fullest sympathy with the claims of the seventh day, and proceeds:—

"Rest assured, dear brother, that you are not fighting a hopeless battle. In addition to the potent, irresistible fact that the Lord of hosts is on your side, you are impregnablely garrisoned in your citadel by truth and times. I confess one truth,—the truth you so dearly hold is, I now believe, a step in advance of that into which I have entered. . . . I confess another, now a discovery; viz., the matter of *times*. The Spirit led me inadvertently to read your books, and now I am anxious to know more,' etc.

"I have since sent him a number of other papers. And now the pressure seems to be upon me, before the time passes by, to do all in my power to bring the message before the Baptist ministers of New Brunswick."

A LESSON ON THE LAW.

A GENTLEMAN of the legal profession was called to counsel parties respecting the legality of some business transaction which it was wished should endure the test of statutory laws of another State. With pen in hand he attempted to draft a document for the occasion. When a few strokes of the pen were made, he dropped it, saying, "I will not produce an article to be submitted to the test of laws of a State of which I know nothing."

Everybody will say that if that gentleman regarded the interests and rights of the parties in question, he acted a wise and honest part. Then we thought, Oh that ministers and writers so anxious to have Sunday-keeping honored as sustained by the fourth commandment, would learn a lesson here, and cease to teach that as a part of the law of God which is directly in opposition to it. Does such a teacher ex-

pect it can be said of him in this matter, in the Judgment of the great day: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity?" A. S. HUTCHINS.

Ministers' Department.

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

QUALIFICATIONS FOR THE MINISTRY.

11.—VALUE OF TIME.

I WISH in this article to impress upon the minds of my readers the value of time,—our time, the hours and minutes which God may give us to use. Many fail of success in life because they do not value time as they should, and hence fritter it away. Time is the basis of everything with which we have to do. A man hires out by the month—so many dollars for so much time. A teacher hires himself to teach a school—so much money for so much time. Time enters into the account of almost everything. You can hire money for so much, for so long a time. Think of another fact, an hour lost is gone forever; it never can be regained. Many a man loses a dollar and finds it; he may lose his property and get it back; he may lose his health and regain it; he may even lose his character and build it up again; but a lost hour is lost forever; by no possible means can it be brought back. How careful we should be, then, never to lose one hour.

Look at men on their death-beds. When they have come to their last day, how precious just one hour seems then! How much they would give for another year of time! We should think of this before we come to die. Many of our friends who used to be with us are gone now. They had a certain amount of time given them of God; they have used it all, and are dead. To-day, we are alive. We have still some time granted us of God; what are we doing with this time? It will run out by and by, and all our opportunities for labor and enjoyment will be gone. "Time is money" is a motto that is written over many a business desk. It is a motto that ought to govern our whole lives. Notice the great value we often put upon time. Why is it that we value the cars so highly? Why is it that many are willing to invest such millions in them?—Because they save time. A man wishes to go a hundred miles; if he has to walk that distance, it will take him three long days; but he can get upon the cars and go there in three hours. Thus the cars have really added three days to his time,—to his life. They have enabled him to put into three hours what otherwise would have taken three days. Here is a machine which will do the work of ten men. The inventor received one hundred thousand dollars for it. Why?—Because it enables a man to do as much in one day as he could otherwise do in ten days. The value is in the saving of time.

We should constantly seek to save our time, to do the most in a given amount of time, and to use every hour to the best possible advantage. Merely to exist, to be here and stay around, is one thing; to live, in the proper sense of that word, is quite another thing. We say that a certain person was born in 1860, and that he has now lived twenty-six years; but that does not follow at all. He has stayed here that long; but how long has he lived? is the important question. Another man, born at the same time, has done ten times as much, and hence he has really lived ten times as long. The Bible very emphatically teaches that we shall be accountable to God for the use of our whole time. Listen to the voice of God to us: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. We, then, must work with all our might at whatever we have to do, and especially is this true of a man that is to work for God in his cause.

We often excuse ourselves for not doing this or that, by saying that "we have no time." But this is a vain excuse. It is untrue. We have all the time there is. I have had every minute of time since I was born, and so it is with every one. The question is, what do we do with it? I was walking with one of our preachers the other day, and I asked him what books he had read. He said, "Not very many;" he had not had time. Have you read Rollin?—"Have n't had time." Have you read Gibbon?—"Have n't had

time." Have you read the "Life of Luther?"—"Have n't had time." Have you studied any commentary?—"Have n't had time." Have you read the "Testimonies"?—"Have n't had time." Well, what had he been about? He had had all the time there was. I think of the difference between some men. Adam Clarke only lived about sixty years, and did not begin his study until he was twenty. He preached and labored excessively, and yet he had time to gain a thorough education, to master several languages and several sciences, to write a whole commentary and many other valuable books, and to read hundreds of volumes. He had time. What a shame it is to us, that we do nothing, comparatively, in the same amount of time that such men have had.

There is very much in learning how to economize time. There are some men who squander their time the same as other men squander their money. It requires great caution and wisdom to economize time so as to make the most of the few years we have here. How shall we do it? The first thing to be done is to learn to value the odd bits of time. I do not care what your circumstances are, nor how systematic you are, you will have many odd bits of time—a few minutes here, an hour there, a few moments at another time. Especially will this be true of our ministers who are constantly broken up in their labors. If they cannot learn to seize these moments, and pack them full of study and work, they will never amount to much. Many a man loses enough time each day to make him a ripe scholar in the course of a few years, if properly employed. Thirty minutes a day,—that does not seem to be much,—we can lose that much time, and hardly notice it; but just figure a moment how much that would amount to in fifty years. It would be equivalent to about two years and a half of solid time, ten hours per day. That, you see, when summed up, amounts to a good deal. In that length of time a man of ordinary capacity could master any one of the sciences; yet many pass entirely through life, and know scarcely anything about any of them, simply because they "have n't had time."

It is related of a company of young men who took their meals at the same table, that they often had to wait a few moments, more or less, for their meals. The most of them joined in frolic and fun and play. One young man, more studious than the rest, took up a volume of Macaulay, which was on the shelf, and every odd moment, while waiting for meals, he improved by reading. At the end of a few months he had finished that masterly history of England, in the moments that others had idled away. They, probably to the end of life, never "had time" to read the coveted volume. He had the time, however, which they had wasted. Some men are constantly promising themselves that at some leisure time they will take up this volume, or study that science; but that leisure time never comes. No, if you are to do anything in this life, you must take it largely at odd bits of time, just as they come. Erasmus, the great scholar, learned the art of economizing time. While reading or walking, he would force his mind to seize a definite subject, and think hard upon it. The moment he was in his room, he took his pen and jotted down his thoughts. That was how he became a scholar. Others would have thought that they could not study until they were alone in their rooms with their books, and with several hours before them. To economize time, we should never be idle a moment. We should have some book, some essay, or some subject constantly in preparation. When you are not engaged a moment, and cannot be reading, come quickly to your subject, and study on that. Keep a book in your pocket, or in your sachel, and if you have a few spare minutes, though not more than five, open it and read. That is long enough to get one good thought, at least. If you have to walk a mile or two, do not throw away the time. A man can do his best and sharpest thinking while walking. The blood is then circulating freely, the brain is active. Utilize the time. Think of something definite; and the moment you are alone, mark it down. If you are riding in the cars, do the same thing. What golden moments we often have at the depot, while waiting for the cars! Then is a splendid time to do hard study. All are strangers to you, you cannot visit with them, and nobody has any claims upon you; now take your book or your pen and utilize the precious moments. But, alas! many of us throw away all these golden opportunities, and hours slip by unemployed.

