

The 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.

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 18, 1878.

NUMBER 4

The Review and Herald

IS ISSUED WEEKLY BY
The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, *President.*
J. J. CHAPMAN, *Secretary.* H. W. KELLOGG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar
Volume of 25 Numbers. When paid for by Tract Societies or in-
dividuals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

THE CROSS.

FATHER, I kneel to thee,
Kneel and appeal to thee,
Bowed by the cares and the burdens of life
Meekly I pray to thee,
Asking the way to thee,
Seeking a rest and a shelter from strife.

Thoughts are distressing me,
Sins are oppressing me,
Darkness o'er-shadows the path to thy door;
Lighten the way for me,
Shed but a ray for me,
Father of mercy, I kneel and implore.

Fly, O my doubting fears!
See, 'tis a Cross appears!
High in the heav'ns it is flooding the night;
Shedding a ray for me,
Marking the way for me—
Marking the way with a halo of light.

What is more beautiful!
Come, ye undutiful,
Those of you torn by the pangs of remorse,
Showing the road to you,
Lifting the load from you,
High in all glory is shining the Cross.

Hasten, repenting ones,
Come, ye relenting ones,
Come while the angels illumine the course:
Waiting on high for you,
Shining so nigh to you,
Calmly is burning the light of the Cross

—S. C. Foster, in *Christian Union*.

General Articles.

SUNDAY NOT THE SABBATH.

BY ELD. D. M. CANRIGHT.

THOSE who keep Sunday claim that the first day of the week should be observed in commemoration of the resurrection of Christ on that day. But there is no Bible authority for this claim. The first day is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day of any kind. There is not even a reference to such a thing nor an intimation of it in the Bible. Neither Jesus nor the apostles ever kept it. No command is given for any one to keep it. God never rested upon it, nor blessed it, nor sanctified it. There is no penalty for its violation, nor regulation for its observance.

Reader, think of these facts. What do they mean? Paul says, "Where no law is, there is no transgression." Rom. 4:15. There is no law of God for keeping the first day, there can be no sin in working on it for Paul says again, "Sin is not imputed when there is no law." Rom. 5:13. Then why keep Sunday? God does not leave men to guess at their duty, but he states plainly whatever he wishes done. Does he wish men to keep the seventh day? How plainly he has said so. Ex. 20:8-11. How plainly baptism and the Lord's supper are enjoined. Mark 16:15, 16; 1 Cor. 11:23-26. So if the Lord wished us to keep the first day, would he not have plainly said so? Certainly; but he has said no such thing.

Let us examine every text in which the first day of the week is mentioned in the New Testament, and we shall thus learn all the Lord has said about it. There are but eight texts. Here is the first: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. This is all that Mat-

thew says about it. He relates that the angel opened the tomb; that the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given that there is to be any change of the Sabbath, not a word is said about keeping the first day in honor of the resurrection. Think of this.

Next, Mark mentions the first day twice. "And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. He says that the women saw the angel; that they went and told the apostles; that the apostles doubted, verse 11; that two of them went into the country, and met Jesus; and that Jesus came in while they were eating supper, and reproved them for their unbelief. Verses 12-14. Here, again, there is a profound silence as to any change of the Sabbath or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter, and see for yourself.

Luke mentions the first day only once. "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." Chap. 24:1. What does this say about the change of the Sabbath? Nothing. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing. Yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles, on foot, to Emmaus. Verse 13. What were they going there for? Evidently on business. Jesus walked with them, and made himself known to them. Verses 15-31. Then they ran back to Jerusalem to tell the others. Fifteen miles they walked that day. Not much of a Sabbath! It was nearly night when they got back, verse 29; yet as late as that few of the apostles believed in the resurrection of Jesus. Mark 16:12, 13. While they were eating supper, and doubting and disputing about the resurrection, Jesus came in and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24:38-43. Certainly, then, they were not keeping that day to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need further notice.

John mentions the first day twice, stating substantially the same facts as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chap. 20:1. She ran and told Peter and John. They then went to see if it were so. Later, Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath? Like the others, John is silent upon the subject. He makes no reference to it; he simply states the events that occurred at the resurrection of Jesus. There he leaves it.

But were not the apostles assembled together when Jesus met them? Yes, at their own home, eating supper. John 20:10; Mark 16:14. And where else should they be? Even then Thomas was off on business somewhere. John 20:24. So there is no evidence here of any religious meeting held on that day.

John mentions the first day twice, but does not call it the Sabbath, the Lord's day, nor by any other sacred title. He says nothing about the disciples' keeping it, nor records any intimation from the Lord that they should. There is not even an inference to that effect in the four gospels, and the whole argument in favor of it is pure assumption.

Another Sunday meeting is claimed from verse 26: "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This did not occur on Sunday, but as late as Monday evening. Verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days" brings us to the next Monday evening. Hence this was on Monday evening. Just one week is "after seven days," as the reader will see by 1 Chron. 9:25, 32. Then "after eight days" is one day more than a week.

But suppose it had been the first day of the week: that does not prove that it was the Sabbath, nor that there was any sacredness to the day. The disciples were not even holding a meeting. They were "within," that is, at home. Verse 10: "Then the disciples went away again unto their own home." This is where they were when the event occurred which is recorded in verse 26. See Acts 1:13. Jesus came because Thomas was there; but there is not a word, or even a hint, that the day was sacred.

The next time Jesus met them was on a fishing day. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore, and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working day. If it was not on Sunday, then Jesus met with them on any day, just as it happened. So we see in Acts 1:1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moment's reckoning it will be seen that it fell on Thursday, as all agree. Thursday is ascension-day the world over.

So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his disciples; the next time he met them was on Monday evening, the next time was on a fishing day, and the last time was on Thursday. So much for the example of Christ.

A desperate endeavor is made to find evidence for Sunday-keeping from the day of Pentecost; Acts 2:1-4; but there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. But what has that to do with Sunday-keeping? Sunday observance is not mentioned, nor even referred to. It is not stated what day of the week it was, as that was a matter of no importance. It was the Pentecost which was to be signaled, and not the day of the week. No; the best scholars, even among the observers of Sunday, admit that Pentecost fell that year upon the Sabbath, or Saturday.

Prof. Hackett says, "It is generally supposed that this Pentecost signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, or Saturday."—*Com. on Original Text.*

Barnes says, "If the views of the Pharisees were followed, * * * then the day of Pentecost would have occurred on the Jewish Sabbath, our Saturday."—*Quin- oel, Lightfoot.*

Jennings, in *Jewish Antiquities*, says,

"Since Christ ate his last passover . . . on the fourteenth of Nisan, which was Thursday, the next day, on which he was crucified, must be the feast of unleavened bread; therefore, the sixteenth day, the Saturday, was the first day of the seven weeks betwixt that and the Pentecost; consequently the fiftieth day, . . . which was the day of Pentecost, must fall on the Saturday, or the Jewish Sabbath."

Olshausen says, "The fiftieth fell, therefore, it appears, upon Saturday."

Dean Alford, in his *New Testament for English Readers*, remarks, "It appears probable, however, that it was on the Sabbath, *i. e.*, if we reckon from Saturday, the 16th of Nisan."

Next, Acts 20:7-11 is supposed to furnish some little proof for first-day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a young man fell down, and was restored by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice, 1. The first day is not called the Sabbath, Lord's day, or by any sacred title. 2. This is the only religious meeting upon the first day of the week of which we have any record in the New Testament. This is remarkable, if that was the common day of meeting. But we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet that day. 4. There is no record that they ever met on that day before this occasion or afterwards. 5. But what settles the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to preach to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling a day holy for this reason. So in the above case; this meeting does not furnish the slightest evidence that Sunday was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting, verse 25; hence it lasted all night. A dead man was raised. It was for these reasons that it was mentioned, and not because of any sacredness belonging to the day. Then there is not a particle of evidence here for Sunday observance.

