

# Adventist Review

## AND SABBATH HERALD.

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

VOL. 61, No. 28.

BATTLE CREEK, MICH., TUESDAY, JULY 8, 1884.

WHOLE No. 1572.

### The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

#### ANSWERED PRAYERS.

I PRAYED for riches, and achieved success;  
All that I touched turned into gold. Alas!  
My cares were greater, and my peace was less,  
When that wish came to pass.

I prayed for glory; and I heard my name  
Sung by sweet children and by hoary men,  
But ah! the hurts, the hurts that come with fame!  
I was not happy then.

I prayed for love, and had my soul's desire;  
Through quivering heart and body and through  
brain,  
There swept the flame of its devouring fire;  
And there the scars remain.

I prayed for a contented mind. At length  
Great light upon my darkened spirit burst,  
Great peace fell on me, also, and great strength,—  
Oh! had that prayer been first.

—Ella Wheeler.

### The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim, 4: 1, 2

#### THOROUGHNESS IN THE CHRISTIAN MINISTER.\*

BY MRS. E. G. WHITE.

I THANK the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. I fear many do not grasp his promises firmly, but depend too much on feeling instead of what the Lord says. Have we not every evidence that Jesus is waiting to bless us? Is it his will that we should go forth to labor in his cause, and yet have no special help, no power from on high, to attend our labors?

It is our duty to vindicate the claims of the law of God. This holy law is almost universally despised and made void in the land, but that is no reason why any of us should turn traitors to God and our duty. We may honor God by respecting the claims of his law. Now, when it is held in great contempt, he will be most glorified by our loyalty. We should say with David, "I love thy commandments above gold; yea, above fine gold." We are not to wage this warfare against error at our own charges. God has never bidden us hold up the standard of his law in these days of general apostasy without the aid of divine grace and power. Mere arguments, however clear and convincing, are not enough. We may have

help from God, and we should not feel free to go out to battle without the evidence that his presence will attend us.

We need to have a deeper experience. We must pray more, believing that we have a living Saviour. Jesus loves us; he has not withdrawn himself from us, but we have withdrawn from him. There is often too little fervency in our prayers. The Scriptures are not studied with earnestness; the word of God is not made the rule of life. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine." The heart must be right with God. But we do not urge you to prosecute your work only when you have a happy flight of feeling; for feeling would mislead you. The victory is gained through faith; then do not be years learning how to take God at his word. Ministers, you who have had years of experience, never let the hand of faith tremble in grasping the promises of God; for your unbelief is a stumbling block to the young and inexperienced, and gives the powers of darkness occasion to triumph.

Be diligent in the service of God. It is not enough to preach in the pulpit; you should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected.

You want to do a great work, but you do not work in the right spirit. You carry heavy burdens, and groan under the load, when Jesus invites you to lay your burdens at the foot of the cross, and find rest to your souls. When we see you working so hard, and almost ready to faint, when we see you grieve and mourn at every step, we know that you have lessons to learn in the school of Christ before you can successfully teach others. Without Jesus by your side you will find the way and work hard. You have much to learn, dear brethren, before you will accept the rest that he invites you to find in him. If you look to yourselves, and deplore your weakness and sinfulness, and continue to do this, you will make no advancement, but will remain spiritual dwarfs. You should be intelligent, growing Christians; for how else can you labor with the zeal, energy, and devotion necessary to insure success?

Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision.

If these persons could only know how much trouble and grief they bring upon themselves by imagining that they are having a hard time and are great sufferers, they would change the current of their thoughts. We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and Heaven will take care of them. While we are carefully counting up these disagreeable things, many things that are pleasant to reflect upon are passing from the memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us.

The path of uprightness is the path of peace. Those who have the meekness and lowliness of Christ can walk this humble path calmly, restfully, trustingly. No matter what may be our temperament, we may walk this path if we will. It is plain, and there is no need of constant anxiety and fear, fretting and worry, lest we shall lose the way. This path is the highway of holiness, cast up for the ransomed of the Lord to walk in. It is the glorious path of the just, which "shineth more and more unto the perfect day." Those who walk this way will wear a cheerful, happy countenance; for it is lighted up by bright beams from the Sun of Righteousness.

Remember that your works must stand the test of the Judgment. Let your eye be single to the glory of God, your hearts pure, your thoughts brought into obedience to the will of Christ. Do something every day to improve, beautify, and ennoble the life that Christ has purchased by his own blood.

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward when the voice of duty calls; let no seeming difficulties obstruct your path. Take up your God-given responsibilities; and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you thoroughly and well, not coveting praise, but as working for the Master because you belong to him.

Paul exhorted Timothy; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other parts of the work are left incomplete? Will it be necessary for some one to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards. The charge to his servants is, "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." If the under shepherds do their

\*Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 20, 1883.

duty with fidelity, when the chief Shepherd shall appear he will give them "a crown of glory that fadeth not away." Daniel saw their reward, and he says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

Writing to his Philippian brethren, Paul sets before them the anxiety he experienced lest those who were newly converted should be drawn away from the pure and simple faith of Christ. He exhorts them to be in nothing terrified by their adversaries. "For unto you it is given," he says, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." He could see and understand their danger; and he prayed most earnestly in their behalf, that their hearts might be comforted, strengthened, knit together in love. Love is the bond of perfectness, an element of strength. United in faith and love, having a thorough knowledge of the doctrines of Christianity, they would not only believe and defend the gospel of Christ, but if need be, suffer for it.

The apostle labored to "present every man perfect in Christ Jesus." This is the high standard that every minister should strive to reach. He is not fulfilling his commission unless he has an experience similar to that of Paul, and labors with the same unselfish spirit.

The guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with us, recording our work, and bringing us divine strength and power to be combined with human effort. These angels weep over the coldness, the indolence, and want of love for souls, that exists among ministers who are laboring in their own strength.

Do not be unreliable in your Christian course. Sin must not be cherished. This is a time when the love of many is waxing cold, and any defection on your part will encourage others in a wrong course, and lead to many and grievous transgressions. Do not set an example of lukewarmness; do not turn away from the testimonies of the Spirit of God. We are intrusted with a solemn message to give to the world, and there is much at stake. What a fearful thing it would be if any of us were to prove unfaithful to our sacred, holy trust, and in the Judgment be condemned to be separated from God and lose heaven.

We cannot be safe amid the temptations that surround us in these times of peril without constantly watching unto prayer. We must guard against accepting a low standard of our own instead of the high Bible standard of character. Satan works through defects in character to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Often he gains the advantage, and betrays into sin those who should represent Christ to the world; and our Saviour is more deeply afflicted by this ingratitude and disobedience than is a tender, loving mother by the misconduct of a wayward child.

You may forget childish things, and grow in grace day by day. As you make advancement, set your face like a flint against all falsehood, all pretense. You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him.

Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil.

## 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.

### OUR ROCK.

BY M. J. BAHLER.

OUR rock, God's blessed word—  
Oh! what a sure retreat;  
Wildly let storms around us roar,  
And raging tempests beat;  
Securely fixed upon its truths,  
Firmly abide our feet.

Our rock, God's holy word—  
A shadow from the heat;  
In weary desert land we toil,  
Fierce sun rays on us beat,  
With fainting spirit then we haste  
To its secure retreat.

### THE LAW AND ITS PENALTY.—NO. 1.

BY ELD. R. M. KILGORE.

ANTINOMIANS triumph over the fact that the decalogue has no penalty attached to it. This affords them sufficient grounds, they think, for a denial that it is, of itself, a perfect law; because, say they, a law without a penalty is a nullity, inasmuch as it makes no provision for the punishment of those who transgress it, and is therefore powerless to enforce obedience to its requirements.

From our present standpoint, looking at facts as they now exist, the above would appear to be the correct principle upon which all law is founded. But let us view the matter from another standpoint, and take our position at the beginning, when the law was first promulgated; we will then see that other and equally important questions are involved, even those which affect the character and wisdom of of its Author.

The decalogue is but the outgrowth of, and hangs upon, the law, composed of but two great commandments as enunciated in the Pentateuch, and repeated by Christ. Deut. 6: 5; Lev. 19: 18; Matt. 22: 36-40.

#### FIRST AND GREAT COMMANDMENT.

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

#### SECOND.

*Thou shalt love thy neighbor as thyself.*

This, then, is the law in its original form. It embraces in its demands every duty that could possibly be required of all the intelligences of God's creation, when as yet they were in their innocency, and each and every one were living in perfect compliance with these just and reasonable requirements; when not a ripple had appeared to disturb the peaceful stream which then flowed from the throne of the Lawgiver to every part of his dominion, and returned to him in undisturbed rivulets from each of his sinless and happy subjects. His intelligences are placed upon probation. Their acts must determine what their future shall be. Should they prove themselves loyal, a penalty is not needed; otherwise it can be announced. But sin was not an intuition, nor an inherent part of their organization. The principle of evil was unknown, unthought of;

love, purity, and innocency were universally dominant. Now, contemplate for a moment the statute as having a form somewhat like the following:—

#### FIRST COMMANDMENT.

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

#### SECOND COMMANDMENT.

*Thou shalt love thy neighbor as thyself.*

#### PENALTY.

*In the day that thou dost not do this, THOU SHALT SURELY DIE.*

At such a time as this a penalty would have been a great misfortune. It could not have been appended to the law without conflicting with the attributes of its Author. Its simple announcement associated with the promulgation of the law would have been an insinuation that evil was possible, and a hint to the innocents that they could do wrong. This would be a reflection upon the wisdom of the Sovereign which we cannot accept. It would impeach the character of the Father, since he would have been the first to intimate to his children that they could commit an act worthy of punishment. He would have incited the mind, and therefore become the author of the thought, and the sower of the seed of evil. This is repulsive. It is not to be tolerated.

To illustrate: an earthly father and mother living on a lonely island with their little son and daughter, who see only the godly example of their parents, would not be heard saying to their little ones, "You must keep away from the bad boys. You must not say any bad words. If you do we shall punish you." No; they would have no occasion for such admonitions and threats. The innocent ones are ignorant of wrong-doing, and of the existence of evil-doers. The parents would be culpable of planting in the minds of those lovable babes the seeds from which would spring a bountiful crop of surmisings and conjectures as to what it was to do wrong, and, without doubt, an abundant harvest of experiments in order to discover the lately revealed principle. This would finally result in the destruction of their innocency, and the defilement of their purity. Instead of peace and love, these would be fruits borne from a tree of their own planting, to mar the tranquility of the household. Oh! what a mistake! It was a want of wisdom that led to such a fearful result. But we cannot account for the origin of sin on such a ground as this. Wisdom was the habitation of God's throne.

In the development of evil, we may look at it through any train of events whatever, and tracing it to its incipient point, it will not be seen that a word had escaped the lips of the Father which would convey to the minds of those happy intelligences whose chief delight was a perfect compliance with the supreme law, even an intimation that the pure and holy love which must have filled their hearts might wax cold. He will lay no foundation for sin. It can have, therefore, no reasonable ground for its existence. Its origin must arise from a source entirely independent of a penalty suggesting it.

If sin shall get a foothold in God's fair domain, it must have for its starting point other ground, and for its author another intelligence whose foresight could not have discovered the ultimate results of such a course upon which he was then entering. With him its inception must be primary. He shall have no excuse to render why he should take such a step. No palliating circumstances can be permitted to surround him upon which to base a single argument in justification of his act. He must act without reason. Sin could not have had an existence if there had been a good and sufficient reason for its conception and birth; for whenever a good and sufficient reason can be given for a

wrong act, it ceases to be sin. But there could have been offered an excuse, had offenders been threatened with punishment. Those angels, after taking the fatal step, and having gone too far to be reclaimed, could have presented at least one reason why their minds were turned into that channel of thought. Justifying themselves so far, they would doubtless have made an effort to vindicate their course by censuring the one who gave rise to the first inquiries as to what evil was, and why it should merit punishment.

Such would have been the inevitable result had the primeval code been accompanied with the dread penalty. But no such consequences can follow, no censures can be made, nor insinuations arise in any part of the universe because the Father of all did not state that capital punishment would be the result of disobedience. It was time enough to make the penalty known when occasion demanded it. A penalty was not a necessity, and would have been an absurdity, till after the law was transgressed. When one or more of his creatures have become established in acts of disobedience, then a penalty is an absolute necessity, and justice demands that transgressors should be held guilty and recompensed accordingly. In another paper we shall view the subject in the light of these circumstances.

IS IT HONEST?

BY ELD. D. A. ROBINSON.

HONEST men make mistakes; but when these mistakes are shown, and facts prove them to be such, to repeat them indicates an unfairness that it is difficult to characterize as Christian. To avoid a mistake the second time, is to confess that we had been wrong; but to repeat it when we know better, is to deliberately disregard light, and consequently to grieve the Spirit of God. These thoughts were suggested by a circumstance which came under my observation a short time since. A sister who embraced the Sabbath several months ago, recently went with her husband to a Massachusetts minister, prominent in his denomination, to talk with him about the Sabbath question. In the course of conversation, this sister made some remarks upon the strength of our Saviour's statement in Matt. 5:17, 18, and made the inquiry if it did not show the immutability of the law of God. "Why, sister," said the minister, "Christ said that he came not to destroy the law, but to fulfill it; and that he did do—he filled it up, and with his death it ended."

There are some very interesting things about this little word *fulfill*, and its use in Matt. 5, which we wish to notice.

1. Does fulfill ever mean ended? I answer, Yes, and give Bible proof: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. See also Luke 21:32.

2. Does fulfill ever mean to obey or conform to? It most certainly does, as will clearly appear from the following texts: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling [not ending and abolishing, but conforming to and obeying] the desires of the flesh and of the mind;" and while doing thus the next clause tells us their condition: "and were by nature the children of wrath, even as others." Eph. 2:3. Again the apostle says, "This I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16.

To here give to the word *fulfill* the definition that many give to the same word in Matt. 5:17, would present the following absurd statement from the great apostle to the Gentiles: "Walk in the Spirit and ye shall not fulfill [*i. e.*, abolish or put an end to] the lusts of the flesh." But this is the very thing he wanted them to do; for he says, "And they

that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

3. If *fulfill* has these two meanings, how can we determine in a given text which is the correct one? Answer: By the connection in which the word is found. This will usually indicate to the mind of the careful reader what meaning is intended.

4. In Matt. 5:17, 18, this word is used twice, once in the present tense, and once in the future perfect. In one case, it means to obey and keep, and in the other it has the second meaning. The context shows this quite clearly, and not only this, but that this word in these two verses comes from two words in the original Greek, and these two words have entirely different meanings. "Fulfill" in verse 17 comes from the Greek word *πληροῦσαι* (*plērōsai*), and among the definitions given by Greenfield we find the following, "To perform perfectly; to teach, preach, inculcate fully;" and Webster in defining it says, "To perform what is required; to answer a law by obedience." The word "fulfilled" in verse 18 comes from the Greek *γενῆται* (*genētai*), which Greenfield defines thus: "To take place; to come to pass; happen, end."

How men who know these facts relative to Matt. 5:17, 18, can persist in saying that our Lord here teaches the abolition of the law, is a hidden mystery. Over seven hundred years before Christ, the prophet Isaiah predicted that when he came he would "magnify the law, and make it honorable" (Isa. 42:21); and when our Redeemer entered upon his mission, true to this prophecy he shows the breadth and immutability of the law of God.

The word fulfilled in Matt. 5:18 cannot apply to the moral law for the following reasons: (1) The Saviour said he did not purpose to destroy or end the law, but the definition to the original word in this verse has that meaning. (2) He declared that while heaven and earth remained, not a jot (a letter) or tittle (a part of a letter) should pass from the law. (3) The original of "be fulfilled," is a verb in the plural number, and must have a plural subject, but law (Greek, *nomos*) is singular, and therefore cannot be the subject of "be fulfilled." What, then, is the subject of this verb? It is the word "all" [Greek, *panta*]. This word is an adjective, and stands for some noun either expressed or understood. Can that noun be law? It cannot; because "law" is in the singular number, while "all" is plural. Again: an adjective in Greek must agree in gender with its noun; but the word "all" is in the neuter gender, and "law" is masculine. A Greek adjective takes the same number that the noun has for which it stands; but the word "all" (*panta*) we have seen is in the plural number; therefore its noun cannot be law (*nomos*), because that word is in the singular. Wesley says that "the word *all* does not mean all the law, but all things in the universe." The writer of the book of Matthew was not a blunderer in the use of the language he employed; and when he penned the words of our Lord in Matt. 5:17, he used not the Greek word *genētai*, which means "ended," but he chose that word *plērōsai*, which means "to perform perfectly, to answer a law by obedience."

The minister above referred to knows that these facts exist, and yet in the face of them he goes on repeating the same old story that the law is abolished, and that Matt. 5:17 teaches that doctrine. We inquire again, Is it honest?

POLITICAL CHRISTIANITY.

BY W. D. CHAPMAN.

DR. PATTERSON, of Chicago, spoke recently on "Religion and Republicanism," taking as a text, "For the nation and kingdom that will not serve thee shall perish." Isa. 60:12. He maintained that this had been a Christian

nation from the beginning. In closing his sermon he said, "The question now is, Shall we serve God and live, or disregard him and fail. . . . Take away the Sabbath, and a government as strong as that of Russia would be necessary to preserve order. Christian morality must enter into our daily life, at least as regards the Sabbath and marriage relations. We must recognize morality as binding on the people, or consent to perish more rapidly than any other nation known to history. If we acknowledge the Bible as our standard of morality, we must also acknowledge its religion. We cannot accept Christian morality as binding and reject Christianity itself. We must protect both Christian morality and Christian religion. A government without any religion never existed save for a short time in France, and that was soon dissolved amid bloodshed and rapine. The struggle is now to be between political and social atheism and Christian religion."