Another way of utilizing time is to have a rule by

which to live. Have something laid out for every hour of the day, and every moment of spare time. This is what Wesley and Franklin and Clarke and all successful men have had. We have insisted upon this in a former article, and can only refer to it here. Have a daily program, and stick to it as you value success. Let us notice some of the ways in which much valuable time is lost:—

1. *Sleep.* Many ministers squander much valuable time in bed. We do not mean that a man should not take sufficient time for sleep. It is a great waste of time to undertake to get along with less sleep than you really need; nothing could break a man down quicker than this. There is a great difference in men as to their requirements in this respect. Some can get along with five hours of sleep per day, while others require eight. A man should watch himself, and see how much sleep he really needs. He should sleep enough, so that when he awakes, he feels wide awake, and ready for action. No one man can be a standard for another in this respect; but to lie and doze, and encourage sleep, when you really are wide awake, is a wicked waste of time; and habit has a great deal to do with this. A person can accustom himself to sleep more than he needs. It is easy thus to throw away from half an hour to two hours every day—time enough, if well employed, to make any man intelligent.

2. *Overeating.* Here is another way in which ministers are in great danger of squandering a large amount of valuable time. They go among the brethren or friends, who feel that when the minister comes they must have the very best that the house affords. They urge him to eat this and that and the other. Now, if he overeats, as is often the case, then he is dull and stupid for hours afterward. He is not only injuring himself physically, but he has lost several hours of most precious time. If he does this every few days, it will readily be seen that he will squander enough time to thoroughly read the largest volumes. Eat enough, and that which is good; but do not eat so as to oppress yourself with dullness.

3. *Poor health.* Many a man has squandered half his life by carelessly losing his health. When a man's health is gone, his capital is gone. See that poor man who has to nurse himself, and spend months in regaining his health, or perhaps go entirely through life crippled. He loses time enough every day to master several studies. Take care of your health, then; that is the first duty you have in this life. A man with good, robust health, physical vigor, clear brain, a healthy stomach, pure blood,—such a man has some force, some capital, some strength; he can do something. It is not a saving of time to deprive yourself of necessary sleep, and thus go around half awake all day. It is not a saving of time to tie yourself down to your studies, and neglect proper recreation, and thus bring on disease. It is not a saving of time to starve yourself so that you have poor blood and little vitality. It is not a waste of time to sit at the table and chat and visit and be sociable, and take plenty of time to eat slowly, and do justice to that important work. It is not a waste of time to take out-of-door exercise, in the fresh air and genial sunshine; but it is a fearful waste of time to neglect these things.

4. *No system.* One of the most common ways of wasting time, is to go blundering along through life, with no plan of labor, no system of work, no regular, set rule to follow. A man who does that way may work hard, and hurry all his life, and keep busy every moment, and accomplish next to nothing. He had better stop, and spend some time every day in carefully laying his plans; in deciding what to do and how to do it. As an illustration of this, look at two women keeping house. I have in my mind a little woman, very quiet, apparently not having very much strength. She never seems to hurry, and yet her house is in perfect order, her children are kept neat and clean, her meals are always on time, and everything goes like clock-work. She has time to read, time to go to meeting, and time to visit. Now look at the other housekeeper. She is physically strong, and ought to do more than the other one; but watch her as she goes about her work. She is in a continual hurry, from early morning till late at night. Life to her is one hurry, hurry, hurry. She runs here, and runs there, and yet is always behind. The breakfast is late, the dinner is late, the washing is not done until the latter part of the week, the children's clothes are never in readiness. She has no time for meetings, no time for reading, no time to visit, no time for anything. What is the difference?

Watch them a little and you will soon see. One has order, the other is disorderly. That quiet housekeeper never takes a step in vain. She knows just where everything is. She knows just what she wants to do next. She makes every move tell. She plans her work, and works to a plan; and she accomplishes something. But the other has no system, no order; she works at hap-hazard. If she wants three things from the cellar, she will go three times to get them, when she could just as well have brought them all at once. She begins this, and leaves it; she commences that, and forgets it. When she has one thing done, she has no idea what will come next. Look at that farmer. He has no system. He drops his hammer where he uses it last, and leaves his whip where it happens to fall. He works awhile at this, and then at that, and then at something else. He spends more time in looking up lost tools, and in false motions, than it would take to run a farm. His crops are put in late, worked late, and gathered late; and hence, they are largely lost. It is just so with the man, the minister, or the student, who goes blundering along with no system. He picks up any book that comes to hand, he gives his attention to whatever presses upon him; and the moment he is done with one thing, he knows not what should come next. This is what I call a fearful loss of time.

5. *Letter-writing.* Many of our ministers throw away valuable time, and much of it, in long-letter writing. This is a very fascinating thing to do when the habit is once formed. It is so easy that it requires no mental exertion, and then it is so nice to get a number of letters at every mail, and dear friends appreciate our efforts so much, you know. Of course one must write long letters (?), but what does it amount to? Let a man watch himself, and see how quickly the hours go by when he is writing letters. Besides, every letter costs something. Be careful, then, of squandering your time in this way.

6. *Frivolous employment.* It is not enough to be employed, to be busy, to be doing something. The main thing is to be doing that which is the most necessary, the most highly important. It is a fearful waste of time to work hard on that which is of little account. It is related of a certain king of England that he spent much of his time traveling all over his kingdom, from one end to the other, with a large company of servants and attendants, hunting after a little white mouse, with red eyes. He was very busy indeed; was diligent, employed every moment in his work, but what did it all amount to? The main thing is to direct your labors wisely and well, so that every stroke shall tell in the right place, and every step be in the right direction.

7. *Visiting.* Another way in which a large amount of precious time is lost, is in idle chit-chat. This is called "visiting;" but it is visiting to no purpose. The conversation is directed to no useful end, it is not edifying, nothing of importance is brought out, no impressions of duty or truth are made; it is a fearful loss of time.

8. *Unprofitable reading.* Another way in which much time is lost, is in reading poor books. It is not enough to read, but we must read that which is good, and not only good, but that which we need for our special work. There are thousands of good books which it would be an entire waste of time for a minister to read. Hence, to have read a book, to have spent five solid hours in study, does not prove that we have been profitably employed. The questions back of that are, Was that study wisely directed? Was it the very best that we could have done? Was it upon the most important subject that we could have selected? And was it the best book upon that subject? All these things are to be considered in the use of time; and here is the difference between a wise man and a foolish one. The wise man knows how to select, how to decide, how to discriminate. He knows how to study to the best advantage, and he knows what will be of the greatest use to him.

9. *Unfinished plans.* Another way in which much valuable time is lost, is in beginning plans for work which we never finish, or never carry far enough to make them of any practical use. Great plans are laid, purposes are formed, a noble start is made, but there they end. They are never carried far enough to do any good. They are laid aside, and something else is taken up, to be left unfinished in its turn. Hence, we come back to the oft-repeated statement that we should have a plan, a system, and adhere to it in all we do. Young people would do well to read good books on advice to the young. There are many of

this kind which are excellent. "Getting on in the World," by Mr. Matthews, is an excellent book of good, practical sense. 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.