Only one more text mentions the first day; viz., 1 Cor. 16:2: "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." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as the Sabbath, or even holding meetings that day? Not an intimation of such a thing is given. Paul does not say that when they came together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor anything of that nature. "Let every one of you lay by him in store" is the direction; that is, at home, by himself. The original Greek term means by himself, at home, as the best critics say on this passage.

The "Lord's day" of Revelation 1:10 is the seventh day, as may be seen by Ex. 20:8-11; Isa. 58:13; Mark 2:28.

Now, reader, you have before you every text in the New Testament that mentions the first day of the week in any manner. You must see that they do not intimate that the day has any sacredness, or that there is any example for keeping it, or any commandment that any one should observe it. In all

FAME.

A star arose, and gleamed
In splendor bright;
It fell to earth full soon,
And lost its light.

A ship sped forth to sea,
With cargo rare;
It sank beneath the wave,
With young and fair.

A flower bloomed at noon,
With colors gay;
But ere the sun went down
It died away.

A bubble rose in air
At early dawn;
It burst, and found for aye
Its beauty gone.

A bird upon a tree
Sang loud and long;
A hunter aimed a dart,
And hushed its song.

A drop of dew shone clear,
Like crystal cup;
The sun burst forth, and drank
Its glory up.

A man became a king,
Feared far and wide;
A fever seized his frame,
And lo, he died!

And thus, alas! is fame,
Doomed soon to fall;
For death is in the land,
With shroud and pall!

All things on earth must fail,
But God is love;
Our aim should be to have
A name above.

ELIZA H. MORTON.

Allen's Corner, Me.

HOLIDAY AT THE PUBLISHING HOUSE.

PASSING along the street by the S. D. A. publishing house not many days ago, a very unusual phenomenon arrested my attention. I instinctively listened,—because there was nothing to hear. The hush of perfect silence! What a strange thrill for those walls which have so long reverberated day and night with the clash, clatter, click, hum, and rustle of ponderous machinery, flying fingers, and hurrying feet, through all those busy apartments;—not to mention the hammer notes of the builder, toiling to secure more room for the work, while the business agent stands by with his head and hands full of more work for the room.

For many weeks and months the steady, increasing tide of business has hurried on almost resistless in its course. But now a pause,—a breathless pause, for not one living pulse beats within those piles of brick. Such an unusual stillness! it seems almost as if silence were listening to her own voiceless echoes, and as if deep, solemn thought had chased all sound away.

But this sudden pause is not an unmeaning suspense; it is only a brief holiday—rest for weary mind and muscle—a short pause to take breath for a fresh, bolder onset in the great battle for the progress of truth. May this short respite afford an hour for more calm reflection, for serious consideration of the important bearings of the present upon the future, hastening on with all its momentous interests. We bespeak for that faithful band of toilers glad and refreshing cheer during this brief rest-hour; but we reluctantly add: You must hurry to rest, for even now those burdened presses seem impatient of silent restraint, and must soon thunder on the louder notes of warning to a listening, dying world.

All ready, we respond,—at our posts again—all weariness forgotten! On to duty,—all this living mass of industry, doing for the Master. As truth finds utterance in words, the printed page and sheet must be the winged messenger to bear it to every land. Then the fingers must pick and the type click, like the quickened pulses of time; and as letters grow into words, sentences, pages, the presses roll on with their masterly strokes for the impress of truth, saying in unmistakable accents, "Delay not; delay not." Next we listen to the whispers of the folding room;—the still, small voices of the rustling sheets, saying ever, "Haste! haste!" "work while the day lasts;" and, repeated at intervals, the crashing knife adds, "For the night cometh." Thus quickly, the accumulated sheets are folded, stitched, bound, and on their way to distant lands.

To a spectator there is something stirring and interesting in this busy round of harmonious labor. To one engaged in this work, these mingled sounds have a soothing power for the troubled spirit, giving inspi-

ration for earnest work. Cheerful, willing hearts love a busy place in the vineyard of the Master. So it seems to man "who looketh on the outward appearance,"—how is it before God who "looketh on the heart"? To the All-searching Eye, each heart is uncovered, with every secret thought, desire, and motive. He alone knows how much of the pure love of the truth and the true spirit of consecration actuates this band of laborers. May God grant, that no impure motive or ambition, no youthful fancies and follies, may divert the mind from the high and sacred character of the work of the publishing house. In Israel's time, polluted hands, put forth to touch God's holy, moving ark were smitten with instant death! Only with clean hands and a pure heart, can one be accepted in this solemn service.

May the Heart-searcher find in our midst no guile, nothing to hinder the progress and power of truth; and may he speed on his glorious work till the loud cry of the last message shall resound from earth's remotest bounds; and soon the blessed coming of the Lord bring the glad morning of eternal day. s. m. s.

A FEW QUESTIONS.

Do we realize that we are living in a grand and awful time? Oh that this thought could burn its way down deep into our hearts, and stir us up to earnest effort. Again, have we a vivid sense of the power and deception of Satan, the great deceiver of mankind, who is working with all power in these last days, and if it were possible would deceive the very elect? If so, do we think we can cope with this terrible foe, who is at war with the remnant of God's people, unless we are clothed with the whole armor? Then is it not dangerous to delay the work of preparation? Is it not time to rally and make a mighty effort to rise with the message, if we expect to receive the refreshing, and stand with the remnant on Mount Zion?

Will any one defer this work until it is too late? Yes; many believers in present truth will be so tardy and careless that the message will close, and they will be left to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." Terrible thought! but far more terrible will be the reality. C. LAWTON.

RAILROADS FORECLOSED.

THE *Railway Age* of January 3 contained a complete compilation of the railway-foreclosure proceedings of the country in 1877. It states the number of roads sold and wound up to be 54, covering in all 3,897 miles of track. The bonds and debts of these roads amounted to \$119,938,700, and the capital stock \$79,045,700, making the total bonds, debts, and capital invested \$198,984,400. This is a fearful record of loss, but it does not bespeak the total. During the year proceedings—which are still pending—were commenced against 44 roads covering 5,409 miles of track. Of these the bonds and debts amounted to \$164,573,890, and the capital stock amounted to \$156,108,040, making the total bonds, debt, and capital invested \$320,681,930. These statistics add greatly to the appalling record, but there is still more. The courts ordered 16 roads to be sold at auction on various dates which have not transpired. They cover 2,388 miles, have bonds and debts to the amount of \$128,833,400, and capital stock amounting to \$126,921,960. The total bonds, debts, and money invested being \$255,755,300. The *Age* closes its statistics with the following statements:—

"Eighty-four roads, with a completed mileage of 7,721 miles, or one-tenth of the entire railway system of the United States, and representing an apparent investment of \$400,000,000, also about one-tenth of the total railway capital of the country, have in two years been sold under foreclosure, and have been 'scaled down' to perhaps something like fifty per cent of their original valuation. The figures for proceedings commenced, etc., are only given for the purpose of comparing the two years, as a number of the roads reported for 1876 under this head have during 1877 moved on to sale. But during the past year proceedings have been commenced against 44 roads, with a mileage of over 5,500 miles; and it is safe to estimate that as a result of the two years' work at least 100 roads are soon to be sold, with an aggregate mileage of some 12,000 miles and representing something like \$500,000,000. This fearful array does not by any means include all

the roads already doomed to foreclosure; but still when these have passed through the ordeal and, like their predecessors, started anew on the basis of real values, the awful era of foreclosures, it is safe to say, will be practically over, and capital, even though invested in railways, will again receive some return."—*The True Citizen*.

THE PASTOR.—Speaking of pastors, *Zion's Herald* says, that "more than any other person the pastor is in the hands of the community, especially in those of his friends, who are usually able to make of him much, or little, or nothing, as they elect. To reduce him to zero, they do not need to make great exertions; a word, a look, an ominous silence at the right moment, or a sly innuendo, gives the fatal stab to reputation. The perishable nature of the ministerial commodity should warn both preacher and people to handle it carefully. There is danger that it perish in the using."