This is the way they look at it. Every one who does not agree with them is "a political or social atheist." And what will become of those who oppose them is shown in the words, "Infidelity has no right to demand a practical equality with Christianity." He ignores the fact that all Christians even do not agree with his party. He wants an "organized effort" made to "overthrow the followers of anti-christ." His words are as follows:—

"On the side of the former are, first, the infidels; second, liberal Christians, Jews included; third, wicked men who attend theaters on the Sabbath, and go to beer-gardens and the race-course; and, fourth, politicians who are willing to sacrifice morality to secure votes for their candidates. But there is sufficient moral and religious influence in this country to counteract much of the evil effort of those classes. To effectually do so, however, it is necessary that an organized effort by Christian people be made. Let us rally for the political overthrow of the followers of antichrist. We must save our nation to God and Christianity, or give up our hope of a republican form of government. After all our former history as a Christian people, we cannot be neutral on the subjects of Christian morality and the Christian religion. Infidelity has no right to demand a practical equality with Christianity in this or any other country; for it has never done aught to benefit any country. If we are to be exalted as a nation, righteousness must exalt us."

Such preaching as this leads directly to persecution and "religious despotism," which the speaker said he wished to avoid. We do not question his motives, nor those of many who take the same position, neither do we question the motives of those who called the mass-meeting which ended in the Cincinnati riot; but the public feeling which they aroused was soon beyond their control. Cincinnati is no worse than other parts of the country. If the National Reform party succeed in convincing the people that our nation is in danger because we do not keep Sunday better, but little mercy will be shown those who persist in opposing them. History shows that no movements are more cruel and unjust than those undertaken in the name of religion.

If the Sunday movement had attained its present proportions within a few years after we announced our understanding of the "image of the beast," we would have been sure that the end of all things was at hand. This can also be said of the "fall of Babylon" and of the rise of spiritualism. They have grown so slowly that many of us fail to realize how near we are to the literal fulfillment of these prophecies. Brethren, is it not high time for us to awake out of sleep and go forward with the work God has given us to do? We know not how soon the people, aroused by some startling miracle or some great public calamity, will put into practice the teachings of

their leaders. When they "rally for the overthrow of the followers of antichrist," and pass such laws as those predicted in Rev. 13:15-17, we should have our work well nigh done. There is a great work before us; we have no time to lose.

### LOVING CHRIST'S APPEARING.

[I CLIP the following from an old paper called *The Voice of the Prophets*, published in Boston, Mass., nearly twenty-one years ago, thinking it might be worthy of a place in the REVIEW, as it teaches what some of the great and good men of the past have thought of Christ's coming.—WM. PENNIMAN.]

To love the second coming of her Lord has ever been characteristic of the true Church. This is the test of her fidelity. Without this grace all her professions are vain and false. "The times of our whole hope," said Tertullian, "cannot be placed before the coming of Christ." Hence he exclaimed, "Our desires pant after the end of this age, the passing away of the world at the great day of God." "He shall quickly come and not tarry," wrote the apostolical Clement. "His Son shall come and abolish the wicked one," exultingly exclaimed Barnabas. And Ignatius wrote of Christ, "Expect Him who is above all time." Polycarp indignantly denounced as the first-born of Satan all who denied our Lord's second coming to judgment. "Let us ever in anxiety and cautiousness," says Cyprian, "be awaiting the sudden advent of the Lord." "We are looking for Christ," writes Cyril. Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ears the awful summons, "Arise, ye dead, and come to Judgment." Augustine testifies that Christ's coming and kingdom are "what we look and pray for." And Massillon may speak for them all when he affirms of the first Christians, they deem it "one step in apostasy not to sigh after this return."

The great reformers constantly consoled themselves in the exercise of an ardent love for that day. The Scriptures, testified Tyndale, "warn us to look for Christ's coming every hour." "Long for the coming of the Lord Jesus," wrote the martyr, John Bradford. Piscator said, "The advent of the Lord is to be looked for with perpetual vigilance, especially by ministers." "Let us," said Latimer, "have a desire that this day may come quickly; let us hasten God forward." "Let us," said Ridley, "cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come." "We know that he shall return, and that with expedition," exclaimed John Knox. "There is one consolation," wrote Luther in the heat of his great conflict; "that is, the day of Judgment is close at hand." And again he exclaims, as though in agony, "May the Lord come at once." Holding in his hand a necklace of white agates, he said, "I would readily eat up this necklace to-day, for the Judgment to come to-morrow." Melancthon (testifies Elliot) thought it became Christians to dwell much and earnestly on our Lord's second coming. "All the godly, with sighs unspeakable, wish for the coming of the Judge in glory," wrote Henry Bullinger. And Brightman wrote of Christ's coming, "The faithful, through hope of the future marriage, leap for joy, and greatly desire that day." Cradock, on Rev. 22:17, says concerning the word "come" in this verse, that it all relates to Christ's advent, and declares the Holy Spirit in the whole catholic Church, "All together wish and long for His second coming." The eloquent Milton, of our Lord's advent, exclaims, "Come forth out of the royal churches, O Prince of all the kings of the earth." "Would it not rejoice your hearts," inquires Richard Baxter, "if you were sure to live to see the coming of the Lord? Would it not be the greatest joy that you could desire?" And he adds, "It would be the joyfulest tidings to me

in the world. Hasten, O Lord, this blessed day. Alas! fellow-Christians, what should we do if our Lord should not return?" "Oh, why are his chariot-wheels so long in coming?" wrote Joseph Alleine. "Though the time be very short, yet love and longing make it very tedious." Samuel Rutherford exclaimed, "Oh that He who feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the Bride!'" Thomas Vincent said, "This is the last and the sweetest in the text, Behold I come quickly." Bunyan calls the great day of God "a blessed and desirable time." "Come, Lord Jesus! thus beats the pulse of the Church," wrote Matthew Henry. "What comes from heaven in a promise should be sent back to heaven in a prayer—Come, Lord Jesus." "The servants of Christ," said Increase Mather, "ought not to have a servile fear of the great day of Judgment, but rather to pray and long for it." "Let this illustrious day come with all its horrors," exclaims Doddridge. "We shall go from the ruins of a dissolving world to the new heavens and new earth, wherein righteousness forever dwells." On 2 Pet. 3:12, John Wesley thus comments: "Hastening on as it were by your earnest desires and fervent prayers the coming of the day of God." Charles Wesley sang,—

"The Church in her militant state  
Is weary and cannot forbear;  
The saints in an agony wait  
To see him again in the air."

And Dr. Watts,—

"How long, dear Saviour, oh, how long  
Shall this glad hour delay?  
Fly swifter round, ye wheels of time  
And bring the welcome day."

Gentle reader, do *you* love Christ's appearing?  
—D. T. Taylor.

### TEMPERANCE IN SPEECH.\*

BY MRS. ANNE LAWTON.

THE intemperate use of the tongue is a source of great evil. An ungoverned tongue is "a fire, a world of iniquity." The apostle James says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Again he says, "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" Persons intemperate in the use of this member, not only bring on themselves shame, but sorrow on others and confusion in the community. Let us then be temperate in our conversation. What people should be so holy in their conversation as those who are looking for their Lord's return according to his promise, "I will come again and receive you unto myself, that where I am there ye may be also." The apostle Peter says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

We are to be obedient children, "not fashioning ourselves according to our former lusts while we were in ignorance." We are living in an age of enlightenment, when there is no excuse for ignorance. We all have the word of God, and can read for ourselves. We do not have to depend upon priests as in olden time, when Bibles were scarce and the people ignorant. If we violate the laws of our land through ignorance, it will not protect us from the punishment prescribed therein. Likewise, if we violate the laws of nature or the law of God, the punishment will be inevitable.

We may know, if we seek understanding. Perhaps most of us remember the old saying in our copy-books, that we should beware of three things—

"Of whom we speak, to whom we speak,  
And how, and when, and where."

\* Read at a temperance meeting, and sent by request for publication.

It might save us much chagrin and others many heart-aches, if we observed this saying. Who of us has not felt the need of heeding this admonition? We perhaps express our minds confidentially to a friend whose secretiveness is not as large as it should be. The result of this is expressed in the words of Solomon, "He that repeateth a matter, separateth very friends." If we have not felt the truth of this adage, it is because we have bridled our own tongues or have associated with those who have.

It was said of our Saviour, "Guile was not found in his mouth; when he was reviled, he reviled not again; when he suffered he threatened not." Who of us has arrived at the standard of our pattern in this respect? Yet it is not impossible for us to do this. Indeed we must do it if we exemplify the life of Christ. He says, "Why call me Lord, Lord, and do not the things which I say?" The word says, "He that would have life and see good days, let him refrain his tongue from evil, and his lips from speaking guile." Let us not think we can be intemperate in the use of this member and be innocent before God. In Revelation, speaking of those who were redeemed from off the earth, John says, "These were redeemed from among men, being the first-fruits unto God and to the Lamb: and in their mouth was found no guile; for they are without fault before the throne of God." Paul says, "He that striveth for the mastery is temperate in all things." Let us therefore be more temperate in our conversation, having it seasoned with grace.

If we would candidly consider the evils which are the result of gossip, talebearing, and hasty words, the result would be appalling. How much easier it is to see the faults of others than their virtues. It would be better for us and them if we would extol their virtues, and say little of their faults except to reprove with kindness. "Above all these things put on charity, which is the bond of perfectness." Phil. 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

### THE SEVEN LAST PLAGUES.

BY A. SMITH.

"AND I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1.

The book of Revelation is largely devoted to subjects immediately connected with, or growing out of, that of the seven last plagues,—incidents that will be embraced in the experience of the generation now living, and, when viewed from the standpoint of probation as matters of volition, affecting the everlasting destiny of individuals. The last warning of the third angel's message, the execution of the plagues in detail, the translation of the sealed company to heaven, the gathering of the nations to the battle of Armageddon, the advent of the "King of kings and Lord of lords" with all his retinue of angels, and the marriage supper of the Lamb in the jasper-walled city above, were scenes so stupendous as to elicit from the apostle an attempt at adoration of the instrument by whose means it was shown him. And shall not we to whose view the scenes are depicted on the page of Revelation, and in their substance have begun to be woven into our experience, and are destined yet to absorb all other interests when they shall have drawn the line between the everlasting joy of the saved and the bitter anguish of the lost—shall not we be moved, not to worship the creature, but to honor the Creator by a life of conformity to the conditions of salvation growing out of our experience in connection with these events?

It is true that figures are largely employed in the book of Revelation, and that the transition from the literal to the symbolical is sometimes abrupt; but the change is generally made sufficiently clear to disrobe the text of undue obscurity. In the ninth chapter are brought to view other plagues; and although the instruments of their execution are robed in emblems, the plagues themselves are to be literal, and will consist in the visitation of a protracted and aggravating war with all its dire concomitants.

Some of the seven last plagues will probably be more or less local in their effects, such as the fifth and sixth. Others will be universal, and poured out at such intervals as will best accomplish the purposes for which they will be given, the seventh, however, being separated from and by events growing out of the effects of the preceding plagues, and concluding the stupendous drama. The first plague will affect all in the world who will have the mark of the beast or the number of his name, being co-extensive with the rejection of the third angel's message, which warns against it. The fifth plague will be poured out upon the seat of the beast, or papal Rome; and while the pope and his satellites suffer a natural and possibly also mental darkness, that God can make instrumental of keen anguish, the Lord's people, even in the so-called "Eternal City," will doubtless have light in their dwellings.

The sixth plague will be poured out upon Asiatic Turkey, under the symbol of the river Euphrates. In prophetic language the sea is an emblem of the people of the earth taken collectively, while a river represents only an individual nation. See Rev. 9:14, and Isa. 8:7, 8. In this instance the terms "river" and "dried up" are symbolical, but the plague itself will be literal. Just in what it will consist, we are not informed, but its effect will be to so deplete the population as to cause the Turkish power to disappear, probably by pestilence and famine, aggravated by the effects of the fourth plague, whereby men will be scorched with great heat. The primary object of the sixth plague is to prepare the "way of the kings of the east."

The great battle of Armageddon (Rev. 16:14, 16) is to be fought in the plain of Esdraelon near Jerusalem. The nations of the earth are to be gathered by unclean spirits which go out of the mouth of the dragon (paganism), of the beast (papacy), and of the false prophet (fallen Protestantism).

Jerusalem and its associations appear to be a bone of contention among the religious elements of the world; and with canine avidity the nations of Europe are ready to dismember and devour the Turkish empire as soon as her dissolution by the sixth plague will have been accomplished. In the church of the Holy Sepulchre are *nineteen* chapels belonging to as many distinct sects of so-called Christians. Bayard Taylor thus writes concerning the confusion that reigns there during the celebration of mass:—

"No sooner does the Greek choir begin its shrill chant than the Latins [Roman Catholic] fly to the assault. They have an organ, and terribly does that organ strain its bellows and labor its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment, triumph. Then there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share."  
—*The Lands of the Saracens*, p. 79.

On the site of the holy temple, so dear to the heart of the Jew, stands the Mosque of Omar, equally dear to the heart of the Mohammedan. The Moslem has possession of the burial place of the ancestors of the Jewish race, and of the sepulcher of their most beloved king,—places equally dear, also, to the Christian, and objects of jealousy that may yet cause the inauguration of a crusade for their possession.

In fine, more than 500,000,000 of the religious population of our globe are more interested in the sacred places of Palestine than in any other location on the earth.

Mohammedanism is said to be rapidly extending its influence, and pushing its conquests among the Hindoos, and other oriental peoples. The disappearance of the Turk from Palestine, or the collapse of the Ottoman empire by the sixth plague, would doubtless cause the Mohammedans of Arabia, Persia, Hindoostan, and other Asiatic States, to go up as one man to the defense of their sacred mementos in the Holy Land, lest they should fall into the hands of, to them, infidel Christians and Jews.

The nations of the earth having been gathered to the great battle, the seventh angel pours out his vial into the air; probably causing a decomposition of that element sufficient to create the lake of fire into which the beast and false prophet will be cast (see Rev. 19:20, and Dan. 7:11), and causing tremendous convulsions of the earth, being accompanied with a rain of hail, each stone weighing nearly sixty pounds, and probably consisting of meteoric substance, or ice. See Job 38:22, 23. The conflagration at this time will evidently not be as extensive or complete as that which finally destroys the wicked and purifies the earth at the end of the thousand years; for the fowls of heaven are invited to feast upon the carcasses of the slain.

Subsequently to these events, the prophetic vision of Jeremiah will meet with its accomplishment: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

Reader, the third angel's message warns you of the impending wrath. We are rapidly approaching the close of probation,—

"The hidden boundary between  
God's patience and his wrath."

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1:14. Our unbelief will make no difference with the fact of its speedy approach, but it will make a difference with us. If indulged, it will shut us out of the kingdom of God.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

#### OPPOSITES.

BY J. F. BÄHLER.

Love and hatred, Sabbath and Sunday,—these are opposites, they are antagonistic.

Love and the Sabbath will go over into the new earth. 1 Cor. 13:8; Isa. 66:23. They will be as perpetual as God is himself. Oh, what a state! what bliss, what joy, what glory, what everlasting peace!

Hatred and Sunday will fall as surely as Lucifer has fallen. Never can either one come into the realms of the blest. If Sunday, the so-called Christian Sabbath, goes there, then it is reasonable to suppose that bitterness and hatred will be found there too, from the fact that this institution is the offspring of Satan's hatred toward God's holy law.

—There is one place where the Lord can not live, where he will not live, and that is in the heart that has become lukewarm, in a proud and uplifted heart, a heart that is filled with its own self. The more we have of self the less of Christ.

### 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.

#### GRANDMOTHER'S DREAM.

The supper is over, the hearth is swept,  
And in the wood-fire's glow  
The children cluster to hear a tale  
Of that time so long ago,

When grandma's hair was golden brown,  
And the warm blood came and went  
O'er the face that could scarce have been sweeter  
Than  
Than now, in its rich content

The face is wrinkled and careworn now,  
And the golden hair is gray;  
But the light that shone in the young girl's eyes  
Never has gone away.

And her needles catch the fire-light  
As in and out they go,  
With the clicking music that grandma loves,  
Shaping the stocking toe.

And the waiting children love it, too;  
For they know the stocking-song  
Brings many a tale to grandma's mind  
Which they shall hear ere long.

But it brings no story of olden time  
To grandma's heart to-night—  
Only a refrain, quaint and short,  
Is sung by the needles bright.

"Life is a stocking," grandma says,  
"And yours has just begun;  
But I am knitting the toe of mine,  
And my work is almost done.

"With merry hearts we begin to knit,  
And the ribbing is almost play;  
Some are gay-colored, and some are white,  
And some are ashen gray."

"But most are made of many a hue,  
With many a stitch set wrong;  
And many a row to be sadly ripped  
Ere the whole is fair and strong.

"There are long, plain stitches, without a break,  
That in life are hard to bear;  
And many a weary tear is dropped  
As we fashion the heel with care.

"But the saddest, happiest time is that  
We count, and yet would shun,  
When our heavenly Father breaks the thread  
And says that our work is done."

The children came to say good-night,  
With tears in their bright young eyes;  
While in grandma's lap, with broken thread,  
The finished stocking lies.

—*Christian Woman.*

#### THE FALSE BALANCE.

Two little girls, in the early morning of an October day, were dressing in a sleepy fashion, or rather one of them was dressing, and the other sat on the side of the bed looking at her.