462.—THE JUDICIAL OATH.

N. C. R. A reply to your query relative to the teaching of the Scriptures in the matter of judicial oaths, will be found in the REVIEW of Jan. 27, 1885, p. 59. If you have not the paper, furnish us your post-office address, and it will be sent to you.

463.—THEOCRACY OF ISRAEL.

When did the theocracy of Israel end?

J. W. R.

In the year B. C. 1095, when the Lord granted the request of the people for a king, and Saul was chosen for that position.

464.—TEN COMMANDMENTS CALLED THE "BOOK OF THE LAW."

In 2 Chron. 17:9 are these words: "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." Do the words "book of the law" mean the ten commandments?

H. L. M.

The "book of the law" referred to in the text quoted, undoubtedly contained the complete code of instructions pertaining to the ceremonial system; also such other teaching as had then been written out. It is more than probable that it also contained a copy of the ten commandments, which, being the most important feature of the book, would justly entitle it to be called the "book of the law of the Lord." The Israelites regarded all that Moses had taught them as instruction from the Lord, as they had requested that the Lord would speak to them through Moses.

465.—WHO IS MICHAEL?

Who is Michael, spoken of in Jude 9? It is claimed by the Sunday-school of this place that he is not Christ.

O. M. D.

From "Thoughts on Daniel and the Revelation," comments on Dan. 10:13, we give the following extract, which shows very conclusively who Michael is:—

"Who was Michael who here came to Gabriel's assistance? The term signifies, 'He who is like God'; and the Scriptures clearly show that Christ is the one who bears this name. Jude (verse 9) tells us that Michael is the archangel. Archangel signifies *head* or *chief angel*; and Gabriel in our text, calls him one, or, as the margin reads, *the first*, of the chief princes. There can be but one archangel; and hence it is manifestly improper to use the word in the plural. The Scriptures never so use it. Paul, in 1 Thess. 4:16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised?—The voice of the Son of God. John 5:28. Putting these scriptures together, they prove, 1. That the dead are called from their graves by the voice of the Son of God; 2. That the voice that is then heard is the voice of the archangel; the archangel, therefore, is the Son of God; 3. The archangel is called 'Michael'; therefore Michael is the Son of God."

466.—THE "SPIRIT OF MAN."

Please explain Eccl. 3:21, also Rom. 8:29, 30.

C. H. W.

For an explanation of the first-named text, see "Man's Nature and Destiny," pp. 83-88. Rom. 8:29, 30 was explained in the REVIEW of May 11, page 299.

467.—2 COR. 3.

N. S. and S. R.: For full exposition of the above chapter, see the tract on the "Two Laws," for sale at this Office. Price 4 cts.

468.—SAFETY FOR THE PEOPLE OF GOD

In Isa. 26:20, we read these words: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What is meant by the "chambers" here referred to? I have heard it applied to the grave.

A. B.

The psalmist says, "For in the time of trouble he [the Lord] shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." Ps. 27:5. The wise man says, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. And again, "Whoso putteth his trust in the Lord shall be safe." Prov. 29:25. It is evident that by the term "chambers" in Isa. 26:20, is meant places of safety; and the texts we have quoted prove that the only place of safety for human beings is to put their trust in the Lord, and live in such a manner that he will own them as his children and protect them in times of trouble.

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.

WEARY AND LONGING FOR HOME.

BY J. M. HOPKINS.

Long we've wandered mid the shadows,
Of earth's dreary night of tears;
Long and hard has been the conflict
With our doubtings and our fears.

Many hands are worn and weary
In the turmoil and the strife;
Many hearts have ceased their beating—
Hearts that yearned for higher life.

But the gathering call is sounding,
Saints, uplift the tear-dimmed eye;
Christ, our life, is quickly coming,
Signs foretell his advent nigh.

Then from out the depths of ocean,
From the cold and dismal tomb,
Saints will rise to life immortal,—
All be changed to fadeless bloom.

Sin and death,—those boon companions,
Children of the rebel foe,—
Then no more will hold dominion
O'er our hearts and lives below.

Life eternal! Joy transporting!
State of blessedness and love!
Oh, we long to reach those mansions,
In our Father's house above!

Chatfield, Minn.

SWEDEN.

STOCKHOLM.—Since Bro. Matteson left us, I have continued to hold meetings and labor in the mission. In the beginning of March the interest was less than usual, but lately it has steadily increased, and the Lord has blessed our meetings. Backsliders have made confessions, and declared their willingness to return to the Lord; and others have stated that they used to read novels, but that now the Bible has become their best book. They could not believe the Bible before; but when they heard concerning the prophecies and the scriptural doctrine of life and immortality, they saw the light in the word of God. Six persons have lately commenced to keep the Sabbath; four have been baptized, three more have expressed a desire for baptism, and several others bid fair to do so.

Bro. Swenson, who has been scattering books for several months, has come home from Dalarna, and states that six persons in Lecksand have accepted the truth through his labor; but they meet much opposition, and need help. Many doors are open for the truth. May the Lord send faithful laborers into his harvest.

April 20.

C. NORLIN.

TEXAS.

GRAPEVINE.—We pitched our tent at this place April 30, after which Bro. Johnston returned home for his family, leaving me to begin the meetings. Have given three discourses up to the present time, with good congregations. Last night our 40-ft tent did not hold more than half of those who came. The people seem much interested, and pay the best of attention to the words spoken. We have hopes of doing good here, as this seems to be a promising field of labor.

May 3.

W. S. CRUZAN.

MICHIGAN.

BURLINGTON.—Recently I spent a few days in the vicinity of this village. Formerly there was a good-sized church here, but removals, deaths, etc., have thinned their ranks, until but few are left. Not long since, within reach of this church, three adults embraced the Sabbath. This in part was the result of missionary labor. We hope they will go forward in the good-begun work, until they fully identify themselves with this people. Others are interested. While here I gave seven discourses, visited a number of families, took three new yearly subscriptions for the REVIEW, three for the *Sickle*, and renewed one subscription for the *Signs*, selling with it "Vol. IV." of "Great Controversy." If some of our ministers would occasionally visit this church, it would help them much.

M. B. MILLER.

MINNESOTA.

SINCE my last report, I have visited Fair Haven, where I held meetings only two days, as things were not favorable for a continued effort. Three signed the covenant, two of whom were young people, making their first start in the Christian life. Since then I have

spent some time at Royalton, doing missionary work. There were some tokens of good. Two years ago last March I organized a Sabbath-school near Little Falls, where I spoke three times. One good sister took her stand for God's Sabbath at that time. This was all the preaching she ever heard on present truth till last Sabbath and Sunday, when I was with them again. Three adults signed the covenant, also six of the young people, aged from eleven to sixteen years. This was the result of their Sabbath-school work. They miss the faithful labors of their superintendent, who was removed by death last fall; but if they will try to elevate the standard, others may be added to them. Took three orders for the REVIEW.

H. F. PHELPS.

MAINE.

MILTON, SOUTH WOODSTOCK, ETC.—Since our general meeting at South Woodstock, the last Sabbath in March, I have held some meetings at Milton. There are four who have decided since we came here, to keep all the commandments. The traveling has been so bad a portion of the time, that but a few could attend the meetings. I was at the Perkins school-house in South Woodstock last Sunday. Two were baptized, and one united with the church. I am holding a few meetings at Rumford Corner. There is not much interest as yet. I desire to be led by the Spirit of God.