LITTLE words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" on their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

ALWAYS speak the truth.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON VI.—THE SPIRIT OF GOD.

QUESTIONS.

1. Who alone are the sons of God? Rom. 8:14.
2. What is said of those who have not the spirit of Christ? Verse 9.
3. How was Christ raised from the dead? Verse 11.
4. Of what may we be assured if we have, dwelling in us, the spirit that raised up Christ?
5. Who are said to be spiritually minded?
6. Who are said to be in the flesh, or carnally minded?
7. What is the consequence of being carnally minded? Verse 6.
8. What is the reward of being spiritually minded?
9. Can those who are in the flesh please God? Verse 8.
10. Why not? Verse 7.
11. Can God be pleased with those that are not subject to his law?
12. What is required in order to fulfill the law? Rom. 13:10; Matt. 22:37-40.
13. Is our obedience acceptable unless prompted by love?
14. Does the natural, or carnal, mind have this love?
15. Of what is love the fruit? Gal. 5:22.
16. Is God willing to give us his Spirit? Luke 11:13.
17. How is this gift to be obtained?—By seeking for it.
18. What is the best evidence that we have the love of God dwelling in our hearts? 1 John 5:3.
19. What precious gift has God promised to bestow upon us? Eze. 36:26.
20. What aid has he promised to lend us, in order that we may be able to keep his commandments? Eze. 36:27.
21. How is a Christian character to be built up?

SYNOPSIS.

None are the sons of God, but those who are led by the Spirit of God. Rom. 8:14. Those who have not the spirit of Christ are none of his. Rom. 8:9.

It was by the Spirit of God that Christ was raised from the dead, and if we have, dwelling in us, the Spirit that raised up Jesus, we have the assurance that we shall have immortality given us when Jesus comes to gather his people. Rom. 8:11. They that follow the leadings of God's Spirit are said to be spiritually minded. When people follow their natural inclinations, and give unrestrained indulgence to their appetites and passions, they are said to be in the flesh, or to be carnally minded. To be carnally minded is death, but to be spiritually minded is life and peace. Rom. 8:6. For if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. Verse 13.

Those that are in the flesh cannot please God, verse 8; for the carnal mind is enmity against God, and can never be subject to his law. Verse 7. God cannot be pleased with any who are not subject to his law, and no one can render acceptable obedience to that law, unless love to God prompts his actions; for love is the fulfilling of the law. Rom. 13:10. The natural, or carnal, mind does not possess the love of God, and cannot render acceptable obedience to his law; but love is the fruit of the Spirit, Gal. 5:22, and God is very willing to give his Spirit to those who seek him. The best evi-

dence we can have of the presence of God's love in the heart, is that we keep his commandments. 1 John 5:3.

In Eze. 36:26, 27, God has promised to give a new heart, and to lend the aid of his Spirit to enable us to keep his commandments acceptably. We see, then, that not only the walls of Jerusalem, but the Christian character, is built up, "Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6.

LESSONS FOR BIBLE CLASSES.

LESSON VI.—THE LITTLE HORN OF DANIEL VII.

QUESTIONS.

1. ON how many points did Daniel ask special instruction? Dan. 7:19, 20.
2. What were these points?
3. Where may we find a brief explanation of the first?
4. Where of the second?
5. Where of the third?
6. What subject was considered in Lesson 4?
7. What in Lesson 5?
8. What is to be considered in this lesson?
9. What does verse 8 say that the little horn should do?
10. What explanation of this statement is made in verse 24?
11. What does verse 8 say in regard to the words of the little horn?
12. What corresponding statement is made in verse 25?
13. What corresponding statements are made in verses 21 and 25, in regard to the persecuting character of this power?
14. What further specifications are made in verse 25?
15. By what religious body have all these predictions been fulfilled?
16. What three kingdoms were subdued to make way for the supremacy of the bishop of Rome?
17. In what way was the power represented by the little horn diverse from the powers represented by the ten horns?
18. How has it spoken great words against the Most High?
19. What titles does the pope assume?
20. How does he make himself equal with God?
21. How does he exalt himself above God?
22. What can be said of the Papacy in regard to wearing out the saints?
23. How has it thought to change times and laws?
24. What other change has it made in the law of God?
25. What law must be meant in the prophecy?
26. Why?

SYNOPSIS.

Daniel asked for special instruction on three points. Dan. 7:19, 20. A brief explanation of the first point is found in verse 23; of the second, in verse 24; and of the third, in verses 24, 25, etc.

The subject of the fourth beast and the kingdom represented by it, was considered in Lesson 4; that of the ten horns, in lesson 5; and that of the little horn is to be considered in this lesson.

In verse 8 it is said that the little horn plucked up three of the others; and in verse 24, that the king that rose after the ten, should be diverse from them, and subdue three.

In verse 8 we read that the little horn had a mouth speaking great things; and in verse 25, that the power represented by it would speak great words against the Most High.

Verse 21, says that the same horn made war with the saints, and prevailed against them; and in verse 25 it is said that this power should wear out the saints of the Most High.

In verse 25 it is further stated that this power should think to change times and laws, and that they should be given into his hand until a time and times and the dividing of time.

The Church of Rome has fulfilled all these predictions.

1. Three kingdoms, the Vandals, the Heruli, and the Ostrogoths, had to be subdued to make way for the supremacy of the bishop of Rome.
2. It is diverse from the others because it is an ecclesiastical power, while the others are secular.
3. It speaks great words against the Most High; for the pope, who is the head of that church, styles himself Lord God the pope; King of kings, and Lord of lords; King of the world; Holy Father; Viceroy of the Son of God; etc. See Clarke's Com. on Rev. 13.
4. The pope also claims to forgive sins, and to have power to grant indulgences for sins, that is, to give people license to sin in the future. God, alone, can forgive sins; and he never grants indulgences. So the pope, in claiming to forgive sins, makes himself equal with God; and in granting indulgences, exalts himself above God.
5. It has worn out the saints of the Most High; for no power has ever persecuted so cruelly, it having caused the death of more than fifty million of the saints. See Religious Encyclopedia; Fox's Book of Martyrs; Clarke's Com., etc.
6. It has thought to change times and laws; for it claims to have changed the observance of the Sabbath from the seventh to the first day of the week. See Catholic Catechism. This would be changing the law of God.
7. It has also stricken out the second commandment, and divided the tenth.
8. The laws referred to in the prophecy must have been the laws of God; for all earthly kingdoms change human laws. G. H. BELL.

The Review and Herald.

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

JAMES WHITE,
J. N. ANDREWS, } Corresponding Editors.

U. SMITH, - - - Local Editor.

THE DAYS OF THE OTTOMAN EMPIRE NUMBERED.

The news from the Eastern Congress has, during the past week, been very significant. The powers make but little effort to conceal the fact that the time has come when the Turkish empire must fall to pieces, and the only question to settle is a satisfactory division of the spoils. The arrangement seems to be that Turkey in Europe is to be left to the adjacent powers, while England assumes control of Turkey in Asia.

The following dispatch published in the *Inter-Ocean*, of July 9, shows that the treaty entered into between England and Turkey offers no guarantee for the integrity of the Sultan's European possessions.

"LONDON, July 8.—A special from Berlin to the *Daily Telegraph* says England and Turkey have concluded a defensive treaty. England occupies Cyprus immediately, and guarantees the integrity of Asiatic Turkey. This defensive treaty does not necessarily come within the scope of the deliberations of the congress. It is an independent contract between the powers concerned. The validity of it could not be called in question except at the cost of a war. The arrangement will, however, be announced to the congress to-day. The position of Cyprus will give England absolute control over the Euphrates Valley. A line of railway, having this object in view, is to be constructed. No further Russian encroachments in this direction will be possible. So far as Asia is concerned, England and Turkey will practically form one power."