"There," said Bess, impatiently, "now that mean old shoe-string must go and break, and I know that bell's just going to ring. Turn over the leaf, Gussie, so we can be learning the text while we do our hair."

Gussie got up on the bed, and turned over the leaf on a roll of texts which hung on the wall, and then stood a minute, reading it to herself.

"Why don't you hurry?" said Bess, looking up at her, "you'll be awful late. My senses me! What a text to pick out for folks! 'A false balance is abomination unto the Lord.' 'Pears to me if I were a Sabbath-school committee, or whoever does pick out these verses, I'd find some that has some sense in 'em."

"Why, Bessie Maynard, that's in the Bible, and I sh'd think you would n't dare to talk so," said Gussie, with horrified eyes.

"Well, I don't mean just that way, of course. I mean sense for everybody. You know yourself there is a difference. There's verses about wives, and husbands, and ministers, and—and grandmothers, and they don't fit everybody. I should think that verse was meant for grocery-men that don't weigh things right, and I just wish they had to learn it."

"It's easy to learn anyhow," said Gussie, "only I like to think about my verse. Some of them seem just a purpose for me, like 'diligent in business,' and 'whatsoever thy hand.'"

"Yes," said Bess, complacently, "you are so slow, Gussie, and such a put-off-er; but there is n't a thing in this verse to think about."

There was a little silence, for Bessie was brushing her thick, curly locks, and it took all her patience to struggle through the tangles.

"That's because you did not brush it out last night," said Gussie.

"I s'pose so; but it is such a bother. Dear me! I'm just going to braid it this way; I can't stop."

"O Bessie you know mamma won't like it; and it spoils your hair," said Gussie.

"It'll do for once," said Bess; "it looks all right, anyhow."

"I wonder,"—began Gussie, and then suddenly stopped.

"What?" inquired Bess.

"I don't know—I thought maybe that might be what the text meant," said Gussie, slowly; "sort of half doing things; not quite giving so much as you pretend to"—

Gussie stopped, afraid of offending her sister, of whose superior gifts she stood greatly in awe; but Bess only laughed as she answered, "You do think of the queerest things, Gussie."

That was what they all said of Gussie, but she kept on thinking.

It was her day to dust the parlor.

"I'll help you," said Bess; "and then you'll get through, so we can go for chestnuts."

"But you don't do the corners, Bessie, and you haven't moved any of the books," said Gussie, as she watched her sister's rapid whisks of the duster.

"What's the difference?" said Bess. "It looks all right; you s'pose anybody's going to peek around after a speck of dust? There, now, that's done."

But Gussie, with the thought of that false balance in her queer little head, kept on until the work was thoroughly done, saying to herself, "If I pretend to give mamma a pound of work, and only give her half a pound, I'm sure that's deceitful balance."

The next thing in order was to pick over the grapes for jelly, and even patient Gussie sighed over the big basket, but as usual, Bessie's part was completed long before hers.

"I wish you would learn to be a little more nimble with your fingers, Gussie," said her mother, and Bessie added in an undertone, "It's 'cause you fuss so; s'posin a bad grape does go in now and then, who's going to know it when they're all mashed up?"

"I don't care," said Gussie, feeling a little touched by her mother's criticism. "I sha'n't have any false balance 'bout my work, 'cause the Lord can tell a bad grape if it is mashed up; it's putting it in."

Only one thing more stood between the little girls and the holiday excursion for the chestnuts. The history lesson must be learned for Monday, and then they would be as free as the birds. "How I hate it," said Gussie, "stupid, dry stuff about ad-min-is-ter-a-tions. I don't see any use in knowing it anyhow."

"I'll tell you what," said Bess, "let's begin about the middle, because the first of it never does come to us."

"And then," said Gussie, "Miss Marcy will s'pose of course we know the beginning."

"Yes," nodded Bess, beginning to gabble over the words. "I'm going to finish in half an hour—'On account of these things it was plainly impossible'—"

"But we don't know what things," said Gussie.

"No, and I don't care."

"And if Miss Marcy s'poses we know and gives us a credit, it'll be a deceitful balance, 'cause we make her think we know a pound when we only know a half a pound."

Bessie's face flushed a little. "I just wish,

Gussie Maynard, you would n't talk any more about that grocery-man's text. It's just nonsense trying to make it fit us."

But after all Bessie did not feel quite comfortable, and she went back and learned the beginning of her lesson.

"There," she said, "that's good, full weight, and I don't intend to be a 'bomination any more."—*Christian Observer.*

## Educational.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."—Prov. 9:10.

### BATTLE CREEK COLLEGE ITEMS.

BY ELD. W. H. LITTLEJOHN.

#### CLOSING EXERCISES.

THE College year closed on the 24th of June. There were no exercises to mark the occasion, save the distribution of certificates of scholarship, some remarks, singing etc. Immediately upon the close of the school the great majority of the students returned to their homes in the various States from which they came, only a very few remaining in Battle Creek with the design of spending the vacation here.

#### PRESENTATIONS.

On the last day of the College year, students and teachers presented to the College a fine life-sized crayon portrait of Prof. S. Brownberger, who was for seven years president of Battle Creek College. The portrait was placed in the College chapel, and is spoken of as a work the artistic execution of which reflects credit upon its maker, Miss Ettie M. Spicer. The following books have recently been donated to the College Library: By G. F. Knapp, "Conversation; its Uses and Abuses;" By the College Literary Society, "Twenty Years in Congress" (James G. Blaine); By the College vocal culture society, "Zell's Condensed Encyclopedia." Besides the books above mentioned, the College is indebted to Bro. S. Gruber, of Pennsylvania, for a fine specimen of fossilized shells contained in rock; also to a brother from Virginia, whose name I have no "WRIGHT" to mention, for a present of \$21 to the College Tract Society. This money was presented at the last session of the Society, and exactly covered the amount of its indebtedness at the close of the year.

#### CATALOGUE.

The annual Catalogue will be issued in a few weeks. Particulars respecting it will be given in the REVIEW when it is ready for delivery.

### MAN AND EVOLUTION.

It seems that some of our scientists have become discouraged in the attempt to prove man to be the product of an evolutionary process reaching back millions of ages into the misty past and beginning with the monad, or living molecule; and so they have adopted the view expressed in the following paragraph from a lecture by Prof. Winchell:—

"Man, also, in his earliest European advent, was the equal of modern man. Nor do we find anywhere any links graduating from man toward the rank of the brutes. The apes have a genealogical tree; we trace them back to the beginning of tertiary time. Man has no genealogical tree. He stands apart, as if he had been the product of an independent organization. However this may be, he is most closely related in plan of organization to the other members of the animal kingdom. The facts, in short, are such that we may, with Wallace, hold to the evolution of other animals, and yet not embrace the doctrine of the evolution of man."—*Home Companion.*

## Our Tract Societies.

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

#### PROGRESS OF CHRISTIANITY.

WHAT are the notes of gladness,  
Like the music of birds, I hear?  
'Tis the joyful song of the reapers  
When the harvest draweth near.

They have sown the seed of the gospel,  
And they know 't will not be in vain;  
For He who is Lord of the harvest,  
Has promised the sun and rain.

God sends us forth to labor,  
And great is the work to do;  
The days of toil are many,  
And the days for rest are few.

—*Rijutai, a Korean convert to Christianity.*

#### ANNUAL REPORT OF WISCONSIN TRACT SOCIETY.

THE twelfth annual session of the Wisconsin Tract Society was held in connection with the camp-meeting at Baraboo, June 17-24, 1884.

The first meeting was called June 18, at 5:30 P. M. Prayer by Eld. I. D. Van Horn. Report of the last annual meeting was read and approved. The Chair, being authorized, appointed the usual committees, as follows: On Nominations, S. S. Smith, W. W. Sharp, N. M. Jordan; on Resolutions, E. W. Farnsworth, A. J. Breed, I. Sanborn. Adjourned to call of Chair.

SECOND MEETING, JUNE 20, AT 9 P. M.—Minutes of previous meeting read and approved, also treasurer's report and the annual report of labor. Adjourned to call of Chair.

THIRD MEETING, JUNE 23, AT 7 P. M.—Minutes of last meeting read and approved. The Committee on Nominations reported as follows: For President, H. W. Decker, Madison; Vice-President, I. Sanborn, Burns; Secretary and Treasurer, Phemie Lindsay, Madison; Directors: Dist. No. 1, Thomas Bickle, Oakland; No. 2, Wm. Kerr, Monroe; No. 3, W. W. Sharp, Madison; No. 4, C. K. Ackley, Port Andrew; No. 5, W. O. Brown, Excelsior; No. 7, H. R. Johnson, Neenah; No. 8, P. H. Cady, Poy Sippi; No. 9, Alex. Paton, Lodi; No. 10, Wm. Hanson, Chicago, Ill.; No. 11, H. H. Fisher, Lind; No. 12, E. E. Olive, Ft. Howard; No. 13, A. Mead, Eau Claire; No. 14, A. J. Breed, Maple Works; No. 15, N. M. Jordan, Lodi; No. 16, Svend Christiansen, North Cape.

It was voted that district No. 6 be dropped from the list, the members having been transferred to Dist. No. 15. It was also voted to consolidate Dist. No. 17 with Dist. No. 12, and Dist. No. 18 with Dist. No. 15.

The Committee on Resolutions presented the following:—

*Whereas*, There are many Germans among us, for whom but little has been done; therefore—

*Resolved*, That we authorize the President and Secretary of our Society to take as large a club of the *Stimme der Wahrheit* as in their judgment can be used profitably in any part of our work.

*Whereas*, The *Signs of the Times* is emphatically our pioneer paper, and has been so designated by the Spirit of God; therefore—

*Resolved*, That we recommend the Tract Society in this Conference to continue to put forth earnest efforts to increase the subscription list of this valuable journal, and enlarge and establish clubs in all our churches for missionary purposes.

*Whereas*, Our health journal, *Good Health*, is the best exponent of Bible temperance in the world, and comparatively few of our people take it; therefore—

*Resolved*, That every church in the Conference be canvassed by some person, whom the director in each district may appoint, and every Sabbath-keeping family be solicited to subscribe, and also other families not of our faith, that this valuable journal may be more widely circulated in the State.

*Whereas*, The opening providence of God seems to indicate that the time has come to enter the cities; therefore—

*Resolved*, That we establish missions in the largest cities as soon as may seem practicable.

*Resolved*, That we recommend the establishment of our State depository in the city of Madison, Wis.

REPORT OF LABOR.

|  |         |
|--|---------|
| No. of members,.....                             | 696     |
| " " reports,.....                                | 1,220   |
| " " members added,.....                          | 40      |
| " " dismissed,.....                              | 15      |
| " " missionary visits,.....                      | 5,697   |
| " " letters written,.....                        | 1,166   |
| " " Sentinels taken in clubs,.....               | 2,126   |
| " " Signs " ".....                               | 647     |
| " " subscriptions obtained for REVIEW,.....      | 1,553   |
| " " trial subscriptions obtained for Signs,..... | 2,598   |
| " " pages tracts and pamphlets distributed,..... | 538,468 |
| " " periodicals distributed,.....                | 21,460  |

Received on reserve fund, \$363.81: on sales, \$472.10; on periodicals, \$624.74.

TREASURER'S REPORT.

|                             |           |
|-----------------------------|-----------|
| Cash on hand June 20, 1883, | \$ 163.90 |
| Received on periodicals,    | 1,204.93  |
| " " reserve fund,           | 915.99    |
| " " canvassing fund,        | 876.48    |
| " " Scandinavian mission,   | 185.50    |
| " " English " "             | 233.20    |
| " " European " "            | 235.83    |
| " " Inter. T. and M. fund,  | 262.75    |
| " " Chicago mission,        | 10.00     |

Total, \$4,088.58

|   |            |
|---|------------|
| Paid to S. D. A. P. A. and Pacific Press on accounts, | \$2,045.34 |
| " " S. D. A. P. A. on missions,                       | 914.91     |
| " " on canvassing work,                               | 781.46     |

Total, \$3,741.71

|                              |           |
|------------------------------|-----------|
| Cash on hand, June 10, 1884, | \$ 346.87 |
| Due from districts,          | 317.91    |
| " " Societies,               | 627.41    |
| " " individuals,             | 878.33    |
| Stock on hand,               | 1,045.64  |

Total Assets, \$3,216.16

|                        |            |
|------------------------|------------|
| Due REVIEW AND HERALD, | \$1,926.46 |
| " Pacific Press,       | 1,024.71   |

Total Liabilities, \$2,951.17

|  |          |
|--|----------|
| Balance in favor of Society June 10, 1884, | \$264.99 |
|--|----------|

Adjourned *sine die*.  
H. W. DECKER, Pres.  
PHEMIE LINDSAY, Sec.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE THIRD SABBATH IN JULY.

(See Instructor of July 9, 1884.)

CRITICAL NOTES.

2 PETER 1: 16-19.—The object of Peter in writing this language was to show that when at some previous time the apostles had preached "the power and coming of our Lord Jesus Christ" they had not entertained their hearers with "cunningly devised fables," but on the contrary had the most substantial foundation for what they had said.

But before considering the nature of this foundation, let us stop for a moment to inquire whether the first or second coming of Christ is here referred to. Without doubt the latter is intended, as is clearly shown from the use of the word *parousia*, here translated "coming." Besides the present case it occurs 23 times in the N. T. Six times it denotes the coming or presence of Stephanas, Titus, or Paul; and the remaining seventeen times it refers in unmistakable terms to the second coming of our Saviour. It is never elsewhere applied to his first advent, and should not be thus applied here unless the circumstances require it. But they do not require it; on the contrary the passage is much more easily and naturally explained upon the theory that the second advent is denoted than that the first is meant. Thus: When we declared to you the fact that the Lord would come the second time with power, we were not rehearsing the imaginations of a disordered brain, but were telling you that of which we had seen a miniature representation with our own eyes. For on the holy mount of transfiguration (Matt. 17: 1, 2) we saw the Saviour crowned with honor and glory as he will be at his second advent; and there also appeared Moses and Elijah, representing respectively the righteous dead who shall be raised, and the righteous living who shall be translated at his second appearing. And this only confirms the word of prophecy, which was a lamp to guide the people of God in the darkness which preceded the gleam of day-dawn at Christ's first coming, and

which shall continue to be a lamp to us still, pointing out the way until the day burst forth fully at the second coming of the Sun of Righteousness.

*We have a more sure word of prophecy.*—This is the most difficult expression in the whole passage. "Taken according to the common translation, it seems to say that *prophecy* is a surer evidence of divine revelation than *miracles*" which they had seen with their own eyes; and so it is quite commonly understood and interpreted. But the revised version renders it, "We have the word of prophecy *made more sure*," which differs not materially from the literal, "We have more firm the prophetic word." In this sense the word is used in the following passages, where it is translated "confirmed" or "stablished": 1 Cor. 1: 6, 2 Cor. 1: 21, Col. 2: 7, and Heb. 2: 3 and 6: 16. On this point Dr. Clarke speaks as follows:—

"The meaning of the apostle appears to be this: The law and the prophets have spoken concerning Jesus Christ, and Isaiah has particularly pointed him out in these words: [Here read Isa. 42: 1-7]. Now, both at his baptism (Matt. 3: 17) and at his transfiguration Jesus Christ was declared to be this *chosen person, God's only Son, the beloved One* IN WHOM HE DELIGHTED. The voice, therefore, from heaven, and the miraculous transfiguration of his person, have confirmed the prophetic doctrine concerning him. And to this doctrine, thus confirmed, ye do well to take heed; for it is that light that shines in a dark place—in the Gentile world, as well as among the Jews. . . . And this ye must continue to do till the day of his second, last, and most glorious appearing to judge the world comes; and the day-star (*phosphoros*, this light-bringer) arise in your hearts—manifest himself to your eternal consolation."

1 THESSALONIANS 4: 15-17.—*By the word of the Lord.*—By express revelation from the Lord. *We which are alive*, etc.—"By the pronoun *we* the apostle does not intend himself and the Thessalonians, to whom he was then writing; he is speaking of the genuine Christians who shall be found on the earth when Christ comes to judgment."—*Clarke*. In 1 Cor. 15: 51, 52, Paul also places himself with those who should be translated at the second coming of Christ. *Shall not prevent.*—"Although this word, from *præ* and *venio*, literally means to go before, yet we use it now in the sense of hinder or obstruct." The revised version translates it, "Shall in no wise precede." For notes on verse 16, see the last number of the REVIEW.

1 THESSALONIANS 5: 1-5.—*Times and seasons.*—connected with the second advent; for this is but the continuation of the subject under discussion at the close of the preceding chapter. *No need that I write*, etc.—You have already been instructed in these matters, and perfectly understand that upon the ungodly, who refuse to believe that the Lord will come, the day of God cometh as a thief in the night. Furthermore "it is not for you to know the (exact) times or seasons, which the Father hath put in his own power." Acts 1: 7. See also Matt. 24: 36. *Sudden destruction cometh*, etc.—Not upon all, but upon them who say, "Peace and safety," who are "in darkness," and upon whom the day of God comes "as a thief." *Ye, brethren, are not in darkness.*—Exceptions to the general rule. The waiting people of God are not overtaken as by a thief in the night. They are walking in the light, standing in the whole counsel of God, waiting, watching, longing for his appearing.

LUKE 21: 34-36.—The only difficulty in this passage is that it states that the day of God will come as a snare "on all them that dwell on the face of the whole earth;" and this might seem to include the righteous. And so it would, if it were not for the limitations of the 34th and 36th verses. It is a general statement, and it will be generally true. The great mass of the world will be careless, wicked, and unprepared; but a few will escape—not the day itself, but its attending evils. How shall they escape? By taking heed to themselves, not overcharging their hearts with surfeiting and drunkenness, and cares of this life, by watchfulness and prayerfulness, they shall be "accounted worthy" to escape. Thus, it seems to me, the text plainly teaches a general truth and an exception; that is, that the day of God will come as a snare upon all except those who watch and pray, and keep their hearts from surfeiting, drunkenness, and cares of this life.