S. J. HERSUM.

May 9.

CANAAN.—I have just visited this church, and baptized five persons. This is where I labored last fall, and generally speaking, this company is making advancement in the truth. I tried faithfully to warn them of the coming conflict and the shortness of time, and to impress upon them the importance of a *living* religion. They are taking hold of the tithing system and the missionary work. On Sunday we set the wants of our mission in Portland before not only our people, but the public, saying that we would gladly accept of anything in the provision line, and would call the next day on all who desired us to do so, and gather up their gifts. Not only our own people, who are always ready to do, but some from without, manifested a desire for me to visit them. On the following day we gathered up several barrels of potatoes, beans, dried fruit, and butter, and in one case a person, not a member of our church, kindly placed in my hand a nice little sum of money. This church is poor, but there is a willingness to do.

May 6.

A. O. BURRILL.

ILLINOIS.

ROCK ISLAND AND SEARS.—Leaving Aledo April 20, I visited these places two nights and one day, and received a hearty welcome. At Sears I found four adults keeping the Sabbath who were not members of the church, besides Bro. Kendall's family, who are members of the Davenport church. I spoke to these and others who assembled, in Sr. Carpenter's parlor. The friends here are very anxious to have a series of meetings in their locality. I felt interested in their behalf, and promised that we would remember them.

R. M. KILGORE.

ALEDO AND PRINCEVILLE.—We came to Aledo April 9, and remained till April 20. We found the brethren of good courage, and had a fair interest from without. The last Sabbath we were there, our meetings were especially good. Three came forward for prayers, and two took their stand to keep the Sabbath. We expect two young persons will soon go from there to the Chicago mission, to give their lives to the work. Church officers were elected, and an elder was ordained. At our last meeting we celebrated the ordinances.

At Princeville we had some interesting meetings. One united with the church, and one was disfellowshipped. Here, as elsewhere, we found the church reduced by removals, members having gone to Iowa, or in quest of some other imaginary perfect climate or rich soil. The brethren renewed their covenant to live nearer to God, and hold up the light of truth before their friends and neighbor.

A. O. TAIT.

R. M. KILGORE.

KANSAS.

BELOIT.—May 5-10 we spent with the believers here. Their number is rather small, but they seem to be making advancement in the truth. They have just erected a frame church building, 18x26 ft. It is now inclosed, so they can use it for their meetings this summer, and they hope to be able to finish it next fall. The zeal and devotion manifested by these brethren in going forward with this work, might be an example to some of our older churches.

Beloit is a thriving town of about three thousand inhabitants, and is the center of trade for about twenty-five miles around. It is therefore important that it should also be a center from which the third angel's message may radiate its beams of light and

truth. Any Sabbath-keeping families who are thinking of moving into the State with the view of being a help to the cause, would do well to correspond with N. J. Bowers of this place. We would be very glad to welcome into our midst one or two families who are in full harmony with all points of the third angel's message, and are earnestly striving to represent the truth of God in their lives. May God greatly bless and strengthen the little company at Beloit. We are of good courage in this blessed work. We go from here to our State camp-meeting.

May 10.

J. H. COOK.

JAMES MORROW.

ALTON.—I came to Alton April 15, and was pleased to meet a goodly number of our brethren from the neighboring churches. I was also glad to meet Eld. James Morrow, and to have his help in our meetings. On Sunday, April 18, we had the pleasure of dedicating their new church building to the worship of God. It is a neat, plain building, about 28x34 feet, is nicely plastered, painted, and seated. It is clear of debt, with the exception of a small amount, and that is provided for. This church has steadily increased in numbers while contending with many difficulties that at times seemed almost insurmountable. The membership now numbers over eighty. If they continue faithful, it is probable that this place may become something of a head-quarters for the cause in this part of the country, where general meetings may be held.

We remained at this place nearly three weeks, laboring as the wants of the cause seemed to demand. The Lord blessed in the work. Two were added to the church; one backslider was reclaimed. Four that had fallen were out off. This work, though painful, is sometimes as necessary as it was to clear the camp of Achan, and lift the cloud of God's displeasure from the people. So it seemed here. Our meetings closed with a spirit of unity and love manifest among the brethren, and their faith and courage were much strengthened for the future. May the blessings of the Lord fall in rich measure upon the Alton church.

J. H. COOK.

AMONG THE CHURCHES.—I left Topeka, April 8, for a tour among the churches. Spent the first night with friends at Wamego. Bro. Hampton and wife, of Topeka, moved to this town some time last winter, and immediately began trying to sow the seed of present truth. I was very much pleased to meet them, and the Lord came near while attempting to explain the truths for these last days. I next visited the Arispe church, April 9-14. Found most of the members pressing forward in the good way. Held some very profitable meetings with them, at one of which the ordinances were administered. As we engaged in these solemn services, the sweet Spirit of God rested upon us, and we all felt to renew our covenant with him.

I was with the Springside church April 15-19. Here the quarterly meeting for Dist. No. 6 was held. But few were present on account of bad weather; yet the Lord blessed us abundantly, and all seemed to take new courage in the tract and missionary work. A new district secretary was appointed to fill the vacancy caused by the death of my wife. I left these dear brethren feeling strong in the Lord.

Reached the Greenleaf church April 20, and remained until the 22d. Here, also, the Lord crowned with success the efforts made, and my heart was sad when I was obliged to say farewell to these dear friends. May God grant that we may so improve present opportunities, that we may all be united in the everlasting kingdom of God. From here I went to visit the Manley church. Found this company doing as well as usual. We had some precious seasons together. They seemed to appreciate the solemn truths for these last days, as they were presented. From this church I started for the mission, and arrived April 28. Took ten subscriptions for our periodicals and sold some over \$31 worth of books during this tour. I desire so to live that the Lord can approve of me daily.

May 3.

WILL D. CURTIS.

WEST VIRGINIA.

KANAWHA STATION AND FLATWOODS.—I attended quarterly meeting at Kanawha Station April 17, 18, with Eld. C. H. Chaffee. The meeting was very good. The ordinances were celebrated, in which twenty-nine participated. There were eight added to the church, four by baptism and four by vote.

April 19, Eld. C. left for his home in Missouri, and I for the Flatwoods in Wirt county, for the purpose of organizing a church at that place. I was there about ten days, preaching at night, and visiting the brethren through the day. A church of eight members was organized, and we expect others to unite with them soon. Two young ladies signed the covenant. We raised money for a club of ten *Instructors*, also for church and Sabbath-school record books and a treasurer's book, and obtained two subscriptions for the *Review*. May God bless the brethren at Flatwoods.

May 3.

W. R. FOGGIN.

VIRGINIA.

CEDAR POINT.—Quarterly meeting was held at this place April 16-18. Eld. B. F. Purdham was present, who requested that I should visit these brethren and sisters and continue the meetings as long as the interest might demand. I commenced meetings here April 22, with a good attendance of those not of our faith. But few of the brethren and sisters were present the first night, but by visiting them, and conversing with them, they were all persuaded to attend the meeting; the preaching was of a practical nature. All said they had enjoyed the Spirit of God, and would not allow themselves again to grow cold. One made a start to serve the Lord, and there are others who seem to be interested in the truth. If the brethren here will let their light shine as they should, there may be some that will come out and take their stand for the truth in the near future. For this I shall pray. We closed our meeting May 3, with a good interest.