This action on the part of England at once makes Jerusalem a very important point. The following quotation from the same paper shows how the attention of the world is beginning to center at Jerusalem, and how all events are tending to make that the central point in the coming battle of the great day of the Lord:—

"Certain special provisions are inserted in the treaty concerning Jerusalem and the holy places and the existing rights of the Greek and Latin churches. These are to be scrupulously preserved, but immunities and privileges of great value are to be secured to the Hebrew inhabitants of the Holy City and its adjoining precincts. The disclosure of this secret treaty puts an end to the possibility of the cession of Batoum to Russia. It throws a vivid light upon the stubborn resistance made by Earl Beaconsfield to that cession, and it explains the apparently inconsistent course of the Turkish representatives at the congress. It is not at all certain that the Russian members will be inclined to accept the treaty. It is thought probable that they will resist it strongly. On the other hand, Austria and Italy approve of it, and the Italian delegate has been heard to say that perhaps the pope would not be disinclined to exchange the Vatican for a home in Jerusalem under English protection."

In regard to these dispatches, the *Inter-Ocean* editorially says:—

"England's plans as to Asiatic Turkey came out in the Berlin Congress yesterday. England, under the name of an alliance with Turkey, virtually assumes control of Asia Minor. She guarantees the integrity of the possessions, and becomes an equal partner in the administration of affairs. The Sultan nominates the governors of the new provinces organized on the English plan, and the Queen approves. In other words, the real appointing power is with the Queen. This agreement is dated the 4th of June, and explains why England has been so indifferent to the claims of the smaller nations in the re-adjustment of affairs in Turkey in Europe. This move is really the first step toward making Asiatic Turkey a part of the British empire. This is the stake for which Beaconsfield has played, and this is England's share of the plunder. She takes possession as an administrator, simply as a precautionary move. Stripped of Bulgaria, Roumelia, and virtually of Thessaly and Epirus, and with Austria's hand on Bosnia, Turkey in Europe is no longer a power in European politics. Russia, Germany, Austria, and England have simply agreed as to division for the present and the course of action for the future. As no one doubts that Bosnia and Herzegovina will become Austrian, no one can doubt that Asiatic Turkey, from the Soghanly range westward, will ultimately become English. That this project was the burden of the first message Count Schouvaloff carried to the Czar has been more than hinted at. England, seeing that Turkey must go to pieces, said to Russia: 'Settle affairs as you will in Europe, but give me a free rein in Asia.' And before the congress met the Russo-English Turkish programme was marked out. Its successful accomplishment will demonstrate that the days of the Ottoman empire are numbered."

The *Christian Union*, of July 10, gives the following still more explicit statement of the present condition and significant tendency of events

in the East. With only one European province left to Turkey, and the Greeks clamoring for Constantinople itself, the affairs of the Ottoman empire are fast approaching a decisive pass.

"The reports of the week confirm the foreshadowed results of the Berlin Congress in our last issue. Turkey has suffered more grievously from the diplomacy of England than from the armies of Russia. All attempt to maintain her integrity has been definitely abandoned, and it is not surprising that her representatives at Berlin indignantly and passionately protest against a dismemberment far more complete than that of the Treaty of San Stefano. Austria takes Herzegovina and Bosnia, and her army of sixty thousand men is only awaiting the conclusion of the congress to march in and occupy these provinces. Montenegro and perhaps Eastern Roumelia are left nominally free, but with Antivari, the southern part of Montenegro, declared open to the Austrian navy, the freedom of that province will probably be little more than nominal. Russia saves her national pride by securing the restoration of Bessarabia, taken from her by the Allies in 1856. The problem of the Danube is solved by declaring it free to all ships except in time of war, and placing the territory on both sides under the control of Roumania, whose sovereignty is apparently guaranteed by the powers. England takes the island of Cyprus, which she will doubtless make a naval station corresponding to Gibraltar in the west and Malta in the center. Turkey is recommended to come to some agreement with Greece respecting the northern borders of the latter State, which the congress recommends shall be removed northward, so as to include, substantially, Thessaly and Epirus. This leaves only Eastern Roumelia, south of the Balkan Mountains, to Turkey; for the status of Western Roumelia is still unsettled. Indeed, Greece has laid before the congress a memorial showing that the Christian populations even along the shores of the Sea of Marmora outnumber the Mohammedan, and suggesting that Constantinople should become again a Grecian city.

"Nor are signs of the dismemberment of the Turkish power east of the Dardanelles wanting. The government of Turkey is no longer a powerful despotism, and reports from the interior assert that provincial governors obey orders from Constantinople only when they choose to do so. Egypt has long been ready to strike for independence whenever it could do so successfully. It would not be strange if Syria and Palestine should raise the standard of revolt. Substantially the Turk is driven from Europe. It would not be strange if, within a comparatively brief period, he should be driven even from Asia Minor."

TO CORRESPONDENTS.

A. J. DAVIS: The subject of the immortality of the soul is fully discussed in the work published at this Office entitled, "Man's Nature and Destiny," which see. Christ organized a church which is to continue to the end. The remnant, or last portion of this church, are distinguished as keeping the commandments of God, and the testimony of Jesus. Rev. 12:17. His ministers are those whom he has called and led into his truth.

1. Can persons using tobacco, by advice of physicians, for sore mouth, be considered members of our churches in good standing? 2. Is opium-eating held as a test of fellowship? 3. Will those who have sinned without law, Rom. 2:12, ever be raised from the dead? W. B.

Ans. 1. We would advise the person to change physicians, and adopt different treatment. 2. Yes. 3. Yes; for they will be judged, verse 16; and the sentence of judgment must be carried out; and none but conscious beings can receive the sentence. They will not be held to so strict an account as those who have had the written law in their hands, and have been instructed in it; but if they have sinned against the measure of light which they did have, as doubtless all the heathen have done, they will perish.

T. B. SNOW: We do not understand that what is said of the serpent in Isa. 65:25 is the same as the curse pronounced upon the serpent in Gen. 3:14. The sentence was not simply an announcement that dust should be for him an article of food; but it denoted his humiliation, like the words, "Upon thy belly shalt thou go." Just as we now sometimes say of a conqueror, "His enemies were made to lick the dust;" not that they literally lapped up the dust with their tongues, but they were overthrown and humbled to the dust. So with the serpent in Gen. 3:14. But Isa. 65:25 only says that the serpent shall find in the dust an article of food, as the lion finds it in straw, without any reference to their condition. We wrote an article on this point for the *Review* some years since, but cannot now recall the volume and number.

R. S. BARNHILL: See explanation of Rev. 20:7, 8, 9, and 10, in *Thoughts on Revelation*.

H. E. B.: We understand that Rom. 14:14 is spoken with reference to the meats and drinks of the ceremonial law. If a person really thought it was wrong to disregard the distinctions there made, if he did disregard them

he violated his own conscience, and hence did himself the same amount of moral injury that he would have done had his course been an actual sin. Matt. 9:16, 17 illustrates the folly of trying to incorporate a new system with one which had waxed old and served its purpose. For instance: the Mosaic dispensation had accomplished its purpose, and with the introduction of the new dispensation by Christ was to be no longer of force. Yet some of the first converts did not see the distinction, and tried to bring the peculiarities of that dispensation over into this as a part of the gospel. This is what Paul in his epistles frequently alludes to. He did not sanction it, but counseled moderation and forbearance with those who still cherished so imperfect and so weak a faith.

A. W. BATHER: The new form for church letters is not yet prepared. We were appointed by the General Conference to prepare a form and shall do so before the next meeting of that body, if we have time.

Is it in keeping with the proper observance of the Sabbath to travel on the cars on that day in making a trip from California to Michigan? J. R. W.

Ans. We think if the querist had ever made the journey, he would not have asked the question. Those who have passed over the road think that, having purchased their ticket, and being comfortably established in their quarters on the cars, they can keep the Sabbath just as well there as they could keep it under the best circumstances they could find should they stop over.