"REFERENCES IN BLACK LETTERS."

I SUPPOSE many are thinking that these "references" are dark in more than one sense, and are saying in their hearts, if not openly complaining: "It is impossible; it cannot be done; the lessons are too long; they ought not to expect us to get all these texts by heart, we are not used to it. Why don't they give us shorter lessons, anyway? It would be a great deal better to give only a few texts and have those well learned than to give so many that we can't half get them. There is just no use trying to learn them," etc., etc.

Well, what about it? Suppose all you have said is true, what is the best thing to be done? Shall we waste precious time murmuring about the matter? or shall we take hold with a will, and learn as many texts as we possibly can? Perhaps the lessons are too long. Possibly due weight was not given to the fact that most of our Sabbath-school scholars are not used to hard study, but are farmers, mechanics, day-laborers, etc.; what then? It will soon be found out, and future lessons may be shorter. It would be impossible to adapt the lessons to the mental capacity of every scholar; and probably the lesson-writer tried to choose as his model one of about average ability. If the standard is a little above us, let us not complain, but try to lift ourselves up to the standard. We shall never improve if our standard is as low as ourselves, or lower.

A few words as to the importance of committing to memory portions of the sacred Scriptures. They are thus ever with us; they become a part of our being, and have an important molding influence upon our characters. The Holy Spirit will not be likely to bring to our mind portions of Scripture that we have never learned; but on the contrary, when we have laid up on memory's shelves a good store of precious passages, it is reasonable to believe that the Spirit will bring these to the mind as they are needed for strength, encouragement, or consolation.

Let us, then, learn as many of these texts of Scripture as possible. If we cannot learn them all, let us learn as many as we can. But we can learn more than we think we can. It would be a good plan to use these texts as daily food, learning one or two each day. Keep your Bible and the lesson-paper at hand, where you can refer to them whenever you have opportunity. Or, what is better, carry a Testament in your pocket, and employ spare moments in studying the lesson. The lessons will not be best learned by those who are brilliant and have the best memory, but by those who have the patience and will power to employ their spare time in study, and their laboring hours in thinking about what they have studied. Do not be easily discouraged if you do not succeed in learning all of the lesson; if you cannot reach as high as the moon, reach as high as you can.

C. C. L.

Our Basket.

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

—Work till the last beam fadeth,  
Fadeth to shine no more;  
Work while the night is darkening,  
When man's work is o'er.

—Opinion is twilight; science is daylight; ignorance is night.

—The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

—The deepest truth leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with the greatest readiness.—*Havergal*.

—In conversation with a wavering Jewess she gave as a reason for so doing that she saw the signs of the *second* advent being fulfilled just as Jesus gave them; so she is almost convinced that he must be the true Messiah. D. F.

—It may seem possible now, by avoiding all extremes and all thoroughness in religion or in worldliness, to conform to both; but in the day of separation it will be found to have been a failure for eternity—a failure as complete as it is disastrous and remediless.—*Bonar*.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 8, 1884.

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

### THE RESURRECTION OF THE WICKED.

LAST week Bro. N. J. Bowers proved conclusively that special judgments by which God has often cut short the lives of wicked men have not constituted the full penalty for the sins of such individuals, releasing them from a resurrection and a second death.

In addition to the editorial note given therewith, we take occasion to say a word more upon the great principle which underlies this whole subject, as it is one of no small importance. A slight regard to the principle in question would effectually save any one from the heresy of the non-resurrection of the wicked. In its light, which seems to be strangely overlooked by some, it can be clearly seen that it is no more possible that the wicked, no matter who, nor when, nor where, should not have a resurrection and be judged for their personal acts and punished therefor, than it is possible for God to lie; and that the close of this present life, no matter under what circumstances, nor for what purpose it may occur, cannot by any possibility pay the penalty for the sins of this life, and release the individual from all further accountability to God.

These propositions once established, the doctrine of the non-resurrection of the wicked is remanded to the category of brainless delusions where it belongs; and these we will now prove.

It will be admitted by all that Adam was placed on probation, and that the penalty of death, absolute and irrevocable, was affixed to the violation of the command not to eat of the forbidden tree. There was no provision made for mitigation or removal of this penalty. While yet he had no posterity, he partook of the forbidden fruit, and the sentence passed upon him, "Unto dust shalt thou return;" till which time he was to eat his bread by the sweat of his brow.

How did that affect those who were to come after? Adam could bequeath to his posterity no higher nature than he possessed,—a nature, after his transgression, not only liable, but inevitably doomed, to death. The same plane of being was his children's only heritage,—a heritage of wearing toil during the period of their life, and after that, death. And this, remember, was because their father Adam had sinned in the matter of the forbidden tree.

The apostle makes an explicit statement of this fact. He says (Rom. 5: 12): "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." When did death pass upon all men?—When the natural father of all men subjected himself to death by sin. From that moment it became a fixed fact that every human being who should appear in this world, would be subject to death. Instead of the words "for that," in the last clause, "for that all have sinned," the Greek has *ἐφ' ᾧ* (*eph' hō*) "through," or "on account of whom all have sinned." The margin has, "in whom;" that is, in the "one man" Adam, by whom sin entered into the world. Again the apostle says (1 Cor. 15: 22), "In Adam all die."

Adam's sin, trial, and sentence, marked the end of probation with him, so far as it concerned that first offer of life which God had given him, which was suspended upon his obedience. And had nothing more been done, it would have been the end of probation for all. So long as God saw fit

to let men propagate themselves upon the earth, their lot would have been simply a hopeless life, to be terminated by an inevitable and eternal death.

But immediately upon Adam's failure under that first arrangement, supervened the plan of salvation through Jesus Christ. Before the first penalty was fully carried out, there was time for Adam to have another trial; and through the intervention of Christ, this opportunity was given him. There was promised a seed of the woman who should bruise the serpent's head. Adam was placed upon a new probation. In the promised seed, the Redeemer, a new hope was set before him; and he was taught how to manifest faith in that Redeemer by typical services, sacrifices, and offerings.

This arrangement also looked forward into the future, and included all Adam's posterity; else we had had no hope. A pertinent inquiry now arises; namely, How could the sentence of death already rendered, be inflicted upon the whole human family so that there should be no sacrifice of authority, principle, or prestige, on the part of God, and yet the new blessing of a hope of life through Christ be placed within their reach? It could be done in this way: Let men live, and, without any reference to their own personal actions, let them die in Adam, as the apostle assures us that they do. This fulfills the Adamic penalty for the Adamic sin, under the Adamic covenant. Then let all men, irrespective of character, be brought by Christ out from this condition of Adamic death, into which they fell through no fault of their own, once more to the plane of life; and being then alive beyond the extreme limits of the effects of the Adamic covenant and fall and death penalty, nothing remains but that they answer for their own course of conduct, and receive such destiny as shall be determined thereby—if guilty, through their own sins to suffer the same penalty for their sin that Adam suffered for his, which is death, and which to them is the second death, and will be eternal because no further plan of redemption relieves them from it, as Adam's would have been had it not been for the intervention of Christ; and if righteous, through faith in Christ, to enter then upon a life which will be eternal.

This is the result to be reached, and the way here indicated being the only possible way to reach it, we may set it down as the actual arrangement in the case. And so Paul, when he declares that all men die in Adam, immediately adds, "Even so in Christ shall all be made alive." 1 Cor. 15: 22.

We are now prepared to draw conclusions. When Adam, some 930 years after his experience in Eden, died, he died because he ate of the forbidden tree, not because of anything he did after that event. But if, after the Judgment, Adam shall be found worthy of the second death, and be consigned to that fate, it will *not* be because he ate of the forbidden tree, but because of what he did, and did not repent of, *after* that event. When Methuselah and Noah and Abraham died, it was not because of any sins they had personally committed, but because their father Adam had transmitted to them a mortal nature. And when Caligula, and Nero, and Caesar Borgia, and Catharine de Medici, and Jeffreys, and Claverhouse died, it was not because they were themselves monsters of iniquity, but because they belonged to a death-doomed race. And when the antediluvians, and Sodomites, and Egyptians, and incorrigible Jews, died, it was not because of their personal sins, but because in the beginning death had passed upon all men.

Such is the inevitable conclusion from the established fact that we die the first death only in Adam, not on our own account. The second death is the only death in which is involved the result of our own personal actions; and this death

is reached only after a person has passed through the first, and is the termination of a second state of being.

Does not God, then, ever visit judgments upon men in this life for their sins? He certainly does; but to what extent? Only so far as to anticipate by a brief period the death to which they are already doomed. And this is all that he could do; for the penalty of the second death can no more be reached till we have passed the first death, than the high-priest could enter the second apartment of the sanctuary without passing through the first.

Let us illustrate: Suppose that in some State where the death penalty is still in force, a man is convicted of murder, and sentenced to be hanged therefor in six weeks. Suppose, further, that, being remanded to prison under the sentence, his conduct becomes so intolerable that it cannot be endured, and therefore a change is made in the arrangement, which brings him to the gallows at the end of two weeks. Now what is done?—His sentence is, on account of his misdemeanors, anticipated by four weeks; but when he hangs, what is it for? Is it for his course of conduct in prison? No; but for the murder on account of which he had been tried and sentenced to death; and it could not be otherwise without ignoring and setting aside the first crime, guilt, trial, and sentence; to suppose which would be to insult the common sense of the officers of justice.

Just so with the antediluvians, whose cases will illustrate all others. Their conduct became so intolerable that God could not suffer them to live out their days. Therefore he anticipated by a time the death which, on entirely other ground, was their inevitable portion. Had he not brought the flood upon them as a manifestation of his displeasure against their sins, they would have died after a few years more of life; and had they been paragons of piety, they would have died just the same. But the death, whenever it came, would have been the death in Adam, which must first be inflicted, because it had passed on all men; and in this death our own personal righteousness or guilt is in no wise involved.

Therefore the personal account of the antediluvians, and of all others who have gone down under special judgments, still remains unsettled; and they must have a resurrection to answer therefor, and then receive the penalty for the same, which will be the second death.

### THE TESTIMONY OF SILENCE.

WE often hear this objection: "If the Sabbath commandment is binding on Christians, why did not the apostles command its observance?"

We reply: If it were not binding, why did they still call the seventh day the Sabbath without a word of explanation? Silence in regard to an established law and usage is not a proof of the abrogation of the law, or a change of the usage. The burden of proof rests with those who claim a change.

And we have a question: If the apostles taught or practiced a change in respect to the Sabbath—if they violated the commandment—why were they never accused by the Jews on this ground? The Jews accused Jesus of breaking the Sabbath, to which he pleaded, "Not guilty;" averring that what he did was "lawful," that is, in accordance with the Sabbath law. But after the death and resurrection of Christ, the Jews, who were ever ready to persecute the Christians, never once accused them of violating the Sabbath. On which side of the controversy is the testimony of silence? A law need not be repeated to make it a law; but it cannot be abrogated, altered, or amended, by silence.

R. F. COTTRELL.

—Christian graces are like perfumes; the more they are pressed, the sweeter they smell.

**IMPORTANT QUESTIONS FOR CHURCH-MEMBERS.—NO. 7.**

*What effect do temptations have upon your efforts to overcome?* Some are easily discouraged under trial. This is wrong. When a person becomes discouraged in a worldly enterprise in which he is engaged, it never succeeds, because he loses heart in the work, and therefore slackens his effort in its behalf. It is the same in religious matters. Satan knows this very well, and is therefore much pleased to have any one get discouraged in the Lord's service. Then when we yield to discouragement, we place ourselves in the very position where Satan would have us, and just where the Lord does not want us to be. Thus we become a toy of Satan, a plaything of his will and pleasure.

Again, a discouraged person cannot claim a single promise of God. The blessings of the Bible are valueless to him while in that state, because they are receivable only through faith, and discouragement is the very opposite,—is distrust, a want of confidence, a destitution of faith. "Without faith," says the apostle, "it is impossible to please God." Heb. 11 : 6. Again, " whatsoever is not of faith is sin." Rom. 14 : 23. Without the possession of this rare commodity, none can excel in the Christian graces ; none can gain a victory over the world and its temptations ; none can be acceptable to God, and are therefore committing a great wrong in his sight, as well as against their own souls.

No one can overcome of himself. All are supposed to understand this when they start out in the race for life. If we gain any victories, it is only because God has wrought in our behalf. The promise of the gospel is, "Ask and ye shall receive." Knowing, as we ought, our own weakness, it is our duty to ask for strength to overcome. According to the word of the Lord, the promise is not doubtful—*Ye shall receive*. But if upon measuring strength with the world, we fail of victory, and are overcome, upon whom rests the fault? But in self-justification one may say, I have asked daily for overcoming strength, but do not receive it. We reply, "This is the victory that overcometh the world, even our faith." 1 John 5 : 4.

In the case of our failure at any time to overcome, one of two things is evident. We have either neglected to ask for the needed strength, or in asking, we have lacked the great essential—faith. In either event we ourselves are at fault, and not the Lord. We knew when we started out that our own strength was not sufficient for the task. We might have had help from God. Then why lose confidence in him because of our failure ; for that is what we do whenever we become discouraged. But in our applications to God, if we would have what we ask, we must believe that he will hear our petitions, and grant our earnest supplications. Heb. 11 : 6. It matters not how formidable may be the enemy, or how imminent our danger, our confidence in God should not falter in the least, if we expect help from him. The Scripture is explicit on this point. "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1 : 6, 7.

God is an unfailing source of strength when he is drawn upon properly. But some have seemed to think that because they were subject to temptations, it was evidence that the Lord had forsaken them ; hence they feel very much discouraged. But such does not prove the Lord's absence ; it is rather evidence of his favor. Perhaps these very persons have been pleading with God to let them see themselves (how often we hear such prayers) that they might better put away their wrongs. Did they expect that prayer

to be answered? If so, how? Could they think that the Lord would reveal himself to them in a special manner, as to his prophets of old? Very few are prepared for such visits now. Besides, there are just as practical methods by which to accomplish this end, that are already at hand.

The simplest and most natural means have ever been employed to reveal to men the sinfulness of their hearts. What more successful way could the Lord take to give us a view of ourselves than by suffering us to come in contact with those influences that will tempt our inclinations, and reveal our natural weaknesses? Just then we doubtless become the object of intense anxiety to holy watchers. Our judgments have heretofore been educated as to proper action under such circumstances, but now we are under a pressure. Our inclination pleads ; our wisdom resists ; and for a time the struggle seems doubtful even to ourselves. But help from God is at hand, by which, if employed by us at the proper time, we gain a victory for the right, and temptation flees away.

Under these circumstances we may be enabled to count it all joy when we fall into divers temptations. James 1 : 2. Now we have had a partial view of ourself, and have seen one of the weaknesses of our character. We may now set about the work in earnest of correcting this defect so plainly revealed. Now the weapon with which Satan purposed to destroy us, God has placed in our own hands to use in building up a character for heaven. Certainly there is no cause of discouragement in all this, but all such experience should be to us a source of joy.

While temptations, if not overcome, will surely destroy us, yet with the fallen condition of man, it is easy to see that without temptations, no one could develop a perfect character. Before man can ever be received into glory, he must pass tests so severe as to make him impregnable to the assaults of the enemy, though made in the most subtle manner. There is only one way this can be done, and that is by bravely meeting the temptations in the way and always gaining the victory. Each temptation resisted gives strength to successfully meet the next one, and thus from day to day we mold our characters, and establish our integrity. Looking at the results, it is not so strange that Paul should rejoice in tribulations. He well knew from actual experience that tribulations work patience, and patience experience, and experience hope, and that a well grounded hope will never cause shame. Rom. 5 : 3-5.

The same results may now be obtained by every child of God. One will need, however, to cultivate enduring faith in the promises of the Bible, and an unwavering perseverance in the principles of the truth. All who will thus engage in the warfare may rest assured that "God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10 : 13. J. O. CORLISS.

**THE PROMISED INHERITANCE.—NO. 3.**

THE hope of the gospel is based upon the promises made to Abraham, Isaac, and Jacob. Christ is the promised seed, through whom all the promised blessings are to be given. And they that are Christ's are Abraham's seed, and heirs to the inheritance promised to him. Hence, while the apostles preached Jesus and the resurrection, they expected that through this means the promise to the fathers would be fulfilled. The fathers had died without receiving a foot-breadth of their promised inheritance. They must be raised from the dead. After they were dead, God declared to Moses that he was their God, and on this fact Jesus based an argument for the resurrection of the dead. The argument stands thus : 1. God is not the God of inanimate dust—the hopelessly

dead. 2. But he declared himself the God of Abraham, Isaac, and Jacob long after they were dead. 3. Therefore they are destined to live again—they live in the purpose of God ; therefore he is still their God. The Saviour did not, as some suppose, set out to prove the resurrection of the dead, and bring out the conclusion that they have not really died, and consequently need no resurrection. Please pardon the digression.