Brethren, do we realize our true condition? Has the Lord so wonderfully blessed us in giving us this blessed truth, the last message of mercy to the world, and are we asleep to its importance? Paul, in speaking of the times and seasons to exist just before the Lord comes, says: "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:6. Brethren, there is danger of our falling into this stupor, that seems common to the churches of the present day. Now the question arises, How shall we keep out of this sleepy state? Work, work, work, for the salvation of souls, and you will not be likely to get sleepy in this message.

May 5.

GEORGE A. STILLWELL.

PORT REPUBLIC.—After attending quarterly meetings with several of the churches, I again returned to Port Republic to look after the interest of the cause in that part of the field. I held meetings in several school-houses within a few miles of this place. The interest seemed to be good. I was requested to preach in a new house of worship, owned by the "Progressive Brethren." Here also the attendance was very good. Some were kept away by the rumor that the house would not be opened for us. The sexton did not seem willing to open the doors, but handed the keys to another person, with the remark that he would take no "stock" in the meeting. The house was opened in good time, and the services proceeded. There was such a favorable impression made upon the minds of the people that the trustees and others seemed anxious for us to hold more meetings, saying that they would see that the doors were opened, as it was the sexton's duty to open the house when so ordered by them. I hope to return to this place some time soon.

Last Sunday afternoon three dear souls followed their Saviour in baptism, in the presence of a large congregation. The order was excellent, and a favorable impression was left upon those present. We spoke of baptism as being truly a "burial," and all seemed to respect the scene as such. We hope to baptize several others here in the near future. There seems to be a good interest for miles around this place, and it is a good time to work for precious souls. Many are anxious to have the tent pitched again in this vicinity. Part of the tent season might be profitably spent in this field, and the expense would be very light. Quite a number have the *Review* to read, and others expect soon to become subscribers for it. I distributed some papers and tracts, sold a few books, and received \$6 in donations. Some of our enemies are troubled because, as they say, we are getting some of "the best people in the community" to join our number. May the Lord still bless our efforts.

May 5.

B. F. PURDHAM.

NORTH CAROLINA.

VALLEY CRUCIS.—I returned home to-day from a series of meetings held by Bro. J. M. Rees, in the S. D. A. church at this place. It was a feast indeed, to me and all the brethren and sisters, to have such a man sent to help us in the good cause of the Lord. I have talked with the brethren here, and we all say that Bro. Rees is the man to fill the mission assigned him by the last General Conference; therefore we do hope that they will permit him to remain till the good work is thoroughly developed. Our people here are aroused as never before. Bro. Rees held a Bible reading on Sabbath on systematic benevolence. We were all stirred up to do our duty in regard to paying tithes. Nearly all the brethren present voted to pay tithes, and a small amount was paid in. Bro. Rees baptized three sisters into the church. We look forward to the time, in the near future, when there will be a Conference organized in western North Carolina and eastern Tennessee. By the help of the Lord we expect to do all we can to aid Bro. Rees in the good work here. We are all poor in this world's goods, but we can help if we will try; and we expect to do this, the Lord being our guide and helper. Pray for the cause of truth here in western North Carolina.

L. P. HODGES.

NEWTON AND VALLEY CRUCIS.—April 5 I left Indiana with my family, for my field of labor in North Carolina. We arrived at Newton on the evening

of the 7th, and found Bro. England waiting to convey us to his home five miles in the country. Our trip was a dangerous one, as it was at a time of high water. Bridges were washed out, and land-slides from the mountains were numerous all along the railroad line, causing a great many transfers. We did not fear, knowing that we were about the Master's business, and with the psalmist we can surely say, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Immediately after my arrival, I commenced a series of meetings in Bro. England's neighborhood, and preached twenty discourses. The interest to hear increased to the close. At the last meeting not more than half of the people could get into the house, so I preached to them from the steps of the building. I believe I never before held a series of meetings where almost every one acknowledged that we had the truth, and yet so few were willing to obey. After doing all in my power to bring them to the right decision, only two signed the covenant; but for the two I praise the Lord. I am satisfied that the people of the South move much slower than those of the North.

April 26, accompanied by my son, I started to visit the Valley Crucis church, the largest body of Sabbath-keepers in the State. We went by train to the foot of the mountains, and from there rode one mule thirty-seven miles, over the Blue Ridge Mountains. We arrived safe, and found the brethren waiting, and glad to receive us. Meetings commenced on the evening of April 27, and continued over Sabbath and Sunday; and although it rained every day, yet the attendance was quite good, and a deep interest was manifested on the part of the brethren. Three were baptized and united with the church, which makes their number in Watauga county about thirty. They have a good little meeting-house in process of building, which is inclosed, and can now be used in fair weather. Although this church is nestled in the mountains, it has some excellent material, men that might do much good for the Master if they would only walk out by faith on his promises. One of them, Bro. Kime, will go with me in tent work this summer. I left this company much encouraged.

I am now at Lenoir, the county seat of Caldwell county, pitching the tent. The Lord willing, I expect to commence meetings here May 14. My courage is good, and I hope to labor on until the work closes in victory. My address for the next few weeks will be Lenoir, Caldwell Co., N. C.

J. M. REES.

Special Meeting Department.

WISCONSIN CAMP-MEETING.

This meeting will be held in the city of Madison, June 16-22. It is the desire of every one connected with the work, that this should be the most important meeting ever held in our State. As we near the time of the end, our work increases, and our responsibilities are greater; therefore we need to make this meeting the very best and also the most important one ever held in this Conference. We hope that every one of our brethren and sisters will especially pray for the success of our meeting; and let all make preparations to attend this yearly gathering.

There will be a workers' meeting one week before the camp-meeting, and we especially request all our ministers, directors, librarians, church clerks, and canvassers, and all of our leading brethren and sisters, to be present at this meeting. Bible readings have been held in the city for several months past, and a deep interest is manifested. We earnestly desire that many of those who are now investigating may be brought into the truth at this meeting. Come, brethren, praying that the blessing of God may rest upon the meeting and those who attend.

A. J. BREED.

PENNSYLVANIA CAMP-MEETING.

This meeting, which is to be held at Olean, June 2-8, is to be of more than ordinary importance; and hence we wish to urge the necessity of having a full representation of our people in attendance. We can consistently expect our older brethren to come, as the meeting is located at the most central point we could select for them, and it was because of the importance of securing the attendance of our people that it was decided to hold the meeting at Olean, N. Y., rather than at some of our larger cities.

Notwithstanding the fact that the place of meeting can be reached with a very small expense, and the importance of our work demands the attendance of our people from every part of the Conference, yet we hear from many, through correspondence and in other ways, that they will not be able to be at the camp-meeting. We cannot understand how those who have been in the truth for years, and have watched the development of our work, can have so little appreciation of what God is doing in the earth, as to think that they cannot attend a camp-meeting when it is but a few miles from their homes. A few years ago we esteemed such privileges so highly that we could

go hundreds of miles, and remain through the entire meeting, and consider it a great blessing.