1. Is an ordained deacon qualified to administer the ordinances of baptism and the Lord's supper? 2. Is it proper to appoint a leader over the head of an ordained deacon to lead the meetings when the deacon is always present? J. W., Medford, Minn.

Ans. 1. If the church is so small that one officer is sufficient, that officer should be an elder and hence qualified to administer the ordinances in his church. A deacon is an officer to look after the temporal affairs of the church; an elder, to attend to its spiritual wants. An elder can, by virtue of his office, do the work of a deacon. But a deacon cannot, by virtue of his office, do the work of an elder. This rule rests upon the principle that the higher office includes all the lower, but the lower does not include the higher. Therefore, as already stated, if one person is sufficient to look after both the spiritual and temporal wants of the church, let that one be an elder, and he can do it all by virtue of his office. But if the church is so large that one person cannot do it all, the deacon comes in to attend to the temporal matters, leaving the elder free to devote his time especially to those of a spiritual nature.

2. To the second part of the query we reply, that, according to the foregoing remarks, if a church is properly organized it will have an elder if it has a deacon; that is, there should not be a deacon appointed unless there is an elder; hence such a situation as our correspondent refers to could not properly occur.

ANSWERED BY LETTER: S. H. Whitney, S. Rogers, J. G. Lemen, Eva Burbridge, R. F. Andrews, S. W. Smith, B. L. Francisco.

MISSIONARY SPIRIT.

WEBSTER defines a missionary as "one who is sent upon a mission;" but this does not cover the idea of the term as it is used when applied to the work of God. A more full definition would be, "One sent upon a mission to save souls." It is not, therefore, necessary to go into a far country to be a true missionary; but wherever there are souls to save, there men and women can manifest the true missionary spirit. It should commence in our own hearts, and the fruits of it will be seen in our lives; and its influence will be felt in our own families and neighborhoods.

Love is the motive from which the action springs. Love is an active principle, and cannot live without works. Its life consists in performing acts of disinterested benevolence. The soil in which it grows is not the natural heart; but love is a heavenly plant, and flourishes only in a heart renewed by the grace of God. It never becomes weary in doing good to others; for it "suffers long and is kind." Christ was the great exemplar of this principle. And, in proportion as men possess this spirit, their lives will be devoted to the upbuilding of the cause of God, their greatest interest will be its advancement on the earth.

A successful business man will become inspired with the object of his pursuit, so that he will possess discernment to see the bearing of those moves that relate to his interests. He will venture in enterprises the results of which he is persuaded will be for his pecuniary advantage. Some men will run great risks and make a success of almost any enterprise. A successful

missionary is one who becomes so inspired with the work of saving souls that his own interests are forgotten, being lost in God's work. Therefore, if it is necessary for a business man to seek to carefully invest his means so as to bring sure returns, how much more important the work of saving souls.

To be successful in this work requires true wisdom. "He that winneth souls is wise." The apostle reasoned that he had run in vain unless success attended his labors. He exhorted the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he might rejoice in the day of Christ that he had not run in vain, neither labored in vain. Phil. 2:14-16. The consequences are too serious to enter upon the work of the Lord in a reckless manner. Eternal results rest upon present moves. If a selfish motive prompts the act, even if it be to give all our goods to feed the poor, God does not accept it.

A heart that is drawn out after souls for whom Christ died, and that is free from selfish interests, is pleasing to God. It will feel the misery of others, and cannot rest at the sight of suffering. Christ was rich, but he became poor that we might become rich. To bear the burdens of others, to alleviate their sufferings without having in view a reward in this life, is an important part of the Christian religion. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed. Here is the reason: 'For they cannot recompense thee.'" Now comes the time when the reward is given: "But thou shalt be recompensed at the resurrection of the just."

The world calls a man a shrewd calculator who can make every move count in bringing him returns in this life, either in money, honor, or friends, anything that will gratify a selfish heart. But God said to the man who had amassed a competency, and then arranged matters for many days of ease in this life, "Thou fool, this night thy soul shall be required of thee." Had he been rich toward God by works of a purely disinterested character, it would have been said to him at last, as well as to others, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To the other class it is said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The work of Christ is often neglected, because of the continued sacrifice required to carry it forward, but this constitutes a test of the spirit which is possessed by the individual. The true missionary spirit reaches out for the salvation of others, and will manifest itself in placing before them those spiritual blessings God has bestowed upon us. The Christian cannot enjoy these things alone. Exclusiveness is a trait of the carnal heart, and belongs to the sinner. No comparison can be drawn between temporal things and the worth of the soul.

The precious blood of the Son of God, which was shed for the salvation of mankind, is the only proper estimate of the worth of the soul. And he who, for the sake of sordid gain, will neglect laboring for the salvation of others, and who will let worldly interests come in between him and such labor, deceives himself if he thinks he possesses the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men, yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God. And if we have not the spirit of Christ, we are none of his.

It is said of an emperor and warrior, that when he had taken some golden images of the apostles from the Catholics, and had melted them into coin, he put them into circulation, saying, "Go about doing good, as the apostles did whom you represent." The same should be said of Christians. Instead of being a stationary guide-board, bearing the name Christian, and pointing to Heaven in a formal manner, we should be active in scattering the seeds of truth, and exerting a holy influence upon all with whom we come in contact. Our talent is to be returned with usury. If we would wear a starry crown, souls must be saved through our instrumentality. "He that turneth many to

righteousness shall shine as the stars forever and ever."

Disinterested acts of benevolence will alone secure this. Selfishness will not. It cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfish, the fruit will be of the same nature. If the motive be purely unselfish, like that principle that brought Christ from Heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. "Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed.

Then God's Spirit will affect hearts. When it is fully realized that God alone gives the increase, and that the spirit of disinterested affection is the spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and, with the apostle, we can exclaim: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." S. N. HASKELL.

A MISPLACED SWITCH.

A SWITCH is an indispensable thing wherever in a railroad track it is necessary to turn the train from one track to another, and set a train out one side, or send it off in another direction. Great care has to be taken in its management; for if a switch is misplaced it sends the train off on the wrong track, or throws it off the track entirely. Railroad men never place a switch in the track where the trains never stop nor in places where it is always desirable to go straight ahead at full speed. Such a switch would be out of place.

I have seen a large part of a large congregation tilted off the track by means of a misplaced switch in the speaker's manner; and it is rarely the case that a speaker becomes so perfect in the management of the switches as to be able to take a long train of hearers through the whole line of his discourse without switching some of them off the track. It is true that if they are really anxious to ride, they will generally cling to the coupling, and roll onward, getting on to the track as soon as possible; but if the concussion is too great, they will go bumping along on the ties all the rest of the way.

What are these switches? Bad personal habits form one class. Some of these are peculiar to the individual, and may have followed him long; others are conceived and brought forth in the desk or on the stand. As a means of avoiding the latter class, speakers should shun the former or cure themselves of such habits as fast as they may be able to detect them in themselves. I hold that no man who claims to be a gentleman has a right to inflict upon others the torture of his bad or odd personal habits. We have no right to differ from our fellow-men without good reason, nor to practice anything outside of the approved custom unless we are able to show it to be no violation of good taste. It is difficult for us "to see ourselves as others see us" at all times, yet if we were watchful we should doubtless see much that needs adjusting.

It is frequently necessary to clear the throat while speaking, but to hawk periodically, spit on the floor or carpet, and hem whenever the next word does not crowd the one before it, are habits—switches, and such habits switch attention from the track. Speakers sometimes tell the audience to refrain from coughing. There is a lesson for the speaker in that "refrain."