The preaching of Christ by the apostles, and the resurrection of the dead through him, was the cause of offence to the Jews. But it was through this very means that the promise of an inheritance to Abraham and his true children (Gal. 3 : 29), was to be fulfilled. Accordingly Paul, in his defense before Agrippa, says, "And now I stand and am judged for the hope of the promise made of God unto our fathers : unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26 : 6-8. By this testimony it is clear that the only hope of the fulfillment of the promise of an inheritance in the earth to Abraham, Isaac, and Jacob, depends upon the resurrection of the dead. Abraham was not ignorant of the doctrine of the resurrection. When he offered up Isaac, through whom God had promised him a numerous posterity, he did so, "accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure." Heb. 11 : 19. With this faith, he was not dismayed when God told him that he should go to his fathers in peace, that he should be buried in a good old age, and that several generations would pass before even the typical fulfillment of the promise. The ancient martyrs had faith in the resurrection. They endured the most cruel persecutions, not accepting deliverance on the terms of renouncing their faith, "that they might obtain a better resurrection." Heb. 11 : 35. The better resurrection is the first. "Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power." Rev. 20 : 6.

There is an age of glory in reserve for the earth ; but it has been the mistake of many to look for it before the time. Sin and the curse must be removed ere that glorious day shall dawn. The Psalmist prayed, "Let the whole earth be filled with his glory. Amen, and Amen." Though long since uttered, and not yet realized, this prayer will certainly be answered. When this petition is fulfilled, the Lord says, "They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea. Isa. 11 : 9.

But the last days of the present dispensation, according to the predictions of Christ and the apostles, will be especially sinful and perilous. Matt. 24 : 11, 12, 24 ; 2 Tim. 3 : 1-5. It will be a time of great apostasy from the truth of God. 1 Tim. 4 : 1 ; 2 Tim. 4 : 3, 4. The "man of sin," "the son of perdition," will oppose and exalt himself above God, until he be destroyed by the brightness of Christ's coming. 2 Thess. 2 : 1-8. So there is no possibility that the age of glory shall dawn, before the Son of man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and proceed to the execution of the Judgment. To his people he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34.

The kingdom which God "hath promised to them that love him" is prepared from the very foundation of the world. When the earth was created, it was designed to be the territory of an everlasting kingdom, possessed by sinless beings, as our first parents were before the fall ; and

though by disobedience man lost the dominion which God gave him over all the earth, Gen. 1 : 28, yet through the "last Adam," the life-giving spirit, there shall be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts. 3 : 20, 21); and so the purpose of God respecting the earth will be accomplished: "He created it not in vain, he formed it to be inhabited." Isa. 45 : 18.

This kingdom is not a myth, but a real kingdom. Like other kingdoms, it will be constituted with its king, its subjects, its laws, its capital city, and its territory. Jesus Christ the Son of God will be the king. Ps. 2 : 6-9; 89 : 18; 110 : 1; Isa. 9 : 6, 7; Luke 1 : 30-33; Heb. 1 : 8, 9; 10 : 12, 13; Rev. 19 : 11-16. The people who are redeemed from sin will be the subjects of the kingdom; but they cannot enter upon their inheritance until they shall be changed from mortality to immortality; and this change cannot take place till the trumpet shall sound which wakes the dead in Christ, when "the Lord himself shall descend from heaven." It is written, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 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. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15 : 50-53; 1 Thess. 4 : 16.

While in our present mortal state we may be "rich in faith, and heirs" to a promised kingdom (Jas. 2:5); but we must wait for the time of its possession, as described in Dan. 7:22: "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The Judgment must decide who "shall be accounted worthy to obtain that world and the resurrection from the dead" (Luke 20 : 35), and the Son of man must come in his glory, and be seated upon his glorious throne. Then will he say to those on his right hand, "Come, ye blessed of my Father, INHERIT the kingdom prepared for you from the foundation of the world." Matt. 25 : 31-34.

The laws of the kingdom will be the laws of God. Of this there can be no doubt. The law of God consists of principles of truth and justice, which, from their very nature, must be as enduring and unchanging as God himself. The briefest epitome of these principles is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." These same principles are embodied more in detail in the ten commandments, which have been and are rightly regarded as the moral law. It is objected that the Sabbath precept is not a moral law. But the Creator has a moral right to claim of his creatures an act expressive of their acknowledgment of the fact that he is their Creator, and of their willing submission to his authority. The Sabbath precept is the only one of the ten which is a memorial of God, independent of all other considerations. Is it not a moral duty to observe it? Is it not robbery of God and rebellion to refuse submission to his claim? We believe that the principles of the other nine will not be violated in the future kingdom of God; but one thing is certain, and that is, that the Sabbath will exist, and be observed by all in the world to come; for it is expressly foretold in Isa. 66 : 22, 23: "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."

R. F. COTTRELL.

#### MATTHEW 28:1.

A CORRESPONDENT finds it difficult to harmonize Matt. 28:1 with the parallel passages in Mark 16:1, Luke 24:1, and John 20:1. He says:—

"Matt. 28:1 is rendered by the revised version, 'Now late on the Sabbath day, as it began to dawn toward the first day of the week,' etc., thus implying that they came before the Sabbath was barely past. The original word *ὀψέ* (*opse*) is defined by the 'Analytical Greek Lexicon,' said to be indorsed by seven good authors, as meaning 'late,' or 'put for the first watch at evening,' which according to 'Smith's Bible Dictionary' was the time intervening from sunset to ten o'clock."

He then gives the original words used in the three other texts, showing that they refer to the early morning, and thus concludes: "From the above it seems that Matt. 28:1 describes a visit made by two of the women at the close of the Sabbath simply to view the tomb, in order perhaps to assure themselves that the resting place of the Saviour had not been molested. They must have returned again the next morning for the purpose of embalming his body."

A closer study will convince our correspondent, we think, that this is not a necessary conclusion, and that there is really no discrepancy between Matt. 28:1 and the parallel passages, supposing them to refer to the same visit.

In the first place the "Analytical Greek Lexicon" deals too much in "paradigms" and "grammatical analysis" to be exhaustive as a lexicon. It gives only the principal meanings of words, because it has no room for the less important shades of meaning. It is undoubtedly correct in giving "late" as the chief meaning of the word *ὀψέ* (*opse*), and also in the statement that it is "put for the first watch, at evening;" but it does not follow that the word has no other meaning. Indeed, the "Analytical Lexicon" itself quotes *ὀψε δὲ σαββάτων* (*opse de sabbatōn*) in Matt. 28:1 as meaning "after the close of the Sabbath."

Other lexicographers treat the word more fully. Thus Donnegan defines it as follows: "*ὀψέ*, *adv.*, late; too late, properly after, hence with a genitive, long after." He quotes the following examples from Thucydides to illustrate the last meaning: "*ὀψέ τῶν Τροϊκῶν* [*opse tōn Troikōn*], long after the Trojan war," and "*ὀψέ τῆς ἑορτῆς* [*opse tes heortēs*], after the festival."

Robinson, also, gives the following as one of the meanings of the word in the New Testament: "2. With a genitive, *at the end of, at the close of, after.* Matt. 28:1, *ὀψε δὲ σαββάτων*, at the end of the Sabbath, *i. e.*, after the Sabbath." The word is used with the genitive case in Matt. 28:1.

Even in the revised version, the expression, "Late on the Sabbath day" is explained by the clause, "As it began to dawn toward the first day," etc. It would certainly be impossible for the first day of the week to begin to dawn before ten o'clock the evening before. This shows conclusively that "after the Sabbath" is the true meaning.

C. C. L.

—Though God has promised always to guide his inquiring children in the way that is right, he has nowhere promised to make this way seem right to their friends or neighbors, or even to themselves.

—Some things are exhilarating, some inspiring; but how few things outside of the vital union of the heart with the blessed Saviour are at all satisfying!

—It is not wealth or high station that makes a man happy; many of the most wretched beings on earth have both.

—Life is a scaffold, and all are builders of characters that are eternal.

## 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 W. H. LITTLEJOHN.

252.—THE FOREKNOWLEDGE OF GOD AND THE DAMNATION OF THE SINNER.

1. Did God know in the beginning that any one man whom he would create, would eventually be damned?
2. If so, did he not create that man on purpose to damn him?
3. Is it not reasonable to suppose that God voluntarily closed his eyes in the beginning to the fate of man, in order to avoid responsibility for his final loss?

S. D. A.

Ans. 1. I think that he did. It would be limiting the foreknowledge of God to say that he did not. Infinite knowledge implies a perfect understanding of all the details of every fact and circumstance, which either has taken place or shall take place. The difference between the wisdom of finite man and that of the Infinite One lies right here: The former knows but a few things, and those things imperfectly; the latter knows all things perfectly. A knowledge of general results, with ignorance of the details, is but partial knowledge, and cannot, therefore, be predicated of Jehovah, if it be true that he is infinite in the attribute of wisdom as well as those of power, goodness, etc.

Very many Scripture illustrations of the foreknowledge of God might be adduced if it were necessary to demonstrate that fact. One or two only will be given, and these will be of a nature to prove that his foreknowledge embraces details as well as general results. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Ex. 9:16. The foregoing had reference to Pharaoh, the king of Egypt. From it we can discover that Pharaoh was placed on the throne of his kingdom because God knew beforehand just what he would do under certain circumstances. Those circumstances were furnished by the pouring out of the plagues. God told Moses beforehand just what those plagues would be, and just what Pharaoh would do and say because of them. Ex. 7:1-6; 3:9-22. But how could the Lord have foretold what Pharaoh and the children of Israel would do and say previous to the time at which they said and did it, unless he was gifted with prescience, or foreknowledge?

Again: we have a record in Ex. 14 which shows that God knew beforehand that Pharaoh and his host would follow the Hebrews, and that they would all be drowned in the Red Sea. But if he knew that Pharaoh and his army were to die under the circumstances under which they did die, then he also knew beforehand that they all would be lost eternally; since the facts attending their destruction rendered their final damnation assured. Should inquiry be made as to when God first knew the particulars respecting the bondage in and the exodus from, Egypt, the reply is, He doubtless did so from the beginning. Certain it is that he predicted that these events would occur, four hundred years before they took place. To Abraham he said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." Gen. 15:13, 14.

Has any one a doubt that when God addressed the language quoted to Abraham, He knew that it was Jacob who was to go down into Egypt, and not Isaac? Is it not distinctly stated, also, that the captivity of Joseph was a part of God's great plan in regard to the bondage, the exodus, etc.? Did not God foreknow that Jacob and his family would suffer for bread on account of the anticipated famine, and did he not send Joseph into Egypt years before it occurred in order that he might be prepared to give the necessary relief to his father's family? If so, then he knew beforehand the details of the history of both Jacob and Joseph, as well as the facts concerning the drought that produced the famine to which allusion is made above. Gen. 41:1-32. Can it be true, therefore, that God was acquainted with these minor details in the history of Jacob and Joseph, and yet was ignorant of that which was of infinitely greater consequence,—their final destiny in the world to

come? To say that he was, would be to take a position which is most absurd.

Again: If God knew that these events would take place twenty, forty, or fifty years before they transpired, then it was possible for him to be acquainted with them for a period of time indefinitely long, or indeed from eternity. A master-builder prepares beforehand his drafts, and in his mind's eye can see every brace and pin and beam, and makes the necessary provision for them. Assuredly, the great Architect of the universe is not less familiar with the history in detail of the living stones that are to enter into the grand spiritual temple that he is erecting. These stones are the saints of God (1 Pet. 2:5), and in order that each may fill his proper place, it must be known beforehand (1) who are to be saved, and (2) what sort of character they will develop.

As evidence that God has a definite plan for the government of this world, and that he foresees the part which individuals as well as nations are to play in its history, attention might be called to the prophecies which abundantly support such a theory. Isaiah, for example, declared one hundred and seventy-four years before the event took place that Cyrus, mentioning him by name, would overthrow Babylon, and release the Jews from their captivity. Isa. 44:28; Jer. 25:9-11. He also gave quite fully the particulars respecting the overthrow and final disappearance from the map of the world of the great metropolis of the East. Elisha foretold the murder of Benhadad by Hazael, and his future oppression of the people of God. 2 Kings 8:12-15. The rise of the papacy, and the continuance of its persecution of the saints for exactly twelve hundred and sixty years, were predicted over one thousand years before it had any existence.

The Spirit of God revealed to Ananias and to Saul the future ministerial career of the latter, covering many years, and filled up with most important transactions, even before that career had been entered upon. Acts 9:10-15. Christ declared to Peter beforehand the manner of his death. John 21:18, 19. He also foretold the destruction of Jerusalem and the manner of its overthrow, pointed out to the disciples the nature of the event that they should regard as the signal for their flight to the mountains, mentioned the prominent transactions to take place in the history of the Church until the end of the world, announced the death and resurrection of Lazarus, etc., etc. Matt. 24: John 10:1-15.

But why multiply illustrations to prove that God and Christ anticipated the events of history, public and private, and the relation that each individual will sustain to those events? The Bible is full of them; reason also teaches that such must be the case. Just how God is enabled to foreknow these matters, we are of course unable to determine. Nor is this to be wondered at when it is remembered that we are finite in our capabilities while God is infinite in his. It is enough for us to know that things of this nature are true, even though we cannot fathom them, philosophically speaking. Indeed, no man can believe in special providences who does not also believe in foreknowledge; and he who does not believe in special providences knows but little, if anything, of the joys that flow from faith in Christ. Rom. 8:28.

2. To the second question, I answer: No. Foreknowledge on the part of God that a certain individual will eventually be damned, by no means implies that it was the deliberate purpose of the Most High to bring that person into being in order to damn him. That such is the case, might be proved in a variety of ways. If it were true that no good purpose of sufficient importance to justify the creation of a human being could be secured unless that being were to be saved finally, the case would be somewhat different. If, however, it is susceptible of proof that the life of a sinner may be fraught with consequences of infinitely greater moment to God and the universe than is the matter of his individual fate simply, then we must conclude that the securing of these consequences furnished the preponderating motive in the mind of the Deity in bringing that sinner into being, and that the final damnation of the transgressor is the result of his own act rather than the ultimate design of God in bringing him into the world.

Let us test the question, therefore, whether the life of a wicked man who has doomed himself to destruction can be made in any way to contribute

to the glory of God and the good of mankind. To do this, let the case of Cain answer for an illustration. His posterity reached many millions in number. From among them, doubtless, a host will be saved. Undeniably, also, those of his posterity who will be lost will greatly exceed those who will be saved: but the time will ultimately be reached when those of the descendants of Cain who are to be lost will have suffered according to their deserts, and will have ceased to be; while those among his posterity who have been true to duty will have entered upon a life of glory and felicity that will measure with the life of God. Obad. 17; Ps. 37:29-40. In view of these reflections, will any man say that it would have been better if Cain had not existed? Again: in view of these same considerations, who will urge that the temporary punishment of the first murderer and those of his offspring who were like him in character, furnish to Jehovah the real motive for creating him? Is it not obvious to the most casual observer that he who knows the end from the beginning gave to the first son of Adam a place among the living because he saw that his existence would result in more good than harm when the endlessness of the reward of the good who should descend from him was taken into the account? So, too, in the case of every transgressor who has ever lived. Either directly or indirectly his existence was in some way necessary to the realization of a plan that is, as a whole, infinitely beneficent. We read that the redeemed shall be made up from men of every nation, kindred, tongue, and people on the whole earth. Rev. 7:9. It follows, therefore, that the great majority, though not saved themselves, are the progenitors of those who are to be saved, and consequently that the creation of such was by no means in vain.

Were it true that in a few instances wicked men should leave behind them no children, still it would by no means follow that they have not filled an important place in God's great plan. In so vast a machine as human society there are many pins and bolts that could not be dispensed with without injury to all concerned, and yet the unpractical eye might fail to detect the necessity for the existence of these pins and bolts. Men act and re-act upon each other. Every word that a man utters, and every act that he performs, leave their impress upon those about him. The Scriptures well say that no man liveth to himself or dieth to himself. The great events of history are the resultants of many small acts and words, even as the mighty flood that sweeps everything before it, is made up of the myriads of raindrops that, having fallen on hill and mountain and in the valley, have at last been gathered by rivulet and brook and stream, until they have united in the formation of the resistless torrent.

Thus it is seen that it is not requisite that one should believe that God has made any man for the sole purpose of damning him. Such a conclusion is monstrous in the extreme. To damn means to condemn, and in the Scriptures it usually carries with it the idea of punishment. But punishment is retributive, and therefore implies wrong-doing on the part of the one punished. Again: wrong-doing pre-supposes free moral agency; but if God has made any man for the express purpose of damning him, then God would be a fiend, and the man in question, however wicked, would be deserving of universal sympathy. The whole difficulty arises from a perversion of both reason and Scripture. Admit the doctrine of free moral agency on the part of men as it is taught in the word of God, and evidenced by the experience of every person, and the subject is relieved of all embarrassment. God made his creatures free as it regards the ability to do right or wrong; because such freedom was necessary to the dignity of manhood. Having sinned, he lets them live for a variety of reasons, among which are (1) that they may repent and reform; (2) because it is necessary that the wicked should be permitted to exist in order that from their posterity the righteous may be developed and other features in the great plan of salvation realized.