We conclude that our people are putting off the day of the Lord, rather than waiting and watching for it, as we are repeatedly admonished to do. Our camp-meetings are as much more important to-day than they were five years ago, as the development and advancement of the cause indicate. Can we expect to be translated into glory when the Lord appears, if we have slackened our pace, and laid down the armor? It is inconsistent to harbor such a thought. May God arouse his people is our prayer. It is rather poor encouragement for us to be at so much expense and trouble to locate and hold a camp-meeting, where we know our people can reach it, and then not see interest enough on their part to attend. We sincerely hope that those who are deciding that they will remain at home, will consider the matter carefully and change their mind. We cannot afford to lose the benefits that we may receive by spending a week in earnest prayer, and in seeking God with those who are looking for the return of the Master. If you do not see the importance of attending, you certainly need to seek God until you do. Such a condition of mind on your part ought to be a source of alarm, and you should determine to extricate yourself by uniting with your brethren in drawing near to God. If for nothing more, let us appreciate the labors of Bro. Haskell and those who come to us from abroad, enough to spend a week with them.

Dear brethren, we make this earnest appeal to you because we greatly desire that you shall view these matters in the right light. Let there be a general rally all along the line. We extend a cordial invitation to our brethren in the western part of the N. Y. Conference to join us in this annual convocation.

PENN. CONF. COM.

THE TEXAS CAMP-MEETING.

It is now understood that Elds. Geo. B. Starr and John Wilson and myself are to attend the Texas camp-meeting. By the request of the committee, I make the following statement as to the program of the meeting, which will make it necessary to make a little change in the time from that already published. There will be a workers' meeting one week before the camp-meeting proper begins, commencing Wednesday, August 4. The camp-meeting proper will commence Tuesday evening, August 10, at 8 o'clock, and close Tuesday morning, August 17. The meeting will be held at Cedar Hill, about eighteen miles southwest of Dallas. I hope to meet all the brethren and sisters in Texas at this yearly convocation. More again.

R. M. KILGORE.

News of the Week.

FOR WEEK ENDING MAY 15.

DOMESTIC.

—It is proposed to make a national park out of the battle-ground of Antietam.

—The House has passed the river and harbor bill. It appropriates about \$15,000,000.

—A Pukwana (D. T.) hotel advertises as among its attractions a "cyclone cellar," with an easy slide into it in case of danger.

—The Philadelphia *Sunday Dispatch* entered upon its fortieth year last Sunday. It is the oldest Sunday newspaper in Philadelphia.

—A strike of bakers at Pittsburg, Monday, resulted in a bread famine, as the few small establishments in operation can only supply their regular customers.

—A cow belonging to a farmer of Cabott, Ark., was recently bitten by a mad dog, and soon afterward two children, who used the animal's milk, were taken with hydrophobia.

—The House committee on post-offices has ordered a favorable report on a bill to extend the free-delivery system to all towns of 10,000 inhabitants where the gross postal revenues for the preceding year were \$10,000 or more.

—The labor troubles have paralyzed business at Pittsburg. Orders are being countermanded, contracts broken, and manufacturers refuse to buy stock. The losses on the steel and iron trade will prove a serious blow to that industry.

—Since it is demonstrated that the leaf of the osage orange is as useful as the mulberry for making silk the Agricultural Department at Washington is sending out large quantities of silk-worm eggs to all parts of the country.

—It is said that the days are lengthening two minutes in a century, owing to a retardation of the earth's velocity by the tides. Thus in 6,000 years eight hours' labor will be equal to ten now, but probably our labor reformers will not be content to wait till then.

—Senator Fair, of Nevada, has written to Secretary Lamar, suggesting that the Government purchase the island of Santa Catalina, situated in the Pacific Ocean, some twenty-five miles southwest of Los Angeles, Cal., as a place of permanent abode for the Apache Indians.

—In order to assist the local authorities in the maintenance of quarantine against the introduction of infectious diseases, the President has determined to establish by means of vessels of the revenue marine a national patrol of the coast of the United States so far as may be practicable under existing law and consistent with the other duties confided to that service.

—Governor Hill, of New York, has finally signed the bill for an underground railway under Broadway from the Battery to the Harlem River, and work on this great undertaking will be begun this summer. Electricity will be the motive power. It is expected that the road will cost \$4,000,000 a mile, or about \$40,000,000 altogether, and that it will be completed in five years.

—The fire losses of April in the United States and Canada are estimated at \$3,000,000. This is \$500,000 more than the April fire losses have averaged during the last eleven years. There were thirteen fires in April whose aggregate destructiveness reached \$3,500,000. The April fires of \$10,000 and upward numbered 145. The fire waste of 1886 will considerably exceed \$100,000,000.

—A cloud-burst at Xenia, Ohio, Wednesday night, speedily filled all streams in the vicinity, and the water, laden with logs, rushing into a railway culvert, quickly formed a dam of huge dimensions, which was burst by the pressure of the water. The flood, when released, swept through the town, carrying off everything in its path. In some instances whole families were drowned. The number drowned or missing is placed at twenty-seven, while the loss to property from the storm is estimated at \$10,000,000.

—A furious hurricane, accompanied by a deluge of rain and hail swept over Kansas City, Mo., in the forenoon of Tuesday, May 11, wrecking the court-house, the Lathrop school, Smith and Moffatt's spice mills, and other structures, and carrying away a span of the railway bridge across the Missouri River. Signs and shutters were sent flying, chimneys leveled, and vehicles overturned in the streets. A thick darkness, which settled over the city, added to the terrors of the storm, and caused many persons to seek shelter in basements and cellars. Twelve children in the Lathrop school were killed, and twelve other persons lost their lives in wrecked buildings. Of the score or more injured at least five or six cannot survive. A tornado at Leavenworth, Kansas, the same day did great damage to property, but resulted in no loss of life.

—Severe storms, generally of the cyclone character, have committed havoc in many parts of the country during the week, the most prominent places visited being the cities of Kansas City, Mo., and Leavenworth, Kansas; Odell, Joliet, East Lynn, Rossville, and Potomac, Ill.; Wilkinson, Williamsport, and Attica, Ind.; Xenia, Forest, and Dunkirk, Ohio; Albion, Mich.; and a number of villages in the Cone-laugh Valley, Penn. In nearly all of these places several lives were lost, the death list at Kansas City and Xenia being between twenty and thirty. At Wilkinson, Ind., two persons were killed and probably a dozen others mortally injured, and four bodies have thus far been recovered from the ruins at Dunkirk, Ohio, which are being searched for others. Hailstones of immense size fell in portions of Illinois and Iowa, and the damage to crops and property generally has been very great.

FOREIGN.

—The Greek Cabinet tendered their resignation to the King Sunday, which, after some hesitation, was accepted Monday.

—The disestablishment of the Church of England in Wales will affect but a small part of its population, as only one eighth are members of that church.

—A very severe hurricane swept over portions of Spain in the vicinity of Madrid, doing damage to the amount of several millions of dollars.

—A mob made an attack on a Salvation Army meeting near Zurich, Switzerland, May 9, and demolished the building in which the meeting was being held. Several persons were injured.

—The cholera still continues its ravages in Italy, the epidemic being confined principally to the towns of Bari, Brindisi, and Venice. None of the surrounding countries appear to have been visited thus far.

—The political relations between France and Germany have, principally, it appears, by the aid of the newspapers, reached a very critical point, and both countries are contemplating the near event of war.