The speaker's mouth is watched most closely; hence that should be kept tidy. A drop of water left upon the moustache after drinking, or any one of a dozen other such little things, will spoil the eloquence of the next five minutes. This is another switch out of place. But I need not specify. The speaker should take great pains not to have any of these little eye-sores about his appearance, nor to pain the ear with domestic sounds foreign to the subject. One of these bad habits, if prominent, will switch every sensitive hearer who is a lover of good taste and neatness half-way off the track. They cannot fully ignore the blemish, and to some the beauty and logic of the whole discourse is bedimmed by it. Who does not like to hear a speaker run along smoothly the whole course of his lecture,

without jolt or jar or anything to call the attention of the hearers to defects in himself, or turn it in any manner from the subject of the discourse? The hearer should be charitable, and the more noble always are; but it is better for the speaker to avoid any occasion for such charity, even though he deprive his noble audience of the privilege of exercising that most enduring Christian quality.

Stereotyped phrases and copy-righted words, which almost every public speaker at some time deals in, are a source of annoyance. Some will end a prayer three times out of four with phonographic sameness. When they strike the closing strain, you know just what is coming. Some in prayer repeat the address, "our Heavenly Father," or "O Lord," or "O God" so often as to seem almost irreverent. In speaking, it is easy to fall into the habit of using some word or phrase repeatedly. Speakers should remember that "variety is the spice of life," and that Webster gives several words for one idea sometimes. When you have tired out one, switch in another. C. W. STONE.

SHALL CHRISTIANS CONTRACT MARRIAGES WITH THE UN-CONVERTED?

If there are some subjects of revealed truth that do not receive due attention from religious teachers, parents, and guardians, is it not possible that the subject indicated by the above heading may be one of them? Perhaps the delicacy of the subject and the fear of being thought too officious, may have been the occasion of putting this subject too much under the ban of silence. Such a feeling, though proper in itself, should not be carried to such an extent as to make ourselves chargeable with the neglect of an important duty, by withholding from others much-needed instruction and counsel.

If we have reached the bottom of reform on all those subjects which our important mission obliges us to carry out, of course nothing need be said on this subject. But as no one will prefer such a claim, it may not be improper for me to invite attention to the matter in question, in the hope that abler pens may be induced to step into the gap, to make up the hedge, which the most casual inspection shows to be sadly out of repair.

The institution of marriage, and the Sabbath, had their origin in paradise, before the fall of man. Inspired directions are given for their proper observance since the fall. They were designed to operate in the machinery of creation as regulators of human conduct, and, in the very nature of things, would have great bearing on human destiny, both as to this world and the next.

It is difficult to say which of them have been most abused. The history of the past shows that the hedge for their preservation has been in great measure torn away, and these protectors of man's choicest interests have been well-nigh nullified.

It would seem from Gen. 6:1, 2, and other scriptures, that the righteous descendants of Seth, and the unrighteous descendants of Cain, had, by divine direction, kept themselves distinct for some fifteen hundred years from the creation. But when men had greatly multiplied on the face of the earth, and daughters were born unto them, a general defection became manifest in those who had been distinguished as the sons of God, and they took to them, from the opposite class, wives of all which they chose.

The worshipers of God were induced by unworthy motives to contract marriages, which made way for a rapid increase of wickedness, and an almost universal apostasy. These women were called the daughters of men, as being the descendants of Adam, and inheriting his fallen nature and his sin, but not his repentance. The cause of the flood is plainly traceable to these forbidden marriages; as the fruit of them was the development of a race of gigantic sinners in the earth.

All the circumstances of the case were opposed to the religious education and proper training of children. The evil example of the ungodly party prevailed to corrupt the other, and family religion found no place in those households. The children were trained up according to the maxims of the ungodly parent, and wickedness became great in the earth. Thus the flood became a necessity to wipe out the stain of those unseemly marriages.

In view, then, of the fact that such connections were forbidden, as they evidently were, and of the terrible effects of disobedience, as manifested by the flood, would it not be rash to con-

clude that what God cursed under that dispensation, will meet with his favor at a later period? The important question for us to decide is, whether the same prohibitions and reasons exist now that existed before the flood.

If we were to accept the verdict practically rendered by most professed Christians, we should at once conclude that the safeguards of former times are no longer required to be observed; that, either God is willing to accept a lower standard of piety, or that the unconverted have become so friendly to religion that it would be suitable to confide to them the religious training of our children, whom God requires to be trained up in the nurture and admonition of the Lord. If the united efforts of both parents often prove insufficient to accomplish the desired end, how shall one accomplish it alone?

Of the mixed multitude that went up with the children of Israel out of Egypt, many, if not most of them, were the offspring of forbidden inter-marriages of the Israelites and the idolatrous Egyptians. These professed to believe the teachings of Moses, and to forsake idolatry. But they were the first to murmur against Moses and against God in the wilderness, and through their example the people were led astray. They thus became the occasion of great afflictions and severe judgments upon the camp of Israel.

The Israelites during the captivity took strange wives from among the Babylonians. Even the priests and their chief men, in large numbers, joined in this, contrary to the express command of God. At the end of the captivity, when Ezra, by permission of the king of Persia, went up to Jerusalem to superintend the rebuilding of the wall and temple, those marriages, with their numerous offspring, presented almost insuperable barriers to their re-establishment in their own land. They were guilty of a breach of moral principle. All these wrongs had to be repented of, and as far as possible forsaken; and as the beginning was transgression, the end was sorrow and tears.

The prohibition of marriages with idolators was given to prevent temptations to idolatry. Does the gross idolatry of heathen nations possess worse features than the more refined idolatry of church-going sinners, if the Scriptures decide the question? Baptized idolatry is idolatry still; and Christianized sin is sugar-coated bitterness. The Lord looketh upon the heart.

Every age has felt the evil effects of neglecting the precepts of Scripture in this matter. It should be remembered that the world, though called Christian, still "lieth in wickedness," and is full of evils which we must abhor. If everything in the Christian's conduct were regulated with reference to his communion with God, he would be likely to seek, as a life companion, one who would be a help meet for such a purpose.

The limitation of the apostle is, "Only in the Lord." 1 Cor. 7:39.

ALBERT STONE.

DOCTRINE.

"THE word 'doctrine' means, anything that is taught; but in Scripture it is used principally to denote a Heaven-revealed truth. A doctrinal truth is one which the Bible proposes to our belief. A doctrinal precept is a something to be acted upon, and requiring man's obedience. Looking carefully through the sacred volume, I find little or no difference between the doctrines and the truths therein stated. Indeed, doctrine and truth, in sacred language, are identical. Much Scripture might be quoted here to sustain our proposition, but I will let the reader search and see for himself. If I am right, then when ministers cease to preach doctrine they will cease to 'preach the word;' for God's 'word is truth,' God's word is sacred doctrine.

"Now why has modern preaching become so inefficient, so powerless? I answer, The truth, the doctrine—which is the word—is not preached. Sharp, clear-visioned men in all denominations see this. Thus the *Inquirer* (Unitarian) says: 'Theologians are loose and indefinite in their fundamental positions. Preaching has become sentimental, superficial, illogical, contradictory, unsystematic, and unconstructive. The interest that once belonged to it, as a solemn reasoning from clear and fixed data, has given place to that of sensational, entertaining, or emotional addresses, or to what are called, for lack of a better name, "practical" discourses, which avoid all doctrine as vain and useless, and devote themselves to superficial suggestions about morals and living—as if truth about God and human nature, and the attitude of the heart, will, and

mind towards eternal principles were not at the root of all morals and all true life.'

"Here is a key unlocking the true character of very much of the pulpit work of these last days. Others see it, and the *Observer* (Presbyterian), quoting the above, adds, 'There is wholesome food for reflection for other people than Unitarians in that sentence, and we set it in our own setting that it may do good to the orthodox also.' In the same strain the *South-eastern Advocate* (Methodist) says: 'The American style of preaching is radically wrong. It is favorable to rhetoric and oratory, but not to instruction. The Bible is used as a mere suggester of themes. Texts are chosen from it, but not to be expounded and enforced as the word of God. Preachers must give the people more gospel, or zeal in religion will never be revived.' And the *National Repository* (Methodist) strikes at the evil and echoes the same alarm. It declares in plain terms that 'doctrinal sermons are not often preached in our pulpits.'