3. I answer emphatically, No! I am aware that in making this reply I am differing quite widely with some whose judgment I value very highly; but if I answer your question at all I must do so in harmony with my own convictions. To my mind, such a course would be entirely un-

worthy of the Deity, as it would indicate either moral cowardice or ignorance of the plainest principles that enter into the question of responsibility. To say that God's foreknowledge of events would excuse any man for doing the wrong that God foreknew he would do, would, as we have seen, exonerate men for every sin that they may commit. Were not the crucifixion of Christ and the very insults that his enemies offered him, predicted centuries before they occurred? If so, then God foreknew that they would take place. But does it therefore follow that the murderers of the Saviour were not accountable for what they did? You answer, No. But the same principle that governs in that case governs in all. If the fact that God knew what they would do before they did it in no wise affected their accountability, then his foreknowledge would not affect the accountability of other transgressors. Admitting that this is the case, then it must be conceded that God would not have closed his eyes to the prospective career of any man for the sake of any benefit which might accrue to that person. It must be, therefore, that if he did it at all, it was in order that he might shield himself from the charge of creating men whom he knew were destined to be lost. But who does not see that such a plea would prove to be no defense to the Almighty (if indeed he needed any) for bringing into being those whom he will ultimately cast off? The Saviour once said to a certain class, "This is your condemnation, that light came into the world, and ye received it not because your deeds were evil." John 3:19. We are just as responsible for refusing or neglecting to obtain the light that we might have, as we are for failing to act upon that which we have already. The man who should hurl a hand-grenade into a crowd, and then offer in defense for the murder thus committed that he had closed his eyes before he performed the murderous act, and that consequently he was not responsible for the results, would be treated in the most summary manner by the court. This plea would fasten upon him the crime with which he was charged so firmly that no power under heaven could release him from the punishment prescribed by the statute. Neither would the fact that he had closed his eyes at the time he did the deed secure for him the least abatement from the penalty. Indeed it would rather aggravate his offense, by proving that it was characterized by that deliberation and coolness that are at all times the highest evidence of desperate criminality in the offender. Just so with the mighty God of the universe. The closing of his eyes to the fate of those whom he was about to create would in no wise affect the character of the deed which he intended to perform. But it would reflect upon the rectitude of his purpose and the perfection of his wisdom.

We repeat, therefore, in conclusion, that the great God, when bringing man into existence, and granting to him all the possibilities of glorious immortality, was engaged in a work so beneficent in its nature that he might with the most perfect propriety use the very words that he did actually employ at the close of the sixth day of creation, on which man was made: "And God saw everything that he had made, and, behold, it was very good." Gen. 1:13.

253.—ADAM'S FIRST DAY VS. GOD'S SEVENTH DAY.

If A. M. C. will send to the REVIEW AND HERALD Office for the work entitled "Synopsis of Present Truth" (price \$1.00), she will find in it, among other things, a complete refutation of the theory that God's seventh day was Adam's first day. The subject is one that would require so much space for the proper discussion of it that it could not be examined properly in the question department. All that we can say here is, when a mother would be justified in calling the day following the one on which a child was born, the first day of its existence, or when it would be proper for a bridegroom and bride to date the commencement of their married life from the day that succeeded the one on which they were legally united in wedlock, then, and not till then, will it be true that God's seventh day was Adam's first day. The force of these remarks will be felt fully when it is remembered that Adam and Eve were made and became man and wife on God's sixth day.

Man has sought out many inventions.

## 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.

### PLEASE OMIT.

THE habit of apologizing is one generally to be deprecated. It is very properly a cause of criticism when indulged in by a minister of the gospel, in which case an excuse becomes an element of weakness. The reason for the excuse is an embarrassment to the speaker, which is only increased when the humiliating confession has been made. But the effect upon the audience is more deplorable. They are disappointed in one from whom they expected help and enlightenment, and they must look upon the excuse either as a truthful evidence of the speaker's unfitness for his position, or as a manifestation of his selfish pride.

One particular class of apologies with which our ministers sometimes greet their hearers, I beg leave to mention. It is that of rising to tell the people, "I hardly know upon what subject to address you at this time," etc. To travel many miles to meet with a devoted, expectant people who are hungering for the bread of life, and then to tell them at the very outset that you have nothing for them, no special burden, no message of the Holy Spirit, is a poor reward for their days and weeks of anxious anticipation. It is a confession which is better withheld, even if the facts sustain it. The Lord may graciously open the mouth of the speaker, and give him truths to speak, but the impression of disappointment received at first is not entirely removed. The reason most frequently given for this excuse is that the speaker does not understand the peculiar circumstances of his hearers and what would be most applicable to them; which is perhaps a plausible but an unnecessary statement.

My conscience has reproved me while I have made the above apology and seen its visible effect upon those before me. There is a remedy,—in having our hearts burning with the thrilling truths which the people need at this time. Any sign that our stock is exhausted indicates a fatal weakness which unfits us to lead the people in this solemn work. Special discourses to meet individual or peculiar cases will be called out by a sense of duty when the speaker obtains a knowledge of the situation. Should we not be able to say as Paul said, "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ"? Rom. 15:29. G. T.

### VISITING.

NATURALLY we love association; and to meet with those of like precious faith will often cheer the most despondent heart. Experience has proved that to visit lonely Sabbath-keepers is often productive of much good. And a minister who does not make this a part of his duty must often fail in his work. I recently walked four miles in the country through mud and disagreeable weather just to pay a visit to a family where the wife is a Sabbath-keeper. We spent the day in earnest conversation, and I returned in the evening. As I left, the husband handed me a five-dollar bill, and I have learned since that a lady who was visiting there at the time has begun to keep the Sabbath.

Last fall I made it a point to visit a sister who had been alone in the truth for years. I found her desponding and very much discouraged. Her spiritual courage was revived, and she recently united with one of our churches. I then paid her a second visit, and found at her home her son, a young man of moral worth and excellent education, who had once been in the truth, but for want of proper association had given it up. In company with him and his estimable wife, who is also well educated, I spent many hours in pleasant but earnest conversation in regard to their duty. I sold them some of our most important works; and now I have a letter that both have decided to obey the commandments of God.

How it cheers the lonely ones to have the minister visit them. Try it, brethren; you will find it profitable financially and spiritually. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. J. P. HENDERSON.

### PREACHING AND HEARING.

THE unfavorable criticisms provoked and the misapprehensions which arise respecting sermons are not chargeable to the preaching alone, in all cases. The hearing is often in fault, as well. An excellent discourse becomes very ordinary in the hands of a bad hearer, while a poor one may be made quite tolerable and profitable by being rightly heard.

As to the preaching: 1. It ought to be clear. If there is any place that demands perspicuity of style, it is the pulpit. If there is any theme that deserves a lucid treatment, it is the gospel. As the aim of preaching is instruction in order to faith, with a view to the salvation of men, obscurity, from whatever cause, is to be studiously avoided. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" When Ezra and those who officiated with him read the law before the people, they caused the people to understand the law. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. Paul's advice is, "Seek that ye may excel to the edifying of the church;" and for himself he says, "Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." Preaching that is not clear neither instructs the mind nor moves the heart. It neither edifies nor saves.

2. Preaching ought to be scriptural. "Preach the word." Let it agree with the Scriptures, whether it accords with the theologians or not. The dangerous places in the sermon are where fancy is indulged in and speculation ventured upon. When we stick to what is revealed we are on safe ground. "If any man speak, let him speak as the oracles of God."

3. Preaching should lift up Christ, that men may see and know him. It is not to be with excellency of speech or of wisdom, for the purpose of displaying the learning or eloquence of the preacher. No language is too chaste with which to set forth Christ and his claims. There is no learning too extensive with which to unfold the treasures of the word. Follow Paul, who says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

As to the hearing: 1. Men, generally, are as inaccurate in their hearing as in their speaking. It is, hence, no unusual or strange thing for a speaker to be misunderstood. Hearing well is an art to be acquired. The habit of fixed attention is to be formed. There is need of ready apprehension, knowledge of language, power of discrimination, and facility in drawing conclusions, such as must necessarily be left to the hearer himself.

2. Hearing should be done with fairness and charity. Let the preacher have the benefit of a doubt, where one exists as to his meaning. Credit him with orthodoxy until he is clearly and unquestionably heterodox. If his language bears two constructions, adopt the best one, for his sake. Sometimes equivocal terms are used through an inadvertence of the speaker. Some allowance should be made for man's fallibility. No one is absolutely correct at all times and in all particulars. The judgment, taste, and perception are liable to faults. Departures from the truth are more frequently undesigned than malicious.

3. It is evident that all hearers do not hear alike. Different minds are impressed by different statements, and differently impressed by the same utterance. Two men look at an imposing scene in nature, or a great work of art, and one is attracted by one feature, the other by a different one. Their descriptions of the object viewed might, therefore, differ in some particulars, but not be contradictory. Witnesses often vary in the details of their testimony, while their statements are not inconsistent with each other. So, in our congregations, we have varying witnesses of what is uttered in the pulpit, who have seized and retained, each for himself, what, according to his state of mind, needs, or taste, made an impression upon him. To all such as listen to the word, there is one charge of great gravity: "Take heed how ye hear"; and to all, this: "Let every man be swift to hear, slow to speak, slow to wrath."—*T. C. B. in the Interior.*

## 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.

### NEVERMORE.

BY L. D. SANTEE.

On the dark shadow of soon coming wrath,  
Resting e'en now on the poor sinner's path!  
Flee to the Saviour, find shelter before  
Sweet mercy has left you, to come nevermore.

Bitter you'll weep when the harvest is past,  
Pardon is ended, and vengeance at last,  
When at last the Saviour has shut to the door,  
Alas! to be opened for you nevermore.

Though you should seek, as did Esau, with tears  
Space for repentance for wrong, wasted years,  
Your heart will break, all your gladness be o'er;  
For the mercy you've slighted returns nevermore.

Come to the Saviour, O sinner, to-day,  
Time is just closing; O! make no delay;  
While Jesus is pleading, come enter the door,  
Ere mercy and pardon are found nevermore.

Oswego, Kan.

### TENNESSEE.

MARTIN, WEAKLY Co., JUNE 26.—Our interest in this place is quite good. We hope some will obey the truth. A goodly number of tracts and books have been sold. We meet both prejudice and opposition.

S. FULTON.  
W. D. DORTCH.

### PENNSYLVANIA.

PENFIELD, CLEARFIELD Co.—We came here the 18th, direct from the camp-ground. The burning of a railroad bridge the same evening delayed our tent until Monday, the 23d. We had our first meeting the Tuesday evening following. This is a new field. The people are entirely unacquainted with our views and work. In God alone we trust.

F. PEABODY.  
C. O. HOLDEN.

### MICHIGAN.

BISMARCK, EATON Co.—We came here a few days ago, and began making preparations for tent labor. Our tent is now pitched, and we have given two discourses to a goodly number of listeners. Expect Bro. J. W. Miner to join us soon.

L. O. MOORE.  
J. L. CUPIT.

OTTER LAKE AND OTTISVILLE, JUNE 26.—At Otter Lake six individuals signed the covenant to keep the commandments of God and the faith of Jesus. They have a Sabbath-school organized, and take a club of ten *Instructors*. They highly prize the truth they have recently found. June 19 we pitched our tent in Otisville, and began meetings that evening. So far, we have an ordinary interest and attendance. We desire to have the prayers of God's people for the success of the work.

F. D. STARR.  
G. H. RANDALL.

BLENDON.—Notwithstanding the busy season of the year, the interest in the tent-meetings at this place continues good. At our Sabbath meeting, June 21, twenty-two, mostly young persons, expressed their desire for the prayers of God's people, twenty-one giving in their names as candidates for baptism. On the 28th a large company from Wright, Allendale, Byron Center, and this place, gathered on the bank of Grand River, where twenty-three candidates received baptism. People from Lamont and vicinity were present in boats and on the shore to witness the scene. A solemn quiet prevailed. In the afternoon meeting at the tent four others rose for prayers.

At the Sunday evening meeting the 29th, the tent was well filled with deeply interested listeners to the word spoken.

June 30.

PITTSFORD, JUNE 27.—We pitched our tent in this village one week ago last Tuesday, and commenced meetings Friday evening in a hard rain-storm. This, however, did not hinder about sixty

from coming to hear the word spoken. The evening after the Sabbath we had a congregation of one hundred, and Sunday evening one of two hundred and fifty. At this juncture, one John Levington, from Detroit, announced an "exposure of Adventism," on Tuesday and Wednesday evenings. Monday evening we postponed our next lecture until Thursday evening, when our tent was filled to overflowing. All listened attentively to the subject of the twenty-three hundred days. During Mr. Levington's first discourse one half of the congregation rose *en masse*, and left the house disgusted with his sacrilege and abuse. He left the town with scarcely a friend behind, unless it be the pastor of the church in which he spoke, who said that he was "converted an Advent" when sixteen years of age, but had had his eyes opened to their pernicious doctrines. He boldly seconded Mr. L. in his false statements. The Lord has made the wrath of man to praise Him, and we find many friends. We pray for wisdom to direct us to his glory.

C. J. LAMSON.  
A. W. BATHER.

MISSOURI.

MAPLE GROVE.—On the 21st of June, I met with the church near Beloit, in Barton Co., holding meetings on the Sabbath. I spoke three times to an interested audience. After the meeting at 11 o'clock, we went to a little stream near by, and two were buried with their Lord in baptism. Four joined the church. The ordinances were celebrated. Love and harmony prevail among the members of this church. This is something which we know how to appreciate, as at one time the enemy greatly disturbed our peace. Pray for the cause in Southwestern Missouri.

D. N. WOOD.

TEXAS.

LADONIA, JUNE 23.—Have been here with the tent one week. On account of severe storms and rain we have held but few meetings. Since we have been here, we have passed through the hardest storm of the season, unroofing and racking houses, blowing down and uprooting trees. If the rains continue, and the prejudice remains unbroken, I fear our meetings here will be a failure. The interest is not as it should be. The ministers of the place are standing behind their breastworks, giving the alarm, and firing their shot and shell.

R. M. KILGORE.

OHIO.

CHESTERVILLE, JUNE 24.—Our tent was delayed somewhat in shipping, so that we did not pitch it as soon as we expected. Have given seven discourses. Some are becoming interested. We had the notices of our meetings circulated for several miles around in the country. The attendance has been good. Sunday evening all could not get into the tent, and I was told that there were about twenty-five carriages standing around the tent, the people remaining in them and listening. I have been alone thus far, but Bro. Hafford came to my relief to-day. Dear brethren and sisters of Ohio, remember the cause at this place in your prayers.

W. J. STONE.

INDIANA.

DUPONT, JUNE 30.—The interest at this place remains about the same. We held our first Sabbath meeting June 28. Eighteen were present. Ten of them were keeping the Sabbath for the first time. We are in the midst of wheat harvest, and people are very busy, yet our congregations have ranged from sixty-five to one hundred each evening through the week. We hope to raise up a small company here to witness to the truth in this part of the State. Our book sales have been small, about \$10. Money is very scarce, but the most of the people seem well disposed toward us and the truths which we are teaching. We are enjoying the sweet blessings of God's Spirit, and feel of courage in the work.

W. M. COVERT.  
M. G. HUFFMAN.

SULLIVAN.—We have now been here a little over two weeks. Have given nineteen discourses, five of which were on the Sabbath and law. Quite a number have admitted the truth of our position,

and two have promised to obey. The opposition was here before we were, and it is that difficult kind to meet which consists in undermining, backbiting, and staying away from our meetings. This is unusual for the Disciple church; but it is manifest here, and has resulted in our having to move our tent from the ground that we first pitched on. We are now pleasantly located in a central part of town, yet quiet and retired. The interest has never been good, although the congregations are sometimes quite large; yet it is as good now as at any point in the meeting, or better. Bro. Lloyd has gone home to remain about two weeks. Books sell very slowly, and we can get scarcely any subscriptions for the *Signs*. Our courage is good. Pray for us and our work, that some good may be done.

July 1.

D. H. OBERHOLTZER.  
J. W. COVERT.

NEW YORK.

AUBURN, JUNE 24.—The work in this place is onward. The greatest difficulty we find is that on account of scarcity of workers we are not able to visit and hold Bible-readings with all who would be glad to welcome us. Some already are keeping the Sabbath; others seem to be ready to obey. A large number have become convinced of the truth through the missionary efforts put forth here during the past few months. We began meetings here June 21, in a 60-ft. circle tent. Have held four meetings. The interest and attendance are good. Some are already deeply affected by the truth. We earnestly desire the prayers of the people of God that we may have a living connection with the great Source of strength, and in humility so labor and present the truth that every honest heart may be reached.

J. E. SWIFT.  
H. E. ROBINSON.

ILLINOIS.

RANKIN.—Pitched our tent and commenced meetings here June 19. We are having a fair interest. During the week our congregations have numbered from about sixty to one hundred, and Sunday night our tent was full. Bro. Sturdevant is canvassing the neighborhood with some success. There is a large foreign element here, many of whom are Catholics, which is rather against us; yet there are those who seem deeply interested, and we hope for some to obey the truth.

We gave a course of lectures about five miles southwest of here last winter. Seven then accepted the truth, and three more have since come out, as a result of those meetings. Sow the seed faithfully, and God will look after the fruit. Our trust is wholly in God. Brethren, pray for us, "that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the gospel."

A. O. TAIT.  
C. E. STURDEVANT.

KANSAS.

LAWRENCE.—Some six weeks before the camp-meeting we commenced working up the town by distributing packages of assorted tracts. At the commencement of the camp-meeting those who desired had been furnished with reading upon almost every point of our faith. After camp-meeting the work was again resumed. When I returned from the meeting in Beatrice, Neb. I held eight meetings with them. At the first one, twelve voted to keep all the commandments. All who voted have not yet rendered obedience. But at the present time there are eighteen observing the Sabbath. Eld. R. F. Barton is working up the interest, and instructing them more fully. Some others are interested, who we hope will yet obey.

The work is onward, and it is difficult to fully appreciate how rapidly it is going. In many places the Lord appears to be going out before us.

J. H. COOK.

AMONG THE CHURCHES.—Upon leaving the Bismarck camp-meeting we went directly to Greenleaf, where we remained from May 30 to June 3, holding meetings and Bible-readings with good success. Nearly all the members of the church are of good courage in the Lord. When we left them, they seemed firmly resolved to move out in the work as they had never done before.