—One hundred and ten Liberals of the British Parliament are reported as pledged to vote against Gladstone's scheme for Irish home rule. It is rumored that the Premier is considering the advisability of withdrawing the scheme.

—Germany, Austria, England, Prussia, and Italy have notified Greece that a blockade of her ports has been ordered. In the event of war between Turkey and Greece it is considered probable that Russia will intervene as the ally of Greece.

—Very heavy rains have prevailed in portions of England the past week, and a large part of Derbyshire was left submerged. Many factories are stopped, and boats are plying through the flooded streets of Monmouth, the capital of Monmouth county.

—The Imperial Gun factories in operation at Koenigsberg, Danzig, and Spandau, Germany, are working day and night to furnish the armament of the German infantry regiments with the new army rifles. Certain officials in high position consider the situation very serious and a general war possible. The policy of Russia and of France have found points of contact in the Turko-Grecian troubles.

Appointments.

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

THE fourteenth annual meeting of the Minnesota Tract and Missionary Society will be held in connection with the camp-meeting at Minneapolis, June 23-29, 1886.

H. P. HOLSER, Sec.

MOUNT STERLING, Wis., May 21-23
Kickapoo, " " 29, 30
There will be opportunity for baptism at these meetings.
W. W. SHARP.

THE twenty-fifth annual session of the Minnesota Conference of S. D. Adventists will be held in connection with the camp-meeting at Minneapolis, June 23-29, 1886. Delegates should be chosen by all our churches, upon the basis established in the revised Constitution; viz., one delegate for each church, and an additional delegate for every twenty members. A church of twenty members is entitled to two delegates. Full reports should be sent, and delegates should be on the ground three days before the time herein appointed.
MINN. CONF. COM.

THE June meeting for Central Maine will be held at the Union meeting-house, four miles south of Waterville, in the neighborhood of Bro. Ivory Rickers, June 12, 13. First meeting, Friday evening. Sabbath-school at 9:30 A. M. Ample accommodations for all. Let every one come.
A. O. BURRILL.

ON account of the celebration, July 4th, at Houlton, Me., the Aroostook camp-meeting will be held one week earlier beginning Tuesday, June 22, and continuing until the following Tuesday morning.
MAINE CONF. COM.

WILLIAMSTOWN, N. Y., May 22, 23
Ridgeway, " (7 P. M.) " 27
Newfane, " " 29, 30
We are anxious to see all the friends of the cause in the vicinity of these churches.
M. H. BROWN.

THE next session of the Iowa Conference will be held in connection with the Iowa camp-meeting at Des Moines, June 9-15. Let every church in the State appoint its delegates in season. Select as your delegates those who have the best judgment. We should be glad to have them present as early as the Monday preceding the camp-meeting, so that some of the business can be transacted during the workers' meeting, thus saving time for the important religious exercises of the camp-meeting. Let all our churches be prompt in this matter. The basis of representation in the Iowa Conference is as follows: one delegate for each church, and one additional delegate for every twenty members.

The next session of the Iowa Tract and Missionary Society will be held in connection with the camp-meeting at Des Moines, June 9-15. We hope that there will be a good representation of the directors and members, and all interested, and that they will be present in season.
GEO. I. BUTLER, Pres.

Publishers' Department.

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

CITY MISSIONS.

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

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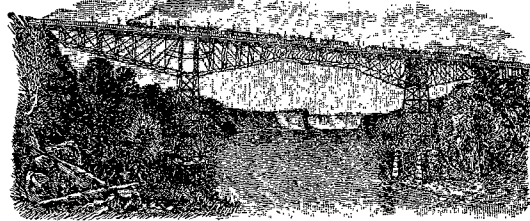
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10.28	5.30	10.09	5.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28
9.15	4.15	9.15	4.35	5.25	Jackson	12.03	10.55	7.15	11.42
7.57	2.47	8.22	3.18	4.17	Marshall	1.18	11.55	8.22	12.45
7.31	2.23	8.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35
6.45	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.15
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.....	Dep.
.....	Port Huron
.....	Lapeer
.....	Flint
.....	Durand
.....	Lansing
.....	Charlotte
.....	Battle Creek
.....	Valparaiso
.....	Vicksburg
.....	Schoolcraft
.....	Cassopolis
.....	South Bend
.....	Haskell
.....	Valparaiso
.....	Chicago
p.m.	a.m.	p.m.	a.m.	Arr.

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5.45	10.10	Lv. Toledo	11.10	5.10	Ar.
6.40	11.02	Dundee	10.10	4.15	
7.16	11.39	Tecumseh	9.32	3.37	
8.25	12.48	Ann Arbor	8.36	2.38	
8.42	1.06	Ypsilanti	8.09	2.10	
9.15	1.38	Homer	7.33	1.38	
9.44	2.05	Marshall	7.06	1.14	
9.57	2.17	Ceresco	6.40	1.02	
10.15	2.36	Battle Creek	6.30	12.44	
p.m.	2.56	Augusta	a.m.	12.27	
.....	3.04	Yorkville	12.30	
.....	3.45	Monticello	11.43	
.....	4.10	Allegan	11.30	
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* 11.00 a.m.	St. Paul, Dubuque & Sioux City Express.	* 2.50 p.m.
* 4.45 p.m.	Amboy, Rock Falls, Sterling Express.	* 10.50 a.m.
* 12.30 p.m.	Kansas City & South Pacific Express.	* 2.00 p.m.
* 12.30 p.m.	Omaha Express.	* 2.00 p.m.
* 12.30 p.m.	St. Joseph, Atchison & Topeka Express.	* 2.00 p.m.
* 12.30 p.m.	Denver Fast Express.	* 2.00 p.m.
* 3.20 p.m.	Aurora Passenger.	* 7.45 p.m.
* 4.45 p.m.	Mendota & Ottawa Express.	* 10.30 a.m.
* 4.45 p.m.	Rockford & Forrester Express.	* 10.50 a.m.
* 6.20 p.m.	Aurora Passenger.	* 8.40 a.m.
* 10.00 p.m.	Freeport & Dubuque Express.	* 6.35 a.m.
* 10.30 p.m.	Des Moines, Omaha, Lincoln, Denver & Cal.	* 6.55 a.m.
* 10.30 p.m.	Ionia Express.	* 6.55 a.m.
* 10.30 p.m.	Texas Express.	* 6.55 a.m.
* 10.30 p.m.	Kansas City and St. Joseph Night Express.	* 5.45 a.m.
* 9.45 p.m.	Aurora Sunday Passenger.	* 3.30 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., MAY 18, 1886.

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CAMP-MEETINGS FOR 1886.

NORTH PACIFIC CONFERENCE,	May 19-25
Upper Columbia,	May 26 to June 1
Kansas, Topeka,	May 19-25
Minnesota, Wadena,	" 27-31
Colorado, Denver,	June 2-9
Pennsylvania, Olean, N. Y.,	June 2-8
Iowa, Des Moines,	" 9-15
New York, Batavia,	" 9-15
Wisconsin, Madison,	" 16-22
Minnesota, Minneapolis,	" 23-29
Maine, Houlton,	" 22-29
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas, Cedar Hill,	Aug. 10-17
GEN. CONF. COM.	

The P. O. address of Eld. Geo. I. Butler will be, till further notice, Battle Creek, Mich.