"How, I ask, can the gospel be preached unless men preach the revealed truth, the written word? And when this is left out, when anecdotes and exhortations are substituted for expositions of Scripture, where is doctrine? President Wayland, many years ago, told the Baptists that their denomination would die when they ceased to preach its distinctive tenets and doctrines. Some have said that the reason why Mr. Moody has such great success is because he preaches so little doctrine. The *Examiner and Chronicle* (Baptist) says the fact is the very opposite, and that Mr. Moody's sermons are steeped in doctrine.

"I suggest if it would not be well for the ministry in America to pause and inquire what doctrine is and then ascertain whether or not they are preaching it? When they have re-investigated this important question with prayer and carefulness, they will probably find that the doctrine of the Lord is perfect (Ps. 19:7); that Christ taught the doctrine (Mark 4:12; and 12:38); that all who do his will shall know what it is (John 7:17); that men are to continue in the apostles' doctrine (Acts 2:42), which is the doctrine of the Lord (Acts 13:12); that all believers are to have a doctrine (1 Cor. 14:26); that ministers are to give attendance and take heed to their doctrine (1 Tim. 4:13, 16); that such are to labor in doctrine (chap. 5:17); that doctrine is to be according to godliness (1 Tim. 6:3); that all Scripture is profitable for doctrine (2 Tim. 3:16). Finally, that it is God's doctrine (Titus 2:10), Christ's doctrine (Heb. 6:1), good doctrine (1 Tim. 4:6), sound doctrine (Titus 2:1).

"It is not safe or sound to substitute anything for this. Therefore, brethren, study doctrine, and preach doctrine. It is the gospel of men's salvation."

The above, by D. T. Taylor, is worthy of careful study. There is mighty power in sound doctrinal preaching. When we leave this we lose our strength. We must not be sneered, scared, nor coaxed out of this mode of work. It is God's plan. Let us stick to it.

D. M. CANRIGHT.

SYMPATHY.

SOME people think that sympathy is a weakness, and therefore they scorn to notice the afflictions of suffering humanity. This is wrong. Sympathy enlarges the heart and makes us generous and self-forgetful.

When we are sad and weary, how cheering is the gentle voice of a friend. When sickness darkens our dwelling, how consoling is the sympathizing word. When the world seems gloomy and pleasure not near, how sweet to feel the warm pressure of a kindly hand. When sorrow overshadows our home, how comforting to mingle our tears with those of tender-hearted friends.

The great heart of Love overflows with sympathy for every child of earth. Some of that sympathy should brighten our lives, and through us comfort others. The gentle word is never lost, the tear of love never wasted, the kind deed never unnoticed above. When the Good Shepherd returns, the heart-work of life will be summed up, and glorious and rich will be the reward of the redeemed. May we share in that glory. ELIZA H. MORTON.

ENTIRE consecration is thus expressed by the poet: "Here, Lord, I give myself away."

By an apostle: "We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Are we doing this?

keep people away from the tent, even hiring them to remain away. They have circulated the most fabulous reports about us, and have threatened to pull down our tent, and drive us out of town. Still the work moves forward. There are others here that we expect will ere long obey the truth. Pray for us.
M. WOOD.
F. A. BUZZELL.

VERMONT.

Tent No. 1, Weston.

WE find a few families here that have moral courage to attend our meetings, and they say they believe what they hear at the tent. But we are surrounded by a wicked, under-handed opposition, which thus far succeeds in keeping away most of those that would come if it were not for having their names cast out as evil. The people are now in the midst of haying, and a number of those that are interested come several miles.

This week the Methodists have a ministerial association here, which will undoubtedly give all its influence against our meetings. But we trust in God that he will justify our preaching in the salvation of a few souls. We shall remain here a few days, to gather up what we can as the result of the meetings. I never have encountered a more determined prejudice than we have met here. If the opposition had civil power to sustain them, and the Lord did not interfere, it is hard to even guess what they would do with us; but we labor on in the name of the Lord, and hope to see souls converted to the truth. Pray for us.
I. SANBORN.

Tent No. 2, Cabot, July 8.

THE interest here is still good. Sunday our audience numbered about four hundred. Eld. Morse, first-day Adventist, having seen reports of our meetings in the Montpelier papers, dismissed his congregation in that place on Sunday, and attended our meeting. He assisted in the afternoon service, and would have preached in the evening had he not been obliged to return home. His wife remarked that they had come among strangers, but found themselves among friends. They bade us God-speed in our work.

The Sabbath is still the great theme of conversation among all classes. We have taken no expression of the people yet, but four have signified their intention to keep the Sabbath. Invitations have been received to hold meetings in a school-house three miles from here in the town of Woodbury. We appoint meetings there for Monday and Thursday evenings. Have sold books to the amount of \$7.10, obtained four subscribers for our periodicals, and received donations to the amount of \$5.50. Our wants are still supplied by our numerous friends, many of whom acknowledge that we have the truth.
R. S. OWEN.
M. E. KELLOGG.

NEBRASKA.

Syracuse, July 9.

THE Lord has been very kind to us, and his mercy has been with us, and his protecting arms around us. Blessed be his name forever.

We have about finished the discussion of the Sabbath question. The people are very much stirred about it. Some have commenced to obey the commandments of God, and there are many who have not yet decided. One brother, a merchant in a large furniture store, closed his store last Sabbath, and hung a sign on the door printed in large letters: "This store will be open every day in the week except Saturday." The act of this brother is causing a great stir among the people. It is leading many to study the Bible.

A Baptist minister spoke on the Sabbath question Sunday evening. We had liberty in reviewing him last evening before a large congregation. He is to try again one week from to-night. Brethren, pray for us that the truth may prevail over error.
H. SHULTZ.
M. HACKWORTH.

CALIFORNIA.

[Abridged from the SIGNS OF THE TIMES.]

Salem, Oregon.

ELD. J. N. LOUGHBOROUGH and party reached Salem on the morning of June 14. Eld. L. spoke to the church at this place Sabbath, June 15, and again on Sunday evening.

The sea voyage to Oregon was some-

what rough, and the whole company were seasick. Sr. White was so much weakened by seasickness that she rested over one Sabbath; but June 22 she spoke in Salem to a full house, and the next day was to speak to the prisoners in the chapel of the State prison in the forenoon, and in the evening give a temperance lecture in the Methodist church, the largest church building in Salem.

At the time of writing, June 23, preparations for the camp-meeting were going off well. The ground is beautiful, being a grove of about thirty fir trees one hundred and fifty feet in height, interspersed with those of a smaller growth. These, with their dark green foliage, contrast finely with the white tents and the yellow carpet of straw placed on the ground. The brethren have taken hold with a will to prepare for this their first camp-meeting.

Oakland, Cal.

IN the SIGNS of July 4, Eld. Healey says that the interest here is increasing. The attendance for the week just past had averaged about three hundred. Bro. S. M. Meeker is assisting in the missionary work.

Rocklin, Cal.

NINE have signed the covenant here. The s. b. pledge is \$105.80. A Sabbath-school has been organized, which will consist of about twenty members. Eld. B. A. Stephens now goes to Placerville, El Dorado county.

EQUALITY.

AN ARTICLE FOR ILLINOIS.

"For I mean not that other men be eased, and ye burdened" 2 Cor. 8:13.

DEAR BRETHREN AND SISTERS: Can we say that equality is one of the principal features of our work here in the Illinois Conference, so long as the following-described conditions remain undisturbed? Ponder as you read.

1. While some members of our several committees act as though they realized the words: "Cursed be he that doeth the work of the Lord negligently," others are not so anxious. They say by their actions, "Nothing very special is demanded at my hands; others can do committee work better than I," and thus they excuse themselves. Is this equality? No! But further: If all should so reason and act, when and by whom would the work be done?

2. Our ministers should *all* work for the Master with solemn earnestness. If it is the bounden duty of one to toil wearily for the salvation of souls, is not the same true of all the others? Allowing for varied circumstances, the same *devotion* is required of each. Brethren in the ministry, the Lord is on the giving hand. His grace is bestowed upon us; and we are seeing some fruit of our labor. But we are too slow; too sleepy; too worldly. May God grant us next year a score of men who will go out into the field and gather sheaves for the final harvest. What we need is continuity. "Stick to it!" Be not discouraged at apparent failures. Oh, if all would only work, and work in the field, nearly, if not quite, all of the time, what results would we not see!

3. The laity of the church should give the subject of equality more than a passing thought. The Lord's ways are equal; and it pleases him to see ours the same. But are they? It is too evident that they are not. Some of our members are learning the important lesson of sacrifice; but others are in danger of losing the crown of life by breaking the tenth commandment. This is a solemn thought. Will you exchange Heaven for earth? Some are ever ready to lend us a helping hand; but others offer us nothing but excuses. Did you never hear of the "proxy saint"? Let it not be thus said of us at last: "In life you served God by proxy, and now you shall enter Heaven only by proxy!" Ay, naught but a personal endeavor, by grace, will bring a personal reward. It is estimated that we have five hundred or more Sabbath-keepers in our State. Now let these five hundred all nobly come up to the work, and what would be the result only the Master knows. I am stirred as I study this theme.

4. The T. and M. society should work, officers and people, as one soul. Who reports every quarter? Who works hard that he may have an encouraging report to record? Who is it that pays a perfect tithe and adds the one-third? There are some in Illinois that so do, and their numbers are increasing. Will you be blessed

if you fail to discharge a known duty? Not unless the Lord's ways are unequal. Then let us all work, and pray, and hope on till we know and realize our duty; and in the outcome of life may we all reach the world of perfect equality.

G. W. COLCORD.

THE DIME TABERNACLE.

AFTER considering the reasons set forth why our people should have a more commodious house of worship at Battle Creek, I immediately said, "It is right. Such a building should be erected." I shall give my mite and influence to forward the enterprise. And I hereby request the committee to furnish our Conference and State T. and M. society secretaries a suitable number of blanks, so that they can furnish all our librarians and church clerks with Dime Tabernacle pledge-papers.

Brethren and sisters, will not our State respond? I so trust.

G. W. COLCORD, for Illinois.

Family Reading.

GOOD NIGHT.

Good night!
Now the weary rest by right,
And the busy fingers, bending
Over work that seems unending,
Toil no more till morning light—
Good night!

Go to rest!
Close the eyes with slumber prest;
In the streets the silence growing
Wakes but to the watch-horn blowing.
Night makes only one request—
Go to rest!

Slumber sweet!
Blessed dreams each dreamer greet;
He whom love has kept from sleeping,
In sweet dreams now o'er him creeping
May he his beloved meet—
Slumber sweet!

Good night!
Slumber till the morning light,
Slumber till the new to-morrow
Comes and brings its own new sorrow.
We are in the Father's sight—
Good night! —Selected.

ONE WORD MORE.

I WAS much pleased with the article on dishcloths in a recent number of the REVIEW. The lady's remarks were excellent as far as they went, but I think a word for the dishwiper may be added with profit; and I would say, Let it be well cleansed every day. Many housekeepers who, every day, brush in hand, go peering into the farthest corners after the last speck of dust (which is all very well, other things agreeing thereto), use one dishwiper a whole week without even once rinsing it. Think what that wiper must be at the end of the week, and do not let any, especially health reformers, be so careless.

I well remember the remark an aged brother made in the kitchen of the provision stand, at one of our camp-meetings. On being told that he was using a dishwiper for toilet purposes he replied, that he was sure he had not made that mistake, as he should know the wipers by their smell. Filthy dishwipers are an abomination, and it is very little trouble to keep them sweet and clean; therefore when you wash your dishcloth do not forget that the wiper needs as thorough cleansing.

L. M. RICHMOND.

Brightwood, Mass.

THE DUTY OF BEING HAPPY.

THERE is no duty so much underrated as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day, a ragged, barefoot boy ran down the street after a marble, with so jolly an air that he set every one he passed in a good humor; one of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark: "You see what sometimes comes of looking pleased." If he had looked pleased before, he had now to look both pleased and mystified. For my part I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere but upon the stage; but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five

pound note. He or she is a radiating focus of good will; and the entrance of such a one into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of livableness of life. Look at one of your morbidly industrious fellows for a moment. He sows hurry, and reaps indigestion; he puts a vast deal of activity out to interest and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret, with carpet slippers and a leaden ink-pot, or he comes among people swiftly and bitterly, in a contraction of his whole system, to discharge some temper before he returns to his work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives. They could easier do without his services in the circumlocution office, than they can tolerate his fractious spirit.—*Cornhill Magazine*.

A BURIAL SCANDAL.—The English papers contain an account of a burial scandal, which is said to have occurred at Tilton-on-the-Hill, and which, if true, illustrates the vulgarity of which a man may be capable under the influence of superstition. "A parishoner" writes to a local journal that the vicar recently refused to read the burial service of the Church of England over the body of a little child, two years of age, that had been drowned, on the plea that it had not been baptized; but he is charged with the cruelty of having coupled with the refusal, the assurance to the parents that the little one was undoubtedly lost; and that it was a judgment on them for their neglect of the rites of the church. The poor mother's feelings may be imagined! It is said further that, not satisfied with this refusal, the vicar made a point of witnessing the burial, the management of which he had entrusted to the parish clerk. The funeral passed off quietly and in perfect order, till the people around the grave started the hymn, "Safe in the arms of Jesus," when the vicar, who had been watching the proceedings from a distance, came to the grave, and endeavored to stop the singing, telling the parents and friends to go away, it was "all hypocrisy, the child was lost." This naturally was a signal for an outburst of indignation, and the minister was hissed and hooted by the assembled parishoners.—*Religious Intelligencer*.

POSTAL CARDS.—The Paterson (N. J.) Press furnishes the following synopsis of the law of postal cards: "There is one rather absurd thing about postal cards that seems not to be generally known. A good writer, who gets things down fine, can put several thousand words on a card, and the cost is a cent, but if he puts a printed slip containing a single word on the card, the expense is six cents; one paid for the card and the other collected from the card receiver; yet if words are printed on the card itself it is all right. If a person pastes a printed slip on a card, the size of a postal card, and puts the card and slip in an envelope, the government will carry card, slip, and envelope for a cent, yet it charges six cents for carrying a postal card and slip without the envelope. Then if you have occasion to paste a printed paragraph on a postal card, put it in an envelope, and the additional weight will be carried four cents cheaper than the card alone goes."

MANY complain of their memory, but none complain of their judgment.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

Died of consumption of the blood, in Cambridge, Me., May 25, 1878, Sr. Florence F. Clark, aged 24 years. A father and mother, an only sister, and two brothers, together with a large circle of friends, mourn her loss. Especially do the parents need sympathy, as they are left alone. The last sermon preached by Bro. Andrews at our last camp-meeting in Skowhegan decided her to keep the Sabbath, and she went down to the grave with a firm hope of coming up in a little while. Her hand was ever open to give to the poor and needy, and by very many little acts of kindness had she endeared herself to many. Funeral sermon by Eld. Abram Barnes, from Heb. 9:27, 28
R. C. H.

We laid away to rest until Jesus comes our infant son, Andrew P. Moreton. He fell asleep in Blue Lick, Ala., June 24, aged 1 month and 7 days. We earnestly desire to find our lost treasure again in the kingdom of Heaven. God is good, though he has afflicted us.
J. AND B. MORETON.