From Greenleaf we went to Springside, where

we remained until the 6th inst. This company just having been brought into the truth, had not been drinking in that spirit of work that is growing in the hearts of our brethren and sisters all over the State, and we felt it our duty to dwell upon the themes of love and consecration. The Lord gave force to our feeble efforts, and all seemed to realize that they were standing idle at the eleventh hour while the Master was calling upon them to enter his vineyard. As their situation dawned upon them, they turned into the path of duty with zeal. We believe that the Spirit of the Lord will rest upon them in proportion as they put their plans into execution.

We were with the Carnahan Creek company from the 10th to the 15th. We rejoiced to find that their Sabbath-school and Sabbath meetings were increasing in numbers and interest. We held three meetings there. The Lord came very near by his Spirit. These dear brethren and sisters are bravely struggling against considerable opposition, and so far the Lord has given them the victory. While they are contending with foes from without, with the Lord's help they are steadily separating themselves from their sins.

We came back to Springside the 16th, where we found one person anxious to follow her dear Saviour in the ordinance of baptism. On Tuesday this ordinance and the ordinances of the Lord's humiliation, suffering, and death were celebrated here. Our duties with this church, for the present, being done, we are now about to start for Frankfort, Marshall Co., where we expect Bro. and Sr. John Riley, of Council Grove, to join us in a series of tent-meetings. Brethren, pray for us, that the Lord may crown our efforts there with success.

WILL D. AND F. CURTIS.

COLORADO.

AMONG THE CHURCHES.—In harmony with the recommendation of the General Conference I came to this State the first of last month. In company with Eld. E. R. Jones, I have now visited the four organized churches in the Conference. There are quite a goodly number of Sabbath-keepers scattered through the State. We hope soon to get them all enlisted in the missionary work. We look upon this State as a grand missionary field. Already some have entered upon the canvassing work, and others are making arrangements to do so as soon as possible. More than \$7,000 has already been subscribed to sustain missions, and carry forward the T. and M. work in this Conference. This is good evidence that our brethren here are willing to sacrifice of their means to help carry forward the work of God in the earth. Thirty new subscriptions have been obtained for *Good Health*, and about one-half that number for the *REVIEW*. Others renewed their subscriptions for our different periodicals. We are of good courage. The Lord by his Spirit meets with us; especially was this true last Sabbath and Sunday at Denver. Confessions, when prompted by the Spirit of God, bring light and hope, and serve wonderfully in restoring confidence. Surely the Lord is good. To his name be all the glory.

WM. OSTRANDER.

June 11.

ARKANSAS.

SPRINGDALE.—Our meetings continue with a good interest, notwithstanding farmers are very busy harvesting. We are now in the midst of the Sabbath question, which has stirred the people generally, and the majority are free to admit the claims of the seventh day. One week ago last night a leading Disciple minister challenged us to a joint discussion on the law and Sabbath. We immediately laid the matter before the congregation, stating our position on discussions, and asked all who were in favor of a discussion, and would take the gentleman as the champion of the Sunday institution, to rise. Although our tent was packed, and over one hundred outside, not one person voted in its favor. There have been several discussions held here by different denominations, and the people are tired of them. The people are pleased with the manner in which we treated the matter. Fifteen or more have promised to keep the Sabbath, and we hope to see many others obedient to their Master's claims upon them.

Through the kindness of friends in Wisconsin, we expect soon to have 31,000 pages of tracts and 100 copies of the *Signs* to use in connection with

the work here. We pray that God may bless this reading matter to the bringing of many from darkness into the blessed light of the last message of mercy to a fallen race.  
D. A. WELLMAN.  
June 30. J. W. SCOLES.

## VERMONT.

BELVIDERE, JUNE 26.—I joined Bro. H. W. Pierce at this place the 20th inst., and found him with a good work well started. There is much opposition from two first-day Adventist preachers; but the Lord has worked for the truth, and there are quite a number of interested hearers. We are holding meetings two evenings in the week at each of three points in the town; viz., the town house and two school-houses. We are also laboring from house to house. We believe there are some honest souls here who will embrace the truth.

H. PEEBLES.

EAST ROXBURY.—After the close of our labors in Northfield, in connection with Bro. Burrill, we removed the tent to this place, a distance of about five miles. Already three sermons have been given with a good attendance and interest to hear, the audience ranging from thirty-five to seventy-five. We found located here a society of first-day Adventists. Many of them seem to be in a favorable condition for the reception of the truth. The slang reports so unmercifully heaped upon us at Northfield, and so promiscuously scattered in all directions, reached here before us; and the ridiculous falsehoods at first spoken in jest by those of the baser sort have dropped into the ears and out of the mouths of church members and all grades of society, as veritable truth; yet we do not find so much ribaldry indulged in here. Already invitations are being extended us to visit, and we expect soon to wipe out all the prejudice existing against us.  
GEO. W. PAGE.  
June 28. I. E. KIMBALL.

NORTHFIELD AND BELVIDERE.—Since my last report I have held meetings at West Hill, where there was quite an interest. After two weeks, the school-house where I commenced was closed except Sundays. Some were interested. In order to be where I could look after them I commenced meetings in two places, one each side of the first, and held them Sundays in the three places. Continued till May 19. Spoke thirty-eight times, and held five Bible-readings. As the result, I left four adults keeping the Sabbath, three of whom were converted from the world. I have strong hopes for others. These souls I expect to meet in the kingdom of God. There were four keeping the Sabbath when I went there. Three had commenced within a year. We found some precious souls here. All but one signed the covenant, and pledged the tithe. They have regular meetings and Sabbath-school. Bitter opposition was shown by some, but all are firm.

May 25 I came to Belvidere by invitation, and commenced meetings in the town house. Had a good hearing till I came to the Sabbath question, which frightened some. There are a number of first-day Adventists in the place, some of whom are bitterly opposed. They have a preacher in the place; but not being satisfied with him, another has come, and is visiting from house to house, doing all he can privately to oppose, which has raised the interest. Those whom he visits come to our meetings, and bring in the objections that he offers in the form of questions, which are answered publicly. Last Wednesday evening we held a short Bible-reading, after which these questions were brought in, the minister of the place being present. They were answered immediately, and greatly helped our cause. One man said he was fully satisfied that we were right. I hear that another minister is coming. Quite a number are under conviction. We can present the truth, but God must impress it upon hearts.

My wife is with me. Bro. Peebles also joined us last week. We are very thankful for his help and counsel. We mean to hold on till something is accomplished. We are now holding meetings in two other places with an excellent interest. School-houses full. We ask your prayers. We can do nothing without God. We would not go one step without him.  
H. W. PIERCE.  
June 24.

## News of the Week.

"Tidings of these things came."—Acts 11:22.

FOR THE WEEK ENDING JULY 5.

## DOMESTIC.

—President Arthur Tuesday sent a message to Congress vetoing the Fitz John Porter bill.

—Washington dispatches indicate that Congress will be able to adjourn Monday next.

—Bradstreet reports 146 failures in the United States during the past week, against 153 in the preceding week.

—While laborers were digging a well near Silox, Lincoln County, Mo., they struck oil, the gushing fluid compelling them to quit work.

—The President Friday nominated John A. Kasson to be Minister to Germany, Alphonso Taft, Minister to Russia, and John M. Francis, minister to Austria.

—A resolution calling upon Republicans to refuse to purchase or read *Harper's Weekly* was adopted by the Blaine Club at Elkhart, Ind., Friday night.

—The House Friday agreed to the conference report on the river and harbor bill. As it passed the House the appropriation was \$12,086,200, but the conference committee raised it to \$18,898,700.

—The prohibitory liquor law in Iowa went into effect at midnight July 3. In Des Moines previous to that hour liquor was given free to all who wished to indulge, and drunkenness reigned rampant.

—Spontaneous combustion resulted in a fire which destroyed the Revere (Mass.) Rubber Works, occupying three acres, Thursday morning, entailing a loss of \$500,000.

—The number of killed and drowned by the railroad disaster near Cunningham, Mo., June 30, is now stated to be fifteen, and as many wounded. The railroad authorities are reticent. The river is being searched for the victims.

—In Minnesota the condition of the crops generally is better than at this time last year, though in limited localities rust is reported in wheat. In the Red River Valley all crops are in fine condition, with an increased acreage of 50 per cent in corn and flax in Dakota, while in Manitoba the Department of Agriculture reports a highly encouraging outlook in the provinces.

—General McClellan presided at the celebration at Woodstock, Conn., Friday, the Rev. Henry Ward Beecher opening the proceedings with prayer, and Dr. Franklin Fisk, of Chicago, closing with the benediction. Addresses were made by General McClellan, the Historian Lossing, ex-Governor St. John, of Kansas, Joseph Cook, of Boston, and others. A hymn by George H. Boker, of Philadelphia, was sung by the whole audience.

—Sunday morning, on account of the failure of the air-brakes to work, the Virginia Midland express ran at a high rate of speed on to the bridge over the James River, near Lynchburg. The corner of the smoking-car struck the upright girders, throwing it from the track. The trucks of the car dragged the sleepers a distance of 100 feet, and one, the Washington and New York coach, fell through the opening into ten feet of water. All the passengers were saved, most of them being taken out through holes cut in the ventilators in the top of the car.

## FOREIGN.

—Five deaths from cholera at Toulon Friday, Dr. Bovel, naval physician, being one of the victims.

—The powder mills at Pontremolle exploded Sunday. Thirty men were killed and seventeen injured.

—Parnell has been threatened with assassination if the dynamite outrages continue.

—General Francis Edward Todleben, the famous Russian Engineer, died Wednesday, July 2.

—It is reported that France will claim 500,000,000 francs for violation of the Franco-Chinese treaty at Langson.

—War is again threatened between France and China, the latter refusing to carry out the terms of the treaty.

—A dispatch from Cairo states that Khartoum was captured by the Mahdi the latter part of May. There was no massacre, the Europeans being well treated.

—A severe hailstorm visited the southern part of Russia recently. The hailstones were as large as goose eggs.

—By a premature blast on the Tampico branch of the Mexico Central Railway twelve Mexican and two American workmen were killed.

—The formal presentation of Bartholdi's statue, "Liberty Enlightening the World," by the French Government to the United States took place in Paris Friday.

—The entire business portion of Port Perry, Ont. including the Ontario Bank and Windsor Hotel, burned Friday, involving a loss of between \$150,000 and \$200,000.

—Contrary to treaty stipulations, the Chinese regulars, with artillery, entrenched themselves at Langson. They attacked the French forces as the latter were on the march, killing seven and wounding forty-two. The French commander on being reinforced routed the Chinese.

—Granville, through the English Ambassadors to the powers, has sent a circular convening the Egyptian conference June 28. The circular briefly repeats the terms of the dispatch of April 19, suggesting the conference, and adds that the conference is called to consider what changes will be necessary in the law of liquidation to restore financial order in Egypt.

—A panic has seized the city of Toulon, which stands next in importance to Marseilles among the Mediterranean seaports of France. Since Saturday, June 21, fifty deaths from cholera have taken place, and the frightful disease is spreading rapidly. The filthiness of the older portion of the town, owing to its defective drainage, and the habits of the lower orders of Toulonaise, are the prime cause of the epidemic.

## RELIGIOUS INTELLIGENCE.

—The Pan-Presbyterian Council met at Belfast, Ireland, Tuesday. There are delegates present from every quarter of the globe.

—Ira D. Sankey, the singing evangelist, wife, and two children were among the passengers by the Britanic, which arrived at New York Saturday.

—During a thunderstorm at Winnipeg Friday morning, Gaynon, the evangelist, was killed by lightning while in bed, and members of his family injured.

—At the Bishop Simpson memorial services at Bloomington, Ill., Sunday, Judge David Davis delivered an eulogy on the life and work of the deceased Bishop.

—Judge Wylie, in the Common Pleas Court at Columbus, Ohio, Saturday, in refusing a writ of habeas corpus for one of the contestants, decided that the arrest of ball-players last Sunday was legal. The President of the local club says this is a death-blow to base ball in Columbus.

—It is reported that the emperor of China recently ordered the destruction of \$4,000,000 worth of opium, and absolutely refused to accept a revenue from its sale. What a comment is this upon the humiliating money-worshiping policy of England in the Chinese opium trade!

—After an all-night session at Normal, Ill., the committee trying the Rev. J. H. Shay, a Congregational minister, for heresy, reported him guilty on two of the charges, that he had denied the miraculous conception and the deity of Christ. After a heated discussion the retention of Mr. Shay in the ministry was voted—14 to 13.

—"We have had on an average three meetings a day for seven months," said Mr. Sankey to a reporter, on landing at New York. "It is rather wearing on one," he added, as explaining his return in advance of the closing of the London mission. The physical endurance of Mr. Moody under a strain so intense and continuous is scarcely less remarkable than his phenomenal success. The explanation given by himself is reasonable,—absolute freedom from anxiety;—a good secret for all workers to learn.

—On Tuesday, the 24th inst., the third meeting of the Pan-Presbyterian Council began its session in Belfast, Ireland. The first of these Councils was held in Edinburgh in 1877, and the second in Philadelphia in 1880. It is said that the membership of the churches represented in the Council amounts to 50,000,000. There are sixty-six branches of the general body, of which twenty-eight branches are in Europe, in Africa six, in America fourteen, and in Australia nine. The Council is a consultative and advisory but not a legislative body.

—Jew baiting in Southern Russia continues with all its vigor. At Nishni-Novgorod Sunday, the people, infuriated by some alleged misdemeanors of the Jews, attacked their houses, threw their furniture in the streets, abused the women, and chased the terrified men through the thoroughfares. The Jews made for the headquarters of the military and police. They were followed and intercepted. When caught they were beaten with sticks, and struck with stones. In some cases they were hanged to lamp-posts. The cause of the outbreak is not yet fully known, but it is alleged to be the supposed habits of usury followed by the Jews, and general prejudice. There were in all eleven Hebrews killed and forty wounded. The people are still laboring under great excitement.

Obituary Notices.

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

SHEA.—Died at Redwood, N. Y., June 11, of scarlet fever, Charley M. Shea, aged 5 years, 1 month, and 9 days. Also, June 16, of the same disease, his little sister, Mabel Lula, aged 9 months. We laid them away, knowing if faithful we shall meet them again when Jesus comes. MRS. J. S. FLEMING.

FORD.—Died in Zanesville, Ohio, May 25, 1884, of disease of the heart, Sr. Eliza Ford, in the 81st year of her age. Sr. Ford united with the Methodist church in girlhood. She became an Adventist in 1842, and began to keep the seventh day in 1861, which she continued to do until her death. G. W. MITCHELL.

BUCKLIN.—Died in Gilead Co., Mich., June 2, 1884, Norman I. Bucklin, aged 76 years. After 7 years of pain and suffering, we laid him away to rest. I expect to meet my companion again at the coming of the Life-giver and the resurrection of the just. Funeral discourse by Rev. I. R. Bonney (Congregationalist) from Job 19:21. MARY BUCKLIN.

OVENBERG.—Emil Henry, son of Henry and Amelia Ovenberg, died in Oakland, Cal., of tubercular meningitis, June 20, 1884, aged 4 years, 5 months, and 11 days. The parents are sustained in their deep affliction by the "blessed hope" that the Lord himself will soon return to take his people to himself, and that then their little one will be brought from the land of the enemy. E. J. W.

CHANDLER.—Died of quick consumption, at his home in Alameda, Ingham Co., Mich., Bro. Eli W. Chandler, aged 53 years, 8 months, and 26 days. Bro. Chandler was a great sufferer during the last stages of his illness, but was sustained to the last by the precious promises to the faithful. He leaves a wife and five daughters to mourn his loss, but not without hope. The funeral services were conducted by Eld. I. D. Van Horn. Text, 1 Thess. 4:13-18. S. OSBORNE.

PERRINE.—Died of inflammation of the bowels, at Paradise, Wise Co., Texas, April 4, 1884, my dear mother, Jane C. Perrine, aged 49 years, 2 months, and 19 days. She had professed Christianity thirty-two years, and had been connected with the Seventh-day Adventists about twenty years. She loved this last message, and died in full hope of finally standing with the 144,000 on the sea of glass. She was a member of the Centerville church, Kan., at the time of her death. Her health failing, she went to Texas in hope of being benefited; but death claimed her as his prey. She died trying to repeat the twenty-third Psalm. She sleeps in Jesus, and we look forward with bright anticipations of meeting her when Jesus comes to wake the sleeping saints. Funeral sermon by the Baptist minister of that place. GEORGE PERRINE.

WHIPPLE.—Died at East Concord, Vt., April 16, 1884, Bro. Eghan A. Whipple, in the 81st year of his age. Bro. Whipple was a man of few words; but his steady, consistent life spoke louder than words in favor of the religion he professed. He embraced the Sabbath about nine years before his death, but had been a Christian for many years, and, late in life, had abandoned the use of tobacco from religious principle. During the latter part of his life he was a great sufferer from what appeared to be slow consumption. This was especially true of his last sickness; but he bore all with meekness and patience. He was tenderly cared for by his daughters, at the house of one of whom, Sr. Mary A. Cooley, he spent the last six months of his life. We believe that he sleeps in Jesus. Prayer and Scripture reading at the funeral by the Methodist friends at East Concord. H. PEBLES.