The P. O. address of Eld. T. M. Steward is St. Catharines, Ontario, Box 33, till further notice.

Will the brethren in those States where camp-meetings have been appointed, and the place not given, please inform us at their earliest convenience where they are to be held, that we may give the place in connection with the time?

A new edition of "Sunshine at Home" in the Swedish language, has recently been issued from this Office, and is now ready for orders. The work has been considerably enlarged by the addition of new matter and new illustrations. Most of these additions are of noted persons of the Swedish nationality, thus making it more especially valuable and interesting to those of that tongue. The present work contains 150 pages, and in point of mechanical execution this edition is superior to previous ones. The price remains the same—\$1.50. The terms to agents on the new book have been changed, and all canvassers who want the new terms can obtain them by addressing Mary Heilesen, Battle Creek, Mich.

COMING CAMP-MEETINGS.

ELD. BUTLER requests us to say to Presidents of Conferences, and those having camp-meetings in charge, in States where they are not yet appointed, that if they have any choice of time, place, or laborers, they should address him immediately about the matter. Address at Battle Creek, Mich.

ATTENTION, ALL!

STATE Secretaries, ministers, and others, when sending in orders to this Office for books, papers, etc., please write all orders for books on a separate piece of paper from the one on which you order papers. Please date and sign each order separately.

OFF FOR EUROPE.

ON Wednesday morning, May 12, Eld. O. A. Olsen, wife and three children. Eld. N. Clausen and wife, and Bro. John Lorentz, left Battle Creek for Europe. They were to sail from New York on the 15th inst., in the steamship *Aurania*, of the Cunard Line. Eld. Olsen goes to assist in the more complete organization of the work in the Scandinavian countries, while Eld. Clausen will take an important position in the publishing office at Christiana, where Bro. Lorentz also will labor.

We are sure that the prayers of God's children will ascend to him, that these faithful servants may have a safe and prosperous journey, and that their labors in that far-off land may be blessed to the salvation of many.

FREE ADVERTISING.

BRO. S. H. FIELD, who is canvassing in Arkansas, sends us an item clipped from the *Evangel*, published at Little Rock, in which a little free advertising is done for "Thoughts on Daniel." A Baptist minister, after speaking of the book sufficiently to introduce it, utters the following warning against it:—

"Let all Bible Christians hands off of this book, and discourage its purchase everywhere. It is a very dangerous book to be in the hands of the masses."

"P. S. Will other papers please copy."

Whether any other papers have copied the warning or not, we have not learned. Should they do so, it will aid in bringing the book into public notice, and so result in good. In a conversation with this minister Bro. Field asked him in what respect he objected to the book. He answered, "Because it advocates the Saturday Sabbath and conditional immortality." "I said [writes Bro. F.], The author makes no statements that he does not prove by Scripture or history or both. He then made the sweeping statement that he 'could prove anything from the Bible.' I told him that I was surprised to hear a Baptist make such an assertion as that, and assured him that there was one point he could not prove from the Bible, and that was, the sanctity of the first-day Sabbath."

NOTICE!

At a meeting of the church held in Kalamazoo, Mich., Monday, May 10, circumstances were such that it was thought best to disband the church at that place, which was done by a unanimous vote. The members are advised to unite with the churches nearest to them. The church books are to be deposited with the State secretary.

J. FARGO.

D. M. CANRIGHT.

TENTS FOR WISCONSIN.

Those wishing to rent tents for the Wisconsin camp-meeting, to be held at Madison, commencing June 16, should apply to Dr. W. D. Stillman, Madison, Wis., stating size of tent desired. Apply early.

A. J. BREED.

TO MINNESOTA S. D. A. CHURCH TREASURERS.

My address until further notice, will be Owatonna, Steel Co., Minn., instead of Eagle Lake. All P. O. money orders for the Minnesota S. D. A. Treasurer should be made payable at Owatonna instead of Mankato; and all money sent by express should be sent to Owatonna instead of Eagle Lake. Church treasurers, please make a note of this.

ALLEN MOON, Conf. Treas.

HELP FOR THE BATAVIA, N. Y., CAMP-MEETING.

WE have been highly favored in securing good ministerial help from other places. Eld. S. N. Haskell will be with us the first day of the meeting, and we know his presence and labors will be greatly prized, and all will be glad once more to meet this servant of the Lord.

Elds. D. A. Robinson, of Massachusetts, and E. W. Farnsworth, of Iowa, will also be in attendance, besides all the active ministers of our own Conference. We trust that our people in western New York will put forth an extra effort to attend this meeting, which has been planned for their special benefit, and for the good of the cause in their section of the State. Of course we shall be glad to have our brethren from other portions of the State attend it, and they are cordially invited to do so. There will be no business meetings, and hence all the time will be devoted to the spiritual interests of those who attend.

M. H. BROWN.

TENTS FOR BATAVIA, N. Y.

Those desiring tents for the Batavia camp-meeting, June 9-15, can secure them at the following rates:—

18x25 ft. - - - - -	\$4.50
14x15 " - - - - -	2.25
12x17 " - - - - -	2.25
10x14 " - - - - -	1.75
9x12 " - - - - -	1.50

Please address J. V. Willson, 548 Fargo Avenue, Buffalo, N. Y. They should be ordered by June 1.

M. H. BROWN.

TRACTS IN THE HOLLAND LANGUAGE.

SOME months ago, reference in these columns was made to reading matter on present truth in the Dutch language. The Association has been so fortunate as to secure the services of an educated Christian gentleman, a native Hollander, who has translated nine of our best tracts into the Holland, or Dutch tongue. Most of these are now ready, waiting to be ordered, and all will be ready soon. The names of the tracts are,—

The Sufferings of Christ, - - - - -	32 pp.
Who Changed the Sabbath? - - - - -	24 pp.
The Second Advent, - - - - -	32 pp.
The Millennium, - - - - -	24 pp.
The Sabbath made for Man, - - - - -	16 pp.
Seven Reasons for Sunday-keeping Examined, - - - - -	16 pp.
The Sanctuary of the Bible, - - - - -	16 pp.
The Two Laws, - - - - -	16 pp.
The Present Truth, - - - - -	32 pp.

The above tracts, with one exception, are now lying on the shelves, ready for shipment. It may also be added, that the gentleman who made the translations has been convinced by the arguments presented, and is now most earnestly seeking the path of duty for himself and his house.

PUB. COM.

GOOD BREEDING.

I HAVE captured a letter addressed to one of our young lady workers, with a picture on the envelope advertising the business as follows: "Breeder and dealer in pure-bred percheron horses." The writer asks the sister to furnish him with the name of "a well-to-do and responsible brother in each locality," where we may have brethren in the State. Whatever may have been the object for which the names were requested (for it was not stated), we are certain that while his horses may be "well-bred," a little more good breeding on his part would have prevented "Bro." from addressing "Miss" on an envelope with an advertisement of such business.

We here enter our protest against the above and similar methods of obtaining the names of our "responsible" brethren in this State, and in different localities throughout the country, in order to place anything in their hands, or to fill their minds with anything, that will have a tendency to make them more worldly-minded than they are at present. A different kind of missionary work might bring greater and more satisfactory returns in the end. I hope our brethren everywhere will be on their guard, and put a quietus on this kind of work, by utterly refusing to answer such correspondence.

R. M. KILGORE.