WITTER.—Died at his home, near Wellsville, N. Y., Bro. Edward G. Witter, aged 64 years. For nearly a year he had been failing in health, not knowing the cause, when last December he became suddenly worse. Dr. J. H. Kellogg, of Battle Creek, and other physicians were called, and decided his illness was occasioned by a hard tumor which was forming in his side. He well understood from this time that he could not live very long unless God should interpose. He was perfectly reconciled to the will of God, and died in good hope of being among those favored ones who will be raised to see the Saviour when he comes to claim his own. Bro. Witter was one of the first to receive the truth in this part of the country, and although he had passed through all the trials which those loving the truth in Allegany Co. have been subjected to, yet he has been faithful in trying to live it out. The church at Wellsville sustain a great loss in the death of this old and tried member. Words of comfort by the writer. D. B. OVIATT.

Appointments.

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

CAMP-MEETINGS FOR 1884.

- IOWA, Marshalltown, Aug. 14-26.
TEXAS, Dallas, Aug. 8-18.
VIRGINIA, Aug. 5-12.
NEW YORK, Syracuse, Aug. 14-26.
ILLINOIS, Peoria, " 19-26.
NEW ENGLAND, Worcester, Aug. 20 to Sept. 2.
MICHIGAN, NORTH'N, Traverse City, Aug. 27 to Sept. 1.
VERMONT, Burlington, " 28 to " 9.
INDIANA, SOUTHERN, Farmersburg, Sept. 2-9.
MAINE, Portland, Sept. 4-15.
OHIO, Columbus, Sept. 11-22.
MICHIGAN, Jackson, Sept. 18-29.
INDIANA, " , Sept. 25 to Oct. 7.

THE quarterly meeting for Dist. No. 4, Mich., will be held at Allegan, July 12, 13. ROBERT REID, Director.

QUARTERLY meeting for Dist. No. 9, Iowa, at Fonda, July 13, 18. W. B. EVERHART, Director.

QUARTERLY meeting, Dist. No. 8, Mich., at Fair Grove, July 12, 13. A full attendance of Tract Society officers is especially desired. Eld. Lamson is expected. E. S. GRIEGGS, Director.

QUARTERLY meeting for Dist. No. 12, Kan., July 19, 20, at the tent, one mile from Chard, Neosho Co. More next week. C. McREYNOLDS, Director.

THERE will be a meeting of Dist. No. 3, held at Bunker Hill, Miami Co., Ind., July 12, 13. Hope to see friends from Kewanna and Star City. Can Bro. Lane or Bro. Hill be present? JESSE WOODS, Director.

The quarterly meeting for Dist. No. 2, Ind., will be held at Bourbon, Marshall Co., July 19, 20. We would be glad of the help of a minister. WM. R. CARPENTER, Director.

THE quarterly meeting for Dist. No. 3, N. Y., will be held July 19 and 20, at Adams Center. Eld. E. W. Whitney will be present. We hope all the brethren and sisters who possibly can will attend this meeting. E. C. HOXIE, Director.

No providence preventing, the quarterly meeting of Dist. No. 4, Ind., will be held with the New London church, Sabbath and Sunday, July 19, 20. A full attendance of the neighboring churches is desired. J. P. HENDERSON.

TROY, Vt., Sabbath and first-day, July 26, 27. First meeting Friday eve; Sabbath-school at 10 A. M. Opportunity for baptism. Cardell, Vt., Sabbath and first-day, Aug. 2, 3. A. S. HUTCHINS. M. E. KELLOGG.

WOLCOTT, Sabbath and first-day, July 12, 13. Brethren from Johnson and Eden and surrounding country are invited. Cabot, Sabbath and first-day, July 19, 20. First meeting Friday eve; Sabbath-school at 10 A. M.

These meetings will be of special interest to the cause, and we hope to see a full attendance. A. S. HUTCHINS. A. O. BURRILL.

NOTHING preventing, I will meet with the following churches, for the purpose of holding quarterly meetings: Jonesboro, Ind., Thursday, July 17; Hartford City, Ind., Sabbath and Sunday, July 19, 20.

Meetings to begin, at each place, on the evening previous. Let the church at Marion meet with us at Jonesboro, and all come praying that God will be present by his Holy Spirit. Bro. I. E. Wilson will accompany me at these meetings. O. C. GODSMARK.

Publishers' Department.

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

Will my friends address me at So. Lancaster, Mass.? A. O. BURRILL.

The P. O. address of Eld. R. F. Cottrell will be for the present at the Buffalo Reading Room, 13 West Huron St., Buffalo, N. Y.

RECEIPTS.

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

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

Books Sent by Express.—Clara Wood Gibbs.

Books Sent by Freight.—C Eldridge, S M Holly, N E Tract Depository, Clara Wood Gibbs.

Cash Rec'd on Account.—Penn Conf per Ryland Warren (deceased) 55.10, Dakota T & M Soc per A H Beaumont 162.67, Tenn T & M Soc per W D Dortch 12.50, L O Moore per Mich Conf 10.00, E A Stockton 9.13, Maine T & M Soc 50.00, B C V M Soc per M A Edwards 43.77, Dakota T & M Soc per A H Beaumont 190.00, Solon Neff 3.00, Hugh Elliott 10.50.

Mich. Conf. Fund.—Greenbush & Duplain per E A Sevy 35.00, Watervliet per D B Richards 4.75, Tuscola per J M Palmer 8.00, J A Demill 2.00, Waverly per Mrs P Markkille 1.00, Quincy per G F Ernest 5.00, St Charles per M C & C Halliday 14.30.

S. D. A. E. Soc.—Share J M Palmer 10.00, Donation from Laura Ginley 10.00.

Donations and Legacies.—Sarah Glascock 5.00.

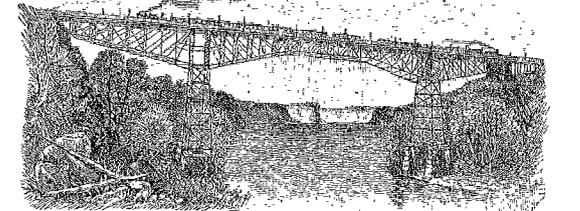
Mich. T. & M. Society.—Edwin Saunders 4.90, E L Cochran 17.12, D A Owen 8.89, Annie Hemming 10.21, Geo O States 5.00, Mrs. Julia Sanborn 1.00.

International T. & M. Soc.—N P Nelson \$5.00, Cyrus N Smith and wife 5.00, John Flyger 2.00, Minnie Sorensen 1.00, James Hackett 1.00, A Champlain 1.00, Mrs. S Vincent 10.00, M L Hancock 25.00, Mrs. R A Rice 5.00, P B Osborne 2.00.

European Mission.—Cyrus N Smith and wife 5.00, Minnie Sorensen 4.00, John Flyger 2.00, James Hackett 1.00, Frank A Reed 3.00, G W Peabody 2.50, E H Tefft 15.00, A Champlain 1.00, M L Hancock 25.00, A E Oviatt 5.00, Mrs. R A Rice 5.00, P B Osborne 2.00.

English Mission.—Minnie Sorensen \$5.00, Cyrus N Smith and wife 5.00, C F Saxby 5.00, Lucius Sheffield 5.00, John Flyger 2.00, James Hackett 2.00, G W Peabody 2.50, M J Tefft 10.00, A Champlain 1.00, M L Hancock 25.00, Mary Matteson 5.00, P B Osborne 4.00, D Oviatt 5.00.

Scandinavian Mission.—Cyrus N Smith and wife 5.00, Lucius Sheffield 5.00, C Poulsen 3.00, John Flyger 2.00, Minnie Sorensen 2.00, James Hackett 1.00, P B Osborne 2.00.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations, times, and express services.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek Express arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Expresses east daily except Saturdays. MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. May 18, 1884.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train numbers and destinations.

\*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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table with columns GOING WEST and GOING EAST, listing stations, times, and express services.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE Traffic Manager. S. R. CALLAWAY, General Manager.

## The Review and Herald.

BATTLE CREEK, MICH., JULY 8, 1884.

### CONTENTS OF THIS NUMBER.

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

|   |         |
|---|---------|
| <b>Poetry.</b>  |         |
| Answered Prayers, <i>Ella Wheeler</i> ,.....  | 433     |
| Our Rock, M. J. <i>BAHLER</i> ,.....  | 434     |
| Grandmother's Dream, <i>Christian Woman</i> ,.....  | 437     |
| Progress of Christianity, <i>Rujutei, a Corean convert to Christianity</i> ,.....   | 438     |
| Nevermore, L. D. <i>SANTEE</i> ,.....   | 444     |
| <b>The Sermon.</b>  |         |
| Thoroughness in the Christian Minister, Mrs. E. G. <i>WHITS</i> ,.....  | 433     |
| <b>Our Contributors.</b>  |         |
| The Law and its Penalty.—No. 1, Eld. R. M. <i>KILGORE</i> ,.....  | 434     |
| Is it Honest? Eld. D. A. <i>ROBINSON</i> ,.....   | 435     |
| Political Christianity, W. D. <i>CHAPMAN</i> ,.....   | 435     |
| Loving Christ's Appearing, D. T. <i>TAYLOR</i> ,.....   | 436     |
| Temperance in Speech, Mrs. <i>ANNE LAWTON</i> ,.....  | 436     |
| The Seven Last Plagues, A. <i>SMITH</i> ,.....  | 436     |
| Opposites, J. F. <i>BAHLER</i> ,.....   | 437     |
| <b>Home.</b>  |         |
| The False Balance, <i>Christian Observer</i> ,.....   | 437     |
| <b>Educational.</b>   |         |
| Battle Creek College Items, Eld. W. H. <i>LITTLEJOURN</i> ,.....  | 438     |
| Man and Evolution, <i>Home Companion</i> ,.....   | 438     |
| <b>Our Tract Societies.</b>   |         |
| Annual Report of the Wisconsin Tract Society, <i>PHEMIE LINDSAY, Sec.</i> ,.....  | 438     |
| <b>The Sabbath-School.</b>  |         |
| Lesson for the Second Sabbath in July, c. c. <i>L.</i> ,.....   | 439     |
| "References in Black Letters," c. c. <i>L.</i> ,.....   | 439     |
| <b>Our Casket.</b>  |         |
| <b>Editorial.</b>   |         |
| The Resurrection of the Wicked,.....  | 440     |
| The Testimony of Silence, R. F. <i>COTTRELL</i> ,.....  | 440     |
| Important Questions for Church-Members.—No. 7, J. O. <i>CORLISS</i> ,.....  | 441     |
| The Promised Inheritance.—No. 3, R. F. <i>COTTRELL</i> ,.....   | 441     |
| Matthew 28: 1, c. c. <i>L.</i> ,.....   | 442     |
| <b>The Commentary.</b>  |         |
| Scripture Questions, W. H. <i>L.</i> ,.....   | 442     |
| <b>Minister's Department.</b>   |         |
| Please Omit, G. T.,.....  | 444     |
| Visiting, J. P. <i>HENDERSON</i> ,.....   | 444     |
| Preaching and Hearing, T. C. <i>B.</i> , in the Interior,.....  | 444     |
| <b>Progress of the Cause.</b>   |         |
| Reports from Tennessee—Pennsylvania—Michigan—Missouri—Texas—Ohio—Indiana—New York—Illinois—Kansas—Colorado—Arkansas—Vermont,..... | 444-446 |
| <b>News.</b>  |         |
| <b>Obituaries.</b>  |         |
| <b>Appointments.</b>  |         |
| <b>Editorial Notes.</b>   |         |

Bro. R. A. Burdick is canvassing along the line of the C. and N. W. R. R., in Dakota, and would like to become acquainted with Sabbath-keepers in the towns where he may pass. His address is Flandreau, Dakota.

### THE SEVEN TRUMPETS.

We understand that the impression is going abroad that the new theory on the subject of the seven trumpets suggested at our last General Conference, was not disapproved by the committee appointed to examine it, and that the report of the matter which appeared in the REVIEW was made by one who had not heard the subject presented. In correction of any such impression we would say that the report received the approval of each member of the committee after personal examination. It was introduced in open meeting and endorsed by the Conference, and the Secretary gave the report just as it was furnished him. The matter was disposed of exactly as appears in the report of the Conference proceedings.

### TO DIST. NO. 9, ILL.

SINCE our camp-meeting comes so nearly upon the time of our quarterly meeting this year, we have decided that it is best for us not to have our district quarterly meeting this quarter. Let all the librarians, however, report promptly, so that our district secretary can get her report off in good time. All be sure to come to the camp-meeting. To stay away from these annual gatherings at this advanced stage of the message, is to meet with incalculable loss. A. O. TAIT, Director.

### A PROVIDENTIAL ESCAPE.

At one o'clock this morning a terrific gale struck and passed over this city, leaving ruin and destruction in its wake. The storm came very sud-

denly from the northwest and blew with a fearful velocity, lasting only a few minutes.

The court-house, a large brick structure only half a block from our office, was completely wrecked, the brick and timbers being thrown in every direction. The largest hotel in the city, one block from our office, was unroofed, and part of one wall was thrown down. Other buildings were wrecked, and perhaps there was not a place in the city that was not more or less damaged. The streets and sidewalks are obstructed with trees that have been twisted off, and other debris from injured buildings. The beautiful park, one of the finest in the State, is in a terrible condition. I do not think there is a tree which is not more or less broken.

We feel to thank God that our office, with its tons of books and tracts treating on present truth, and our church, still stand uninjured. It is a good thing when the tempests are raging around to trust in God, and to know that he will, if best, protect his trusting children.

Fremont, Neb., July 3. A. J. CUDNEY.

### THE WORK AT PEORIA, ILL.

We are very desirous that our camp-meeting at Peoria, Ill., shall accomplish the greatest possible amount of good. We feel assured that it will prove a great blessing to our brethren, that the cause in this State will receive a new impetus, and that light will penetrate where darkness now reigns, if we as workers with God act well our part. Since it is "not by might, nor by power," that God's work is to be accomplished, but by his Spirit, we must be in harmony with that Spirit or our work will be unavailing. Then let us seek God, that we may know the mind of the Spirit concerning us, and come to the help of the Lord, and we shall be helped.

An extensive canvassing work is proposed to precede the meeting. This should be entered upon vigorously as early as the 7th of July. All who expect to engage in this work should report for duty at once. It is expected that a score of energetic workers will feel that they must have a part in this special labor, and that a united and well-directed effort will be made.

This meeting cannot but be a momentous affair, no matter how we look at it. Think of it, brethren. Pray for the gracious out-pouring of the Spirit of God, and come to the meeting to help and to be helped, and God will bless us.

Princeville, Ill., June 26. B. F. MERRITT.

### OHIO T. AND M. WORKERS, NOTICE!

As our Tract Society has lately purchased a large stock of books, and ordered a large club of *Signs* to remain from our depository, and as but a small amount of the pledges to our reserve fund has been paid up, we have been obliged to run in debt several hundred dollars to the Offices of publication. The Offices need what is due them. See Bro. Butler's article on "REVIEW AND HERALD Finances" in REVIEW of June 24. If we can get in what is due the Tract Society, we can easily pay our debts. Therefore we make the following requests:—

1. Will all who are owing our local tract societies for periodicals or books pay to the librarian the amount of their indebtedness as soon as possible? Some, through carelessness, allow these debts to run along for years. Those owing for clubs of *Signs* should pay up promptly each quarter.

2. Will the librarian of each society look over his accounts to see who is owing for periodicals and books, and make a strong effort to collect all such amounts? Also see that all who owe for clubs of *Signs* pay up promptly each quarter.

3. Will all our agents who are canvassing, and all individuals who are indebted to our State Society, make an effort to pay at least once each quar-

ter for all the books sold, or subscriptions for periodicals obtained during the quarter? Don't allow these accounts to run along quarter after quarter, and compel the Offices to wait for that which is due them.

4. Will the elders of the churches call the attention of the members of their respective churches to the above requests? E. H. GATES.

### TEXAS CAMP-MEETING.

THE time of our annual meeting is right upon us. We have been compelled, by circumstances which we could not avoid, to make the time one week later, which will bring the date August 8-18, instead of Aug. 1-10, as was first announced.

The importance of these meetings is seen and felt by nearly all of our brethren and sisters. These will consider it more of a sacrifice to remain at home than it would be to attend the meeting. These need not be urged, for they will come; but to those who have not seen the importance of attending the camp-meetings, and have felt that other considerations were sufficient to excuse them, I would say, These meetings are for you, your families, and your neighbors. You lose much by not being present, more than you gain by remaining at home. You cannot afford to make the sacrifice. The loss may be an eternal one.

Dear brethren, one and all, the meeting this year is the most important of all, and you can make it the most profitable. All come, invite others to come, bring all you can, and come with a mind to work. Matters of importance and of deep interest to you all are to be considered.

The help we shall receive from the General Conference we all need. The servants of God come burdened with rich instruction for us, and those who are not there will sustain a great loss.

We expect the largest meeting we have had in the State. We have selected Dallas because it is the most central. The city will be thoroughly canvassed, and the meeting will be more extensively advertised than any previous one. This year the ground is accessible from all parts of the city, and is the most beautiful we have ever had as it is one of the city parks.

R. M. KILGORE.

### OUR COUNTRY'S FUTURE.

—OR—

THE UNITED STATES IN PROPHECY.

BY URIAH SMITH.

THIS is a full exposition of Scriptures which quite evidently apply to our own Government, showing the position the United States holds on the prophetic page, and the part it has to act in the closing scenes of time. THE SUNDAY MOVEMENT, which is now attracting such general attention, is thoroughly discussed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Facts and statistics are largely presented, showing in the most conclusive manner that this Government is the power pointed out in the 13th chapter of the Apocalypse.

New Edition Just Issued.

228 pages, muslin, 75 cents, post-paid.

Address, REVIEW & HERALD, Battle Creek, Mich.

### HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELDER J. N. ANDREWS, LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail. EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the *Complete Testimony of the Fathers* in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

528 pages, price, \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich.